Acts of Synod 1955

of the

CHRISTIAN REFORMED CHURCH



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

Acts of Synod 1955

of the

CHRISTIAN REFORMED CHURCH

JUNE 8 TO JUNE 18, 1955
AT CALVIN COLLEGE AUDITORIUM
Grand Rapids, Michigan, U. S. A.

CHRISTIAN REFORMED PUBLISHING HOUSE
47 Jefferson Avenue, S. E.
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SYNODICAL PRAYER SERVICE

at the

LAGRAVE AVENUE CHRISTIAN REFORMED CHURCH

GRAND RAPIDS, MICHIGAN

TUESDAY, JUNE 7, 1955, 7:45 P. M.

OFFICIATING

Preaching . . . . . Rev. J. D. Eppinga
Pastor of LaGrave Avenue Church

Director of Music . . . . . Prof. Seymour Swets
Professor of Music, Calvin College

Organist . . . . . Mrs. G. Lantinga
Organist, LaGrave Avenue Church

Order of Worship

PRELUDE: "Arioso" . . . . . *Bach*
"Priere" . . . . . *Barowski*

PROCESSIONAL, followed by choir response

HYMN: 390

SALUTATION AND INVOCATION (Congregation standing)

APOSTLES CREED, repeated in unison (Congregation seated)

GLORIA PATRI (Congregation seated)

SCRIPTURE READING: John 16

CHOIR: "Put on the Whole Armor of God" . . . *George Schackley*

PRAYER

OFFERTORY PRAYER

OFFERTORY: "My Heart is Fixed" . . . . . *Bach*

HYMN: 200

SERMON: "THE GUIDING SPIRIT"—John 16:13a

CHOIR: "Let Mount Zion Rejoice" . . . . . *J. B. Herbert*

PRAYER

HYMN: 431

BENEDICTION

DOXOLOGY: 468.

POSTLUDE: "Choral Song" . . . . . *Wesley*

ACTS of SYNOD

of the

CHRISTIAN REFORMED CHURCH

Grand Rapids, Michigan

WEDNESDAY 9:00 A.M., JUNE 8, 1955

First Session

ARTICLE 1

The Rev. Jacob Eppinga, pastor of the convening church, calls Synod to order. Synod sings Psalter-Hymnal No. 176. Rev. Eppinga reads Psalm 33 and leads in prayer, using the "Opening Prayer for Ecclesiastical Assemblies".

ARTICLE 2

Rev. Eppinga addresses Synod as follows:

Esteemed delegates, counsellors and friends:

In the sphere of International relations there has been sustained propaganda over the last few years for another — parley at the summit. It now appears that such a conference may soon become a reality. It will of course be a most important meeting. I do not know of what its agenda will consist but even if it is lacking in specific items of business it will still be — an assembly of significance. The eyes of the world are fastened upon such happenings. For even if nothing much is accomplished the mood of such a meeting usually sets the mood of world relations — at least for a time.

But though such parleys at the summit occur, on the international level, but rarely, — in our denominational life they occur with annual regularity. We call them Synods. And upon them the eyes of the entire denomination, and some others too, focus. For Synods are important. Agendas may vary. Some are more significant — others less. Some are crucial. Others are not crucial. But always Synods are important. They set the mood and tone for all the churches they represent. Their decisions may not always be eventful but the spirits in which they are effected are definitely so.

This then is another important Synod. The agenda indicates as much. Also the event itself. Let such motions then be made, sustained, and carried, as will strengthen the bulwarks, enlarge the witness, and withal be to the glory of the Christ. And let such prayer be made as will seek the will of the Father in heaven. And let all the delegates discharge their duties in the manner of those who are about the business of a King. Of one, in fact, who is the King of kings. And Lord of lords.

Such work is difficult. It requires a sense of history and a sense of mission. It also needs — let us not underrate these — a common sense and a sense of humor. God bless you then and be with you as you now undertake that work which hereafter shall be known as the Acts of the Synod of 1955.

— Jacob D. Eppinga

ARTICLE 3

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

Classis Alberta
Ministers.....J. Hanenburg
A. De Jager
Elders.....G. Monsma
C. Withage

Classis California
Ministers.....B. Huizenga
W. Dryfhout
Elders.....C. De Vries
H. Camping

Classis Chatham
Ministers.....H. Venema
H. Numan
Elders.....J. Joosse
H. Knapper

Classis Chicago North
Ministers.....L. J. Dykstra
A. Brink
Elders.....R. Tolsma
E. Tiesman

Classis Chicago South
Ministers.....P. Holwerda
M. Goote
Elders.....W. Monsma
G. Van Heyningen

Classis Eastern Ontario
Ministers.....J. Rook
A. H. Smit
Elders.....G. Van Vliet
L. Krol

Classis Grand Rapids East
Ministers.....N. L. Veltman
C. Boomsma
Elders.....T. Ribbens
P. Wobbema

Classis Grand Rapids South
Ministers.....G. Goris
W. Rutgers
Elders.....J. Beukema
C. Jaarsma

Classis Grand Rapids West
Ministers.....R. De Groot
G. Rozenboom
Elders.....P. Vander Meer
C. Schrader

Classis Hackensack
Ministers.....C. Holtrop
D. Van Halsema
Elders.....A. Hiemstra
J. Kamp

Classis Hamilton
Ministers.....E. Kooistra
J. Van Harmelen
Elders.....H. Tiesma
S. Talsma

Classis Holland
Ministers.....H. Baker
L. Oostendorp
Elders.....G. Mannes
P. Van Houten

Classis Hudson
Ministers.....R. De Ridder
T. Van Eerden
Elders.....J. Damsma
P. Hamersma

Classis Kalamazoo
Ministers.....J. Vander Ploeg
C. Greenfield
Elders.....H. Schuurman
N. Moll

Classis Minnesota North
Ministers.....H. G. Arnold
M. Keuning
Elders.....B. Van Beenen
A. Geurkink

Classis Minnesota South
Ministers.....G. Kok
J. Vanden Hoek
Elders.....M. Vanden Berg
D. Fikse

Classis Muskegon
Ministers.....J. P. Smith
E. J. Tanis
Elders.....L. C. Jordan
P. Timmer

Classis Orange City
Ministers.....A. Dusseljee
A. Baker
Elders.....A. Engbers
H. Sikma

Classis Ostfriesland

Ministers.....G. Pars
J. H. Olthoff
Elders.....P. De Waard
H. Beninga

Classis Pacific

Ministers.....P. De Jong
T. Hofman
Elders.....A. De Jong
A. Schouten

Classis Pella

Ministers.....P. Y. De Jong
C. R. Veenstra
Elders.....C. Bloem
J. Brouwer

Classis Sioux Center

Ministers.....C. Huissen
H. C. Van Deelen
Elders.....A. Vander Veen
H. Visscher

Classis Wisconsin

Ministers.....L. J. Hofman
P. Ouwinga
Elders.....C. Jasperse
J. Bergsma

Classis Zeeland

Ministers.....J. H. Bruinooge
J. Guichelaar
Elders.....A. H. Lanning
H. Walcott

ARTICLE 4

Synod elects the following officers:

President.....Rev. H. Baker — Hardewyk, Michigan
Vice-President.....Rev. J. Vander Ploeg — Kalamazoo, Michigan
First Clerk.....Rev. P. Holwerda — Lansing, Illinois
Second Clerk.....Elder R. Tolsma — Oak Park, Illinois

ARTICLE 5

The President pro-tem, Rev. Eppinga, 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 leadership this morning. He addresses a word of thanks for the confidence placed in him and the officers elected, bespeaking the hearty cooperation of the delegates in the work before us.

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 a word of welcome to Professor Emeritus L. Berkhof, the professorial advisors, President R. B. Kuiper of the Seminary, President Spoelhof of Calvin College, Stated Clerk of Synod, the Editors of the Church papers and the news reporters, the representatives of the Boards, missionaries, Rev. W. Muller and Rev. H. Schripsema, and the fraternal delegate of the "Gereformeerde Kerken," Dr. P. G. Kunst.

ARTICLE 8

The President appoints the following *Program Committee:* the officers of Synod, The Revs. J. Hanenburg, H. Venema, N. L. Veltman,

R. De Groot, E. Kooistra, G. Kok, P. De Jong, C. Huissen, J. H. Bruinooge; and the Elders C. De Vries, G. Van Vliet, J. Beukema, A. Hiemstra, J. Damsma, B. Van Beenen, P. Timmer, P. De Waard, C. Bloem, and C. Jasperse.

ARTICLE 9

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

ARTICLE 10

Synod recesses to give the Program Committee time to do its work. The Vice-President leads in prayer.

ARTICLE 11

Synod decides to reconvene at 4:00 o'clock. The First Clerk leads in prayer.

ARTICLE 12

Synod accepts the invitation of the Publication Committee to attend the Cornerstone Laying Ceremonies of the new Denominational Building being erected at the corner of Kalamazoo Ave., and the Beltline, at 1:30 P.M. Thursday, June 9.

ARTICLE 13

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

COMMITTEE No. 1 — *Educational Matters*.....

Chairman — Rev. G. Goris

Reporter — Rev. P. Y. De Jong

Rev. L. Dykstra	Elder C. Schrader
Rev. C. Boomsma	Elder H. Tiesma
Rev. J. Van Harmelen	Elder H. Schuurman
Rev. C. Huissen	Elder D. Fikse
Rev. J. Bruinooge	Elder J. Brouwer

Advisers: Prof. R. B. Kuiper
Dr. W. Spoelhof
Prof. H. Schultze

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

Chairman — Rev. A. Brink

Reporter — Rev. P. De Jong

Rev. M. Goote	Elder J. Beukema
Rev. H. G. Arnold	Elder J. Kamp
Rev. G. Kok	Elder S. Talsma
Rev. G. D. Pars	Elder G. Mannes
	Elder P. Hamersma

Advisers: Prof. R. Stob
Prof. C. Kromminga

COMMITTEE No. III — *Home Missions*

Chairman — Rev. R. De Groot
Reporter — Rev. R. De Ridder

Rev. B. Huizenga	Elder H. Knapper
Rev. N. Veltman	Elder N. Moll
Rev. D. Van Halsema	Elder L. C. Jordan
Rev. E. Kooistra	Elder C. Bloem
Elder G. Monsma	Elder H. Walcott

Adviser: Prof. J. Kromminga

COMMITTEE No. IV — *Publication Matters*

Chairman — Rev. W. Rutgers
Reporter — Rev. H. Venema

Rev. J. Vanden Hoek	Elder E. Tiesman
Rev. A. Dusseljee	Elder G. B. Van Heyningen
Rev. A. Baker	Elder G. Van Vliet
Rev. H. C. Van Deelen	Elder C. Jaarsma
	Elder B. Van Beenen

Adviser: Prof. M. Wyngaarden

COMMITTEE No. V — *Church Order*

Chairman — Rev. E. Tanis
Reporter — Rev. L. Oostendorp

Rev. J. Hanenburg	Elder P. Van Houten
Rev. J. Olthoff	Elder J. Damsma
Rev. T. Hofman	Elder M. Vanden Berg
Rev. P. Ouwinga	Elder J. S. Bergsma
Elder W. Monsma	

Adviser: Prof. M. Monsma

COMMITTEE No. VI — *Varia*

Chairman — Rev. C. Greenfield
Reporter — Rev. J. Guichelaar

Rev. A. De Jager	Elder P. Timmer
Rev. H. Numan	Elder H. Sikma
Rev. A. Smit	Elder H. Beninga
Rev. M. Keuning	Elder A. De Jong
Elder A. Geurkink	Elder A. Vander Veen

Advisor: Prof. H. Kuiper

COMMITTEE No. VII — *Protests and Appeals*

Chairman — Rev. C. Veenstra
Reporter — Rev. G. Rozenboom

Rev. J. Rook	Elder P. Wobbema
Rev. J. Smith	Elder P. De Waard
Rev. L. J. Hofman	Elder. A. Schouten
Elder C. Withage	Elder H. Visscher
Elder G. Joosse	

Adviser: Prof. H. Stob

COMMITTEE No. VIII — *Budget*.....

Chairman — Rev. C. Holtrop

Reporter — Elder C. De Vries

Rev. W. Dryfhout	Elder L. Krol
Rev. T. Van Eerden	Elder T. Ribbens
Elder H. Camping	Elder A. Hiemstra
Elder P. Vander Meer	Elder A. Engbers
Elder C. Jasperse	Elder A. H. Lanning

Adopted

ARTICLE 14

The President announces the appointment of: the *Reception Committee,* the Revs. E. Tanis, G. Goris, N. Veltman; the *Obituary Committee,* the Revs. J. Van Den Hoek, A. H. Smit; the *Ballot Committee,* Elders C. Jaarsma and H. Schuurman.

ARTICLE 15

The Stated Clerk reads the report of the Synodical Committee. This report is received and approved. (See Supplement No. 39)

ARTICLE 16

The Stated Clerk presents his report. In this report he calls attention to the impossibility of carrying out the instructions of the Synod of 1954 to forward the supplementary reports of the Board of Trustees to the Synodical Delegates in time to receive them before departing from home for Synod. Motion is made to instruct the Board of Trustees to convene two weeks earlier. After some discussion the motion is tabled.

ARTICLE 17

The Stated Clerk presents several items of correspondence as follows:

a. from the Chr. Ref. Church in the Netherlands — Rec. as Inf. referred to Church Order Comm.

b. from the Dutch Ref. Church in Ceylon.

c. from the Gereformeerde Kerken in the Netherlands.

d. from the Presbyterian Church in Korea fraternal delegate Rev. Van Baak.

e. from the churches in New Zealand.

Matters requiring action are referred to Advisory Committees.

ARTICLE 18

Synod adjourns. Second Clerk leads in prayer.

THURSDAY MORNING, JUNE, 9

Second Session

ARTICLE 19

The President calls the assembly to order. Synod sings Psalter-Hymnal No. 317. Rev. J. Guichelaar reads Psalm 122 and leads in prayer.

ARTICLE 20

The First Clerk calls the roll. Rev. Dusseljee who was absent with notice on the first day is now present. At the request of the President he arises and expresses agreement with the "Forms of Unity". All delegates are present.

ARTICLE 21

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

ARTICLE 22

The *United Youth Committee* Report (of Supplement No. 16), is received as information and the following recommendations are considered:

1. That the Calvinist Cadet Corps be commended for the work that it has done in the development and organization of the Boy's Club Movement.

2. That this work be regarded as implementation of the mandate that the Synod of 1951 laid upon the Youth Committee, namely, "Charging the Synodical Youth committee to develop an efficient plan in conjunction with the existing Boy's Club Leaders and our Youth Federation" (Acts, Art. 51, V, B, 3, b).

Adopted

3. That the American Federation of Reformed Young Women's Societies, and the Young Calvinist Federation be placed on the list for moral support.

Adopted

4. The request of the Calvinist Cadet Corps to be placed on the list for financial support is referred to the *Budget Committee.*

ARTICLE 23

Synod receives the report of the Chaplain Committee as information and expresses a word of appreciation to the Committee for its work. (See Supplement No. 32). (See Art. 92)

ARTICLE 24

Synod receives the report of the Faith, Prayer and Tract League as information and refers it to the Budget Committee. (See Supplement No. 35)

ARTICLE 25

Synod receives the reports of the *American Bible Society* and of the *British and Foreign Bible Society* in Canada as information and refers these to the Budget Committee. (See Supplements No. 4, and No. 37)

ARTICLE 26

The Stated Clerk presents the report of the *Transportation Secretary,* Mr. A. H. Andriese. Received as information, and Stated Clerk is ordered to express thanks for the work done.

ARTICLE 27

The Rev. E. Tanis, for the *Reception Committee* presents the Rev. G. Marston fraternal delegate of the Orthodox Presbyterian Church. He is welcomed by the President and is given the privilege of the floor. Mr. Marston addresses Synod on the matter of our common faith and mutual interests in promoting the work of the kingdom. He bespeaks the further good will and cooperation of our denomination. Professor J. Kromminga responds in well chosen words.

ARTICLE 28

The Stated Clerk reads a communication of Missionary Rev. Robert Sutton, our fraternal delegate to the General Assembly of the Reformed Church in Japan, extending the greetings to that Assembly which convened in October 1954. The letter further expresses appreciation for the assistance which our church extended last year and expresses the hope that we shall remember this work again in the coming year. Motion prevails to receive this report and to place the report of the fraternal delegate in the file of Synod.

ARTICLE 29

Synod adjourns. Elder George Monsma, before leading in prayer, informs Synod that he desires to remember in thanksgiving the fact that the Nobleford Church, one of the two oldest churches in Canada is celebrating its golden anniversary this year at the same time that the Province of Alberta is celebrating its golden anniversary, and that an elder of this church is present at Synod. He further calls attention to the fact that the first Canadian born minister, Rev. T. Hofman is also present as a delegate to Synod.

FRIDAY, JUNE 10

Third Session

ARTICLE 30

The President calls the session to order. Rev. L. Hofman leads in devotions. He reads Ps. 43. Synod sings Psalter Hymnal No. 85.

ARTICLE 31

The First Clerk calls the roll. The Minutes of the second session are read and approved.

ARTICLE 32

The Advisory Committee on Publication Matters, Rev. H. Venema reporting, presents the report of the *Centennial Committee, Supplementary Agenda Report No. 24a,* re *Financing.*

Recommendation: That Synod authorize the chairman and secretary of the Centennial Executive Committee to outline its financing problems to Synod's advisory Budget committee, soliciting its suggestions and recommendations. (See Supplement No. 24-A.) *Adopted*

ARTICLE 33

The Committee to examine the credentials of the candidates.. Rev. G. Goris reporting, informs Synod that all required credentials are at hand for the applicants. Received as information.

ARTICLE 34

The President of the Seminary informs Synod that the Faculty recommends the admission of all the applicants for Candidacy to the examination. Synod approves.

ARTICLE 35

Synod decides to examine the applicants in four groups by requiring them to rotate from one section of delegates to another.

ARTICLE 36

Synod adopts the following division of students and schedule of examinations:

ASSIGNED SERMON TEXTS
Time Schedule 10 a.m. to 12 Noon

Dirk H. Aardsma, Heb. 12: 1, 2
Harvey J. Baas, 2 Cor. 12:9, 10
Andrew J. Bandstra, Acts 2:22-24
John H. Bergsma, Matt. 15:13, 14
Harold Bode, Matt. 6:19-21
Winston Boelkins, Eccl. 11:9
Rodger J. Buining, 2 Pet. 1:16-18
John Bylsma, Gal. 3:29
Bert Den Herder, Acts 10:34, 35
George B. Ebbers, Luke 16:31
James O. Hanley, I Cor. 1:22-24
John A. Houseward, John 11:25, 26
William Kosten, Gen. 22:13
James Lont, I John 1:6, 7
Angus M. MacLeod, Eph. 2:8, 9
John Maliepaard, Isaiah 51:12
Earl Marlink, Romans 8:5-8
Jack J. Matheis, Luke 9:23, 24
John Calvin Rickers, Matt. 14:25-33
Harlen R. Roelofs, Isaiah 40:6-8
Paul G. Schrotenboer, Mark 3:31-35
Gordon Spykman, Rev. 1:17-18
Charles Steenstra, Eph. 5:12
John H. Stek, Ezek. 34:23, 24
Wm. K. Stob, I Cor. 1:30, 31
Cecil W. Tuininga, Luke 18:31-34
Jacob W. Uitvlugt, Matt. 16:4
Richard Vande Kieft, Mal. 2:17
Wm. L. Vander Beek, Judges 10:15, 16
Wilbert Van Dyk, Rev. 3:5
Gerard Van Groningen, Joshua 5:13-15
Paul Veenstra, I Cor. 2:12
Alvin H. Venema, John 6:44
Henry Visscher, Mark 13:5-8
Nicholas Vogelzang, Matt. 3:12
Rodney Westveer, Job 2:9, 10

GROUP No. 1
College Chapel

Chairman — Rev. H. Baker
Reporter — Rev. M. Goote

Examining Classes	*Candidates*	
Alberta	Dirk Aardsma	Winston Boelkins
California	Harvey Baas	Rodger Buining
Chatham	Andrew Bandstra	John Bylsma
Chicago North	John Bergsma	Bert Den Herder
Chicago South	Harold Bode	
Eastern Ontario		

GROUP No. 2
Seminary Chapel

Chairman — Rev. J. Vander Ploeg
Reporter — Rev. R. De Groot

Examining Classes	*Candidates*	
Grand Rapids East	George Ebbers	Angus MacLeod
Grand Rapids South	James Handley	Earl Marlink
Grand Rapids West	John Houseward	John Maliepaard
Hackensack	William Kosten	Jack Matheis
Hamilton	James Lont	
Holland		

GROUP No. 3
Seminary Assembly Room

Chairman — Rev. P. Holwerda
Reporter — Rev. G. Kok

Examining Classes	*Candidates*	
Hudson	John Rickers	John Stek
Kalamazoo	Harlan Roelofs	William Stob
Minnesota North	Paul Schrotenboer	Cecil Tuininga
Minnesota South	Gordon Spykman	Jacob Uitvlugt
Muskegon	Charles Steenstra	
Orange City		

GROUP No. 4
Room 37, College Building

Chairman — Elder R. Tolsma
Reporter — Rev. J. Guichelaar

Examining Classes	*Candidates*	
Ostfriesland	Richard VandeKieft	Alvin Venema
Pacific	Wm. VanderBeek	Henry Visscher
Pella	Wilbert Van Dyk	Nicholas Vogelzang
Sioux Center	Gerard VanGroningen	Rodney Westveer
Wisconsin	A. Paul Veenstra	
Zeeland		

ARTICLE 37

Synod meets in open session. Opportunity for questions to prospective candidates is given.

ARTICLE 38

Synod adjourns to 7:30 p.m. Elder C. De Vries leads in prayer.

FRIDAY EVENING, JUNE 10
Fourth Session

ARTICLE 39

The President calls the executive session to order. Synod sings Psalter Hymnal No. 95. Rev. C. Huissen reads Revelation 1 and leads in prayer.

ARTICLE 40

The reports of the four examination sections are received. Synod decides to delay decision on the application of Mr. Maliepaard until Monday with the understanding that he shall submit to further examination by Group No. 2. Synod decides to cast one ballot with opportunity to note exceptions. The Vice-president leads in prayer before the ballots are cast.

ARTICLE 41

Synod admits to Candidacy the following; to be declared eligible to call after July 1.

Dirk Aardsma
Harvey Baas
Andrew Bandstra
John Bergsma
Harold Bode
Winston Boelkins
Rodger Buining
John Bylsma
Bert Den Herder
George Ebbers
James Handley
John Houseward
William Kosten*
James Lont
Angus MacLeod
Earl Marlink
Jack Matheis
John Rickers
Harlan Roelofs
Paul Schrotenboer
Gordon Spykman
Charles Steenstra
John Stek
William Stob
Cecil Tuininga
Jacob Uitvlugt
Richard VandeKieft
Wm. VanderBeek
Wilbert Van Dyk
Gerard Van Groningen
A. Paul Veenstra
Alvin Venema
Henry Visscher
Nicholas Vogelzang
Rodney Westveer

*Synod grants the request of the West Leonard Street Consistory, endorsed by the Classical Committee of Grand Rapids West, to advance time of eligibility of Candidate William Kosten to entertain a call, and arrange a special Classical examination in order to facilitate his entry into the Military Chaplaincy.

Synod instructs the Clerks to include in the church paper announcements, concerning the Candidates, a notation indicating the names of those who are able to preach in the Holland language.

ARTICLE 42

Synod calls in the Candidates. The President informs them of their admission to candidacy, and addresses them with fitting words and exhorts them to be faithful to their calling. Synod sings Psalter Hymnal No. 295:3 and opportunity is given all delegates to congratulate the Candidates.

ARTICLE 43

A motion to reconvene Saturday morning at 8:30 a.m. is adopted, and Elder W. Monsma leads in prayer as Synod adjourns.

SATURDAY MORNING, JUNE 11

Fifth Session

ARTICLE 44

The President calls Synod to order. Dr. P. G. Kunst reads Lukas 18:1-8. Synod sings Psalm 89:7. Dr. Kunst leads in prayer.

ARTICLE 45

The First Clerk calls the roll. Dr. W. Hendriksen is present as the alternate for Dr. W. Rutgers, and expresses agreement with the "Forms of Unity." The Minutes of the fourth session are read and approved.

ARTICLE 46

The President of Synod appoints the Committee on Appointments consisting of the following members: Rev. J. Van Der Ploeg, Rev. M. Goote, Rev. W. Dryfhout, Rev. D. Van Halsema, Rev. G. Kok, Rev. J. Hanenburg, Rev. J. Van Harmelen, Elder G. Monsma, Elder P. Wobbema, Elder P. Van Houten.

ARTICLE 47

The Advisory Committee on *Varia,* Rev. Guichelaar reporting, presents the following:

I. CHURCH HELP COMMITTEE, INC.

A. *Material:* Agenda Report No. 8 (See Supplement No. 8)

B. *Recommendations:*

1. That Synod calls the attention of our churches to the following: "As per request of the Synod of 1954 the Canadian Emergency Building Fund has been merged with the Church Help Fund. Aid to both the Canadian churches and to those of the States will from now on come from this one fund. There remains, for the time being, however, this difference in the method of distribution, that the Canadian churches get five years before they are required to begin repayment, while the churches in the States get only one year." *Received as Information.*

2. That Synod take note of the following paragraph included in the new contracts with the churches for loans negotiated: "We as a congregation, and the officers thereof, further agree that should this congregation at any time secede from the Christian Reformed Church, as a denomination, any unpaid balance on this note, together with interest on unpaid balance at the rate of six per cent per annum from date of this note, shall become due and payable at once." *Adopted.*

3. That Synod approves the recommendation of the Church Help Committee, Inc., that the Rev. A. Dusseljee continue to serve as alternate for all members of the Committee. *Adopted.*

4. That Synod expresses its appreciation for the manifold labors performed by this Committee, and that Synod direct a special word of gratitude to Mr. Charles R. Mulder, who has been the very efficient treasurer of the Church Help Fund for many years. *Adopted.*

5. That Synod take note of the fact that the official name of this Committee is: CHURCH HELP COMMITTEE, INC. The Fund, administered by this Committee, is called: Church Help Fund.

Received as Information.

II. INCORPORATION OF CANADIAN CHURCHES:

A. *Material:* Overture No. 17.

B. *Recommendations:*

1. That Synod appoint a Committee to study the matter of the incorporation of our churches in Canada on a Dominion-wide basis. (For Committee appointed see Art. 148.) *Adopted.*

2. That Synod pay the expense connected with bringing this objective to a successful culmination.

Grounds:

a. It is not an easy matter to procure national recognition as incorporated churches. It requires legal action and the passage of legislation at Ottawa.

b. A precedent has been set by other denominations in Canada, who have received recognition in this way.

c. This is a matter involving all our Canadian churches, and of interest to our whole denomination. *Adopted.*

(Varia matters continued in Art. 50.)

ARTICLE 48

The Advisory Committee on *Home Missions,* Rev. R. De Ridder reporting, presents the following:

I. CHICAGO JEWISH MISSIONS

A. *Material:* Agenda Report No. 3. (See Supplement No. 3)

B. *Recommendation:*

Synod acknowledges with appreciation the work of the committee, and recognizes with gratitude the several years of service rendered by a number of our workers. *Adopted.*

II. PATERSON HEBREW MISSION

A. *Material:* Agenda Report No. 5. (See Supplement No. 5)

B. *Recommendations:*

1. Synod acknowledges with thanks the work of the committee, and recognizes with appreciation the work of the personnel of the mission. *Adopted.*

2. Program of Community Jewish Evangelism.

a. Background. The Synod of 1953 (Cf. Acts 1953, art. 69, p. 35) requested "Classis Hackensack through the Board of the Paterson Hebrew Mission to study the feasibility of continuing the work on its present limited basis and/or of expanding its work." The answer of the Classis and the Board is contained in the following statements:

PROGRAM TO PROMOTE OUR ADAPTATION OF CHURCH COMMUNITY JEWISH EVANGELISM

"1. That we approach our churches in our area, the Consistories, Mission organizations, and the other societies, with a view to awaken love for our mission work. The following objectives shall be sought:

"(1) To awaken love for mission work, in particular, Jewish mission work.

"(2) To encourage earnest prayer for this work.

"(3) To arouse a desire to be active in it.

"(4) To instruct them to bring the Gospel to the Jewish people.

"2. That our missionaries work in the communities surrounding our churches, to induce the Jewish people to attend the neighboring Christian Reformed Churches.

"3. That our mission staff prayerfully seek, and earnestly embrace every opportunity to bring to individual Jews the Gospel of salvation in Christ.

"4. That the Board instruct our superintendent to put into action the above objectives."

Synod accepts this report with thanks as the answer to the request of the Synod of 1953. *Adopted.*

III. IMMIGRATION COMMITTEE FOR CANADA

A. *Material:* Agenda Report No. 33. (Supplement No. 33)

B. *Recommendations:*

1. *Committee personnel.* Synod continues the Immigration Committee for Canada in accordance with the decision of the Synod of 1953, (page 133 of the Acts of 1953) and refers the appointments to this committee made by the various Classes to the Committee on Appointments. (See Art. 148.) *Adopted.*

2. *Appointment of field men.* Synod continues the following field men appointments:

Mr. A. De Jong for British Columbia
Mr. B. Nieboer for Southern Alberta
Mr. T. Polet for Manitoba and N. W. Ontario
Mr. C. Steenhof for Toronto district
Mr. L. Vanden Berg for Eastern Ontario
Mr. A. De Jonge for Quebec
Mr. H. J. Lam for the Maritime Provinces

Adopted.

3. *Field men*

a. *Background:* The Synod of 1954 expressed itself as follows to the Committee: "that the Immigration Committee be instructed to work toward the elimination of fieldmen as employees of the Church" (Cf. Acts of 1954, page 22). The Committee in its report to this year's Synod says the following concerning this matter:

"We are in hearty agreement with the main thrust of Synod's decision, namely, that we must not look upon our fieldmen as permanent employees of the church, but must look toward the time when they or their work will be taken over by organizations arising from the initiative of our people in Canada. . . ."

The Committee states at great length what it considers to be a realistic and long range plan according to which this goal can be realized. Their understanding of this goal properly recognizes that there is a place for the fieldmen in the immigration program, and agrees that eventually their support should come from some other source than the Church.

b. *Recommendations:*

Synod repeats its directive, given by the Synod of 1954, to the effect that "the Immigration Committee be instructed to work toward the elimination of fieldmen *as employees of the Church,*" and requests the Committee to inform Synod as to the progress made toward realizing this goal.

Grounds:

(1) One year is hardly sufficient time to realize the goal defined by the 1954 Synod.

(2) The Committee itself states that although for the present a certain amount of denominational involvement in this work is still necessary, it intends to "stimulate local activity in immigration work by urging the maintenance of local immigration societies and leagues and whatever further bodies may be needed, and by instructing our Committee members and fieldmen to do all in their power to encourage and help build such organizations." *Adopted.*

4. Synod expresses its appreciation to the Immigration Committee and to the fieldmen for their labors and valuable services rendered. *Adopted.*

IV. SOUTH AMERICA AND CEYLON

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

B. *Recommendation:*

We recommend that Synod acknowledge with thanks the work of the committee and express its appreciation to the retiring members: Rev. C. Vanden Heuvel and Prof. Earl Strikwerda. *Adopted.*

C. *Fourth Man for Ceylon:*

1. *Background:* Both the Ceylon Conference and the General Consistory have requested an additional (fourth) minister to Ceylon whose duties have been outlined by the General Consistory as follows:

"(1) To train Sinhalese and Tamil catechists and evangelists. . . . This work would have prior emphasis over any other work.

"(2) To head the work of missions in the North Central Province . . . in the heart of Ceylon where the Church has had a witness for thirty-five years, but . . . carried on largely by untrained evangelists and catechists. . . .

"(3) To conduct divine worship in established English congregations. . . .

"(4) To engage in pastoral work in English congregations where there are literally hundreds of homes that need to be challenged to return to God. . . ."

The South America and Ceylon Committee endorse this request.

2. *Recommendation:*

Synod authorizes to procure a fourth minister to Ceylon whose duties will be those listed in the recommendations of the South America and Ceylon Committee, and urges the Committee to secure a calling and supporting Church for the salary of this additional worker.

Grounds:

(a) The Mission Mandate.

(b) The necessity of enabling the Dutch Reformed Church of Ceylon to strengthen its witness to the people of Ceylon.

(c) The petitions of the General Consistory of the Ceylon Church and of the Ceylon Conference of our ministers working there.

(See Art. 148 for Committee.) *Adopted.*

V. CHRISTIAN SEAMEN'S AND IMMIGRANTS' HOME

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

B. *Recommendation:*

Synod expresses its thanks to the Board for its work. *Adopted.*

C. *Support:*

The report of the Board to Synod makes mention of the fact that "very many churches do not contribute the one offering per year recommended for this work. Our request is that this be emphasized at this Synod — so that together with our pamphlet our need may be placed before the churches, and thus this Kingdom work may be continued." Your advisory committee calls the attention of Synod to this request of the Board.

D. *Property at 310 Hudson Street.*

1. *Background.* The Board reports that the Hoboken Christian Reformed Church has agreed to purchase the property at 310 Hudson Street under the following conditions:

(1) To purchase the property for the sum of $5,500.00.

(2) To make payment in the form of rental, payable to the Seamen's and Immigrants Committee at the rate of $50.00 per month.

(3) There will be no interest on the unpaid balance.

We are informed that the sale price is one-half the appraised value of the property. The terms and the low figures in the transactions are necessitated by the following:

(1) Hoboken is a small and struggling congregation, and is worthy of help, but yet should have some responsibility to maintain their own church home.

(2) As related last year, the Board is charged by Synod to operate the Seamen's and Immigrants' Home and no part of its income should be diverted to maintaining this Building.

These proposals were approved by Classis Hudson January 25, 1955.

2. *Recommendation:*

Synod authorizes the Board of the Christian Seamen's and Immigrants' Home to dispose of the property at 310 Hudson Street, Hoboken, New Jersey, in accordance with the agreement made between the Board and the Hoboken Christian Reformed Church, and approved by Classis Hudson on January 25, 1955. *Adopted.*

(Home Mission advisory report continued in Art. 86.)

ARTICLE 49

The Advisory Committee on *Publication Matters,* cf. Art. 32, Rev. H. Venema reporting, presents the following:

I. THE AMERICAN BIBLE SOCIETY

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

B. *Recommendations:*

Synod re-affirm the decisions of the Synods of 1953 and 1954 (cf. Acts, 1953, Art. 84, I, C, 1, 3; 1954, Art. 85, D, 1) namely that "Synod advise our churches . . . to request that all funds sent by them to the American Bible Society be used only for the distribution of the King James version, the Revised version and the American Standard Revised version." *Adopted.*

II. SUNDAY SCHOOL COMMITTEE

A. *Material:* Report No. 6. (See Supplement No. 6)

B. *Recommendations:*

1. That Synod approve the new Sunday School literature prepared by the committee and remind our churches of the availability of this splendid material. *Adopted.*

2. That, due to the temporary illnes of the Rev. Wm. Van Puersem, the Rev. John Schaal be granted the privilege of the floor when the Sunday School matters are discussed. *Adopted.*

3. That the Rev. A. Hoekema remain on the Sunday School committee as the representative from the Committee on Education be referred to Committee on Appointments. (See Art. 148) *Adopted.*

III. IMPROVEMENT AND REVISION OF THE PSALTER HYMNAL

A. *Material:* Agenda Report No. 17. (See Supplement No. 17)

B. *Recommendations:*

1. Although the work of the committee is tentative in nature, and still in a planning stage, that Synod, nevertheless, express appreciation of their work thus far accomplished, and ask them to proceed with their labor. *Adopted.*

2. That Dr. Henry Bruinsma, and member Dr. Henry Zylstra be granted the privilege of the floor at Synod. *Adopted*

3. That the recommendations for revision of the Hymn section be commended to the churches for study, with comments to be sent to the committee by Jan. 1, 1956. *Adopted.*

4. That the entire revision be presented for final action to the Synod of 1956. *Adopted.*

Note: Your advisory committee takes note of, and concurs in the item C entitled "Miscellaneous", but feels that it is not within its province to make any recommendation in this matter; they suggest that Synod refer this to the committee for liturgical forms for favorable consideration.

5. Synod decides to instruct the Committee for Psalter-Hymnal revision to supply all our Consistories with full text of hymns not now in our present Psalter-Hymnal which the Committee will propose to introduce in the Revised Psalter Hymnal. (See Supplement No. 17-A where new hymns are inserted.)

IV. SYNODICAL TRACT COMMITTEE

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

B. *Recommendations:*

1. That Synod continue in the producing and the distribution of tracts by a Synodical Tract Committee and ask them to render an annual financial account to Synod. *Adopted.*

2. That Synod, to replace three retiring members of the committee, and elect three men from the following nominations:

Rev. Wm. Vander Hoven	Rev. Arthur Hoogstrate
Rev. Garrett H. Vande Riet	Rev. Wm. Swierenga
Mr. Edward Postma	Mr. Louis Vander Til

(See Art. 148 for Committee.) *Adopted.*

3. Synod instruct its Tract Committee to give serious consideration to publishing tracts in the Holland language. (Publication Matters continued in Art. 114)

ARTICLE 50

The Advisory Committee, *Varia,* cf. Art. 47, the Rev. J. Guichelaar reporting, presents the following:

I. WORLD CALENDAR

A. *Material:* Overture No. 9.

B. *Recommendations:*

1. Synod calls the attention of Classis Sioux Center to the recent decision of the United States Government in respect to the World Calendar forwarded to the United Nations by Henry Cabot Lodge, Jr.: "The United States Government does not favor any action by the United Nations to revise the present calendar. . . . Large numbers of United States citizens oppose the plan for calendar reform that is now before the Economic and Social Council. Their opposition is based on religious grounds, since the introduction of a 'blank day' at the end of each year would disrupt the seven-day sabbatical cycle." Department of State Bulletin, April 11, 1955, page 629. *Adopted.*

2. Synod declares that this is the answer to the overture of Classis Sioux Center. *Adopted.*

3. Synod instructs its Stated Clerk to send a communication to the United States Department of State expressing Synod's hearty approval of this action of the United States Government, and of the religious ground on which it is based. *Adopted.*

(Varia Matters continued in Art. 92.)

ARTICLE 51

Synod decides to reconvene Monday morning at 10 o'clock.

ARTICLE 52

Synod adjourns. Elder T. Ribbens leads in prayer.

MONDAY MORNING, JUNE 13

Sixth Session

ARTICLE 53

The President calls Synod to order. Synod sings Psalter Hymnal No. 317. Rev. P. De Jong reads Ephesians 4;1-16 and leads in prayer.

ARTICLE 54

The roll is called. Dr. W. Rutgers is again present as delegate of Classis Grand Rapids South. The Rev. M. Bolt and Elder P. W. Keessen, alternates respectively for Rev. A. Brink and Elder L. C. Jordan are present for the first time. At the request of the President they arise to signify their agreement with the "Forms of Unity". The Minutes of the fifth session are approved as read.

ARTICLE 55

The Special Committee, Examining Group No. 2, appointed to conduct the further examination of Mr. J. Maliepaard (cf. Art. 40) Dr. R. De Groot reporting, requests Synod to extend the time for reporting to 2 p.m. since the examination is not complete. Synod grants the request. (cf. Art. 61)

ARTICLE 56

The Advisory Committee, *Protests and Appeals,* Rev. G. Rozenboom reporting presents the following:

I. PROTEST AGAINST THE DECISION OF THE SYNOD OF 1954, IN RE LABOR POLICY for the awarding of contracts for denominational buildings. (Acts 1954, Art. 146, p. 89).

A. *Material:*

Document of protest of Mr. Dirk Faber and Mr. James Wiersma, members of the First Christian Reformed Church of South Holland, Ill.

B. *Resume:*

In summary the protest is twofold: (1) The procedural aspect — that the Synod of 1954 erred in the Labor Policy Matter, by giving priority to the report and recommendation of the minority member of the study committee. (2) The material aspect — the protest is against the decision of the Synod of 1954 itself. The brethren request that Synod reconsider the decision of the Synod of 1954 (Acts 1954, Art. 146), and that Synod again take up the recommendations of the Advisory Committee as given in same Art. 146, and act on them. Now the protestants base their contention regarding this material aspect upon the ground, that the recommendation of the minority report, adopted by Synod, was based on an erroneous conception of the issue, viz. that Synod should not pass judgment on an economic matter whether or not the closed-shop labor policy is justifiable. It is asserted that the real question was, whether a church which decides to erect certain buildings which it owns, has the right to stipulate certain rules which shall prevail, and whether a church which encourages the formation of Christian labor unions ought not to allow a policy that might be discriminatory to members of such organizations. It is further alleged that these questions were camouflaged under a barrage of considerations that were only indirectly connected with the problem.

C. *Recommendations:*

1. In re the procedural aspect, viz, that the Synod of 1954 erred in giving priority to the Minority of the Study Committee, we recommend that Synod do not sustain the protest.

Grounds:

a. According to the rules for Synodical procedure adopted in 1952, there are no Synodical stipulations demanding the precedence of either the minority or majority of a study committee report.

b. At the Synod of 1954 the Chairman ruled that the Minority report of the study committee should have priority, and this ruling was acceptable to the Synod.

c. The procedure of the 1954 Synod was in harmony with past practice in handling study committee reports, when there were majority and minority opinions. *Adopted.*

2. Relative to the Material aspect, which protests against the decision of Synod itself, and requests that Synod reconsider and reverse its stand by adopting the recommendations of the Advisory Committee, we recommend that Synod do not accede to this request.

Ground:

The assertion of the protestants that the minority recommendation adopted by Synod was based on an erroneous conception of the real issue, is not supported by the facts. The majority committee recommendations dealt with exactly these matters of setting up labor contract stipulations and discrimination against certain members of the church — which are asserted to be the real issue by the protestants. This majority report was printed in the Agenda of Synod, and the delegates to Synod not alone, but all the churches were urged to study it and give their reactions. This report was also read on the floor of the Synod of 1954. (cf. Acts 1954, Art. 146, pp. 87.) Hence we cannot sustain the judgement of the protestants that the real issue was "camouflaged under a barrage of considerations that were only indirectly connected with the problem." *Adopted.*

II. PROTEST AND APPEAL OF MR. AND MRS. HENRY VAN KOOTEN OF THE Bethel Christian Reformed Church of Oskaloosa, Iowa.

A. *Materials:*

1. Letter of protest against the decision of the Synod of 1954 (cf. Acts, Art. 115, II, pp. 58, 59).

2. Letter of appeal, requesting Synod to reconsider the decision of the Synod of 1954, and prayerfully requesting Synod to advise Classis Pella to appoint a new committee to study the matter.

B. *Recommendations:*

1. We recommend that Synod do not sustain the protest, nor accede to their request.

Ground: No new materials were adduced to alter the case and warranting the action requested. *Adopted.*

2. That Synod encourage the brother and sister to make a prayerful effort to abide by the reconciliation once effected, in the spirit of true Christian love. *Adopted.*

(Report of Advisory Committee on Protests and Appeals continued in Art. 107.)

ARTICLE 57

The Advisory Committee, *Indian and Foreign Missions,* Rev. P. De Jong reporting, present the following:

I. REPORTS OF BOARD OF MISSIONS

A. *Material:* Agenda Report No. 28, Section One, (See Supplement No. 28). Supplementary Agenda Report No. 28-A (See Supplement No. 28-A).

B. *Recommendation:*

That Synod accept with appreciation the Reports of the Board of Indian and Foreign Missions and take grateful recognition of the labors and progress God has granted us in our far-flung mission fields.

Adopted.

II. REPRESENTATION AT SYNOD

A. *Material:* Agenda Report No. 28; Sec. 2-A (See Supplement No. 28-Sec. 2-A)

B. *Recommendation:*

That Synod accede to the request of the Board that in addition to the representation of the Secretary of Missions, provided by the Mission Order, it permit the Board to be represented by its Vice-President, Dr. Henry J. Kreulen, and its Treasurer, Mr. Joseph T. Daverman.

Adopted.

III. BONUS

A. *Material:* Agenda Report No. 28 Sec. B. (See Supplement No. 28 Sec. 2-B)

B. *Recommendation:*

That in view of the fact that a bonus has been paid for the year 1953 and a needed increase in salaries is now being requested, Synod approve the request of the Board for a bonus to be given its employees as an adjustment for the year 1954. *Adopted.*

IV. MEMBER AT LARGE

A. *Material:* Agenda Report No. 28, (Sec. 2-C) (See Supplement 28, Sec 2-C),

B. *Recommendation:*

That Synod express its appreciation to Rev. J. Beebe and Mr. Joseph T. Daverman for their many services as Board members in the missionary cause. *Adopted.*

V. INDIAN FIELD REPRESENTATION AT SYNOD

A. *Material:* Agenda Report No. 28 (See Supplement 28, 5-A)

B. *Recommendation:*

That Synod grant Rev. Herman J. Schripsema the privilege of the floor as the representative of the Indian General Conference when Indian Field matters are discussed. *Adopted.*

VI. REHOBOTH NATIVE HELPER

A. *Material:* Agenda Report No. 28 (See Supplement No. 28, Sec. 5-B)

B. *Recommendation:*

That in view of the amount of work of the Rehoboth Field Pastor recently increased by his having to visit a number of Indian Schools he be granted a second native helper. *Adopted.*

VII. ZUNI NATIVE ASSISTANT

A. *Material:* Agenda Report No. 28. (See Supplement No. 28, 5-C)

B. *Recommendation:*

That the Board be given permission to engage a native assistant to serve as a language informant and helper to Rev. Bernard Haven for a period of two years. This is in agreement with the expressed desire of previous Synods that emphasis be placed on direct evangelism by native workers. *Adopted.*

(Indian and Foreign Mission report continued in Art. 62)

ARTICLE 58

Synod decides to reconvene at 2 p.m. Elder J. Beukema leads in prayer.

MONDAY AFTERNOON, JUNE 13

Seventh Session

ARTICLE 59

The President calls the session to order. Synod sings Psalter Hymnal No. 254. Dr. P. Y. De Jong leads in prayer.

ARTICLE 60

Synod decides to meet in executive session.

ARTICLE 61

The Special Committee, examining Group No. 2, Dr. Renze De Groot reporting presents the following concerning Mr. John Maliepaard: (cf. Articles 40, 55)

1. The Committee has examined Mr. J. Maliepaard according to Synod's instructions.

2. The Committee recommends that Mr. J. Maliepaard be admitted as a Candidate to the Ministry.

Synod decides to vote on this recommendation by ballot. Dr. R. De Groot leads in prayer. The ballots are cast with the result that Mr. J. Maliepaard is admitted as a Candidate to the Gospel Ministry. The president addresses the Candidate and expresses Synod's joy that the examination was satisfactory and that we can now also admit him to Candidacy. Synod sings Psalter Hymnal No. 295 :3 and the delegates extend felicitations.

ARTICLE 62

The Advisory Committee, *Indian and Foreign Missions* (cf. Art. 57) Rev. P. De Jong reporting, presents the following;

I. INTERMOUNTAIN INDIAN SCHOOL

A. *Material:* Agenda Report No. 28 (See Supplement No. 28, Sec. 5-E)

B. *Recommendation:*

That Synod approve of the Board's action in the extension of our Indian work at the Intermountain Indian School. *Adopted.*

II. FARMINGTON CHAPEL

A. *Material:* Agenda Report No. 28 (See Supplement No. 28, Sec. 5-F)

B. *Recommendation:*

That Synod take note of the fine initiative of the native Christians at Farmington in erecting a chapel and that Synod recommend to the Board that it seek to encourage similar activity in other areas of the Indian Field. *Adopted.*

III. NEW HOME AT ZUNI

A. *Material:* Agenda Report No. 28 (See Supplement No. 28, Sec. 5-G)

B. *Recommendation:*

That Synod approve of the building of a new home at Zuni or Blackrock so that the principal of the Zuni school may have suitable living quarters. *Adopted.*

IV. NURSE AT REHOBOTH HOSPITAL

A. *Material:* Agenda Report No. 28-A, III.) (See Supplement No. 28-A, III)

B. *Recommendation:*

In view of the inadequacy of the present number of nurses to maintain proper round-the-clock care at our Rehoboth Mission Hospital, the committee recommends approval of the request for a seventh nurse. *Adopted.*

V. FORMOSA

A. *Material:* Agenda Report No. 28, (Sec. 4-A) (See Supplement No. 28)

B. *Recommendation:*

That Synod approve of the Board's action with respect to Formosa work (in maintaining Miss Bode there, but not opening a field of our own or sending additional workers at present.) *Adopted.*

VI. KOREA

A. *Material:* Agenda Report No. 28. (See Supplement No. 28, Sec. 4-B)

B. *Recommendation:*

1. That Synod instruct the Committee for Korean Spiritual Relief to activate a plan to offer a limited number of scholarships and grants to aid Korean students for study at Calvin College and Seminary. *Adopted.*

2. That Synod instruct the Committee for Korean Spiritual Relief to investigate the possibility of our sending one or more instructors or professors to assist the Korean church in its seminary or college at Pusan. We have been requested to grant some such assistance to the Korean church and the tremendous missionary significance of such training of spiritual leaders would appear to warrant its careful investigation. *Adopted.*

VI. INDONESIA

A. *Material:* Agenda Report No. 28. (See Supplement No. 28, Sec. 4-C)

B. *Recommendation:*

In view of our evident lack of available men, the extremely complicated organizational structure involved in sending men to Indonesia, and the present extreme difficulty of entry into that field, the committee recommends approval of the Board's decision against recommending our efforts there at present. *Adopted.*

VII. JAPAN

A. *Material:* Agenda Report No. 28. (See Supplement No. 28 Sec. 6)

B. *Recommendation:*

That Synod approve of the Board's proposal to call two more men for Japan. *Adopted.*

VIII. SUDAN

A. *Material:* Agenda Report No. 28, 28-A. (See Supplement No. 28, 28-A)

B. *Recommendations:*

1. That Synod approve of the request for a seventh nurse and for a laboratory technician to be added to the medical staff on our Sudan mission. *Adopted.*

2. That Synod approve the reqeust of the Board and mission for the calling of an additional ordained man for the Tiv area, and authorize the Board to arrange for the calling of more men if necessary.

Ground:

In view of the unexpectedly rapid withdrawal of the Dutch Reformed Church of South Africa from that field, the Committee feels that this latter provision is indicated. (Report No. 28-A,) (See Supplement No. 28-A 4)

3. In response to a letter from the Ekkliziyar Kristi A Sudan (Lardin Benue), the committee recommends that Synod express its gratitude to God for the founding of this native church and request God's blessing upon it, and that Synod refer the request of this new church for fellowship and interchange of correspondence to its Committee on Ecumenicity and Interchurch Correspondence for appropriate action. *Adopted.*

January 10th, 1955
Translated from the Hausa language.
Rev. H. J. Evenhouse,
Secretary,
Christian Reformed Board of Missions,
Grand Rapids.

Greetings and honor to you together with the love of our Lord Jesus Christ.

We thank you very much for your letter of December 20th which we have just received. We are indeed happy that you are willing to report to your Church Synod in June the news that the Ekklesiyar Kristi A Sudan (Lardin Benue) is now fully established.

Furthermore our General Church Council of the Lardin Benue (i.e. Benue Region) met on the 6th November, 1954. It then requested that I should write to you with the desire that our request is brought to the Synod of the Christian Reformed Church. In our minutes of that date, No. 322 we said, quote "We are thankful to our God that He has brought us to this standing (as a Church) in our own right. We are thankful also for those who nurtured us and brought us to this time. Moreover, if the Christian Reformed Church agrees, we request that we may become brethren

in fellowship together and that it may also be agreeable that we correspond with each other to the mutual strengthening of us all" end quote.

In view of this I am sending this our request for fellowship and interchange of correspondence that might be to our mutual benefit. If your Board is agreeable we should like you to bring this request before the Synod of the Christian Reformed Church in June.

Without any doubt we desire the fellowship of our Lord Jesus Christ with those who by the grace of God were instrumental in our finding the way of Salvation.

With love and faithfulness in Jesus Christ,

(signed) Jonathan Wamada,
Secretary
(translation E. H. Smith)

4. That Synod accede to the request of the Board for authorization to lend a teacher at Gindiri for native pastor training. *Adopted.*

(Indian and Foreign Mission Matters continued in Art. 112)

ARTICLE 63

Rev. E. Tanis, for the *Reception Committee,* presents:

1. Mr. T. Cnossen, representative of the Immigration Bureau of the Netherlands, informs Synod that 100,000 Dutch Immigrants have migrated to Canada of which number, 30,000 are of Reformed persuasion. He thanks Synod, the church and our people for all the aid which has been given to his countrymen, but informs Synod that it is not enough. There is great need to help those who desire to migrate to the United States and inasmuch as the "United States Relief Act" expires next year, urges Synod to help carry forward the program. Rev. J. M. Van de Kieft expresses our appreciation for the words and work of brother Cnossen and expresses the hope that at some future date we may assure him that the job has been done. (See also Supplement No. 20)

2. Chaplain A. Van Andel of the U.S. Navy. He informs Synod of the temptations besetting the men in service and the need for work of the chaplains. The chaplains carry on two services per Sunday, a half hour devotional period every day and spend much time in counselling. He requests the prayers of the church for himself and his colleagues as well as for the men in service. Rev. T. Hofman responds and assures him that the church is deeply interested and will remember the work in its prayers.

ARTICLE 64

The Advisory Committee, *Church Order,* Rev. L. Oostendorp reporting, presents the following:

I. ECUMENICAL COMMUNICATIONS

A. A letter from the deputies for Correspondence with Churches Abroad of the Reformed Churches of New Zealand.

This letter is addressed to the member churches of the Reformed Ecumenical Synod, and is as follows:

"To the members of the 1953 Reformed Ecumenical Synod Edinburgh,
Dear Brothers in the Lord Jesus Christ,

In October, 1954 the Synod of the Reformed Churches in New Zealand received with deep gratitude and with much gladness the letter of the secretary of the Reformed Ecumenical Synod stating that our churches were welcomed within the ecumenical fellowship of the Reformed Churches and that our Churches were to be invited to the next meeting of the Synod in 1957.

Being only a very young and small partner among the reformed churches we greatly enjoyed the guidance and assistance our sister churches from other parts of the world were going to give us and actually gave us by their reports and decisions at the Edinburgh Synod.

In one respect however our churches are disappointed and perturbed.

We feel the ambiguous attitude of the Synod, with respect to the World Council of Churches, to be incomprehensible and confusing.

Considering the fact, that some of the member churches of the Edinburgh Synod almost immediately after its meeting joined the World Council of Churches, we feel it to be a most disturbing situation within our reformed fellowship that the advices of the Edinburgh Synod are so manifestly neglected and the affiliation with the W.C.C. so unwisely accepted. Being a young church fighting for its existence in a country, in which the reformed faith has been hardly taught during more than a half a century and in which our separation from the existing churches is very unfavourably received, moreover being impressed by the destructive and confusing influence which the W.C.C. and N.C. propaganda has on the minds of our Christian people and our Christian youth today, the Synod of Reformed Churches of New Zealand received and confirmed the following statement:

'*Whereas* the Reformed Churches of New Zealand have established themselves as a bulwark of the Reformed faith in this land of New Zealand, and

'*Whereas* the Reformed Churches of New Zealand in this stand and defense of the Reformed Faith have seen clearly, that they can have no fellowship and dealings with those churches which in creed, or practice, or implication, deny the doctrines of the Word of God;

'*Whereas* the Reformed Ecumenical Synod, meeting at Edinburgh, 1953 failed to issue a clear decisive call of separation to those Reformed Churches, who are at the present voting members of the World Council of Churches, and

'*Whereas* it is a commandment of the Lord that we should consider one another to provoke unto love and to good works, warning each other in respect of spiritual dangers that arise and spread and imperil the Church of Christ, correcting one another in love in event of unfaithfulness, whether by commission or remission on the score of profession and/or practice of the faith once delivered to the saints; therefore

'the Synod of the Reformed Churches of New Zealand *hereby resolves*

'to make protest at the attitude of the Reformed Ecumenical Synod in its stand towards the W.C.C. Such an attitude is viewed by the Reformed Churches of New Zealand with much fear and trepidition, as we see the lines of separation from apostacy so loosely drawn.

'Moreover the Synod resolves to urge most seriously by means of Christian correspondence those reformed churches with which we live in fellow-

ship and that are affiliated with the W.C.C., to separate from the apostate World Council.

'The Synod resolves to notify all member-churches of the Reformed Ecumenical Synod of 1953 of the contents of this statement.'

The Evanston Congress being held this summer every reformed Christian must be aware of the truth of the conclusions in the report of the committee on the W.C.C. as it was presented to the Edinburgh Synod:

'Consequently it seems not to be too audacious to state that the unity of churches the World Council stands for, is not a unity in the spirit of truth but that it rather aims at a certain fellowship which surpasses dissension in faith, even to such a degree that an outstanding point like the profession of Jesus Christ as God and Saviour may be left in a state of ambiguity.'

That is exactly what happened in Evanston. Every resolution aimed at a certain unanimity, *which avoided offending anybody's feeling and rejected* nobody's heresy.

The same report states:

'And now the problem which faces the Reformed Churches is: can and may they seek and proclaim fellowship and unity with such reformed churches, with churches disloyal to their own creed, disloyal to the profession of Jesus Christ as God and Saviour in the true scriptural sense?'

It is our deepest conviction, that Reformed Churches, present at Evanston and voting on such compromising, meaningless resolutions, in which the most impertinent heresies were to be considered and spared, and in which no real danger, which the Christian church confronts in these days, was to be mentioned, have basicly denied the scriptural and reformed position according to which the heretic should be branded and rejected. Those who really love the Lord Jesus and His Church should not participate in the responsibility for such statements 'of faith', as meaningless as they are confusing, but nevertheless presented unto the world as the message of our present day Christianity.

According to the Synod's resolution we present these considerations to your Churches and we pray that the Lord may preserve our reformed churches of every part of the world in the unity of our glorious faith and our heavenly Saviour.

"Yours in our Lord Jesus Christ,
on behalf of the Deputies,
Preases: Rev. J. W. Deenik
Secretary: W. van Rij"

B. *Recommendations:*

1. Your committee recommends that this letter be referred to the standing committee on Ecumenicity for study and advice.

Grounds:

a. This matter should be discussed in our churches

b. The committee for this matter should study it before we take action, as a denomination. *Adopted.*

2. Synod decides to also include in the Acts the "Advice on the World Council of Churches" adopted by the Ecumenical Synod (Acts Ecum. Synod 1953, p. 18, 19.)

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 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.

This report is agreed to with Rev. L. W. Korvinus dissenting."

C. Concerning the Communication of the Reformed Church in New Zealand in which the question is asked concerning fellowship with churches holding the Westminster Confession, Synod decides to refer this matter to the Committee on Ecumenicity and Interchurch Correspondence for a reply.

ARTICLE 65

The Advisory Committee, Educational Matters, Dr. P. Y. De Jong reporting presents the following:

A. CALVIN COLLEGE AND SEMINARY MATTERS

I. COMMITTEE ON FOREIGN STUDENT SPONSORSHIP

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

The question was raised whether this committee is to be regarded as a synodical or a board committee. Synod of 1953 (p. 158) decided to create such a committee but charged the board with the appointment of its personnel. Hence the formal question arises: To whom is this committee responsible?

B. *Recommendation:*

That Synod declare that the Foreign Student Sponsorship Committee is a synodical committee. *Adopted.*

Ground:

1. Although not explicitly stated by Synod of 1953, the action of that synod implies that such was intended. This was also the original recommendation presented to the synod by the Board of Trustees. (Acts 1953, p. 61). *Adopted.*

2. In order that this may be properly regulated, synod should now refer the matter to the Committee on Appointments. (For Committee see Art. 148) *Adopted.*

II. SALARY INCREASES

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

Synodical action on increases of salaries for professors was not recorded in Acts 1954, although the recommendations were approved. Hence the Board of Trustees by its action rectified this error.

B. *Recommendation:*

That Synod approve of the action of the Board of Trustees re salary increases. *Adopted.*

III. LAY BOARD MEMBERS

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

The committee calls the attention of Synod to the nominations presented by the Board of Trustees for this position and asks that this matter be referred to the committee instructed to draw up the ballot. Synod is respectfully reminded that alternates are also to be designated. Synod so decides.

IV. BUSINESS MANAGER

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

B. *Recommendation:*

That Synod approve the appointment of Mr. Henry De Wit to this position for one year. *Adopted.*

V. PROFESSORIAL STATUS OF DR. RALPH STOB

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

B. *Recommendation:*

That Synod receive this material as information. Approval by Synod is not necessary, since the Board was given power to act in the matter. *Adopted.*

B. CALVIN COLLEGE MATTERS

A. REAPPOINTMENTS AND APPOINTMENTS

1. *Material:* Agenda Reports No. 27, No. 27-A. (See Supplements No. 27, 27-A)

2. *Recommendation:*

Synod approve the reappointments and appointments of faculty personnel.

1) Melvin Berghuis, A.M., as Assistant Professor of Speech with indefinite tenure.

2) James Bosscher, B.S., as Assistant in Mathematics and Engineering for two years.

3) Lester De Koster, A.M., A.M.L.S. as Director of Library and Assistant Professor of Speech for four years.

4) Henry De Wit, M.B.A., as Instructor in Economics for two years.

5) Henry Ippel, A.M., as Assistant Professor of History and Political Science for two years.

6) Ann Janssen, A.M., as Instructor in Speech and English for two years.

7) Walter Lagerwey, A.M., as Assistant Professor of Language and Culture of the Netherlands for two years.

8) Nell Oosthoek, A.B., as Assistant in Physical Education (women) for two years.

9) Peter Oppewall, A.M., as Instructor in English for one year.

10) Robert Otten, A.M., as Instructor in Classical Languages for two years.

11) H. Evan Runner, Th.M., Ph.D., as Associate Professor of Philosophy for two years.

12) Barney Steen, A.M., as Assistant Professor of Physical Education for four years.

13) David Tuuk, A.M., as Instructor in Physical Education for two years.

14) John Van Bruggen, Ph.D., as Professor of Education for four years.

15) John Vanden Berg, A.M., as Assistant Professor of Economics with indefinite tenure.

16) Ervina Van Dyke, A.M., as Assistant in Speech for one year.

17) Helen Van Laar, A.M., as Instructor in Education for two years.

18) John Weidenaar, Th.M., as Associate Professor of Bible with indefinite tenure.

19) Mrs. N. J. Mónsma, Jr., R.N., A.B., as Campus Nurse for four years.

20) Sydney Youngsma as Development Secretary for four years.

21) Betty Duimstra, A.B., as Assistant in Classical Languages for one year.

22) Bernard Ten Broek, M.A., as Visiting Assistant in Biology for one year.

23) Richard Tiemersma, A.M., as Instructor in English for two years.

24) Leonard Vander Lugt, B.S., as Assistant in the Department of Chemistry for one year.

25) Steve Vander Weele, A.M., as Instructor in English for two years.

26) Ernest Van Vugt, A.B., as Assistant in Classical Languages for one year.

27) Bastiaan Van Elderen, B.D., A.M., as Instructor in Classical Languages for two years, subject to a favorable interview before the Executive Committee of the Board of Trustees.

28) Walter De Vries, A.M., as Instructor in the Department of Political Science with special faculty status for one year.

29) Arlene Doorn, A.M., as Assistant in the Department of Biology for one year, pending a favorable interview with the Executive Committee.

30) Alan Gebben, A.M., as Assistant in Biology for one year, pending a favorable interview with the Executive Committee.

31) Harold Geerdes, M.Ed., as Assistant Professor in Music for two years.

32) Carl Sinke, Ph.D., as instructor to the Department in Mathematics and Physics for two years.

33) Sherman Van Solkema, M.Mus., in Piano, as Instructor in Instrumental Music for one year. *Adopted.*

(Educational Matters continued in Art. 69)

ARTICLE 66

Synod adjourns. Elder P. Van Der Meer leads in prayer.

TUESDAY MORNING

Eighth Session

ARTICLE 67

The President calls the meeting to order. Synod sings Psalter Hymnal No. 329. Rev. G. Pars reads Psalm 48 and leads in prayer.

ARTICLE 68

Roll Call. Rev. F. Handlogten present for the first time as alternate for Rev. L. Oostendorp, rises to signify agreement with the "Forms of Unity". The Minutes of the seventh session are read and approved.

ARTICLE 69

The Advisory Committee, *Educational Matters,* cf. Art. 65, Dr. P. Y. De Jong reporting presents the following:

I. CALVIN COLLEGE MATTERS (cf. Art .65)

A. *Procedure in Appointing a President*

1. *Material:* Agenda Report No. 27. (See Supplement No. 27)

2. *Recommendations:*

a. That Synod delete under A. 4. (2) the sentence which reads: "In doing this, . . . of individuals." (See Supplement No. 27, A, 4 (2)

Ground:

The committee deems this sentence superfluous in the light of the rest of the recommendation. *Adopted.*

b. That Synod approve the procedure pattern as revised. *Adopted.*

B. *Student Certificates*

1. *Material:* Agenda Report No. 27. (See Supplement No. 27)

2. *Recommendations:*

a. That Synod delete under 1.a. the following "/or", since both parties should be notified of their respective responsibilities in the matter, in case of neglect. *Adopted.*

b. That Synod approve the Board's recommendations as revised. *Adopted.*

c. That Synod call the attention of all consistories to these new recommendations as well as to the Rules for this matter approved by the Synod of 1953 "that students attending Calvin College and Seminary, who are too far from home to attend services there, are expected to transfer their membership to a local church of their own choice; or that said students may retain their membership with their home church, but place themselves under the temporary care of one of our Grand Rapids churches."

Grounds:

In spite of all the publicity given to this regulation, many churches have failed to conform to the wishes of Synod in this respect. *Adopted.*

II. CALVIN SEMINARY MATTERS

A. *Seminary Internship*

1. *Material:* Agenda Report No. 27. (See Supplement No. 27)

2. *Recommendation:*

That Synod receive as information and concur in the opinion of the Special Committee that "further discussion of internship be held in abeyance until more light has been shed on the problem of enlargement of the Seminary curriculum." *Adopted.*

B. *Granting the Th.D. Degree*

1. *Material:* Agenda Report No. 27. (See Supplement No. 27)

2. *Recommendation:*

That Synod receive this as information. *Adopted.*

C. *Ministers' Conference*

1. *Material:* Agenda Report No. 27. (See Supplement No. 27)

The instruction of the Synod of 1954 has been properly carried out. We note with interest that at least eleven immigrant ministers have taken advantage of the arrangements made by the committee to be present at the meeting of the Conference.

Received as Information.

2. *Recommendation:*

a. That Synod express its thanks to the committee for the work performed. *Adopted.*

b. That Synod authorize the payment of expenses incurred, be paid from the Synodical Expense Fund. *Adopted.*

c. That Synod instruct the Board of Trustees to continue the orientation program and finance this from the Synodical Expense Fund. *Adopted.*

D. *Reappointments to the Faculty.* (Synod decides to meet in *strict executive* session.)

1. *Material:* Agenda Report No. 27. (See Supplement No. 27)

2. *Recommendations:*

a. That the Board's recommendations under a., c., d., and e. be approved by Synod. (See Supplement No. 27.)

That Rev. Carl Kromminga be reappointed as Instructor in Practical Theology for one year. *Adopted.*

That Dr. John H. Kromminga be reappointed as Associate Professor of Historical Theology for four years. *Adopted.*

That Dr. Herman Kuiper be reappointed as Associate Professor of Dogmatics for four years.

Synod amends this recommendation to read, That Dr. Herman Kuiper be reappointed as Associate Professor of Dogmatics for two years. *Adopted.*

That Dr. Henry Stob be reappointed as Associate Professor of Apologetics and Ethics for four years. *Adopted.*

b. That Synod approve the appointment of the Rev. M. H. Woudstra as instructor in the Old Testament department for a period of one year, since a satisfactory interview has been conducted by the Board at its most recent meeting. (cf. Supplement No. 27-A.) *Adopted.*

III. STUDENT FELLOWSHIP FUND

1. *Material:*

1) Overture No. 15.

2) Protest of the Rev. E. H. Oostendorp against the Overture of Classis Alberta.

2. *Recommendation:*

That Synod do not accede to the request of Classis Alberta to reconsider its decision of 1954 re Synodical Student Fellowship Fund.

Grounds:

a. The emergency to which the Classis refers has already in large measure been met. Synod calls attention to the following facts:

(1) At present there are some twelve Canadian students in the Seminary who will presumably be available for Canada in the near future. Most of the 45 Canadian students enrolled in the college are taking the pre-seminary course.

(2) Several ministers from the Netherlands have accepted calls to Canada recently, no less than four of them to Classis Alberta since this overture was drafted and approved.

b. Several other ways of meeting the needs of the Canadian churches are available.

(1) Students may immigrate to Canada, affiliate with one of our churches, and then appeal to Classis for student aid. At the present

time, e.g., Classis Hamilton is aiding no less than eleven students in our college and seminary.

(2) Sponsorship of Foreign Students, if approved by this Synod, will enable Dutch students desirous to study at Calvin College and Seminary in preparation for the ministry in Canada to receive necessary aid.

c. In view of the above it seems likely that by the time the Student Fellowship Fund is properly reactivated and any students have received help during their period of study from its funds, the emergency will be satisfactorily met. *Adopted.*

d. Synod declares this to be an answer to the protest of Rev. E. Oostendorp. *Adopted.*

(Educational Matters continued in Art. 77.)

ARTICLE 70

Synod adjourns. Elder J. Joosse leads in prayer.

TUESDAY AFTERNOON, JUNE 14

Ninth Session

ARTICLE 71

The President calls the meeting to order. Synod sings Psalter Hymnal No. 319. Rev. A. Dusseljee leads in prayer. Rev. N. Beute, alternate for Rev. J. Guichelaar, rises to express agreement with the "Forms of Unity."

ARTICLE 72

Rev. E. Tanis, for the *"Reception Committee"* presents Dr. P. G. Kunst, fraternal delegate of "De Gereformeerde Kerken in Nederland."

Dr. C. Jaarsma responds. He thanks Dr. Kunst for his stirring message and assures him of our deep interest in the "Gereformeerde Kerken," and expresses the hope that we may be stirred to greater activity by this message for the Lord's work. (The address of Dr. Kunst is found in Supplement No. 19.)

ARTICLE 73

Rev. E. J. Tanis, for the *Reception Committee,* presents Rev. Evenhouse, Director of Indian and Foreign Missions, who addresses Synod on several aspects of the work and exhorts Synod to greater effort. He then presents several of the missionaries and workers from various fields. Mr. and Mrs. Fred Folkema and Mrs. Don (Elsa) Van Reken, teachers on the Nigerian field; Mr. and Mrs. Aton Bredell, missionaries on the Tiv field; and the Rev. J. Swierenga of the Indian Mission field are requested to rise. Rev. H. Schripsema addresses Synod in

behalf of the work in Navaho land which since 1946 has been making strides forward and we can truly say, "Behold what the Lord hath done!" Mr. and Mrs. Gilbert Holkeboer rise to be acknowledged and Mr. Holkeboer addresses Synod on the educational work which the Lord is prospering in the Nigerian field. Mr. Holkeboer has asked to be relieved from his post in order to enter Calvin Seminary, so that in due season D.V., he may return as an ordained missionary.

The Rev. Evenhouse informs Synod that a number of other workers and ordained ministers are about to be sent out to the Nigerian field. The Rev. R. Ridder responds for Synod and expresses our thanks that God has given us workers for the field, fruits upon their labors, and graciously exhorts them to carry on their labors in the future.

ARTICLE 74

The Advisory Committee, *Church Order,* cf. Art. 64, Rev. Oostendorp reporting, presents the following:

I. SYNODICAL EXAMINERS' REPORTS

A. The following Synodical Examiners attended the Classical examinations of the following candidates and unanimously approved their admittance to the Word and Sacraments:

Candidates	*Classis*	*Examiners*	*Classis*
J. B. Hulst	Orange City	Richard Veldman	Minnesota South
John Riemersma	Orange City	S. P. Miersma	Ostfriesland
		C. Huissen	Sioux Center
Robert Prins	Pacific	J. Hanenburg	Alberta
		John Visser	California
		John Geels	Pella
L. Baker	Minnesota North	J. Masselink	Orange City
		R. Veldman	Minnesota South
		H. C. Van Deelen	Sioux Center
C. Van Slooten	California	M. Ouwinga	Pella
H. Van Dyken		J. Vanden Hoek	Minnesota South
		L. Voskuil	Pacific
J. Byker	Wisconsin	S. P. Miersma	Otsfriesland
		R. J. Frens	Chicago North
		Peter Holwerda	Chicago South
Paul Baker	G. R. West	C. Boomsma	G. R. East
Maas Vanderbilt		W. H. Rutgers	G. R. South
		J. H. Bruinooge	Zeeland
R. Boeskool	Muskegon	J. H. Bruinooge	Zeeland
R. Bronkema		W. H. Rutgers	G. R. South
N. Punt		C. Boomsma	G. R. East
M. Stegink			

Candidates	*Classas*	*Examiners*	*Classis*
S. Voortman, Chicago South		H. J. Triezenburg,	Chicago North
		J. H. De Haan,	Wisconsin
		C. Greenfield,	Kalamazoo
S. Rooy, Hudson		L. Van Laar,	Eastern Ontario
		G. Stob,	Hackensack
		C. Greenfield,	Kalamazoo
B. Haven, Ostfriesland		H. Van Deelen,	Sioux Center
E. Dykema		H. Vander Kam,	Pella
		J. H. De Haan,	Wisconsin
A. Arkema, Minnesota South		J. H. Rubingh,	Minnesota North
		A. Dusseljee,	Orange City
		C. Huissen,	Sioux Center
L. Smedes, Hackensack		O. Holtrop,	Hudson
		H. Moes,	E. Ontario
		C. Spoelhof,	Hamilton
D. Bergsma, Sioux Center		R. Veldman,	Minnesota South
R. Venema		S. P. Miersma,	Ostfriesland
		A. Dusseljee,	Orange City
M. Beelen, Kalamazoo		C. Boomsma,	G. R. East
H. Sprik		W. H. Rutgers,	G. R. South
		C. Vanden Heuvel,	G. R. West
S. Newhouse, G. R. East		A. A. Koning,	G. R. West
		W. H. Rutgers,	G. R. South
		J. H. Bruinooge,	Zeeland
F. De Boer, Zeeland		W. H. Rutgers,	G. R. South
G. Haan		W. Haverkamp,	Holland
		C. Vanden Heuvel,	G. R. West
E. G. Cooke, Pella		A. Dusseljee,	Orange City
W. T. De Vries		K. Tebben,	Ostfriesland
J. Meppelink		C. Huissen,	Sioux Center
J. Jeffers			
P. Lagerwey, Ontario East		W. Hekman,	Chatham
		G. Stob,	Hackensack
		A. Persenaire,	Hamilton
H. Hoekstra, Pella		S. P. Miersma,	Ostfriesland
Kermit Rietema		J. Masselink,	Orange City
		C. Huissen,	Sioux Center
Albert Haan, Hudson		H. Moes,	East Ontario
		L. Veltkamp,	Muskegon
		G. Stob,	Hackensack

Received as Information.

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.

Minister	*Denomination*	*Classis*	*Examiner*	*Classis*
J. Geuzebroek	Geref. Kerk	Hamilton	W. Hekman	Chatham
			L. VanLaar	E. Ontario
			W. Rutgers	G. R. South
R. Kooistra	Geref. Kerk	Alberta	C. Huissen	Sioux Center
A. J. VanderPol	Chr. Geref. Kerk		J. VandenHoek	Minnesota South
			L. Voskuil	Pacific
E. Zetterholm	Orth. Pres.	Muskegon	W. Rutgers	G. R. South
			C. Boomsma	G. R. East
			J. Bruinooge	Zeeland
J. H. Brink	Presby. U. S. A.	Holland	L. Veltkamp	Muskegon
			E. VanHalsema	Zeeland
E. F. Hills	So. Presby.	Pella	S. Kramer	Chicago South
			J. VandenHoek	Minnesota South
			S. Miersma	Ostfriesland
A. W. Schaafsma	Geref. Kerk	E. Ontario	W. Rutgers	G. R. South
			W. Hekman	Chatham
			A. Persenaire	Hamilton
A. B. C. Hofland	Geref. Kerk	Chatham	W. Rutgers	G. R. South
			C. VandenHeuvel	G. R. West
			A. Persenaire	E. Ontario
R. Stob	Chr. Ref.	G. R. East	A. A. Koning	G. R. West
			J. H. Bruinooge	Zeeland
			W. Rutgers	G. R. South

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:

Minister	*Denomination*	*Consistory*	*Examiner*	*Classis*
S. De Vries	Geref. Kerken	Kitchener, Ont.	C. Boomsma	G. R. East
J. Geuzebroek	Geref. Kerken	Wellandport, Ont.	L. VanLaar J. Gritter	E. Ontario Chatham
D. Cappoalse	Chr. Geref. K.	Haney, B. C.	J. Visser	California
W. Feenstra	Geref. Kerken	Haney, B. C.	J. Hanenburg	Alberta
Verbeek	Ned. Hervormde K.	Alberni, B. C.	J. Geels	Pella
John Pott	R. C. A.	I South Holland, Ill.	R. Veenstra J. Beebe J. Bruinooge	Chicago North Holland Zeeland
M. Vrieze	Geref. Kerken	Oshawa, Ont.	C. Boomsma	G. R. East

Remarks: Your committee has examined these reports and found them to be in order. However, we feel that Synod should call the attention of the examiners to the fact that good order requires that all of the examiners should sign the reports. According to synodical ruling, moreover, explicit and weighty reasons should be given in the report for the placing of names of men from other denominations on trios. This was not consistently done in the reports and thus no basis was furnished for the Synod to judge of the propriety of these actions. *Received as Information.*

In connection with certain notations which accompanied the reports of some of our Synodical Examiners — *we advise Synod* to declare that churches which extend calls to ministers from the Netherlands — regardless to which denomination such brethren belong — should inform said ministers regarding the explanatory doctrinal statements which our Synods of 1881, 1908, and 1924 have adopted, informing the brethren that these decisions are still in force. *Adopted.*

II. WOMEN VOTING IN THE CONGREGATIONAL MEETINGS

Agenda Report No. 7. (See Supplement No. 7)

Recommendations:

1. That Synod thank the committee for its work. *Adopted.*

2. That Synod appoint a committee to study the Report of 1950, together with the Reports of 1930 and 1952 of the Geref. Kerken in the Netherlands, and to make a thorough study of the scripture passages bearing on the matter of Women Suffrage in congregational meetings and to present definite recommendations on this matter to the Synod of 1956 or 1957.

Grounds:

a. These reports contain very valuable material on the subject.
b. The study of relevant Scripture is of supreme importance.
c. This is the request of the study committee. *Adopted.*

III. REVISION OF ARTICLE 70, CHURCH ORDER

1. *Materials:*

Agenda Report No. 18 with Supplementary Agenda Report No. 18-A, which later supersedes the recommendations A, B, C, which should be deleted. The earlier recommendations have been withdrawn by the committee and Synod is to consider those in the Supplementary Report. (See Supplement 18, 18-A.)

2. *Recommendations:*

(1) That Synod adopt the following revision of Article 70:

"Consistories shall instruct and admonish those under their spiritual care to marry only in the Lord. Christian marriages should be solem-

nized with appropriate admonitions, promises, and prayers, as provided for in the official Form. Marriages may be solemnized either in a worship service or in private gatherings of relatives and friends. Ministers shall not solemnize marriages which would be in conflict with the Word of God." *Adopted.*

Grounds:

a. The Article as it now stands in our C. O. is not acceptable because it speaks of "confirmation" of the wedding and does not, therefore, apply to the manner of marriage in the U. S. and Canada.

b. The proposed formulation properly recognizes the liberty to be married in private gatherings, as well as in worship services.

c. The evils which might affect Christian marriage are here dealt with.

(2) That Synod thank the committee for its work. *Adopted.*

(Church Order Matters continued in Art. 93.)

ARTICLE 75

Rev. E. J. Tanis, for the *Reception Committee,* presents the Rev. William Muller, missionary on furlough from the South American field. Rev. Muller addresses Synod on the work in this field, explaining that the church there is moving toward an independent existence as a Church in South America. He expresses the conviction that our churches should move toward missionary and evangelistic efforts in the surrounding communities. Rev. P. DeJong responds and expresses our appreciation for the labors being performed.

ARTICLE 76

Synod decides to go into *strict executive session* to consider Calvin Seminary matters.

ARTICLE 77

Synod decides to convene at 7 p.m. in strict executive session, and Elder A. Hiemstra leads in prayer.

TUESDAY EVENING, JUNE 14

Tenth Session

ARTICLE 78

President Baker calls the session to order. Synod sings Psalm 68:10 and Rev. A. De Jager leads in prayer.

ARTICLE 79

Synod continues its consideration of the report on *Educational Matters,* cf. Arts. 5, 69, 76, with Dr. P. Y. DeJong reporting:

I. LECTURESHIP IN DOGMATICS

1. *Materials:*

1) Agenda Report 27-A. (See Supplement No. 27-A)

2) Overture No. 21.

2. *Recommendations:*

a. That Synod decide to terminate the lectureship in dogmatics at the end of the academic year 1955-56.

Grounds:

(1) This lectureship in dogmatics should not continue indefinitely. We should move in the direction of a more permanent appointment to stabilize the important department of dogmatics.

(2) This is in full harmony with Board decisions.

"Board Minutes — Feb. 1955 — Art. 73, p. 26.

"The committee recommended that the Board make a definite appointment to the Department of Dogmatics at this time.

"It was moved and carried that the Board report its decision in this matter to the Committee on Seminary Appointments, so that they can report to the May 1955 meeting of the Board.

"Board Minutes — May, 1955 — Art. 72, p. 21.

"A motion prevailed to postpone action on Art. 73 of the Board minutes . . . until the February 1956 meeting of the Board."

b. That Synod concur in the recommendation of the Board of Trustees to appoint Dr. A. Hoekema for this final lectureship in dogmatics. *Adopted.*

c. That Synod declare that this action constitutes our answer to the overture of Classis Grand Rapids East. *Adopted.*

II. CHAIR OF MISSIONS

A. *Materials:*

1) Agenda Report No. 27-A. (See Supplement No. 27-A)

2) Overtures No. 19 and No. 22.

At present the Chair of Missions in Calvin Seminary is still vacant. This situation has obtained since the Synod of 1952. The Board of Trustees recommends that a lecturer be appointed for one year. The two overtures, one from the Racine, Wis., consistory and the other from the Calvin Grand Rapids, Mich., consistory, urge the appointment of Dr. Harry R. Boer to this position by the Synod of 1955.

B. *Recommendations:*

a. That Synod declare that the two overtures are not actionable and so inform the consistories since they have not followed the Rules adopted by the Synod of 1953 (cf. Acts, 1953, p. 67—4.c.) which obtain for making nominations to the Seminary teaching staff. *Adopted.*

b. That Synod inform the two consistories involved that Dr. Boer has stated that he cannot conscientiously consider such an appointment to our Seminary at this time, should it be tendered him, because of other commitments made by himself. *Adopted.*

c. That Synod at this time appoint an instructor instead of a lecturer for the field of Missions studies at the Seminary. *Adopted.*

Ground:

This action would move in the direction of a permanent appointment to the Chair of Missions. *Adopted.*

d. That Synod appoint Rev. Harold Dekker as instructor in the field of Missions for one year.

Grounds:

(1) The Board of Trustees has expressed its readiness to recommend him already as a lecturer.

(2) The Rev. Dekker has demonstrated some acquaintance with the principles and practice of missions in recent years. *Adopted.*

(Educational Matters continued in Art. 84.)

ARTICLE 80

Synod adjourns to committee sessions to prepare their reports.

WEDNESDAY MORNING, JUNE 15

Eleventh Session

ARTICLE 81

The President calls Synod to order. Synod sings Psalter Hymnal No. 331. Rev. J. P. Smith reads Psalm 61 and leads in prayer.

ARTICLE 82

Roll Call. The Rev. P. J. Hoekstra, alternate for the Rev. J. Hanenburg, rises to signify agreement with the "Forms of Unity." The minutes of Tuesday sessions are approved.

ARTICLE 83

Rev. E. Tanis, for the *Reception Committee,* presents:

1. The Rev. Wm. Blakely, representing the Associate Reformed Presbyterian Church, expresses appreciation for the privilege of addressing Synod and extends the greetings of the church which he represents. The Rev. D. Van Halsema fittingly responds in well chosen words.

2. The Rev. Robert W. Anthony, of the American Waldensian Aid Society presents the Moderator's letter extending greetings from the Waldensian Church, defender of freedom of conscience in the stronghold of the Roman Catholic Church. Rev. Tanis responds with a word of thanks.

ARTICLE 84

The Advisory Committee, *Educational Matters* (cf. Arts. 65, 69, 77, 79,) Rev. P. Y. DeJong reporting, presents the following:

I. SIOUX CENTER OVERTURE

1. *Materials:*

1) Agenda Report No. 27-A. (Supplement No. 27-A)

2) Communication of the Rev. B. J. Haan.

The Synod of 1953 received an overture from Sioux Center requesting quota adjustment on the Calvin College quota with a view to giving aid to the Midwest Junior College. Synod referred the matter to the Board of Trustees with the mandate that they give this matter careful attention and come to Synod with a recommendation. The recommendation of the Board's first committee did not receive the support of the Board, which then appointed a second committee "to give careful study to this overture of Sioux Center and the problem raised by it." The second committee reported its findings which were in substantial agreement with those of the first committee. Again, these did not find favor with the Board, and a third committee was appointed. This committee which reported at the May 1955 meeting of the Board presented a recommendation which became the basis for the recommendation to this Synod, found in the Agenda Report. However, the study which led to this conclusion was not presented, and the scope of the problems involved not intimated. To this procedure the Rev. Haan registers some objection and asks that the whole matter be thoroughly studied by a synodically appointed study committee.

2. *Recommendations:*

a. That without prejudicing in any way the conclusions to which the Board of Trustees has come, the Synod defer action on this matter at this time and appoint a committee to give careful study to the quota-adjustment matter presented in the Sioux Center overture.

Grounds:

(1) Any conclusion presented by the Board of Trustees could lay itself open to the charge of lack of objectivity.

(2) The matter has broad implications for the entire quota system adopted by our church. *Adopted.*

b. That the Sioux Center overture of 1953 together with the relevant studies made by the several Board committees and the Board decisions be referred to this committee. *Adopted.*

c. That the matter of taking offerings for the Midwest Junior College, referred to by the Board in the Agenda Report and urged by the Rev. Haan be referred to the Advisory Budget Committee. *Adopted.*

II. RULES FOR THE PRESIDENCY OF CALVIN SEMINARY

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

B. *Recommendations:*

1. That Synod amend the last phrase under II.1 to read "the latter to be *elected* by the *Faculty.*"

Ground:

This is in harmony with the Rules obtaining for the Nomination of College President. *Adopted.*

2. That Synod adopt the Rules as amended. *Adopted.*

3. We further recommend that Synod take cognizance of and express appreciation for all the work performed by the Board of Trustees and its Executive Committee. *Adopted.*

III. PRINCIPLES OF EDUCATION

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

B. *Recommendations:*

1. That Synod express its deep appreciation for the excellent work of the committee. *Adopted.*

2. That Synod commend this report to our churches as a general statement of principles of Christian education. *Adopted.*

3. Synod instruct the Publication Committee to prepare sufficient copies for distribution at Synodical expense and append a note urging church societies and other groups to study it. *Adopted.*

(Educational Matters continued in Art. 137.)

ARTICLE 85

The President observed that Dr. C. Bouma was present at Synod during part of the discussion, but he left before he could be acknowledged. Synod is happy to take note of the fact that our God is blessing him with an increasing measure of health and strength and hopes that he may be able to attend more of the sessions.

ARTICLE 86

The Advisory Committee, *Home Missions,* cf. Art. 48, Rev. R. De Ridder reporting, presents the following:

I. THE GENERAL COMMITTEE FOR HOME MISSIONS

A. *Materials:*

1. Agenda Report No. 29 and 29A. (See Supplement No. 29, 29-A).

2. Overture 24 from Classis Kalamazoo.

3. Communication from Classis Hudson re work of Mr. Paul Stzo.

4. Report of Eastern Home Missions Board re work of Mr. Paul Stzo.

5. Protest of Classis Minnesota North concerning the decision of the Home Missions Committee re the amount of subsidy granted the Minneapolis Church.

B. *Work of Mr. Paul Szto.*

1. *Observations:*

Mr. Paul Szto has been engaged by the Home Missions Committee since August 1954 to work among the Chinese in New York City. This was in accordance with the instruction given the committee by the Synod of 1954 (Acts of Synod, 1954, Art. 25 C, 3 and 4). The Home Missions Committee comes with the advice to Synod that Mr. Szto be engaged for another year for this work.

2. *Recommendation:*

We recommend that Synod authorize the Home Mission Committee to engage Mr. Paul Szto for work among the Chinese in New York City for another year with the understanding:

a. That the work of Mr. Paul Szto be supervised by the Home Missions Committee (or some agency or person authorized by it) during this period for the purpose of consultation and advice to the brother.

b. That the Home Missions Committee shall present to the Synod of 1956 an evaluation of the work and its possibilities for the future, and advise Synod whether we should continue it.

Grounds:

a. The Synod placed this work under the supervision of the Home Missions Committee for one year. One-half-year has only elapsed after this was done and the Committee states it has not had sufficient time to make an adequate appraisal of the work.

b. The missionary has not had sufficient time and effort to devote to the work since it has been only recently that he has been advised to concentrate his efforts in the uptown section of New York City.

c. It appears from the reports that the Home Missions Committee has not supervised the work as closely as would be to the best interests of this endeavor. *Adopted.*

3. *Candidacy of Mr. Szto:*

We advise Synod to adopt the recommendation of the Home Missions Committee that the question of Mr. Szto's candidacy be held in abeyance, since his work is not yet on a permanent basis. *Adopted.*

C. *New Fields*

The Committee requests "permission to open five new fields in 1956, if and when exploratory surveys warrant." *Synod so Decides.*

D. *Battle Creek*

The Committee recommends with the endorsement of Classis Kalamazoo that the Battle Creek Church be granted the amount of $500.00 aid for 1956 in carrying on its local mission project. *Adopted.*

E. *Cleveland East Side*

The Cleveland East Side Church requests aid to the amount of $4000.00 for 1956 for payment of an associate pastor for evangelism. This request has been endorsed by Classis Kalamazoo. *Adopted.*

F. *Rochester, New York*

The Rochester Church with the endorsement of Classis Hudson requests aid for its local mission program to the amount of $2,000.00 for the year 1956. *Adopted.*

(Home Mission Matters continued in Art. 89.)

ARTICLE 87

Synod adjourns. Elder P. Van Houten leads in prayer.

WEDNESDAY AFTERNOON, JUNE 15

ARTICLE 88

The President calls the session to order. Synod sings Psalter Hymnal No. 340. Rev. G. Kok leads in prayer.

ARTICLE 89

Synod continues consideration of Advisory Committee *Home Missions Report,* cf. Arts. 48, 86, Rev. De Ridder reporting:

I. FUND FOR NEEDY CHURCHES

(See Agenda Report No. 29, part VII.) (See Supplement No. 29, VII)

Recommendation:

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

1. *Minimum salary:* The minimum salary to be paid the ministers of the respective churches receiving aid from the Fund for Needy Churches for 1956 in the United States be set at $3600.00 and retroactive for 1955; in Canada at $3800.00 and retroactive for 1955.

Adopted.

2. *Mileage allowances:* Mileage on the field be granted subsidized churches for payment to their pastors over and above the first 5000 miles on the field be granted according to the following schedule:

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

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

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

3. *Mileage rate:* The rate per mile at which this payment is to be made is set at: for the United States 5 cents; for Eastern Canada 6 cents; for Western Canada 7 cents. *Adopted.*

4. *Children's allowances:* A children allowance for the United States be set at $125.00 per child, in excess of the salary allowed; a similar amount to be paid in Canada, inclusive of the government child allowance if and when paid. (See also Art. 140, III.) *Adopted.*

5. *Minimum contribution of the churches:* The minimum per family contribution toward the pastor's salary of families belonging to subsidized churches for 1956 be set at $60.00 per family in the U. S. and at $40.00 per family in Canada for 1956. *Adopted.*

6. Synod declares that these decisions are the answer of Synod to Overture 24. *Adopted.*

II. HARLEM WORKERS

(See Supplement No. 29-A, section B.)

The Home Missions Committee reports that Miss Marjorie Visser and Miss Elsie Koop have been engaged for work in Harlem, New York City. This appointment was made in consultation with the Eastern Home Missions Board. The Committee now seeks approval of the appointment of these additional workers. *Synod so Decides.*

III. SUPPLEMENT TO THE HOME MISSIONS ORDER

(Supplement No. 29-A, section D.)

The General Committee for Home Missions requests Synod to adopt the following supplement to the Home Missions Order in order that it may facilitate the purchase and sale of property by the Committee:

"The president and secretary (or treasurer) of the Executive Committee for Home Missions of the Christian Reformed Church shall execute and sign all papers, including (but not confined thereto) preliminary contracts of sale and of purchase, land contracts of sale and of purchase, deeds, mortgages, leases and any other instrument for acquiring of sale of property, real or personal, that may be necessary to either acquire or sell property real or personal that have been authorized to be acquired or sold by said Executive Committee.

"This article shall be known as Supplement 'E' of the 'Home Missions Order Revised' of this Executive Committee.

"That furthermore the Executive Committee reaffirms and readopts that said 'Home Missions Order Revised' has been and is now again considered to be and again adopted as the by-laws of this Executive Committee.

"That furthermore this foregoing Supplement 'E' has been adopted as part of the by-laws of said Executive Committee this 21st day of April, 1955."

Recommendation:

Synod adopts this Supplement E to the Home Missions Order Revised as recommended by the General Committee for Home Missions.

ARTICLE 90 *Adopted.*

IV. CHINESE GOSPEL CHURCH AND MR. ISAAC JEN

(Supplement 29A, section C.)

1. *Observations:*

Mr. Isaac Jen has been declared a candidate for the ministry in the Christian Reformed Church by the Synod of 1954. Subsequent to that time Mr. Jen has been in the employ of the Home Missions Committee and has been serving as stated supply to the Chinese Gospel Church in Chicago. The Home Missions Committee has given Synod an extensive survey of its negotiations with and the doctrinal position of this church. It is the desire of this church that Mr. Jen become their pastor. They have extended an invitation to Mr. Jen to this effect. The General Committee for Home Missions has recommended that Mr. Jen be called and ordained for this work in order that he may be loaned to this church as minister of the Gospel.

2. *Recommendation:*

Synod grants approval to the General Committee for Home Missions to make arrangements for the calling and ordination of Mr. Isaac Jen in order that he may be loaned to the Chinese Gospel Church of Chicago if suitable terms of agreement can be arranged by the General Committee for Home Missions.

Ground:

This offers us an opportunity to extend our Reformed witness.

ARTICLE 91 *Adopted.*

V. PROTEST OF CLASSIS MINNESOTA AGAINST THE ACTION OF THE GENERAL COMMITTEE FOR HOME MISSIONS IN THE MATTER OF GRANTING SUBSIDY TO THE MINNEAPOLIS CHURCH

1. *Material:*

Communication of Classis Minnesota North protesting the action of the Home Missions Committee.

2. *Recommendation:*

Synod does not sustain the protest of Classis Minnesota North in the matter of the amount of aid granted the Minneapolis Church by the General Committee for Home Missions through the Fund for Needy Churches.

Ground:

Minneapolis already receives $200.00 more per year than the amount set by Synod according to the rules for the Fund for Needy Churches.

Adopted.

VI. PROTEST OF II REDLANDS CHURCH AGAINST THE ACTION OF THE HOME MISSIONS COMMITTEE IN THE MATTER OF GRANTING SUBSIDY TO THEIR CHURCH

1. *Material:*

Communication from the II Redlands Church protesting the action of the Committee for Home Missions.

2. *Recommendation:*

Synod does not sustain the protest of the II Redlands Church in the matter of the amount of aid granted this church through the Fund for Needy Churches.

Grounds:

a. The amount of aid granted the II Redlands Church was computed according to Synod's rules in the matter.

b. The Consistory of II Redlands has not proven that special need exists which demands special consideration.

c. The action of the General Committee for Home Missions was consistent with the recommendation and advice of the Classical Home Missions Committee which had investigated the matter thoroughly.

Adopted.

VII. BACK TO GOD HOUR

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

B. *Work of the Committee:*

We recommend that Synod acknowledge with thanks the work of the committee and express its appreciation to the retiring members: Mr. H. Fles and Mr. C. J. Den Dulk. *Adopted.*

C. We concur with the recommendation of the Back to God Hour Committee: "That a word of gratitude be spread on the Synodical minutes to all those who have served our denominational radio and television work: the Radio Minister, the Business Manager, the Choir and its Director, the Accompanists, the Announcers, the Office Staff, the Production Manager, the former Minister of Radio Evangelism, and the Editor of our page in The Banner," and so recommend to Synod. *Adopted.*

D. We concur also with the request of the Back to God Hour Committee that the "Rev. Peter Eldersveld be given the privilege of the floor at the Synodical sessions when matters pertaining to the Back to God Hour are discussed," and so recommend to Synod. *Adopted.*

E. *Request of the Committee:*

The Back to God Hour Committee makes mention in its report of the need which it feels for authorization to present to Synod a supplementary report. According to the rules adopted at last year's Synod it is not now permitted to do so.

We therefore recommend that Synod permit the Back to God Hour Committee to make a supplementary report to Synod under the same regulations as govern the other 3 boards which have this permission. *Adopted.*

F. *Contract with National Broadcasting Company*

1. *Background:*

The Committee has been in negotiation with NBC for some time regarding the purchase of time on this network for our broadcast. Since the appearance of the Agenda, the time being considered is a Wednesday evening broadcast at 10:30 P.M. The Committee placed a contract with the NBC subject to the following conditions: the approval of Synod for expanding the broadcast over another network, and the availability of certain desirable key stations of the NBC. The Committee seeks the approval of Synod.

2. *Recommendation:*

Synod approves the placement of this conditional contract with NBC by the Back to God Hour Committee as described in their report.

Grounds:

a. This is an important new development for the Back to God Hour, and necessitated action prior to the meeting of Synod in order that necessary information might be at hand for this session.

b. The negotiations with NBC were conditional and in no way binding upon the church. *Adopted.*

G. EXPANSION OF THE BACK TO GOD HOUR OVER NBC.

Synod decides to give priority over the Advisory Committee's recommendation to the request of the Back to God Hour Committee, as a standing committee of Synod.

Synod authorize the Back to God Committee to sign a contract with the NBC Network, provided satisfactory arrangements can be made and the necessary stations can be obtained, and to appeal to our people and our churches for voluntary gifts and offerings to fianance this expansion so that quotas need not be raised. *Adopted.*

(Home Mission Matters continued in Art. 130)

ARTICLE 92

The Advisory Committee, *Varia,* of Arts. 47, 50, Rev. J. Guichelaar reporting presents the following:

I. KOREAN SPIRITUAL RELIEF

A. *Material:* 1) Agenda Report No. 10. (See Supplement No. 10)
2) Letter of the Korean Spiritual Relief Committee, dated June 9, 1955.

B. *Recommendations:*

1. That Synod express its hearty appreciation to this Committee for the work it has performed. *Adopted.*

2. In view of the request that has come from the Korean Church for help in the erection of a Seminary building at Pusan, Synod authorize the Korean Spiritual Relief Committee:

a. To divert $10,000 of their funds during the ensuing year toward labor costs for the new Seminary building;

b. To acquaint our churches with this project, in order to step up the contributions for this cause. *Adopted.*

3. Synod instructs its Korean Spiritual Relief Committee to withdraw its promise of financial assistance to the son of the President of the Presbyterian Theological Seminary in Seoul. *Adopted.*

Ground:

We lack assurance of his theological soundness. *Adopted.*

II. THE CHAPLAIN COMMITTEE

A. *Material:* Agenda Report No. 32 (See Supplement No. 32)

B. *Recommendations:*

1. That Synod expresses its gratitude to the Chaplain Committee for its labors. *Adopted.*

2. That Synod approves the policy of the Chaplain Committee in its procurement of Seminary students for the chaplaincy. *Adopted.*

3. That the Chaplain Committee be authorized to make a study of the various types of institutional chaplaincy, so that the denomination may have the benefit of adequate information and advice regarding what may be an important contemporary challenge. *Adopted.*

4. That the Chaplain Committee also make a study of the opportunities and benefits of participation by our ministers in the active reserve chaplain program of the armed service. *Adopted.*

(Varia Matters continued in Art. 113)

ARTICLE 93

The Advisory Committee *Church Order,* cf. Arts. 64, 74, Rev. L. Oostendorp reporting, presents the following:

I. ECUMENICAL CORRESPONDENCE

A. *Communication from Interim Committee of the Reformed Ecumenical Synod.*

1. *Matter.*

A letter dated April 12, 1955 concerning the date of the next Ref. Ecumenical Synod. The date was originally set for 1958 in S. Africa. A suggestion from our Centennial Committee led the Interim Committee to propose to the member denominations to change the date and place to the U.S., 1957. Having consulted with the chairman of the Centennial Committee and having considered the priority of the South African brethren as well as the importance of giving the study com-

mittees proper time to finish their important assignments, your committee feels for the original date and place.

2. *Recommendation:*

That Synod inform the Interim Committee it prefers the original date. *Adopted.*

II. REPORTS

A. *Revision of the Form for the Lord's Supper*

1. *Materials:* Agenda Report No. 1; Acts 1954, 1, 51, Acts 1953, p. 139. (See Supplement No. 1)

2. *Elucidation:*

Your Advisory Committee on Church Order has much appreciation for the worthy efforts which the Study Committee has put into its report. We are, however, convinced that the proposed revision has certain weaknesses as to construction and diction. Moreover, the Study Committee evidently labored under certain constraints which hindered rather than helped the committee in producing an acceptable draft. We refer in this connection to the fact that the committee, led especially by certain replies which it received to its questionnaire, moved to divide the Form into two separate parts, the first to be read on preparatory Sunday and the latter half on Communion Sunday. We are convinced that the splitting of the Form into two sections, the one to be read a week before the celebration of the Lord's Supper, and the other just before the celebration, is a liturgical error. The Form constitutes a beautiful, harmonious unit. It progresses from thought to thought and comes to an appropriate climax. This unity should not be broken.

If some of our churches prefer to read the first section of the Form a week before the celebration, this should be left to them. But we believe that the unity of the Form as to its plan and construction should be retained.

Your Advisory Committee believes that Synod should decide to appoint a new committee to review the labors and the draft of the committee reporting to the present Synod. The new committee, as we see it, should be charged by Synod to give careful consideration to the matter of revising and abbreviating our present Form, with the understanding that they shall profit wherever possible by the words of the present committee: bear in mind the instruction of the 1954 Synod to the effect that "no extensive revision or abbreviation of our beautiful and well-rounded Form for the Lord's Supper shall be made"; and improve upon the content, language, and construction — linguistically and liturgically — of the present draft, wherever the brethren to be appointed see opportunity to do so. *Received as information.*

3. *Recommendations:*

a. Synod having considered the report of the Committee for Revision of the Form for the Lord's Supper, decides to appoint a committee

whose duty it shall be to review the proposed revision of the Form for the Lord's Supper presented to the Synod of 1955, making improvements in this proposed draft wherever it sees opportunity to do so. (See Art. 148 for Committee) *Adopted.*

b. The Committee shall bear in mind the instruction which the 1954 Synod adopted, reading: "No extensive revisions or abbreviations of our beautiful and well-rounded Form for the Lord's Supper shall be made." *Adopted.*

c. The Committee shall preserve the unity of the Form, and remove those alterations in the draft which would effect this unity. In general the Committee shall endeavor to improve upon the content, language, and construction of the present draft, both linguistically and liturgically.

Synod declares this an answer to Overture No. 23. *Adopted.*

d. That Synod express its thanks to the Study Committee for its diligent labors. *Adopted.*

B. *Emeritation of Ministers*

1. *Materials:* Agenda Report No. 13, Communications from Classes Grand Rapids East and Alberta. (See Supplement No. 13)

2. *Recommendation:*

That Synod approve the honorable emeritation of the following ministers:

1. Rev. P. A. Hoekstra by Classis California, effective Aug. 1, 1954.
Grounds: Age and length of service.

2. Rev. Peter F. Dahm by Classis Minnesota North, at its meeting Sept. 15, 1954.
Grounds: Ill health

3. Rev. H. Bouma by Classis Hackensack, effective Dec. 1, 1954.
Grounds: Age.

4. Rev. Andrew De Vries by Classis Grand Rapids East effective July 1, 1955.
Grounds: Doctor's advice and impaired health.

5. Rev. J. K. Van Baalen by Classis Alberta effective July 1, 1955.
Ground: Advanced age, length of service and failing health.

C. *Divorce*

1. *Materials*: Agenda Reports No. 19 and 34.

2. *Elucidation:*

The Synod of 1954 continued its Study Committee on Divorce for another year. It was instructed to reconsider its report in the light of the Ecumenical Synod Report. It appointed another Committee on Marital Problems to analyze and evaluate the Ecumenical Synod Report, to confer with the Committee on Divorce in the hope that the two committees might present a unified report to Synod of 1955. The

Divorce Committee after three years of study presented its slightly modified report to Synod. The Committee on Marital Problems was unable to complete its study and report in the one year alloted to them. From their report, informing Synod of their inability to do so, we learn that there is fundamental difference between the committees.

3. *Recommendation:*

a. That consideration of the Divorce Study Committee be postponed until the Synod of 1956, at which time the Committee on Marital Relations shall report.

Grounds:

(1) The seriousness of the matter and differences of opinions of two committees are such that every aspect of the questions should be explored in the prayerful hope of arriving at unanimity within the Christian Reformed Church and within the circle of members of the Ref. Ecumenical Synod.

(2) The Christian Reformed Church has a stand which continues in operation. *Adopted.*

b. That the Study Committee on Divorce be thanked for its labors and continued. *Adopted.*

Note: The two Reports on Divorce will appear in the Agenda for the 1956 Synod. (R. J. Danhof, S.C.)

(Church Order Matters continued in Art. 98)

ARTICLE 94

The Stated Clerk presents several items of correspondence and Synod refers these to Advisory Committees for report.

ARTICLE 95

The Officers of Synod submit the following amendment to be added to the "Rules for Synodical Procedure" re majority and minority reports at Synod.

"The report of the majority shall be considered the report of the committee. After the committee's report has been read and the motion to adopt has been made and seconded, the minority report shall be read and received as information." *Adopted.*

ARTICLE 96

Synod decides to convene at 7 p.m. Elder J. Damsma leads in prayer.

WEDNESDAY EVENING JUNE 15
Fourteenth Session

ARTICLE 97

The President calls the meeting to order. Rev. H. G. Arnold leads in prayer.

ARTICLE 98

The Advisory Committee, *Church Order,* cf. Arts. 64, 74, 93, Rev. Oostendorp reporting.

I. OVERTURES

A. *Moving Expenses upon Retirement.*

1. *Materials:* Overture No. 4.

2. *Recommendation:*

a. That Synod adopt the overture of Classis Eastern Ontario "to study the matter whether emeritated ministers or their widows should not be provided means to move from their last charge to their chosen place of retirement residence".

Reason:

At present ministers or widows must make this move at their own expense. For many who serve in distant churches this is very burdensome. *Adopted.*

b. That this matter be referred to the Board of the Ministers' Pension and Relief Administration, with a mandate to consider especially how something may be done through the Relief part of the emeritus funds. *Adopted.*

B. *Division of Classis Muskegon*

1. *Materials:* Overture No. 6.

2. *Recommendation:*

That Synod approve the request of Classis Muskegon to divide into two Classes as proposed in the Overture. *Adopted.*

C. *Classis Rocky Mountain*

1. *Materials:* Overtures No. 8 and No. 11 re formation of a new classis to be known as Rocky Mountain Classis. This classis to be made up of churches Phoenix, Tucson and Rehoboth from Classis California; and of congregations I, II, III of Denver, Alamosa, Dispatch, Luctor of Classis Pella, and also the groups of Albuquerque, N.M., and Lake City.

2. *Recommendation:*

That the request of Classis California and of Classis Pella be granted and this new Classis of Rocky Mountain be formed. *Adopted.*

D. *Relation to the Orthodox Presbyterian Church*

1. *Material:* Overture No. 10.

2. *Recommendation:*

a. That Synod accept the overture of Classis Pacific and instruct its committee on Ecumenicity and Interchurch correspondence to investigate the possibilities for closer cooperation and fellowship with the O.P.C.

Grounds:

(1) Closer affiliation with likeminded Christians or churches is in agreement with the Scriptures and our Confessions.

(2) It is in line with a previous decision of Synod. (Cf. Acts of Synod, 1944, page 85, pages 357-361, pages 330-367, overall report).

(3) Action on this would be in harmony with that of the "Gereformeerde Kerken" of the Netherlands. They have correspondence with the Orthodox Presbyterian Church in a narrow sense, exactly as they do with us. Moreover, their recognition of the Reformed Church of Indonesia a few years ago was one of the grounds our Synod gave for doing the same. (Cf. Acts, 1949, p. 62). *Adopted.*

E. *Proposed Synodical Delegation*

1. *Material:* Overture No. 14.

2. *Recommendation:*

That Synod adopt the following grounds for the rejection of the request of Overture 14, and consider them an answer to Classis Alberta.

Grounds:

1. Synod does not wish in any way to limit the freedom of the Classes in electing delegates to Synod. Even the giving of suggestions might well become a way in which Synod exercises too great an influence over the Classes in their method of choice of delegates.

2. To adopt the overture might give the impression that Synod is a continuing body or seeks to perpetuate itself. Synod should not take any action which could give rise to such misunderstandings.

3. The rejection of this Overture does not mean that Synod is opposed to the laudible efforts of Classes to seek greater continuity in the membership of Synods. *Adopted.*

(Church Order Matters continued in Art. 140.)

ARTICLE 99

The Advisory Committee *Budget,* Elder C. De Vries reporting presents the following:

I. *Causes recommended.*

As Synod discusses this matter time for adjournment came.

ARTICLE 100

Synod Adjourns. Elder H. Schuurman leads in prayer.

THURSDAY MORNING, JUNE 16
Fourteenth Session

ARTICLE 101

The President calls the meeting to order. Synod sings No. 389. Rev. E. Kooistra reads a part of Isaiah 40; and leads in prayer.

ARTICLE 102

Roll Call. Mr. P. Jasperse, alternate for Mr. A. H. Lanning, rises to signify agreement with the "Forms of Unity". The minutes are read and approved.

ARTICLE 103

The Advisory Committee, *Budget,* (cf. art. 99) Elder C. De Vries reporting continues its report;

I. 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
5. Back to God Hour TV.
6. Sponsorship of Foreign Students. *Adopted.*

B. *Accredited Causes*

1. National Union of Christian Schools
   a. General Fund
   b. The Christian School Educational Foundation
   c. The Chr. Sch. Emp. Temp. Relief Fund
2. Christian Labor Association
3. Christian Sanatorium (Goffle Hill)
4. Am. Bible Society (U.S. Churches only)
5. Bethesda Sanatorium
6. Pine Rest Christian Association
7. Reformed Bible Institute
8. British and Foreign Bible Society (Canadian Churches only)
9. Bethany Christian Home
10. Faith, Prayer, and Tract League
11. Elim Christian Training School
12. National Christian Association
13. The Gideons (Bible distribution only)
14. Young Calvinist Servicemen's Fund
15. Westminster Seminary
16. Calvinist Cadet Corps *Adopted*

C. *For Moral Support*

1. Am. Fed. of Ref. Young Women's Societies
2. Young Calvinist Federation
3. Lord's Day Alliance
4. Synodical Tract Committee *Adopted.*

D. *Recommended to Diaconates For Support*

1. Korean Material Relief (See Supplement No. 2)
2. Canadian Relief Fund (See Supplement No. 11)

II. PAYMENT OF QUOTAS FOR CALVIN COLLEGE AND SEMINARY DURING 1954

A. The following Classes paid their quota in full: Chicago South, Grand Rapids South, Grand Rapids West, Holland, Hudson, Orange City, Ostfriesland, Pacific, Sioux Center, Wisconsin, and Zeeland.

B. The following Classes did not pay their quota in full:

Classis	*Churches*	*Paid in Full*	*In Arrears*
California	24	17	7
Chatham	19	—	19
G. R. East	24	23	1
Hamilton	25	—	25
Kalamazoo	16	14	2
Minn. Nor.	15	12	3
Muskegon	31	28	3

C. The following Classes did not submit a report to the Stated Clerk of Synod:

Alberta, Chicago North, Eastern Ontario, Hackensack, Minn. South, and Pella. Received as Information.

III. CHRISTIAN REFORMED BOARD OF MISSIONS

A. *Materials:*

1. Agenda Reports No. 28, 28-A (See Supplements No. 28, 28-A)
2. Auditor's Report for 1954
3. 1956 Budget Requests

B. *Requests:*

1. Permission to spend from current Operating Funds for 1955. These are additional expenses which the Board feels are necessary for the current year 1955. Amount $54,654.00. *Adopted.*
2. Permission to spend from current Special Gifts Funds for 1955. These also are urgent needs, $10,250.00
3. Special Gifts Budget Requests for 1956, $96,300.00.
4. Requests in the operating budget for 1956 total $605,573.50

Recommendation:

We recommend Synod grant its approval to the Board of Missions to spend the above Funds, as requested. *Adopted.*

The per family quota requested is $13.46 (based on 44,992 families).

Recommendation:

Your committee recommends that Synod adopt a budget of $13.46 per family for 1956. *Adopted.*

Grounds:

1. Salary credits should be increased from $100,000.00 to $130,000.00.
2. Surplus Funds can be used in excess of $50,000.00.

IV. SOUTH AMERICA AND CEYLON

A. *Material:* 1. Agenda Report No. 25 (See Supplement No. 25)
2. Acts 1954 (Supplement No. 13)

B. *Request:*

That Synod approve a quota of $1.40 per family for 1956.

C. *Recommendations:*

1. That Synod accede to the request of the Board for a budget of $1.40 per family for 1956.

Grounds:

a. This amount is required to meet expenses in accordance with Synod's commitments.

b. The salaries of the missionaries are in line with those paid by the Christian Reformed Board of Missions.

c. The DRC of Ceylon is paying the house rent of our missionaries to Ceylon.

d. Classis Buenos Aires has promised to contribute to the travel expenses of our missionaries. While this contribution is small at present our Board is seeking to have them increase this contribution. *Adopted.*

2. That in regards to Rev. Sonneveldt while the Geref. Kerk has promised to contribute $800.00 per year to his support, the Board be instructed to bring to the Synod of 1956 a complete analysis of commitments and responsibilities in regard to his emeritation. *Adopted.*

3. The South America and Ceylon committee should move in the direction of obtaining increased contributions from the South America and Ceylon fields as well as from the Netherlands churches. *Adopted.*

V. BACK TO GOD HOUR

A. *Materials:*

1. Agenda Report No. 31 (See Supplement No. 31)
2. Auditor's Report for year 1954
3. Budget for 1956
4. Financial Report of Dec. 1954
5. Recommendations of the Special Advisory Budget Committee

B. *Request:*

$6.75 per family for the year 1956. This is the same as last year.

C. *Recommendation:*

Your committee recommends that Synod approve this request.

Grounds:

1. This is the recommendation of the Special Advisory Budget Committee.

2. This amount should be adequate.

3. The Television Fund has been placed on the list of offerings approved. *Adopted.*

VI. CHICAGO JEWISH MISSION

A. *Material:* Agenda Report No. 3 (See Supplement No. 3)

B. *Recommendation:*

That Synod adopt a budget of $.60 per family for 1956.

Grounds:

This is recommended by the Special Advisory Budget Committee. *Adopted.*

VII. PATERSON HEBREW MISSION

A. *Material:*

1. Agenda Report No. 5 (See Supplement No. 5)
2. Special Advisory Budget Committee Report.
3. Financial Report and Budget of the Paterson Hebrew Mission

B. *Recommendation:*

Your committee recommends a quota of $.35 per family for the year of 1956.

Grounds:

1. This amount will meet the needs of the budget.
2. The financial reports of this mission justify this need. *Adopted.*

VIII CHURCH HELP FUND, INC.

A. *Materials:*

1. Agenda Report No. 8 (See Supplement No. 8)
2. Special Advisory Budget Committee Report

B. *Recommendation:*

The quota be set at $5.50 for this fund for 1956.

Grounds:

This agrees with the advice of the Special Advisory Budget Committee. *Adopted.*

IX. CANADIAN IMMIGRATION FUND

A. *Material:* Agenda Report No. 33 (See Supplement No. 33)

B. *Recommendation:*

Your budget committee recommends that Synod establish a quota of $1.60 per family for 1956.

Grounds:

1. This is the recommendation of the Special Advisory Budget Committee.

2. Acts of 1954, page 22 "The committee be instructed to work toward the elimination of the Field Men as employees of the Church." *Adopted.*

X. MINISTERS PENSION AND RELIEF FUND

A. *Materials:*

1. Agenda Report No. 13 (See Supplement No. 13)
2. Auditors Report for 1954
3. Proposed Budget for 1956
4. Recommendation of the Special Advisory Budget Committee

B. *Request:*

A quota of $4.50 per family for 1956

C. *Recommendation:*
That Synod grant the request.

Ground:
This is the recommendation of the Special Advisory Budget Committee. *Adopted.*

XI. DENOMINATIONAL BUILDING

A. *Material:* Acts of Synod 1954, pages 117-118

B. *Recommendation:*
Synod approve a quota of $.50 per family for 1956.

Grounds:

1. This is the advice of the Special Advisory Budget Committee.
2. Synod of 1950 and 1951 authorized a total of $4.00 per family for this fund. Three dollars and fifty cents ($3.50) has already been paid by previous quotas. *Adopted.*

XII. REMUNERATION OF SYNODICAL OFFICERS

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 rendered to Synod	100.00	"	"
Transportation Secretary	50.00	"	"

Adopted.

XIII. AMERICAN WALDENSIAN AID SOCIETY

A. *Material:*

1. A letter from this organization asking for financial support
2. Miscellaneous pieces of promotional literature.

B. *Recommendation:*
Synod do not accede to the request for financial support.

Grounds:

1. No financial statement of their Italian work is available.
2. We are already too heavily committed in financial matters.

Adopted.

(Budget Matters continued in Art. 118.)

ARTICLE 104

Synod instructs its Pension and Relief Fund Committee to give serious study to a possible retirement age for ministers, since at the present time there is no specific rule to cover this. Home Missionaries *may* retire at 65 years of age. They *must* retire at 70 years of age. The Committee is to report to Synod of 1956 with possible recommendations.

ARTICLE 105

The Advisory Committee, *Budget,* requests Synod to appoint at future Synods an advisor to the Committee. Synod grants the request.

ARTICLE 106

The Rev. E. J. Tanis, for the *Reception Committee,* presents Dr. R. Dosker of the American Bible Society. He informs Synod of the broad scope of the work of this Society in translating, publishing and distributing Bibles. Colporteurs in every land introduce themselves with the words, "I have a book which will change your lives." This past year it reached the ten million mark in distribution of Bibles. Dr. Goris thanks Dr. Dosker for Synod and expresses our happiness at having a former missionary with us to tell us of this great work. He assures him of continued interest not the least because they have also translated Bibles for our people in Navaho and the languages of the Sudan.

ARTICLE 107

The Advisory Committee, *Protests and Appeals* cf. Art. 56, Rev. G. Rozenboom reads the report of the Committee concerning the Overture of Chatham, and Synod discusses the matter at length. (See Art. 111 for final decision.)

ARTICLE 108

The Stated Clerk renders the report of Mr. Tony Noordewier, Synodical Treasurer. (See Supplement No. 34)

Synod expresses its thanks to Mr. Noordewier for his work and refers it to the Advisory Budget Committee.

ARTICLE 109

Synod adjourns. Elder B. Van Beenen leads in prayer.

THURSDAY AFTERNOON, JUNE 16

Fifteenth Session

ARTICLE 110

The President calls the meeting to order. Synod sings No. 41 and Dr. R. De Groot leads in prayer.

ARTICLE 111

The Advisory Committee, *Protests and Appeals,* Rev. G. Rozenboom reporting, presents the following:

OVERTURE OF CLASSIS CHATHAM REGARDING MEMBERSHIP IN NEUTRAL LABOR UNIONS.

A. *Materials*:

1. Overture No. 1, Agenda

2. Decision of the Synod of 1954 (Acts 1954, Art. 146, pp. 89-90)
3. Overture of Classis Chatham (Acts 1953, pp. 545 ff.)

B. *History*:

In 1953 Classis Chatham presented to the Synod of that year a rather lengthy overture in respect to members affiliated with so called neutral labor unions. Seven resolutions were proposed by classis which Synod was urged to adopt and make its own. The Synod of 1953 took no action, but referred the whole labor problem to the churches by way of a committee. The Synod of 1954 thereupon addressed itself to the overture of Classis Chatham and rendered its decision. This answer, based upon previous decisions of Synod, was not satisfactory to Classis Chatham, and hence the overture with which Synod is now dealing — "That Synod give a detailed answer to the overture of Classis Chatham of January 1953 in regard to membership in the neutral labor unions.

Grounds:

1. In the absence of a clear answer, we are not able to determine our standpoint in respect to these neutral labor unions.

2. The problem which we presented to you, is as urgent as ever."

C. *Recommendation*:

That Synod do not accede to the request of the overture; and that it judge with the Synod of 1954 that adequate advice has been given Consistories and Classes in this matter.

Grounds:

1. In view of the fact that Classis Chatham in its original overture declares at the outset, "This report makes no mark unless we accept the stand . . . that membership in the neutral labor union is something objectionable" (Acts 1953, p. 546, II) it appears that Classis Chatham desires not merely greater detail and clarification, but that it is not in agreement with the decisions of Synod in respect to membership in the neutral labor unions.

2. Synod has repeatedly indicated how Consistories and Classes should deal with those who are members of organizations which give constitutional warrant to sin or champion sin in their practices. Likewise Synod has declared, that where organizations do not give constitutional warrant to sin or champion it in their practices, there neutral union membership is compatible with membership in the church.

Adopted.

(Protests and appeal matters continued in Art. 134)

ARTICLE 112.

The Advisory Committee *Indian and Foreign Missions* cf. Arts. 57, 62, Rev. P. De Jong reporting, presents the following:

INDONESIA

A. *Material*: Agenda Report No. 28. (See Supplement No. 28 Sec. 4-C)

B. *Recommendation*:

That Synod regretfully reaffirm its decision of 1953, Art. 133, II-B-2, p. 111:

"We appreciate . . . 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."

Adopted.

II SOUTH INDIA

1. *Material*: Overture No. 18 from Classis Chicago North.

2. *Recommendation*:

In answer to the overture of Classis Chicago North, Synod decide not to re-examine the decision of 1954 regarding the abandoning of the South India field.

Grounds:

1. The "new material" to which the overture refers, does not require a complete review and possible reversal, nor does it touch on the grounds given by Synod for its decision of 1954.

2. Neither the mission board nor the principals in the disagreement of 1953 which led to the decision of 1954, have requested a review or reversal of that decision.

Adopted.

III PROTEST OF HOPE CHURCH, GRANDVILLE

1. *Material*: Agenda Report No. 28-A. (See Supplement No. 28-A.)

2. *Recommendation*:

In answer to the complaint of the Hope Church of Grandville, Mich., the committee recommends that Synod declare that the financial arrangements made in severing our conection with the South India field have been equitable and do not necessitate Synod's reopening that matter.

Adopted.

IV PROTEST OF REV. B. YPMA

1. *Material*: Agenda Report No. 28A, VI and Letter of Rev. B. Ypma (See Supplement 28-A)

2. *Recommendation*:

In response to Rev. B. Ypma's protests to the Board and to the Synod against repayment of his loan from the Board, the committee recommends that the Synod inform Rev. Ypma that he is still legally and morally under obligation to repay the balance of this loan. It was a

debt honorably incurred and of a kind that other missionaries have repaid.

Adopted.

V · FOREIGN BROADCASTING

A. Material. Agenda Report No. 28-B (See Supplement No. 28-A)

B. *Background*:

In answer to an overture of Classis Pacific, the Mission Board, Home Missions Board, South America and Ceylon Committee, in consultation with the Back to God Hour Committee were instructed "to investigate the possibility of using our denominational witness in conjunction with their mission program."

C. *Recommendation*:

Synod declare that it takes grateful recognition of the opportunities for expanding the witness of our denominational broadcast to these foreign countries and refers the matter to the Back to God Hour Committee for consideration in consultation with the Board and Committee mentioned in order that a recommendation may be presented to the Synod 1956.

Adopted.

(Indian and Foreign Mission Matters continued in Art. 129)

ARTICLE 113.

The Advisory Committee. *Varia*, cf., Art. 50, 92, 47, Rev. J. Guichelaar reporting, presents the following:

I CALVINIST RESETTLEMENT SERVICE

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

B. *Recommendations*:

1. That the Calvinist Resettlement Service Committee be continued for another year as presently constituted and under its previous mandate (Cf. Acts 1954, Art. 126 C. page 70).

Adopted.

2. That Synod urge upon our churches in the United States to give this program their united prayerful cooperation and active support.

Adopted.

3. That Synod authorize the Calvinist Resettlement Service Committee to seek financial aid from Diaconates or Consistories, if and when such is needed in case of emergency.

Adopted.

II COMMUNICATION FROM THE REFORMED PRESBYTERIAN CHURCH

A. Summary of letter received from the Committee on Church Union of the Reformed Presbyterian Church: The 1954 Synod of this Church decided to make a beginning of practical effort toward church union or a Scriptural basis. They are submitting to the supreme judicatories

of some of the Calvinistic denominations of our land copies of their "Constitution" with the request that each denomination through a committee of its own examine this Constitution with regard to doctrine, worship, government and discipline, and express in writing its opinions as to the Scriptural or unscriptural character thereof. Their Committee is also to begin an examination of the standards of the denominations to whom they have sent their Constitution.

B. *Recommendations*:

1. That Synod refer this letter to our Committee on Ecumenicity and Interchurch Correspondence for advice.

2. That the Stated Clerk be instructed to acknowledge the receipt of this letter and accompanying "Constitution," and inform the Committee on Church Union of the Reformed Presbyterian Church that its request has been given to our Committee on Ecumenicity and Interchurch Correspondence for advice.

Adopted.

III COMMUNICATION FROM THE NELAND AVE. CONSISTORY.

A. *Material*: Communication No. 4.

In view of the rapid growth of our denomination during the past ten years, and the consequent increase in the duties of the Stated Clerk, the Neland Ave. Consistory feels that "the time has come in the growth of our denomination to seriously consider the appointment of a full time stated clerk to perform such duties as this task entails and such other assignments as Synod may designate."

B. *Recommendation*:

1. That a Committee be appointed to study this matter in consultation with the Neland Ave. Consistory and the Stated Clerk, Dr. R. J. Danhof, and serve the 1956 Synod with advice. (See Art. 148 for Committee)

Adopted.

2. Synod appoint a Committee to confer with Dr. Danhof, stated clerk, during the sessions of this synod concerning the advisability of immediate assistance for his work (See Art. 131)

Adopted.

ARTICLE 114.

The Advisory Committee, *Publication Matters,* cf. Arts. 32, 49, Rev. H. Venema reporting, presents the following:

I CENTENNIAL COMMITTEE:

A. *Materials*: 1) Agenda, Report No. 24. (See Supplements No. 24, 24-A) Agenda Report No. 24-A.

B. *Recommendations*:

1. *Program.*

Recommendation A: That Synod designate Sunday, April 7, 1957, as Centennial Sunday.

Ground: This is the Sunday closest to the actual anniversary of the Classical meeting of April 8, 1857, at which the documents of secession were presented.

Adopted.

Recommendation B: That Synod instruct the Stated Clerk in conjunction with the Centennial Executive Committee to invite official delegates from sister churches and corresponding churches to appear before Synod and regional celebrations in 1957.

Ground 1: This is in accordance with the preliminary recommendation approved by the 1954 Synod.

Ground 2: An invitation in 1955 is necessary if sister churches and corresponding churches are to be able to make plans for 1957 in conjunction with the Centennial Program Committee.

Adopted.

2. *Promotion.*

Recommendation A: That Synod authorize the Centennial Executive Committee to prepare for the use of participating churches and regional and area committees a complete set of promotional materials, utilizing all promotion media consistent with good taste.

Ground 1: The Centennial Executive Committee is in an ideal position to co-ordinate all promotional efforts.

Ground 2: Economies can be realized through large-quantity orders of supplies.

Adopted.

Recommendation B: That Synod authorize the Centennial Executive Committee to furnish these supplies to each co-operating group at cost according to the demands of each group.

Ground 1: This will make it possibe for each co-operating group to benefit from overall planning while undertaking its own localized and individualized promotional program.

Ground 2: This will make it unnecessary to add a large sum to the denominational quota to finance promotional materials, since each group will have the responsibility of financing as elaborate a promotional program as it desires.

Adopted.

Recommendation C: That the Centennial Committee be authorized on behalf of Synod to review all promotional materials prepared under its direction to see that they meet the high standards desired by our Church membership and that unanimous approval of the members of the Centennial Executive Committee be a condition of the release of any promotional helps.

Ground 1: This will fix responsibility for maintaining the promotional program on a high standard.

Ground 2: This will place responsibility for the promotional program in a group small enough to meet at short notice to review unexpected changes in the program.

Adopted

3. *Personnel.*

In accordance with the authorization of the Synod of 1954, the Centennial Committee then appointed has constituted itself as the Centennial Executive Committee and has made several appointments to the Executive Committee and its subcommittees. The committees as now constituted are:

Centennial Executive Committee — Dr. John H. Kromminga, chairman; Herbert G. Daverman; Rev. Harold Dekker; Dr. Jacob T. Hoogstra; Dr. Henry Zylstra; Sydney T. Youngsma; Fred H. Baker, secretary.

Centennial Regional Celebrations Committee — Herbert G. Daverman, chairman (the Centennial Executive Committee plans to enlarge this committee's membership in approaching months by appointments on a regional and area basis).

Centennial Program Committee — Rev. Harold Dekker, chairman; Rev. Jacob D. Eppinga; Ray Holwerda. Mrs. Dick L. Van Halsema; Sydney T. Youngsma; Dr. Henry Zylstra; and, ex officio, Dr. John H. Kromminga.

Centennial Publications Committee — Dr. Jacob Hoogstra, chairman; Peter DeVisser; Rev. H. J. Kuiper; Richard Postma.

Centennial Promotion Committee — Fred H. Baker, chairman; Miss June Bos; Miss Henrietta DeLoof; Ralph Rozema.

Recommendation A: That Synod ratify the appointments of the committee members as set forth above.

Ground: The appointments are in accord with instructions given by the Synod of 1954.

Recommendation B: That Synod authorizes the Centennial Executive Committee to expand its membership or that of the subcommittees as necessary.

Ground: Such authorization is necessary in order to carry out an effective Centennial observance in accordance with the instructions of the 1954 Synod to seek area and regional representation on committees.

Adopted.

4. *Financing.*

Recommendation: 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 Centennial Executive Committee before the Synod of 1956 in preparing materials for the Centennial.

Ground 1: Such a sum is believed necessary to assure adequate planning for the Centennial.

Ground 2: Most of the sums spent for materials can be expected to return to the Synodical fund when supplies are distributed to co-operating groups.

Adopted.

5. (Supplement No. 24A, I. Centennial Slant) That Synod adopt the advice of the committee, namely, that GOD'S FAVOR IS OUR CHALLENGE be the SLANT of our Centennial Observance.

God's Favor:

The Gospel of personal redemption by sovereign grace through faith; the Scriptural world and life view, cosmic, cultural, all-pervasive in scope;

The final authority of the Word for our formulas of unity and Reformed theology;

The deep Scriptural roots of historic Reformed Christianity;

The particular benefit of Dutch tradition as inspiration, guide, and corrective for church, home, school, and society;

The spirit of private religion, personal faith and conversion, and the exercise of the office of the believer;

The religious freedom, safeguarded for us by God's providence in our American way of life;

The preserving grace of God throughout our denominational vicissitudes and development.

Our Challenge:

To maintain and deepen our own identity through church, home, school, and society;

To provide leadership and direction for theologically under-developed American evangelical Christianity;

To indicate Scriptural armor for the resistance and counter-action of modern religious liberalism;

To reach the common man with the Gospel of Scripture;

To continue the development of covenantal education, involving educational theory and practice based on Scripture;

To influence society by way of genuine Scriptural piety and faithful Christian witness;

To increase the scope of evangelism at home and abroad;

To recognize our mission when liberalism has proved wanting, when Catholicism is aggressive, and when non-Reformed evangelical Christianity welcomes theological leadership.

Synod refers this formulation of God's Favor and Our Challenge to the Centennial Committee for serious consideration.

Adopted.

II. APPOINTMENT OF AN EDITOR TO SUCCEED REV. KUIPER

A. *Material*: Recommendation II of Publication Committee. (See Supplement No. 26)

B. *Information*: We call attention of Synod to the nomination of the Publication Committee. (See Supplement No. 26)

C. *Recommendations*:

That the name of the Rev. John Vander Ploeg be added to this nomination.

Adopted.

D. The name of Rev. P. Holwerda is added by motion from the floor.

Adopted.

E. Synod moves to close the nominations.

Adopted.

F. These two nominations to be added to the four already in the hands of the committee to prepare Ballots. (See Art. 122)

III. REQUEST OF PUBLICATION COMMITTEE THAT THE EDITORIAL COMMITTEE BE CONSULTED CONCERNING NAMES THAT SYNOD MIGHT ADD TO THEIR NOMINATION

A. *Material*: Recommendation III of Publication Committee. (See Supplement No. 26)

B. *Recommendation*:

That Synod do not accede to this request.

Grounds:

1. This request is an innovation for which there is no existing rule of Synod.

2. The rights of Synod should be highly regarded in this matter.

3. Two members of the committee of four are delegates to Synod.

Rejected.

C. Synod decides to grant the request of the Publication Committee that its *Editorial Committee* be consulted in connection with the additional nominations.

Adopted.

(Publication Matters continued in Art. 117)

ARTICLE 115

Synod decides to meet in an evening session from 7:30 — 9 o'clock. Elder M. Van Den Berg leads in prayer.

THURSDAY EVENING, JUNE 16

Sixteenth Session

ARTICLE 116

The President calls the session to order. Synod sings Psalter-Hymnal No. 274. Rev. C. Holtrop leads in prayer. Rev. G. Vander

Kooi, alternate for Rev. C. Greenfield and Elder G. J. Hendriksen, alternate for H. Schuurman, rise to signify their agreement with the "Forms of Unity."

ARTICLE 117

The Advisory Committee, *Publication Matters,* cf. Arts. 32, 49, 114, Rev. H. Venema reporting, continue their report.

I. POSSIBLE PREPARATION FOR THE NEW EDITOR OF THE BANNER (See Supplement No. 26)

A. *Material*: Recommendation IV of Publication Committee. Agenda Report.

B. *Recommendation*: That Synod authorize the Publication Committee to offer time, if needed, for the new appointee to prepare himself for this specialized work, since the appointment will not become effective until Sept. 1, 1956.

Adopted.

II. ASSISTANT TO THE EDITOR OF THE BANNER

A. *Occasion*: Conference with Editor of The Banner with knowledge of Publication Committee about the editorial writers question. (See Supplement No. 26)

B. *Recommendation*:

That Synod authorize such appointment to be made by the Publication Committee in consultation with both the present incumbent and the new appointee to the Editorship of The Banner.

Grounds:

1. The publishing of The Banner demands assistance of such a nature to insure good guidance of the Church.

2. This appointment would, in part, answer the growing conviction of the Publication Committee that the editor needs relief by way of editorial writers.

Synod decides to refer this matter to the Publication Committee for study with power to act.

III. REQUEST FOR CERTIFICATES OF ORDINATION

A. *Material*: Letter from the Rev. A. Van Andel, Chaplain, U.S.N., dated March 23, 1955.

B. *Recommendation*:

That Synod refer this matter to the Chaplain Committee with power to act.

Adopted.

IV. DIGEST AND INDEX OF SYNODICAL DECISIONS

A. *Materials*: Overtures 2 and 3

B. *Recommendations*:

That Synod appoint a committee who will prepare such a digest with appropriate reference to sources.

Grounds:

a. Our synodical decisions are regarded as binding and not as mere advice; therefore they should be much more accessible than they now are.

b. Such a volume will meet a real need for our new office-bearers, in the States as well as in Canada.

c. The Synod of 1934 took a similar decision which was fruitful for the life of our church.

Synod decides to refer this matter to the Committee on Revision of Church Order for study and recommendation to Synod 1956. (See Art. 148 for Committee)

V. NUMBERING SYSTEM TO BE USED IN REVISED PSALTER HYMNAL

A. *Materials*: Overtures 5 and 20.

B. *Recommendation*:

1. That Synod abolish the present system of numbering the Psalms in the revised Psalter Hymnal, and that the numbering be made to correspond to the Psalm numbers in the Bible.

Grounds:

a. It will bring the biblical truth more clearly to the consciousness of our people and clearly identify the song with the psalm.

b. There is a need for greater consciousness of the Psalms and their place in public worship.

c. This will promote faithfulness to our stand that we "must" remain a Psalm singing church (Church Order, Art. 69, Acts of Synod, 1930. Art. 90, p. 98).

Rejected.

2. The Committee is intending to call attention to the Psalms in the New Revision. Synod declare this an answer to Overtures 5 and 20.

VI. STATISTICS IN YEARBOOK

A. *Material*: Overture No. 16.

B. *Recommendation*: That Synod do not accede to the overture of Classis Alberta.

Grounds:

1. This matter is already regularly dealt with at our classical meetings and annual church visitation.

2. It brings benefits to none and may embarrass some.

Adopted.

VII IMPROVEMENT AND REVISION OF THE PSALTER HYMNAL

A. *Material*: Agenda Report No. 17, D. 2, (See Supplement No. 17)

B. *Recommendations*:

1. That the entire recommendations (including the words of proposed hymns) for revision of the Hymn section be commended to the

churches for study, with comments to be sent to the committee by Jan. 1, 1956.

Adopted

2. That the interests of our Church be protected in respect to copy-right, the committee facilitate matters by procuring permission from the copy-right holders of these proposed hymns.

Adopted

3. That the *text* of all new hymns proposed by the Psalter Hymnal Committee be incorporated in the Acts of the 1955 Synod. (See Supplement No. 17-A)

Grounds:

a. This will make the new texts readily available for study by consistories.

b. This will be less expensive than printing and mailing a separate booklet.

c. Synod decided that comments be sent to the committee by January 1, 1956.

Adopted

4. That Synod instruct the Psalter Hymnal Revision Committee to prepare and distribute to all consistory members in the Spring of 1956 a prospectus of the complete revision to be incorporated in the Agenda (including text and music) to be acted on by the Synod of 1956.

Comment: Although it is impossible to state the precise cost of this prospectus, the committee feels that the expense will be warranted on the following grounds:

a. This will make the complete report of the committee available in one booklet for study.

b. Anything less than such a full presentation would be inadequate in light of the importance of this matter for the denomination.

Adopted

5. We recommend that Synod instruct the Stated Clerk to insert the following statement in the Acts of Synod of 1955, immediately following the relevant decision on Psalter Hymnal revision: "Comments should be sent to committee member Miss Johanna Oranje."

Adopted

(See Supplement No. 17-A.)

ARTICLE 118.

The Advisory Committee, *Budget*, cf. Arts. 99, 103, Mr. C. De Vries reporting presents the following:

Synod postpones action on report because of time to adjourn. (See Art. 127)

ARTICLE 119

Synod Adjourns. Elder P. Timmer leads in prayer.

FRIDAY MORNING, JUNE 17.
Seventh Session

ARTICLE 120.

The President calls the meeting to order. Synod sings No. 428 1, 2; 423; 1. Dr. W. H. Rutgers reads I Peter 1 and leads in prayer.

ARTICLE 121.

Roll Call. The Minutes of the previous session are read and approved.

ARTICLE 122.

Synod meets in executive session. Opportunity is given to consider the names of Nominees for the position of the Editor of the Banner.

Rev. Arnold Brinks leads in prayer for guidance before the balloting from the following nomination:

Dr. J. Bratt	Rev. P. Van Tuinen
Rev. E. Van Halsema	Rev. J. Van Der Ploeg
Dr. J. Kromminga	Rev. P. Holwerda.

1) Rev. J. Van Der Ploeg is elected on the second ballot.

2) Synod proceeds to ballot for an alternate from the previously mentioned nomination, and Rev. E. Van Halsema is elected on the first ballot.

BALLOT

3. The Committee appointed to prepare a complete Ballot sheet presents the following:

* Indicates retiring members eligible to re-election.

SYNODICAL TRACT COMMITTEE

Elect Four:

— Rev. A. Hoogstrate	— Rev. G. Vande Riet*
— Edward Postma	— Louis Vander Til
— Rev. W. Swieringa	— C. Dykhouse
— Rev. W. Vander Hoven*	

SOUTH AMERICA AND CEYLON

Elect Two:

— Rev. C. Greenfield	— Rev. J. A. De Kruyter
— Mr. C. Schrader	— Mr. P. Vander Meer

PUBLICATION COMMITTEE

Elect one from each group:

Three-year term —

— Rev. T. Yff	— Mr. Joe Vander Ploeg
— Rev. W. Van Peursem*	— Mr. A. Hulst*
— Mr. G. Hertel*	— Mr. J. Vander Honing

Two-year term:

— Mr. M. Goote	— Mr. A. Vanden Bout*

Sunday School Committee

Elect one:

— Mr. G. Oppenhuizen — Mr. A. Vander Meer*

CHURCH HELP COMMITTEE, Inc.

For the expired term of S. Elgersma

Elect one:

— Mr. A. Engbers — Mr. L. Vanden Bosch

For the expired term of C. R. Mulder

Elect one:

— Mr. G. Juffer — Mr. M. Wiersma

MINISTERS' PENSION AND RELIEF FUND

Elect one from each group of two

— Rev. J. Beebe* — Rev. H. Bajema
— Rev. H. Kuizema — Rev. F. Handlogten*

For alternates elect one from each group

— Mr. B. Brower — Rev. D. Drost
— Mr. B. De Jager* — Rev. W. Van Peursem*
— Mr. J. Otten — Rev. H. De Mots
— Mr. G. B. Tinholt* — Rev. T. Yff*

BOARD OF TRUSTEES — CALVIN COLLEGE AND SEMINARY

Elect one from each group:

Midwest District:
— Mr. S. Elgersma
— Mr. R. Ver Meer

Eastern District:
— Dr. P. Hofstra
— Mr. J. Jellema

Elect two:

Central District:
— Mr. G. Buter
— Dr. D. De Vries*

— Mr. B. Sevensma
— Mr. J. Vander Ark

CHRISTIAN REFORMED BOARD OF MISSIONS

Elect one: (member-at-large)

Dr. E. Y. Monsma — Dr. R. S. Wierenga

GENERAL COMMITTEE FOR HOME MISSIONS

Elect one: (member-at-large)

— Mr. M. Hoekstra — Mr. F. Oldemulders

Elect one: (alternate)

— Mr. T. Hoeksema — Mr. J. Niemeyer

BACK TO GOD HOUR

Elect one: (to replace H. Fles)

— Mr. L. Bere (Chicago) — Mr. J. Blom (Highland)

Elect one: (to replace C. J. den Dulk)

— Mr. A. Van Noord (Los Angeles) — Mr. J. Zoetewey (Bellflower)

Synod approves of the above named nominations.

4. The following Committee is appointed to count the ballots: Rev. L. Dykstra, Rev. Bartel Huizenga, Elders C. Bloem and A. Engbers.

ARTICLE 123

The Stated Clerk presents to Synod the following two items of correspondence:

1. *Reformed Church in Indonesia.*

Synod decides to refer the request and matters contained in this letter to the standing Committee on Ecumenicity and Interchurch Correspondence.

2. *Mr. and Mrs. A. Ramiah*

Synod decides to refer this letter of request to the Advisory Committee Indian and Foreign Missions, with the instruction to consider the matters contained in the letter and to bring recommendations to Synod at a later session of Synod.

ARTICLE 124.

Synod adjourns, and Elder A. Engbers leads in a prayer of thanksgiving.

FRIDAY AFTERNOON, JUNE 17

Eighteenth Session

ARTICLE 125

The President calls Synod to order. Synod sings No. 449, and Chaplain Albert Walma, U.S. Air Force, leads in prayer. President Baker extends the thanks of Dr. P. G. Kunst who has left for home. Dr. W. Hendriksen is present as the alternate delegate for Dr. W. Rutgers.

ARTICLE 126

The Advisory Committee. *Budget,* cf. Arts. 99, 103, 118, continues its report, and Elder H. Camping serving as reporter, presents the following matters:

I CHURCH EXTENSION — U.S.A.

A. *Materials*:

1. Agenda Report No. 29 (See Supplement No. 29)
2. Financial Report of 1954
3. Report of the Special Advisory Budget Committee

B. *Request*:

1. That Synod establish a quota of $6.63 per family for 1956
2. The Special Advisory Budget Committee recommends $6.60 per family.

C. *Recommendation*:

That a quota of $6.60 per family be adopted by Synod.

Ground:
This is the advice of the Special Advisory Budget Committee.

Adopted

11 FUND FOR NEEDY CHURCHES

A. *Materials*:
1. Agenda Report No. 29 (See Supplement No. 29.)
2. Financial Report for 1954
3. Complete listing of churches receiving aid in 1954
4. Report of Special Advisory Committee Report.

B. *Request*:
That Synod adopt a budget of $4.00 per family for 1956.
The Special Advisory Budget Committee concurs in this amount.

C. *Recommendation*:
That Synod accede to the request for $4.00 per family for 1956.

Grounds:
1. This amount is needed to meet all requests.
2. An examination of the financial statement of the fund justifies the request.

Adopted.

III CHURCH EXTENSION — CANADA

A. *Materialss*
1. Agenda Report No. 29 (See Supplement No. 29)
2. Treasurer's Report for 1954
3. Report of Special Advisory Budget Committee

B. *Request*:
1. The Board has requested that Synod adopt a budget of $1.03 per family for 1956.
2. The Special Advisory Budget Committee recommends $1.05 per family for 1956.

C. *Recommendation*:
That Synod adopt a budget of $1.00 per family for 1956.

Grounds:
1. The treasurer had on hand at the end of 1954, $122,906.39 in cash and reserves.
2. The budget for 1956 is $45,938.68, of which $45,000.00 would be raised by quotas. The balance could readily come from reserves.

Adopted.

IV. CALVIN COLLEGE AND SEMINARY

A. *Materials*:
1. Financial Statement, Sept. 1, 1953 to Aug. 31, 1954.
2. Agenda Reports No. 27, 27-A. 27-A and 27-B (See Supplements No. 27, 27-A, 27-B)

3. Proposed Budget for 1955-56
4. Request of Board of Trustees for a quota of $12.00 per family
   a. $10.50 for operating expenses
   b. $1.50 for Long Range Planning
5. Special Advisory Budget Committee report.

B. *Request*:

The Board requests a quota of $12.00 per family for 1956.

C. *Recommendation*:

Synod grant the request of $12.00 per family for 1956.

Grounds: $10.50 is the amount required to operate the College and Seminary. $1.50 is for Building Needs. (See Supplement No. 27-B)

Adopted.

V SYNODICAL EXPENSE FUND

A. *Materials*:

1. Special Advisory Budget Committee Report.
2. Synodical Treasurer's Report (See Supplement No. 34)

B. *Recommendation*:

Synod establish a quota of $1.77 per family for 1956.

1. $1.50 was recommended by the Special Advisory Budget Committee.

2. .25 is recommended by your committee for Centennial Committee.

3. .02 is recommended by your committee for the expense of the Canadian Ministers who attended the Christian Reformed Ministers Conference.

Adopted.

VI CENTENNIAL COMMITTEE

A. *Material*: Agenda Report No. 24 (See Supplement No. 24)

B. *Recommendation*:

That Synod authorize the Centennial Executive Committee to borrow, and denominational organizations to make available, the funds needed to finance those aspects of the Centennial observance which the Centennial Executive Committee will make available at cost to cooperating churches, groups and individuals.

Grounds:

1. The financial outlay for much of the Centennial observance will be temporary and recoverable.

2. A denominational quota sufficient to cover all expected financing needs would be burdensome and unnecessary.

3. Many aspects of the Centennial observance are related to the purposes for which denominational funds on hand were contributed and

thus these funds, while held in reserve, could be put into use to advance the cause of the Kingdom.

Adopted.

VII MID-WEST JUNIOR COLLEGES

To be placed on the list for one or more offerings.

Approved.

VIII LORD'S DAY ALLIANCE

A. *Request*:

1. To be placed on the list of accredited causes.

B. *Recommendation*:

That Synod place them on the list for moral support.

Adopted.

IX SYNODICAL TRACT COMMITTEE

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

B. *Recommendation*:

That Synod place them on the list for moral support.

Adopted.

(Budget Matters continued in Art. 128)

ARTICLE 127

Advisory Committee, *Varia,* cf. Art. 47, 50, 92, 113, Rev. C. Greenfield reporting, presents the report concerning *Realignment of Missions and Church extension.* Since the recommendation of the Majority Study Committee Report differs from this, it is given prior consideration. Synod rejects the Majority recommendation. (cf. page 58 Agenda Report 12.) (See Supplement No. 12). Since the Advisory Committee report is the same as that of the Minority, the Minority waives the right to read its report.

Synod proceeds to consider the Advisory Committee Report as follows:

I. REALIGNMENT OF MISSIONS AND CHURCH EXTENSION

A. *Materials*:

Agenda Reports No. 12 (See Supplements No. 12, No. 25)

B. *Recommendations*:

1. That Synod express its hearty appreciation to the Study Committee, Majority and Minority members, and to the special Committee appointed by the Synod of 1954 for the work they have performed.

Adopted.

2. That Synod reject the plan of reorganization proposed by the overtures of Classis Grand Rapids West and the Church of Saginaw, Michigan, but retain in its general outline the present structure of the Foreign Missions Board, General Committee for Home Missions and special Synodically appointed Committees.

Adopted.

Grounds:

a. The strict separation of "mission work among the unchurched and unbelieving" from "church extension work among our own Christian Brethren" is neither necessary nor desirable. Cf. I, A, Minority Report.

b. The reorganization proposed by the overtures of Classis Grand Rapids West and the Church of Saginaw, Michigan, has serious drawbacks. Cf. I, B, 1, 2, 3, Minority Report.

1) The principle of organization on which the general plan of the overtures is based is faulty.

2) The creation of another major Board, with Executive Committee and executive personnel, would unwarrantably increase the number of ministers serving on Major Boards and Executive Committees.

3) The plan of the overtures gives a too prominent and permanent status to work that ought to be considered of a temporary and emergency nature, and encourages the growth of an ecclesiastical paternalism.

c. There is, if we are to strengthen our mission work among the unchurched and unbelieving, a more basic need than that of reorganization. The more basic need is for a clearer understanding of the problems involved in mission work among the unchurched and unbelieving in America, of the missionary goal to which we must set ourselves, of the integration and co-ordination of our missionary efforts and of the mission policies we must follow in the pursuit of our task. And with that there must be a determined purpose to use our congregations and the nuclei "of our own people" as missionary agencies, and a determined purpose to bring the unchurched and unbelieving into the Church of Christ without fear of the problems they may bring. If these conditions are not met, it is hard to believe that a mere shift in organization and administration will be a cure-all for the weakness of our mission to the American world.

Adopted

3. That Synod adopt the following organizational and administrative changes:

a. Discontinuance of the South America and Ceylon Committee, and the transfer of work in those areas to the administration of the Foreign Missions Board, for reasons given in II, A, 1, 2, Minority Report.

Adopted

b. Transfer of Jewish Evangelism to the administration of the Home Missions Committee as proposed in the overture of Classis Chicago North and for grounds adduced in that overture. (Cf. Acts 1952, pp. 519-20).

Adopted.

c. Assignment of the work of the publication of literature intended for the unchurched to the Back to God Hour Committee, for reasons given in II, C, 2, Minority Report.

Rejected.

4. That Synod instruct the South America and Ceylon Committee and the Jewish Evangelism Committees to make arrangements with the Foreign Missions Board and the General Committee for Home Missions, respectively, for their transfer before the Synod of 1956.

Adopted

5. That Synod instruct the Back to God Hour Committee to report to the Classes regularly, because of the scope of its work.

Adopted

6. That Synod declare this to be its answer to the Overtures of Classis Grand Rapids West, Acts of Synod of 1951, pp. 449 and 450, and of the Saginaw Chr. Ref. Church, Acts of Synod 1951, 1. 457, and of the Bethany Chr. Ref. Church of South Holland, Illinois, Overture No. 25, Synod 1955. *Adopted*

II. QUESTIONNAIRE METHOD

A. *Material*: Overture No. 12

B. *Recommendation*:

That Synod sustain Classis Hackensack by expressing its disapproval of the procedure employed in the study of Realignment of Home Missions and Church Extension, viz., of sending questionnaires to Consistories to ascertain sentiment concerning our alignment of Home Missions.

Ground:

Although there would be no objection to a questionnaire aimed at obtaining factual, statistical information, a straw vote of "yes" and "no" answers is not calculated to provide material for intelligently reasoned judgments on large and vital matters.

Adopted.

III. CONTINUITY OF MEMBERSHIP OF STANDING COMMITTEES

A. *Material*: Communication No. 3.

This is a protest against the decision of the Synod of 1954 regarding lay membership and continuity of membership in standing committees. (Acts 1954, Art. 83, II and III, pp. 38 and 39).

As such it is again an overture urging Synod to authorize a thorough study of our whole denominational boards-committee structure.

B. *Recommendations*:

Synod decides not to entertain this above overture because the new rules adopted by Synod several years ago have not had time to prove themselves.

ARTICLE 128

The Advisory Committee, *Budget*, cf, Arts, 99, 103, 118, 126, Elder H. Camping reporting, presents the following:

I. PENSION CONSIDERATIONS RE CALVIN COLLEGE AND SEMINARY

A. *Materials*:

1. Agenda Report No. 27-A (See Supplement No. 27-A)

2. Acts of Synod 1954, Article 170, and Supplement Report 33A of 1954, IV-B.

3.Acts of Synod 1947 — Art. 64-II.

B. *Recommendations*:

1. That Synod adopt the following plan for special pension consideration for Mrs. Wm. Rinck, Mrs. J. Vander Mey, Mrs. H. Morren and the wives of present recipients of special pension consideration when and if they become widowed:

a. The Board of Trustees be authorized to pay from the General Fund of Calvin College and Seminary a pension consideration of $85.00 per month, less any reductions due to limitations set forth in paragraph (6) below, to Mrs. Wm. Rinck, Mrs. John Vander Mey, Mrs. Henry Morren and to wives of present recipients of special pension consideration when and if they should become widowed.

b. That in each instance the above payments of pension consideration shall be subject to the following limitations:

(1) Each month the $85.00 pension consideration shall be reduced to the amount of payments received during that month by the pensionee from the Calvin Pension Fund or the Ministers' Pension Fund.

(2) 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, 1955

(a) The General Fund of Calvin College and Seminary
(b) The Calvin Pension Fund
(c) The Ministers' Pension Fund

(3) All payments to the pensionee shall cease immediately upon the first remarriage of the pensionee.

(4) The heirs of pensionees shall have no claims to payments of special pension consideration upon the death of a pensionee.

Grounds:

1. The payment of a pension to these persons who are widows of former employees of Calvin College and Seminary, and who are not receiving any pension or an inadequate pension from the Calvin Pension Fund or the Ministers' Pension Fund, is a moral obligation of the Church.

2. For convenience purposes this pension payment can best be paid by Calvin College and Seminary.

3. This special pension consideration will bring the pensionees pension benefits comparable to the benefits for widows under the Calvin Faculty Pension Plan.

Adopted

2. That Synod adopt the following plan for special pension consideration for *Mrs. D. Kromminga*:

a. That the Board of Trustees be authorized to pay anually to Mrs. D. Kromminga from the General Fund of Calvin College and Seminary a sum of money equal to the amount of the pension for widows under the Ministers' Pension Fund as adopted by Synod each year.

b. That the Board of Trustees be authorized to pay to Mrs. Kromminga from the General Fund of Calvin College and Seminary the amount of $1,623.58, which amount represents the total of the annual differences in payment which she did not receive and which she should have received if the policy as adopted by the Synod of 1947 had been followed.

Grounds:

(1) It would seem that the Synod of 1947 (see Acts, Art. 64-II) adopted the policy that Mrs. Kromminga should receive a pension in the same amount as that received by widows under the Ministers' Pension and Relief Administration.

(2) The annual increases to widows under the Ministers' Pension Fund have not been taken into consideration in establishing the annual payments to Mrs. Kromminga from the General Fund of Calvin College and Seminary. (This has resulted in underpayments in the total amount of $1,623.58).

(3) Whereas this is recognized as a moral obligation of the Church and does not fall under the jurisdiction of the Calvin Faculty Pension Committee or the Misisters' Pension and Relief Administration it can for convenience purposes best be handled by the Board of Trustees of Cavin College and Seminary with payments from its General Fund.

Adopted.

II. SOKEI CHRISTIAN SCHOOL

A. *Material*: Letter and financial information.

B. *Information*:

The Sokei Christian School was started in Japan in 1952 as a result of a campaign organized by a group of our Christian Reformed servicemen. It now must complete the addition of six rooms which were added to the original three rooms to meet the Japanese "minimum" requirements for a grade school. Sixteen thousand dollars covers the entire cost of this addition including buildings and equipment. The Japanese have raised or have promised all but $6200.00 of this amount. The Christian School is in the Reformed tradition.

Request: The committee for the Japanese Christian School is desirous of obtaining approval to send out another letter in which they will seek the desired funds from our people.

C. *Recommendation*:

The Committee for the Japanese Christian School be permitted to send letters to our people for the purpose of raising this fund with the stipula-

tion that any funds in excess of $6200.00 shall be turned over to our Christian Reformed Board of Missions.

Ground:

While this is a very unusual case it is a worthy cause with limited demands.

Adopted.

III SPECIAL ADVISORY BUDGET COMMITTEE

Synod acknowledges with appreciation the work of this committee.

Adopted.

IV COOK CHRISTIAN TRAINING SCHOOL

A. *Material*: Letters and financial information.

B. *Information*:

The Cook Christian Training School is an interdenominational Christian training center for Indians and is located in Phoenix, Ariz. It requests permission to solicit funds by means of The Banner advertisements.

Synod decides not to accede to this request since we believe the services of one of our missionaries is a fair contribution to the cause.

(Budget Matters continued in Art. 146)

ARTICLE 129

The Advisory Committee, *Indian and Foreign Missions* cf. Arts. 57, 62, 112, Rev. P. De Jong reporting, presents the following:

1. The Committee has considered the Letter of Mr. and Mrs. Ramiah.

2. The Committee recommends that Synod answer Mr. Ramiah as follows:

a. His letter does not lead Synod to alter its decision.

b. That he has had opportunity to appeal the decision of 1954 and still has opportunity to appeal the decision taken this year.

Adopted.

ARTICLE 130.

The Advisory Committee, *Home Missions* cf. Arts. 48, 86, 89, Rev. R. De Ridder reporting presents the following:

REQUEST FROM THE REFORMED CHURCHES OF NEW ZEALAND.

A. *Materials*:

1. A communication from the Synod of the Reformed churches of New Zealand to the Stated Clerk.

2. Agenda Report No. 21, (See Supplement No. 21)

3. A telegram addresed to Synod, June 8, from the Synod of the Reformed churches of New Zealand.

B. Background:

There are at present 8 congregations in this denomination to which we are related as a sister church. The members are immigrants from the Netherlands, and are conscious of their situation in New Zealand as it requires spiritual care of people of their own persuasion, and offers opportunity for evangelism. These 8 churches are served by 4 ministers from the Netherlands.

1. In their first letter to Synod found in Agenda Report No. 21 (See Supplement No. 21) these churches make the following requests of Synod:

"1. That the Reformed churches of New Zealand receive 3 Ministers 'on loan'

"2. That these Ministers will serve in the Reformed churches of New Zealand for a period of 3 years or more

"3. A. that the maintenance grant for one Minister will be for the Calling Church and his traveling expenses paid by the Christian Reformed Church of U.S.A.

B. that the maintenance grants for the other 2 Ministers are for the Christian Reformed Churches of U.S.A., while the calling churches will pay for their accommodation."

2. In the 2nd letter this request was made as follows:

(a) loan one minister to serve the immigrant congregations in New Zealand, our church to pay the travel expenses and whatever other expenses they are unable to met. This minister will probably serve from 3 to 5 years or until such time as they are able to obtain candidates for the ministry from the recently established Reformed seminary in Australia.

(b) loan one missionary pastor to lighten the load of the present Dutch Reformed ministers and engage in evangelistic labors among the New Zealanders. Our church is asked to pay all of the costs for this work.

3. The telegram mentions that the Reformed churches of New Zealand are "requesting third minister on terms we endeavor meeting half salary and other expenses excluding transportation to New Zealand."

C. Recommendations:

1. Synod refers this request to the Christian Reformed Board of Missions in consultation with the Committee for South America and Ceylon for study and advice to the 1956 Synod, and authorizes these Committees to conduct an investigation in loco if necessary. Synod instructs these committees to consult also with the Deputaten van de Generale Synode der Gereformeerde Kerken in Nederland voor de emigratie.

Grounds:

a. This request comes to us from one of our sister churches desiring our help in an important matter, and merits our careful and deliberate attention.

b. This is a new matter, recently come to the attention of our Church, and more adequate information should be at hand before a definite commitment is made.

c. This request, if granted, might involve our church in a program of large dimensions, and a careful investigation is therefore warranted.

d. This request, if granted, virtually amounts to the opening of a new field of mission activity.

Adopted.

2. Stated Clerk inform the Reformed Churches of New Zealand of the above decisions.

Adopted.

ARTICLE 131

Special Committee appointed to counsel with the Stated Clerk, to provide immediate relief for him for Synodical work, Rev. T. Hofman reporting, presents the following: (cf. art. 113, III)

1. That Synod take grateful cognisance of the cooperative spirit of the Neland Ave. Christian Reformed Church in allowing its minister. Dr. R. J. Danhof to be engaged in the work of the denomination as Stated Cerk.

Adopted.

2. That Synod request the Consistory of the Neland Avenue Christian Reformed Church to release Dr. Danhof from 10 weeks of preaching in the next 12 months, and that Synod reimburse the Consistory to the amount of $250.00 from the Synodical Expense Fund.

Adopted.

FRIDAY EVENING JUNE 17.

Nineteenth Session.

ARTICLE 132

The Vice-President calls the meeting to order. Synod sings Psalter Hymnal No. 215, and Rev. C. Boomsma leads in prayer.

ARTICLE 133

The First Clerk reads the letters of acceptance to the appointments offered by Synod to the following:

Rev. Carl Kromminga — Instructor in Practical Theology for one year.

Dr. John H. Kromminga — Associate Professor of Church History for four years.

Dr. Herman Kuiper — Associate Professor of Dogmatics for two years.

Dr. Henry Stob — Associate Professor Apologetics and Ethics for four years.

Rev. Harold Dekker — Instructor in Field of Missions for one year.

Dr. Martin Woudstra — Instructor in Old Testament Department for one year.

ARTICLE 134

The Advisory Committee, *Protests and Appeals,* cf. Arts. 56, 107, 111, Rev. G. Rozenboom reporting presents the following:

Protest of Mr. Joe Gritter against the decision of Classis Grand Rapids East, in re nomination and installation of a deacon in the Boston Square Christian Reformed Church who is a member of the C.I.O.

A. *Materials*:

1. Document of protest to the Synod dated May 13, 1955, against Classis Grand Rapids East.
2. Report of Committee on Gritter protest to Classis G. R. East — (which report was adopted by the Classis).
3. Protest of Mr. J. Gritter to Classis G. R. East against the council of the Boston Square Christian Reformed Church.
4. Letter to the Consistory of the Boston Square C. R. Church dated Dec. 20, 1954, giving notification of intent to appeal.
5. Letter of protest of Mr. J. Gritter to the Consistory, dated Nov. 15, 1954.
6. Letter of Mr. J. Gritter to the Council of the Boston Square C. R. Church, dated Sept. 13, 1954.

B. *History*

In the fall of 1953, the Council of the Boston C. R. Church placed on nomination for Deacon a person who was a member of the UAW-CIO, local 206, after having examined and discussed the constitution of the labor union in question. This nomination was protested by Mr. Gritter as well as by other members of the church. The Council withdrew its nomination at the time, requesting Classis G. R. East for advice in the matter. Council, having received favorable advice from the Classis proceeded to place the same member on nomination in the fall of 1954 as in 1953, even though it had received a letter from Mr. J. Gritter prior to the time of making nominations declaring he would protest. Mr. Gritter did protest the nomination. Subsequently the nominee was elected to the office of deacon. Thereupon Mr. Gritter protested his ordination to office to the consistory and informed the consistory of his intention to appeal to Classis. Classis received Mr. Gritter's protest, and appointed a study committee. Classis G. R. East at its meeting in May 1955 did not sustain the protest. Mr. Gritter now protests the action of Classis G. R. East.

C. *Analysis*

Although the protest under consideration is very lengthy and has many facets, it addresses itself to four main matters which are dealt with in the decision of Classis G. R. East: (1) The matter of offense in nominating and installing the brother concerned. (2) The question of the investigation which the consistory conducted relative to the labor union of which Mr. .....

was a member. (3) The actual character of the labor union involved — whether membership in it was compatible with the office of deacon. (4) The matter of ordaining and installing Mr. ..... as deacon, when appeal was being made to Classis protesting such installation. Classis judged that the consistory of Boston Square C. R. Church did not err in its stand and/or action relative to the above mentioned matters. The protesting brother insists that the consistory did err.

D. *Recommendation*:

That Synod do not sustain the protest.

Grounds:

1. Synod, when it was specifically asked to do so, refused to say that membership in the CIO or AFL is incompatible with membership in the consistory (Acts 1947, pp. 89).

2. Although the consistory's investigation of the union should have been initiated earlier and appears to have lacked thoroughness, the consistory did study the constitution and practices of the union, and this investigation confirmed the consistory in its judgment that membership in this union was compatible with the office of deacon.

3. Although the protestant rightfully calls attention to certain evils in union practice, against which the Christian ought continually to protest, he has not demonstrated that the union in question either gave constitutional warrant to sin or championed sin in its regular activities.

4. Although some offense was takes by certain members of the congregation, it must be observed that the Form for ordination of elders and deacons states that when ".. . no one having appeared to allege anything lawful against them, we shall . . . proceed to their ordination" and it was the judgment of the consistory, sustained by the classical committee, that nothing lawful had been alleged.

5. Although the protestant complains that the consistory, after receiving his protest, did not hold the installation of the brother in abeyance — it must be noted that the consistory had made contact with the Classical committee which advised the consistory to proceed. This advice was in accord with the deliverance of the Synod (Acts 1930, p. 191), "There is no rule requiring that matters remain in status quo upon appeal; each concrete case must be decided upon its own merits. The wellbeing of the church may demand that action proceed in spite of the appeal."

Adopted.

The following register their negative vote: Rev. Harry G. Arnold, Rev. J. Rook, Rev. Henry Venema, Dr. W. Hendriksen, Elders; P. Wobbema, D. Fikse, Arie Schouten, Peter Jasperse, A. De Jong, Henry Knapper, C. Jasperse, L. Krol, S. Talsma, Rev. M. Goote.

"The undersigned protests against the manner in which the decision of this synod re the protest of Mr. Joe Gritter against the Boston Square consistory was reached, on the ground that Synod could not intelligently de-

cide this matter, since specific questions relevant to the main issue were not answered before Synod decided to vote. (w.s.) P. Y. DeJong.

The undersigned hereby protests the action of synod re the protest of Mr. Joseph Gritter against the action of Boston Square Chr. Ref. Church, on the grounds that; (1) Synod took hasty action unwarranted in view of the seriousness of the matter, (2) that many questions relevant to the matter were not satisfactorily answered, (3) that some were not granted the floor to answer certain questions vital to this issue. (w.s.) James Joosse.

SATURDAY MORNING JUNE 18

Twentieth Session

ARTICLE 135

The President calls the meeting to order. Synod sings No. 328, and Rev. L. Dykstra reads Psalm 46 and leads in prayer. The following have absented themselves from Synod, Rev. Rook, Rev. T. Van Eerden, Rev. J. Van Harmelen, Mr. J. Damsma, Mr. P. Timmer, Rev. N. Vander Zee takes the place of Rev. E. J. Tanis. He rises to signify his agreement with the "Forms of Unity."

ARTICLE 136

Synod instructs the Stated Clerk to make arrangements for the 1956 examination of the Candidates for the Ministry so that the examination in Practica will take place in full assemby.

Adopted.

ARTICLE 137

The Advisory Committee, *Educational Matters,* cf. Arts 65, 69, 77, 84, Dr. P. Y. De Jong presents the following:

I. COMMITTEE ON SPONSORSHIP OF FOREIGN STUDENTS

1. *Material*: Supplementary Report 27-A, (See Supplement No. 27-A)

2. *Recommendations*:

a. That Synod insert in the original recommendation between the words *foreign* and *students* the following: "theological and pre-theological."

Grounds:

(1) There is some misunderstanding about the statement as it stands because of its ambiguity.

(2) This is the intent of the study committee.

b. That Synod add to the membership of the committee to collect and administer the fund a representative of the Committee for Korean Spiritual Relief.

Ground:

The provision made in Art. 62-VI of the Acts of this Synod, 1955, is definitely related to the project now under consideration.

c. That Synod adopt the program of assistance for foreign students with the provisions as now revised, and recommends that one or more offerings be taken.

Adopted.

II. LONG RANGE PLANNING COMMITTEE

1. *Material*: Agenda Report 27-B (See Supplement No. 27-B)

2. *Recommendations*:

a. That Synod approve the request of the Board to give Mr. Gordon Buter the privilege of the floor.

b. That Synod approve the action of the Board which has halted temporarily all new construction.

Adopted.

III. COMMITTEE ON EDUCATION

A. *Compendium Revision*

1. *Material*: Agenda Report, No. 36 (See Supplement No. 36)

2. *Recommendation*:

a. That Synod take cognizance of and express deep appreciation for the excellent work done by the committee.

Adopted.

b. That Synod express general agreement with the text and urge its use upon all our congregations for a period of two years before the final draft is officially approved.

Ground:

This action will enable our ministers and other teachers engaged in catechetical labors to test phrasing of the questions and answers much more thoroughly than can be done at this time.

Tabled.

c. That Synod mandate the Publication Committee to print and make available this revision of the Compendium with the proof-texts in booklet form at nominal cost and at the earliest possible date.

Tabled.

Synod instruct the Educational Committee to correspond with our ministers and place the materials in their hands, inviting suggestions and constructive criticisms of the materials presented.

Adopted.

B. *Committee Appointments*

1. *Material*: Agenda Report No. 36 (See Supplement No. 36)

2. *Recommendation*:

That Synod approve the appointment of the Rev. Baarman to fill the unexpired term of the Rev. Vander Haak.

C. *Curriculum for Catechism Courses*

1. *Material*: Overture No. 7. Agenda Report No. 36. (See Supplement No. 36)

2. *Recommendation*:

That Synod refer this overture to the Committee on Education for study and advice to the Synod of 1956.

Adopted.

IV. CALVIN COLLEGE MATTERS

1. *Material*: Board Minutes. May 1955, Art. 66.

2. The Synod of 1954 authorized the Publication Committee to investigate the possibility of making other arrangements for our editor of De Wachter. Because of the pressing need for help in the department of Dutch Language and Literature, the Board of Trustees has recommended that the Rev. E. Van Halsema be appointed as special instructor in that Department.

3. *Recommendation*:

That Synod appoint the Rev. E. Van Halsema as special part-time instructor in Dutch in combination with the editorship of De Wachter.

Ground:

Need for additional help in that department has been demonstrated.

Adopted.

ARTICLE 138

The Advisory Committee, *Publication Matters*, cf. Arts. 32, 49, 114, 117; Rev. H. Venema reporting, presents the following:

I. CENTENNIAL MEMORIAL.

Three communications have been received by the Committee in response to its request for suggestions for a Centennial Memorial. Two of these, one from the Board of Trustees of Calvin College and Seminary and one from a Christian Reformed minister, suggested that the Memorial be a new Seminary for the Christian Reformed Church. The third letter, also from a Christian Reformed minister, urged as a "living memorial" a publication plant for the "production, publication and distribution of distinctive Reformed literature" to meet "the growing demands of our various mission fields."

While the Committee feels that this latter suggestion is also a challenging one with many possibilities for Kingdom advancement, it has unanimously indorsed the following recommendation as one which meets all the requirements of a Centennial Memorial.

Recommendation: That Synod approve a new Seminary building as the Centennial Memorial of the Christian Reformed Church, with all planning considerations to remain the responsibility of the Board of Trustees of Calvin College and Seminary.

Grounds:

1. Through such a Memorial service would continue to be rendered to God through coming years.

2. Such a Memorial would be visible, the Ebenezer stone of the Christian Reformed Church.

3. Such a memorial would have universal appeal by functioning in the interests of the denomination at large.

4. Such a Memorial would be a fitting response to the challenge in the statement defining our Centennial slant: God's Favor Is Our Challenge.

Synod amend the recommendation of the Committee to read as follows:

That Synod approve the proposal to erect a new Seminary Building as a Centennial Memorial of the Christian Reformed Church with all planning considerations to remain the responsibility of the Board of Trustees of Calvin College and Seminary, subject to final authorization by the Synod of 1956 when more complete and detailed plans can be presented by the Board of Publication.

Adopted.

II. MEMORIAL FINANCING.

To meet an unprecedented challenge, the Committee recommends the following method of raising the funds necessary to finance the Centennial Memorial:

a. That the Centennial Executive Committee be authorized to raise the funds for the Centennial Memorial, principally through a thank offering to be received sometime during the Centennial year, the more specific time to be determined according to the situation in each locality.

Adopted.

b. Synod instruct the Committee to appoint a special finance committee.

Adopted.

III. CENTENNIAL MANAGER.

With the progress of Centennial planning it has become obvious to the Centennial Executive Committee that a manager will be required to co-ordinate all aspects of the Centennial celebration .

Recommendation: That Synod permit the Committee to consider within its scope of operations the hiring of a General Manager from our denomination for a period of eighteen months beginning January, 1956.

Grounds:

1. The magnitude of planning for this commemoration requires one full time employee to supervise and co-ordinate the work of the various committees.

2. The elements of proper timing and distribution of material during the Centennial celebration require that we pin-point responsibility to a central office.

Adopted.

ARTICLE 139

A request is made from the floor to reconsider the Mr. and Mrs. A Ramiah decision made in the previous session. Cf. Art. 129. Motion prevails to reconsider the decision. After some discussion Synod confirms its previous decision.

ARTICLE 140

The Advisory Committee, *Church Order,* cf. Arts. 64, 74, 93, 98, Rev. L. Oostendorp reporting presents:

I. COMMUNICATION FROM MR. WILLIAM VEN LET.

A. *Material*:

Mr. Ven Let has certain objections to a policy followed by his Consistory regarding the election of officebearers. The Consistory was sustained by the Classis in its position. Mr. VenLet comes to the Synod with a request for certain clarification.

B. *Recommendation*:

Synod do not entertain this communication.

Grounds:

(1) It is not a protest.

(2) Synod does not answer questions which do not come before it by way of overture.

Adopted.

II. REPORTS.

A. *Report of Ministers' Pension and Relief Administration.* (See Supplement No. 13).

Recommendation:

That Synod approve the report of the Board of Trustees of the Ministers' Pension and Relief Administration

B. *Ecumenicity and Interchurch correspondence.*

1. *Answer to Reformed Presbyterian Church.*

a. *Material*: Agenda Report No. 21. (See Supplement No. 21)

b. *Recommendation*:

That Synod appoint a special study committee to study the request of the Reformed Presbyterian Church of North America regarding the inclusion in the Preamble of the Constitution of the U.S. of the statement "devoutly recognizing the authority and Law of Jesus Christ, the Saviour and King of nations."

Synod refers this to Committee on Ecumenicity, for report.

Adopted.

2. *Status of Ministers — from Sister Churches.*

A. *Materials*: Documents submitted to Synodical Committee and to Classis Eastern Ontario.

B. *Recommendations*:

a) That Synod declare that any one duly called from a sister church, upon acceptance, shall be installed without submitting to a "Colloquium Doctum," provided that said acceptance implies agreement with the practices of our denomination.

Grounds:

(1) The concept "sister church" implies such close unity of doctrine as to make unnecessary an examination.

(2) Synod has adopted a rule instructing calling churches how to deal with differences of practice.

Tabled.

Synod refers this to a special study committe which will report its recommendations to the Synod of 1956. (For Committee see Art. 148).

Adopted.

b. That Synod declare the calling church shall be financially responsible for a pastor-elect of a sister church the moment his relationship terminates with his consistory consistent with the rule followed in our own denomination.

Grounds:

(1) The men called should be given assurance of financial support.

(2) This is consistent with the practice within our denomination.

Adopted.

C. *Observer's Report to World Pres. Alliance, I.C.C. and W.C.C.* (See Supplement No. 22).

That Synod receive the report as information.

Adopted.

D. Form for Erasure of Baptized members.

1. *Materials*:

Majority and minority Agenda reports No. 30. (See Supplement No. 30).

2. *Recommendations*:

a. That Synod do not adopt the proposed form.

Ground:

The form submitted is unsatisfactory not only because of cumbersome expressions, but also because it is almost impossible in one form to reflect a possible variety of cases. The minority report also calls attention to several real deficiencies in the proposed draft. Moreover, there are several statements which may be easily misconstrued or which are not clear.

Adopted.

b. That Synod seek to determine whether there is a pressing need and real desire for such a form.

Grounds:

(1) For many years the churches have been able to adequately deal with the matter of each case without a form. Your committee feels that the desire of the churches should be more evident.

(2) The efforts to produce a satisfactory form have been going on for many years without success.

Tabled.

III. ECUMENICAL COMMUNICATION

The Committee on Church Order matters reports on a communication received from the Deputies of the Christelijke Gereformeerde Kerken of the Netherlands for correspondence with Foreign Churches.

The Deputies call attention to the fact that they, the Chr. Ger. Kerken, have not entered into full correspondence with us because we have accepted the Conclusies of Utrecht in 1908, with which conclusions they do not agree. At the same time some of their ministers have received and accepted calls to some of our churches, and according to press reports, — so they say, — in one case at least the minister concerned declared that he was not bound to the decisions of 1908.

The Deputies referred to above, now ask us for an explanation.

Your Advisory Committee proposes that the following be sent as our reply:

To the Deputatie der Christelijke
Gereformeerde Kerken voor Eenheid
onder der Gereformeerde Belijdenis
en Correspondentie met Buitenlandse Kerken.

J. H. Velema, Secr.
Rt. Feithlaan 18,
Zwolle, Netherlands

Dear Brethren in Christ:

In answer to your communication of May 24, 1955, addressed to the 1955 Synod of the Christian Reformed Church, we reply as follows:

We recognize and appreciate our unity with all other Reformed Church bodies which subscribe with us, and sincerely love our Reformed conception of the truth as expressed in the Three Forms of Unity.

We maintain the Three Forms of Unity, and also certain brief explanatory doctrinal statements or matters which in the past have disturbed our churches, and which called for some synodical expression. The decisions of 1908 is one of these doctrinal statements.

Furthermore, all ministers who come to us from non-sister denominations are admitted only after a "Colloquium Doctum" has been held with them.

With Cordial Christian greetings,
for the Synod of the Christian Reformed
Church, June 1955.

Adopted.

IV. OVERTURE 13: CHILDREN'S ALLOWANCE AND PENSIONS

Recommendation:

That Synod adopt the overture from Classis Alberta and instruct the Board of the Pension and Relief Administration to discontinue the practice of including the children's allowance given by a civil government to compute the average salary of our ministers.

Grounds:

1. An ecclesiastical body has no authority to officially tax a non-ecclesiastical source of income.

Adopted.

2. Synod instruct the Home Missions Committee to include the government allowance for children in Canada, when and if paid, in computing aid to Needy Churches.

Allowances:

a. For the U.S. — $125 per child in excess of salary.

b. Canada — $125 inclusive of Government allowance, if and when paid.

Adopted.

ARTICLE 141

Synod adjourns. Elder C. Bloem leads in prayer.

SATURDAY AFTERNOON, JUNE 18

Twenty-First Session

ARTICLE 142

The President calls the meeting to order. Synod sings no. 176. Rev. J. Hanenburg leads in prayer.

ARTICLE 143

The First Clerk reads the communication of the Rev. J. Van Der Ploeg concerning his appointment to the Editorship of The Banner. He informs Synod that he hopes soon to be able to give an answer to the church.

Received as Information.

The First Clerk reads the communication from Dr. A. Hoekema, who has been appointed to a Lectureship for one year in Dogmatics. Dr. Hoekema informs Synod that he hopes soon to be able to make arrangements with his church so that he may accept the appointment.

Received as Information.

ARTICLE 144

The Advisory Committee, *Church Order,* cf. Arts. 64, 74, 93, 140, Rev. L. Oostendorp reporting, presents the following:

A Resolution to be addressed to the Ecclesia Africa in Nigeria.

The Synod of the Christian Reformed Church in session June 16, 1955 gives thanks to Almighty God for the establishment of the native church. Ekkliziyer Kristi A Sudan (Lardin Benve).

We rejoice greatly because the prayers of our church and of her missionaries have been answered. We are happy that the Ekkliziyer Kristi A Sudan has strong ties of fellowship with us. Our hearts go out in the love of Christ toward one another. May the Holy Spirit fill our churches with every grace, establishing her in the loyalty to our common Lord and to the faith once delivered to the saints. In a

troubled world she has been diligently bearing the light of the Gospel. May the Lord add unto her daily such as should be saved and use her mightily for the coming of the kingdom.

An ocean separates us on earth, but we are one before the throne of grace. We assure you of our earnest prayers on her behalf, beseeching the intercession of the young church we have already learned to love. Looking for the blessed hope of the coming of our Lord, we would thus watch and pray together until our faith shall be sight and we shall fellowship in the eternal joy of His inestimable kingdom.

Adopted.

ARTICLE 145

The Advisory Committee on Budget, Mr. Camping reporting, presents the matter in re

DENOMINATIONAL BUILDING

A. *Observations*:

In accordance with the mandate of Synod of 1953, (Art. 62, pp. 30 and 31, Acts 1953) our committee has worked in close cooperation with the Publication Committee in the erection of the proposed building on the property located at Kalamazoo Ave. and the South Beltline. The General Contract and Sub-contracts have been let and construction has been started and is proceeding satisfactorily under the supervision of the architect Mr. Jas. Haveman and the Executive Building Committee, composed of members of the Publication Board and Denominational Bldg. Committee. The completion of the project is set for approximately January 1956, the Lord willing.

A few matters which we must call to your attention:

1. That Synod of 1951 appropriated $130,000.00 (Acts 1951, pp. 21 and 22 VIII C 5) for the Denominational Building, which was to be obtained by a quota of $4.00 per family, spread over a number of years. To complete this $4.00 per family, there should be a 50c per family quota set for the year 1956.

2. Synod of 1951 (Acts 1951, Art. 57, VIII c) instructed the denominational Building Committee to proceed with the erection of a Denominational Building at the corner of Franklin St. and Fuller Ave. This was to be a unit all by itself. Then Synod authorized the committee to set up a non-profit corporation which was to own and operate the building. This was never carried out, because that building program never became a reality.

However with our present building program the question arises, who is to operate the Denominational Building part, when the present project is completed?

Your committee would suggest, that rather than set up a new corporate body to handle this, **that Synod place this matter in the care of the** Publication Committee.

Grounds:

1. They are already an incorporated body.

2. The whole building is essentially one, the Denominational building, and the offices and plant of the Publication Committee.

3. Janitor service and care and upkeep of grounds and building can hardly be separated.

4. The Publication Committee does assume the mortgage on the entire building.

3. The committee also calls the attention of Synod to the fact, that some furnishings will be necessary, for which no appropriation has been made, such as the main lobby and Board room on the first floor and conference room on the second floor.

B. *Recommendation*:

Synod concur in the above recommendations of the Standing Committee.

Adopted.

ARTICLE 146

The Advisory Committee, ***Budget***, cf. Arts. 99, 103, 118, 126, 128, presents the following matters:

CALVIN COLLEGE AND SEMINARY

A. *Material*:

1. Agenda Report No. 27-A, (See Supplement No. 27-A)
2. Proposed Budget for 1955-56

B. *Request*:

1. *Salary Scales*

A new flexible salary schedule was adopted by the Board of Trustees for the Calvin College faculty and a Seminary salary scale was adopted for the faculty of the Seminary. The College plan represents regular percentile increases with provision for special needs. This will also be applied to the Seminary salary schedule after further study. These represent an approximate 4.6 percent increase in salaries. The Board would like Synod's approval for this increase in salaries.

2. *Tuition and Fee Schedule*

The Board accepted the new revised schedule of tuition rate and fees and seeks Synod's approval. This represents

a. A ten dollar increase per semester for all Christian Reformed students.

b. A fifteen dollar increase per semester for all non-Christian Reformed students

c. The schedule includes an increment of a one dollar in student activity fee and all laboratory fees are included in the tuition rate.

3. *Budget*

The Board seeks approval of the adoption of the budget as a whole for 1955-1956. This total is $882,485.00. The Board approved the budget expenses as outlined in the proposed budget.

C. *Recommendation*:

That Synod accede to the requests of the Board.

Adopted.

D. *Pension Committees*

1. *Faculty Pension*

The Board authorized the following change in the rules and regulations for the faculty pension fund, to Schedule B, page 3. It is submitted for approval:

> "in the event that a retired employee forfeits all or part of his Social Security benefits by accepting gainful employment, this Pension Fund shall contribute an amount no larger than the amount which should have been contributed from the fund if the employee had sought no gainful employment whatsoever, and had not forfeited all or part of his social security benefits."

This has been signed by 42 faculty members and therefore can become effective.

2. *Non-faculty Pension*

The Board of Trustees approved the following amendment to the non-faculty pension fund plan as suggested by the Internal Revenue Department, to Section 4 of Article XI of the Trust Agreement be so amended and is submitted to Synod for approval.

> "The Pension Board shall be entitled to the refund of any money from the insurer by reason of the termination of employment of the participant, and such sums as shall be refunded to the Pension Board for any year or succeeding years shall be used to reduce current or next succeeding premiums due under the plan and/or for current trustees' expenses, but shall not, under any circumstances, be paid to Calvin College."

Adopted.

ARTICLE 147

Synod is informed that the Rev. J. Hanenburg expects to be in the Netherlands during the month of August. Synod appoints Rev. Hanenburg as fraternal delegate to the Synod of the "Gereformeerde Kerken" in the Netherlands which will meet in August. Such financial expenses as are incurred will be adjusted in consultation with the Synodical Committee.

ARTICLE 148

The *Committee on Appointments,* Rev. M. Goote reporting, presents the following:

I. Synod approve the election of the following members of the *Board of Trustees of Calvin College and Seminary.*

Classis	*Member*	*Alternate*
Alberta	Rev. G. Van Laar	
California	Rev. K. DeWaal Malefyt	Dr. J. Daane
Chatham	Rev. H. Venema	Rev. J. Gritter
Chicago North	Rev. R. L. Veenstra	Rev. A. Brink
Chicago South	Rev. M. Goote	Rev. O. Buus
Eastern Ontario	Rev. R. J. Bos	Rev. J. Rubingh
Grand Rapids East	Rev. W. Van Rees	Rev. N. Veltman
Grand Rapids South	Dr. L. Greenway	Rev. W. Kok
Grand Rapids West	Rev. C. Vanden Heuvel	Rev. A. A. Koning
Hackensack	Rev. B. Bruxvoort	Dr. L. Smedes
Hamilton	Rev. T. C. Van Kooten	Rev. J. Van Harmelen
Holland	Dr. J. T. Hoogstra	Rev. W. P. Brink
Hudson	Rev. N. J. Monsma	
Kalamazoo	Rev. J. Vander Ploeg	Rev. J. Bouwsma
Minnesota North	Rev. M. Zylstra	Rev. H. G. Arnold
Minnesota South	Rev. R. Veldman	Rev. G. S. Kok
Muskegon	Rev. L. Veltkamp	Rev. J. P. Smith
Orange City	Rev. H. Minnema	Rev. P. Honderd
Ostfriesland	Rev. K. Tebben	Rev. A. Hannink
Pacific	Rev. C. M. Schoolland	Rev. J. Griffioen
Pella	Rev. H. Verduin	Rev. C. R. Veenstra
Sioux Center	Rev. B. J. Haan	Rev. H. Petersen
Wisconsin	Rev. P. Ouwinga	Rev. H. Exoo
Zeeland	Rev. J. Breuker	Rev. N. Beute
Members-at-Large:		
Eastern District:	Dr. P. Hofstra	Mr. J. Jellema ('56)
Central District	Mr. L. Beré	Mr. B. Vellenga
	Dr. D. De Vries	Mr. J. Vander Ark ('56)
	Mr. Gordon Buter	Mr. B. Sevensma ('56)
	Mr. J. De Nooyer	Mr. E. S. Feenstra
	Mr. J. H. Fles	Mr. Arnold Hulst
	Mr. B. Staal	Mr. F. Winter
Midwest District:	Mr. J. Brouwer ('56)	Mr. S. Elgersma ('56)
Far West District:	Dr. J. Hoekzema	Mr. H. Te Velde

Adopted.

II. Synod approve the election of the following members of the *Christian Reformed Board of Missions.*

Classis	*Member*	*Alternate*
Alberta	Rev. Elco H. Oostendorp	Rev. D. J. Scholten
California	Rev. Gerrit B. Boerefyn	Rev. Harry A. Dykstra
Chatham	Rev. John Gritter	Rev. Wm. D. Buursma
Chicago North	Rev. Martin Bolt	Rev. Oliver Breen
Chicago South	Rev. Edward Visser	Rev. C. Flietstra
Eastern Ontario	Rev. Albert H. Smit	Rev. Ralph Wildschut

Grand Rapids East	Rev. John H. Schaal	Rev. Jacob Hasper
Grand Rapids South	Dr. Henry J. Kreuien	Dr. George Goris
Grand Rapids West	Dr. Renze O. De Groot	Rev. E. B. Pekelder
Hackensack	Rev. D. L. Van Halsema	Rev. Corneal Holtrop
Hamilton	Rev. John M. Dykstra	Rev. Andrew Folkema
Holland	Rev. Henry Baker	Rev. L. Oostendorp
Hudson	Rev. R. R. De Ridder	Rev. Marvin Baarman
Kalamazoo	Rev. S. A. Dykstra	Rev. G. Vander Kooi
Minnesota North	Rev. Simon Viss	Rev. I. Meuzelaar
Minnesota South	Rev. John A. Hoeksema	Rev. J. Vanden Hoek
Muskegon	Rev. John C. Scholten	Dr. Edwin H. Palmer
Orange City	Rev. D. D. Bonnema	Rev. J. B. Hulst
Ostfriesland	Rev. Sidney P. Miersma	Rev. Garrett D. Pars
Pacific	Rev. Peter De Jong	Rev. John A. Petersen
Pella	Rev. Menko Ouwinga	Dr. P. Y. De Jong
Sioux Center	Rev. G. Vander Plaats	Rev. Carl Toeset
Wisconsin	Rev. William Alkema	Rev. John De Haan
Zeeland	Rev. Chester Schemper	Rev. Fred M. Huizenga
Member-at-Large	Dr. Stuart Bergsma	*General Alternate*
Member-at-Large	Mr. John Van Dellen	Dr. Richard De Mol
Member-at-Large	Dr. E. Y. Monsma	

Adopted.

III. Synod approve the election of the following members of the *General Committee for Home Missions.*

Classis	*Member*	*Alternate*
Alberta	Rev. R. Star	Rev. B. Huizenga
California	Rev. J. Hollebeek	Rev. H. Numan
Chatham	Rev. J. Vande Kieft	Rev. H. Leestma
Chicago North	Rev. E. L. Haan	Rev. T. Verseput
Chicago South	Rev. B. Van Someren	Rev. A. Schaafsma
Eastern Ontario	Rev. L. Van Laar	Rev. G. Vander Hill
Grand Rapids East	Rev. H. Dykhouse	Rev. W. Vander Hoven
Grand Rapids South	Rev. J. A. Mulder	Rev. E. Bossenbroek
Grand Rapids West	Dr. E. Masselink	Rev. D. Van Halsema
Hackensack	Dr. G. Stob	Rev. C. Spoelhof
Hamilton	Rev. A. Persenaire	Rev. J. De Kruyter
Holland	Rev. J. Hekman	Rev. H. Sonnema
Hudson	Dr. O. Holtrop	Rev. S. Vander Jagt
Kalamazoo	Rev. J. Entingh	Rev. H. Arnold
Minnesota North	Rev. J. Medendorp	
Minnesota South	Rev. A. H. Selles	
Muskegon	Rev. H. Botts	Rev. A. Baker
Orange City	Rev. W. Prince	Rev. G. Pars
Ostfriesland	Rev. J. Olthoff	Rev. W. Verwolf
Pacific	Rev. J. R. Van Dyke	Dr. P. Y. De Jong
Pella	Rev. W. Reinsma	Rev. J. H. Elenbaas
Sioux Center	Rev. J. C. Ribbens	Rev. C. Ter Maat
Wisconsin	Rev. R. Opperwall	Rev. N. Beute
Zeeland	Rev. J. Guichelaar	Mr. R. Dykema

Members-at-Large:	Mr. C. Van Malsen	Mr. R. Dykema
	Mr. W. Hofstra	Mr. G. Tinholt
	Mr. F. Oldemulders	Mr. T. Hoeksema

Adopted.

IV. Synod approve the election of the following Synodical Delegates *for Examination.*

Classis	*Member*	*Alternate*
Alberta	Rev. J. Hanenburg	Rev. M. H. Woudstra
California	Rev. J. Visser	Rev. J. Putt
Chatham	Rev. W. Hekman	Rev. W. D. Buursma
Chicago North	Rev. R. L. Veenstra	Rev. R. J. Frens
Chicago South	Rev. E. Visser	Rev. C. Flietstra
Eastern Ontario	Rev. L. Van Laar	Rev. H. Moes
Grand Rapids East	Rev. C. Boomsma	Dr. R. J. Danhof
Grand Rapids South	Dr. W. H. Rutgers	Dr. W. Hendriksen
Grand Rapids West	Rev. C. Vanden Heuvel	Rev. A. A. Koning
Hackensack	Dr. G. Stob	Rev. B. Spalink
Hamilton	Rev. A. Persenaire	Rev. C. Spoelhof
Holland	Rev. J. Beebe	Dr. J. T. Hoogstra
Hudson	Dr. O. Holtrop	Rev. N. J. Monsma
Kalamazoo	Rev. C. Greenfield	Rev. J. Vander Ploeg
Minnesota North	Rev. S. Viss	Rev. M. G. Zylstra
Minnesota South	Rev. J. Vanden Hoek	Rev. R. Veldman
Muskegon	Rev. L. Veltkamp	Rev. D. Drost
Orange City	Rev. J. Masselink	Rev. A. Dusseljee
Ostfriesland	Rev. S. P. Miersma	Rev. J. H. Olthoff
Pacific	Rev. L. Voskuil	Rev. T. Hofman
Pella	Rev. J. Geels	Rev. C. R. Veenstra
Sioux Center	Rev. C. Huissen	Rev. H. C. Van Deelen
Wisconsin	Rev. J. H. De Haan	Rev. H. Exoo
Zeeland	Dr. J. H. Bruinooge	Rev. E. Van Halsema

Adopted.

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: Rev. M. Faber.
3. *Synodical Treasurer:* Mr. Tony Noordewier (2-year term); Alternate: Mr. Lester Ippel (Term expires 1956).
4. *Treasurer of Canadian Churches*: Mr. J. Vander Vliet. Alternate: Mr. L. Vanden Berg (Term expires 1956).
5. *Representative General Commission Army and Navy Chaplains:* Rev. Harold Dekker. Alternate: Rev. Corneal Holtrop.
6. *Representative British and Foreign Bible Society:* Rev. C. Witt. Alternate: Rev. Joseph Vande Kieft.

7. *Centennial Executive Committee:* Dr. John Kromminga, Dr. Henry Zylstra, Dr. J. T. Hoogstra, Rev. Harold Dekker, Mr. S. T. Youngsma, Mr. F. Baker, Mr. H. Daverman. (Synod approves the appointments made to sub-committees, and authorizes the committee to expand its membership or that of the sub-committees as necessary.)
8. *Committee on Ecumenicity and Correspondence with Other Churches:* Dr. W. H. Rutgers, Dr. J. T. Hoogstra, Prof. M. Monsma, Stated Clerk (ex officio).
9. *Historical Committee:* Dr. J. H. Kromminga, Prof. H. J. Van Andel, Dr. G. Stob, Dr. E. Y. Monsma.
10. *Transportation Committee:* 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. A. De Kruyter. Alternate: Rev. O. Breen.
14. *United Youth Committee:* Rev. L. Dykstra, Miss Catherine Van Opynen, two to be appointed by the YCF, and two to be appointed by the AFRYWS.
15. *Committee for Denominational Building*: Mr. Herman Baker, Mr. P. D. Bouma, Mr. James Ryskamp, Mr. Walter Hofstra, Dr. H. Kreulen, Mr. R. VanDellen, Mr. Ben Hertel.
16. *Canadian Immigration Committee*: Rev. P. J. Hoekstra, Mr. J. Vander Vliet, Rev. A. Disselkoen, Mr. J. VanderVelde, Rev. J. Gritter, Rev. C. Spoelhof, Mr. A. Kaemingh, Rev. J. M. Vande Kieft.
17. *Committee for Korean Reformed Spiritual Relief*: Dr. J. T. Hoogstra, Rev. M. Vander Werp, Rev. John Schuurmann, Mr. A. Naber, Mr. E. Ver Matt.
18. *Contact Committee*: Rev. E. F. J. Van Halsema and Stated Clerk.
19. *Special Advisory and Assisting Budget Committee for* 1956: Mr. H. Hoekstra and Mr. Frank Dieleman (56), Mr. Gordon Buter and Mr. Wm. Boer (58). Alternate: Mr. G. Tinholt.
20. *Reformed Missionary Council*: Rev. Henry Evenhouse. Alternate: Dr. R. O. De Groot.
21. *Pension Board of Calvin College and Seminary*: Mr. Lambert Bere, Mr. T. Noordewier.
22. *Synodical Representative on 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 Mayfair, one deacon from Oakdale Park, one deacon from West Leonard, one deacon from Grandville Ave., one deacon from Alpine Ave.
24. *Committee on South America and Ceylon*: Rev. Wm. Kok, Rev. J. Hasper, Mr. J. De Haan, Rev. W. P. Brink, Rev. C. Greenfield, Mr. C. Schrader.
25. *Committee on Church Help, Inc.*: Rev. D. D. Bonnema, Rev. L. Bouma, Rev. A. Baker, Mr. A. Engbers, Mr. M. Wiersma. Alternate: Rev. A. Dusseljee.

26. *Representative American Bible Society*: Rev. H. Bouma. Alternate: Rev. E. Callender.
27. *Convening Church for Next Synod*: Calvin Christian Reformed Church.
28. *Back to God Hour Committee*: Rev. Wm. Kok, A. Hoogstrate, Rev. H. Baker, Rev. G. Postma, Rev. R. O. DeGroot, Rev. J. Zandstra, Messrs. H. Hoving, J. Hamstra, D. Evenhouse, G. Zuiderveen, L. Bere, A. Van Noord.
29. *Synodical Tract Committee*: Rev. N. Veltman, Rev. H. Teitsma, Rev. E. Jabaay, Mr. J. De Jager, Mr. R. Weidenaar, Mr. C. Dykhouse, Rev. Wm. Vander Hoven, Rev. G. Vander Riet, Mr. G. Dykman, Mr. L. Vander Til.
30. *Chaplain Committee*: Rev. G. Vander Kooi, Rev. Harold Dekker, Rev. D. Hoitenga, Mr. Harry Faber, Dr. W. Vander Ploeg.
31. *Ministers' Pension and Relief Administration*: Rev. J. O. Bouwsma, Mr. L. Heeres, Mr. Jerry Jonker, Rev. J. Beebe, Rev. F. Handlogten, Alternates: Mr. W. De Hoog, Mr. B. De Jager, Rev. D. Drost, Rev. T. Yff, Mr. G. B. Tinholt.
32. *Sunday School Committee:* Dr. J. L. De Beer, Rev. Wm. Van Rees until 1957; Rev. Wm. Van Peursem and Miss Dena Korfker until 1956; Mr. R. C. Pettinga and Mr. A. Vander Veer until 1958.
33. *Committee on Education*: Rev. N. H. Beversluis, Mr. R. C. Pettinga, Rev. J. E. Meeter, Rev. M. Baarman, Dr. L. Smedes, Dr. G. Stob, Mr. S. Bangma, Mr. S Van Til.
34. *Publication Committee:* Rev. Clarence Boomsma, Rev. J. A. Mulder, Rev. N. Veltman, Rev. Wm. Van Peursem, Mr. J. Petersen, Mr. C. Van Valkenburg, Mr. G. Hertel, Mr. A. Hulst, Mr. A. Vanden Bout.
35. *Sponsorship of Foreign Students:* Dr. J. Kromminga, Dr. H. J. Ryskamp, Prof. Harry Dekker, Prof. H. De Witt, Dr. J. T. Hoogstra, Mr. A. Huibregtse, and one representative each of the Board of Home Missions and of the Board of Trustees.

(The Committee is to organize itself). *Adopted.*

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. *Adopted*

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, Dr. H. Zylstra, Rev. D. H. Walters, Dr. Wm. H. Rutgers, Prof. J. De Jonge, Prof. S. Swets.
2. *Church Order Revision:* Prof. 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. C. Boersma.
4. *Committee Seating Home Missionaries in Classis Meeting*: Rev. N. Monsma, Rev. S. J. De Vries, Rev. E. Bradford, Mr. C. Greydanus, Mr. P. Damsma.
5. *Committee on Divorce and Remarriage:* Rev. W. Kok, Dr. J. H. Krominga, Rev. J. Vander Ploeg, Rev. B. J. Haan, Rev. H. Erffmeyer.
6. *Marital Problems* — Ecumenical Synod Report: Rev. P. Holwerda, Rev. G. Hoeksema, Rev. W. P. Brink, Dr. H. Stob, Mr. John Ribbens.
7. *Committee for the Form of the Lord's Supper:* Dr. G. Goris, Dr. J. Bratt, Dr. Wm. Rutgers, Dr. H. Zylstra.
8. *Committee on Woman Suffrage in Ecclesiastical Meetings:* Prof. M. Monsma, Rev. Wm. Haverkamp, Rev. D. Hoitenga, Dr. L. Greenway, Mr. A. Sluis.
9. *Committee on Quota Adjustment:* Rev. M. Bolt, Rev. B. Van Someren, Rev. R. J. Frens, Mr. J. Camphouse, Mr. J. Mellema.
10. *Committee on Full-time Stated Clerk:* Rev. Wm. Van Rees, Rev. J. D. Eppinga, Prof. E. Strikwerda.
11. *Committee on Dominion-wide Incorporation of Churches in Canada:* Rev. J. Hanenburg, Mr. George Monsma, Mr. J. Gort.
12. *Committee on "Colloquium Doctum":* Prof. M. Monsma, Pres. R. B. Kuiper, Rev. G. Hoeksema, Rev. H. Numan.

Synod adopts the following recommendation that whenever member(s) of a committee in a given area move out of that area, the committee appoint its own replacement(s) subject to the approval of the Synodical Committee. *Adopted*

ARTICLE 149

The *Obituary Committee,* Rev. A. H. Smit reporting, cf. Art. 14, presents the following:

Acknowledging God's divine rule and providence over our lives, we bring to your attention the passing to their reward, since the convening of last Synod, of the brethren who served with us, and for whose lives and talents for His Kingdom we are thankful to our Lord.

First of all, before the year 1954 came to an end, the Lord called the **Rev. J. M. Voortman** to his eternal home. Rev. Voortman was born in Aulst, Gelderland, Netherlands on July 1, 1878. He came to the States when he was 14, and was ordained for the ministry when he was 31 years old. After thirty three years of service he retired in 1942. Mr. Voortman was a curator for 20 years and served as Synodical examiner for 25 years. Brother Voortman passed away on Sept. 20, 1954, while he was taking part in the ordination of his son at Cincinatti, Ohio.

On February 14, 1955. the long and worthy life of **Rev. Henry Keegstra** came to a close. He died on his 84th birthday. Rev. Keegstra was a well-known and prominent minister in our church. He served in the ministry from 1900 to 1941. He was a member of Curatorium for many years and served as editor of the Wachter for 26 years. We feel sure that his life will be a blessed remembrance.

The Rev. Theodore P. Verhulst passed away on March 23, 1955, at the age of 49. His life was cut short by cancer. He first served the cause of

Christian education for two years, and was ordained to the ministry in 1934. His ministry was comparatively short, but very effective. When brother Verhulst became ill, the grace of God could be traced during the course of his sickness, suffering and departure to be with the Lord.

The **Rev. Cornelius Maring** was born at Westerendem, Groningen Netherlands Feb. 17, 1884. He graduated from our Seminary in 1909 and served in the ministry for 40 years. Brother Maring served as Stated Clerk of Classis Muskegon for many years, and was known to be a very conscientious worker. He spent the last 6 years of his life in retirement. He died on April 9, 1955.

The **Rev. Herman Koning** was called to his eternal home on Saturday morning, April 16, 1955. Brother Koning came to the States in 1907 at the age of 19 and graduated from our Seminary in 1923. He retired because of ill health in 1951, after having been in the ministry for 27 years. His ministry was marked by faithfulness to his task and love for the flock commited to his care. His personal and family life were an example to the flock.

We feel we should also call Synod's attention to the passing away of one of our pioneer missionaries to China. **Miss Wilhemina Kalsbeek** died July 15, 1954, at the age of 60. She labored in China from 1922 until 1949. Miss Kalsbeek was a devoted missionary who gave her all for the work of the Lord.

We thank the Lord for the faithful service of these His servants.

Synod therefore resolves that their lives were precious in His sight, so our Lord could prepare a habitation for them and took them to Him. Henceforth they rest from their labors and their works do follow.

Synod further resolves that these obituaries be spread on the minutes and that copies be sent to their nearest of kin by the Stated Clerk.

Humbly submitted,
Obituary Committee,
J. Vanden Hoek,
J. H. Smit.

ARTICLE 150

The President of the Seminary reads the following communication (cf. Art. 69, II, D):

ESTEEMED BRETHREN:

I feel constrained to present a brief communication to your honorable body. It concerns Synod's decision to exclude the Seminary President from the deliberations on appointments to the Seminary Faculty.

I readily grant that in exceptional instances, for example when the appointment of a close relative of his is under consideration, both Synod and the President himself might well desire that he be not present. However, barring exceptional instances, the President of the Seminary should most certainly be consulted on a matter which so directly and profoundly affects the welfare of the Seminary. Your body rightly consulted with the President of the College when appointments to the College Faculty were under consideration. It seems to be me to be self-evident that the same recognition should have been extended to the Seminary President with reference to all but one appointment to the Seminary Faculty.

In writing this note I am activated, believe me, not by a desire for personal prestige, but by concern for the prestige of the office of the Seminary President.

Respectfully and fraternally yours,
R. B. KUIPER.

Received as Information.

ARTICLE 151

The task of Synod being completed, the President of Synod, Rev. H. Baker, reads his message.

FELLOW-DELEGATES:

We shall soon bid each other farewell. It is improbable that we shall have the privilege of meeting each one of you again in our earthly pilgrimage. Time, like an ever-rolling stream, bears its sons away. The ever-changing scene leaves behind its casualties. Sooner or later we shall be counted among them. But it gives us great satisfaction that we have met, and there is the happy consolation of an eternal being-together.

The ties of love in Christ have been strengthened. Mutual appreciation of each other has been stimulated. The opportunity of working together in the Kingdom gave deepfelt joy. The unity of purpose in advancing God's cause had vivid expression in our common attempt to do what we believed to be to the best interest of the Church we love.

We lay our labors at the feet of our Savior and King; grateful that He saw fit to use us and hopeful that they may prove usable unto the coming of His Kingdom. It would be presumptuous to think that we have succeeded in discharging our duties as well as we hoped. We are aware of our human frailties and limitations and have again been reminded of our knowing and prophesying in part.

Despite the fact that our major assembly is composed of a large number of delegates, and even though it is, as it should be, a deliberative body, we were able to transact our business with dispatch.

We owe a word of gratitude to our esteemed Vice-President, friend, and colleague, the Rev. John Vander Ploeg, who gave us admirable assistance in sane and guiding counsel. Our veteran in recording the transactions of Synod, the Rev. Peter Holwerda, retains his reputation of being a most efficient clerk. Richard Tolsma, with the experience of a competent teacher and principal in our Christian School system, gave him unstinted and valuable assistance.

We assure them of Synod's and our personal appreciation.

We thank Dr. Edwin Y. Monsma for the splendid arrangements made to facilitate the execution of our task and to afford us a comfortable and enjoyable stay on the campus of Calvin College and Seminary. The office force promptly printed the reports of the committees. We assure them of our gratitude. The Stated Clerk, Dr. Ralph J. Danhof, is worthy of our commending him as a faithful and able servant of the Church.

The burden of giving Synod direction in the conduct of its business lay on the reporters. We thank all for their faithful services.

We expect our Seminary professors to give their valued advice. Knowing that committees need their counsel we voice our grateful appreciation. The presidents of the College and Seminary have indebted us to them by their

assistance in promoting the growth and development of our educational institutions.

A hurried reading of the Agenda left the impression that Synod would not deal with matters of great importance. Our decisions, however, reveal that we have made forward strides in Missions. Synod sensed that in a day when much indicates the time is short, the forces of evil are aggressive, the church may not lag in its efforts to reach the ends of the earth with its witness. More men and women in our homeland, Canada, Japan, Nigeria, and New Mexico will be added to the faithful band of consecrated self-sacrificing missionaries. Our Back to God Hour will be greatly expanded.

Our Seminary and College have been strengthened by the appointment of men and women who will seek to inspire the leaders of tomorrow to render heroic Kingdom service.

It was a joyous moment when 36 young men were admitted to candidacy in our Church. May their ministry be fruitful.

An impressive cornerstone-laying ceremony, attended by members of Synod, thrilled us because it indicated progress in our endeavor to enlarge our sphere of influence. The denominational building is a testimony of the youthful vigorous aspirations of a church that soon will celebrate its 100th Anniversary.

The ambitious program of the Centennial Committee presages a year in which our Reformed heritage and mission will claim the attention of our American countrymen. We trust a memorial worthy of a grateful church shall speak to our present and to the future generations of our eagerness to accept the challenge they present.

Synod took grateful cognizance of the establishment of a native church in the Sudan. May it remain loyal to the Reformed Faith and through its missionary endeavors lead many out of darkness and bondage of sin into the glorious liberty of the sons of God.

We shall not forget how the presence of Dr. Clarence Bouma at the Prayer Service and in the auditorium in which Synod met stirred our emotions and prompted a "thanks be to God."

Our esteemed and beloved vice-president was chosen to the editorship of *The Banner*. Should the Lord lead him to accept the appointment, as we eagerly hope, we trust God will supply grace sufficient in preparing himself for that responsible position.

Brethren, we were happy in working with you. You have been kind and forebearing.

May God lead you in safety to your homes and loved ones.

Continue to give of your best to your Savior and His Church.

Remember the words of your Lord, "Be thou faithful unto death, and I will give thee a crown of life."

Vice-President Rev. J. Vander Ploeg responds as follows:

Mr. President, Rev. Baker, it is good custom that we thank our Chairman at the close of our sessions. Be assured, however, that we do so at this time not merely because of custom, but rather because of a wholehearted desire to do so at this time.

Under your leadership we have sought with God's favor to deliberate upon and to execute the business of the Church in the Spirit and the mind of Christ. Your unfailing Christian courtesy and tact proved to be contagious

as you presided day after day and session after session, so that we were spared from bitterness in debate and from the painful necessity of apologizing to one another. We are grateful to the Head of the Church for the rare combination of genuine modesty and statesmanlike leadership with which you have been endowed. It has been a source of real pleasure to work with you and under your guidance at this Synod of 1955. In thanking you we praise God from whom all these blessings flow. May our King whom you serve so faithfully bless you richly.

ARTICLE 152

Synod adjourns and the assembly rises to sing the Doxology, and the President leads in a prayer of thanksgiving to God.

REV. HENRY BAKER, President
REV. J. VANDER PLOEG, Vice-President
REV. P. HOLWERDA, First-Clerk
ELDER R. TOLSMA, Second-Clerk

Attested a True Copy

DR. R. J. DANHOF, Stated Clerk
944 Neland Ave., S. E.
Grand Rapids 7, Michigan
U. S. A.

Supplements

SUPPLEMENT NO. 1
(Art. 93)

REVISION OF THE FORM FOR THE LORD'S SUPPER

To the Synod of the Christian Reformed Church,

ESTEEMED BRETHREN,

COMPLYING with the decision of Synod, 1954, Acts, page 51, Article 101, V, B, 8 by which we were instructed to revise the Form for the Lord's Supper in accordance with the recommendations adopted by Synod (points 1-7), we submit the following revision. First, however, a few explanatory remarks on some matters by way of giving our reasons for some of the changes suggested.

1. We did not make any recommendations about a shorter Form for use in the second service in our 1954 report. The question has been raised, e.g., by Rev. Kuiper in The Banner, whether the original recommendation in this matter made in 1953 still stands. To this we reply that our recommendation that the Form be used in two parts implied that a shorter Form would not be necessary. We again quote from our previous report, Acts, 1954, page 139, "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."

2. We have given considerable thought to the matter of dropping the Creed, or giving it some other place in the Form, but concluded that the historical and liturgical reasons for retaining it as a part of the prayer are so strong that we have done so. This in spite of the fact that our recommendation to this effect was rejected by Synod in 1954 (Art. 101, B, 5.) By this action we are in effect asking Synod this year to reconsider, and rescind, the action taken last year.

3. In accordance with the recommendation that no extensive revision or abbreviation be made we have kept changes to a minimum. In most cases we have eliminated a few repetitious words, broken up long sentences into shorter ones, and substituted more modern words for those now not so commonly used. In a few cases, notably the concluding exhortation before the sacrament is administered, we have

changed the original so as to emphasize the divine activity rather than our own.

4. Although Synod instructed us to prepare a Dutch translation, we have not done so at this time, deeming it preferable to have the work approved before a translation be made. We feel that this task should be intrusted to some of our ministers lately come from Holland, and would specifically recommend the Rev. B. Nederlof of Houston, B.C., who has made a study of the Form as a member of a committee for the Chr. Geref. Kerken.

Recommendation: We recommend that Synod adopt the following revision of the Form for the Lord's Supper, including the concluding prayer and brief introduction adapting it for use in two parts in accordance with the decision of Synod, 1954, Article 101, B, 2.

Form for the Lord's Supper

Beloved in the Lord: attend to the words of the institution of the holy supper of our Lord Jesus Christ as they are delivered by the apostle Paul in First Corinthians eleven: *"For I received of the Lord that which I also delivered unto you, that the Lord Jesus in the night in which he was betrayed took bread; and when he had given thanks, he brake it, and said, This is my body, which is for you; this do in remembrance of me. In like manner also the cup, after supper, saying, This cup is the new covenant in my blood: this do, as often as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come. Wherefore whosoever shall eat the bread or drink the cup of the Lord in an unworthy manner, shall be guilty of the body and blood of the Lord. But let a man prove himself, and so let him eat of the bread, and drink of the cup. For he that eateth and drinketh, eateth and drinketh judgment unto himself, if he discerns not the body."* (verses 23-29)

That we may celebrate the supper of the Lord to our comfort we need to examine ourselves rightly, and to direct it to the end for which Christ instituted it, namely, his remembrance.

The true examination of ourselves consists of three parts:

First: Let each of us consider his sins and condemnation that he may abhor himself and humble himself before God, seeing* that the wrath of God against sin is so great that He has punished it in his beloved Son Jesus Christ with the bitter and shameful death of the cross.

Second: Let each of us examine his heart whether he believes the promise of God that all his sins are forgiven him for the sake of the

*(Dutch: aangezien)

suffering and death of Jesus Christ, and that the perfect righteousness of Christ is freely imputed to him as his own as completely as if he, in his own person, has satisfied for all his sins and fulfilled all righteousness.

Third: Let each of us examine his conscience whether he desires henceforth to show true thankfulness to God in his whole life and to walk sincerely before his face; and also, whether he, without hypocrisy, sincerely putting away all enmity, hatred and envy, earnestly resolves to live in true love and unity with his neighbor.

All who are thus minded God will certainly receive in grace and count worthy partakers of the table of his Son Jesus Christ. On the contrary, those who do not feel this testimony in their hearts eat and drink judgment to themselves. According to the command of Christ* we therefore admonish all who know themselves guilty of willful sins to abstain from the table of the Lord: such as, all who worship the creature rather than God the Creator, and trust in fortune-telling, magic, charms or other forms of superstition; those who bow down to images or pray to the saints; all despisers of God's Word and the holy sacraments, perjurers, and those who take God's name in vain; those who do not keep the Sabbath day holy; all who are disobedient to parents or superiors, and sow discord in church or state; all adulterers, drunkards, and all unchaste and intemperate persons; all gamblers, thieves, slanderers and covetous persons. All who continue in such sins shall abstain from this food, which the Lord* has appointed only for his believers, lest their judgment be made the heavier.

But this is not intended, dearly beloved brethren and sisters, to discourage the contrite hearts of believers, as if none might come to the table of the Lord but he that is without sin. We do not come to this supper to testify thereby that we are perfect and righteous in ourselves. On the contrary, we seek our life apart from ourselves in Jesus Christ and acknowledge that we lie in the midst of death. Since we do not have perfect faith we find many shortcomings in ourselves and do not serve God with the zeal He requires, but have to strive daily with the weakness of our faith and the evil desires of our flesh. But we rest assured that no sin or infirmity which remains in us against our will can hinder us from being received by God in grace and from being made worthy partakers of this heavenly food and drink because we are by the grace of the Holy Spirit heartily sorry for our sins and desire to fight against our unbelief and to live according to all the commandments of our God.

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*(Omit: apostle Paul, since he merely relayed Christ's command)

*(rather than Christ, since his Lordship is exercised in excluding or admitting to his table)

[(When the preceding is read after the sermon a week before the administration of the sacrament the following prayer shall be used:)

That we may thus be enabled to prepare ourselves by God's grace and partake of his supper to the strengthening of our faith, let us seek the Lord's help in prayer:

Merciful God and Father, we thank Thee that Thou has instituted the holy supper of our Lord Jesus Christ, and that we may now look forward to our partaking it. Grant us grace that we may abhor ourselves and humble ourselves before Thee because of our sins. Assure us of the forgiveness of our sins for the sake of the perfect righteousness and satisfaction of Christ by directing our faith and trust to his suffering and death as the only foundation of our salvation. May the Holy Spirit give us grace to confess our sins to one another, and help us remove whatever offenses might hinder us as brothers and sisters from gathering around thy table in true brotherly love. Search us, O God, and know our hearts; try us and know our thoughts; and see if there be any wicked way in us and, lead us in the way everlasting; through Jesus Christ our Lord. Amen. (at the celebration of the sacrament the following introductory summary of the first part shall be read:)

Beloved in the Lord: That we may celebrate the supper of our Lord to our comfort we need to examine ourselves rightly, and to direct it to the end for which Christ instituted it, namely, his remembrance. In examining ourselves we must first consider the greatness of our sins and condemnation, and humble ourselves before God. Secondly, we must believe the promise of God that all our sins are forgiven for the sake of the suffering and death of our Saviour Jesus Christ. Thirdly, we must have a sincere desire to show our thankfulness by living in love to God and our neighbor.

All who do not feel this testimony in their hearts, but live in willful sin and hypocrisy must abstain from this food lest their judgment be made the heavier. But we may rest assured that those who sincerely repent of their sins, and seek their salvation only in Christ will be received by God as worthy partakers of the table of his Son.]

Let us now consider to what end the Lord has instituted his supper, namely, that we should do it in remembrance of Him. After this manner are we to remember Him by it: Let us be fully persuaded in our hearts of the Father's redeeming love in Jesus Christ. For our Lord Jesus Christ was sent by the Father into this world in fulfilment of the promises made to the forefathers in the Old Testament and assumed our flesh and blood. From the beginning to the end of his life upon earth He bore for us the wrath of God under which we should have perished everlastingly. He fulfilled all obedience to the divine law, especially when the weight of God's wrath against our sins pressed out

of Him the bloody sweat in the garden where He was bound that we might be freed from our sins. Afterward He suffered innumerable reproaches that we might never be confounded, and was innocently condemned to death that we might be acquitted at the judgment seat of God. That He might take the curse from us upon Himself and fill us with his blessing He permitted his blessed body to be nailed to the cross, and humbled Himself into the deepest reproaches and anguish of hell when He cried out with a loud voice, "My God, My God, why hast Thou forsaken me?", that we might be accepted of God and nevermore be forsaken by Him. Finally, He confirmed with his death and the shedding of his blood the new and eternal testament, the covenant of grace and reconciliation, when He said, "It is finished."

That we might firmly believe that we belong to this covenant of grace *the Lord Jesus* in his last supper *took bread, and when He had given thanks, He brake it, and gave to his disciples and said, Take, eat, this is my body which is given for you; this do in remembrance of Me. In like manner after supper He took the cup and gave thanks, and gave to them, saying, Drink ye all of it; this is the new covenant in my blood, which is poured out for you and for many unto remission of sins; this do, as often as ye drink it in remembrance of me.* That is: as often as you eat this bread and drink this wine, you shall thereby be assured of my hearty love and faithfulness toward you. Whereas otherwise you would have suffered eternal death, I give my body and shed my blood for you. As surely as this bread is broken before your eyes, and this cup is given to you, and you eat and drink with your mouth in remembrance of Me, so certainly will I also feed and nourish your hungry and thirsty souls to eternal life with my crucified body and shed blood.

This institution of the holy supper teaches us that our Lord directs our faith to his perfect sacrifice, once offered on the cross, as the only ground of our salvation. By his death He has taken away the cause of our eternal death and misery, namely, sin, and obtained for us the life-giving Spirit, thereby becoming to our hungry and thirsty souls the true food and drink of life eternal. By the Holy Spirit, who dwells in Christ as the Head and in us as his members, we have communion with Him, and become partakers of all his riches, life eternal, righteousness and glory. The same Spirit also unites us as members of one body in true brotherly love, as the holy apostle says: *Seeing that we, who are many, are one body; for we all partake of the one bread.* For as bread is baked out of many grains, and wine pressed out of many grapes, so we who are members of Christ by faith are united into one body in love. As therefore Christ has so exceedingly loved us we are also to love one another for his sake, and show this toward one another in deeds as well as words. May the almighty and merciful God and

Father of our Lord Jesus Christ help us in this through his Holy Spirit. Amen.

That we may obtain this let us humble ourselves before God and in true faith implore Him for his grace:

Merciful God and Father, we beseech Thee that in this supper, in which we remember the sacrificial death of thy dear Son Jesus Christ, Thou wilt be pleased so to work in our hearts through the Holy Spirit that we may in full confidence yield ourselves to Christ. May our contrite hearts, through the power of the Holy Spirit, be nourished and refreshed with his body and blood, yea, with Him, true God and man, the only heavenly bread, so that we no longer live in our sins, but He in us and we in Him. Make us so truly partakers of the covenant of grace that we do not doubt that Thou wilt eternally be our gracious Father, nevermore imputing our sins to us, and providing us as thy dear children and heirs with all things for body and soul.

Grant us also thy grace that we may take up our cross cheerfully, deny ourselves, confess our Saviour, and in all trials expect our Lord Jesus Christ from heaven, where He will make our mortal bodies like his glorified body, and take us to Himself in eternity.

May the Holy Spirit, by the use of this holy supper strengthen us in our faith, of which we make profession with mouth and heart saying, (The Apostles' Creed, as in present Form). Answer us, o God and Father, through Jesus Christ, who taught us to pray; (The Lord's Prayer as in present Form, A.R.V.) Amen.

Let us, then, not cling with our hearts to the eternal bread and wine, but lift them up to heaven, where our Advocate Jesus Christ is at the hand of his heavenly Father. Thus receiving the holy bread and drink in remembrance of Christ with a true faith our souls shall be nourished and refreshed with his body and blood through the working of the Holy Spirit unto everlasting life.

(In breaking and distributing the bread the minister shall say:) Same as in present Form.

(and when he gives the cup:) Same as in present Form.

(During the communion psalms or hymns *may* be reverently sung or played, or some passages of Scriptures may be read in remembrance of the passion of Christ; as Isaiah 53, John 6, 13, 14, 15, 16, 17, 18 or the like.) (After the communion the minister shall say:) Same as in present Form.

Thanksgiving

O merciful God and Father, we thank Thee with all our heart that Thou hast given us thine only begotten Son for a Mediator and sacrifice

for our sins, and as our food and drink unto life eternal. We also thank Thee that Thou dost give us a true faith by which we become partakers of these benefits, and that Thou hast permitted us to partake of the holy supper for the strengthening of that faith. We beseech Thee, O faithful God and Father, that through the operation of the Holy Spirit the remembrance of our Lord Jesus Christ and the proclamation of his death may tend to the daily increase of our faith and of our fellowship with Christ thy Son, who with Thee and the Holy Spirit, one only God, lives and reigns forever. Amen. (No Lord's Prayer, unless in second service when it may be omitted from first prayer)

Humbly submitted,

REV. J. C. VERBRUGGE
REV. J. K. VAN BAALEN
REV. J. HANENBURG
REV. E. H. OOSTENDORP

SUPPLEMENT NO. 2
(Art. 103)

KOREAN MATERIAL RELIEF

ESTEEMED BRETHREN,

AS IN 1953, the 1954 Synod officially gave the Grand Rapids Deaconal Conference the task of providing Material Relief to our Reformed Brethren in Korea. Following is a report of the work done this past year along with the financial report of receipts and disbursements.

The support of a Medical team for rural areas was continued, also the monthly shipments of powdered milk, vitamins, and pills for the treatment of tuberculosis and leprosy. Some CARE packages and Multipurpose food packages were also sent.

Financial aid for repairs on the Bible Institute, Korean orphanages, the Martyred Family Caring Association, and other relief for the needy has been sent.

A clothing drive was conducted, during April and May, among the Grand Rapids Area churches resulting in a 27 ton shipment of used clothing to Korea. A separate shipment of 380 dozen new underwear was also sent. Once more we are planning a used clothing drive for Spring 1955.

The Korean Christians continue to receive this material aid with much joy and appreciation. Rev. D. R. Malsbary, our contact man in Korea, along with Rev. Bruce Hunt, have in their letters to us expressed their own gratitude and that of the Korean people. We continue to be practically the sole support of this group and pray that the work may go on.

We submit the following recommendations:

1. That the work of material relief for our Korean brethren be continued under the direction of the Grand Rapids Deacons Conference.
2. That the Korean Material Relief Committee again be placed on the list of accredited causes recommended by Synod to the churches for support.
3. That Rev. Arthur Hoogstrate, our advisor, represent our conference before your committee if any further information is required.

Respectfully submitted,
Grand Rapids Deacons Conference
Kenneth Zaagman, *Secretary*

KOREAN MATERIAL RELIEF FUND — 1954

FINANCIAL STATEMENT OF GRAND RAPIDS DEACONS CONFERENCE

Balance, December 31, 1953		$9,366.50
RECEIPTS		
January	9,618.63	
February	1,179.62	
March	1,527.61	
April	3,442.99	
May	3,595.73	
June	2,427.55	
July	2,342.09	
August	397.18	
September	2,633.24	
October	891.45	
November	1,406.06	
December	2,034.30	
Total Receipts		$31,496.45
		$40,862.95
DISBURSEMENTS		
Hospital Medical team	6,000.00	
Powdered milk 8100 lbs.	6,195.18	
Vitamins and pills	1,256.82	
Clothing shipments (used)	7,764.24	
380 dozen underwear - new (includes shipping charges)	1,330.00	
Care packages	67.15	
Repairs on Bible Institute	800.00	
Rev. Malsbury (Mesc. Fund)	1,500.00	
Multi - purpose Food	800.00	
Korean Orphanages	811.37	
Martyred Family Caring Assn.	500.00	
½ of $200.00 gift designated to Spiritual Relief Comm.	100.00	
Misc. Expense	89.59	
Total Disbursements		$27,214.35
Balance, December 31, 1954		$13,648.60

To whom this may concern:

I have looked over the data submitted by Mr. G. VanDyk, Treasurer of Korean Material Relief Fund, and according to the submitted receipts and disbursements as they appear, are in good order and balance with one exception of $69.43, which does not appear in the receipts, however, it does appear Banked. That perhaps is an oversight and an error. I have also reconciled the bank statement balance to the balance of cash on hand and that shows $1488.82 in checks outstanding which is correct according to the data submitted up until December 31, 1954.

Signed, Ray Petersen, P.A.

SUPPLEMENT NO. 3
(Arts. 48, 103)

CHICAGO JEWISH MISSION

ESTEEMED BRETHREN,

YOUR committee for Chicago Jewish Mission and Nathanael Institute has labored among the perplexing problems of Jewish Missions to bring the saving Gospel of Jesus the Messiah of God to the lost sheep of the house of Israel. This committe consists of the Rev. E. L. Haan, President, the Rev. G. Zylstra, Vice-President, the Rev. B. Byma, Secretary, Mr. P. R. Euwema, Treasurer, the Rev. A. DeKruyter, and Mr. Geo. DeBoer. In order to acquaint you with the work at Nathanael Institute we quote the report of the Superintendent, The Rev. John R. Rozendal:

"Our work is carried on at 1241-1243 So. Pulaski Road, Chicago 23, Ill. In October 1954 we opened a branch Mission on the North Side of Chicago at 2252 W. Foster Ave., Chicago 25, Ill. A store with a four room apartment in the rear was rented and Miss Nellie Van Mersbergen is attempting to start classes for women and children in this area. During the past year she has visited about 300 homes in this area of Jewish people who formerly lived in the Pulaski Road area and came to our Mission there. The Negro people are taking over the area of Pulaski Road and the Jews are moving north. There are still many Jewish families in the Pulaski Road area and we still had a very encouraging attendance at our meetings there during the past year. We are now the only Jewish Mission in this area since the Chicago Hebrew Mission moved its entire staff to the North side.

The following is a detailed report of the attendance at our various meetings during the past year at Pulaski Road Mission; a total of 603 Jews attended 139 Gospel meetings. 579 patients were treated at 109 clinic meetings. Dr. E. Van Reken has charge of the clinic and is assisted by a registered nurse. Grammar School girls meet on Tuesday and Friday afternoons. At 78 meetings a total of 1172 Jewish children attended. On Tuesday and Thursday mornings Miss Vander Meulen conducts a kindergarten class. At 75 meetings a total of 542 Jewish children attended. The parents bring the children and call for them. The children are taught from both the Old and New Testaments. On Thursday afternoons the older girls meet. At 19 meetings a total of 153 attended. Young men of college age meet on Tuesday evening for Bible and basketball. At 31 meetings a total of 228 attended. On Wednesday evenings the High School boys meet for Bible and basketball. At 26 meetings 189 attended. Mr. Raymond Rozendal assists

with the basketball while the Superintendent conducts the Bible study hour. Jewish ladies meet on Wed. afternoons. At 41 meetings a total of 224 attended. The Young Jewish ladies meet on Wed. evenings. At 40 meetings a total of 402 Jews attended. These classes are conducted by Miss Vander Meulen. From time to time visitors from our ladies aids in the churches visit these meetings also. On Saturday mornings a group of children meets for Bible study. At 15 meetings 121 attended. For the past few months the Saturday class has been converted into a Sunday school which meets on Sunday mornings at 11 A.M. At 8 meetings 52 children attended. Our Gospel meeting is also held on Sunday mornings at 11 A.M. On Friday afternoons grammar school boys meet. At 25 meetings a total of 101 were present. A total of 296 visits were made to homes and shops by your superintendent and Miss Edith Vander Meulen.

One of our converts, Mrs. Goldstone, a member of our Oak Park church, is at the Haven of Grace in Florida. This is a home for aged Hebrew Christians. She writes that she enjoys her stay there very much.

The Sunday Gospel services which had been discontinued have once again been resumed. The Chicago churches are sending representatives each Sunday to the services to acquaint the people with the Institute and to encourage the Jewish people. We hope that these services may bear much fruit.

Our country experiences the shifting of population with the various attendent problems and we also are experiencing these problems with our Jewish evangelism with the Jews moving out of the Nathanael Institute area and scattering throughout this large metropolis; contact is kept with these people as much as possible but this is not enough. For this reason a location has been selected on the North side of the city and from this place Miss Nellie Van Mersbergen carries out her work. After some initial calling which Miss Van Mersbergen did she has now begun a Bible class and it is expected that when the planned medical clinic begins the attendance will be increased still more. In order to better equip herself for the rather difficult work of Jewish evangelism Miss Van Mersbergen has been taking a few courses relative to this work at one of the local schools.

The church Community Jewish Evangelism program has been carried on by the veteran Mr. A. Huisjen, the object of which is to interest the local consistories and/or mission groups to contact the Jewish families living in their communities with the Gospel. This work was carried on in California where Mr. Huisjen reports good interest and cooperation in the work. There seems to be a large field for Jewish evangelism in this part of our country with Los Angeles having over 300,000 Jewish people and some of our other churches with as many

as 100 Jewish people living in their vicinity. Later reports indicate that at least some of these churches are not only active in this work but are already beginning to reap some fruit. The rest of Mr. Huisjen's time was spent in the Michigan area contacting our churches there. This work was curtailed when Mr. Huisjen became ill and had to give up the work temporarily.

The work of Jewish evangelism is often a very difficult work and experience shows that the Jews do not flock in large numbers to hear the Gospel but though their numbers are small we are confident that the seed which is sown shall bear fruit as the Spirit gathers in such as shall be saved. From time to time encouraging letters and reports are received which shows that this work is not in vain.

It may be of interest to know that Mr. Albert Huisjen has given 30 years service to Jewish Missions, Miss Edith Vander Meulen 29 years and the Rev. J. Rozendal 17 years.

We request that Synod grant us a minimum quota of $.60 per family for 1956; the allowance of $.50 per family for 1955 has contributed largely to our sustaining an expected deficit of $10,000.00 for the year 1955. Even a quota of $.60 will still give us a large deficit which will have to be taken from our reserve. The increased budget for 1956 is due to the increase in the missionary's car allowance to cover expenses due to the expansion of the work and the addition of two workers in accordance with Synod's wish that the work be expanded.

Respectfully submitted,
The Board of Chicago Jewish
Mission and Nathanael Institute
BERNARD BYMA, *Sec'y*

ANNUAL REPORT OF THE TREASURER FOR 1954

RECEIPTS:

Jan. 1, 1954 Cash on hand		$12,414.66	
In Tri-City			$10,500.00
In Gov't Bonds			16,834.72
			27,334.72
Clinic Receipts	979.00		
Rec'd From Class Treas.	21,022.31		
Donations from Indiv.	108.00		
Donations From Churches & Soc.	937.88		
Misc. Receipts	269.21		
Interest Rec'd	687.35		
Legacy, Maggie Van Tuinen	700.00		
Gov't Bond Redeemed	5,000.00		5,000.00
Repayment of Loan	500.00		
With. Taxes	1,369.80		22,334.72
	$31,573.55	31,573.55	
		$43,988.21	

DISBURSEMENTS:

Salaries	$17,475.34	
Auto Allowances	515.84	
Rent Allowances	2,265.92	
Child Allowances	350.16	
Printing	937.50	
Stationery	141.13	
Insurance	102.34	
With. Taxes	1,610.35	
Misc. Taxes	21.08	
Heating	932.82	
Cleaning	235.93	
Assistants Pay	342.10	
Class Supplies	295.17	
Building Repairs	687.06	
Telephones	297.63	
Light	131.94	
Travel Expense	1,183.72	
Gas	38.89	
Misc. Expense	487.61	
Postage	246.30	
Janitor's Supplies	80.20	
Foster Ave. Expense	868.79	
Medicines	436.66	
Loan	500.00	
Rent	600.00	
	$30,784.48	30,784.48
Dec. 31, 1954, Balance on Hand	$13,203.73	13,203.73
In Tri-City		10,500.00
In Gov't. Bonds		11.834.72
		$35,538.45

BUDGET FOR YEAR 1956

Pastor's Salary	$ 3,600.00
Pastor's Car Allowance	700.00
Pastor's Child Allowance	350.00
Workers Salaries	16,900.00
Workers Rent Allowance	1,900.00
Workers Car Allowance	500.00
Part Time Workers	800.00
Gas, Elec. & Fuel	1,550.00
Insurance	350.00
Clinic Licenses	70.00
Bldg. Repair & Decorating	950.00
Medical Supplies	600.00
Janitor & Class Supplies	450.00
Printing & Stationery	1,300.00
Telephones	400.00
Postage	300.00
Misc. Expenses	750.00
Misc. Office Expense	150.00

Rent, Foster Ave.	1,200.00
Taxes, Misc.	25.00
Taxes, Soc. Sec.	300.00
Travel Expense	750.00
Total	$33,895.00

P. R. Euwema, Treas.

P.S. Classis Chicago North approved above report including the proposed Budget at its meeting of January 19, 1955.

Rev. G. Zylstra, S.C.

SUPPLEMENT NO. 4
(Arts. 25, 49, 106)

THE AMERICAN BIBLE SOCIETY

ESTEEMED BRETHREN:

FOR twelve years you have honored me by appointing me as your delegate to the advisory council of the American Bible Society. With increasing interest and joy I have attended these annual meetings. I thank you most heartily for granting me this honor and privilege. I have begun to realize the tremendous importance of the work of the American Bible Society, which in connection with twenty-five other Bible Societies throughout the world tries to provide for and bring God's Word to every nation, tribe and group in its own tongue.

Therefore it assists in translating the Bible in such tongues, making plates from which copies can be printed and presents these to the missionaries on the various fields to use and distribute them or send their own colporteurs out to get them in the hands of those who need them. This is a gigantic assignment.

This is the task of the department of translation under the direction of Dr. Nida, an outstanding linguist, who works with the missionaries on the field. During this year portions of Scripture in 31 languages have been examined; portions in 18 languages have come from the press; portions in 8 languages (including a complete New Testament in Navajo) are in the hands of the printer; and 28 are in the process of translation or revision.

This is the foundation upon which effective mission work greatly depends: to give to everyone the translation of God's Word in his own language. This work can only be done effectively by the United Bible Societies of the world. To prevent duplication or omission, the field is divided and a part assigned to each Society. The various translations mentioned above are primarily for nations or groups in the near East, the Far East, Africa, and Latin America.

I will only remind you of the Braille work for the blind. Scriptures are prepared in more languages every year and the demand for them seems unlimited.

We must also remember that we have more than three million men in military service. During the war there was a certain glamor in providing Scriptures for our service men and different organizations supplied part of the New Testaments. At present the American Bible Society takes care of these needs almost exclusively. Besides, many of our service men ask for whole Bibles and illustrated editions, which

the Society gladly supplies; but it increases the cost considerably. If we shall fill all these requests, about $80,000 extra must be provided this year for this fund alone.

Permit me to call to your attention some of the highlights in the distribution of the Word of God in foreign lands. Scriptures for Russia are on hand for shipment to that country as soon as doors are opened. Supplies of paper are again being sent to Hungary for the manufacture of another 30,000 Bibles. Illustrated Gospels and Bibles are being sent to Czechoslovakia and other Red countries.

Africa is the continent of challenge to the churches. An agency of the Bible Society has been established in Liberia. In Egypt, Jordan and the Sudan, the American Bible Society is helping many missions to obtain Scriptures in the various tongues needed by them.

In South and Central America, Brazil is the brightest spot, with Mexico a close second for Bible distribution. The desire seems to grow with the increased importation of Bibles. Last year the circulation in Argentina for the first time exceeded one million volumes; and the work in Mexico almost pays for itself.

In respect to the work of the American Bible Society in our country, President Eisenhower made the following statement in one of his speeches: "Recently the Bible Society announced that it has doubled the distribution of the Scriptures in the United States since 1948. Bible distribution in this country last year rose to almost 10 million volumes, published in 81 languages."

This is a tremendous increase, but this year, 1954, the American Bible Society expects to pass the 10 million mark with a goodly number.

Most people do not realize how large a part of this work is carried on in the United States among foreign born and foreign speaking people. In every state trained people are at work distributing Scriptures as representatives of the Bible Society. To these should be added the Home missionaries, the pastors, the evangelists, Indian workers, migrant workers, who receive their Scriptures from the American Bible Society in the language they need—English, Spanish, French, German, and seventy-seven other languages.

The American Bible Society does not only translate, print and distribute the Scriptures, it is also trying to stimulate the reading of it. It distributed 15 million bookmarks on which is printed a series of Bible selections to be used for Thanksgiving to Christmas and another booklet with selections for each day of the year.

It is a wonderful inspiration to receive reports of all this work at the annual meeting of the advisory council of the churches, and to help planning the work for the year to come. We are thankful that

our own church joins in this indispensable work of Bible translation and distribution. Our church has fallen down in its contributions for this cause from about $9,000 in 1950 to about $4600 in 1953. This seems to be due to intense drives among our people by other Bible distribution groups. Let us support these also if necessary, but not by taking it away from our American Bible Society, which needs it for its extensive world work. I was grateful to note that there was an increase of about 20% in the gifts from our denomination for the first ten months of this year (1954) compared to 1953.

I would humbly request our synod to recommend the American Bible Society to our churches in the United States for renewed moral and financial support.

Respectfully submitted,

HESSEL BOUMA

SUPPLEMENT NO. 5
(Arts. 48, 103)

THE PATERSON HEBREW MISSION

ESTEEMED BRETHREN:

THE Board of the Paterson Hebrew Mission herewith submits a report of its activities for the year 1954, for your information and consideration.

The second Tuesday of each month the Board meets at 1:30 P.M. in the Mission Building. Our staff of workers meet with the Board enabling the Superintendent and other workers to report on the activities of the previous month. The Board is now constituted as follows: Rev. B. Spalink, Pres., Dr. J. E. Meeter, Vice-Pres., Mr. E. Heerema, Sec., Mr. A. De Vries, Treas., Rev. B. Bruxvoort and Mr. H. Vander Plaat. The following Board members will complete their appointed term as of March, 1955: Mr. A. De Vries and Mr. E. Heerema.

Our Mission Personnel at the present time consists of the following: Rev. D. B. Muir, Supt., Miss Martha Rozendal, Nurse and full-time worker; Miss Wilhelmina Tuit, full-time worker; Dr. Peter G. Berkhout, physician.

Synod of 1953 asked Classis Hackensack through the Board to study the feasibility of continuing the work on its present limited basis and/or of expanding its efforts. (Cf. Acts 1953 Art. 69, pg. 35). The Board has been actively carrying out this request. An extensive study regarding expansion of the work has been made. We have adopted the following plan:

PROGRAM TO PROMOTE OUR ADAPTATION OF CHURCH COMMUNITY JEWISH EVANGELISM

1. That we approach the churches in our area, the Consistories, the Mission organizations, and the other societies, with a view to awaken love for our mission work. The following objectives shall be sought:
   (1) To awaken love for mission work, in particular, Jewish mission work.
   (2) To encourage earnest prayer for this work.
   (3) To arouse a desire to be active in it.
   (4) To instruct them to bring the Gospel to the Jewish people.
2. That our missionaries work in the communities surrounding our churches, to induce the Jewish people to attend the neighboring Christian Reformed Churches.

3. That our mission staff, prayerfully seek, and earnestly embrace every opportunity to bring to individual Jews the Gospel of salvation in Christ.
4. That the Board instruct our superintendent to put into action the above objectives.

We quote from the Superintendent's report as to the work at the Paterson Hebrew Mission:

"The Mission's witness to the Jews of the Paterson area continued throughout the year. Some 1463 calls were made on Jewish people. Literature was distributed, including the Bible and shorter portions of the Word: the Jewish-slanted papers SHEPHERD'S VOICE, and SHEPHERD OF ISRAEL; tracts of all kinds, some designed especially for Jews, and others of a more general nature; and also Back to God Hour sermon pamphlets. The majority of those contacted will never enter the Mission. Those who do enter receive regular instruction in the Word. Statistically, this program reads as follows: English-Bible class, 81 sessions, 213 present; Sewing-Bible class, 35 sessions, 154 present; Doctrine class, 16 sessions, 24 present; Medical Clinic service, 45 meetings, 302 present; Saturday Gospel service, 47 meetings, 527 present. All figures represent Jewish people only.

In the work outside the mission, an effort is being made to work more closely with the Churches. Thus far we have received and followed up the names of Jewish people living in the areas of the Summer St. Church; Prospect St. Church; and Madison Ave. Church. The names in the Summer St. area were compiled by Miss Elzinga, working under the auspices of the Sunday School. A list of those who had accepted Bibles in a Bible-izing campaign were received from the Prospect St. Evangelization Society. The Madison Ave. area has been thoroughly covered, this area being familiar territory to the Mission staff, as it is reasonably close to the Mission.

We wish we might report that the Jews are responding in large measure to the open door of the Church, but this is not the case. However, if it gives the missionary a more friendly atmosphere in which to witness it has accomplished something. We might remember that it was only after some two years of witness and invitation that Jews first began to enter the Mission, and even then, there was the added inducement of a medical clinic to meet their needs. In a concrete fashion the individual church must manifest that same interest in meeting human need. Our present program moves in that direction. Meanwhile, we meet the Jew wherever we find him."

During the year the building of the garage at the home of our Superintendent was completed. This is in accord with the approval of Synod of 1953 (Cf. Acts 1953, Art. 69, pg. 35).

The financial report for the year 1954 by our Treasurer, Mr. A. De Vries, is attached to this report.

The proposed budget for the year 1956 is also attached.

The Board is appreciative of the consecrated efforts put forth by the personnel of the Mission and the Physician.

Respectfully submitted,
The Paterson Hebrew Mission Board
ELMER HEEREMA, *Secretary*

Approved at a meeting of the Board held Jan. 11, 1955.

FINANCIAL REPORT FOR THE YEAR OF 1954
GENERAL ACCOUNT

Balance January 1, 1954		$11,323.17
RECEIPTS		
Classis Eastern Ontario	$ 335.72	
Classis Chatham	203.57	
Classis Grand Rapids - West	718.69	
Classis Grand Rapids - East	1,329.27	
Classis Grand Rapids - South	1,300.65	
Classis Chicago - South	710.14	
Classis Chicago - North	493.11	
Classis Hudson	706.45	
Classis Pacific	755.02	
Classis Sioux Center	989.98	
Classis Minnesota - South	350.61	
Classis Alberta	224.61	
Classis Zeeland	832.63	
Classis Hackensack	298.86	
Classis Wisconsin	393.60	
Classis Orange City	444.29	
Classis Muskegon	1,016.33	
Classis California	762.36	
Classis Hamilton	189.24	
Classis Holland	1,007.10	
Classis Osfriesland	556.05	
Classis Pella	614.16	
Classis Kalamazoo	545.33	
Interest on Bonds	175.00	
Donations	197.65	
Clinic	98.37	
Offerings	23.81	
Refund on Insurance	10.10	
Christian Reformed Board	260.50	
Refund Telephone	11.65	
Mrs. Day for Fence	72.50	
Windstorm Claim - Parsonage	15.00	
Total		$15,642.35
		$26,965.52

DISBURSEMENTS

Workers Salaries, Net	$4,810.22	
Witholding Tax	618.40	5,428.62
Missionary's Salaries, Net	3,811.68	
Pension Fund	145.24	3,956.92
Physician's Salary		900.00
Compensation to Speaker		10.00
Janitorial Work		364.00
Repairs		67.75
Telephone		124.48
Fuel		233.93
Clinic Supplies		57.50
Gas & Electric		55.51
Water		10.08
Printing		11.25
Oil & Gas		164.73
Telephone - Parsonage		92.24
Christian Ref. Publishing		37.80
Station Wagon License		18.00
Missionary's Auto Allowance		200.00
Travelling Expense		159.35
Plans for Garage		50.00
New Garage for Parsonage		2,488.00
Cleaning Windows		18.65
Cleaning Yard		37.00
New Fence		113.00
Painting Mission Bldg.		675.00
New Blinds for Mission		14.95
Christmas Gifts		40.00
Supplies		151.43
Plumbing Parsonage		54.65
Candy for Mission		16.50
Insurance - Rev. Muir's Car		117.89
Station Wagon		145.51
Mission		102.24
Liability		27.53
Miscellaneous		47.49
Total		$15,992.00
Balance December 31, 1954		$10,973.52

SAVINGS ACCOUNT

Balance December 31, 1953	$ 5,443.09	
Interest	81.94	
Balance December 31, 1954	$ 5,525.03	
Government Bonds held in Safe Deposit Box at Prospect Park National Bank		$ 7,000.00

Albert De Vries, Treas.

PROPOSED BUDGET FOR 1956

Superintendent's Salary	$ 3,600.00	
Children Allowance	350.00	
Auto Allowance	200.00	
Martha Rozendal, Salary	3,000.00	
Wilhelmina Tuit, Salary	3,000.00	
Dr. Peter G. Berkhout	900.00	
Janitor's Service	450.00	
Social Security	120.00	
		$11,620.00
Auto Depreciation		600.00
Auto Maintenance including Insurance & License		500.00
Fuel	400.00	
Gas, Light, Water, Telephone	300.00	
Supplies for Mission Work	300.00	
Repairs and Maintenance	1,000.00	
Insurance	200.00	
Medical Supplies and Expenses	150.00	
Miscellaneous	100.00	
Equipment	100.00	
		2,550.00
		$15,270.00

ESTIMATED INCOME

General Fund	$14,745.00
Offerings	200.00
Donations	150.00
Interest on Bonds	175.00
	$15,270.00

The Paterson Hebrew Mission Board respectfully requests a quota of 35 cents per family for the year 1956.

The above report was approved by Classis Hackensack in its meeting of January 18, 1955, and recommends that Synod approve a 35¢ quota per family.

Dick L. Van Halsema, S. C.

TOTAL ASSETS OF THE PATERSON HEBREW MISSION DECEMBER 31, 1954

Cash in Bank	$10,973.52
U. S. Government Bonds	7,000.00
Savings Account	5,525.03
Furniture and Equipment	2,000.00
Building at No. 253 Hamilton Ave.	7,000.00
Parsonage at 367 Sunset Blvd., Wyckoff	19,000.00
Total Assets	$51,498.55

Paterson Hebrew Mission Board
ELMER HEEREMA, Secretary,

SUPPLEMENT NO. 6
(Art. 49)

SUNDAY SCHOOL COMMITTEE

ESTEEMED BRETHREN:

YOUR Sunday School Committee herewith submits its report of the work carried on during this past year.

The entire committee met seven times during the year. The committee plans to meet monthly up to the time of Synod.

The following work was accomplished by our committee:

1. The new series of Sunday School Lessons was put into use on January 2, 1955.

2. Mr. Jack Brouwer, a member of Sherman St. Christian Reformed Church, the part-time artist secured by the Publication Committee, produced, and is producing, all the art work for our new papers.

3. The names chosen for the new papers are:
   Bible *Stories* for Beginners, for Preschool Kindergarten ages 3-5
   Bible *Light* for Primaries, for Grades 1, 2, 3 ages 6-8
   Bible *Guide* for Juniors, for Grades 4, 5, 6 ages 9-12
   Bible *Truth* for Seniors, for Grades 7, 8, 9 ages 12-14

The Bible *Truth* is being used for the older groups, also, since we have only the four papers, at present.

4. A special edition of the *Key* is being worked out, so that it may be used by the adult classes in the Sunday School, as a temporary arrangement until we publish the fifth and sixth papers. A new name and a new cover will be given to this edition.

5. We are also working on a complete series of large pictures to correspond with the pictures on the Sunday School papers. These pictures will be printed on heavy poster paper, and can be used by the teachers instead of the large pictures on the picture roll.

6. The present writers for the new papers are:
   Miss Dena Korfker — for Bible *Stories*
   Miss Marian Schoolland — for Bible *Light*
   Miss Helen Van Laar — for Bible *Guide*
   Miss Henrietta Van Laar — for Bible *Guide*
   Rev. Bernard Pekelder — for Bible *Truth*
   Mr. Earl Holkeboer — for Bible *Truth*

Miss Dena Korfker —
Miss Marian Schoolland —
Miss Helen Van Laar —
Rev. Bernard Pekelder —
Rev. John Mulder —
Rev. Fred Huizinga —
Rev. John VanderPloeg —
Rev. Nelson Veltman —
Rev. John Schaal — editor

} for the *Key*

7. Letters of thanks were sent to all those who wrote for the old Sunday School papers.

8. The committee sent a letter to the Committee on Education stating that they did not at this time feel the need of the services of a director of education, as a part-time editor of the Sunday School papers.

9. The committee solicited criticism from all our Sunday School teachers, and from the Presbyterian group, concerning the new papers. These criticisms are studied carefully so that we may be constantly improving our papers.

10. The Sunday School Committee is very thankful for the excellent support and cooperation of the Publication Committee.

11. Your committee wishes to be represented at Synod by its chairman, the Reverend William Van Peursem.

12. Since the term of office of Mr. Vander Veer expires this year, we should like to suggest the following nomination:

Mr. A. Vander Veer
Mr. George Oppenhuizen

13. The term of office of the Reverend A. Hoekema also expires this year, but since the Reverend Hoekema just came into this committee this year to replace the Reverend Harold Dekker, we should like to suggest that he remain on our committee as the representative from the Committee on Education.

14. We should like to recommend that our editor, the Reverend John Schaal, be given the privilege of speaking on the floor of Synod, when the matters of the Sunday School are discussed.

Respectfully submitted,
WILLIAM VAN PEURSEM, *chairman*
DENA KORFKER, *secretary*
WILLIAM VAN REES
ANTHONY HOEKEMA
JOHN L. DE BEER
ANDREW VANDER VEER

SUPPLEMENT NO. 7
(Art. 74)

WOMEN VOTING AT CONGREGATIONAL MEETINGS

To the Synod of 1955:
ESTEEMED BRETHREN:

THE Synod of 1954 instructed the undersigned committee "to study and evaluate the Report on Women Voting at Congregational Meetings (cf. Acts of Ecumenical Synod 1953 p. 22), 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. 267 ff). This committee is to report in 1955 (cf. Acts of Synod 1954 p. 83, 2 sub C)."

History

When at the Synod of 1950 the Report on "Proper Function of Congregational Meetings and the Question of Women Voting at Such Meetings" was before said synod, it was decided: "to request the next Reformed Ecumenical Synod for advice regarding the matter of women suffrage at congregational meetings. This request for advice, as we see it, should embrace a study of the nature and authority of congregational meetings in our Reformed system of church government, and likewise an exegetical study of all Scripture passages which have bearing on this question."

The Ecumenical Synod of 1953 acceded to this request for advice. The report of its committee ad hoc appears on pp. 19-22 of the Acts of the Reformed Ecumenical Synod 1953. Article 68 of said Acts indicates the adoption of the report together with the recommendation that it be transmitted for the favorable consideration of the constituent churches.

Evaluation of the Report

1. The report which was adopted by the Ecumenical Synod says nothing about the nature and authority of congregational meetings. In this respect it fails to meet the request submitted by the Synod of the Christian Reformed Church of 1950.
2. The report of the Ecumenical Synod does not present a detailed and convincing exegesis of the Scripture passages bearing on this matter.

   To prove that the exegesis of relevant Scripture passages as found in the Report of the Ecumenical Synod is neither detailed nor convincing, your committee calls attention to the following:

   a) Without adequate proof this report contends in connection with I Cor. 14 and I Timothy 2:9 ff. that "In all of this, the

specific concern of the apostle is that the woman shall not deny or forget her position in marriage, where she must be in submission to her husband." A study of many commentaries on these passages shows that there is by no means agreement among eminent expositors that this refers only to married women. (See Calvin, Godet, Hodge, Meyer.)

b) The appeal in this report to the fact that the N.T. mentions women who did work in the church is not at all convincing in the matter before us.

c) Although the report tells us that one of the elements to be borne in mind is "the creational differentiation between man and woman," this difference receives no serious consideration at all in the argumentation of the report. In this respect the report differs from previous reports on the subject such as: the 1930 Report Inzake Vrouwen Kiesrecht presented to the Synod of 1930 of the Gereformeerde Kerken in The Netherlands, our Report of 1950, Rapport Deputaten Vrouwenkiesrecht presented to the Synod of 1952 of the Gereformeerde Kerken in The Netherlands. This failure to bring the matter of creational difference to bear on the subject in hand is a decided weakness in the report of the Ecumenical Synod.

d) Since the exegesis is not detailed nor convincing it is not surprising that the conclusions give the impression of being inadequately buttressed by Scriptural argument.

3. The report of the Ecumenical Synod, as evaluated above has done very little to help us arrive at a final decision in the matter of Women Voting at Congregational Meetings. It has not dealt with the nature and authority of congregational meetings and has not presented the urgently needed painstaking exegesis of which the subject is deserving.

Recommendation

The mandate of Synod to this committee included "taking into consideration the report submitted by a study committee on this question to our own Synod of 1950." The committee has done this in so far that it has taken cognizance of the fact that, in distinction from the Report of the Ecumenical Synod, the report of 1950 takes up the question of the nature and authority of congregational meetings and presents a more detailed exegesis of relevant Scripture passages. The committee believes that it has hereby carried out the mandate of Synod.

Aware of the fact that Synod of 1954 was desirous to bring the matter of Woman Suffrage to a definite decision, your committee recommends:

That Synod appoint a committee to study the Report of 1950, together with the Reports of 1930 and 1952 of the Gereformeerde Kerken in The Netherlands, and to make thorough study of the Scripture passages bearing on the matter of Women Suffrage in Congregational meetings, and to present definite recommendations on this matter to the Synod of 1956 or 1957.

Grounds:

1. All of these reports contain very valuable material on the subject.
2. The study of relevant Scripture passages is of supreme importance.
3. In this way Synod may hopefully expect definite recommendations.

Respectfully submitted,

M. MONSMA, *Pres.*
W. HAVERKAMP, *Secr.*
L. GREENWAY
D. HOITENGA
A. SLUIS

SUPPLEMENT NO. 8
(Arts. 47, 103)

CHURCH HELP COMMITTEE, INC.

ESTEEMED BRETHREN:

WE humbly submit the following as a statement of the activities of the Church Help Committee for the year 1954.

Church Help Fund

Total receipts for the year were $171,379.20. New loans issued total $163,900.00. The 11 churches that have not made repayments have been notified in accordance with Synodical ruling. Quotas for this fund were met in full by almost all the churches; a few of the smaller churches excepted. There are to date 153 churches holding loans from this fund.

To administer these funds equitably required considerable planning and a careful study of the information obtained by questionnaire and letter. At no time did we have enough money to honor all requests in full. But we did the best we could with the funds on hand. And we must say that the churches receiving aid manifested a fine spirit, even when their request was not granted in full. The latter has helped to make our work a pleasure.

Canadian Emergency Building Fund

In this fund we have received from Mar. 1, 1954 to Mar. 1, 1955 a total of $103,872.84. A total of $177,000.00 was disbursed. A grand total of $710,415.54 was received for this fund since it was first set up in 1949. The present drive which was requested by the Synod of 1953 has to date brought us $230,694.53. This is some $19,500 short of the goal of $250,000.00. However, with money still coming in and the promise that all surplus funds contributed for the flood-stricken district of Holland Marsh will be turned over to our fund, we have hopes that we may still reach the coveted goal. We are indeed deeply appreciative of the excellent response of our people. Without the money contributed to this fund our work in Canada would have been drastically curtailed. 78 churches hold loans from this fund.

As per request of the Synod of 1954 the Canadian Emergency Building Fund has been merged with the Church Help Fund. Aid to both the Canadian churches and to those of the States will from now on come from this one fund. There remains, for the time being however, this difference in the method of distribution, that the Canadian churches get five years before they are required to begin repayment, while the churches in the States get only one year.

New contracts with the churches for loans negotiated have been drawn up. These now include the following paragraph, "We as a congregation, and the officers thereof, further agree that should this congregation at any time secede from the Christian Reformed Church, as a denomination, any unpaid balance on this note, together with interest on unpaid balance at the rate of six per cent per annum from date of this note, shall become due and payable at once."

Since we have no reason to believe that the needs for 1956 will be less than in 1955 your committee recommends that a quota of $5.50 be requested for 1956 also.

The terms of the two lay members of our committee expire in the near future: that of Sam Elgersma this year; and that of Charles R. Mulder, our very efficient treasurer of many years' service, in Jan. of 1956. We are of course very loath to lose either of these valuable men; but we are acquiescing in Synod's decision re this matter. We present therefore the following nominees: For Mr. Elgersma, Leonard Vanden Bosch and Albert Engbers, of Sheldon and Le Mars respectively; for Mr. Mulder, Gerrit Juffer of Ireton and Marion Wiersma of Orange City.

We recommend further that the Rev. A. Dusseljee continue to serve as alternate for all members of the committee.

The premium on our Treasurer's Bond, who is bonded by the American Surety Co. of New York for $25,000.00, has been paid for another year.

Unpaid promised loans, as of March 1, 1955 are $90,500.00. On hand is $54,126.18. Total amount outstanding on March 1, 1955 is $1,386,875.84. The "unpaid promised loans" mentioned above will be paid out as soon as the churches receiving these loans are ready to begin building operations.

Below we present the financial report for both the Church Help Fund and the Canadian Emergency Building Fund.

Humbly submitted,

Church Help Committee, Inc.
REV. D. D. BONNEMA, *Pres.*
LOUIS BOUMA, *Sec'y*
REV. ANDREW BAKER
CHARLES R. MULDER, *Treas.*
SAM ELGERSMA.

THE CHURCH HELP FUND
Bank Reconciliation
Orange City, Iowa

SCHEDULE "A"

Northwestern State Bank, Orange City, Iowa:		
Bank Balance as per Statement, January 30, 1954		$ 54,619.16
1953 Deposits Late		1,856.76
Total		$ 56,475.92
Less: Checks Outstanding		8,012.10
Our Ledger Balance		$ 48,463.82
1954 Receipts		171,379.20
Total		$219,843.02
Less: 1954 Disbursements		165,749.67
On Hand		$ 54,093.35
Cash	$54,093.35	

Summary

Bank Balance as per Statement		$ 63,621.45
Deposits Late		9,496.42
Total		$ 73,117.87
Less: Checks Outstanding		19,024.52
Balance		$ 54,093.35
Cash	$54,093.35	

I HEREBY CERTIFY, that, I have examined the books and records of the Christian Reformed Church, Church Help Fund, Orange Cty, Iowa, and that the attached is a true statement of the receipts and disbursements for the year ended December 31, 1954, insofar as disclosed by the records.

Respectfully submitted,
Cora M. Hilger
Public Accountant

Analysis - Loans Outstanding
Orange City, Iowa

SCHEDULE "B"

No.	Church at	Outstanding Jan. 1, 1954	New Loans	Payments	Outstanding Dec. 31, 1954
1.	Abbotsford, B. C.	$ 3,500.00			$ 3,500.00
2.	Ackley, Iowa	350.00		$ 200.00	150.00
3.	Acton, Ont.		$ 2,500.00		2,500.00
4.	Alameda, Calif.	7,600.00		400.00	7,200.00
5.	Alamosa, Colo.	6,300.00		350.00	5,950.00
6.	Alberni, B. C.	1,500.00		300.00	1,200.00
7.	Allendale Second, Mich	10,000.00		500.00	9,500.00
8.	Arcadia, Calif.	4,425.00	5,500.00	345.00	9,580.00
9.	Athens, Ont.		5,000.00		5,000.00
10.	Barrie, Ont.	5,000.00		250.00	4,750.00
11.	Battle Creek, Mich.	7,750.00		500.00	7,250.00

No.	Church at	Outstanding Jan. 1, 1954	New Loans	Payments	Outstanding Dec. 31, 1954
12.	Bauer, Mich	1,000.00			1,000.00
13.	Bejou, Minn.	1,750.00		125.00	1,625.00
14.	Bellflower Bethany, Calif.	3,300.00		300.00	3,000.00
15.	Bellflower Third, Calif.	4,500.00		250.00	4,250.00
16.	Bellwood, Ill.	9,000.00		500.00	8,500.00
17.	Bemis, S. Dak.	5,700.00		500.00	5,200.00
18.	Beverly, Alta.	5,000.00			5,000.00
19.	Bozeman, Mont.	5,200.00	5,000.00	400.00	9,800.00
20.	Brampton, Ont.	8,000.00		400.00	7,600.00
21.	Brandon, Man.	3,500.00		175.00	3,325.00
22.	Brantford, Ont.	5,000.00	2,500.00		7,500.00
23.	Cadillac, Mich.	7,500.00		500.00	7,000.00
24.	Cascade, Mich.	9,750.00		500.00	9,250.00
25.	Cedar, Iowa		5,000.00		5,000.00
26.	Chatham, Ont.	19,875.00		2,000.00	17,875.00
27.	Chicago, Auburn Park, Illinois	5,250.00		375.00	4,875.00
28.	Chilliwack, B. C.	3,000.00		150.00	2,850.00
29.	Cincinnati, Ohio	6,400.00		400.00	6,000.00
30.	Clara City, Minn.	7,600.00	2,500.00	400.00	9,700.00
31.	Clarkson, Ont.	3,000.00	4,500.00	150.00	7,350.00
32.	Cobden-Pembroke, Ont.	5,000.00		250.00	4,750.00
33.	Conrad, Mont.	4,750.00	5,000.00	250.00	9,500.00
34.	Cornwall, Ont.	5,000.00		250.00	4,750.00
35.	Crookston, Minn.	2,182.90		300.00	1,882.90
36.	Dearborn, Mich.	10,100.00		650.00	9,450.00
37.	Decatur, Mich.	1,981.13		129.64	1,851.49
38.	Delavan, Wis.	6,300.00		350.00	5,950.00
39.	Denver Second, Colo.	2,125.00		375.00	1,750.00
40.	Denver Third, Colo.	10,000.00			10,000.00
41.	Des Plaines, Ill.	6,375.00		375.00	6,000.00
42.	Dorr, Mich.	2,187.50		325.00	1,862.50
43.	Dresden, Ont.	4,750.00		250.00	4,500.00
44.	Duncan, B. C.	4,500.00		168.75	4,331.25
45.	East Palmyra, N. Y.	3,150.00		175.00	2,975.00
46.	Edmonton I, Alta.	5,975.00		2,500.00	3,475.00
47.	Escalon, Calif.	8,125.00		500.00	7,625.00
48.	Escondido, Calif.		10,000.00		10,000.00
49.	Essex, Ont.		5,000.00		5,000.00
50.	Everson, Wash.	6,216.92		500.00	5,716.92
51.	Ferrysburg, Mich.		4,000.00		4,000.00
52.	Flint, Mich	4,825.00		425.00	4,400.00
53.	Forest, Ont.		2,500.00		2,500.00
54.	Fort Williams, Ont.	7,000.00			7,000.00
55.	Glendale, Calif.		10,000.00		10,000.00
56.	Goshen, N. Y.	8,500.00		500.00	8,000.00
57.	Grand Rapids Alger Park, Mich.	10,000.00		500.00	9,500.00
58.	Grand Rapids Boston Square, Mich.	4,875.00		2,875.00	2,000.00
59.	Grand Rapids Highland Hills, Mich.	6,375.00		375.00	6,000.00

No.	Church at	Outstanding Jan. 1, 1954	New Loans	Payments	Outstanding Dec. 31, 1954
60.	Grand Rapids Immanuel, Mich	3,750.00		250.00	3,500.00
61.	Grand Rapids Millbrook, Mich.		10,000.00		10,000.00
62.	Grand Rapids Plymouth Heights, Mich.	7,125.00		375.00	6,750.00
63.	Grand Rapids Thirty-Sixth St., Mich.		10,000.00		10,000.00
64.	Granum, Alta.	2,250.00		250.00	2,000.00
65.	Hamilton, Mich.	7,200.00		400.00	6,800.00
66.	Haney, B. C.	8,550.00		450.00	8,100.00
67.	Hartley, Iowa	4,750.00		250.00	4,500.00
68.	Hawarden, Iowa	4,300.00		505.93	3,794.07
69.	Hoboken, N. J.	5,400.00			5,400.00
70.	Holland Bethany Holland, Mich.	5,250.00		750.00	4,500.00
71.	Holland Heights, Holland, Mich.	6,750.00		375.00	6,375.00
72.	Holland Marsh, Ont.	2,960.00		200.00	2,760.00
73.	Holland, Minn.	2,550.00		150.00	2,400.00
74.	Holland—Park Church Holland, Mich.		10,000.00		10,000.00
75.	Houston, B. C.	3,500.00		250.00	3,250.00
76.	Iowa Falls, Iowa	5,275.00		1,661.00	3,614.00
77.	Jasper Place, Alta.		2,500.00		2,500.00
78.	Kalamazoo Westwood Michigan	10,000.00		500.00	9,500.00
79.	Kingston, Ont.	5,000.00			5,000.00
80.	Kitchener, Ont.	5,000.00	2,500.00	250.00	7,250.00
81.	Lacombe, Alta.	9,975.00		700.00	9,275.00
82.	Langley, B. C.	7,650.00		740.00	6,910.00
83.	Lansing-Oak Glen, Ill.	9,500.00		500.00	9,000.00
84.	Lansing, Mich.	3,375.00		375.00	3,000.00
85.	Leamington, Ont.	3,000.00			3,000.00
86.	Le Mars, Iowa		10,000.00		10,000.00
87.	Lethbridge, Alta.	8,000.00		400.00	7,600.00
88.	Lindsay, Ont.	3,000.00		150.00	2,850.00
89.	Lodi, N. J.	2,125.00		125.00	2,000.00
90.	London, Ont.	1,000.00			1,000.00
91.	Luverne, Minn.	9,500.00		500.00	9,000.00
92.	Lynden-Bethel, Wash.	10,000.00		500.00	9,500.00
93.	Milwaukee, Wisc.	6,300.00		450.00	5,850.00
94.	Minneapolis, Minn.	5,600.00		700.00	4,900.00
95.	Modesto, Calif.	5,100.00		300.00	4,800.00
96.	Monroe, Wash.	8,550.00		450.00	8,100.00
97.	Morrison, Ill.	4,250.00		250.00	4,000.00
98.	Mount Hamilton, Ont.	3,000.00		150.00	2,850.00
99.	Neerlandia, Alta.	8,100.00		500.00	7,600.00
100.	Newton, Iowa	511.00		400.00	111.00
101.	Newton, N. J.	9,875.00		625.00	9,250.00
102.	New Westminster, B. C.	3,000.00		150.00	2,850.00
103.	Nobleford, Alta.	3,500.00		400.00	3,100.00
104.	Oak Lawn, Ill.	4,000.00		500.00	3,500.00

No.	Church at	Outstanding Jan. 1, 1954	New Loans	Payments	Outstanding Dec. 31, 1954
105.	Ogilvie, Minn.	4,550.00		400.00	4,150.00
106.	Ontario, Calif.		10,000.00		10,000.00
107.	Orangeville, Ont.	2,500.00		125.00	2,375.00
108.	Oskaloosa-Bethel, Iowa	5,100.00		300.00	4,800.00
109.	Owen Sound, Ont.	3,000.00		150.00	2,850.00
110.	Parchment, Mich.	650.00		150.00	500.00
111.	Phoenix, Ariz.	9,700.00		500.00	9,200.00
112.	Pine Creek, Mich	5,400.00		300.00	5,100.00
113.	Pipestone, Minn.		10,000.00		10,000.00
114.	Plainfield, Mich.	1,550.00		775.00	775.00
115.	Randolph-Second, Wis.	6,375.00		375.00	6,000.00
116.	Raymond, Minn.	4,995.00		375.00	4,620.00
117.	Redlands I, Calif.	4,250.00		250.00	4,000.00
118.	Redlands II, Calif.	7,325.00		425.00	6,900.00
119.	Ridgewood, N. J.	7,500.00		500.00	7,000.00
120.	Ripon-Immanuel, Calif.	8,250.00		625.00	7,625.00
121.	Rock Rapids, Iowa	3,995.00		300.00	3,695.00
122.	RockValley-Calvin, Iowa	9,000.00		500.00	8,500.00
123.	Rocky Mountain House Alta	3,000.00			3,000.00
124.	Saginaw, Mich.	14,900.00		500.00	14,400.00
125.	San Diego, Calif.	7,750.00		550.00	7,200.00
126.	San Jose, Calif.		5,000.00		5,000.00
127.	Sarnia I, Ont.	16,950.00		850.00	16,100.00
128.	Sarnia II, Ont.	4,000.00		200.00	3,800.00
129.	Saskatoon, Sask.		10,000.00		10,000.00
130.	Seattle, Wash.	6,400.00		400.00	6,000.00
131.	Sibley, Iowa	281.75		60.70	221.05
132.	Sioux City, Iowa	250.00	10,000.00	250.00	10,000.00
133.	Sioux Falls, S.D.	8,000.00		1,000.00	7,000.00
134.	Springdale, Ont.	3,000.00		450.00	2,550.00
135.	St. Catherines, Ont.	3,000.00		375.00	2,625.00
136.	Strathroy, Ont.	2,750.00		250.00	2,500.00
137.	St. Thomas. Ont.	3,000.00		150.00	2,850.00
138.	Sussex, N. J.	2,700.00		150.00	2,550.00
139.	Taber, Alta.	2,750.00		137.50	2,612.50
140.	Terria Ceia, N. C.	5,100.00	4,900.00	350.00	9,650.00
141.	Toronto II, Ont.	3,000.00			3,000.00
142.	Tracy, Iowa	1,046.10		255.00	791.10
143.	Tyler, Minn.	810.00			810.00
144.	Vancouver, B. C.	12,748.00			12,748.00
145.	Wallaceburg, Ont.	2,850.00		150.00	2,700.00
146.	Washington, D. C.	2,250.00		200.00	2,050.00
147.	Wellandport, Ont.	5,000.00		250.00	4,750.00
148.	Wheaton, Ill.	9,000.00		500.00	8,500.00
149.	Winnipeg, Man.	2,700.00		150.00	2,550.00
150.	Wyckoff-Calvin, N. J.	9,500.00		500.00	9,000.00
151.	Wyoming, Ont.	5,000.00		250.00	4,750.00
152.	Zeeland-Bethel, Mich.	8,500.00		500.00	8,000.00
153.	Zillah, Wash.	4,500.00		225.00	4,275.00
		$744,440.30	$163,900.00	$52,178.52	$856,161.78

Denominational Quotas by Classes and other Receipts
Orange City, Iowa

SCHEDULE "C"

CLASSES	1953	1954
Alberta	$ 3,098.18	$ 1,926.25
California	4,697.88	5,049.84
Chatham	1,414.15	844.47
Chicago North	6,158.22	5,904.45
Chicago South	7,275.00	7,395.00
Eastern Ontario	979.20	1,767.37
Grand Rapids East	9,426.00	9,682.00
Grand Rapids South	10,638.00	11,357.50
Grand Rapids West	5,691.00	5,797.00
Hackensack	2,790.75	2,778.34
Hamilton	1,066.06	1,700.07
Holland	7,779.00	8,102.50
Hudson	5,508.05	5,717.95
Kalamazoo	4,536.70	4,623.75
Minnesota North	2,388.80	2,328.35
Minnesota South	2,592.69	2,737.73
Muskegon	7,764.00	7,808.00
Orange City	3,608.58	3,648.00
Ostfriesland	2,171.00	2,304.00
Pacific	5,025.00	5,748.66
Pella	5,430.00	5,582.75
Sioux Center	4,960.13	4,910.92
Wisconsin	3,094.43	3,250.75
Zeeland	6,609.00	6,609.00
Miscellaneous	442.11	890.95
Total	$115,143.91	$118,465.60

Miscellaneous includes a $700.00 Legacy and $190.95 for Canadian Exchange.

Also received $735.08 for the Holland Marsh Flood relief Fund, and forwarded to that Committee.

Summary

Balance on Hand January 1, 1954		$ 48,463.82
RECEIPTS:		
Repayments "B"	$ 52,178.52	
Quotas, etc. "C"	118,465.60	
Holland Marsh Relief Fund	735.08	171,379.20
Total		$219,843.02
DISBURSEMENTS:		
New Loans	$163,900.00	
Holland Marsh Relief Fund	735.08	
Administrative Expenses	1,114.59	165,749.67
		$ 54,093.35
Cash	$54,093.35	

THE CANADIAN EMERGENCY BUILDING FUND
From
March 1, 1954 to March 1, 1955

SUMMARY

On Hand March 1, 1954		$ 73,313.00
Total Receipts:		
Building Fund	$103,872.84	
Holland Marsh Flood Relief Fund	192.56	
Fund for Needy Churches	14.41	$104,079.81
Total		$177,392.81

DISBURSEMENTS

NEW LOANS:	$177,000.00	
Holland Marsh Flood Relief Fund	192.56	
Fund for Needy Churches	14.41	
Campaign Expenses	153.01	
		$177,359.98
On Hand, March 1, 1955		32.83
Total		$177,392.81
LOANS: Cash issued to March 1, 1954		$532,950.00
Cash issued to March 1, 1955		$177,000.00
Total		$709,950.00
NOTES: Notes received for 75% of $532,950.00 to March 1, 1954		$399,712.50
Notes received for 75% of $131,000.00 to January 1, 1955		$ 98,250.00
Notes received for Loans made during the first part of 1955 without Discounts		$ 46,000.00
Total		$543,962.50
Repays to March 1, 1954	$ 5,787.50	
Repays to March 1, 1955	7,460.94	$ 13,248.44
Total amount Outstanding as of March 1, 1955		$530,714.06

CANADIAN EMERGENCY BUILDING FUND

New Loans made to Churches during 1954, receiving a 25% Discount are:

No.	Church At	Amt. Rec'd	Note
1.	Abbotsford, B. C.	$ 2,500.00	$ 1,875.00
2.	Acton, Ont.	2,500.00	1,875.00
3.	Athens, Ont.	5,000.00	3,750.00
4.	Beverly, Alta.	5,000.00	3,750.00
5.	Brantford, Ont.	2,500.00	1,875.00
6.	Clinton, Ont.	10,000.00	7,500.00
7.	Clarkson, Ont.	4,500.00	3,375.00
8.	Dresden, Ont.	5,000.00	3,750.00
9.	Emo, Ont.	2,500.00	1,875.00
10.	Forest, Ont.	2,500.00	1,875.00
11.	Fort William, Ont.	1,000.00	750.00
12.	Jasper Place, Alta.	2,500.00	1,875.00

No.	Church At	Amt. Rec'd	Note
13.	Kingston, Ont.	5,000.00	3,750.00
14.	Kitchener, Ont.	2,500.00	1,875.00
15.	Mt. Hamilton, Ont.	9,000.00	6,750.00
16.	New Westminster, B. C.	9,000.00	6,750.00
17.	Ottawa, Ont.	10,000.00	7,500.00
18.	Peers, Alta.	5,000.00	3,750.00
19.	Red Deer, Alta.	5,000.00	3,750.00
20.	Telkwa, B. C.	10,000.00	7,500.00
21.	Terrace, B. C.	10,000.00	7,500.00
22.	Vancouver Bethel, B. C.	15,000.00	11,250.00
23.	Wellandport, Ont.	5,000.00	3,750.00
	Totals	$131,000.00	$ 98,250.00

New Loans made to Churches during the first part of 1955, receiving no Discount are:

24.	Chilliwack, B. C.	$ 4,000.00	$ 4,000.00
25.	Jasper Place, Alta.	10,000.00	10,000.00
26.	Medicine Hat, Alta.	10,000.00	10,000.00
27.	Peterborough, Ont.	7,000.00	7,000.00
28.	Smithers & Telkwa, B. C.	5,000.00	5,000.00
29.	Springdale, Ont.	10,000.00	10,000.00
	Grand Totals	177,000.00	$144,250.00

ANALYSIS—LOANS OUTSTANDING TO MARCH 1ST. 1955

No.	Church At	Outstanding March 1, 1954	New Loans	Payments	Outstanding Mar. 1, 1955
1.	Abbotsford, B. C.	$ 6,750.00	$ 1,875.00		$ 8,625.00
2.	Acton, Ont.		1,875.00		1,875.00
3.	Alberni, B. C.	1,125.00			1,125.00
4.	Athens, Ont.		3,750.00		3,750.00
5.	Aylmer, Ont.	6,625.00		375.00	6,250.00
6.	Barrhead, Alta.	4,500.00			4,500.00
7.	Barrie, Ont.	3,750.00			3,750.00
8.	Beverly, Alta.	3,750.00	3,750.00		7,500.00
9.	Bowmanville, Ont.	9,000.00			9,000.00
10.	Brampton, Ont.	6,000.00			6,000.00
11.	Brandon, Man.	2,625.00			2,625.00
12.	Brantford, Ont.	3,750.00	1,875.00		5,625.00
13.	Brockville Bethel	7,500.00			7,500.00
14.	Brooks, Alta.	2,250.00			2,250.00
15.	Calgary, Alta.	12,000.00			12,000.00
16.	Chilliwack, B. C.	2,250.00	4,000.00		6,250.00
17.	Clarkson, Ont.	2,250.00	3,375.00		5,625.00
18.	Clinton, Ont.	2,975.00	7,500.00		10,475.00
19.	Cobden - Pembroke	3,750.00			3,750.00
20.	Cochrane, Ont.	5,625.00			5,625.00
21.	Cornwall, Ont.	7,500.00			7,500.00
22.	Drayton, Ont.	12,000.00			12,000.00
23.	Dresden, Ont.	3,750.00	3,750.00		7,500.00
24.	Duncan, B.C.	3,375.00			3,375.00
25.	Edmonton II, Alta.	12,000.00			12,000.00
26.	Edmonton III, Alta.	12,000.00			12,000.00
27.	Emo, Ont.		1,875.00		1,875.00
28.	Essex, Ont.	4,125.00			4,125.00
29.	Forest, Ont.		1,875.00	1,000.00	875.00

No.	Church At	Outstanding March 1, 1954	New Loans	Payments	Outstanding Mar. 1, 1955
30.	Fort William, Ont.	5,250.00	750.00		6,000.00
31.	Fruitland, Ont.	10,125.00			10,125.00
32.	Granum, Alta.	7,200.00		550.00	6,650.00
33.	Hamilton, Ont.	6,925.00		375.00	6,550.00
34.	Haney, B. C.	3,750.00			3,750.00
35.	Iron Springs, Alta.	10,125.00		1,000.00	9,125.00
36.	Jarvis, Ont.	11,500.00		1,000.00	10,500.00
37.	Jasper Place, Alta		11,875.00		11,875.00
38.	Kingston, Ont.	3,750.00	3,750.00		7,500.00
39.	Kitchener, Ont.	3,750.00	1,875.00		5,625.00
40.	Ladner, B. C.	6,000.00			6,000.00
41.	Langley, B. C.	750.00		50.00	700.00
42.	Leamington, Ont.	2,250.00		150.00	2,100.00
43.	Lethbridge, Alta.	6,000.00			6,000.00
44.	Lindsay, Ont.	2,250.00			2,250.00
45.	London, Ont.	6,750.00			6,750.00
46.	Medicine Hat, Alta.		10,000.00		10,000.00
47.	Mt. Hamilton, Ont.	2,250.00	6,750.00		9,000.00
48.	New Westminster, B.	2,250.00	6,750.00		9,000.00
49.	Orangeville, Ont.	1,875.00			1,875.00
50.	Ottawa, Ont.		7,500.00		7,500.00
51.	Owen Sound, Ont.	9,225.00		625.00	8,600.00
52.	Peers, Alta.	7,500.00	3,750.00		11,250.00
53.	Peterborough, Ont.		7,000.00		7,000.00
54.	Picton, Ont.	200.00			200.00
55.	Red Deer, Alta.	7,500.00	3,750.00		11,250.00
56.	Rocky Mt. House, A.	9,750.00			9,750.00
57.	Sarnia II, Ont.	9,000.00			9,000.00
58.	Smithers, B.C.	4,500.00		1,600.00	2,900.00
59.	Smithers & Telkwa		5,000.00		5,000.00
60.	Springdale, Ont.	7,950.00	10,000.00	373.44	17,576.56
61.	St. Catherines, Ont.	9,750.00			9,750.00
62.	Strathroy, Ont.	9,750.00			9,750.00
63.	St. Thomas, Ont.	2,250.00			2,250.00
64.	Taber, Alta.	9,562.50			9,562.50
65.	Telkwa, B. C.		7,500.00		7,500.00
66.	Terrace, B. C.		7,500.00		7,500.00
67.	Toronto I, Ont.	9,000.00		250.00	8,750.00
68.	Toronto II, Ont.	2,250.00			2,250.00
69.	Trenton, Ont.	12,000.00			12,000.00
70.	Vancouver-Bethel, B. C.		11,250.00		11,250.00
71.	Vauxhall, Alta.	4,125.00			4,125.00
72.	Wallaceburg, Ont.	2,137.50		112.50	2,025.00
73.	Wellandport, Ont.	3,750.00	3,750.00		7,500.00
74.	Westlock, Alta.	4,500.00			4,500.00
75.	Williamsburg, Ont.	7,500.00			7,500.00
76.	Winnipeg, Man.	7,500.00			7,500.00
77.	Woodstock, Ont.	12,000.00			12,000.00
78.	Wyoming, Ont.	8,250.00			8,250.00
		$393,925.00	$144,250.00	$ 7,460.94	$530,714.06

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

SUPPLEMENT NO. 9

SERMONS FOR READING SERVICES

YOUR committee begs to report briefly that Volume 11 of a book for Reading Services is being published and will be available during the year 1955.

The Synod of 1954 adopted the following recommendation, (p. 43, II, B, 4) "that the committee provide in its next report a fuller account of the need for and advisability of continuing the publication of additional volumes of sermons."

Your committee sent a short questionnaire to all consistories in 1952 seeking to know the demand for new sermon books.

We received replies from those generally who are most interested. We found that 109 copies of volume 9 were desired. The demand we feel, would be about the same today.

Our Publishing House never published less than 500, the cost would be about the same—something over $1200 per volume. Today Mr. Buiten reports that he has on hand 87 copies of volume 9, and 74 copies of volume 10. There are many left of former volumes.

Our Committee thinks that Synod should cease publishing further volumes for a time—until it is clear there is a real demand for a new volume. There will be eleven volumes now, and copies may be had of almost every volume from our Publishing House. Mr. Buiten also thinks we should skip a year now and then.

If this recommendation is adopted our Committee further begs to be discharged.

Humbly submitted,

REV. P. DEKOEKKOEK
REV. WILLIAM VERWOLF, *Sec'y*
REV. L. VOSKUIL

SUPPLEMENT NO. 10
(Art. 92)

KOREAN SPIRITUAL RELIEF

DEAR BRETHREN:

IN last year's report to Synod it was mentioned that the offerings for Korean Spiritual Relief were such that the amount sent to Korea each month had been increased from $1500.00 to $2000.00. In an article in The Banner of February 25, 1955, we reported that we are now sending $2500.00 a month, $2000.00 being distributed among the various presbyteries, and $500.00 being given to the Korea Theological Seminary at Pusan.

During the past year we purchased and sent a "Suburban Carryall" to Korea for the use of the Korean Committee in their medical and evangelical work. We have also been paying the expenses for schooling and room and board for the Reverend Ban Sik Hong who is at present studying at Calvin Seminary.

It has been decided to give some financial assistance to Aaron Pyung choon Park beginning next September. Aaron is a son of Dr. H. Nong Park, President of the Presbyterian Theological Seminary in Seoul. He will graduate from Alma College in June, and would like to enter Calvin Seminary in September. After obtaining a seminary degree, he hopes to take advanced work, possibly at the Free University.

We have received a request for financial aid in the erection of a new Seminary Building for the Korea Theological Seminary at Pusan. It seems that the Army will supply the materials for the building, but the churches must pay the labor costs, which would amount to $15,000.00. The committee has enlisted the aid of our missionaries in Japan in investigating this matter, and hopes to be able to come with a definite recommendation by the time Synod convenes.

Although it is not officially a part of our work, the treasurer of our committee has taken care of the contributions for the Korean orphans. Since over $400.00 was received for Christmas gifts for the orphans, it was decided to purchase and send some gifts to them. A number of our churches also packed and sent boxes themselves.

Last August the committee had the pleasure of meeting with the Rev. Ban Sik Hong, already mentioned in this report. Dr. Yune Sun Park, President of the Korea Theological Seminary, and the Rev. H. Park, chairman of the relief committee in Korea, all of whom were in Michigan at that time.

A new set of slides is in the making, together with some tape recordings to go with them. An announcement will be made in The Banner when these are available for use in our churches.

The committee decided that from now on our fiscal year close on December 31. This accounts for the fact that the report of our treasurer is from March 1 to December 31, 1954.

We would suggest that Synod again recommend the Korean Reformed Spiritual Relief to the churches for one or more offerings.

Respectfully submitted,

J. T. HOOGSTRA, *President*
M. J. VANDERWERP, *Secretary*
E. VERMAAT, *Treasurer*
A. NABER
J. F. SCHUURMANN

KOREAN SPIRITUAL RELIEF

Balance on hand — March 1, 1954		$10,576.55
RECEIPTS:		
March 1954	$ 409.56	
April 1954	2,726.98	
May 1954	1,912.46	
June 1954	3,342.56	
July 1954	2,729.70	
August 1954	1,034.59	
September 1954	784.98	
October 1954	824.86	
November 1954	1,587.56	
December 1954	2,100.77	17,454.02
Total Receipts		$28,030.57
DISBURSEMENTS:		
For a new 'Carry-All' truck	$ 2,838.14	
Korean Christian Relief Committee	20,250.00	
For the support of Rev. B. Hong	757.51	
Schreur Printing Company	6.75	
Evangelical Mission Assoc. - films	27.16	
Transfer to Orphan Fund	76.25	
Charges on a check	.74	
Total Disbursements		$23,956.55
Balance on hand — January 1, 1955		$ 4,074.02

EDWARD VERMAAT,
Treasurer.

I have examined the records of the Korean Spiritual Relief Fund and have found them to be correct. This examination included a check of the receipts and disbursements, in so far as possible, and the verification of the bank balance of $4,074.02 as of December 31, 1954.

JOHN HIETBRINK
2/15/55

KOREAN ORPHAN FUND

Balance brought forward — March 1, 1954		$ 160.66
RECEIPTS:		
March 1954	$ 56.26	
April 1954	0.00	
May 1954	23.27	
June 1954	190.65	
July 1954	97.10	
August 1954	0.00	
September 1954	390.18	
October 1954	243.00	
November 1954	2,055.56	
December 1954	743.85	3,799.87
Total Receipts		$ 3,960.53
DISBURSEMENTS:		
Korean Christian Relief Committee		$ 2,769.25
Balance on hand January 1, 1955		$ 1,191.28

EDWARD VERMAAT,
Treasurer.

I have examined the records of the Korean Orphan Fund and have found them to be correct. This examination included a check of receipts and disbursements, in so far as possible, and the verification of the book balance of 1,191.28 as of December 31, 1954.

JOHN HIETBRINK,
2/15/55

SUPPLEMENT NO. 11
(Art. 103)

THE CANADIAN RELIEF FUND

ESTEEMED BRETHREN:

IT IS with gratitude in our heart that we may report that the financial receipts and expenses of our Fund compare favorably for the year 1954.

We hope that Synod will again recommend our Canadian Relief Fund to the various deaconates for support. The support is still required as the disbursements show. May we continue to extend the helping hand to those in need.

May the Lord continue to bless our Churches and deaconates.

The Canadian Relief Fund,
A. BISSCHOP, *Treasurer*
104 Edgar Street, Chatham
Ontario, Canada.

P.S. Statement of Receipts and Disbursements on file with the Stated Clerk.

SUPPLEMENT NO. 12
(Art. 127)

REALIGNMENT OF MISSIONS AND CHURCH EXTENSION

I MANDATE: See page 69, Article 126, Part I, Acts of Synod 1954.

"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 responses 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 PROCEDURE:

A. A study of the materials pertaining to the subject, especially the Majority and Minority Reports in the Acts of Synod 1953, pages 427-448. These reports are reproduced to acquaint the delegates of Synod with the problem before us.

REALIGNMENT OF MISSIONS AND CHURCH EXTENSION
(Majority Report)

To the Synod of 1953

ESTEEMED BRETHREN:

HEREWITH the study committe No. 54, appointed by the Synod of 1951, presents its report:

I. MANDATE: (*Acts* of 1951, page 71, art. 136, II).

The mandate of your committee finds its origin in two overtures addressed to the Synod of 1951 and in Synod's reaction to a study report submitted on "The Scope of Church Extension."

Overture No. 3 was submitted to Synod by Classis Grand Rapids West, and its full text may be found in the *Acts of Synod, 1951* pp. 449 and 450. Therein "Classis Grand Rapids West overtures Synod to consider a plan of providing three committees for the control of our Mission and Church Extension work." The plan submitted envisions the establishments of a Church Extension Committee, a Domestic Mission Committee, and a Foreign Missions Committee. The significant ground for the desirability of this realignment was stated as follows:

"There is evident confusion in our circles today with respect to the distinction between mission work among the unchurched and unbelieving and church extension work among our own Christian brethren.

a. This confusion is evident in the preamble of our "Rules of the Home Mission Order." The delineation of the scope of home missions which is given in the rules stresses several aspects of the work among the brethren and barely mentions the primary task of Missions—bringing the Gospel to the unchurched.

b. This same confusion is evident among the membership of our churches. In our mission programs little or no distinction seems to be sensed with respect to work among unbelievers on the one hand and brethren of the faith on the other.

c. The above-mentioned confusion tends to weaken our program of bringing the Gospel to the unchurched and unbelieving. Without in any sense deprecating the importance of laboring for and among the brethren of the Reformed faith, we must in fairness acknowledge that in our home mission work we have emphasized the need of church extension among our brethren in the faith and neglected large scale work among the unchurched."

Overture 23 to the Synod of 1951 from the Saginaw Christian Reformed Church endorsed and further amplified the overture of Classis Grand Rapids West. (See *Acts, 1951,* page 457). Grounds 2 and 3 of this overture present pertinent argumentation which is additional to that of the original overture. These grounds read as follows:

"2. Church extension matters will become more coordinated. Sometimes, it would seem, there is a lack of coordination between such functions as Church Help and the Fund for Needy Churches, simply because two different committees deal with such problems.

"3. It will cause the long spoken-about mission program in the United States to come into its own. We believe our witness to our fellow Americans is rather weak. Furthermore, due to the emphasis which is placed on seeking the scattered Reformed sheep (extension work), there is a seeming lack of leadership for organized churches which seek to carry forth the evangelization mandate of our Lord and integrate the fruits of such evangelization into said churches. Such leadership ought to come from the leaders of our domestic missions program. We believe that we are correct in observing that today the number of ordained men in extension work *greatly outnumbers* those engaged in missions or evangelization. We believe this will continue until the day we distinguish in principle and in practice between missions and extension."

Your committee was appointed to study the problem "and serve Synod with advice whether there should be a re-division of Synodical work," giving these grounds:

a) "The plan appears to have merit."

b) "The implications of the plan are so far-reaching that your advisory committee is unable to serve Synod with advice in this matter." (See *Acts, 1951,* page 71, art. 136. II, B).

In addition to these overtures the Synod of 1951 also faced the problem of the relationship between Church Extension and Home Mission work. Synod *adopted* the majority report of a previous study committee on "The Scope of Church Extension," which advised "that Synod *do not specify* that 'the promotion and establishment of new congregations among our own members and in our church centers' be included in 'the scope of Home Missions' and that therefore the phrase 'to promote, etc.' *be not incorporated* into the Preamble of the Home Mission order" (*Acts, 1951,* p. 71; italics ours). The grounds adopted for the above read as follows:

a) "The organization of new congregations in church centers is presently a part of the Home Mission program, and hence there is no need of incorporating this statement in the preamble."

b) "The inclusion of these words 'the promotion and establishment of new congregations in our church centers and among our own people" tends to give too much emphasis to 'organizing new congregations among our own people' rather than to 'the preaching to those who are without,' *which is the primary task of Home Missions.*" (italics ours).

From the above action of Synod arose the further question whether the promotion and establishment of new congregations among our own church members and in our church centers should constitute a part of the work of Home Missions at all. Therefore Synod again referred "the Matter of the 'Scope of Home Missions,' namely whether the promotion and establishment of new congregations among our own members and in our own church centers shall be included in the scope of Home Missions" to this committee for further study and advice. (See *Acts, 1951,* page 72). When Synod declared that *"the basic plan appears to have merit,"* and decided that the inclusion of the words "the promotion and establishment of new congregations in our church centers and among our own people" *"tends to give too much emphasis to 'organizing new congregations among our own people' rather than to 'the preaching to those who are without,' which is the primary task of Home Missions"* (italics ours), it is evident that Synod recognized the merit of the contention of Classis Grand Rapids West and of the Saginaw Consistory that "there is evident confusion in our circles today with respect to the distinction between mission work among the unchurched and unbelieving and church extension work among our own brethren."

A particular aspect of this problem was touched upon directly by an overture to the Synod of 1952 from Classis Chicago North (Overture 9, *Acts, 1952,* pages 519-20) which requested

"That the work of Church Community Jewish Evangelism be placed under the General Committee for Home Missions. Grounds:

1. The field of activity of our Field Missionary would thus be extended to the entire denomination.

2. The Field Missionary would thus be available wherever there is opportunity for Jewish Evangelism.

3. In this way we would expand our witness to the Jewish people beyond the Chicago and Paterson area.

4. It would create a greater interest in and love for Jewish Mission work throughout the denomination.

5. Synod has at its 1948 meeting gone on record as favoring this plan, but it was never definitely carried out as a project denominational in scope. We quote the *Acts of 1948* as follows: 'Synod encourage our churches to act in accordance with the ideas expressed in the Report, namely that we seek to evangelize the Jews which live within the bounds of our local churches, as well as those living in predominantly Jewish communities. This should be done as a phase of the United Home Mission Service' (*Acts, 1947*, Art. 109, I, A, p. 59; *Acts, 1948*, Art. 55, I, A, b, p. 16)." The Synod of 1952 referred this matter to our committee. (See *Acts 1952*, page 67, art. 136, III).

II. ANALYSIS OF THE PROBLEM:

As a result of our study of these overtures, the related declarations of Synod respecting them, and the present organization of our "mission agencies," your committee is convinced that there are certain inadequacies resident in the present structure of our denominational "mission agencies." These have resulted from a lack of proper definition of activity and the failure to provide over-all planning as the work of the church increased in scope and variety. In the solution which we propose to these difficulties, your committee has sought to obviate the weaknesses in the present organization of our mission agencies, *and* to prepare an administrative blue-print which is logically integrated on the basis of inherent principles.

We are convinced that the logical and practical integration of our denominational work demands that related efforts be administered by committees whose functions are clearly defined on a *principal* basis. In the past it has happened that some of our related denominational projects have been allocated to committees which have been independent and unrelated to each other. For example, our Jewish Missions have operated independently of our Home Missions efforts; our work in South America, and more recently in Ceylon, has been carried on by a separate committee, reporting only to Synod. This tends to dissipation of administrative talent and to duplication of effort. To escape fragmentization we believe that our church should direct its attention to the organization of our denominational "missions agencies" on *basic inherent principles.*

There have been times in which we have placed unrelated matters under the jurisdiction of one committee. As an illustration of this your committee would like to cite the experience of the General Com-

mittee for Home Missions. Your committee believe that Synod has saddled the General Committee for Home Missions with too many of these unrelated tasks. These have been loaded on the General Committee for Home Missions perhaps because we lacked a proper agency to execute them, but with the result that there was little attention paid by Synod to the relationship of these tasks to the main task of the Committee, which is evangelism. Our Canadian Immigration work with the funds, man power, and buildings involved has drawn heavily upon the resources and energies of the Committee. These extra-evangelistic tasks and responsibilities have prevented the Home Missions Committee from going all-out for its main task. The able secretaries have labored exhaustively but with not enough time to devote to evangelism. Operational interference is especially costly at a time when top leadership is sorely needed by the church which is groping in its early efforts in real evangelism upon its emergence from its traditional isolationism.

In order that the General Committee for Home Missions may perform its proper labors, it will have to be unloaded of its extra-evangelistic burdens. The Home Missions Committee has in the past produced some excellent studies on a Calvinistic evangelism (see the report to Synod of 1946, many *Banner* articles, etc.), but a more difficult and important task must yet be attacked, namely to project such studies into field activity. The challenge of domestic evangelism has not yet been brought down to the "grass roots." This promotional task among our own members calls for all-out efforts, and in conjunction with this we must reach out into the extensive fields that are opening before us in our American world. The Committee which is charged to execute this work *must* be free from all encumbrances to pursue its main task.

It is our opinion that the assignment of extra-evangelistic tasks to the Home Missions Committee is an indication of our failure to think through the inherent organizing principles upon which a denominational committee for evangelism ought to be organized. In recent years God has given our church a real awakening in home missions interest. If we are wise, we will immediately capitalize on this. We must solidify our gains and direct a forcible assault against unbelief by mobilizing the strength of our church toward evangelism. Our proposed solution will, we believe, point the way toward this concentration of effort.

III. CONSIDERATIONS:

In proposing a logically integrated structure of denominational boards and committees, we have been governed by the following considerations:

1. Fairness to our membership demands representative control through classically-designated members to denominational boards and committees—this because our churches are held responsible for the

moral and financial support of all denominational projects. The work of the church that is denominational in scope should be, whenever possible, conducted by general committees composed of classically-designated representatives together with such members at large as Synod may deem wise to appoint. It is this sort of arrangement that has kept our church informed with respect to our denominational projects. We feel that the absence of such representation is one of the weaknesses of our present set-up in so far as several of our denominational committees are concerned. For example, the committees for South America and Ceylon, the Back to God Hour, and Jewish Missions are relatively independent of and removed from our classes and churches.

Consistency requires that there be a greater degree of uniformity with respect to the representative character of our boards and committees. The genius of our Reformed Church policy necessitates that the projects of the church should be as close to the individual churches as possible.

2. We feel that *unity of effort* must be preserved, and that tendencies toward sectionalism within our denomination must be curbed. The *future* solidarity of our denomination will be assured only by arousing and maintaining the interest and cooperation of our entire membership.

3. We believe that administrative informity and integration of effort almost invariably effect economies in money and use of personnel. We are convinced from a comparison of the administrative costs of our present Board set-up that the administrative costs of the three committees which we are recommending will not exceed the administrative costs which our church is presently paying. A look at the proposed budgets for 1954 will make this clear: the administrative costs of the Foreign Board are $33,675.00; for the Home Missions Committee—$14,200.00; for the Back to God Hour—$33,700.00. In fact, it may very likely prove that a considerable saving will result from the correlation of the other independent committees under one head and unified direction. At the same time we feel that the large expenditure we are at present making for our radio hour would be a more justified expenditure if a more aggressive attack could be made on the evangelistic task. This we feel will be accomplished by the plan of reorganization which we propose.

4. Your committee argues for *long-range* perspective. Too frequently and too long we have regarded and accepted challenges as though they were or are merely incidental or passing emergencies. Thus it has come about that our Home Mission effort, for example, has been given the responsibility for too wide a variety of functions or activities not closely related to domestic evangelism specifically. We

should admit that the aggregate of the crises of any given time often constitutes the normalcy of or for the future, if the Lord tarries. One emergency may conceivably evaporate but others will crowd into its place. It is for the servicing of these new (and miscellaneous) challenges, and for the undertaking of the duties not specifically evangelistic in character now cared for by the Home Missions Committee that we are proposing a third denominational committee—a denominational "church services committee." This committee is not a "catch-all" for unrelated functions, for we feel that the inherent principles which will be defined will give a logical and orderly and practicable area of responsibility to this committee.

IV. DEFINITION OF CATEGORIES ACCORDING TO INHERENT PRINCIPLE:

We now arrive at a definition of categories according to inherent principles. Your committee proposes three such categories:

A) *Foreign Missions*

Foreign Missions may be defined as the work of the church which addresses itself particularly to those peoples that are basically pagan and heathen. It is the sacred duty and blessed privilege of the church to take part in the fulfillment of Christ's great commission to preach the Gospel to all nations.

B) *Home Missions*

Home Missions may be defined as the work of the church which addresses itself particularly to the evangelization of the unchurched and unbelieving in the whole of our American community.

C) *Denominational Services*

Denominational services may be defined as the activity of the church which provides for the spiritual and material needs of our own churches and members when needed, as well as for our brethren of the Reformed faith.

Your committee calls Synod's attention to the fact that the principle of division which defines the mandate and scope of labors of this third denominational committee is somewhat different from that defined in the overtures. Substantially, the work which is assigned to this committee is unchanged. However, we are assured that the principle according to which we have defined these labors is expressive of the intent of the original authors of the overture. Besides, it is acknowledged by the minority of our own committee to be *"without doubt thoroughly logical"* (italics ours). The only question that remains is whether or not this can be satisfactorily implemented. This we feel will be reasonably demonstrated by a delineation of the work of this committee.

We also feel that Synod must face this fact: the scope of our labors that comes under the category of "spiritual and material needs of our

own churches and members . . . as well as of our brethren of the Reformed faith" has increased tremendously over the past years. Balance between the various aspects of this work will have to be maintained, but recognition will also have to be given to the relationship of this work to our other denominational commitments.

V. OUR PROPOSED RE-ALIGNMENT.

A. *The Christian Reformed Board of Missions*

With respect to the labors on the Indian and Foreign fields, your committee recommends that the Christian Reformed Board of Missions be retained with its presently assigned scope of labors—viz., Nigeria, Japan, China, Indonesia, Southern India, and the Indian Field, together with whatever new fields may be opened in the future in this area of activity.

Grounds:

a) Historically our Christian Reformed Board of Missions has been assigned the task of executing those mission activities of our denomination which addressed themselves particularly to those peoples that are basically pagan and heathen.

b) In the case of our Indian Missions, though lying within the boundaries of the continental United States, the Gospel addresses itself to a people that is basically pagan. Our missionaries here must deal with a pagan culture, and the problems are similar to those on the foreign field. However, in conformity with the overture your committee concedes that such work among the American Indians as may be conducted beyond the boundaries of the reservation in typical American communities (e.g., Albuquerque) should be under the jurisdiction of the General Committee for Home Missions as envisioned in this report.

B. *The General Committee for Home Missions*

According to our principle of definition and division of labor, we would assign the following work to this committee:

1. Denominational Radio Broadcast and Follow-up Work.

Grounds:

a) The Broadcast is designed to reach the unchurched and the unbelieving.

b) It serves as the spearhead of the Home Mission program, and should therefore be thoroughly integrated with this work.

c) The close relationship of the radio ministry to the denominational home missions effort is clearly attested by the Back to God Hour itself in *The Banner* of January 30, 1953:

"The blessings of the past point to *greater responsibility and opportunity for the future*. . . Five years of network broadcasting have paved the way for *expansion beyond radio itself*. The weekly messages and monthly

devotional calendar are sent out by the tens of thousands every month . . . The recently inaugurated follow-up program *has already* led to the opening of denominational Home Mission fields in cities where the Christian Reformed Church previously had no place. *This would seem to be only the beginning of a new and important outreach.*

"Our responsibility as a denomination has immeasurably increased with this radio witness. Every member of the Christian Reformed Church is challenged to increase its effectiveness. *Correlation between the effort of the Church's membership, and its radio witness is essential.* Truly, God has given us a spiritual heritage which is the power of God unto salvation to everyone that believeth." (italics ours.)

2. Evangelization of the unchurched and unbelieving in the United States and Canada.

Grounds: Synod itself has declared that this is "the primary task of home missions" (cf. *Acts, 1951,* p. 71).

3. The work among the distantly dispersed brethren of the faith in the United States and Canada, such work to be done in conjunction with the work among the unchurched and unbelieving. This does not have reference to such concentrations of Reformed believers as found in Canada at present because of immigration.

Grounds:

a) Ideally each center of evangelism should have the benefit of a Reformed nucleus.

b) Concretely, the work in such areas can only be done through Home Mission effort, and must be done in conjunction with the work among the unchurched and unbelieving.

4. The Publication of Tracts and Mission Literature.

Grounds:

a) Three committees are presently engaged in this work: Home Missions Committee, Back to God Hour, and the Synodical Tract Committee—resulting in duplication and overlapping.

b) Witnessing through the printed word can be a fruitful means for the accomplishment of Home Mission work.

c) The demand for literature in connection with our radio work is increasing, and this demand can be provided in this way.

5. Jewish Evangelism. The work among the Jews properly belongs to the activity of the General Committee for Home Missions.

Grounds: We believe that the grounds of the overture presented to the Synod of 1952 by Classis Chicago North (See Overture 9 to the Synod of 1952) argue conclusively for this:

"1. The field of activity of our Field Missionary would thus be extended to the entire denomination.

"2. The Field Missionary would thus be available wherever there is opportunity for Jewish Evangelism.

"3. In this way we would expand our witness to the Jewish people beyond the Chicago and Paterson areas.

"4. It would create a greater interest in and love for Jewish Mission work throughout the denomination.

"5. Synod has at its 1948 meeting gone on record as favoring this plan, but it was never definitely carried out as a project denominational in scope. We quote the *Acts of 1948* as follows: 'Synod encourage our churches to act in accordance with the ideas expressed in the Report, namely that we seek to evangelize the Jews which live within the bounds of our local churches, as well as those living in predominantly Jewish communities. This should be done as a phase of the United Home Mission Service' (*Acts, 1947,* Art. 109, I, A, p. 59; *Acts, 1948,* Art. 55, I, A, b, p. 16)."

C. *Denominational Services Committee*

According to our previous definition, this is the general committee for spiritual and material aid to our own churches and to the brethren of the Reformed faith. Following this definition, we would assign the following work:

1. The promotion and establishment of new congregations among the brethren of the Reformed faith in Canada settling there as a result of the immigration program.

Grounds:

a) This effort cannot be viewed as Mission work, since these people are already members of the church.

b) This does constitute aid to the brethren of the Reformed faith.

2. The Canadian Emergency Building Fund.

Ground: This is closely allied to the work listed as 1. above, and should be integrated with it.

3. The supervision of the labors of the Canadian Immigration Committee.

Ground: Though this *committee* should continue as presently constituted because of the nature of its membership and work, its activities should be synchronized with the work numbered as 1. above.

4. The Calvinist Resettlement Committee.

Ground: Since the work of this committee will largely resemble the work being done among the immigrants in Canada, its logical grouping would be under this head, though it may function as a sub-committee of this General Committee.

5. The work of assisting our local congregations and/or classes in the promotion and establishment of new congregations in our own church centers and from among our own membership, when such help is needed.

Grounds:

a) There are instances when such aid to our own churches is necessary.

b) Though historically this work was carried on by the General

Committee for Home Missions, it is not mission work, but constitutes spiritual aid to our own members.

6. The Fund for Needy Churches.
Ground: The work of subsidizing needy churches definitely constitutes aid to our own church members.

7. The Church Help Fund.
Grounds:

a) This fund, administered at present by an independent committee, could operate more efficiently if more closely integrated with the work of this General Committee.

b) This also constitutes aid for our own churches.
Grounds: Though carried on now by the Home Missions Committee, this work properly constitutes spiritual aid to our own membership, and is not Mission work.

8. Work among the Servicemen.

9. Work in South America and Ceylon.
Ground: This work as presently conducted is spiritual aid primarily to the brethren of the Reformed faith.

However, should the character of this work change so that it becomes largely *missionary* instead of spiritual aid to brethren of the Reformed faith, we feel that these labors should become the responsibility of the Christian Reformed Board of Missions.

10. Korean Spiritual Relief.
Ground: This work is directed toward those who are brethren in the faith. These ten agencies, and others that may be established as need arises in the future, constitute the labors of the Denominational Services Committee.

This leaves one committee still unaccounted for, the Chaplains' Committee. Its work is so specialized and limited in scope, serving as a liaison between our Synod and the General Commission of Chaplains, that its interests can best be served by the presently constituted committee appointed directly by Synod. Therefore we recommend to leave it intact.

VI. THE PROPOSED REALIGNMENT AND PARTICULAR SYNODS

Since our churches are still considering the matter of establishing Particular Synods, your committee makes a few observations with respect to the question whether the establishment of such Synods would materially affect our recommendations. We call to your attention, first of all, that if our denomination moves in the direction of Particular Synods, we should still maintain denominational boards to carry on the work that is denominational in scope. To do otherwise would contribute to sectionalism and destruction of our denominational unity.

Of course, the adoption of Particular Synods might alter the constituency of our boards: for instance, Synod might decide that the boards should be made up of delegates of the Particular Synods rather than delegates of the Classes. Such a change would not influence the determination of how many boards we should have or what work shall be entrusted to these boards. It would, however, be a satisfactory method of delegation to these boards, and since the number of classes would be increased, it would prevent the Boards from becoming unduly large and unwieldy with resulting inefficiency.

Looking at our proposed realignment, it is evident that the bulk of the work assigned to each committee, or board, is denominational in scope, and should be controlled by a denominational agency. We believe that an examination of the work of each committee makes this very clear.

The nature of our *Foreign Mission* work demands the continuation of the Christian Reformed Board of Missions. The only alternative would be to break up this work and entrust various fields to Particular Synods. That such a plan is not feasible is cogently demonstrated in the report of our Christian Reformed Board of Missions to the Synod of 1952, pp. 361-362 as follows:

"This plan of dividing responsibility for the administration of missions to various sections constituted along classical or geographical lines must inevitably lead to sectionalism in missions. By turning the administration over to various sections each would feel a greater allegiance to its own foreign mission work than to the whole work of the denomination. Such sectionalism will:

a. *Remove the work of foreign missions farther from the rank and file of our people* who will be expected to continue to pay their quotas but will know and specialize only in their own fields.

b. *Produce 'sectionally informed' delegates.* If at present only a small number of delegates at Synod have a sufficient draft of missions matters, there will be still less knowledge of mission matters if the delegates are informed as to only one field, each according to his own administrative section.

c. *Result in several diverse policies in missions.* It is already evident that, because of varying circumstances of background and national traditions found on the various missions fields, allowances must be made as to indigeneity and policies of subsidy. The fact that subsidies, etc., are checked on one field is because of the over-all picture that is possible to a general board conducting all the diverse fields. However, sectionalism in administration would cause a greater temptation to 'hand out' without consideration of the needs to be found elsewhere."

[d. *Result in loss of efficiency and economy.* The financial costs of dividing our foreign mission work would be disastrous. (Note: this statement is ours, not that of the report of the Board.) The report continues:] "The fact is that the multiplication of administrative bodies can mean only one thing—an increase in administrative expense to the denomination as a whole. The auditor's report on the work of our treasurer this

year has this statement: 'The administrative cost is small compared to the volume of work involved and the fact that the administrative work of the various fields is managed by one office results in a most economical arrangement. Another important advantage that this centralization effects is that of maintaining cash reserves. It works like the Federal Reserve System; for instance, if a certain field, for good reasons, has expended more money than its allotment, other fields may have lesser disbursements (as has happened in previous years) and consequently payments are not interrupted. Difficulties would most likely arise if cash reserves were spread thinly among various treasuries. Individuals sending gifts and Classical Treasurers are also greatly accommodated by the present arrangement.' "

Looking at the work of *Home Missions,* we observe that in this category also a General Committee will still be necessary. The work of the Back to God Hour, the work among the distantly dispersed brethren of the faith, the publication of tracts and mission literature, the work of Jewish evangelism, and also the evangelization of the unchurched and unbelieving in the United States and Canada are all of a denominational character and demand uniform policy and administration. It may be argued that the Particular Synods could take charge of the work within their territories. They *should* do so. Our Classes at present should also do home mission work in their territories. Some of our classical home missions committees are doing a splendid job of administering home mission work within the confines of their classes. However, there will always be many fields in our nation that are distant from the Classes or Particular Synods. The work on such fields should be done according to uniform policy by our denominational committee. The Committee on Particular Synods recognized this when it wrote: "A central Denomination-wide committee could be retained to which each Synod would appoint one or two delegates and the purpose of each would be to discuss mission principles, get a united approach to the general problems, and serve to stimulate activity generally." (*Acts of Synod, 1952,* p. 173).

A survey of the tasks of the *Denominational Services Committee* shows that it will also be engaged with matters that are denominational in scope.

If Particular Synods are established, your committee is convinced that the proposed realignment will still be the best method of conducting our denominational mission work and services with unity, efficiency, economy, and uniformity of policy.

VII. SUGGESTIONS

Having studied the above plan and its implications, your committee has some practical suggestions for the execution of this project, should it find favor with and approval by Synod. They are as follows:

1. Since the plan proposes a much closer integration of Home Mission Work as now defined and the denominational broadcast, your committee would suggest moving the General Committee of Home Missions from the Grand Rapids area to the Chicago area and that the Executive Committee be composed of the members from Classes Chicago North, Chicago South, Oostfriesland, Wisconsin, and Kalamazoo, together with such members-at-large as Synod may appoint.

2. Since the technical aspects of the Radio Broadcast demand the services of men acquainted in this field, we suggest that a subcommittee of specialists be appointed by Synod for the administration of this aspect of the work, this sub-committee to be composed of members living in close proximity to Chicago so as to eliminate heavy expense.

3. Since the presently constituted Executive Committee of the General Home Mission Committee is thoroughly acquainted with the work in Canada, and since this constitutes at present so large a part of the work of this committee, we suggest that this Executive Committee serve as a nucleus for the Denominational Services Committee.

4. Because several "independent" committees have been eliminated, the proposed plan would demand less rather than more personnel as board members. Moreover, the amount of travelling involved would certainly not be increased, which will be evident when we bear in mind that much present travel will become unnecessary. To take one example only: the proposed plan would eliminate the present bi-monthly meetings of the *entire* Back to God Hour Committee. In addition Synod must bear in mind the number of individuals presently involved in these various functions: the Back to God Hour Committee has 12 members, the South America Committee has 6 members, the Jewish Mission Boards together have 14 members, the Church Help Fund Committee has 6 members (a total for these committees alone of 38 members). These would be eliminated under the proposed plan.

Your committee also favors that more laymen be appointed to serve as members of these boards. When these men are elected by the Classes (and this is permissible under our present rule), it is understood that they shall render their reports as do the ministers who are delegated.

VIII. RECOMMENDATIONS

1. We recommend that Synod adopt the above plan of realignment for the agencies carrying on the work of the church, and bring it into execution.

Grounds:

a) This realignment is in accordance with the inherent principle of the labors concerned.

b) This realignment will integrate and unify the efforts of the denomination, giving each its rightful place and needed emphasis.

c) This principle of realignment will provide for future expansion of denominational activity.

2. That Synod appoint a committee to draw up the necessary changes in the rules and mission orders which the above recommendation requires.

3. We recommend that Synod declare this work of the committee to be the proper fulfillment of its twofold mandate and Synod's answer to Overtures 3 and 23 presented to the Synod of 1951, and Overture 9 of 1952, as well as an answer to the question of the relationship between Church Extension and Home Mission work as posited by the Synod of 1951.

4. We recommend that Synod discharge this study committee as having completed its work.

5. We request Synod that Rev. W. P. Brink be permitted to defend this report before Synod and its advisory committee.

Humbly submitted,

WILLIAM P. BRINK
RENZE O. DE GROOT
RICHARD R. DE RIDDER
JOHN A. MULDER
EARL STRIKWERDA

Minority Report

ESTEEMED BRETHREN:

The undersigned, members of the above named Study Committee, are unable to agree wholly with the judgments and recommendations of the Majority of this Committee, and beg leave to submit a Minority report and recommendation. The Minority questions the basic premise of the overture, namely, that Home Missions must deal only and exclusively with "mission work among the unchurched and unbelieving." The Minority regards this isolation of "mission work among the unchurched and unbelieving" as neither necessary nor desirable. It is of the further opinion that in other respects the plan proposed by the overtures has serious drawbacks. And it judges that a satisfactory delineation of function can be achieved by some measure of reorganization within the existing framework.

I. DIFFICULTIES IN THE PLAN OF THE OVERTURES

A. The Minority believes that the strict separation of "mission work among the unchurched and unbelieving" from "church extension work among our own Christian brethren" is neither necessary nor desirable.

The major ground for the proposal of the overtures is the judgment that "there is evident confusion in our circles today with respect to the distinction between mission work among the unchurched and unbelieving and church extension work among our own Christian brethren." This confusion, it is said, "tends to weaken our program of bringing the Gospel to the unchurched and unbelieving." In order to remove this confusion and remedy this weakness it is proposed that the Home Missions Committee concern itself only and exclusively with "mission work among the unchurched and unbelieving," and that "the work among our own Christian brethren" (Canada, South America, and Ceylon, our own church centers) be placed under the administration of a newly organized Committee—"the Church Extension Committee."

The question, therefore, is: Will the separation of "work among our own brethren" from Home Missions guarantee a due proportion and quality of denominational effort in "mission work among the unchurched and unbelieving?" The Minority does not feel that a separate administration is necessary to achieve this end, nor even that it is desirable.

Our present Home Missions Committee *can* discharge both duties—*in the measure that the church herself is ready and able to discharge both*—without unduly neglecting the unchurched and unbelieving. And it is fair to say that this is being done. The large attention we are giving to Canada is no disproof of it. For one thing, except for the fact that the Canadian field calls for some effort from the Home Missionary-at-Large and the secretary, that field has not taken away the services of the regular home missionaries in the states. Those who labor in Canada as Home Missionaries are men who have been established ministers, and who by reason of their ability in the Holland language have given themselves to emergency home missionary service in Canada. Secondly, it so happens that precisely at the time when Canada claimed so much of our Home Missions attention we have been making our largest advances in the evangelization of the unchurched and unbelieving—as witness our work in California, New Jersey, Bellwood and Champaign, Illinois, Albuquerque, New Mexico, Salt Lake City, Utah, Columbus, Ohio, Negro evangelization in Harlem, the exploratory activities of the Rev. Harold Dekker, and the summer field work of several Seminary students. No one will claim that we should be satisfied with this, but it does show what can be done, and what more can be done if our Home Missionary staff continues to enlarge its vision and purpose for the due prosecution of what Synod 1951 called "the primary task of Home Missions." The only remaining need is that our churches should be willing to provide adequate funds and that our ministers should be ready and willing to offer themselves to this urgent and difficult missionary service.

The Minority further contends that a separate administration for the evangelization of the unchurched and unbelieving is not wholly desirable. The task of preaching the gospel and organizing churches among our own brethren, does stand in some relationship to the work of evangelization. The establishment of new churches in new communities provides a real opportunity for making these churches relevant to that community, and when a new church is organized an attempt should certainly be made to interest not only Christian Reformed people in the neighborhood but as well the unchurched and ill-churched. We ought more seriously to think of the establishment of new churches as an opportunity for community penetration, instead of solely as an exercise of gathering together those already of our own faith or in our own membership. The continuance of this work under the Home Missions Committee would help to sustain this concern and purpose.

B. The Minority believes that in other respects the plan proposed has serious drawbacks.

1. The principle of organization proposed for the third committee by the overtures is faulty, since Home Missions is also and must indeed be an exercise in "Church Extension." The esteemed Majority of our Committee has recognized this and proposes a different principle of organization — that of "Denominational Services." But the Minority is not persuaded that this redefinition of the work of the third major Board makes the general plan proposed by the overtures any more acceptable. In fact, it introduces other and perhaps larger difficulties into the general plan proposed by the overtures.

The principle of "denominational services" is no more satisfactory than "church extension" as a principle for the organization of a third major Board. For the principle of "denominational service" is formal and abstract and not sufficiently realistic. It is without doubt thoroughly *logical* to classify the various activities proposed for the third committee in the *category* of "the activity of the church which provides for the spiritual and material needs of our own churches and members . . . as well as of our brethren of the Reformed faith." It is quite another question whether it is *reasonable* to place these various activities in the hands of one *Committee*. What looks good on paper may not be feasible or efficient in the field of actual operation. It will be observed that a "Denominational Services Committee" is expected to manage many activities which are actually quite unrelated, however logically they may be classified together as services; and activities carried on in widely separated areas, from Canada to Ceylon. By reason of this the work of that Committee would consist largely of a meaningless kind of supervision, since most of these activities, being specialized, would have to be administered in any event by separate committees, as is indeed recommended.

2. The organization of another major Board without better reason would unwarrantably increase the number of ministers who serve on Boards and Executive Committees and who are drawn frequently and sometimes long from the work of their churches. Already about 75 ministers are members of three major Board and Executive Committees which require considerable travel and extended periods of time away from their churches. The Minority does not believe that an additional twenty-five or more ministers should become so involved without commanding reason.

3. A large part of the work which the overtures propose for the third major Board is of an emergency nature and will be considerably reduced. Other parts of its work—such as the organization of new churches in our own church centers—should be left as much as possible to more localized agencies such as consistories and classes, and ought certainly not be made one of the regular duties of a major denominational Board. As for our Canadian work, it is to be expected that after existing Canadian churches are more firmly established and the stream of immigration grows smaller, the Canadian churches and Classes will normally carry out that work themselves, in like manner and measure as our churches in the States.

There is much of the "work among our own brethren" which ought not to be made so prominent and permanent a part of denominational responsibility. As much as possible we ought to encourage a larger measure of local initiative and responsibility in the prosecution of that work. This can better be done if such work is a subsidiary part of the work of the Home Missions Committee, than if it is made the sole and permanent concern of a separate "Church Extension Committee." The latter committee—and this is even more true of a "Denominational Services Committee—is likely to promote and encourage a large measure of ecclesiastical paternalism. It is certain that the setting up of a third committee will give larger prominence to "work among our own brethren" than it has ever had before; and many who hesitated to apply to the Home Missions Committee for help in the organization of new churches and for subsidies will be less hesitant to do so when a major Board is set up specifically for such purpose. We have opposed the growth of the Welfare State in our national life. Why encourage the growth of a Welfare Church in our denominational life?

11. MINORITY RECOMMENDATION

Since our Committee was mandated also to "serve Synod with advice whether there should be a re-division of Synodical work," the Minority humbly submit its own recommendation. The Minority recommends the retaining of our present organizational structure, but suggests some change and rearrangement within it. We shall give our reasons for such changes as we proceed with the outline of our recommendation.

A. *Foreign Missions Board*

—Nigeria - Japan - China - Indonesia - Southern India - Indian Field (USA) - South America and Ceylon.

There is one change proposed—the inclusion of South America and Ceylon under the jurisdiction of the Foreign Missions Board. Our reasons are the following:

1. Both South America and Ceylon offer strategic opportunities for the prosecution of what is essentially foreign mission work, for which the churches already existing there could provide a local base of operations. This is especially true of Ceylon. The work in these overseas areas, even on the present basis, can without undue burden be added to that of the Foreign Missions Board, through which a uniform policy for all overseas personnel can be established in matters of allowance, furlough, etc.

2. In any event, the Minority does not believe that we should step up a policy of paternalism in our relationship to these churches, as we might be doing if we should place them under the care of a "Church Extension Committee." Perhaps it is coming to the time when we should be more concerned about encouraging these distant churches to become fully independent and self-sustaining. If we expect to press the principle of indigeny in the native churches, we ought not to be too slow in seeking its application in churches of such long standing as those in South America and Ceylon. It will always be possible for us, as sister churches, to render aid in financial gifts and scholarships or grants for the training of their men. But no major Board will be needed to administer such aid.

B. *General Committee of Home Missions*

- Evangelism of the unchurched and unbelieving. - Jewish Evangelism.
- Labor among the dispersed of the faith in Canada and the U.S.
- Assistance in the organization of new churches. - Fund for Needy Churches. - Servicemen's Work.

The inclusion of Jewish Evangelism, as proposed in the overture of Classis Chicago North, and on the grounds there stated (cf. *Acts 1952*, pp. 519-20), is recommended by the Minority in agreement with the Majority.

C. For the rest, the Minority is of the opinion that in the interest of greater efficiency, because they are specialized activities, and because the work would in any event have to be conducted by separate Committees, the following activities should be administered by special committees appointed by Synod, as is now the case.

- Back to God Hour. - Publication of Literature. - Church Help

Fund. - Calvinist Resettlement Service. - Canadian Immigration Service. Chaplains' Work. - Korean Spiritual Relief.

The Minority wishes to make these observations concerning the Back to God Hour and the Publication of Literature.

1. Notwithstanding its close relationship to Home Missions work, the Minority recommends that the Back to God Hour continue as at present. Grounds:

a. The BTGH is by itself a large denominational effort and commands a large budget. It would in any event have to be administered by a special committee, as even the Majority recommends. There is no good reason why it should not continue under the present Committee appointed directly by Synod. Synodical supervision of this Committee is adequate and salutary, and to be preferred to supervision by the Home Missions Committee.

b. Under the present administration the BTGH has been one of the most efficient and successful of all of our denominational enterprises, and already, through the Minister of Evangelism, has established an adequate liason with the Home Missions Committee. Unless it can be shown that there is some *actual* deficiency in the present set-up, the present proved and successful administration of the BTGH ought to be retained.

2. It is the opinion of the Minority that the publication of literature intended for denominational witness to the outside may well be assigned to the BTGH Committee. Grounds:

a. The BTGH is already engaged in the publication of a considerable body of literature intended for such denominational witness.

b. Because of the particular nature of its work and its large contact with the American world through radio mail, it is in a position to know what kind of literature is most effective for denominational witness.

c. The BHGH has at its command facilities for the publication and distribution of such literature.

III. CONCLUDING OBSERVATIONS AND SUMMARY OF RECOMMENDATIONS.

A. Our Committee has not made a special study of the problem of organization as it will be affected by the institution of Particular Synods. What the Minority proposes, therefore, is relevant to our present denominational structure—without Particular Synods. Since the introduction of Particular Synods might considerably alter our organizational structure, it is thought unwise to make any major organizational change at this juncture. It would seem that the Committee now making a study of the matter of Particular Synods ought

to present to the Church a rather specific blue-print of organization and administration for our various denominational activities. The question of the organization and administration of denominational effort is a most crucial consideration for determining whether Particular Synods are feasible and may profitably be introduced.

B. Summary of Recommendations.

As long as we retain our present structure, and at least until Particular Synods are introduced, the Minority of the above-named Study Committee humbly submits the following recommendations for consideration by Synod:

1. That Synod do not adopt the plan of reorganization proposed by the overtures of Classis Grand Rapids West and the Church of Saginaw, Michigan, but retain in its general outline the present structure of Foreign Missions Board, General Committee for Home Missions and special Synodically appointed Committees. *Grounds*:

a. The strict separation of "mission work among the unchurched and unbelieving" from "church extension work among our own Christian brethren" is neither necessary nor desirable (cf. I, A, above).

b. The reorganization proposed by these overtures has serious drawbacks (cf. I, B, 1, 2, 3, above):

1) The principle of organization on which the general plan of the overtures is based is faulty.

2) The creation of another major Board, with Executive Committee and executive personnel, would unwarrantably increase the number of ministers serving on Major Boards and Executive Committees.

3) The plan of the overtures gives a too prominent and permanent status to work that ought to be considered of a temporary and emergency nature, and encourages the growth of an ecclesiastical paternalism.

c. There is, if we are to strengthen our mission work among the unchurched and unbelieving, a more basic need than that of reorganization. The more basic need is for a clearer understanding of the problems involved in mission work among the unchurched and unbelieving in America, of the missionary goal to which we must set ourselves, of the integration and co-ordination of our missionary efforts, and of the mission policies we must follow in the pursuit of our task. And with that there must be a determined purpose to use our congregations and the nuclei "of our own people" as missionary agencies, and a determined purpose to bring the unchurched and unbelieving into the Church of Christ without fear of the problems they may bring. If these conditions are not met, it is hard to believe that a mere shift in organization and administration will be a cure-all for the weakness of our mission to the American world.

d. Satisfactory improvement of administration can be effected by some alteration within the existing structure, as recommended below:

2. That Synod adopt the following organizational and administrative changes:

a. Discontinuance of the South America and Ceylon Committee, and the transfer of work in those areas to the administration of the Foreign Missions Board, for reasons given in II, A, 1, 2, above.

b. Transfer of Jewish Evangelism to the administration of the Home Missions Committee as proposed in the overture of Classis Chicago North and for grounds adduced in that overture. (cf. *Acts 1952,* pp. 519-20).

c. Assignment of the work of the publication of literature intended for denominational witness outward to the Back to God Hour Committee, for reasons given in II, C, 2, above.

Respectfully submitted,
J. M. VANDE KIEFT
GEORGE STOB

B. The preparation of a Synopsis and Questionnaire based on: materials found in the Majority and Minority Reports of 1953, the unanswered overtures referred to in our Synopsis, and other relevant data in the *Acts of Synod 1951-1954.* The following Synopsis was sent to all our churches:

COMMITTEE FOR REALIGNMENT OF MISSIONS AND CHURCH EXTENSION

To All Consistories of the Christian Reformed Church:

Esteemed Brethren:

This letter is to remind you of some

Unfinished Business

The Synod of 1954 called attention to some important matters which have been under consideration by our Church since 1951. A committee of seven members was appointed to study the subject of: "Realignment of Missions and Church Extension." This committee presented a comprehensive report to the Synod of 1953. The committee was in agreement on most issues, but there were some differences so that two of the members submitted a Minority Report.

It is particularly regrettable that three overtures to Synod remain unanswered to this day. All Consistories are now asked to study the committee report(s) and other pertinent data as found in the Acts of Synod 1953, pages 427-448. The text of the three unanswered overtures is included in this report and references are made to other materials appearing in the Agenda and Acts of Synod 1951-1953. See also the references to this subject in the Acts of Synod 1954, pages 69, 111, 141.

An Unavoidable Delay

The Synod of 1953 deferred action on this report because the proposal to introduce Particular Synods—which would have bearing on this matter—had not been acted upon. See page 34, Acts of Synod 1953.

The Synod of 1954 was not in position to act since the matter of Particular Synods was still being weighed. Later in its sessions the Synod of 1954 decided against the introduction of Particular Synods.

The Way Is Open — The Time Is Now

Since Particular Synods will not be introduced at this time, the issue of "Realignment of Missions and Church Extension" can and must be considered now. The Synod of 1954 appointed the committee undersigned to call the attention of all our Consistories to this matter and to obtain and tabulate the reactions of our local Churches through their Consistories. This is in line with the decision of the Synod of 1953, Acts page 34. "Synod decides to defer action on both the majority and minority reports *and recommends them to the Churches for study.*" All Consistories are urged to give their early attention to this matter and to send in replies to this letter and questionnaire by February 1, 1955. Send your replies to the address given at the bottom of the enclosed questionnaire. Use the enclosed stamped envelopes for your reply.

Some Consistories or Classes may wish to overture Synod on this very issue.

The Issues

The subject-matter under consideration may be summarized under two heads herein designated as A and B:

A. The definition of "Home Missions" and "Church Extension," the determining of their respective spheres of operation, and their mutual relationship.

1. The Church has not defined carefully the task of Home Missions.

a. There is difference of opinion as to whether Home Missions should concentrate on the evangelization of the unchurched, or should use its resources mainly for the establishment of new congregations of our own people. From the Majority Report we quote: ". . . it is evident that Synod recognized the merit of the contention of Classis Grand Rapids West and of the Saginaw Consistory that 'there is evident confusion in our circles today with respect to the distinction between mission work among the unchurched and church extension work among our own brethren'" (page 429, Acts of Synod 1953).

b. The Majority Report of the study committee emphasizes evangelization as the proper task of Home Missions and proposes that another denominational board be established to carry on church extension and other functions. They suggest the name, "Denominational Services Board."

The Minority Report agrees with the main emphasis set forth, but differs with the majority on certain details.

2. The General Committee for Home Missions has pursued both objectives to a degree without concentrating exclusively on either.

3. The General Committee for Home Missions is without a clear-cut directive in regard to its relationship to the Back to God Hour, Jewish Missions, the publication and distribution of Christian literature; all of which are related to evangelization, but function under separate committees without an official tie-in with the General Committee for Home Missions.

B. There are certain "loose ends," that is denominational projects not assigned to denominational boards. Some extensive and important activities are now being directed by committees appointed directly by Synod, namely: the

South America and Ceylon Committee, the Synodical Tract Committee and the Back to God Hour Committee, while most of the major functions of the Church are directed by the denominational boards, namely: the Board of Trustees of Calvin College and Seminary, the Christian Reformed Board of Missions, and the General Committee for Home Missions. The Majority Report calls attention to this on page 431, Acts of Synod 1953:

"Fairness to our membership demands representative control through classically-designated members to denominational boards and committees—this because our churches are held responsible for the moral and financial support of all denominational projects. The work of the church that is denominational in scope should be, whenever possible, conducted by general *committees* composed of classically-designated representatives together with such members at large as Synod may deem wise to appoint. It is this sort of arrangement that has kept our church informed with respect to our denominational projects. We feel that the absence of such representation is one of the weaknesses of our present set-up in so far as several of our denominational committees are concerned. For example, the committees for South America and Ceylon, Back to God Hour, and Jewish Missions are relatively independent of and removed from our classes and churches.

"Consistency requires that there be a greater degree of uniformity with respect to the representative character of our boards and committees. The genius of our Reformed Church polity necessitates that the projects of the church should be as close to the individual churches as possible."

1. The Committees, for example the Back to God Hour Committee, perform a major task and the work calls for a large budget and entails a sizeable overhead. In line with Reformed polity, committees should function in matters of a minor or temporary nature or in cases of emergency. When their work has outgrown these stages it should be assigned to the proper board or boards. Thus the principles upon which the denomination boards are established would be honored in projects which call for the support of the entire denomination.

2. At present the following denominational activities are carried on by the committees appointed directly by Synod: the Back to God Hour, South America and Ceylon, and the work of the Synodical Tract Committee. Jewish Missions fall into a similar limited representation category. In each case these projects had small beginnings but have since reached full stature and should be under the direction of the proper denominational boards.

3. The South America and Ceylon work should logically be included within the orbit of the Christian Reformed Board of Missions. Some practical advantages would accrue such as the inclusion of this work under one budget and the bringing of this work closer to our people.

4. One of the unanswered overtures requests that Jewish Missions be placed under the General Committee for Home Missions.

We suggest that each Consistory appoint a committee from among its own members to study the matter at hand in the light of the Majority and Minority reports, Acts 1953, pages 427-448, and other pertinent data, and serve their own consistories with advice, and guide them in the discussion of the issues. After proper discussion in Consistory, please fill in the enclosed questionnaire.

The Synopsis and questionnaire method was used by our committee "to elicit the response of Consistories." To answer the Questionnaire would require a study on the part of the Consistories of the issue in the light of the materials found in Synodical Acts 1951-1954. The questions were formulated in such a manner that they could be answered by "Yes" or "No" or with qualifications and additional suggestions. The number of responses received was very gratifying, and many Consistories availed themselves of the opportunity of making additional comments. The cumulative data will be presented in this report under the headings, "Tabulation" and "Evaluation."

C. Copies of the Synopsis and Questionnaire were sent to all our ministers serving regular charges and to those serving on denominational boards or committees. Copies were also sent to the clerks of Consistories with a stamped and addressed envelope for reply.

D. The matter has been publicized in The Banner and De Wachter by announcement and by articles written by the chairman of our committee. The editors of our Church papers have also been requested to write on this subject.

III. RESPONSE AND REACTION:

A. Some 280 replies were received. This indicates that the Church is "vitally concerned," a fact which Synod was seeking to determine. (See *Acts 1954*, page 169, Art. 126, Ground 2).

B. Nature of the replies:

1. Some Consistories answered "Yes" or "No" to the various questions without additional comment.

2. Others added brief remarks.

3. Still others added letters containing comments, suggestions, and even plans for a proposed realignment.

4. There were some Consistories that took exception to the action of Synod in appointing the committee in order to elicit response from the Church. And there were a few that objected to the questionnaire method. We feel that some misunderstood the purpose of this procedure. The Synod of 1953 felt that it was unable to take action on the Majority and Minority Reports at that time because it considered the matter to be of such significance and far-reaching consequence that it desired to determine whether the Church was "vitally interested" in re-alignment.

We formulated a questionnaire for the purpose of encouraging study of the reports and eliciting response. We believe it has served that purpose. However, we do not regard the answers given to the questionnaire should in any way be considered decisive.

Moreover, we are convinced that some very fine suggestions have been submitted which have real value and along with the fact that

Consistories in many cases have put forth serious effort to study the material and have offered the results of their study should be gratefully acknowledged by Synod.

We are agreed that the formulation of Mission policy and the determination of Mission organization are the prerogatives of Synod, nevertheless Synod can profit from the thinking of the churches in these matters.

C. *Tabulation of Answers to the Questionnaire:*

1. Do you feel that the realignment of our Mission program, in its various phases, would bring the work of Missions closer to our local churches and constituency? Yes—176. No—53.

2. Do you believe that a greater emphasis on evangelization by the Home Missions Committee would generate more enthusiasm among our people for this work? Yes—207. No—20.

3. Do you feel that because the Back to God Hour Committee and the General Committee for Home Missions are separate bodies, the work of evangelization has not been pursued to full advantage? Yes—163. No—57.

Would the integration of the functions of both Committees under the General Committee for Home Missions expedite the follow-up work of the Back to God Hour? Yes—163. No—49.

4. Do you believe that the integration of the South America and Ceylon work with that of the Christian Reformed Board of Missions would bring this cause, now little publicized, closer to the attention of our people? Yes—189. No—30.

5. Do you feel that the local congregations are largely by-passed when Synod appoints committees directly for major denominational projects? Yes—171. No—56.

6. Do you believe that it is proper for committees to function without reporting, through their members, to the Classes and thus through the Consistories to the local congregations? Yes—33. No—192.

7. Do you favor holding to the present number of denominational Boards, but enlarging them, if necessary, to include the present loose ends"? Yes—120. No—112.

8. Would you favor the establishment of another major denominational Board as proposed in the Majority Report? Yes—123. No—108.

Note: A number of Consistories did not answer *all* the questions. Others answered by comment instead of by "Yes" or "No." A gist of these comments is given in the next paragraph.

D. *Various Contributors Suggest or Propose:*

A realignment of Missions and Church extension which would not

necessarily limit the Church to the proposals found in the Majority and Minority Reports of 1953. Several new ideas were proposed.

Sentiments were expressed that the Mission boards, the pulpit, and the Church press should strive to create greater interest in missions on the "grass roots" level. Centralized organization alone would not attain this.

Several writing in favored a greater distribution of work and responsibility on the regional level. The membership of the present boards and denominational committees could be divided into subcommittees in various parts of the country and each regional committee be given a field of missions or some other assignment as its task and responsibility. More active participation by all the members of the denominational boards and committees would result. The members could become more expert in their particular task or field. In this way all our fields and activities could receive equal attention throughout the year by members who are well informed. Coordination could be effected by means of the annual board meetings attended by representatives of the regional committees. It was suggested that the membership of the regional committees be comprised of an equal number of laymen and ministers.

Regarding evangelization and church extension various views were expressed. Some favor a definite separation between the two functions. Others feel that the two cannot be separated. Some hold that church extension receives the greater share of attention; others contend that with more money and personnel available a greater evangelistic effort could be made. The sentiment was rather strongly expressed that the work of organizing new congregations drawing their membership from existing churches should be the work of local churches and the classes. Our denominational set-up should stimulate and foster more work on the local level with the General Committee for Home Missions giving direction to the work and correlating these activities.

Regarding the Back to God Hour Broadcast and follow-up work, many felt that this work should be correlated with that of the Home Missions Committee. A number of the consistories are of the opinion that it is not desirable to have separate bodies functioning independently in a work which has a common objective. It was suggested that this work could be under a regional committee to insure efficiency yet in close correlation with the Home Missions Committee.

The Back to God Hour Committee writes, through its secretary: "At its last meeting, the Radio Committee instructed me to call to the attention of your committee on Realignment, the enclosed material. This was taken from the 1953 Acts of Synod, pp. 261, 262, and states the Committee's views on this question of realignment. The second

quotation is taken from the Acts of 1954, p. 24, and confirms point B of our 1953 Report relative to the fact that the scope of the Back to God Hour is not only that of Home Missions, but of Foreign Missions as well." Our committee refers the readers of this report to the material indicated in the preceding statement by the Back to God Hour Committee.

South America and Ceylon present an unusual situation. Consistories are inquiring as to whether this work is to be construed as mission work. They ask for a clarification as to the nature, scope, program and objectives of this work. Inquiry is also made in relation to the *modus operandi* of this work which is in conjunction with other denominations. The South America and Ceylon Committee writes: ". . . .that the Committee for South America and Ceylon favors placing our work under the supervision of the Foreign Missions Board if realignment is effected." Some Consistories in favor of a third major board would place this work under the supervision of the "Denominational Services Board" proposed in the Majority Report of 1953.

Opinion was rather evenly divided on the issue of a third major denominational board as proposed in the Majority Report of 1953. Some feel that the existing boards could be broken down into more subcommittees with power to act. A number of Consistories suggested "streamlining" the boards in such a manner that all the members engage in its activities throughout the year. Pleas were made for a greater number of qualified laymen to serve on denominational boards and committees.

IV. EVALUATION:

A. Responses received reveal that the Church is "vitally concerned" about this matter.

1. The total number of responses shows a general interest.

2. Various Consistories enlarge upon the subject proving that the Consistories have studied the issues, are interested, and are competent to give expression to their considered opinions and evaluations. We feel that these opinions have real merit and should be taken into account by Synod.

3. It is evident that the churches expect Synod to do something about this matter.

B. The opinion is general that the work has outgrown its original organizational structure and Synod should initiate action re realignment.

C. It is not our mandate to appraise the Majority and Minority Reports of 1953. We are presenting them in full with our report that Synod may take up the issue previously deferred and given to the churches for further study.

V. RECOMMENDATIONS:

A. Synod answer the overtures now pending.

B. Since the Majority and Minority Reports were *deferred* by the Synod of 1953 and *recommended to the churches for study*, Synod is under obligation to consider these Reports.

C. If Synod does not accept either the Majority or Minority report a new study committee be appointed to formulate a plan for realignment.

D. A member of our committee be permitted to elucidate our report on the floor of Synod.

Respectfully submitted,
HENRY N. ERFFMEYER, *Chairman*
CORNELIUS B. VANDERHART
MENKO OUWINGA, *Secretary*

SUPPLEMENT NO. 13
(Arts. 93, 103, 104, 140)

THE MINISTERS' 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. J. Jonker, Vice Secy-Treas.

The Alternates are: Mr. B. De Jager, Rev. Van Peursem, Mr. G. B. Tinholt, Rev. T. Yff, and Mr. Walter De Hoog.

Two members of the Committee have completed one three-year term, and are eligible for reappointment: Revs. J. Beebe and F. Handlogten who have served as Vice President and Secretary, respectively. The following nominations are presented: for Rev. Beebe's position, Rev. Beebe and Rev. H. Kuizema; for Rev. Handlogten's position, Rev. H. Bajema and Rev. F. Handlogten.

The terms of four alternates expire this year: Mr. B. De Jager, Rev. Van Peursem, Mr. G. B. Tinholt, Rev. T. Yff. The following nominations are presented: Mr. B. De Jager and Mr. Bert Brower (First Zeeland); Rev. W. Van Peursem and Rev. D. Drost; Mr. G. B. Tinholt and Mr. John Otten (Bethany, Holland); Rev. T. Yff and Rev. H. De Motts.

The secretary, Rev. F. Handlogten, has been designated to represent the Board at Synod should further information be desired.

PART II
INFORMATION ON PENSIONERS

The Board has been informed of the emeritation of the following:

1. Rev. P. A. Hoekstra by Classis California, effective August 1, 1954. Grounds: Age and length of service.
2. Rev. Peter F. Dahm by Classis Minnesota North, at its meeting Sept. 15, 1954. Grounds: Ill health.

3. Rev. H. Bouma by Classis Hackensack, effective December 1, 1954. Grounds: Age.

The following pensioners have been removed by death: Revs. J. S. Balt, J. M. Voortman, H. Keegstra. The Rev. Voortman leaves a widow as pensionary. The following widow pensioners have also died: Mrs. Dena Veltkamp and Mrs. Emma Kuipers.

Rev. William Goudberg died June 8, 1954 and leaves a widow as pensionary.

The number of pensioners as of March 1, 1955 was 47 ministers, 83 widows and 1 orphan. Eight ministers are not members of the Pension Plan, which means that they and their families are not covered by the pension provisions.

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. The average 1955 salary of the 400 ministers who reported is $4,281.37. A statement with the names of the ministers and the amount of the salary of each is available for Synod.

The 1955 pension of a minister — 50% of the average salary computed to the nearest multiple of 10 — is $2,140.00, an increase of $70.00. The 1955 pension of a widow — 40% of the average salary computed to the nearest multiple of 10 — is $1,710.00, an increase of $50.00.

2. Budget for 1956.

ANTICIPATED RECEIPTS

Quotas (46,000 families @ $4.50)	$207,000.00	
Less Shrinkage	18,000.00	
		$189,000.00
Ministers, 3½ & 4½% (460 @ $155; estimated average salary ($4450)	71,300.00	
Interest	2,000.00	
Total Anticipated Receipts		$262,300.00

ANTICIPATED DISBURSEMENTS

Pensions, Ministers (50 @ $2230)	$111,500.00	
Pensions, Widows (85)	141,300.00	
Dependency Allowances	2,400.00	
Additional Pensions	10,000.00	
Administration	1,800.00	
Total Anticipated Disbursements		$267,000.00
Deficit		$ 4,700.00

The quota for 1955 is $4.50. We recommend that Synod retain the same quota of $4.50 for 1956. It is believed that an anticipated small

balance on hand at the close of 1955, and also an anticipated recovery of a part of the unpaid 1954 quotas, will offset the anticipated 1956 budget deficit.

3. Statement of Receipts and Disbursements.

STATEMENT OF RECEIPTS AND DISBURSEMENTS
January 12, 1954 to January 31, 1955

CURRENT PENSION FUND

RECEIPTS

Quotas from Classical Treasurers	$184,258.79	
Ministers, 3½, 4½% of Salary	67,519.74	
Interest	1,788.15	
Legacies	150.00	
Miscellaneous	610.84	
Total Receipts		$254,327.52
Balance January 12, 1954		31,937.47
Total		$286,264.99

DISBURSEMEENTS

Pension to Ministers	$ 92,520.29	
Pension to Widows	126,386.91	
Administrative	1,659.45	
Total Disbursements		$220,566.65
Balance January 31, 1955		$ 65,698.34
Returned to Reserve Pension Fund		10,000.00
Balance January 31, 1955		$ 55,698.34

It is noted that the Balance as of January 31, 1955 is somewhat larger than in previous years. This is due to the fact that the fiscal year has been shifted from January 11 to January 31, a period in which receipts are exceptionally heavy. In the future the fiscal year will be from January 31 to January 31. This will greatly facilitate proper bookkeeping.

RESERVE PENSION FUND

United States Bonds	$ 67,140.00	
Muskegon Federal Savings & Loan (Transferred from Current Pension Fund)	10,000.00	
Total Reserve	$ 77,140.00	

The $10,000 transferred from the Current Pension Fund to the Reserve Pension Fund represents the sale of matured United States Bonds, which sum was placed on a Savings Deposit in the Muskegon Federal Savings and Loan, at 2% interest, and available for use in the Current Pension Fund. Article X of the Rules read ". . . 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." (See the 1954 report on details of transaction).

4. Report on Classical Quotas.

The following 6 Classes met their quota in full: Chicago South, Grand Rapids West, Holland, Orange City, Ostfriesland, Zeeland.

The following 18 Classes failed to meet their quota in the amount of the arrearages shown:

Alberta	$3,621.61	Hudson	21.25
California	1,184,67	Kalamazoo	156.17
Chatham	3,650.31	Minnesota North	506.26
Chicago North	162.58	Minnesota South	$ 653.18
Eastern Ontario	2,910.98	Muskegon	95.51
Grand Rapids East	54.25	Pacific	1,264.21
Grand Rapids South	$ 63.74	Pella	53.43
Hackensack	172.75	Sioux Center	20.31
Hamilton	4,405.55	Wisconsin	199.50

Details on the payment of quota by the individual churches is available should Synod desire same.

PART IV

THE MINISTERS' RELIEF FUND

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, that once again, we can report that it is not necessary to request a free-will offering for this year. The balance on hand is adequate.

STATEMENT OF RECEIPTS AND DISBURSEMENTS

RECEIPTS

Classical Treasurers	$ 16.80	
Interest	1,121.30	
Legacies	100.00	
U.S. Govt. Bonds, Series F, Matured and Cashed	17,934.00	
Total Receipts		$ 19,172.10
Balance Jan. 12, 1954		6,497.06
Total		$ 25,669.16

DISBURSEMENTS

To Ministers	$ 400.00	
To Widows	896.74	
Purchase of U.S. Govt Bonds, Series K	18,500.00	
Total Disbursements		19,796.74
Balance Jan. 31, 1955		$ 5,872.42

RESERVE RELIEF FUND

RECEIPTS

Balance Jan. 12, 1954	$ 47,074.00

Purchase of U.S. Govt. Bonds, Series K	$ 18,500.00	
Total Receipts		$ 65,574.00
DISBURSEMENTS.		
Sale of matured U.S. Govt. Bonds, Series E		$ 17,934.00
Balance Jan 31, 1955 in U.S. Govt. Bonds		$ 47,640.00

A detailed statement of Relief 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.

It has always been the aim of the Board to administer all the funds in a responsible way. Again this year the cost of administering the monies of the fund was kept below three-fourths of one percent.

PART V
AUDITOR'S REPORT

Two copies of the complete, detailed auditor's report have been filed with the Stated Clerk of Synod, and will be submitted to the Advisory Budget Committee to be appointed by Synod.

PART VI
MATTERS REQUIRING SYNODICAL ATTENTION

1. The recommendation to set the quota at $4.50, which is the same as for 1955. Cf III, 2 above.

2. The appointment of two members to the Board, and also four alternates. Cf I above.

Humbly submitted,

Ministers' Pension and Relief Administration,

F. HANDLOGTEN, SECRETARY

SUPPLEMENT NO. 14
(Art. 103)

THE WORLD HOME BIBLE LEAGUE

ESTEEMED BRETHEN:

IT is with pleasure that I present this report on the World Home Bible League. If there is anything that thrills the heart of the Christian it is the evidence of growth and blessing in various phases of God's Kingdom. Growth means life. I feel that we have evidence of such growth and blessing in this God sent ministry. The Lord has given the League a record year in Bible distribution.

In this past year 354,897 Bibleless homes were reached. The following is an account of its distribution both at home and abroad.

English Bibles in the U.S.A.	57,418
English Testaments to U.S. Possessions & For. Countries	25,715
English Bibles to For. Countries	10,909
Scripture Portions (Pamphlet — "God Speaks") in English in U.S. and For. Countries	99,460
"God Speaks" to Foreign Countries	6,201
Used Bible Shipments	2,401
Spanish Testament Distribution	14,301
Canadian Bible Distribution	2,304
Distribution in India	109,063
Distribution in Japan	27,125
Total Distribution	354,897

During the past year the W.H.B.L. has published its Spanish Testaments in the Valera Version. The printing plates for this Testament were donated by interested Christians and Churches, in particular from the area of Holland and Zeeland, under the auspices of that chapter. For economical reasons an order of 100,000 was placed. These Testaments were printed primarily to take care of the numerous requests of Testaments for the Spanish Speaking Migrants in the U.S.A. Since that time requests for Spanish Scriptures have come from churches and missionaries in Spanish speaking countries from all parts of the world. Recently publishing contracts have been made with a publisher in Mexico. There is a twofold reason for this decision. First, publishing costs are not even one half of that in the U.S. Second, it will facilitate matters in getting Scriptures into many Spanish speaking countries in which the League had difficulty in sending their Scriptures in the past. The League is also publishing its scriptural pamphlet in Spanish. This is a very economical and effective pamphlet composed of Scripture portions and patterned after the outline of the Heidelberg Catechism.

The most extensive distribution of Scriptures has been made in India. Here, as in many other areas, demands are far greater than the League

can supply. The 109,063 Scriptures distributed in India were in eleven different dialects. Growth of the League's ministry is impressivly evident here. In 1952 over 69,000 Bibleless homes were reached; in 1953 over 82,000 and in 1954 over 109,000. This makes a total of over 250,000 Scriptures distributed in the last three years. To appreciate the effectiveness of this, we must remember that these Scriptures are shared by the entire family or even groups of families. The result is that far over a million people have been brought into contact with the Word.

The League is now enjoying new headquarters in Chicago. Most of the building and property was donated by business men. A mortgage of less than $15,000 remains on a building valued at more than $40,000.

The total contributions for 1954 were $160,000. The League is entirely dependent upon the free will offerings and gifts from churches and interested Christians. Increased interest in the work of the League is not only evident in our denomination but also in numerous other evangelical denominations. No denomination contributed more than 15% of the League's total budget in 1954 in the form of offerings. The Christian Reformed Church contributed a little over $13,000 through its church, classical and society treasurers. World Banks, another source of income, have been placed in 12 different major denominations. All this has made it possible for the League to expand its ministry not only in the United States but also in foreign countries.

The World Home Bible League has a distinct ministry. It is a service organization assisting the churches in reaching the Bibleless homes of the world. It is not an evangelizing agency but supplies Scriptures for Bibleless homes. It has in the past and will in the future make Scriptures available to any church, home missionary or foreign missionary in our denomination desiring to place the Word in Bibleless homes. In many instances, the League has assisted the churches in organizing canvasses to reach the Bibleless homes of their area. Its representatives and films point to the value of such canvasses. The League, in its foreign distribution, does not dictate policy. They feel the missionary on the field knows the best method of distribution. Some missionaries are convinced that Scriptures should be sold in their area. In such areas the price of a Bible is but a portion of the original cost and is based on the economic ability of the native. When Scriptures are sold the money is turned back into a fund for additional Scripture purchases.

The League is operated under a Board of Trustees. This board is made up of consecrated laymen from various parts of our country. Many of these men are from our denomination. Mr. Wm. Chapman, founder of the League is President of the Board. Mr. Wm. Ackerman, a member of our denomination, is its International Director.

We are grateful to the Lord for the ministry of the League. One cannot appreciate the effectiveness of their work until he hears the

impressive reports of its work at its Board Meetings. Millions of homes are still without the Word. Just recently, it was brought to attention of the League that Mexico needs over six million Scriptures to reach its Bibleless homes. The Lord has placed a tremendous challenge before them. Demands are far greater than they can supply. We sincerely request that Synod again recommend this cause to our churches for their prayers and gifts.

Respectfully Submitted,

CHESTER M. SCHEMPER

SUPPLEMENT NO. 15
(Art. 84)

SYNODICAL STUDY COMMITTEE ON THE PRINCIPLES OF EDUCATION

ESTEEMED BRETHEN:

THE mandate of Synod's study committee on the principles of education is contained in Recommendation b, p. 147, of the Acts of Synod, 1953. It reads as follows:

"The committee should give a critical analysis of the principles of education submitted by the Ecumenical Synod of 1949, that is analyze, evaluate, if necessary reformulate the principles with a view toward adoption of other appropriate action by Synod."

Your committee interprets the above quoted mandate in association with Synod's observations pertaining to an earlier report on the same subject. (See p. 147, Acts of Synod, 1953. It is especially Observation *e* that is pertinent to the above mandate. It reads as follows:

"Your committee, however, feels that more is required by this mandate, viz., that adoption of this report by Synod requires analysis, critique by the Study Committee. As an illustration we note the inadequate treatment of the Covenantal principle in this report of the Ecumenical Synod."

Recommendations a (2) and a (4) contained in the same report to Synod and adopted by Synod also throw light upon your committee's mandate. They read as follows:

"a (2) The statement of 'Principles' here given does not present an adequate, clear-cut expression of defense and explication."

"a (4) Such a matter as 'principles of Christian education' is of such tremendous importance for ourselves and for our sister churches in the Netherlands and South Africa as to warrant more critical and considerate study."

Even with the above attempts at clarification by the Synod of 1953, your committee had difficulty interpreting its mandate according to the Acts of the Synods of 1951 and 1953. Hence, your committee proceeded to formulate the mandate as they understand the decisions of the previous Synods. Your committee understands its task to be twofold:

1. Give a critical appraisal of the Declaration of Principles and Exhortation Relating to Christian Education as contained in the Acts of the Reformed Ecumenical Synod of Amsterdam, 1949, and also,

2. Prepare a clear-cut, considerate study of principles of Christian education to guide the church in this area of thought and practice.

Appraisal of the Declaration of Principles and Exhortation Relating to Christian Education Adopted by the Reformed Ecumenical Synod of Amsterdam, 1949.

The initial report on the principles of Christian education was prepared by a committee appointed for this purpose by the Reformed Ecumenical Synod of Grand Rapids, 1946. Drs. J. Chr. Coetzee, P. J. S. deKlerk, and H. J. J. Bingle of South Africa constituted this committee. They submitted a report to the Reformed Ecumenical Synod of Amsterdam, 1949. While expressing great appreciation to the committee for its labors and commending the committee on its Reformed insight into the problems of our time, the Synod felt constrained to revise the statement of principles considerably. The Synod adopted a declaration of principles of Christian education and accompanied these with exhortations pertaining to these principles. (See Acts of the Reformed Ecumenical Synod of Amsterdam, 1949, Art. 51, English edition pp. 21-26; Dutch edition, pp. 20-26).

The statement of principles is prefaced by a challenge to and call upon the church to face the growing threat to the efficacy of Christian education from many sources. The urgency of Christian education for our time is properly stressed and the call is issued to renewed dedication to this great task.

The principles stated seek to set forth the covenantal mandate to parents and their corresponding responsibility, the task of the church, and the scope of the education of the youth of the church. Your committee feels that these broad topics come properly within the jurisdiction of an ecclesiastical body, and that Synod is obligated to give leadership in these areas.

Your committee is of the opinion, however, that a statement of principles needs more adequate orientation to the educational scene of our time than is here provided. Furthermore, your committee fails to find a desirable unity and coherence in the formulation of the principles set forth. Irrelevant material is introduced which detracts from the effectiveness of the principles themselves.

Principles of Christian Education.

In view of the appraisal set forth above, your committee, true to its mandate, has sought to formulate a "clear-cut, considerate study of principles of Christian education." Your committee acknowledges its indebtedness to the statement of principles adopted by the Reformed Ecumenical Synod of Amsterdam, 1949.

Preamble.

Education in the schools is under fire today. Criticism is being leveled against it from several sources. Especially two weaknesses are found in education by its critics, namely, failure to achieve mastery of the fundamentals of human knowledge, and the absence of biblical truth as

normative for thinking and acting, generally known as secularism. It is especially the latter of these weaknesses which concerns the church as organization, though she cannot be indifferent to the former to fulfill her task in this world. The growing secularism of life as a whole as well as in education, the Christian church views with alarm, well aware that it represents a threat to the church herself as well as to the state and to society. Inadequate mastery of the fundamentals of human knowledge poses a problem to the church in its teaching ministry.

The apparent weaknesses of current education have a deeper source than mere neglect. They are the result of an impasse which modern educational theory and practice has reached. Modern educational philosophy has abandoned the belief in truth as the forming power of the individual and of the group. For the unchanging norm of truth it has substituted the process of adjustment to a changing social order. And adjustment, it is claimed, is achieved by successful experiences which in themselves contain the all-sufficient ideals, norms, and ends of life. The result is that biblical, transcendent standards of thought and action are obscured, distorted, or even rigidly excluded, and that educational theory and practice are thrown into a flux that is nothing short of chaos.

The situation becomes even more desperate when we consider the crying need for the light of truth in an educational program that has become universal for all citizens of a democratic society. More children attend school than ever before, and they remain in school longer. We readily recognize that universal educational opportunity is needed in a democracy where individual initiative and private enterprise within the framework of law are rightly promoted. Democracy needs an enlightened citizenry if it is to function as a free society. Universal education is charged with the responsibility of giving light that the citizens of a democratic society may judge and act wisely. But while modern education seeks to give light, it has no light within itself to give. It has its face turned from the light, which is the Word of God. It must be said that teachers schooled in and committed to current educational theory and practice are by virtue of their personal views incapable of helping children in a learning and teaching situation to lay hold upon a biblical interpretation of ideals, attitudes, knowledges, habits, and skills generally and of the subjects of study specifically.

In the face of an educational situation that is becoming daily more desperate, the church's testimony must be unmistakably clear. The Christian church, true to the God Who has revealed Himself both in His general and special revelation, is called upon to interpret all of human endeavor in terms of this revelation. Only education founded on the Word of God can overcome the impasse in educational theory and practice associated with the concept modern education. Christian education has the true goal, the true standard, and the true motivation. The true goal is the forming of personality as image of God. The true

standard is the truth of God's Word. The true motivation is the "new obedience" which is the obedience of faith.

The Christian Reformed Church stands committed to the Christian school as the agency that can make Christian education effective in the totality of life. Meanwhile the Christian Reformed Church considers the family the foundation of all educational effort and charges the parents, on the basis of the covenant promise and mandate, with full educational responsibility. And she employs catechesis to instruct the youth of the church in the fundamentals of the Christian faith.

In view of her great interest in education it is well that the Christian Reformed Church periodically reaffirm her position concerning education and express herself in a way which is relevant to the problems and issues of the day. In keeping with its mandate, therefore, your committee submits the following declaration of principles, based on Holy Writ in its normative, directive, and mandatory character as summarized for us in the three forms of Unity of the Reformed Churches.

Basic Commitments in Christian Education.

1. Christian education has its foundation in the Creator-creature relationship taught in the Scriptures. God is the sovereign Creator of the universe Who in His divine providence upholds and directs all things according to His will and purpose. Man is created in God's image and can use, manipulate, and rule God's creation, and make it subservient to His praise. Because of the Creator-creature relationship, man can know the truth and communicate it. He can explore the world about him meaningfully because God has spoken to him.

2. The Creator-creature relationship continued though man fell in sin, but man lost true knowledge, righteousness, and holiness. The natural man now holds down the true knowledge of God in unrighteousness. (Rom. 1:18-23) In the midst of the darkness of sin, the gospel of salvation through Jesus Christ sounds forth, that whosoever believes in Christ shall not perish, but receive the light by faith. (John 3:16; Rom. 1:16-17; Is. 5:20). Christian education is education in Christ.

3. God gathers from a ruined human race, groping in the darkness of sin, a chosen people (Eph. 1:4) that they as sons by adoption (Eph. 1:5) may show forth "the praise of the glory of His grace." (Eph. 1:6) The sovereign God works in His children to will and to do according to His good pleasure (Eph. 2:10; Phil. 2:13). The restored son of God works out his own salvation (Phil. 2:12) according to the truth as God makes it known to him in His Word. Christian education is education of the man in Christ.

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according to His good pleasure (Eph. 2:10; Phil. 2:13). The restored son of God works out his own salvation (Phil. 2:12) according to the truth as God makes it known to him in His Word. Christian education is education of the man in Christ.

4. Man is a religious being (Gen. 1:27; 2:7). His deepest needs are spiritual in character. As religious being he attains his God-appointed ideal in heart commitment to the truth (John 8:31-32). Secular education divorced from the truth cultivates heart commitment of the religious being to substitutes which are man-made, and therefore idolatrous. Christian education is education of the religious being in the truth in order that he may commit himself to the truth, and the truth may make him free.

5. True education has its inception in the fear of the Lord which is the beginning of wisdom. (Ps. 111:10; Prov. 1:7; Prov. 9:10). The Bible holds before us the attainment of understanding, wisdom, and righteousness as the goal of life. (II Chron. 2:12; Neh. 10:28; Ps. 119:34, 73, 125, 144, 169; Prov. 3:13; I Cor. 1:30). A dualistic view of education which calls some education religious and other secular fails to grasp that all understanding, wisdom, and righteousness are the fruit of faith. In all our ways we are called upon to acknowledge God, and He will direct our paths. (Prov. 3:6).

6. Education is the nurture or bringing up of the whole man, (Rom. 12:1) and comprises all of life (Ps. 24:1; I Cor. 10:31). Man is an organic whole in whom the physiological and soul-life are one. Thinking, feeling, and willing as functions of the soul-life of man can be distinguished, but not divorced from each other, nor from the body as physical structure in and through which the soul-life functions. The whole person, body as well as soul, is said to be the temple of God. (I Cor. 3:17; I Cor. 6:19). The human intellect cannot be parceled out for instruction independently of the emotional-life or the life of the body. Human volitions cannot be educated apart from the intellect and the emotions. To bring all faculties into spiritual service (Rom. 12:1) and to bring all of life's activities under the discipline of God's will, education should be of one piece in which a person's earthly relations and functions, as well as his relations to heaven are centered in and directed by the norm or standard of God's Word.

7. Children born of Christian parents are members of the Church of Christ. They are children of the promise. God calls them His own. (Gen. 17:7; Mark 10:16; Acts 2:39). In the providence of God they have been placed in covenantal relationship to Christ and their education must be in keeping with this relationship. It must be education in Christ. Secular education divorces an area of life of the child in Christ from Christ Himself. Christian education is education in Christ for those who are in God's providence placed in relationship to Christ. A covenantal relationship demands a covenantal education.

8. The responsibility for education rests upon the parents. (Deut. 6:6-9). In parents has been vested the authority and upon them rests the responsibility to bring up their children in the nurture and admonition of the Lord, and to do this in wisdom (Eph. 6:1-4; Col. 3:20-21). The parents are to instruct their children and cause them to be instructed in the "new obedience." Parents have the right and duty to avail themselves of assistance in the education of their children by means of social institutions which are able and willing to carry forward their God-given task. To entrust their children's education to agencies which violate their divinely-ordained task represents, on the part of parents, a flagrant violation of their stewardship.

Agencies Engaged in Christian Education.

Since Holy Writ is normative for all of life and directive for all of conduct, the commitments enumerated apply particularly to the following institutions: home, church, and school, and their affiliated educational agencies.

1. *The Family.*

It follows from the basic commitments stated above that the family unit is to be considered foundational in the educational program. God instituted the family as the mother of human society. Children are to be born of the wedlock of one man and one woman who have joined their lives together in love. God gives children to parents and charges them with the responsibility of nurturing them to maturity according to His commandments. The natural ties of the family unit provide the atmosphere most conducive to normal development of child life. Parents are obligated before God and man to make the family unit productive of good in the lives of their children. They are to instruct their children in the first rudiments of obedient living. Both society and the state have a right to look to parents for the exercise of their parental prerogative pertaining to the upbringing of their children.

To parents professing the Christian faith, God gives the covenant promise that He will be a God to them and their children. To the children of the covenant home He says, "Children, obey your parents in the Lord for this is right." (Eph. 6:1). To the parents of the covenant home He says, ". . . nurture them in the chastening and admonition of the Lord." (Eph. 6:4). Upon Christian parents rests the obligation of the second part of the covenant, namely, to nurture their children in the fear of the Lord and thus to do their part in making the covenant promise effective in the lives of their children. Parents of Reformed homes make this sacred pledge before the church of God in response to the question, "Do you promise and intend to instruct these children, when come to years of discretion, in the aforesaid doctrine, and cause them to be instructed therein, to the utmost of your power?" (Form for the Baptism of Infants).

2. *The Church.*

Children of Christian parents are members of the church of the living God. God calls them His own. He includes them among the saints. (Eph. 1:1, 2; Col. 1:1, 2.) Together with the saints they are to be instructed and admonished by the church. The teaching function of the church extends to children as well as adults. Among the saints are those in need of the milk of the Word. (Heb. 5:12).

The church, therefore, likewise serves as an agency in the education of youth. Her instruction is moral-spiritual in character. The church through her teaching ministry brings the oracles of God, the living Word, to the understanding of youth that they may grow up in the knowledge of the Lord Jesus Christ and learn to be well pleasing to Him. The church seeks through her instruction to develop covenant youth in the living faith in the hope that, when come to years of discretion, they may voluntarily profess their faith before the church and enter into the full communion of Christ and the saints.

3. *The School.*

The family and the church are institutions called into being by divine mandate. This cannot be said of the modern school. It is a product of human civilization, and therefore a social institution. Formal schooling as we know it today has become a necessity in the complex society of the modern day. Parents cannot fulfill their God-given mandate in our culture and civilization without calling upon others to assist them in their task. This is recognized in the Form for the Baptism of Infants in these words, ". . . and cause them to be instructed therein."

But to say that the school is a social institution, a product of the social order, is not to say that it should be secular in character. For covenant youth all education is education in Christ. The subject matter of the elementary and secondary schools must present a medium, a milieu, in which the covenant child's life in Christ can develop to its fullness in all areas of living. No area of thinking and living may be divorced from God and His Christ for the covenant child. It is for this reason that the Christian Reformed Church stands committed to the Christian school as the agency to make the Christ-like life effective in the totality of life for every covenant child.

The church is obligated to see to it that parents as members of the church fulfill their promise made at the baptism of their children. Since the Christian school is the only agency that can provide a Christian education for the youth of the church, the church is duty bound to encourage and assist in the establishment and maintenance of Christian schools.

4. *Other Agencies Engaged in more Informal Education Activities.*

Besides the school, parents can avail themselves of other agencies engaged less formally in the education of youth. These are boys' and girls'

clubs, summer camping activities, youth Bible conferences, and the like. Some are sponsored by organizations within the church, as the Young Calvinist organization. Some are of a broader community character. With reference to each of these it should be said that in order to fulfill their responsibility to parents they should be educationally significant for covenant youth and provide activities in keeping with the covenant of grace. Parents are obligated to appraise with care the youth organizations in which their children participate. The same holds true for the church. The officers of the church are obliged to check on the educational character of organizations in which the youth of the church take part.

None of these organizations, no more than the school, are church-sponsored. If functioning within the organized church, they naturally are encouraged by the church and come under the supervision of constituted church authorities.

When they function on a broader scale socially, the church is obligated to help parents appraise them in their educational and spiritual significance for their children.

Respectfully submitted,

JOHN A. VAN BRUGGEN, *Chairman*
CORNELIUS JAARSMA, *Secretary*
HERMAN KUIPER
HENRY J. VAN ZYL

SUPPLEMENT NO. 16
(Art. 22)

UNITED YOUTH COMMITTEE

ESTEEMED BRETHREN:

THE United Youth Committee, at the time of its appointment by the Synod of 1943, was charged with a fourfold mandate:

1. To seek the cooperation of our educational institutions and of our church press in a greater concern for our youth and their organizations.

2. To develop the means by which the ideal of a united youth movement could be realized.

3. To devise ways by which the youth organizations can be made more effective.

4. To report to each Synod.

The Committee wishes to report the following matters to Synod:

The primary task of this Committee, as is evidenced in the choice of the name, is to foster and promote the ideal of a United Youth Movement. Since the Committee was appointed with advisory powers, and since the existing organizations on behalf of our youth retain for themselves the right to accept or reject such a proposal, the fulfilment of this ideal has been difficult to attain. However, the Constitution of such an organization has now been presented for consideration at the two national conventions during the summer of 1954, and the reaction to this proposed merger is favorable. At the request of the Young Calvinist Federation, slight changes were made by the Constitutional Committee in the method of electing the Board to the proposed Federation in order to assure a more democratic method of choosing the Board, but no other objections have been raised. During the course of this year, the Constitutional Committee has developed a set of bylaws which will be presented to the Conventions this summer together with the original Constitution as revised.

There is an excellent possibility that the final decision to accept or reject this matter will be made during the course of this year. The suggestion has been submitted that such decision should be taken by written ballot submitted to all of the affiliated societies, in order that such acceptance or rejection will reflect the will of all of the members belonging to the Federations, and not merely those who are able to attend the Conventions. This will in particular aid the Canadian members of the Federations who in many instances are unable to obtain the visas necessary in order to attend such Conventions.

The Constitutional Committee has also considered the matter of establishing official contact between the Denomination and the proposed organization. It has been decided to request the Synod to appoint two representatives, one man and one woman, who will maintain official contact between the Denomination and the Federation. This request will be presented to the Synod which meets after the organization has been approved, in the event that the plan of merger is adopted.

Significant progress can be reported in the work of the Federation of Reformed Boys Clubs. A new name has been chosen, "The Calvinist Cadet Corps," and the structure of a complete program has been established. The Program Committee of the Corps, in conjunction with Mr. Martin Keuning, has produced and published a "Guidebook" and also the first set of Bible Lessons for the organization. The material is being enthusiastically received, and the Board is encountering a real difficulty in filling all of the orders for this material. Many new clubs are being organized throughout the country, and interest in this phase of the work for our youth is increasing.

Your committee has been vitally concerned with the work that has already been accomplished, as well as the work that is being carried on today, since the Synod of 1951 implemented its decision to encourage the development and organization of the present Boys' Clubs Movement by "charging the Synodical Youth Committee to develop an efficient plan in conjunction with the existing Boys' Clubs leaders and our Youth Federations." (Acts 1951, Article 57, V, B, 3, b) The Committee has sent a letter of commendation to the Board of the Calvinist Cadet Corps for the work that they have done in carrying out thus far the desire of Synod that this work should be further developed and organized.

The Bible outlines that are available in printed form from the Cadet Corps are also being printed in the Young Calvinist, and they are written in such a way that the Girls' Clubs may also make use of them in their meetings. The number of Girls' Clubs is also increasing.

The Board of the Calvinist Cadet Corps has also been cooperating with the Constitutional Committee of the United Youth Federation, so that the way is being paved for an integrated program which will serve all of our youth organizations.

Your committee recommends:

1. That the Calvinist Cadet Corps be commended for the work that it has done in the development and organization of the Boys' Club Movement.

2. That this work of the Calvinist Cadet Corps be regarded as the implementation of the mandate that the Synod of 1951 laid upon the Youth Committee, namely, "Charging the Synodical Youth Committee to develop an efficient plan in conjunction with the existing Boys' Club Leaders and our Youth Federations" (Acts, Art. 51, V, B, 3, b)

3. We kindly request Synod to again place us on the accredited list for moral support:

a. American Fed. of Ref. Young Women's Societies
b. Young Calvinist Federation
c. Calvinist Cadet Corps

Respectfully submitted,
THE UNITED YOUTH COMMITTEE
MR. RICHARD POSTMA, *Chairman*
MRS. CORNELIUS JAARSMA
MISS ANNE WEESIES
MISS CATHERINE VAN OPYNEN
DR. CLARENCE DE GRAAF
REV. LOUIS J. DYKSTRA, Secretary

SUPPLEMENT NO. 17
(Arts. 49, 117)

IMPROVEMENT AND REVISION OF THE PSALTER-HYMNAL

ESTEEMED BRETHREN:

I. INTRODUCTION

YOUR committee for revision and improvement of the Psalter-Hymnal has now completed four years of work with texts and tunes. It is ready to present semi-final recommendations based on this work. These recommendations are submitted enthusiastically, because the revision recommended herein is deemed both a liturgical enrichment and a technical improvement of our present edition.

Beginning with the basic proposition that the Christian praise book must serve the ministry of the Word, the committee has kept in view constantly the goal of expanding liturgical resources of our present volume. Similarly dedicated to the principle that all music in worship must be singularly appropriate for the worship of God, the committee has suggested certain substitutions for less preferable tunes and recommends addition of other tunes. In accordance with the mandate of the Synod of 1951, the committee also called upon musicians and composers throughout the denomination for original tunes and for comment upon the work in progress. Subsequent to the direction of Synod 1954, the committee also called for evaluations of the first set of Psalter recommendations. A great number of helpful suggestions was received, many of which led to a review of previously completed work. Consequently, there are some important changes this year in the committee's recommendations with respect to the Psalter section.

Completely new is the set of recommendations applying to the hymn section of our praise book. The predominant interest of the committee lay in the direction of adding those hymns which would provide a more adequate topical coverage of such rubrics as the Christian year, life, faith, and work.

Your committee is especially grateful to God for permitting all eleven members to continue throughout the four years. They are likewise grateful to the denomination which through its Synod commissioned the work in 1951, and which has taken an active interest in its progress. May the recommendations in due time find favor, under God, with Synod and with our people. And, if the Synod of 1956 acts favorably, it may be possible to issue the contemplated revision and expansion as a "Centennial Edition" of the Psalter-Hymnal.

II. MATERIALS

All previous materials are either contained or referred to in *Acts* of 1953 (pp. 24-29, 494-506), *Acts* of 1954 (pp. 46-47, 277-310) and *Supplementary Agenda Report no. 28a,* 1954.

III. PSALTER SECTION RECOMMENDATIONS

Note: This is a revision of the Recommendations presented to the 1954 Synod, the results of re-evaluation by the Committee and recommendations submitted by committees appointed by congregations in carrying out the request for study made by the 1954 Synod.

Psalm	Sel. No.	Recommendation
1	1	Retain.
	2	Retain, but alter stanza 2, as stated in *Acts,* 1954 (hereafter referred to as *1954*), p. 282.
2	3	Omit.
	4	Retain, but alter stanzas as Acts, 1954, p. 282. New tune: *Monsey Chapel* (see Supplement, 1954, p. 1)
3	5	Retain, using Genevan rhythm.
3	5a	Add new number, text adapted by H. Zylstra. Tune: *Southwell.* (May be found in Presbyterian Hymnal, 1933, no.239).

1. *O Lord, how many they*
   Who deeply trouble me;
   How greatly are they multiplied
   Who do me injury.

2. *There is no help for him*
   No help in God they say;
   Thou art my shield and glory, Lord,
   Thou art my certain stay.

3. *I called to God, He heard*
   From out His holy hill.
   I fell asleep, I woke in peace,
   For He sustained me still.

4. *Arise and save, O Lord,*
   For Thou didst smite my foe.
   Salvation cometh from the Lord;
   His saints His blessings know.

4	6	Replace present text with an adaptation from Dawson:

1. *O hear me, Thou most righteous God,*
   When I appeal to Thee,
   Have mercy still, and answer Thou,
   For Thou didst set me free.

2. *O sons of men, how long, how long,*
   Will ye despise my name?
   How long will ye love vanity,
   My glory turn to shame?

3. *Now learn that he of godly heart*
   The Lord our God holds dear,
   That when I call upon His name
   He grants a listening ear.

Psalm	Sel. No.	Recommendation
		4. Then stand in awe and fear the Lord, *Consider and be still,* *Present a righteous sacrifice* *And wait upon His will.* *5. O who will show us any good?* *The anxious many say.* *Then lift on us, O gracious God* *Thy loving face alway.* *6. My joy in Thy good favor, Lord,* *Exceeds their harvest glee;* *I rest in confidence, for Thou* *Art my security.*
		New tune: *Hamlin.* (See Supplement, 1954, p. 5)
	7	Retain.
	8	Omit.
5	9	Retain, but alter stanza 4 as 1954, page 283. New Tune: *Riley* (Supplement. 1954, p. 6). (Also found in Episcopal Hymnal, 1940, no. 292 I.)
6	10	Replace present text with an adaptation of it, see 1954, pp. 283-4 (with one change, making stanza 5 read as follows:) *5. God hath heard my supplication,* *He will sure regard my plea.* *Let my enemies be routed,* *Be defeated suddenly.* New tune: *Batty* (Supplement, 1954, p. 7). (Also found in Episcopal Hymnal, 1940, no. 72.)
	11	Retain, but revise first lines of each stanza as follows to provide better coordination of text syllables and tune. Use Genevan rhythm. *1. "No longer, Lord, do Thou despise me . . ."* *2. To me, O Lord, to me returning . . ."* *3. "The Lord my God will ever hear me . . ."*
7	12	Replace present text with radical adaptation of Dawson: *1. O Lord, my God, in Thee I trust:* *From my pursuers set me free,* *Lest they like lions rend my soul* *When none is near to rescue me.* *2. O Lord, I have delivered him* *Who, unprovoked, molested me;* *Yet Lord I pray if I have wronged* *The man who was at peace with me.* *3. That he may persecute my soul,* *And may enslave me; may he thrust,* *When he has seized me as his prey,* *My life and honor in the dust.*

Psalm	Sel. No.	Recommendation
		Stanzas 4, 5 and 6 as in 1954, page 284.
		7. The Lord who saves the upright heart *Is ever my defense and stay;* *The just He honors, and the proud* *Draw down His anger every day.*
		8. When wicked men persist in wrong, *He has His deadly weapons by;* *He whets the sword and bends the bow,* *And then He lets His arrows fly.*
		Stanzas 9 and 10 as in 1954, page 285.
		11. Hence I will praise the Lord most high, *The righteous judge will I proclaim;* *His justice I will magnify,* *And I will reverence His name.*
		New tune: *Ely.* (Supplement, 1954, p. 9.) (Also found in the (Scotch) *Psalter in Metre,* 1924, no. 9.
8	13	Retain, but with new stanza 5 (see 1954, p. 285.) Retain the tune of present Psalter-Hymnal, but change time signature and accents as in Supplement, 1954, p. 10.)
	14	Retain, but in stanza 5, ". . . *over* creatures."
9	15	Retain. (After "Refrain" add: "May be sung after last stanza only, if preferred.")
10	16	Replace present text for modification of Dawson (see 1954, pp. 285-6), except for stanzas 1 and 8, which are replaced as follows: *1. O why so far removed, O Lord,* *And why so distant be;* *Why hidest Thou Thy face from us* *In our anxiety?* *8. He lurks in village hiding place,* *And in dark corners bent,* *He watches for the humble poor,* *To seize the innocent.* New tune: *Sawley,* No. 133 in present Psalter-Hymnal.
11	17	Retain.
12	18	Omit.
	18a	Replace present text with version of Richard Church, modified. (See 1954, p. 287.) New tune: *Brookfield,* no. 16 in present Psalter-Hymnal.
13	19	Retain, but with new tune: *Far Off Lands.* (May be found in Episcopal Hymnal, 1940, no. 262.)
14	20	Retain.
15	21	Retain.
16	22	Retain, but stanza 4 change: " . . . *And He alone remains.*" New tune: *Anchorage.*

Psalm	Sel. No.	Recommendation
	23	Retain, but stanza 4 change: ". . . *That* from corruption."
	24 to 31	Retain.
	32	Retain, using Genevan rhythm.
	33	Omit.
20	34	Retain text, but with new stanza 5: *5. In chariots some have confidence* *On horses others will rely,* *But we acknowledge our defense* *Is God, Jehovah, Lord Most High.* New tune: *Tallis Canon* (similar to and an improvement of the present tune.) (May be found in the Presbyterian Hymnal, 1933, no. 42.)
21	35	Retain, but for stanzas 5, 6, substitute new stanzas 5, 6, and 7 (1954, p. 288).
22	36	Retain.
	37	Retain, but omit stanzas 5, 6, 7, and 8. (Add stanza 8 to no. 38.)
	38	Retain, but add stanza 8 from no. 37 as new stanza 4.
	39	Omit, but use in the Hymn section.
	40	Retain.
23	41	Omit.
	42	Retain.
	42a	Add new number, see 1954, p. 289. Tune: *Tallis Ordinal* (Episcopal Hymnal, 1940, no. 298).
	43	Retain, but use new tune *Hamlin B* (see Supplement, 1954, p. 15) and add a footnote: "May be sung to tune *Ewing*, no ....." (present no. 456 Psalter-Hymnal.)
	44 and 45	Omit.
24	46	Retain, but use new tune: *Maldwyn.*
	47, 48, 49	Retain.
25	50	Retain, but add stanzas 5, 6, 7, 8 as modified (1954, pp. 289-290).
	51 and 52	Retain.
27	53	Retain, with improved harmony.
	54	Retain, but omit stanza 1.
28	55	Retain, but substitute for stanza 3 a set of three other stanzas to provide better coverage of the Psalm: *New 3. O draw me not away* *With those of evil will;* *With them who speak of peace indeed,* *But still are plotting ill.* *New 4. Requite them for their wrong,* *Their evil deeds, O Lord,* *O give them then their just dessert.* *And to their deeds reward.* *New 5. Thy deeds they disregard,* *Thy handiwork despise;* *And therefore Thou wilt cast them down,* *And never let them rise.*

Psalm	Sel. No.	Recommendation
		Present stanzas 4, 5, and 6 become stanzas 6, 7, and 8. New tune: *Hamlin,* altered. (See Supplement, 1954, p. 17.)
29	56	Retain.
30	57	Retain, but with new tune: *Greenland.* (May be found in Presbyterian Hymnal, 1933, no. 400.)
31	58	Retain, but add new material with the following result: stanzas 1 through 7 retain.

8. My life has aged grown with woe,
In bitterness my years decay;
My eye is worn for very grief:
I pine and waste away.

9. My foes have made me a reproach
My state my neighbors see;
My friends, appalled at my approach,
Turn them about and flee.

10. For I have heard defaming tongues,
And marked the terror rife,
When all in league deliberate
To take away my life.

The present stanzas 9 through 12 become stanzas 11, 12, 13, 14.

	59	Retain.
	60	Omit.
32	61	Retain.
33	62	Retain.
	63	Retain, but with expanded text, as follows: Stanza 1: double present length, made up of present stanzas 1 and 2. New stanza 2:

His eye is on all those who fear;
To those who hope the Lord is near
According to His word.
Death cannot touch those in His hand
Nor famine conquer in the land;
We wait upon the Lord.

(This much is new text.)
The remainder of this stanza is composed of the present edition stanza 3.
New tune: the complete Psalm 68 tune, *Greiter,* as in present number 131.

34	64	Retain.
	65	Retain, but insert new stanza between 3 and 4 (see 1954, p. 291). New tune: *Manoah.* (Supplement, 1954, p. 21.)
	66	Omit.
35	67	Retain
36	68 and 69	Retain.
37	70, 71, 72	Retain.
38	73	Retain.
	73a	Add new text (1954, pp. 291-293), with tune: *Harmine* (see Supplement, 1954, p. 22).

Psalm	Sel. No.	Recommendation
39	74	Omit.
	74a	Add new text as replacement for present No. 74 (1954, p. 293). New tune: *Arendhorst.* (Supplement, 1954, p. 23.)
	75	Retain.
40	76, 77, 78	Retain.
41	79	Retain, but with new tune: *Nom de Plume.* (Supplement, 1954, p. 24.)
42	80, 81	Retain.
	82	Retain. (If tune, *Sandringham,* is used in the hymn section, a footnote to this selection may refer to this tune as an alternate melody.)
43	83, 84, 85	Retain.
44	86	Retain.
	87	Replace present text with new original text (1954, p. 294.) Tune: *Cutting,* (present Psalter Hymnal no. 231).
45	88	Replace present text with adapted version (1954, pp. 294-5) with a small change in stanza 3, line 5: "Thou lovest perfect right. . ." Tune: *Fairfield,* SMD.
	89	Omit.
46	90	Retain, but with tune: *Gerard,* present Ps. Hymnal no. 314.
	91	Retain.
47	92, 93	Retain.
48	94 thru 101	Retain.
51	102	Omit.
51	103	Retain, but with new tune: *Serenity,* found in *New Christian Hymnal,* no. 113.
52	104	Retain, but replace stanza 5 with new text (1954, p. 296).
53	105 thru 112	Retain.
58	113	Retain, but with new tune: *Swanwick,* adapted. The original tune may be found in the old Christian Reformed Psalter, 1914, no. 156. Note: the tune is now altered.
59	114	Retain.
60	115	Retain, but with new tune: *Dumferline,* found in *Supplement,* 1954, p. 29, and in (*Scotch*) *Psalter in Metre,* 1924, no. 53.
61	116 thru 122	Retain.
65	123	Retain, but in Genevan rhythm. (See Supplement, 1954, p. 31.)
	124 through 128	Retain.
68	129	Retain, but with new tune: *Truro,* present Psalter-Hymnal no. 392.
	130	Retain.
	131	Retain, but in Genevan rhythm, see Supplement, 1954, pp. 19-20.
	132	Retain.
69	133	Retain, but with new tune: *Nun Danket All',* (may be found in *Presbyterian Hymnal,* 1933, no. 197).

Psalm	Sel. No.	Recommendation
	134 through 139	Retain.
72	140	Retain, but with new tune: *Ishpeming* (may be found in *Augustana Lutheran Hymnal*, no. 557).
	141	Retain.
	142 and 143	Omit.
	144 through 149	Retain.
74	150	Retain, but stanzas 1 through 7 only for this number.
	150a	Add new number made up of stanzas 8 through 13 of present no. 150. Tune: *Albano* (See Episcopal Hymnal, 1940, no. 360).
75	151	Retain, but with new tune: *Farrant* (see Supplement, 1954, p. 34. Also found in (Scotch) *Psalter in Metre*, no. 63).
76	152 through 155	Retain.
77	156	Retain, but with Genevan rhythm. (See Supplement, 1954, p. 35.)
78	157	Retain, together with stanzas 2 through 7 of no. 158; form one number to emphasize the continuity of this epic Psalm. Keep the present tune: *Chios*.
	158	Retained, but as part of no. 157, above.
	159	Replace present text with adapted version (1954, pp. 300-1). Tune: *Weymouth* (Episcopal Hymnal, 1940, no. 401). (Supplement, 1954, p. 36.)
79	160	Retain, but with new tune: *Hyfrydol* (Supplement, 1954, p. 37) or (Episcopal Hymnal, 1940, no. 347 II).
	161	Omit.
	162	Retain.
80	163	Omit.
	164, 165	Retain.
81	166	Retain, in Genevan rhythm (see Supplement, 1954, p. 38).
82	167	Replace present text with adapted version (1954, p. 301). Keep tune.
83	168 through 171	Retain.
84	172	Retain, with Genevan rhythm (see Supplement, p. 41).
85	173	Retain.
86	174	Retain.
87	175	Retain, with Genevan rhythm (see Supplement, 1954, p. 42).
	176 through 180	Retain.
89	181	Retain, but with new tune: *Jordan* (modified) (see Episcopal Hymnal, 1940, no. 327, or Supplement, 1954, p. 43).

Psalm	Sel. No.	Recommendation
	182	Retain, with Genevan rhythm (see Supplement, 1954, p. 44).
90	183	Retain. New Tune: *St. Chrysostom* (Supplement, 1954, p. 45).
	184-185	Retain.
	186	Retain. Also print on same or facing page as an alternate tune, *St. Anne* (present Ps. Hymnal no. 241).
91	187-188	Retain.
92	190	Retain, but omit stanza 6 and change place with no. 189, to restore the original order of the Psalm.
	189	Retain, but change place with no. 190.
93	191 through 194	Retain.
95	195	Retain, but in key of G, and with first 3 notes in unison.
	195a	Add new number; verse of Theodore Maynard (1954, pp. 302-3). Tune: *Peace*, now Psalter-Hymnal no. 381.
96	196	Retain.
97	197	Retain. Genevan rhythm. (See Supplement, 1954, p. 46).
	198	Retain.
98	199	Retain.
	200	Retain. Genevan rhythm. (See Supplement, 1954, p. 47).
	201	Retain.
99	202	Retain.
	203	Retain.
	204	Omit.
100	205	Retain in chorale style.
101	206	Retain.
	207	Retain. Genevan rhythm.
102	208-209	Retain.
	210	Omit.
103	211	Retain. Genevan rhythm.
	212-215	Retain.
	216	Omit.
	217-220	Retain.
105	221	Retain. Genevan rhythm.
	222	Retain.
106	223 and 224	Retain both, but print as one song in order to emphasize the continuity of the narrative in this Psalm. Using 2 pages, print tune *Barre* at top left, then the 23 stanzas, with tune *St. Flavian* at bottom right as an alternate tune.
107	225-228	Retain.
	229	Retain, but with new tune: *Bread of Heaven* (see Supplement, 1954, p. 54).
	230-233	Retain.
110	234	Omit.
	235-237	Retain.
113	238	Retain, but add new 5th stanza (1954, p. 304).
114	239	Retain, but with new tune: *Vom Himmel Hoch* (found in Presbyterian Hymnal, 1933, no. 351).
115	240-241	Retain.
116	242	Retain, Genevan rhythm.
	243-246	Retain.

Psalm	Sel. No.	Recommendation
118	247	Retain, Genevan rhythm.
	248	Retain.
119	249	Retain, Genevan rhythm.
	250-252	Retain.
	253	Retain with new tune: *Dalehurst* (see Supplement, 1954, p. 59; also found in Inter-Church Hymnal, no. 335).
	254-260	Retain.
	261	Retain, but with new tune: *Cole* (see Supplement, 1954, p. 60).
	262	Retain, but with new tune: *Mitchell* (see Supplement, 1954, p. 61).
	263-265	Retain.
	266	Retain, but with new tune: *St. Crispin.* (See Supplement, 1954, p. 62; also found in Inter-Church Hymnal, no. 188.)
	267-271	Retain.
120	272	Retain, but with new tune: *Babylon's Streams* (see Supplement, 1954, p. 64).
121	273	Retain as chorale.
	274	Retain.
	275	Omit.
121	275a	Add new text by Henry Zylstra, as in 1954, pp. 304-305, with one of those stanzas changed: *3. The Keeper of Israel guards thee* *And keeps thee in pathways of right;* *He circles His canopy round thee* *For shelter by day and by night.* Tune: *Vigilance by Harms.* (See Supplement, 1954, p. 65.)
122	276	Retain. Genevan rhythm.
	277-289	Retain.
131	290	Retain, but with new tune: *Trentham* (see Supplement, 1954, p. 70).
132	291	Retain.
133	292	Omit.
	293	Retain.
	294	Retain. Modify tune.
134	295	Retain.
	296	Omit.
135	297-298	Retain.
136	299	Omit.
	299a	Adopt new version (1954, pp. 305-7) Tune: *Nom de Plume* (see Supplement, 1954, p. 72).
	300-302	Retain.
138	303	Retain. Genevan rhythm.
139	304-306	Retain.
140	307	Retain, but with new tune: *Munich* (see Supplement, 1954, p. 76).
141	308	Retain.
142	309	Retain.
143	310	Retain, but with new tune: *Denby* (see Supplement, 1954, p. 77).
	311	Retain.

Psalm	Sel. No.	Recommendation
144	312	Omit.
	312a	Adopt new version (1954, pp. 307-9). Tune: *St. Denio* (see Supplement, p. 78).
	313-316	Retain.
145	317	Omit.
146	318-320	Retain.
148	321	Retain (but recommend singing Refrain after 3rd stanza only).
	322-327	Retain.

IV. HYMN SECTION RECOMMENDATIONS

Note: These recommendations are tentative and are presented to Synod for study, as an indication of the type of expansion of the hymn section which has been requested by numerous ministers through correspondence with the Committee.

A. REVISION OF THE PRESENT HYMN SECTION

Sel. No.	Recommendation
328	Retain. Change last line to ". . . Redeemer, *forever* . . .". Add second set of traditional words, "We gather together to ask the Lord's blessing."
329–335	Retain.
336	Retain, but with new tune: *Dix* (now Ps. Hymn. no. 226).
337	Retain, but with new tune: *Mendebras* (now Ps. Hymn. no. 121).
338–341	Retain.
342	Retain, but with new tune: *Veni Emmanuel* (Presbyterian Hymnal, 1933, no. 108).
343	Retain, but with new tune: *Pentecost* (now Ps. Hymn. no. 233).
344	Retain. Genevan rhythm.
345	Retain. Genevan rhythm.
346	Retain.
347	Retain, with new tune: *Christmas*.
348–350	Retain.
351	Retain, but with this text instead of present version:

1. *Silent night! Holy night!*
   All is calm, all is bright
   'Round yon virgin mother and child!
   Holy infant so tender and mild,
   Sleep in heavenly peace,
   Sleep in heavenly peace.

2. *Silent night! Holy night!*
   Shepherds quake at the sight!
   Glories stream from heaven afar,
   Heavenly hosts sing "Alleluia!
   Christ the Saviour is born!
   Christ the Saviour is born!"

3. *Silent night! Holy night!*
   Son of God, love's pure light
   Radiant beams from Thy holy face
   With the dawn of redeeming grace;
   Jesus, Lord at Thy birth!
   Jesus, Lord at Thy birth!

Sel. No.	Recommendation
352–355	Retain.
356	Retain, but in stanza 2, change "own worthlessness" to "unworthiness."
357–363	Retain.
364	Omit.
365–374	Retain.
375	Retain, but with new tune: *Manoah.* (See Supplement, 1954, p. 21).
376–377	Retain.
378	Retain, but with new tune: *Crucifix* (in present Psalter-Hymnal, no. 57).
379–380	Retain.
381–382	Omit.
383–394	Retain.
395	Omit.
396–398	Retain.
399	Omit.
400	Retain.
401	Omit.
402–403	Retain.
404	Omit.
405–406	Retain.
407	Retain, but with new tune: *Belief* (in present Psalter-Hymnal, no. 52).
408	Retain, but with new tune: *Cutting* (in present Ps. Hymnal, no. 231).
409–410	Retain.
411	Retain, but replace present stanza 3 and make a change in stanza 4 as follows: 3. *Jesus, Sun of Life, my Splendor,* *Jesus, Thou my friend most tender,* *Jesus, Joy of my desiring,* *Fount of life, my soul inspiring;* *At Thy feet I cry, my Maker,* *Let me be a fit partaker* *Of this blessed food from heaven,* *For our good, Thy glory, given.* 4. (Change only lines 5 and 6) *From this Supper let me measure* *Lord, how vast and deep love's treasure;*
412	Retain.
413	Omit.
414–417	Retain.
418–419	Omit.
420–423	Retain.
424	Retain text, but place it with no. 426 as a second set of words to that tune.
425–439	Retain.
440	Retain, but with new tune: *Ellelie* (*Disciple*) (in present Psalter-Hymnal, no. 189).
441–452	Retain.
453–454	Omit.
455–456	Retain.

Sel. No.	Recommendation
457	Omit.
458–462	Retain.
463	Retain, but return to old tune: *Stockwell* (in present Psalter-Hymnal no. 165.) Footnote: "Alternate tune, *Converse*, no....." (in present Psalter-Hymnal no. 423).
464–466	Retain.
467	Retain, but add optional tune by Charles Meineke.
468	Retain.

B. RECOMMENDED NEW HYMNS

Patriotic

1. God Bless our Native Land
2. O God, Beneath Thy Guiding Hand
3. Not Alone for Mighty Empire
4. From Ocean unto Ocean

Lord's Day

5. When Morning Gilds the Skies
6. Father, Again in Jesus' Name We Meet

Advent and Christmas

7. Brightest and Best of the Sons of the Morning
8. Break Forth, O Beauteous Heavenly Light
9. The First Noel
10. O Little Town of Bethlehem
11. Good Christian Men, Rejoice
12. It Came Upon a Midnight Clear (tune: *Carol*)
13. While Shepherds Watched Their Flocks by Night (tune: *Handel*)
14. Away in a Manger (3 stanzas)
15. From Heaven Above to Earth I Come (stanzas 1, 2, 3, 5, 7, 9)

Palm Sunday

16. Hosanna to the Living Lord

Easter

17. Come, Ye Faithful, Raise the Strain
18. Welcome, Happy Morning
19. The Day of Resurrection

Holy Spirit

20. Breathe on Me, Breath of God
21. Spirit Divine, Attend Our Prayer

Pilgrimage

22. Guide Me, O Thou Great Jehovah
23. Great Is Thy Faithfulness
24. Rejoice, Ye Pure in Heart

Invitation

25. Come to the Saviour
26. Marvelous Grace of Our Loving Lord

Church and Missions

27. The Morning Light is Breaking
28. Where Cross the Crowded Ways of Life
29. O Zion, Haste, Thy Mission High Fulfilling
30. Glorious Things of Thee Are Spoken
31. Speed Thy Servants
32. I Love Thy Kingdom, Lord
33. Jesus, With Thy Church Abide

Atonement

34. In the Cross of Christ I Glory

35. O Jesus, We Adore Thee
36. Cross of Jesus, Cross of Sorrow
37. Hail, Thou Once Despised Jesus

Baptism

38. O God, Great Father, Lord and King (taken from the 1930 Psalter-Hymnal Committee Report, no. 108)
39. Saviour, Who Thy Flock Art Feeding

Future Life

40. For All the Saints

Parting

41. Blest Be That Sacred Covenant Love

Church Dedication (refer to appropriate Psalms, e.g. 48, 84)

Ministry

42. God of the Prophets

Offering

43. We Give Thee But Thine Own

Youth and Children

44. Just as I Am, Thine Own to Be
45. O Jesus, I Have Promised
46. This Is My Father's World
47. Humble Praises, Holy Jesus
48. I Belong to Jesus
49. When We Walk with the Lord

Change of Year

50. Standing at the Portal

Weddings

51. O Perfect Love (text modified)

Other Recommended Hymns

52. The Heavens Declare Thy Glory (in present Ps.-Hymnal, no. 31)
53. Blessed Assurance, Jesus Is Mine
54. I Know Not Why God's Wondrous Grace
55. Lord Jesus, I Long to Be Perfectly Whole
56. Amazing Grace, How Sweet the Sound
57. Go to the Deeps of God's Promise
58. Man of Sorrows, What a Name
59. Majestic Sweetness Sits Enthroned
60. O For a Thousand Tongues
61. Open My Eyes That I May See
62. O Master, Let Me Walk With Thee
63. Take Time to Be Holy
64. Lead On, O King Eternal

V. SUMMARY STATEMENT

A. GENERAL.

The revision reviewed in parts III and IV, above, can be further explained in detail by representatives of the Committee when Synod meets, as Synod may request. It is understood that part III represents the practically completed work on the Psalter section, while part IV represents the initial report on the Hymn section. As comments from the denomi-

nation this past year aided the Committee in finalizing the recommendations concerning the Psalms, so comments during the coming year will aid the Committee in making final its recommendations concerning the Hymns.

B. STATISTICAL.

It may be helpful to present the following tabulation, from which it can be seen that present recommendations point to an enlarged praise book, without the elimination of a single Psalm, and with the introduction of much fine new material in both the Psalter and the Hymn sections.

	Present Edition	Recommended Revision
Total no. of Psalms set to music	150	150
Total no. of Psalter settings	327	308
Total no. of previous Psalter settings retained with no (or only minor) changes		263
Total no. of previous Psalter settings recommended for omission	27	
Total no. of entirely new texts recommended for inclusion		16
Total no. of tunes recommended for inclusion, different from present edition (includes both entirely new tunes and tunes appearing elsewhere in present edition)		51
Total no. of hymns and responses	141	191

C. MISCELLANEOUS

Should a Centennial Edition of the Psalter-Hymnal be authorized in due time, the Committee respecfully suggests that all changes in liturgical forms now in process or contemplated be accomplished by 1956 Synod in order that said changes may be incorporated in the proposed edition.

D. RECOMMENDATIONS TO SYNOD 1955.

The Committee respectfully submits this report and asks that Synod approve the following recommendations:

1. That the chairman of the Committee, Dr. Henry A. Bruinsma, and member Dr. Henry Zylstra be granted the privilege of the floor at Synod. (The Secretary of the Committee will be a delegate to Synod.)

2. That recommendations for revision of the Hymn section be commended to the churches for study, with comments to be sent to the Committee by January 1, 1956.

3. That the entire revision be presented for final action to the Synod of 1956.

4. That the Committee be continued until its work is completed.

Respectfully 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 17-A

(Arts. 49, 117)

(*Text of Proposed Hymns*)

IMPROVEMENT AND REVISION OF THE PSALTER-HYMNAL

As an aid to the Church in following the mandate of Synod referring the list of recommended new hymn texts to the Churches for study, the following complete texts of the recommended hymns is included in the Acts. Comments on these texts, recommendations of other texts and tunes, and other pertinent criticisms should be sent to the Synodical Committee on Psalter-Hymnal Revision before January 1, 1956, in care of committee member *Miss Johanna Oranje,* 48 *West* 68*th Street, Grand Rapids* 8, *Michigan.*

Revisions of these texts, where needed, and other hymns will be recommended to the Synod of 1956 in the Agenda of 1956. The Committee wishes to emphasize that this list is not final. All comments will be considered seriously by the committee and will be taken into account in the report to the 1956 Synod.

These hymns have been selected from lists previously submitted to the Committee and are designed to expand those topical areas which ministers have indicated needed enrichment or which may have been neglected in earlier editions of the Psalter-Hymnal. Topical areas which are included in this list are:

A. Patriotic: nos. 1-3.
B. Lord's Day: nos. 4-5.
C. Advent & Christmas: nos. 6-14
D. Psalm Sunday: no. 15
E. Easter: nos. 16-18.
F. Holy Spirit: nos. 19-20.
G. Pilgrimage: nos. 21-23
H. Invitation: nos. 24-25.
I. Church and Missions: nos. 26-31.
J. Atonement: nos. 32-25.
K. Baptism: nos. 36-37.
L. Future Life: no. 38.
M. Parting: no. 39.
N. Ministry: no. 40.
O. Offering: no. 41.
P. Youth and Children: nos. 42-47
Q. Change of Year: no. 48.
R. Weddings: no. 49.
S. Miscellaneous: nos. 50-62.

1. O GOD, BENEATH THY GUIDING HAND

Tune: Wareham — William Knapp, 1738

1. *O God, beneath Thy guiding hand*
Our exiled fathers crossed the sea;
And when they trod the wintry strand,
With prayer and psalm they worshiped Thee.

2. *Thou heard'st well pleased, the song, the prayer:*
Thy blessing came; and still its pow'r
Shall onward, thro' all ages, bear
The mem'ry of that holy hour.

3. *Laws, freedom, truth, and faith in God*
Came with those exiles o'er the waves;
And where their pilgrim feet have trod,
The God they trusted guards their graves.

4. *And here Thy Name, O God of love,*
Their children's children shall adore,
Till these eternal hills remove,
And spring adorns the earth no more.

Rev. Leonard Bacon, 1833

2. NOT ALONE FOR MIGHTY EMPIRE

Tune: Hyfrydol — Rowland Hugh Prichard (1811-1887)

1. *Not alone for mighty empire*
Stretching far o'er land and sea;
Not alone for bounteous harvests,
Lift we up our hearts to Thee.
Standing in the living present,
Memory and hope between,
Lord, we would with deep thanksgiving
Praise Thee most for things unseen.

2. *Not for battle-ship and fortress,*
Not for conquests of the sword;
But for conquests of the spirit
Give we thanks to Thee, O Lord;
For the priceless gift of freedom,
For the home, the church, the school;
For the open door to manhood
In a land the people rule.

3. *For the armies of the faithful,*
Souls that passed and left no name;
For the glory that illumines
Patriot lives of deathless fame;
For our prophets and apostles,
Loyal to the living Word;
For all heroes of the Spirit,
Give we thanks to Thee, O Lord.

Rev. William Pierson Merrill, 1911

3. FROM OCEAN UNTO OCEAN

Tune: Lancashire — Henry Smart, 1836

1. *From ocean to ocean*
Our land should own Thee Lord,
And, filled with true devotion,
Obey Thy sovereign Word.
Our prairies and our mountains,
Forest and fertile field,
Our rivers, lakes and fountains,
To thee should tribute yield.

2. *O Christ, for Thine own glory,*
And for our country's weal,
We humbly plead before Thee,
Thyself in us reveal;
And may we know, Lord Jesus,
The touch of Thy dear hand;
And, healed of our diseases,
The tempter's pow'r withstand.

3. *Where error smites with blindness,*
Enslaves and leads astray,
Do Thou in loving-kindness
Proclaim Thy gospel day;
Till all the tribes and races
That dwell in this fair land,
Adorned with Christian graces,
Within Thy courts shall stand.

4. *Our Savior King, defend us,*
And guide where we should go;
Forth with Thy message send us,
Thy love and light to show;
Till, fired with true devotion
Enkindled by Thy Word,
From ocean unto ocean
Our land shall own Thee Lord.

Rev. Robert Murray, 1880

4. WHEN MORNING GILDS THE SKIES

Tune: Laudes Domini — Joseph Barnby, 1868

1. *When morning gilds the skies,*
My heart awaking cries
May Jesus be praised:
Alike at work and prayer
To Jesus I repair;
May Jesus Christ be praised!

2. *Does sadness fill my mind?*
A solace here I find,
May Jesus Christ be praised;
Or fades my earthly bliss?
My comfort still is this,
May Jesus Christ be praised!

3. *Ye nations of mankind,*
In this your concord find,
May Jesus Christ be praised:
Let all the earth around
Ring joyous with the sound,
May Jesus Christ be praised!

4. *Be this, while life is mine,*
My canticle divine,
May Jesus Christ be praised:
Be this the eternal song,
Through all the ages long,
May Jesus Christ be praised!

German, c. 1800
Trans. by Rev. E. Caswall, 1853

5. FATHER, AGAIN IN JESUS' NAME

Tune: Langran — James Langran, 1862

1. *Father, again in Jesus' Name we meet,*
And bow in penitence beneath Thy feet;
Again to Thee our feeble voices raise,
To sue for mercy, and to sing Thy praise.

2. *O we would bless Thee for Thy ceaseless care,*
And all Thy works from day to day declare;
Is not our life with hourly mercies crowned?
Does not Thine arm encircle us around?

3. *Alas, unworthy of Thy boundless love,*
Too oft our feet from Thee, our Father, rove;
But now, encouraged by Thy voice, we come,
Returning sinners to a Father's home.

4. *O by that Name in whom all fullness dwells,*
O by that love which ev'ry love excels,
O by that blood so freely shed for sin,
Open blest mercy's gate and take us in.

Lucy E. G. Whitmore, 1824

6. BRIGHTEST AND BEST OF THE SONS OF THE MORNING

Tune: Morning Star. — John P. Harding, 1861

1. *Brightest and best of the sons of morning,*
Dawn on our darkness and lend us Thine aid;
Star of the east, the horizon adorning,
Guide where our infant Redeemer is laid.

2. *Say, shall we yield Him in costly devotion,*
Odors of Edom and off'rings divine,
Gems of the mountain and pearls of the ocean,
Myrrh from the forest, or gold from the mine?

3. *Vainly we offer each ample oblation,*
Vainly with gifts would His favor secure;
Richer by far is the heart's adoration,
Dearer to God are the prayers of the poor.

Reginald Heber, 1811

7. BREAK FORTH, O BEAUTEOUS HEAVENLY LIGHT

Tune: Schop, Johann Schop, 1641 harmonized by J. S. Bach, 1734
From "The Christmas Oratorio"

Break forth, O beauteous heav'nly light,
And usher in the morning;
Ye shepherds, shrink not with affright,
But hear the angel's warning.
This Child, now weak in infancy,
Our confidence and joy shall be.
The pow'r of Satan breaking,
Our peace eternal making.

Johann Rist, 1641

8. THE FIRST NOEL

Tune: The First Noel.
Traditional Melody in W. Sandys' "Christmas Carols," 1833

1. *The first Noel the angel did say,*
Was to certain poor shepherds, in fields as they lay,
In fields where they lay keeping their sheep,
On a cold winter's night that was so deep.

2. *They looked up and they saw a star*
Shining in the east beyond them far,
And to the earth it gave great light,
And so it continued both day and night.

3. *And by the light of that same star,*
Three Wise Men came from a country afar,
To seek for a king was their intent,
And to follow the star wherever it went.

4. *This star drew nigh to the northwest,*
O'er Bethlehem then it took its rest,
And there it did both stop and stay,
Right over the place where Jesus lay.

5. *Then entered in those Wise Men three*
Full reverently upon their knee,
And offered there in His presence
Their gold, and myrrh, and frankincense.

6. *Then let us all with one accord*
Sing praises to our heavenly Lord;
That hath made heaven and earth of naught
And with His blood mankind hath bought.

Old English Carol

Refrain: *Noel, Noel, Noel, Noel,*
Born is the King of Israel!

9. O LITTLE TOWN OF BETHLEHEM

Tune: St. Louis — Lewis H. Redner, 1868

1. *O little town of Bethlehem,*
How still we see thee lie!
Above thy deep and dreamless sleep
The silent stars go by;
Yet in thy dark streets shineth
The everlasting Light;
The hopes and fears of all the years
Are met in thee to-night.

2. *For Christ is born of Mary,*
And gathered all above,
While mortals sleep, the angels keep
Their watch of wondering love.
O morning stars, together
Proclaim the holy birth,
And praises sing to God the King,
And peace to men on earth!

3. *How silently, how silently*
The wondrous gift is given!
So God imparts to human hearts
The blessings of His heaven.
No ear may hear His coming,
But in this world of sin,
Where meek souls will receive Him, still
The dear Christ enters in.

4. *O holy Child of Bethlehem,*
Descend to us, we pray;
Cast out our sin, and enter in;
Be born in us today.
We hear the Christmas angels
The great glad tidings tell;
O come to us, abide with us,
Our Lord Emmanuel!

Phillips Brooks, 1868

10. GOOD CHRISTIAN MEN, REJOICE

Tune: In Dulci Jubilo. — Fourteenth Century Melody

1. *Good Christian men, rejoice,*
With heart, and soul, and voice;
Give ye heed to what we say:
Jesus Christ is born today;
Ox and ass before him bow,
And he is in the manger now.
Christ is born today!
Christ is born today!

2. *Good Christian men, rejoice,*
With heart, and soul, and voice;
Now ye hear of endless bliss:
Jesus Christ was born for this!
He hath oped the heav'nly door,
And man is blessed evermore.
Christ was born for this!
Christ was born for this!

3. *Good Christian men, rejoice,*
With heart, and soul, and voice
Now ye need not fear the grave;
Jesus Christ was born to save!
Calls you one and calls you all
To gain his everlasting hall.
Christ was born to save!
Christ was born to save!

John Mason Neale, 1853

11. IT CAME UPON A MIDNIGHT CLEAR

Tune: Carol. — Richard S. Willis, 1850

1. *It came upon the midnight clear,*
That glorious song of old,
From angels bending near the earth,
To touch their harps of gold:
"Peace on the earth, good will to men.
From heaven's all-gracious King":
The world in solemn stillness lay,
To hear the angels sing.

2. *Still through the cloven skies they come,*
With peaceful wings unfurled,
And still their heavenly music floats
O'er all the weary world:
Above its sad and lowly plains
They bend on hovering wing,
And ever o'er its Babel sounds
The blessed angels sing.

3. *And ye, beneath life's crushing load,*
Whose forms are bending low,
Who toil along the climbing way
With painful steps and slow,
Look now! for glad and golden hours
Come swiftly on the wing:
O rest beside the weary road,
And hear the angels sing.

4. *For lo, the days are hastening on,*
By prophet bards foretold,
When with the ever-circling years
Comes round the age of gold;
When peace shall over all the earth
Its ancient splendors fling,
And the whole world give back the song
Which now the angels sing.

Rev. Edmund H. Sears, 1850

12. WHILE SHEPHERDS WATCHED THEIR FLOCKS BY NIGHT

Tune: Christmas. George Frederick Handel, 1728

1. *While shepherds watched their flocks by night,*
All seated on the ground,
The angels of the Lord came down,
And glory shone around.

2. *"Fear not," said he — for mighty dread*
Had seized their troubled mind —
"Glad tidings of great joy I bring
To you and all mankind.

3. *"To you, in David's town this day,*
Is born of David's line,
The Savior, who is Christ the Lord,
And this shall be the sign:

4. *The heavenly Babe you there shall find*
To human view displayed,
All meanly wrapped in swathing bands,
And in a manger laid."

5. *Thus spake the seraph, and forthwith*
Appeared a shining throng
Of Angels praising God, who thus
Addressed their joyful song:

6. *"All glory be to God on high,*
And to the earth be peace:
Good will henceforth, from heaven to men,
Begin and never cease!"

Nahum Tate, 1703

13. AWAY IN A MANGER

Tune: Mueller. Carl Mueller

1. *Away in a manger, no crib for a bed,*
The little Lord Jesus laid down His sweet head;
The stars in the bright sky looked down where H elay,
The little Lord Jesus asleep on the hay.

2. *The cattle are lowing, the Baby awakes,*
But little Lord Jesus, no crying He makes;
I love Thee, Lord Jesus, look down from the sky,
And stay by my cradle till morning is nigh.

3. *Be near me, Lord Jesus; I ask Thee to stay*
Close by me forever, and love me, I pray.
Bless all the dear children in Thy tender care,
And fit us for heaven to live with Thee there.

Rev. Martin Luther, 1530

14. FROM HEAVEN ABOVE TO EARTH I COME

Tune: Vom Himmel Hoch. "Geistliche Lieder," Leipzig, 1539

1. *From heav'n above to earth I come*
To bear good news to every home;
Glad tidings of great joy I bring,
Whereof I now will say and sing:

2. *To you this night is born a Child*
Of Mary, chosen virgin mild;
This little Child of lowly birth
Shall be the joy of all the earth.

3. *This is the Christ, our God and Lord,*
Who in all need shall aid afford;
He will himself your Saviour be
From all your sins to set you free.

4. *These are the tokens ye shall mark:*
The swaddling clothes and manger dark;
There ye shall find the Infant laid
By Whom the heavens and earth were made.

5. *Ah, dearest Jesus, holy Child*
Make Thee a bed, soft, undefiled,
Within my heart, that it may be
A quiet chamber kept for Thee.

6. *Glory to God in highest heaven,*
Who unto us His Son hath given!
While angels sing with pious mirth
A glad new year to all the earth.

Martin Luther, 1535

15. HOSANNA TO THE LIVING LORD

Tune: Hosanna. John B. Dykes

1. *Hosanna to the living Lord!*
Hosanna to th' Incarnate Word!
To Christ, Creator, Saviour, King,
Let earth, let heaven, Hosanna sing!
Hosanna, Lord! Hosanna in the highest!

2. *"Hosanna, Lord!" Thine angels cry:*
"Hosanna, Lord!" Thy saints reply;
Above, beneath us, and around,
The dead and the living swell the sound:
"Hosanna, Lord! Hosanna in the highest!"

3. *O Saviour, with protecting care,*
Return to this Thy house of prayer;
Assembled in Thy sacred name,
Now we Thy parting promise claim;
Hosanna, Lord! Hosanna in the highest!

4. *But, chiefest, in our cleansed breast,*
Eternal, bid Thy Spirit rest,
And make our ransomed soul to be
A temple pure, and worthy Thee:
Hosanna, Lord! Hosanna in the highest!

Reginald Heber, 1811

16. COME, YE FAITHFUL, RAISE THE STRAIN

Tune: St. Kevin. Arthur Seymour Sullivan, 1872

1. *Come, ye faithful, raise the strain*
Of triumphant gladness;
God hath brought his Israel
Into joy from sadness;
Loosed from Pharaoh's bitter yoke
Jacob's sons and daughters:
Led them with unmoistened foot
Through the Red Sea waters.

2. *'Tis the spring of souls today;*
Christ hath burst his prison,
And from three days' sleep in death
As a sun hath risen;
All the winter of our sins,
Long and dark, is flying
From his light, to whom we give
Laud and praise undying.

3. *Neither might the gates of death,*
Nor the tomb's dark portal,
Nor the watchers, nor the seal
Hold thee as a mortal:
But today amidst thine own
Thou didst stand, bestowing
That thy peace which evermore
Passeth human knowing.

St. John of Damascus, 8th century,
Trans. J. M. Neale, 1853

17. WELCOME, HAPPY MORNING

Tune: Fortunatus. Sir Arthur Sullivan, 1872

1. *"Welcome, happy morning!" age to age shall say:*
Hell today is vanquished; heav'n is won today.
Lo! the Dead is living, God forevermore!
Him their true Creator, all His works adore.
"Welcome, happy morning!" age to age shall say.

2. *Maker and Redeemer, Life and Health of all,*
Thou from heav'n beholding human nature's fall,
Of th' Eternal Father true and only Son,
Manhood to deliver, manhood didst put on.
Hell today is vanquished; heav'n is won today.

3. *Thou, of life the Author, death didst undergo,*
Tread the path of darkness, saving strength to show;
Come, then, True and Faithful, now fulfill Thy Word,
'Tis Thine own third morning: rise, O buried Lord.
"Welcome, happy morning!" age to age shall say.

4. *Loose the souls long prisoned, bound with Satan's chain;*
All that now is fallen raise to light again;
Show Thy face in brightness, bid the nations see;
Bring again our daylight: day returns with Thee.
Hell today is vanquished; heav'n is won today.

Venantius Honorius Fortunatus, 530-609
trans. John Ellerton, 1868

18. THE DAY OF RESURRECTION

Tune: Greenland. Arr. from J. Michael Haydn

1. *The day of resurrection!*
Earth, tell it out abroad;
The Passover of gladness,
The Passover of God.
From death to life eternal,
From earth unto the sky,
Our Christ hath brought us over,
With hymns of victory.

2. *Our hearts be pure from evil,*
That we may see aright
The Lord in rays eternal
Of resurrection light;
And list'ning to His accents,
May hear, so calm and plain,
His own "All hail!" and, hearing,
May raise the victor-strain.

3. *Now let the heav'ns be joyful:*
Let earth her song begin;
Let all the world keep triumph,
And all that is therein;
In grateful exultation
Their notes let all things blend
For Christ the Lord hath risen,
Our Joy that hath no end.

John of Damascus, (8th Cent.)
trans. by J. M. Neale, 1862

19. BREATHE ON ME, BREATH OF GOD

Tune: Trentham. Robert Jackson, 1894

1. *Breathe on me, Breath of God.*
Fill me with life anew,
That I may love what Thou dost love,
And do what Thou wouldst do.

2. *Breathe on me, Breath of God,*
Until my heart is pure,
Until with Thee I will one will,
To do or to endure.

3. *Breathe on me, Breath of God,*
Till I am wholly Thine,
Till all this earthly part of me
Glows with Thy fire divine.

4. *Breathe on me, Breath of God,*
So shall I never die,
But live with Thee the perfect life
Of Thine eternity. Amen.

Edwin Hatch, 1886

20. SPIRIT DIVINE, ATTEND OUR PRAYER

Tune: Grafenberg Johann Crüger's Praxis Pietatis Melica, 1653

1. *Spirit divine, attend our prayer,*
And make our hearts Thy home;
Descend with all Thy gracious power;
Come, Holy Spirit, come.

2. *Come as the light; to waiting minds,*
That long the truth to know,
Reveal the narrow path of right,
The way of duty show.

3. *Dome as the fire; enkindle now*
The sacrificial flame,
That all our souls an offering be
To our Redeemer's name.

4. *Come as the dew; on hearts that pine*
Descend in this still hour,
Till every barren place shall own
With joy Thy quickening power.

5. *Come as the wind; sweep clean away*
What dead within us lies,
And search and freshen all our souls
With living energies.

Andrew Reed, 1829
Samuel Longfellow, 1864

21. GUIDE ME, O THOU GREAT JEHOVAH

Tune: Thondda — Welsh Hymn Melody — John Hughes, 1907

1. *Guide me, O Thou great Jehovah,*
Pilgrim through this barren land;
I am weak, but Thou art mighty;
Hold me with Thy powerful hand;
Bread of heaven, Bread of heaven,
Feed me till I want no more.

2. *Open now thy crystal fountain,*
Whence the healing stream doth flow;
Let the fire and cloudy pillar
Lead me all my journey through;
Strong Deliverer, strong Deliverer,
Be Thou still my strength and shield.

3. *When I tread the verge of Jordan,*
Bid my anxious fears subside;
Death of death, and hell's destruction,
Land me safe on Canaan's side;.
Songs of praises, songs of praises
I will ever give to Thee.

William Williams, 1745
Stan. 1, tr. by Peter Williams, 1771
Stan. 2, 3 by William Williams, 1772

22. GREAT IS THY FAITHFULNESS

Tune: William M. Runyan

1. *"Great is Thy faithfulness," O God, my Father,*
There is no shadow of turning with Thee;
Thou changest not, Thy compassions, they fail not;
As Thou hast been Thou forever wilt be.

2. *Summer and winter, and springtime and harvest,*
Sun, moon and stars in their courses above,
Join with all nature in manifold witness
To Thy great faithfulness, mercy and love.

3. *Pardon for sin and a peace that endureth,*
Thy own dear presence to cheer and to guide;
Strength for today and bright hope for tomorrow,
Blessings all mine, with ten thousand beside!

Chorus:
"Great is Thy faithfulness! Great is Thy faithfulness!"
Morning by morning new mercies I see;
All I have needed Thy hand hath provided —
"Great is Thy faithfulness," Lord, unto me!

Thomas O. Chisholm

23. REJOICE, YE PURE IN HEART

Tune: Marion. — Arthur H. Messiter, 1863

1. *Rejoice, ye pure in heart,*
Rejoice, give thanks and sing;
Your festal banner wave on high —
The cross of Christ your King;

2. *Bright youth and snow-crowned age,*
Strong men and maidens fair,
Raise high your free, exulting song,
God's wondrous praise declare.

3. *With all the angel choirs,*
With all the saints on earth,
Pour out the strains of joy and bliss,
True rapture, noblest mirth.

4. *With voice as full and strong*
As ocean's surging praise,
Send forth the hymns our fathers loved,
The psalms of ancient days.

Refrain:
Rejoice, Rejoice, Rejoice, give thanks and sing.

Edward H. Plumptre, 1865

24. COME TO THE SAVIOUR NOW

Tune: Frederick C. Maker.

1. *Come to the Saviour now!*
He gently calleth thee;
In true repentance bow,
Before Him bend the knee:
He waiteth to bestow
Salvation, peace, and love,
True joy on earth below,
A home in heav'n above.

2. *Come to the Saviour now!*
Gaze on that cleansing tide --
Water and blood that flow
Forth from His wounded side.
Hark to the suff'ring One:
"Tis finished!" now He cries:
Redemption's work is done,
Then bows His head and dies.

3. *Come to the Saviour now!*
He suffered all for thee;
And in His merits thou
Hast an unfailing plea:
No vain excuses frame,
For feelings do not stay;
None who to Jesus came
Were ever sent away.

4. *Come to the Saviour, all!*
Whate'er your burdens be;
Hear now His living call
"Cast all your care on Me."
Come, and for ev'ry grief
In Jesus you will find
A sure and safe (sweet?) relief,
A loving Friend and kind.

John M. Wigner

25. MARVELOUS GRACE OF OUR LOVING LORD

Tune: Daniel B. Towner.

1. *Marvelous grace of our loving Lord,*
Grace that exceeds our sin and our guilt,
Yonder on Calvary's mount outpoured,
There where the blood of the Lamb was spilt.

2. *Sin and despair like the sea waves cold,*
Threaten the soul with infinite loss;
Grace that is greater, yes, grace untold,
Points to the Refuge, the mighty Cross.

3. *Dark is the stain that we cannot hide,*
What can avail to wash it away?
Look! there is flowing a crimson tide;
Whiter than snow you may be today.

Chorus:
Grace, grace, God's grace,
Grace that will pardon and cleanse within;
Grace, grace, God's grace,
Grace that is greater than all our sin.

Julia H. Johnston

26. THE MORNING LIGHT IS BREAKING

Tune: Webb. George J. Webb, 1837

1. *The morning light is breaking;*
The darkness disappears;
The sons of earth are waking
To penitential tears;
Each breeze that sweeps the acean
Brings tidings from afar
Of nations in commotion,
Prepared for Zion's war.

2. *See heathen nations bending*
Before the God we love,
And thousand hearts ascending
In gratitude above;
While sinners, now confessing,
The Gospel call obey,
And seek the Saviour's blessing,
A nation in a day.

3. *Blest river of salvation,*
Pursue thy upward way;
Flow thou to ev'ry nation,
Nor in thy richness stay:
Stay not till all the lowly
Triumphant reach their home;
Stay not till all the holy
Proclaim, "The Lord is come!"

Samuel Francis Smith, 1832

27. WHERE CROSS THE CROWDED WAYS OF LIFE

Tune: Germany. William Gardiner, 1815

1. *Where cross the crowded ways of life,*
Where sound the cries of race and clan,
Above the noise of selfish strife,
We hear Thy voice, O Son of Man.

2. *In haunts of wretchedness and need,*
On shadowed thresholds dark with fears,
From paths where hide the lures of greed,
We catch the vision of Thy tears.

3. *From tender childhood's helplessness,*
From woman's grief, man's burdened toil,
From famished souls, from sorrow's stress,
Thy heart has never known recoil.

4. *O Master, from the mountain side,*
Make haste to heal these hearts of pain;
Among these restless throngs abide,
O tread the city's streets again;

5. *Till some of men shall learn Thy love,*
And follow where Thy feet have trod;
Till glorious from Thy heav'n above,
Shall come the City of our God.

Rev. F. M. North, 1903

28. GLORIOUS THINGS OF THEE ARE SPOKEN

Tune: Austrian Hymn. Franz J. Haydn, 1797

1. *Glorious things of thee are spoken,*
Zion, city of our God;
He, whose word cannot be broken,
Formed thee for His own abode;
On the Rock of Ages founded,
What can shake thy sure repose?
With salvation's walls surrounded,
Thou may'st smile at all thy foes.

2. *See, the streams of living waters,*
Springing from eternal love,
Well supply thy sons and daughters,
And all fear of want remove:
Who can faint, while such a river
Ever flows their thirst t' assuage?
Grace which, like the Lord, the Giver,
Never fails from age to age.

3. *Saviour, if of Zion's city I,*
Through grace, a member am,
Let the world deride or pity,
I will glory in Thy Name.
Fading is the worldling's pleasure,
All his boasted pomp and show;
Solid joys and lasting treasure
None but Zion's children know.

Rev. John Newton, 1779

29. SPEED THY SERVANTS

Tune: Zion. Thomas Hastings, 1830

1. *Speed Thy servants, Saviour, speed them,*
Thou art Lord of winds and waves:
They were bound, but Thou hast freed them;
Now they go to free the slaves:
Be Thou with them:
'Tis Thine arm alone that saves.

2. *Friends and home and all forsaking,*
Lord, they go at Thy command,
As their stay Thy promise taking,
While they traverse sea and land;
O be with them:
Lead them safely by the hand.

3. *When no fruit appears to cheer them,*
And they seem to toil in vain,
Then in mercy, Lord, draw near them,
Then their sinking hopes sustain;
Thus supported,
Let their zeal revive again.

4. *In the midst of opposition,*
Let them trust, O Lord, in Thee;
When success attends their mission,
Let Thy servants humblest be;
Never leave them
Till Thy face in heaven they see.

Rev. Thomas Kelly, 1820

30. I LOVE THY KINGDOM, LORD

Tune: St. Thomas. Aaron Williams, 1763

1. *I love Thy kingdom, Lord,*
The house of Thine abode,
The Church our blest Redeemer saved
With His own precious blood.

2. *I love Thy Church, O God:*
Her walls before Thee stand,
Dear as the apple of Thine eye,
And graven on Thy hand.

3. *For her my tears shall fall,*
For her my prayers ascend;
To her my cares and toils be given,
Till toils and cares shall end.

4. *Beyond my highest ways,*
I prize her heavenly ways,
Her sweet communion, solemn vows,
Her hymns of love and praise.

5. *Sure as Thy truth shall last,*
To Zion shall be given
The brightest glories earth can yield,
And brighter bliss of heaven.

Timothy Dwight, 1800

31. JESUS, WITH THY CHURCH ABIDE

Tune: Gower's Litany. John H. Gower, 1891

1. *Jesus, with Thy Church abide;*
Be her Saviour, Lord, and Guide,
While on earth her faith is tried:
We beseech Thee, hear us.

2. *May she guide the poor and blind,*
Seek the lost until she find,
And the broken-hearted bind:
We beseech Thee, hear us.

3. *May her lamp of truth be bright;*
Bid her bear aloft its light
Through the realms of pagan night:
We beseech Thee, hear us.

4. *Judge her not for work undone,*
Judge her not for fields unwon,
Bless her works in Thee begun:
We beseech Thee, hear us.

5. *May she holy triumphs win,*
Overthrow the hosts of sin,
Gather all the nations in:
We beseech Thee, hear us.

Thomas B. Pollock, 1836-1896

32. IN THE CROSS OF CHRIST I GLORY

Tune: Rathbun. Ithamar Conkey, 1851

1. *In the cross of Christ I glory,*
Tow'ring o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime.

2. *When the woes of life o'er-take me,*
Hopes deceive, and fears annoy,
Never shall the cross forsake me;
Lo! it glows with peace and joy.

3. *When the sun of bliss is beaming*
Light and love upon my way,
From the cross the radiance, streaming,
Adds more luster to the day.

4. *Bane and blessing, pain and pleasure,*
By the cross are sanctified;
Peace is there, that knows no measure,
Joys that thro' all time abide.

Sir John Bowring, 1825

33. O JESUS, WE ADORE THEE

Tune: Meirionydd. Welsh Hymn tune

1. *O Jesus, we adore Thee,*
Upon the cross, our King!
We bow our hearts before Thee,
Thy gracious Name we sing.
That Name hath brought salvation,
That Name in life our stay,
Our peace, our consolation,
When life shall fade away.

2. *Yet doth the world disdain Thee,*
Still passing by the cross:
Lord, may our hearts retain Thee;
All else we count but loss.
Ah, Lord, our sins arraigned Thee,
And nailed Thee to the tree:
Our pride, O Lord, disdained Thee;
Yet deign our hope to be.

3. *O glorious King, we bless thee,*
No longer pass Thee by;
O Jesus, we confess Thee
The Son enthroned on high.
Lord, grant to us remission;
Life through Thy death restore;
Yea, grant us the fruition
Of life forevermore.

Rev. Arthur T. Russell, 1851

34. CROSS OF JESUS, CROSS OF SORROW

Tune: Cross of Jesus. John Stainer, 1887

1. *Cross of Jesus, cross of sorrow,*
Where the blood of Christ was shed,
Perfect man on thee did suffer,
Perfect good on thee has bled!

2. *Here the King of all the ages,*
Throned in light ere worlds could be,
Robed in mortal flesh is dying,
Crucified by sin for me.

3. *O mysterious condescending!*
O abandonment sublime!
Very God Himself is bearing
All the sufferings of time!

4. *Evermore for human failure*
By His passion we can plead;
God has borne all mortal anguish,
Surely He will know our need.

Rev. William J. S. Simpson, 1886

35. HAIL THOU ONCE DESPISED JESUS

Tune: Arr. by Noble Cain

1. *Hail, Thou once despised Jesus!*
Hail, Thou Galilean King!
Thou didst suffer to release us;
Thou didst free salvation bring.
Hail, Thou agonizing Savior,
Bearer of our sin and shame!
By Thy merits we find favor;
Life is given thro' Thy name.

2. *Paschal Lamb, by God appointed,*
All our sins on Thee were laid:
By almighty love anointed,
Thou hast full atonement made.
All Thy people are forgiven,
Thro' the virtue of Thy blood;
Opened is the gate of Heaven;
Peace is made 'twixt man and God.

3. *Jesus, hail! enthroned in glory,*
There forever to abide;
All the heav'nly hosts adore Thee,
Seated at Thy Father's side:
There for sinners Thou art pleading;
There Thou dost our place prepare:
Ever for us interceding,
Till in glory we appear.

4. *Worship, honor, pow'r, and blessing,*
Thou art worthy to receive;
Loudest praises, without ceasing,
Meet it is for us to give.
Help, ye bright angelic spirits;
Bring your sweetest, noblest lays;
Help to sing our Saviour's merits;
Help to chant Immanuel's praise!

Rev. John Bakewell, 1757 Alt.

36. O GOD, GREAT FATHER, LORD AND KING

1. *O God, great Father, Lord, and King!*
Our children unto Thee we bring;
And strong in faith, and hope, and love,
We dare Thy steadfast Word to prove.

2. *Thy cov'nant kindness did of old*
Our fathers and their seed enfold;
That ancient promise standeth sure,
And shall while heav'n and earth endure.

3. *Look down upon us while we pray,*
And visit us in grace today;
These little ones Thou didst receive;
Thy precious promise we believe.

4. *While they the outward sign receive,*
Wilt Thou Thy Holy Spirit give;
And keep and help them by Thy power,
In ev'ry hard and trying hour.

5. *Guide Thou their feet in holy ways:*
Shine on them thro' the darkest days;
Uphold them till their life be past,
And bring them all to heav'n at last.

E. Embree Hoss

37. SAVIOR, WHO THY FLOCK ART FEEDING

Tune: Brocklesbury. Charlotte A. Barnard, 1868

1. *Savior, who Thy flock art feeding*
With the shepherd's kindest care.
All the feeble gently leading,
While the lambs Thy bosom share.

2. *Now, these little ones receiving,*
Fold them in Thy gracious arm;
There, we know, Thy Word believing,
Only there secure from harm.

3. *Never from Thy pasture roving,*
Let them be the lion's prey;
Let Thy tenderness, so loving,
Keep them thro' life's dang'rous way,

4. *Then, within Thy fold eternal,*
Let them find a resting-place,
Feed in pastures ever vernal,
Drink the rivers of Thy grace.

William A. Mühlenberg, 1826

38. FOR ALL THE SAINTS

Tune: Sine Nomine. R. Vaughan Williams, 1906

1. *For all the saints who from their labors rest,*
Who Thee by faith before the world confessed,
Thy Name, O Jesus, be forever blest.

2. *Thou wast their Rock, their Fortress, and their Might;*
Thou, Lord, their Captain in the well-fought fight;
Thou, in the darkness drear, their one true Light.

3. *O may Thy soldiers, faithful, true, and bold,*
Fight as the saints who nobly fought of old,
And win with them the victor's crown of gold.

4. *O blest communion, fellowship divine!*
We feebly struggle, they in glory shine;
Yet all are one in Thee, for all are Thine.

5. *And when the fight is fierce, the warfare long,*
Steals on the ear the distant triumph song,
And hearts are brave again, and arms are strong.

6. *From earth's wide bound, from ocean's farthest coast,*
Through gates of pearl streams in the countless host,
Singing to Father, Son, and Holy Ghost.

Refrain:
Alleluia, Alleluia! Amen.

Bishop William Walsham How, 1864

39. BLESSED BE THY SACRED, COVENANT HEART

Tune: Nomina.

1. *Blest be that sacred covenant love*
Uniting, though we part;
We may be called far off to move,
We still are one in heart.

2. *Joined in one spirit to our Head,*
Where He appoints, we go,
And while we in His footsteps tread,
Show forth His praise below.

3. *O, may we ever walk with Him,*
And nothing know beside,
Naught else desire, naught else esteem,
But Jesus Crucified.

4. *Nor joy nor grief, nor time nor place,*
Nor life nor death can part
Those who, enjoying Jesus' grace,
In Him are one in heart.

Author: Charles Wesley, 1742

40. GOD OF THE PROPHETS

Tune: Toulon. Genevan Psalter, 1551

1. *God of the prophets!*
Bless the prophets' sons;
Elijah's mantle o'er Elisha cast;
Each age its solemn task may claim but once;
Make each one nobler, stronger than the last.

2. *Anoint them prophets!*
Make their ears attent
To Thy divinest speech; their hearts awake
To human need; their lips make eloquent
To gird the right and every evil break.

3. *Anoint them priests!*
Strong intercessors, Lord!
Anoint them with the Spirit of Thy Son;
Theirs not a jeweled crown, a blood-stained sword:
Theirs, by sweet love, for Christ a kingdom won.

4. *Make them apostles!*
Heralds of Thy cross,
Forth may they go to tell all realms Thy grace:
Inspired of Thee, may they count all but loss,
And stand at last with joy before Thy face.

Dennis Wortman, 1884

41. WE GIVE THEE BUT THINE OWN

Tune: Schumann. (Mason and Webb's "Cantica Laudis," Boston, 1850)

1. *We give Thee but Thine own,*
Whate'er the gift may be:
All that we have is Thine alone,
A trust, O Lord, from Thee.

2. *May we Thy bounties thus*
As stewards true receive,
And gladly, as Thou blessest us,
To Thee our first fruits give.

3. *To comfort and to bless,*
To find a balm for woe,
To tend the lone and fatherless,
Is angels' work below.

4. *The captive to release,*
To God the lost to bring,
To teach the way of life and peace —
It is a Christ-like thing.

5. *And we believe Thy Word,*
Though dim our faith may be:
Whate'er for Thine we do, O Lord,
We do it unto Thee.

Bishop H. Walsham How, 1864

42. JUST AS I AM, THINE OWN TO BE

Tune: Just As I Am. Joseph Barnby, 1893

1. *Just as I am, Thine to be,*
Friend of the young, who lovest me,
To consecrate myself To Thee,
O Jesus Christ, I come.

2. *In the glad morning of my day,*
My life to give, my vows to pay,
With no reserve and no delay,
With all my heart I come.

3. *I would live ever in the light,*
I would work ever for the right,
I would serve Thee with all my might;
Therefore, to Thee, I come.

4. *Just as I am, young, strong and free,*
To be the best that I can be
For truth, and righteousness, and Thee,
Lord of my life, I come.

Marianne Hearn, 1887

43. O JESUS, I HAVE PROMISED

Tune: Crux Christi. Arthur H. Mann, 1897

1. *O Jesus, I have promised*
To serve Thee to the end;
Be Thou forever near me,
My Master and my Friend;
I shall not fear the battle
If Thou art by my side,
Nor wander from the pathway,
If Thou wilt be my Guide.

2. *O Let me feel Thee near me,*
The world is ever near;
I see the sights that dazzle,
The tempting sounds I hear;
My foes are ever near me,
Around me and within;
But, Jesus, draw Thou nearer,
And shield my soul from sin.

3. *O let me hear Thee speaking*
In accents clear and still,
Above the storms of passion,
The murmurs of self-will;
O speak to reassure me,
To hasten or control;
O speak, and make me listen,
Thou Guardian of my soul.

4. *O Jesus, Thou hast promised*
To all who follow Thee,
That where Thou art in glory
There shall Thy servant me;
And, Jesus, I have promised
To serve Thee to the end;
O give me grace to follow,
My Master and my Friend.

John E. Bode, 1869

44. THIS IS MY FATHER'S WORLD

Tune: Terra Beata. Trad. English Melody

1. *This is my Father's world,*
And to my list'ning ears
All nature sings, and round me rings
The music of the spheres.
This is my Father's world;
I rest me in the thought
Of rocks and trees, of skies and seas —
His hand the wonders wrought.

2. *This is my Father's world,*
The birds their carols raise,
The morning light, the lily white,
Declare their Maker's praise.
This is my Father's world:
He shines in all that's fair;
In the rustling grass I hear Him pass,
He speaks to me ev'rywhere.

3. *This is my Father's world:*
O let me ne'er forget
That though the wrong seems oft so strong,
God is the Ruler yet.
This is my Father's world:
Why should my heart be sad?
The Lord is King,—let the heavens ring:
God reigns; let the earth be glad.

Rev. Maltbie D. Babcock, 1901

45. HUMBLE PRAISES, HOLY JESUS

Tune: Vesper Hymn. Dimitri Bortniansky, 1752-1828

1. *Humble praises, holy Jesus,*
Infant voices raise to Thee:
In Thy mercy, O receive us!
Suffer us Thy lambs to be.

2. *Gracious Savior, be Thou with us;*
Let Thy mercy richly flow:
Give Thy Spirit, blessed Jesus,
Light and life on us bestow.

Refrain:
Hallelujah, sweetly singing,
Joyful tribute now we bring.
Hallelujah, Hallelujah!
Halleluha, to our King!

46. I BELONG TO JESUS

1. *I belong to Jesus;*
I am not my own;
All I have and all I am,
Shall be His alone.

2. *I belong to Jesus;*
He is Lord and King,
Reigning in my inmost heart,
Over ev'rything .

3. *I belong to Jesus;*
What can hurt or harm,
When He folds around my soul
His almighty Arm?

4. *I belong to Jesus;*
Blessed, blessed thought!
With His own most precious blood
Has my soul been bought.

5. *I belong to Jesus;*
He has died for me;
I am His and He is mine,
Through eternity.

6. *I belong to Jesus;*
He will keep my soul,
When the deathly waters dark
Round about me roll.

7. *I belong to Jesus;*
And ere long I'll stand
With my precious Savior there
In the glory land.

M. Fraser

47. WHEN WE WALK WITH THE LORD

Tune: Trust and Obey. D. B. Towner

1. *When we walk with the Lord*
In the Light of His Word
What a glory He sheds on our way!
While we do His good-will,
He abides with us still,
And with all who will trust and obey.

2. *Not a shadow can rise,*
Not a cloud in the skies,
But His smile quickly drives it away;
Not a doubt or a fear,
Not a sigh nor a tear,
Can abide while we trust and obey.

3. *Not a burden we bear,*
Not a sorrow we share,
But our toil He doth richly repay;
Not a grief nor a loss,
Not a frown or a cross,
But is blest if we trust and obey.

4. *But we never can prove*
The delights of His love
Until all on the altar we lay;
For the favor He shows,
And the joy He bestows,
Are for them who will trust and obey.

5. *Then in fellowship sweet*
We will sit at His feet,
Or we'll walk by His side in the way;
What He says we will do,
Where He sends we will go,—
Never fear, only trust and obey.

Chorus:
Trust and obey, for there's no other way
To be happy in Jesus,
But to trust and obey.

Rev. J. H. Sammis

48. STANDING AT THE PORTAL

Tune: Rosmore, Henry G. Trembath, 1893

1. *Standing at the portal*
Of the *Op'ning year,*
Words of comfort meet us,
Hushing ev'ry fear;
Spoken thro' the silence
By our Father's voice,
Tender, strong, and faithful,
Making us rejoice.

2. *"I, the Lord, am with thee,*
Be thou not afraid;
I will help and strengthen,
Be thou not dismayed.
Yea, I will uphold thee
With My own right hand;
Thou art called and chosen
In My sight to stand."

Refrain:
Onward, then, and fear not,
Children of the day;
For His word shall never,
Never pass away.

Arthur H. Mann, 1885

49. O PERFECT LOVE

Tune: O Perfect Love Joseph Barnby, 1889

1. *O perfect Love, all human thought transcending,*
Lowly we kneel in prayer before Thy throne,
That theirs may be the love which knows no ending,
Whom Thou in sacred vow doth join in one.

2. *O perfect Life, be Thou their full Assurance*
Of tender charity and steadfast faith,
Of patient hope, and quiet, brave endurance,
With child-like trust that fears nor pain nor death.

3. *Grant them the joy which brightens earthly sorrow;*
Grant them the peace which calms all earthly strife,
And to life's day the glorious unknown morrow
That dawns upon eternal love and life.

Author: Dorothy G. Gurney, 1883 (alt.)

50. THE HEAVENS DECLARE THY GLORY
(in present Ps.-Hymnal, No. 31)

51. BLESSED ASSURANCE, JESUS IS MINE

Tune: Mrs. Joseph F. Knapp

1. *Blessed assurance, Jesus is mine!*
O, what a foretaste of glory divine!
Heir of salvation, purchase of God,
Born of His Spirit, washed in His blood.

2. *Perfect submission, perfect delight,*
Visions of rapture now burst on my sight;
Angels descending, bring from above
Echoes of mercy, whispers of love.

3. *Perfect submission, all is at rest,*
I in my Saviour am happy and blest;
Watching and waiting, looking above,
Filled with His goodness, lost in His love.

Chorus:
This is my story, this is my song,
Praising my Saviour all the day long.

Fanny J. Crosby

52. I KNOW NOT WHY GOD'S WONDROUS GRACE

Tune: I know Whom I Have Believed James Mc Granahan

1. *I know not why God's wondrous grace*
To me He hath made known,
Nor why unworthy — Christ in love
Redeemed me for His own.

2. *I know not how this saving faith*
To me He did impart,
Nor how believing in His Word
Wrought peace within my heart.

3. *I know not how the Spirit moves,*
Convincing men of sin,
Revealing Jesus thro' the Word,
Creating faith in Him.

4. *I know not what of good or ill*
May be reserved for me,
Or weary ways or golden days,
Before His face I see.

El Nathan

Chorus:
But "I know whom I have believed,
And am persuaded that He is able
To keep that which I've committed
Unto Him against that day."

53. LORD JESUS, I LONG TO BE PERFECTLY WHOLE

Tune: Whiter Than Snow — Wm. G. Fischer, 1872

1. *Lord Jesus, I long to be perfectly whole;*
I want Thee forever to live in my soul,
Break down ev'ry idol, cast out ev'ry foe;
Now wash me, and I shall be whiter than snow.

2. *Lord Jesus, look down from Thy throne in the skies,*
And help me to make a complete sacrifice;
I give up myself, and whatever I know,
Now wash me, and I shall be whiter than snow.

3. *Lord Jesus, for this, I most humbly entreat,*
I wait, blessed Lord, at Thy crucified feet;
By faith, for my cleansing, I see Thy blood flow,
Now wash me, and I shall be whiter than snow.

4. *Lord Jesus, Thou seest I patiently wait,*
Come now, and within me a new heart create;
To those who have sought Thee, Thou never saidst "No,"
Now wash me, and I shall be whiter than snow.

Chorus:
Whiter than snow, yes, whiter than snow;
Now wash me, and I shall be whiter than snow.

Rev. James Nicholson, 1878

54. AMAZING GRACE, HOW SWEET THE SOUND

Tune: Arlington — Arr. from Thomas A. Arne, 1762

1. *Amazing grace! how sweet the sound*
That saved a wretch like me!
I once was lost, but now am found;
Was blind, but now I see.

2. *'Twas grace that taught my heart to fear.*
When first my soul believed!
How precious did that grace appear,
The hour I first believed!

3. *Through many dangers, toils, and snares,*
I have already come;
'Tis grace hath brought me safe thus far,
And grace will lead me home.

4. *The earth shall soon dissolve like snow,*
The sun forbear to shine;
But God, who called me here below,
Will be forever mine.

Rev. John Newton, 1779

55. GO TO THE DEEPS OF GOD'S PROMISE

Tune: — Chas. H. Gabriel

1. *Go to the deeps of God's promise;*
Ask freely of Him, and receive;
All good may be had for the asking,
If, seeking, ye truly believe.

2. *Go to the deeps of God promise,*
And know of His wonderful might;
Whatever would be a true blessing,
For Jesus' sake, comes as thy right.

3. *Go to the deeps of God's promise;*
The blessing is never denied;
He loves, and remembers His children,
And ev'ry good thing is supplied.

4. *Go to the deeps of God's promise,*
And claim whatsoever ye will;
The blessing of God will not fail thee,
His word He will surely fulfill.

Chorus:
Go to the deeps of God's promise;
There's wideness of meaning untold
In the promises given His people,
And the treasures they ever unfold.

Mrs. Frank A. Breck

56. MAN OF SORROWS, WHAT A NAME

Tune: Philip P. Bliss

1. *"Man of Sorrows," what a name*
For the Son of God who came
Ruined sinners to reclaim!
Hallelujah! what a Saviour!

2. *Bearing shame and scoffing rude,*
In my place condemned He stood;
Sealed my pardon with His blood;
Hallelujah! what a Saviour!

3. *Guilty, vile and helpless, we;*
Spotless Lamb of God was He;
"Full atonement!" can it be?
Hallelujah! what a Saviour!

4. *Lifted up was He to die,*
"It is finished," was His cry;
Now in heaven exalted high;
Hallelujah! what a Saviour!

5. *When He comes, our glorious King,*
All His ransomed home to bring,
Then anew this song we'll sing:
Hallelujah! what a Saviour!

Philip P. Bliss

57. MAJESTIC SWEETNESS SITS ENTHRONED

Tune: Ortonville Thomas Hastings

1. *Majestic sweetness sits enthroned*
Upon the Saviour's brow;
His head with radiant glories crowned,
His lips with grace o'erflow.

2. *No mortal can with Him compare,*
Among the sons of men;
Fairer is He than all the fair
That fill the heavenly train.

3. *He saw me plunged in deep distress,*
He flew to my relief;
For me He bore the shameful cross,
And carried all my grief.

4. *To Him I owe my life and breath,*
And all the joys I have;
He makes me triumph over death,
And saves me from the grave.

5. *Since from His bounty I receive*
Such proofs of love divine,
Had I a thousand hearts to give,
Lord, they should all be Thine.

Samuel Stennett

58. O FOR A THOUSAND TONGUES

Tune: Azmon. Arr. by Lowell Mason, 1837 Carl G. Glaser

1. *O for a thousand tongues to sing*
My great Redeemer's praise,
The glories of my God and King,
The triumphs of His grace.

2. *My gracious Master and my God,*
O help me to proclaim,
To spread thro' all the earth abroad
The honors of Thy name.

3. *Jesus! the name that charms our fears,*
That bids our sorrows cease;
'Tis music in the sinner's ears,
'Tis life, and health, and peace.

4. He breaks the pow'r of canceled *sin,*
He sets the pris'ner free;
His blood can make the foulest clean;
His blood availed for me.

5. *Hear Him, ye deaf; His praise, ye dumb,*
Your loosened tongues employ;
Ye blind, behold your Saviour come;
And leap, ye lame, for joy.

Rev. Charles Wesley, 1739

59. OPEN MY EYES THAT I MAY SEE

Tune: Chas. H. Scott

1. *Open my eyes, that I may see*
Glimpses of truth Thou hast for me;
Place in my hands the wonderful key
That shall unclasp, and set me free.
Silently now I wait for Thee,
Ready, my God, Thy will to see;
Open my eyes, illumine me, Spirit Divine!

2. *Open my ears, that I may hear*
Voices of truth Thou sendest clean;
And while the wave-notes fall on my ear,
Ev'rything false will disappear.
Silently now I wait for Thee,
Ready, my God, Thy will to see;
Open my ears, illumine me, Spirit divine!

3. *Open my mouth, and let me bear*
Gladly the warm truth ev'rywhere;
Open my heart, and let me prepare
Love with Thy children thus to share.
Silently now I wait for Thee,
Ready, my God, Thy will to see;
Open my heart, illumine me,
Spirit divine!

Author: C. H. S.

60. O MASTER, LET ME WALK WITH THEE

Tune: Maryton. H. Percy Smith, 1874

1. *O Master, let me walk with Thee*
In lowly paths of service free;
Tell me Thy secret; help me bear
The strain of toil, the fret of care.

2. *Help me the slow of heart to move*
By some clear, winning word of love;
Teach me the wayward feet to stay,
And guide them in the homeward way.

3. *Teach me Thy patience; still with Thee*
In closer, dearer company,
In work that keeps faith sweet and strong,
In trust that triumphs over wrong.

4. *In hope that sends a shining ray*
Far down the future's broad'ning way;
In peace that only Thou canst give, —
With Thee, O Master, let me live.

Author: Washington Gladden, 1879

61. TAKE TIME TO BE HOLY

Tune: Longstaff. George C. Stebbins, 1890

1. *Take time to be holy,*
Speak oft with thy Lord;
Abide in Him always,
And feed on His Word.
Make friends of God's children;
Help those who are weak;
Forgetting in nothing
His blessing to seek.

2. *Take time to be holy,*
The world rushes on;
Spend much time in secret
With Jesus alone —
By looking to Jesus,
Like Him thou shalt be;
Thy friends in thy conduct
His likeness shall see.

3. *Take time to be holy,*
Let Him be thy Guide,
And run not before Him,
Whatever betide;
In joy or in sorrow,
Still follow thy Lord,
And, looking to Jesus,
Still trust in His Word.

4. *Take time to be holy,*
Be calm in thy soul;
Each tho't and each motive
Beneath His control;
Thus led by His Spirit
To fountains of love,
Thou soon shalt be fitted
For service above.

W. D. Longstaff, 1887

62. LEAD ON, O KING ETERNAL

Tune: Llangloften, Welsch hymn melody, D. Evans' "Hymnau a Thonau," 1865, or Lancashire. Henry Smart, 1836

1. *Lead on, O King Eternal,*
The day of march has come;
Henceforth in fields of conquest
Thy tents shall be our home:
Through days of preparation
Thy grace has made us strong,
And now, O King Eternal,
We lift our battle song.

2. *Lead on, O King Eternal,*
Till sin's fierce war shall cease,
And holiness shall whisper
The sweet Amen of peace;
For not with swords loud clashing,
Nor roll of stirring drums,
But deeds of love and mercy,
The heavenly kingdom comes.

3. *Lead on, O King Eternal,*
We follow, not with fears,
For gladness breaks like morning
Where'er Thy face appears;
Thy cross is lifted o'er us;
We journey in its light;
The crown awaits the conquest;
Lead on, O God of might.

Earnest W. Shurtleff. 1888

SUPPLEMENT NO. 18
(Art. 74)

CHURCH ORDER ARTICLE 70

DEAR BRETHREN:

THREE related matters were referred to the Church Order Revision Committee for a report at this time. They are the "Report of the Committee to Investigate Whether Article 70 Should Be Removed from the Church Order" (*Acts of Synod*, 1949, pp. 122-126) and Overtures 23 and 25 of 1954 urging that action be taken on this report at an early date (*Acts of Synod*, 1954, pp. 587, 588).

The report submitted in 1949 was referred to the sister-churches for their reaction (Acts of Synod, 1949, p. 66). These have responded with hearty approval (Netherlands) and with a wait-and-see attitude until the Church Order as a whole is revised (South Africa). As far as these churches are concerned, therefore, there is no reason for not proceeding at this time.

The Church Order Revision Committee has studied the 1949 report and finds itself in substantial agreement with the argumentation and recommendations of that report. We propose, however, to recommend a revision in the wording of the suggested new article. In order to get this matter clearly before Synod, we shall present the conclusions and recommendations of the 1949 report, and after that present our own recommendations. We understand that the recommendations of the 1949 committee deserve prior consideration at Synod.

The conclusions (Section II) of the 1949 report read as follows:

"After careful study and deliberation your committee has arrived at the following conclusions:

A. That Article 70 of the Church Order should not be retained in its present form which speaks of *confirming* the matrimonial state in the presence of Christ's Church. *Grounds:*

1. We agree with the overture that this "clearly refers to a custom held in the Netherlands until this present time, namely, that the Church should confirm that which the State has enacted."

Van Dellen and Monsma say concerning this in *The Church Order Commentary*, p. 27, "We copied the Dutch wording in 1914, but this is a mistake, since our weddings are the actual solemnization of marriages."

2. That which actually takes place in the United States in the case of a marriage ceremony in the presence of Christ's Church is not the confirmation of the matrimonial state, but rather the solemnization of it. The state has seen fit to invest ministers of the gospel with the legal authority to make this possible. Accordingly, our form is properly called a "Form for the Solemnization (not Confirmation) of Marriage."

B. *That the task assigned* to the Consistories by Art. 70 of the Church Order is not a strictly ecclesiastical matter. Note that we do not say that the solemnization of marriage might under no circumstances be performed by the Church, but merely that such need not be the case.

Grounds:

1. To the best of our knowledge, Scripture gives no grounds for the Church to claim that the solemnization of marriage is necessarily a part of her commission and task. We do not see how the Church could prove from God's Word that the State usurps ecclesiastical authority when it claims jurisdiction in the matter of the solemnization of marriage. We wish to add, however, that it by no means follows from this that the Church is now in duty bound to recognize and to respect any and every act of the State in solemnizing a marriage or in granting a divorce. In this as in all other matters the Church is to obey God rather than men.

2. As far as we know, Protestant Christendom, which does not regard marriage as a sacrament, has never officially contested the jurisdiction of the State with respect to the solemnization of marriage. Prof. Wm. Heyns says in his *Liturgiek,* pp, 276 ff., "Het Concilie van Trente sprak het anathema uit over ieder, die zeggen zou, dat de beoordeeling van huwelijkszaken niet tot het kerkelijk gericht behoorde. Maar Rome had deze zaken slecht behartigd. Onder haar jurisdictie was het huwelijksleven op zeer laag peil gekomen. In zulk een toestand trad de Hervorming op met de leer, dat het huwelijk een burgelijke zaak was, die door de Overheid moest worden geregeld. Rusteloos hebben de Geref. Kerken er bij de Overheid op aangedrongen, dat zij ook met het oog op de toenemende 'abuusen' die regeling op zich zou nemen."

3. Reformed authorities on Church Polity may be quoted to the effect that the solemnization of marriage is not a strictly ecclesiastical affair.

We call attention to the following quotations:

a. *Prof. S. Volbeda* in advising your committee, writes in a communication dated Nov. 22, 1948, that "the marriage relation as such is *not an ecclesiastical affair* and *its inauguration in consequence does not appertain to the church.*"

b. Prof. Wm. Heyns in his *Handbook for Elders and Deacons* says on p. 220, "Marriage is a matter of this earthly, temporal life; its legislation belongs, therefore, to the domain of Civil Government, not to that of the church." Heyns adds, "Since the civil laws in regard to this matter are not always conformable to the laws of God, the Church has to see to it that in its midst the divine laws are maintained."

c. Van Dellen and Monsma say in *The Church Order Commentary,* p. 286, "After the Reformation the solemnization of marriages continued as a function of the Ministers and the Churches. But it was soon felt that the government should have something to say regarding

this all important matter. The first Synod (Emden, 1571) already declared that marriage is in part an ecclesiastical interest and in part a civil interest. The churches urged the adoption of uniform, Scriptural marriage laws."

d. Dr. H. Bouwman says in *Gereformeerd Kerkrecht,* Vol. 2, page 512, "Het huwelijk is allereerst een zaak der familie, van bruidegom en bruid en hunne wederzijdsche familie. Toen er nog geen overheid was, die regelend optrad in breederen kring, had het familiehoofd de leiding, en werd het huwelijk in den kring der naaste betrekking gesloten. Later toen een maatschappelijke orde zich vestigde, werd het noodig, dat de overheid zich met de sluiting des huwelijks bemoeide."

Conclusion: These quotations make it evident that these authorities recognize, the one more and the other less, a jurisdiction of the State with respect to marriage and the solemnization of it.

C. That, notwithstanding a jurisdiction of the State with respect to the solemnization of marriage, the Church is nevertheless greatly interested in this matter and deeply concerned about it, particularly in as far as it affects her own members. Incidentally, this is also true with respect to divorce in which matter the State also exercises jurisdiction. Marriage, as well as divorce, has such a direct and far-reaching effect upon the life and well-being of the Church that it would be sinful folly and inexcusable neglect for our Consistories not to concern themselves about it.

The same applies, for example, with respect to the matter of Christian Schools. Although it is not necessarily the business of the Church to supervise and establish such schools, the church recognizes that this is something of the greatest importance for her own well-being. Accordingly, Article 21 of our Church Order says that, "The Consistories shall see to it that there are good Christian Schools where the parents have their children instructed according to the demands of the covenant." Even though this is a matter which falls under parental jurisdiction, the Church is nevertheless so deeply concerned, that a pronouncement is made with respect to it and the Consistories are committed to a very definite task concerning it. This brings us to the conclusion that the Church should have something similar to this with respect to marriage and the solemnization of it in order to promote and safeguard her own well-being as well as the best interests of her members. It would be a mistake and detrimental to Christ's Church to conclude from the overture presented that we are necessarily faced with the dilemma of either retaining Art. 70 in its present form or else dropping it altogether. We believe that it should be revised along the lines of Art. 21."

The recommendations (Section III) of the 1949 report are as follows:

"In view of the foregoing conclusions your committee recommends:

A. That Article 70 of our Church Order be changed to read as follows:

'The Consistories shall do all in their power to see to it that marriage, on the part of those under their supervision and the solemnization of it, shall be in keeping with the teaching and principles of Scripture.'

B. That the parenthetical note, '(cf. Art. 70 of the Church Order)' be dropped from the statement found at the beginning of the Form for the Solemnization of Marriage.

Ground: There is no point to this reference if the proposed revision is adopted.

C. That if Points A and B are adopted, Synod inform our sister churches of this revision of Art. 70."

Recommendations

For the above recommendations of the 1949 report, the Church Order Revision Committee would substitute the following:

A. That Article 70 of the Church Order be changed to read as follows:

"Although the regulation of marriage is the right and duty of the civil government, the church of Christ is deeply affected by the marriages of its members. Those marriages shall therefore be solemnized with the forms prepared and adopted for that purpose."

B. That the necessary changes be made in the form for the solemnization of marriage to bring it into line with the revised Article 70. (This will most likely involve two forms, one for marriage in a regular service and one for marriage by a minister outside of such a service.)

C. That Synod call the attention of the church, and particularly of new members in Canada, to the positions adopted in the 1949 report as quoted above, namely:

1. That marriage is a civil, not an ecclesiastical affair.
2. That ministers in the United States and Canada are empowered to solemnize, not merely confirm, marriages.

Respectfully submitted,

R. J. Bos
R. J. DANHOF
J. H. KROMMINGA, *Secretary*
M. MONSMA, *President*
I. VAN DELLEN

SUPPLEMENT NO. 18-A
(Art. 74)

CHURCH ORDER REVISION COMMITTEE

DEAR BRETHREN:

WE WISH at this time to present two matters to Synod by way of amendment of our report on Article 70 of the Church Order, found in pp. 109-112 of the 1955 *Agenda.*

1. In our *Agenda* report, the following statement is found: "We understand that the recommendations of the 1949 committee deserve prior consideration at Synod." (p. 109, middle).

In a meeting of the full committee we have come to the conclusion that the rules giving priority to a study committee over an advisory committee do not apply in this case. We are here dealing with two study committees, the first one having been discharged. Our recommendations are therefore properly before Synod without prior specific action on the recommendations of the 1949 committee.

2. We wish to substitute the following for the material found at the conclusion of our *Agenda* report, beginning with the word *"Recommendations"* (p. 112, middle).

In place of the above recommendations of the Study Committee reporting in 1949, we recommend the following reading:

"Consistories shall instruct and admonish those under their spiritual care to marry only in the Lord. Christian marriages should be solemnized with appropriate admonitions, promises, and prayers, as provided for in the official Form. Marriages may be solemnized either in a worship service or in private gatherings of relatives and friends. Ministers shall not solemnize marriages which would be in conflict with the Word of God."

We agree with the committee reporting in 1949 that the great import of marriage for God's covenant people and for the Church of God warrants a word of encouragement to consistories urging them to warn our people against the evil of contracting marriages which would be a violation of God's Word. It is desirable to include this admonition in Article 70. Likewise, it is desirable that Article 70 should charge consistories to promote the appropriate Biblical solemnization of marriage.

But we would go just a bit farther. We concur in the finding of the 1949 committee that Scripture does not demand ecclesiastical weddings in the traditional sense of that term and as these have been prescribed by Article 70 thus far. Yet in this day of loose living, of divorce and adultery, it is a laudable thing when some of our young people desire to exchange their vows and begin their married life in the midst of

the Church of Christ, their brethren and sisters in the Lord. This custom of long standing, which is still desired by many of our people, should continue to have the sanction of the Church. At the same time, those who prefer to have their marriages solemnized with Christian admonitions, promises, and prayers, in a gathering of relatives and friends, should likewise find sanction for their choice in our Church Order. Consequently our suggested revision approves both methods for the solemnization of marriage and leaves the choice to the parties concerned.

We have added a concluding provision, as Synod will note. It reads as follows: "Ministers shall not solemnize marriages which would be in conflict with the Word of God." We feel that this ruling provides us with a desirable directive and safeguard. Ministers of the Gospel, when they solemnize marriages, act upon a prerogative attributed to them by the civil government. But they have received this prerogative because the churches ordained them. Consequently it is not amiss that the churches shall declare in the Church Order, when speaking of the solemnization of marriages, that the ministers shall not solemnize marriages which would be in conflict with God's Word.

Respectfully submitted,
R. J. Bos
R. J. DANHOF
J. H. KROMMINGA, *Sec'y.*
M. MONSMA, *President*
I. VAN DELLEN

SUPPLEMENT NO. 19
(Art. 72)

ADDRESS OF FRATERNAL DELEGATE DR. P. G. KUNST

Esteemed Brethren:

It is with great pleasure I assume the mandated opportunity to bring the hearty greetings of the "Gereformeerde Kerken" of the Netherlands to your Synod. It is a good and time-honored custom that the fellowship between your churches here and our churches of your good old fatherland is preserved and strengthened. I believe that this fellowship not only offers the opportunity of presenting words of friendship and of the exercise of communion which we sister churches have one with another, and to take note of and appreciate each other's growth and striving so that prayerfully we may watch for each other's wellbeing.

Let me begin by saying that I am heartily thankful for the place which you have given me among your delegates. On the one hand, I am dogmatically sustained by Professor Dr. Herman Kuiper, and on the other hand, I have friendly and church orderly support in the person of Professor Martin Monsma, who is always giving me a bundle of Synodical decisions, so that I do not have to sojourn as a stranger in your midst. Thus, day by day, I sit, looking at that formidable placard in front of me on which is written: FACULTY. Looking up still higher, I have the privilege of beholding the officers operate under the wonderful leadership of your president, the Rev. Henry Baker, who after many years of experience, is given of God to lead this Synod of 1955 unto a good outcome.

Let me assure you that I have made work of matters so that I appear in your midst as well prepared as possible. That means not only that I have studied the more than 300 pages of your Agenda, but also that I have made a trip through Canada, from coast to coast, more than 8000 miles, visiting churches and beholding their spiritual prosperity. Your Agenda gave me the impression that your denomination is very busy with many different kinds of activity. My trip through Canada confirmed this impression, and even strengthens my thanksgiving for the good hand of God upon your churches. That which is grown in only a few years of time, is a visible token of God's special favor upon the Chr. Ref. Church. I made acquaintance with many of your fieldmen. By train and automobile, we penetrated even unto the far outflung posts of the difficult. patience-demanding, pioneer work. From the age-old Quebec I came into what you call the heart of Canada, viz. the province of Ontario. The journey went along rivers, cities, hills and lakes to the provinces of Manitoba and Saskatchewan; after that I crossed through the districts of Alberta. I saw the richness of the ground, the spouting of the oil, the flaming of natural gas and heard the cry that OIL MEANS DOLLARS. The churches there are faced with the great task to keep pace with the speed of time. They are concerned with difficult problems, problems of language, education, evangelization and culture. How will they find their way in a land where the word Christian is used to cover over secularized situations?

Still further, my trip went on to the garden of Canada; in the lovely valley of the Fraser river I found something which appeared to be part

of Paradise Lost, even though it rained just as much there as in Grand Rapids at the time of Synod. In the province of British Columbia, I also found a number of growing churches. There, and across the border, in the State of Washington, I saw many churches, great and small, building church edifices and Chr. Schools with great zeal, so that I hear it, the call to work in God's Kingdom is echoing from coast to coast.

Naturally, thus, in all these places where I visited, and where I was friendly asked to preach and to speak, by way of confidential talks I came to know and to share in the cares, disappointments, which this great work involves. But the constant convincing and stimulating tone of it all was and is that of happy joy and joyful obedience of a believer who goes in the way which is of the Lord our God.

I speak about these things to you, especially because I was told all the time during my trip that all which I heard and saw, would be far outdone by my trip through the USA and my stay in Grand Rapids. Gradually my trip made me think of the singing of the songs of ascent by the children of Israel while they approached Jerusalem.

I do not want to take too much of your time and by and by this introduction begins to look much like the introductions to the sermons of some of the candidates we heard on the day of their examination! However, I thought it to be a good idea to first share with you some of the things which I have experienced on my trip. From that which follows now you will understand that it is not my intention to look around here and there for a short while and then after three months to tell the people in the Netherlands in a two-volume work what the issues are in the USA and Canada. I was charged with a different task. The "Gereformeerde Kerken" of the Netherlands want to be your sister churches, not only in the sense that we have close ties of friendship and extend the opportunity to delegates now and then to make a trip across the Ocean blue. We are much more concerned—and here I think especially of the approaching centennial of your denomination—about visiting each other to establish and to strengthen at all times that which we confess together as the sole source of true faith and of the new life in Jesus Christ. There exists a mutual confidence that each in our own place we shall faithfully pursue this, and accordingly we also feel the need of encouraging each other, being faithful to the Word of God, to now also apply that Word in ALL fields of life. Thus the Church of Christ shall live out its calling and burst out in missionary activity.

Allow me therefore to choose one example out of the many which are available. With great thankfulness have I listened during my trip through Canada to the radio speeches which were to be heard on Sunday morning on the "Back to God hour." That gratitude has yet increased, since many assured me that thousands listen to these broadcasts and are drawn by this proclamation of the Gospel. I have been particularly struck by this since in addition to my task as a minister in a large city, I have been charged by our Synod with my co-deputies to take on the leadership and stimulation of the evangelization work in the Netherlands. Because of what we experience in that work, I know too well how this work, laid on our shoulders by Christ Himself, confronts us with all kinds of momentous problems. Many of those we could leave untouched during the period in which we lived more as a closed church-formation. Now however, situations are changing: the preaching of the Gospel to our neighbors brings us into contact with salient questions of marriage and education, of religion and

culture. The Church meets the responsible task to not only give an answer to those who ask for closer contact and who listen to the Gospel, i.e. to not only bring them together in a preliminary group (chapel), but the question must also be answered whether and how the church must accept them into her community. In this way your work in the Back to God Hour—a work which many want to deal with as with a child which is being spoiled—becomes the ecclesiastical care for a difficult child which confronts you with various actual and pressing problems.

This one example can be multiplied by so many, because, that is my firm conviction, the fact I just mentioned has much to do with the changed circumstances, in which the church appears in the world. The issues dealt with in your denominational papers, the matters which ask your attention at Synod, the questions which face your consistories, indicate that also your denomination does not escape the necessity to fill a definite place in the American and Canadian life. Some rejoice about the rate of speed with which this development takes place, others already fear the causes of all of this before we have met up with them. This becoming more and more clear to me, I have understood the better why also the situation in the Geref. Kerken in the Netherlands is being judged totally wrong by more than one in the USA. In the Netherlands we deal with the very same root-problem: the keeping and setting out of the church in a world in which many changes are taking place.

It is any wonder that in that struggle mistakes are being made, disappointments are being experienced? However, he who keeps in view that God leads us by His Providential care ALSO in our time, will believe that it is worth the effort to also export the Gospel held in honor among us. It would not be difficult, chairman, to sum up a whole series of phenomena which cause some to nod their heads about "the old country" and say: Is that the way they do it over there? But I would politely ask you whether your church, in seeking its place more and more in the American Canadian society, does not have to face the very same questions and problems or will have to face them in the near future. The fact that we can call to mind a rich history will not avail us. The danger is not imaginary that there are among our Reformed folk those who cannot furnish themselves with useful weapons and who would rather just hold on tightly to that which we have obtained in the past. Aren't there always people among us who think that the development of the PREVIOUS generation is the end of God's dealing with His people? In this way it is so easy to stamp the state of affairs in the church today as watered down, deteriorated.

It is the task of our generation which wants to continue to labor in the unity of confession, according to God's Word, to seek the good for Jerusalem in love for each other. Otherwise I see in the near future children of our people as dropped soldiers in an advanced post without connection with the army of the church. In that case the struggle in which your church here and ours in the Netherlands is being involved more and more, could become dangerously identical to the Battle of Arnhem in 1944. That battle was LOST, NOT because of lack of strength, nor by lack of material, but because of the lack of contact between the advanced troops and the head-army. How difficult it is for the church to enter upon new roads in as yet unknown territory, we know too well from church history.

How little is necessary, for example, to in a bad way influence the good relationship between sister churches living at a far distance from each

other. One single unfavorable article, one ill-chosen word, one superficial judgment and there we have the tension already. . . . How much a matter of greatest importance is mutual trust and the living in the faith of the communion of the saints! It is precisely that which makes me also cautious in bringing before you a matter which I was particularly asked to present to you by the deputies for correspondence with foreign churches. Our churches in the Netherlands want to be your sister churches, not only in that sense that we know we are tied together by bonds of history, but especially in the sense that we want to stand shoulder to shoulder with each other in the confession and in the exercise of discipline. From that fact, as we see it, mutual duties and privileges arise. If you ask, e.g. whether our churches in the Netherlands have faithfully done their duty with respect to the emigration-issue, then I must personally assure you, that the burdens of this great work have come down too onesidedly on your shoulders. Our churches in the Netherlands will certainly have to face the results of this now that the emigration to Australia is growing steadily. I will pass by this point for the rest of our discussion. In dealing with the good sisterly ties between the Chr. Ref. Church and the Geref. Kerken in the Netherlands, I must say to you that in our circles there is the desire to again bring up the matter of the "colloquium doctum," as it is held by your Classes when ministers of the Word come over from the Netherlands. The way in which this "colloquium doctum" is exercised, we have felt to be a very friendly form of reserve, as a condition of some kind. This conviction grew among us because of the fact that ministers of the Word coming from other denominations, with which the Chr. Ref. Church and the Geref. Kerken in the Netherlands have no relation or hardly any contact to speak of, are accepted in your midst in the very same way. I want to add here immediately that the fact that ministers from other denominations do come over and are accepted in your church, is a thing of great joy to me. That here things take place which in the Netherlands seem impossible because of ecclesiatical barriers, who will not rejoice in them? But even then the request of our churches still has the right of existence. It still stands. I express the sincere wish that your assembly will pay good attention to the proposal of one of your committees. This matter is again closely related to another of much greater weight. A matter which concerns us more and more of late years. Members of your church and of ours have gone to different countries: South Africa, Australia, Japan, South America, and New Zealand, after the Second World War. As yet the way stands open, in cooperation with your churches to have a not insignificant number of Netherlands people come across to the USA. What you call "Church extension" is a matter which knocks at the door of all Reformed churches in the World. For the living out of this calling, it will be necessary that we go back again and again to the commission of Christ Jesus, that we be prepared always and again to be proclaimers of the Gospel. The great sacrifices which are brought in your church for mission work and the readiness to serve which is evident in other sectors of the work of the Kingdom prove that you in this important day and age know and choose the only trustworthy way. May the Lord our God crown the work of your Synod, the labours of all your churches and all that is done in obedience to King Jesus in so

many parts of the world and in this vast country! Allow me to summarize my speech and my wishes of this day by means of the words which Jesus Spoke to the Church of Philadelphia:

Behold, I come quickly,
hold fast which thou hast,
that no man take thy crown!

Dr. P. G. Kunst.
Grand Rapids, June 14, 1955.

SUPPLEMENT NO. 20
(Arts. 63, 113)

CALVINIST RESETTLEMENT SERVICE

ESTEEMED BRETHREN:

IN THIS report we are constrained to sound the note of urgency and challenge. The sponsorship procurement program under the U. S. Refugee Relief Act of 1953 is now in its second year. Progress has been slow, especially our own proportionate part in the total program, and needs to be speeded up with a view to its completion and termination by the end of next year, 1956.

Of the total admissibles under this Act of Congress the breakdown is as follows:

German Expellees	55,000
Escapees in Germany and Austria	35,000
Escapees in NATO Countries	10,000
Polish Veterans in Great Britain	2,000
Italian Refugees and Relatives	60,000
Greek Refugees and Relatives	17,000
Dutch Refugees and Relatives	17,000
Far East Refugees (non-Asian)	2,000
Far East Refugees (Asian)	3,000
Chinese Refugees	2,000
Palestine Refugees	2,000
Orphans	4,000
Non-immigrants already in the U.S.A.	5,000
Total	214,000

26 Voluntary Agencies, including the Calvinist Resettlement Service Committee of the Christian Reformed Church, are recognized by the Department of State as cooperators in this Refugee Relief Program by procuring assurances and endorsing the sponsorship under Form DSR-8. Besides, in each of our States Governor's Advisory Committees are being appointed to assist and to advise in activating the program within their states.

It should be noted that the assurance of a job at wages prevailing in the community, of adequate housing, and the guarantee that the immigrant will not become a public charge, is not binding as a legal contract, but is in the nature of a moral responsibility assumed as a humanitarian act with the backing and assistance of the endorsing agency, if and when it is needed.

We have set our goal to provide assurances for our approximate share of the designated number of the Dutch, admissible and eligible under the Act. Computing the membership of the Gereformeerde

Kerken (our sister-church in the Netherlands) at 8% of the population —a conservative estimate—our responsibility for sponsorship would be 8% of 17,000, or 1,360 persons. Reckoning an average of 5 persons per family, this would mean only 272 families; less than one family per congregation of the Christian Reformed Church in the United States.

This certainly is not a task beyond the resources and capabilities of our Christian Reformed churches. With Christian compassion in the Spirit of Christ, and with concerted action we can fulfill this high responsibility which we assumed when we sought and obtained accreditation as a voluntary agency under this Act of Congress, essentially an Act of Mercy.

RETARDED PROGRESS.

We have twice sent letters to our Consistories, with enclosure of a sample copy of an Application Form and instructions how to fill it in.

We have requested the *Christelijke Emigratie Centrale* (our cooperative agency in Holland—address: T. Cnossen, Directeur, Raamweg 28, 's-Gravenhage) to send us the applications of eligibles with certification and information as to their qualifications and fitness for the place and the work provided for them.

At first the response from the side of the C.E.C. was meager and the prospect of speeding up the program and increasing the number was discouraging. Then the tide turned and we were happily surprised to receive dossiers of applications for 38 more families and single persons. We published these in the Banner (February 18, 1955) with an urgent appeal that they would be mated by our churches with assurances without delay on our part.

Many, if not most, of our Consistories and Diaconates have considered, or they are considering, what to do in this matter. No doubt there are difficulties, and as many questions and misgivings. For example, will the immigrants fit in and feel at home among us? Have those whom we have helped to resettle and welcomed in our churches shown appreciation and response? Can we find a job without displacing a U.S. citizen and will the immigrant make good in it? Will they become ill and suffer accidents and we become responsible to support them and their families? Why can't they come here on their own as we, or our parents, did? Thus objections are easy to find and ready at hand to retard and frustrate action. Despite these doubts and questionings we see no insurmountable obstacles. Nothing that other sponsors, with endorsement of voluntary agencies such as we have, do not also face and they are nevertheless constrained to fulfill their responsibility. We must not be disheartened but go forward in Christian faith, hope and love and the Lord will prosper us.

We call attention to the easement of the requirement relative to giving job-assurances, one main objection most commonly raised. This matter was the subject of Bulletin No. 4, Feb. 15, 1955, issued by the Governor's Advisory Committee of the State of Michigan. It reads as follows:

"Administrator Scott McLeod has announced new assurance procedures, approved to facilitate the services of the Voluntary Agencies in obtaining the assurances required before visas can be issued under the Refugee Relief Act.

The *new procedures* are:

1. The Administrator will accept for verification employment assurances that are endorsed by the recognized Voluntary Agencies *without requiring* — as heretofore — *a job certificate from the local employment office.*

(NOTE — *Still required* is a U. S. citizen's assurance that the alien will have employment without displacing someone else. This individual assurance is endorsed by the Voluntary Agency.)

2. The Administrator will accept for verification an employment assurance given by a U. S. Agency, *for a general category of employment* (such as tailor, or hospital worker, but without the specific job location cited), *in a specified locality,* such as a city or county, (*but without a definite street address for the job.*)

Under these new procedures the Voluntary Agency assumed responsibility for complying with the provision of the Refugee Relief Act that requires a specific indexing of the job to be filled, the address where the job is located, and the name and address of the employer. The Voluntary Agency must, under the new procedure, send this detailed information to the Administrator *when the alien arrives in the United States and goes to the specific job then open for him.*

NOTE: *Local employment offices continue to issue job certifications in assurances NOT endorsed by Voluntary Agencies.* Also Voluntary Agencies may seek job certifications from local employment offices as in the past in cases where they feel there are doubts that can be resolved by such action."

Your CRS Committee has also considered it well to send a communication to our prospective immigrants from the Netherlands while they are planning and preparing for the great transition and all that it involves for the present and for the future. This serves a double purpose: to assure them of our Christian affection and welcome; and, to give them some pointers in regard to orientation and adaptation in becoming one with us in their new fatherland and in learning to live and to work with us in a common loyalty to our Reformed faith and in the fellowship of the Holy Spirit. We insert this letter in this report since it is written by the Committee in behalf of Synod.

WELKOMS GROET EN BROEDERLIJKE RAADGEVING

Geliefden in Christus Jezus:

Namens de Synode der "CHRISTIAN REFORMED CHURCH" roepen wij U als emigranten naar de VEREENIGDE STATEN een hartelijk welkom toe beide wat ons kerkelijk en ons gemeenschaps leven betreft.

Wij gevoelen de drang der liefde banden welke onze harten in Christus Jezus samen trekken. Wij nodigen U tot ons over te komen om het heilig pand U en ons toevertrouwd te helpen bewaren en over te planten in dit voor ons, en straks ook voor U, Nieuw Vaderland.

Ongetwijfeld komt gij te staan voor nieuwe en grote problemen en moeilijkheden. Het zich gewennen en aanpassen in een nieuw land met een vreemde taal en andere usanties, eist dikwijls worsteling en spanning waardoor de nationale volkskracht en geloofsbezieling wordt beproefd en gelouterd. Gesterkt door de ontfermend en krachtige hand uws Gods hoopt gij uw idealen voor dit leven te realizeren, terwijl uw hoop op de eeuwige bestemming U vertroost en bemoedigd.

Wij, uw medestrijders in de Goede Strijd, en medepelgrims naar het Nieuwe Jeruzalem, wensen U van harte des Heeren zegen toe. Moge het U welgaan in ons land en in het midden onzer kerken.

Vergun ons in dezelfde geest enige broederlijke raadgevingen, die vrucht zijn van de ervaring, toe te voegen aan deze welkoms groet. Wij wijzen in in 't bijzonder op enkele zaken.

Allereerst, oefen U dagelijks in de landstaal, zonder daarbij uw moeder taal te vergeten alsof uw verleden, en uw afkomst, voortaan van nul en geenerlei waarde zou zijn. Echter in de dienst des Heeren zowel als met het oog op de maatschappelijke belangen is kennis der taal een besliste vereiste.

Verder, gun Uzelven voldoende tijd en gelegenheid tot orienteren. Weest niet te haastig met een oordeels vorming over usanties en zaken die mogelijk eerst een vreemde en ongewone indruk op U maken. En zoekt ter zelfder tijd de achting en waardering van werkgevers, ambtenaren en buren, zonder verzaking of miskenning van geloofsbeginselen. Weest getrouw; houd koers in heilige roeping, in onderworpenheid aan God en zijn Woord.

Vervolgens willen wij waarschuwen tegen een eenzijdig, overdreven economisch en maatschappelijk streven ten gevolge waarvan verwaarlozing van verplichtingen jegens eigen kerk, eigen school, eigen gezin en uw eigen ziel plaats heeft. Als een levend, en meelevend lid van de Kerk van Christus begeert U actief deel te hebben in de steun en groei van deze Kerk. Mitsdien mogen wij zeker verwachten dat U ook zult bijdragen naar vermogen, volgens het systeem in onze kerken in gebruik.

Wij besluiten deze welkoms-brief met de bede dat gij met ons onder onze Koning en Heiland wilt strijden tegen de listen des Satans, de verleidingen der wereld en de lusten des vleeses. Dit doende zal de Drieenige God het centrum van ons leven zijn en blijven, en zullen wij de eerekroon der overwinning behalen tot oneindig lof en prijs van zijn Naam.

CALVINIST RESETTLEMENT SERVICE COMMITTEE
of the Christian Reformed Church.

LIMITED PROSPECTS.

Without overestimating the scope, or exaggerating the importance of this new post-war (rather "inter-bellum") immigration movement from the Netherlands into the U.S.A., we may expect a sizable addition to the much larger Holland Immigration in Canada. This too, is in the providence of God. The synchronization of the two movements is also under His ordering and direction. While the Canadian tide is

beginning to ebb, that in the United States is rising again. Since this movement is on a much smaller scale, and we have so many more long-established churches able to welcome and to assist the newcomers, we need not duplicate in the United States what was done by the synodical Canadian Immigration Committee with its devoted and faithful staff of Fieldmen and part-time Fieldmen in Canada.

This U.S. Refugee Relief Program, known as Public Law 203, enacted by the 83rd Congress on date of August 7, 1953, will be in its 20th month when Synod meets, with only 18 more months to go. It will expire on the very eve of our centennial anniversary year, 1957. Would it not enhance the joy and gratitude of our hearts if at that time of commemoration we could specifically remember and bless the Lord for what he has done for our Christian Reformed Church through the century by the continuing course of immigration, especially again in these recent years, both in Canada and in the United States? Shall we not therefore consecrate ourselves with holy zeal and willing sacrifice to this cause, not only from a sense of self-respect in meeting responsibilities which we have accepted but still higher and more binding from a sense of an obligation towards our Lord himself, and towards His own, according to His promise of gracious award in that Day when he shall declare: "I was a stranger, and ye took me in . . . Verily I say unto you, Inasmuch as ye did it unto one of these least, ye did it unto me." Matt. 25:35, 40.

COMMITTEE MEMBERSHIP.

The Committee as reconstituted by the Synod of 1953 (cf. Acts 1953, Art. 164, No. 23, page 156) is as follows:

Rev. W. Van Rees, *Chairman*
Rev. J. M. Vande Kieft, *Secretary*
Gerald Lyzenga, *Treas.* — Deacon appointed by West Leonard Church
Wilbur Posthumus — Deacon appointed by Grandville Ave. Church
Norman L. Krombeen — Deacon appointed by Oakdale Park Church
*Jay R. Piper — Deacon appointed by Alpine Ave. Church
John Vander Meer, Sr. — Elder appointed by Mayfair Church
*Gerald S. Zylstra — Elder appointed by Neland Ave. Church

Miss Agnes Flonk (address: 847 Hancock St., S.E., Grand Rapids, Michigan) continues to render valuable services as assistant to the Secretary as one well versed in the rather complicated technique of our program, and as having a warm heart in promoting this work of Christian helpfulness.

FINANCES.

Our Treasurer, Mr. Gerald Lyzenga, will submit his financial report to the Budget Committee of Synod

* These members have come into the Committee within the last year.

Our expenses since the termination of the Hungarian Calvinist Displaced Persons sponsorship program have been operational only; the balance in that Fund has been sufficient to meet these expenses.

The government in the Netherlands is subsidizing the transportation cost of its emigrants to the U.S.A. insofar as the emigrants themselves are not able to pay it. Since however, we as denominational committee are endorsing sponsorship by individual assurers, and their respective diaconates and consistories, we may be called upon to help in case of heavy operation costs or death where local aid is not sufficient. In view of such contingencies we respectfully request authorization by Synod to seek aid from diaconates, or from churches by way of a donation or by taking an offering, if and when such is needed.

RECOMMENDATIONS.

1) We humbly recommend that the Calvinist Resettlement Service Committee be continued for another year as presently constituted and under its previous mandate (cf. Acts 1954, Art. 126 C, page 70).

2) That Synod urge upon our churches in the United States to give this program their united prayerful cooperation and active support.

3) That Synod authorize the Calvinist Resettlement Service Committee to seek financial aid from Diaconates or Consistories, if and when such is needed.

Respectfully submitted,
Calvinist Resettlement Service
Committee of the
Christian Reformed Church
WILLIAM VAN REES, *Chairman*
J. M. VANDE KIEFT, *Sec'y.*

SUPPLEMENT NO. 21
(Arts. 130, 140)

ECUMENICITY AND INTERCHURCH CORRESPONDENCE

ESTEEMED FATHERS AND BRETHREN:

FOR your information, your committee on Ecumenicity and Interchurch Correspondence will review the Reports and discussions of 1944, 1947, 1949 (Art. 108-IB2) relevant to interchurch correspondence to ascertain whether or not there remains any unfinished assignments.

The chairman of our committee observed at the W.C.C., also assisting in reporting for the *Banner*. Likewise the secretary fulfilled a similar assignment as observer. Both are deeply grateful for the opportunity and desire to express their gratitude. Another report incorporates the reactions of the secretary.

This report is the work of three of the committee members. The fourth member, the Rev. Prof. M. Monsma, was absent at our meeting.

ANSWER TO THE REFORMED PRESBYTERIAN CHURCH

The Synod of 1949 adopted the advice of our committee that the request of the Reformed Presbyterian Church of North America to secure the inclusion in the Preamble of the Constitution of the United States: "devoutly recognizing the authority and Law of Jesus Christ, the Savior and King of nations" was legitimately in the orbit of church correspondence (cf. 1949, p. 58; 1950, p. 135).

This request was referred to our committee for study and advice. It was hoped that a report would be forthcoming in 1951. It was held in abeyance, however, since the Ecumenical Synod, Amsterdam, 1949, had on its *agenda* the problem of church and state, particularly Art. 36 of the Belgic Confession. This synod made no commitment but encouraged all members to report to its committee if any decisions relevant to Art 36 had been made by any of the participating churches.

The Ecumenical Synod, Edinburgh, 1953, as far as we can determine, was silent on this issue.

We must reply to the Reformed Presbyterian Church. This problem is more specifically American. We will have to face it, if needs be, alone. In practice there is a difference of opinion, and a study may be helpful in coming to some accord.

Our committee is the channel through which such requests come to Synod. We hope that Synod, however, will not on that account make this committee a study committee to answer all possible problems. We

know this specific problem has been mandated to us, but it is a highly involved problem with many unrealized ramifications.

We, therefore recommend to Synod that Synod appoint a special study committee to study said request of the Reformed Presbyterian Church in North America, to draft a reply, to present same to a following synod for acceptance and transmission.

STATUS OF MINISTERS-ELECT FROM SISTER-CHURCHES

Classis Eastern Ontario received an official communication and complaint of the Deputies of Emigration of the Reformed Churches of the Netherlands. The original letter is on file with the Stated Clerk of Synod. The following is our own translation:

Dear Sirs and Brethren:

At our meetings of the Deputees of Emigration of the Reformed Churches in the Netherlands the question was discussed a few times why the churches in Canada required a colloquim doctum of the ministers-elect from Holland after they arrived in Canada, and even attached a consequence (zelfs daaraan de consequentie verbinden) that these preachers were officially the charge of the Canadian churches (e.g., for emeritation) only after they had successfully submitted to the colloquim doctum.

The Deputees of Emigration find this absolutely unjust because the Christian Reformed Churches in America and in Canada, and the Reformed Churches in the Netherlands are sister churches (omdat er correspondentie in engere zin bestaat tussen . . .).

This question of a colloquim doctum will most likely have to be considered by your Synod, and they (Deputees of Emigration) have requested the Deputees of Correspondence with Foreign Churches here in the Netherlands to take up this matter with the deputees of correspondence of the Christian Reformed Church.

They ask you, [Classis Eastern Ontario] not to atttach any financial consequence to this submission to a colloquim doctum, and to follow the good rule that a preacher, after his farewell, immediately, in every respect, becomes the responsibility of the church that issued the call. The deputees ask this since they have received at times inquiries of pastors who had received calls, and who do not know what to do in such cases. Naturally, as far as the involved pastors are concerned this is very unpleasant to live in uncertainty for longer or shorter duration regarding which body they will be responsible to (omtrent de instantie voor wiens verantwoording zij komen).

The deputees hope that you find a good and satisfactory solution, and await eagerly your reply concerning this matter.

Fraternally yours,
On behalf of Deputees of Emigration,
(Signed) G. M. A. LAERNOES.

In response to this request Classis Eastern Ontario sent the following note to the secretary of your committee:

Dear Brother:

The enclosed letter was read at yesterday's meeting of Classis Eastern Ontario [September 17, 1954], and is sent to your committee for considera-

tion. Classis felt that it had no right to make any changes in the existing rules governing the entry of ministers from other denominations into our ranks. Your committee is no doubt the logical group to study this complaint.

Most cordially yours,
(Signed) CORNELIUS WITT, Stated Clerk.

We wish to apprize Synod of the problem involved. Synod has substantially adopted the Report on Interchurch Correspondence in 1944. The problem is simply this: Do the principles of Interchurch Correspondence with sister churches as set forth in that report imply that a colloquim doctum of such a minister is canonically proper? We seem to operate with the assumption that a colloquim is mandatory, and the Reformed Churches in the Netherlands that it is unfair. If this major problem can be solved the peripheral problems will take care of themselves.

The Report of 1944 is practically an elucidation of Art. 48 C.O. That in itself is very significant since Art. 85 C.O. actually covers our relationship to other Reformed churches. This report avers a spiritual oneness. In fact, it creates the impression that there is a definite analogy between provincial Synods at the time of Dort, and our relation to the Reformed Churches in the Netherlands. It, therefore, challenges us with this ideal: "But what we are interested in just now is the circumstance, that this correspondence of the Christian Reformed Church with such churches as are *denominationally separate from us because they are geographically far distant and speak another language* than we have by this time generally adopted, *but would at once merge with us, and we with them, if the aforesaid hindrances did not obtain* . . . . We should feel, as did the particular synods of the Dutch church after Dort, *that we are virtually one church and not two or more churches.*" (Underscoring J.T.H.) Concretely—if there were no ocean, no language barrier, we would be one church, another provincial synod, so to speak, of the greater Reformed body.

The implication is far reaching. We would not expect one provincial synod to require a colloquim doctum of a minister of another provincial synod.

The Reformed Churches in the Netherlands have officially adopted the distinction between corresponding churches in the narrow sense (engere zin) and in the broader sense (ruimere zin). The Ecumenical Synod of 1946 employed identical terminology. Our denomination equated correspondence in a narrow sense with "sister church," and correspondence in a broader sense with "Corresponding church." This usage of the term sister church dates to 1898 and before.

Our own position is expressed in our Report to Synod, 1947, p. 213: "The rank of a *sister* church is closer than that of a *corresponding* church. In fact it must always be understood that correspondence with

a church does not elevate that church to the rank of a sister church. The implications of a sister church are: we freely exchange pulpits and accept each other's transfers of membership without interviews" (p. 213). Acts, 1944, p. 339 speaks of sister churches in a general sense, but adds that what is said of them does not apply to churches whose separation is occasioned only by language and geography (p. 340).

If we accept each other's transfers, admit to holy communion, welcome to our pulpit; if we are one church separated only by language and sea and would be one if these barriers could be removed, does it not then follow that a colloquim doctum is canonically improper? The fact is we know there is the basic oneness, and in all other relationships we say so.

We in recommending this are not blind to the fact that churches in their separation have acquired their peculiarities. These are not negligible. They may even give rise to a feeling of urgency to demand a colloquim, in spite of what we have said. There may be differences such as our stand on amusements, methods of dealing with lodge members, and even financial matters as emeritation. Granting the problem we do not concur in the desirability of a colloquim. A better solution would be to adopt as regular procedure that the Committee in the Netherlands, and the calling church in Canada both apprize the minister-elect in the issuance of a call, and that his acceptance of said call implies concurrence with the position of our church.

We recommend to Synod to declare that any one duly called from a sister church, upon acceptance, shall be installed without submitting to a colloquim doctum, provided that said acceptance implies agreement with the practices of our denomination.

Such a declaration will make a colloquim doctum void, and will prevent a distasteful experience especially should such a colloquim be confused with a *peremptoir* examination.

This leads us to the second item in the complaint of the Dutch secretary, G.M.A. Larnoes. As stated above, congregations do not assume financial responsibility until after a successful colloquim doctum, our Dutch brethren demur. They think it proper that a calling church should be responsible for the pastor-elect immediately after his farewell to his congregation in the Netherlands. This implies that the same rule would then apply to the calling of a pastor from a sister church as applies to a call from one's own denomination. This makes good sense if there is no need of a colloquim. In this case also he and the calling church should be apprized of our emeritation setup.

We recommend that Synod declare the calling church shall be financially responsible for a pastor-elect of a sister church the moment his status terminates with his consistory consistent with the rule followed in our own denomination.

The above decisions will then constitute an answer to the inquiry of Classis Eastern Ontario addressed to our committee.

REQUEST OF THE REFORMED CHURCHES OF NEW ZEALAND

The *Acts of Synod,* 1954, p. 50, inform us that the Reformed Churches of New Zealand were organized in 1953, and accepted as a sister church in 1954. From the document below it becomes evident that this church takes seriously the synodical letter, adopted in 1947, addressed to those interested in becoming a corresponding church.

It overtures us to help them in their present need and opportunities. In a communication from D. F. Van der Pijl, convener of the committee, "Deputaten voor Geestlijke Verzorging in de Country" sent to our Stated Clerk, Dr. R. J. Danhof, we learn that in the latter's judgment the Christian Reformed Church would consider seriously an eventual request for a loan of three pastors to the New Zealand Churches. A "Concept" of this request is herewith published to feel the pulse of Synod, in the hope that Synod may see a new opening for the dissemination of the Reformed faith, and may also put into effect the principle of assisting the needy. This "Concept" is self-explanatory.

Dear Brethren in Jesus Christ,

The General Synod of the Reformed Churches of New Zeeland gathered in Wellington in 1954, appointed a Committee for the "Spiritual Care of the Country". This committee received "power to act" concerning the possibilities of calling, or receiving on loan, ministers from the Christian Reformed Churches of America.

Considering:

1. That the Reformed Churches of New Zealand were established in Auckland, Christchurch, Wellington, Hamilton, Nelson and Palmerston North ultimo 1953, and that a small Presbyterian congregation with their Minister joined these churches;

2. that only the churches of Auckland, Wellington and Christchurch called and received a Minister from the "Gereformeerde Kerken van Nederland";

3. that the four Ministers are at the moment "consulent" for the other churches, which requires them to travel in areas of 30,000 sq. miles and more;

4. that the churches of Auckland, Wellington and Christchurch and Howick are able to keep their Minister and finance their church work only with strenuous efforts;

5. that the churches of Hamilton, Palmerston North and Nelson, and other small groups who are nearing the establishment of churches, are not capable to support a Minister fully;

6. that most of our members are immigrants from Dutch origin, but that they have the desire to become fully English speaking churches;

7. that the growth of our churches is to be sought mainly from the English speaking communities and that to enable our churches to fight the modernistic influences in New Zealand church life and bring them from this part of the World, back to the Reformed faith and Life is a very important task for the English speaking Ministers;

8. that the fraternal ecclesiastical relations pursue the spiritual fellowship with and pastoral care over one and another in the Lord according to His Word.

Having in mind the corresponding obligation to be one another's keeper on the way to the Heavenly Canaan and Eternal Rest, the above mentioned Committee humbly submits to your Synod the following requests:

1. that the Reformed Churches of New Zealand receive three Ministers "on loan";

2. that these Ministers will serve in the Reformed Churches of New Zealand for a period of three years or more;

3. A. that the maintenance grant for one Minister will be for the Calling Church and his traveling expenses paid by the Christian Reformed Churches of U.S.A.;

B. that the maintenance grants for the other two Ministers are for the Christian Reformed Churches of U.S.A., while the calling churches will pay for their accomodation.

Yours in the Name of Christ,
on behalf of the Synod of the Reformed Churches of New Zealand,
D. G. Van der Pijl, Convener

There is much that is still hazy to your committee regarding finances, travelling arrangements, parsonage accommodations. Our Stated Clerk will pursue this correspondence immediately in order that details may be clear at the time Synod convenes.

We advise Synod to declare that it is very much interested in the proposal, and that it appreciates the enthusiasm of the new immigrants to be a witness in the land of their adoption, and if suitable arrangements can be made, Synod will endorse the loan of three of our pastors to said churches. Stated Clerk be charged to inform said churches and the entire matter be referred to an appropriate committee.

May the Spirit of God grant you His guidance in all your deliberations.

Committee on Ecumenicity and
Interchurch Correspondence,
WM. RUTGERS, *Pres.*
R. J. DANHOF
J. T. HOOGSTRA, *Sec.*
M. MONSMA (absent and not a a cosigner)

SUPPLEMENT NO. 22
(Art. 140)

OBSERVER'S REPORT ON THREE 1954 ECUMENICAL ASSEMBLIES

ESTEEMED BRETHREN:

BEFORE plunging into our report on the *World Presbyterian Alliance* (W.P.A.), Princeton, N.J., July 27, 1954—August 5, 1954; the *International Council of Christian Churches* (I.C.C.C.), Philadelphia, Pennsylvania, August 3-12, 1954; the *World Council of Churches* (W.C.C.), Evanston, Illinois, August 15-31, 1954; we wish to express our deepest appreciation to the Synod of 1954 in delegating us as its official observer at the W.P.A. and the I.C.C.C., and of approving the action of its committee on Ecumenicity and Interchurch Correspondence to have some of its members observe for the committee. We thank the Church. Our ability to appraise, to convey, and to direct the Church does not match with the honor and the confidence the Church has had in us. There is no doubt that ecumenicity is here to stay and to grow. We must take a responsible Biblical attitude toward it. What this attitude shall be is not for a single mind to discover. The entire Church is called upon to be engaged in this search.

The General Consistory of the Dutch Reformed Church in Ceylon has likewise honored us to be its observer at the W.P.A. and the I.C.C.C., and we likewise express our delight in acting in that capacity, and heartily thank them for this confidence.

SOME GENERAL REMARKS

All three assemblies take ecumenicity profoundly seriously. In their own way they all believe the Lord wills it. All three had ecumenical color and pageantry. The color of skin, the conspicuous variety of dress, and the many tongues reminded us of Scripture's prophecy of the end of time when out of all tongues and tribes God's people will be saved, out of all tribulation. The W.P.A. proved that Calvinism is in its very nature universal. There is room for variety within Calvinism of which we of the Kuyperian tradition are not always aware. The I.C.C.C. manifested an evangelical warmth and zeal of the orthodox faith. The W.C.C. is evidence of an universal vacuum in the soul of the organized church—the longing for visible unity. All three made use of modern sound and instant translating equipment, and knew how to send its messages around the world at once. The W.C.C. was outstanding in its parliamentary and organizational techniques, seconded by the W.P.A. All three gatherings were loaded down with work.

All three gatherings took advantage of seminary and university facilities.

WORLD PRESBYTERIAN ALLIANCE

"The Witness of the Reformed Churches in the World Today"

Over 400 delegates and official observers from sixty-two lands unitedly faced the above theme of the convention at Princeton, N.J. The large representation is accounted for in a great part by the fact that many delegates to the W.P.A. were also delegates to the W.C.C., especially the foreign delegates.

The program indicates five areas in which the witness was given: I. The Reformed Churches and the Ecumenical Movement; II. The Outreach of the Church; III. The Various Ministries in the Church; IV. The Church's Freedom and Responsibility towards State and Society; V. The Renewal of the Churches' Inner Life, Personal and Corporate. There was a strong emphasis upon evangelism, and a consistent conviction that a true church is a missionary church.

At this conference the place of womanhood in Kingdom work was discussed. At one point the convention adopted that women should be entitled to the pulpit, a motion which soon deferred to another to report on this subject later on. One of the women delegates became a bit restless when the advice was given to study this anew. She said that women should not always be studied. Christ did not study women, He used them in His kingdom.

In passing we note that all the proceedings of this W.P.A. convention can be found in the *Proceedings of the Seventeenth General Council,* Office of the Alliance; 17 route de Malagnou, Geneva; paper $1.50; cloth $2.00. This book will give a cross section of current Calvinism today, and as such will be profitable to all our leaders. It will tell us what Calvinism at large thinks. Some of these reports will encourage us greatly.

A BASIC W.P.A. PROBLEM

The W.P.A. will have its eightieth anniversary this year. The purpose of its organization was to advance the cause of the Reformed faith among its constituent members, through mutual studies, discussions, aid to the needy, encouragement. It has the honor to be the first confessional ecumenical body on record. This is not surprising since the Reformed faith has ecumenical potentials.

When first organized it affirmed "In forming this Alliance the Presbyterian Churches do not mean to change their fraternal relations with other Churches, but will be ready, as heretofore, to join with them in Christian fellowship, and in advancing the cause of the Redeemer, on the general principle maintained and taught in the Reformed Confessions that the Church of God on earth, though composed

of many members, is One Body in the Communion of the Holy Ghost, of which Body Christ is the Supreme Head, and the Scriptures alone are the infallible law." (Preamable of Constitution of 1875).

This has been so construed that the W.P.A. has almost anticipated an eagerness for what has developed into the W.C.C. Since 1925, a foreign member of the Alliance remarked to us, the W.P.A. has drifted more and more in its interests toward a universal rather than a confessional ecumenicity. The Princeton Convention was dominated by this note; How is this Alliance related to the W.C.C.?

The real problem was whether or no the Alliance had become obsolete. Since the W.C.C. has come into being; should not the Alliance seek its own death in order that the W.C.C. may live?

Since the W.P.A. has been organized other confessional ecumenical movements have come into existence. This is natural. The pioneers of the W.C.C. have passed away. The first excitement is over. The younger generation is now confronted with the problem of the relation of their communions with that of the W.C.C. There is a psychological aspect not to be overlooked. The first days at an ecumenical conference all people promiscuously hob-nob together. The last days people seem to return to their own in skin and color, and church. This psychology is also apt to apply to church life as such. It is to be expected that people ask the question: How does my church fit into the picture? How loathe we are to surrender spiritual memories permanently enshrined in our denominational culture.

The Presbyterian Alliance will remain itself, and will be the voice of the Reformed world in the W.C.C In spite of contrary fears, for the present at least, the greater majority felt the W.P.A. must remain. It and the other confessional movements do not desire to be political blocks in the W.C.C., but no doubt want to be a voice for their own communion. If there be no Alliance it is questionable whether there be a Reformed voice.

Since the W.C.C. is an accomplished fact, and even though we do not advocate membership in that body, we are convinced that the W.P.C. has a distinctive role to fulfil in the new ecumenical structure. There is a danger that a so-called "comprehensive ecumenicity" in which High and Broad Anglicanism will play a large and dictating role, and may dominate ecumenicity. If the W.P.A. will remain faithful it can remain an advocate for our simple church order, which brings out the kingship of Jesus, the work of the Holy Spirit, the close touch with the Christian on the street. But there is the rub, will it? It can also insist upon the absoluteness of the Word of God, the real presence of Christ at communion even though not in the bread, and that our communion is not inferior to any simply because it is Presbyterian, without any tactical contact with a bishop.

APPRAISAL

There are definite values in the W.P.A. movement: 1. It is a Presbyterian voice in the ecumenical movement. While others are laying down terms for ecumenicity, and are adamant in doing so, Presbyterianism may not become acquiescent. 2. It is a forum for discussion for those who are in the Reformed tradition. 3. It seeks to be of assistance to the Reformed world: material relief, theological studies, union of Reformed churches only if and when invited to be of assistance. 4. Strong advocate for religious liberty especially in Latin countries. It aims its guns against the lie that Rome is the power that will resist communism in the South Americas while suppressing religious liberty among the evangelicals. 5. It is also a medium through which the new studies on John Calvin can come to the fore again. This convention paid great homage to the master. 6. All decisions are only advisory, and no church is committed to adopt any.

We must also face adverse criticism to which our membership is entitled: 1. There is a meeting of all Reformed minds historically related to the Reformed church. Prof. H. P. Van Dusen, who denies the virgin birth, and calls elsewhere our theology "distilled nonsense" also spoke. He was answered by men like T. F. Torrance of Scotland and Prof. Niesel of Germany in a most excellent way. But there is the problem, can a church enter such a mixed alliance as a church? Obviously the authority of the Word of God must have a different connotation for Van Dusen than for the orthodox.

2. There is a danger that Calvin is misinterpreted to meet the needs of today. Van Dusen is a clear instance of it when he averred that Calvin thought more of Christ as the Hope of the World by way of providence than by speculation on the doctrine of the last things. Torrance thinks if Calvin had known the documents we do, he would have urged more strongly union with the Anglicans and the Lutherans.

3. There is a strong recommendation for all non-members in the W.C.C. to become members. The W.P.A. makes a strong plea for the W.C.C. It must be remembered, of course, that delegates of the W.P.A. also went to the W.C.C. This was expedient but perhaps unfortunate for two reasons: (1) Some men are constituted to be confessional-ecumenically minded, and others are constituted to be interchurch-ecumenically minded. No doubt the latter type predominated at the W.P.A. Convention. (2) Evanston was in the air. What is obvious is the strong tendency to think in terms of W.C.C., and our membership in the W.P.C. would place us at odds with the general trend.

4. There is provision for sections in church unions or mergers to belong to the W.P.A. This is true, for example, of a section of the United Church of Canada. It does seem to us an anomaly to be in

the Alliance for the propagation of the Reformed faith and in a United Church.

5. We believe that the Alliance as well as any ecumenical body must face the question today: What do you think of the Scriptures? We do not hold the Alliance responsible for what certain speakers think and say, since the Alliance alone is responsible for what it adopts. It has adopted a revised Constitution including changes in the Preamble. *Personally* we do labor under the impression that something of the definitive of the 1875 Preamble has been toned down somewhat. Perhaps we may be unduly prejudiced since some of the expressions used can be neatly used in a more modern context. The changes that have been made cannot cause one to demur when taken by themselves. We do not see such great improvement in the Preamble.

Irrespective of this, the problem still remains with us whether or no we can as a church join in Alliance with those who may not hold to verbal inspiration. The First Reformed Ecumenical Synod has set forth this as the requirement of all Reformed ecumenicity. Of course, it may be proposed that for Synods we hold to the one and for Alliances we hold to a broader basis. This cannot satisfy. Perhaps the time has come that our church shall ask an organization to define its stand on this matter. It would have this effect, at least, that the problem of the Scriptures would see daylight.

That this would precipitate difficulty is obvious. We think of a man like Dr. Van Dusen. Dr. W. A. Visser 't Hooft praises Brunner's recent book on eschatology. He also says that we have been saved "from certain forms of literalism which made eschatology so dangerous. Are we not now in a position that we can have a truly biblical eschatology which distinguishes rightly between the symbol and the reality meant by that symbol" (cf. Proceedings, p. 168). That he is thinking of the renowned "demythologizer," R. Bultmann is obvious from the context. The question of symbol and reality is only one facet of our problem. We cite this only to pinpoint the problem that we maintain the doctrine of verbal inspiration as a basis of ecumenical fellowship. Nor do we hide the conviction that we too must state our convictions in the light of current theories.

We would recommend to our churches to take account of what the W.P.A. is doing; to study some of the fine reports in the *Proceedings* (although there will be some things, of course, with which we do not concur); to appreciate its aim to be the Reformed voice in the W.C.C. even though we do not seek membership in the W.C.C.; but that we do not cast our lot with them at this time. Our Church would feel isolated in the W.P.A.'s recommendation for members to join the W.C.C., and to join it also for the purpose of "becoming partners with us as members of the Alliance they will be strengthened against

schismatic elements in their own ranks and prevented from giving their adhesion to any organization designed to disrupt ecumenical unity and to thwart Presbyterian solidarity." (Workbook, p. 57). Although we do regret that an organization can involve itself needlessly in bad public relations, we do feel that if all Reformed churches were truly Reformed no such disruption would be likely. Our own commitment compels us to know the fundamental attitude toward the Scriptures.

CALVIN AUDITOIRE

The W.P.A. is very enthusiastic about purchasing the Calvin *Auditoire* in Geneva. Until now it has two small rooms in the headquarters of the W.C.C. If the *Auditoire* could be purchased it would house the W.P.A. and all materials pertaining to the Reformed world: past, present, and future Any church could use its files, and no doubt scholars likewise. It would not be unlikely that some day our church may seek information, or some scholar of our membership may need its facilities. A contribution would be most welcome. The W.P.A. can be of great service. A gift does not commit us to anything, and might make future use less embarrassing. This *Auditoire* could serve as a reminder to the sons of the Reformation of the heroic contributions of John Calvin and the Reformed faith.

INTERNATIONAL COUNCIL OF CHRISTIAN CHURCHES

"The Historic Christian Faith"

This Council was held at Faith Seminary, Elkins Park, Philadelphia, Pennsylvania. We are happy it was held there. We could never see the propriety or the Christian statesmanship in planning a congress in the same locality the W.C.C. had decided to convene. The *Christian Century* asserts that the I.C.C.C. made attempts to meet in Evanston, but failed. The leaders consider this bringing the battle to the doorsteps of the enemy, no doubt, and that of course is their privilege.

The tent on the campus, the lodging facilities of Faith Seminary and Westminster Seminary were commodious. There were about 1200 delegates, but the number of those holding the right to vote is unknown to us. There were tweny-seven voting members from abroad. The antipathetic *Christian Century* claims that most of the members present were from the immediate vicinity, and that the total membership of American adherents amounts to 200,000. The total of denominations and alliances rose from 48 to 52. Some of these denominations are very small. The opening address stressed the point that numerical smallness should not be equated with lack of power no more than the 300 gallant warriors of Gideon with the vast host of Midianites.

The sole purpose of the I.C.C.C. is to oppose the W.C.C. If the W.C.C. had been true to the Scriptures the I.C.C.C. would have no

reason for existence. The life of the I.C.C.C. depends on the apostasy of the W.C.C. Consistent with its origin and purpose it chose happily for its theme: "The Historic Christian Faith." Members, observers, students, missionaries, and others joined hearts and minds prayerfully to defend the faith once for all delivered to the saints.

Like the W.P.A. each day was packed full. We hope that the *Proceedings* will soon roll off the press and will be made available to all for independent reading and judgment. The wide range covers topics as the Historic Christian Faith and missions, Twentieth Century Reformation, Far East Missionary Crisis, the Bible, Communism, Ecumenism, the Christian Hope, Separation, etc. Reports from all sections of the missionary world were heard. The activities of the I.C.C.C. enjoyed press coverage. There was a deep unity evident as far as the acceptance of the Bible as the Word of God is concerned. In a true sense there was a simple, warm, unsophisticated faith.

Since there was no fundamental difference regarding the infallibility of the Bible it was relatively an easy matter to draft resolutions and to accept them with next to no discussion. Some resolutions were excellent, such as: The Holiness of God, Christ the Hope of the World, in which judgment was set forth as well as hope. Both the saint and the recalcitrant sinner were addressed.

The I.C.C.C. is and can be forthright. Its anti-Romanism is forthright, and must be more encouraging to those suffering behind the ecclesiastical or "incense" curtain than the veiled resolutions of the W.C.C. There were also, we believe, less happily, discussions about the entrance into this country of men like Dr. J. Hromadka and Peters. Although there are questions that linger in the minds of men about these men, especially since they encounter no persecution in their homeland, the I.C.C.C. could leave this to our State Department and to restrict its efforts to questions within its own province.

Several speeches deserve reading. The address of a man like Prof. J. J. vander Schuit of Apeldoorn, Netherlands, proves how a thoroughly exegetical approach can find warm response in the hearts of our fundamentalist brethren.

The overall picture shows that this Congress was more a center of inspiration than of theological stimulation and advance. This is not said in criticism for there are occasions for both. This accounts also for the tent singspirations in manner and also occasionally in message of the type well known to Americans. Even in this there was moderation.

Since the I.C.C.C. came into being as a protest against the W.C.C., as we indicated above, its spirit and emphasis at this meeting was strongly "anti". It was anti-modernism, anti-Romanism, anti-communism. As

Bible believing Christians we are all "anti" sin, but this "anti" attitude became a bit repetitious. No movement can live on negations. No wonder that some of the speeches that struck a more positive note were welcomed.

APPRAISAL

The I.C.C.C. honors the Scriptures for Christ's sake as the infallible Word of God. Its Doctrinal Statement unambiguously affirms the historicity of the historical facts of redemption. Although the new insertion can be interpreted in a Wesleyan or in a Calvinistic fashion it is good to see the addition to the Doctrinal Statement that "we believe in the total depravity of man". It takes a firm stand in its opposition to modernism, Romanism, and communism. If the missionary reports etch a true picture (for we have heard only the I.C.C.C. side of the story, and we wish we could hear from fundamental missionaries not in the I.C.C.C.), we may believe that a forthright stand for the Gospel has been blessed. We have no reason to believe that the foreign field is more evangelical now than in the days of Dr. Machen.

On the other side of the ledger we note the following: we know that Americans were encouraged to write to the President of the U.S.A. not to attend the W.C.C. True, it was done at the I.C.C.C. but not officially by the I.C.C.C. The member who conveyed information to the Veteran's organization was publicly commended. This is only a small matter, but it reflects a certain type of attitude, and it belongs with the State Department, and not with a church congress.

We report that no way is found to have a more friendly relation between the N.A.E. and the I.C.C.C. Our church would have to face this question: Why should we join the one and not the other? If we are not sure it is better to wait. If we rush in and pull out we injure our reputation and harm the cause for which these organizations stand.

There is a free use of the word "apostasy" to describe the modern church. The I.C.C.C. owes the world a clearcut definition of what constitutes the apostate church. Who can and when may he call a church apostate? Will the real apostate church of II Thessalonians 2 even baptize in the name of the Lord? There are, no doubt, definite element of apostasy in modern Christendom, but no one is free to use that category lightly. [1]

Since the I.C.C.C. does not recognize orthodox membership within a liberal church as full members of the I.C.C.C., there is a danger that the principle of separation is glorified at the expense of maintaining one's witness in the mother church. [2]

There is a fear of changing the Preamble of the Constitution. The Free Church of Scotland advanced questions regarding the Constitution, especially the Preamble. This Church is not a member of the I.C.C.C.

In effect it expressed its disagreement with this Preamble since it gave the I.C.C.C. the right to do mission work as the I.C.C.C.:

"Whereas, we believe the times demand the formation of a world-wide agency, for fellowship and co-operation on the part of Bible-believing Churches for the proclamation and defense of the Gospel, for the maintenance of a testimony pure, stedfast and world-wide to those great facts and revealed truths of historic Christianity and especially to the great doctrines of the Protestant Reformation, for the accomplishment of tasks which can better be done in co-operation than separately, and to facilitate the discharge of the obligation which inhere in the commission of Christ to his Church to make known the Gospel of Christ to every kindred and tongue and tribe and nation."

To the Free Church (as well as to the Orthodox Presbyterian Church in the U.S.A) it meant only one thing—the I.C.C.C. as Council has the authority to carry on mission work.

The Congress replied that in 1950 it adopted: "It is the view of this Council that the Church is the Scriptural agency for Evangelism. As a Council we strongly urge our constitutent denominations to emphasize the presentation of the Gospel to all whom they may be able to reach directly as well as throughout the whole world."

The point is not clear to us why the I.C.C.C holds tenaciously to this Preamble when it is subject to much misunderstanding The more we reread it the more we feel that the resolution of 1950 does not foot the bill, and why should such a weighty matter be in a resolution?

The Reformed Churches in the Netherlands raised a problem involved in making non-membership in the W.C.C a condition of membership in the I.C.C.C. The problem seems to be this: first, it requires adherence to a splendid doctrinal statement. That, of course, is a must. But, should that not be sufficient? Can the I.C.C.C. demand a specific application of these principles when it is only an Alliance? Its reply is that it cannot tolerate anything else since its very reason for existence is to be anti-W.C.C. (cf. this with the action of Edinburgh Ref. Synod for difference of opinion); second, our Dutch brethren are confronted with the problem of membership in the W.C.C., and such a requirement would only precipitate dissatisfaction, and factually decide the issue.

The gravest problem is that of leadership. The Free Church of Scotland demurred at political involvements. The reply given to it is that the Constitution forbids any such public statements unless agreed upon by the Council. But: (1) In a different situation between the A.C.C.C. and the I.F.A.C. the same charge was made. The same answer was given, but the I.F.A.C. demanded more than an answer. It claimed that *de facto* this part of the Constitution was not observed. (2) Leaders may say certain things as individuals, but inevitably the names of their organizations are added. And we do not trust the judgment of its

leadership (e.g. Criticisms against the New Version of the Bible; some of its political analyses).

Much is spoken against the I.C.C.C. because of the journalism in America. The Pauline admonition is worthy of consideration: "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer each one" (Col. 4:6). There was no reason for the vice-president to speak of his opponents as "ecumaniacs". This to us is a raw type of apologetics. We know the *Christian Beacon* has not received a welcome among some of the foreigners to whom it was sent. Poor journalism shifts the emphasis from the real question at stake to the way it is defended. It gives ammunition to the enemy.

The *Christian Beacon* is not the official paper. The I.C.C.C. has more respectable magazines as the *Reformation Review*. But we live in America, and we must ask ourselves how will our membership in the I.C.C.C. affect our Reformed testimony in the U.S.A., our radio work?

It speaks of itself as the Twentieth Century Reformation. Time will tell better than we ourselves can at this time. Perhaps it is more of a separation than a reformation, and in certain instances urgent.

Representation on the Executive Committee is not by churches but by the plenary session of the congress. It would be embarrassing for some larger denominations to be represented by a minister of a small alliance and an adherent of a theology different from the larger denomination. It would be a difficult matter to control the composition of the Executive Committee. However, this must be said, all ecumenical activities operate the same way.

Our Dutch brethren have warmly invited us to join the I.C.C.C They feel that our church could give direction to the I.C.C.C. that it needs. We may not understand the Dutch, but we believe that the Dutch do not understand our American scene. It is an easy matter for them to suggest that we overlook minor things. But: (1) We might only add to the membership and not to the leadership; (2) We should not enter as a "block" to gain our ends; (3) We do not underestimate the strong convictions of fundamentalist, convictions we honor honestly; (4) We run the risk of being put in a category we do not crave, not because we believe the fundamentals, but the way the public looks upon the operation of the I.C.C.C.; (5) This all sums up to this one thing: we jeopardize our own testimony.

Our recommendation is that of the Ref. Synod of Edinburgh, that we appreciate the very good work that is being done, but do not feel free at this time to throw our lot with it. Besides before we enter we should bear in mind that the Orthodox Presbyterian Church has with-

drawn itself from this community, and any future action taken could profitably be mutual.

(1) This underscoring of "apostasy" is evidenced especially in the very special hymn written for this I.C.C.C. Congress. The last stanza puts it:

> Unite us, O Lord, and help us to bear
> True witness for Thee and never despair:
> No matter how great the apostacy be,
> Confirm, by Thy Spirit, this Remnant for Thee."

To answer this question: What is an apostate church?; how are we related to it; is it salvageable; plunges us into the difference between the N.A.E. and the I.C.C.C. We do appreciate, however, the wholesome recognition of apostate tendencies.

(2) Separation is mandatory after a struggle in prayer, and when it becomes impossible to give a full-orbed testimony.

WORLD COUNCIL OF CHURCHES

"Christ the Hope of the World"

Dr. Wm. Rutgers and the reporter were observers at the meetings of the W.C.C. We observed for our Committee on Ecumenicity and Interchurch Correspondence. Dr. Rutgers also assisted as a reporter for the *Banner.*

No doubt sufficient press coverage has been given to our members in the *Banner* and in *De Wachter,* including comprehensive editorials. The *Calvin Forum* (December, 1954) ran an appraisal of Evanston, and the January 1955 issue published two excellent analyses, one an editorial by the editor, Dr. C. De Boer, and the other by Dr. John Kromminga, a study of "Ecumenics and Confessions". These two articles should have a far wider circulation. We can confine ourselves to an appraisal.

APPRAISAL

We believe that a soul is ecclesiastically dead that cannot be stirred by such a great world wide convocation as the W.C.C. The McGaw hall with a capacity of about 10,000 was packed the heat of August not withstanding. The "top brass", as they were called at W.C.C., once only names appearing in print, now appear in person and seen in action. We see them struggling with an age long problem, once a minor one, now the major one, of ecumenicity. Their one aim was to speak unitedly on the Christian Hope to the disillusioned world.

The assembly was an ecumenical forum. Whether in plenary session or in committee Churches of all lands could confront each other in open discussion.

The assembly had fine studies orientated in God's Word. To daub the W.C.C as the apostate church would overlook the fact that there are devoted Christians to the Word of God in it, and that the Assembly

is not church, but a council of churches. This does not deny that there are strong elements of apostasy in it. There are Christians who feel that membership is a desirable thing to be a witness for the truth.

This Assembly, once having adopted the theme. "The Christian Hope", had to face a real and threatening issue. It has brought into focus the doctrine of the last things (eschatology), and has taught the church to think in terms of "Hope" as well as of cosmic changes when the end comes.

The W.C.C, however, presents many problems, which we can only enumerate.

The very theme, so obvious to a Bible believing Christian, was loaded down with ambiguity. Two attitudes were more or less expressed. The first one seemed to imply that "Hope" was salvation, and reserved only for those who are in Christ. The second conception was that Christ brought hope to the socially and politically mangled world of ours. It deplored the future look. We do believe, however, that the *Message* sought to emphasize Hope as an act of redemption in Christ, but the Assembly operated with this polarity. It has no strong warning for those who reject Christ.

All shades of Christian thinking were represented at the W.C.C. The discussion on Hope revealed basic differences. Certain members of the W.C.C. are not averse to membership of those who deny the Nicene Creed. Leonard Hodgson commends Dr. Zilka of the Czech Brethren Evangelical Church for pleading not to thrust out the young Czechoslovakian National Church even though it did not accept the Nicene Creed. Hodgson then adds: "Can this be anything but the influence of the Holy Spirit working through this ecumenical movement?" (*The Ecumenical Movement,* p. 18). One roof over a divided camp.

The citation from Hodgson pinpoints another major problem. To receive one who denies the Trinity into one fellowship is considered the influence of the Holy Spirit. What is done is identified with the work of the Holy Spirit and not seen in the light of the Word of the Spirit.

Unity precedes the oneness in truth. The experience of Christ is more important than the formulation of the truth in Christ according to Word and confessions. This is maintained even though there are divergent conceptions of the Christ. It would be fruitful to know whether the W.C.C. can state who the Christ is, and also who the Holy Spirit is.

The W.C.C. has decided to remain together even though there are basic differences. This pinpoints a basic conflict between confessional loyalty among the orthodox and ecumenical joint resolutions.

The W.C.C. must face the problem of authority and the true significance of the Word of God. In its mixed membership it is confronted by groups who believe in the Word *and* in Tradition. This "and," the hyphenated authority *and,* is a source of real trouble. This little "and", so militated against by the Reformers, is coming in vogue again. For that reason the W.C.C. can deplore that Rome has not come into its orbit. With its undefined attitude toward the Bible it can speak of the Holy Spirit as it does, and shies away from defining its own basis of fellowship. Besides we believe that the W.C.C. typifies what the Dutch call "doorbraak." There seems to be no heresies anymore, only different insights into the truth.

The W.C.C. claims that it thinks a super-church a monstrosity, but at the same time many leaders can be quoted that it must become more than a federation. None is satisfied without an organic union. Naturally an organic union is not the same as a super-church, but one wonders when the charm and the intoxication for ecclesiastical power overwhelms how one can have an organic church without a super-church. The answer is not to be a forerunner of the Holy Spirit, who will give the new church its structure when it exists.

We do not believe that the W.C.C. is of much help to the persecuted brethren behind the ecclesiastical curtain (the Roman and the Greek Church) since the W.C.C. is afraid to estrange itself from these bodies.

We should not judge the W.C.C. only in the light of the impact that an Assembly makes upon us, but also by its activities, and its relation to the International Missionary Council.

Any organization that dares not to define its own basis of fellowship for fear of disruption, can never have a clear-cut faith—"Christ the Son of God." It lacked the definiteness of Cholcidon or Nicene.

Our denomination is facing the challenge of ecumenism. We can not take an ostrich like attitude toward it since there is sufficient biblical warrant to search for it, and the impact of ecumenism is too great to ignore it. Unless a real study is made of it, in our Seminary, or in seminars, we shall be perplexed by it.

Our denomination has committed itself to the proposition that all ecumenicity which receives our support must be based upon the confession of the inerrancy of Scriptures. This tenet will always emerge in any discussions with those who either deny this basis or hold it in abeyance.

This basis demands a readiness on our part to answer new attitudes toward Scripture which find expression today in such concepts as "form," "literalists," and "fundamentalists." Nor can we adopt a dual source of authority (Bible and Tradition) for the sake of ecumenicity and still be true to our Reformational position.

We must accept the modern emphasis that the true church must be "servant." The emphasis will therefore be either self-preservation or service. Service seems to imply, according to some, the losing of self for the sake of an ecumenical ideal. It is presented today as a conflict, but it is of importance that we know such need not be the case.

We further accept that we must be a "witness." We do not, however, believe that the only type of witnessing would be by way of membership in the W.C.C. Our press is our witnessing, even our abstention for biblical reasons published, our possible voice through Reformed Ecumenical Synod all are a testimony. From the point of view of expediency we would be a stronger witness without than within considering the huge machinery of the W.C.C.

Confessions today have become relative. We speak of maintaining our traditions, but the maintenance of traditions and accepting our confessions are not necessarily the same.

Often it has been said, and written about, that we must make our Reformed ecumenical synods more vital. We hope this will actually take place. This is the first must of Reformed ecumenicity, and from there we can forge ahead through the choppy waves. The chart calls for truth in love to unity (Eph. 4:11 ff.).

JACOB HOOGSTRA

SUPPLEMENT NO. 23
(Arts. 49, 126)

SYNODICAL TRACT COMMITTEE

ESTEEMED BRETHREN:

THE Synodical Tract Committee herewith presents their report for the year March 15, 1954 to March 15, 1955.

The personnel of the Committee consists of:

Rev. N. L. Veltman, *Pres.*	Rev. Wm. Vander Hoven, *Vice-Pres.*
Rev. H. Tietsma, *Treas.*	G. Dykman, *Sec'y*
Mr. J. De Jager	Mr. Rudy Dik
Rev. E. Jabaay	Rev. G. Vande Riet
Rev. L. Veltkamp	Mr. R. Weidenaar

REPORT OF ACTIVITIES:

In addition to attending the regular meetings held the third week of the month, the members of this Committee also served on the sub-committees relating to the producing of our tracts. They are as follows:

Editorial — L. Veltkamp, E. Jabaay, Wm. Vander Hoven
Title — G. Vande Riet, H. Tietsma, G. Dykman
Assignment — N. L. Veltman, G. Dykman
Art and Printing — J. De Jager, R. Weidenaar
Promotion — Rudy Dik

Mr. Geo. Oppenhuizen, who was elected by Synod of 1954, served as secretary before resigning upon recommendation of his physician. The Tract Committee appointed Gerrit Dykman to fill this vacancy. Mr. Dykman was chosen because his name was erroneously included with the retiring members of 1954. He had served one year of his second term of three years, having been elected by Synod of 1953.

Mr. Rudy Dik was appointed by the Tract Committee to emphasize the promotion and distribution of tracts. The existing sub-committees, already pressed by the abundance of work, considered it pertinent for the promotion of our tract distribution to appoint an additional member for that purpose. Mr. Dik is not new to us, having been on the list of nominees to Synod last year.

The task of producing tracts demands the continued writing of manuscripts on assigned subjects. The cooperation of those chosen by the Assignment Committee has been a helpful means toward putting several new tracts into print this fiscal year.

This year the picture-type tract was introduced to the public with encouraging results. Two of these topped all other tracts in sales. Another new type of tract included among the several manuscripts ready to go to print is the one with choice Scripture passages set up

in bold type. These are made up especially with the hope of giving comfort to the sick. The Committee also received requests to put out some tracts which are especially adapted to hospital distribution. In response to these requests, seven tracts bearing appropriate titles will soon be ready.

During the past year all tract distribution and sales were made through the Banner Office. We are grateful to report that from June 1, 1954 to Dec. 1, 1954, 230,059 tracts were distributed. While most of these were sold, a considerable number were given away free of charge. As in the previous year, ministers and full-time mission workers in our denomination were offered ten dollars worth of tracts free. A goodly number have made use of this offer. A similar offer holds for the current year also.

RECOMMENDATIONS:

(a) Your Committee recommends that Synod continue in the producing and the distribution of tracts by a Synodical Tract Committee.

(b) Your Committee recommends the approval of:

1. Mr. Rudy Dik for a full term of three years.

2. Mr. Gerrit Dykman for one year—the remainder of the term to which he was elected by Synod of 1953.

(c) Your Tract Committee further recommends that Synod elect three men to replace the three retiring members. The retiring members are:

Rev. Lawrence Veltkamp, who served six years.

Rev. Wm. Vander Hoven and Rev. Garrett Vande Riet, who both served one term of three years.

Rev. Vander Hoven and Rev. Vande Riet are both eligible for re-election.

The following names are suggested as possible nominees:

Rev. Wm. Vander Hoven
Rev. Garrett Vande Riet
Mr. Edward Postma
Rev. Arthur Hoogstrate
Rev. Wm. Swierenga
Mr. Louis Vander Til

Respectfully submitted,

N. L. VELTMAN, *Pres.*
G. DYKMAN, *Sec'y.*

SUPPLEMENT NO. 24
(Arts. 32, 114, 126, 138)

CENTENNIAL COMMITTEE

DEAR BRETHREN:

IN prospering and blessing the Christian Reformed Church in America in the last year the Lord has brought it one step closer to the proposed observance of its Centennial year in 1957.

The Centennial Executive Committee has approached its duties with enthusiasm. It sees in the Centennial observance a providential opportunity to fulfill what it regards as its major central purpose: The recognition and public acknowledgement of God's blessings. The Committee is awed by the implications of its duties and is seeking to put to work many of the best talents of members of the Christian Reformed Church in laying its Centennial plans.

Committees have been established to work with the Centennial Executive Committee. To these committees have been referred the preliminary recommendations which were brought before the Synod of 1954. Through the formation of these committees a step has been taken toward the eventual objective of including in committee membership "representation from all areas of the Christian Reformed Church."

Primary attention at meetings held by the Centennial Executive Committee was devoted to matters which required immediate attention. The Committee hopes to accomplish much between the due date of this report and the time when Synod convenes. Thus, it is not possible to give here a current report as to all plans of the Executive Committee and its sub-committees.

I. REGIONAL CELEBRATIONS.

Because the Centennial Executive Committee anticipates that observance of the denominational Centennial will be made wherever our churches are located and because in many areas churches are expected to collaborate in their observance, a separate committee has been established to help set up groups for regional and area commemorations.

II. PROGRAM.

Plans are being made to furnish suitable program materials for such regional celebrations and for church societies and other groups. A committee has been formed to which have been referred the various suggestions for program materials as outlined in the Centennial Committee's report to the 1954 Synod. In accordance with the recommen-

dation approved by the 1954 Synod, the Centennial Executive Committee has extended an invitation to the Interim Committee of the Reformed Ecumenical Synod to hold the next meeting of the Reformed Ecumenical Synod in the United States in 1957 and is at the time of this writing awaiting the reply of the Interim Committee. To facilitate Centennial Program planning, Synodical action is needed at this time on two matters.

Recommendation A: That Synod designate Sunday, April 7, 1957, as Centennial Sunday.

Ground: This is the Sunday closest to the actual anniversary of the Classical meeting of April 8, 1857, at which the documents of secession were presented.

Recommendation B: That Synod instruct the Stated Clerk in conjunction with the Centennial Executive Committee to invite official delegates from sister churches and corresponding churches to appear before Synod and regional celebrations in 1957.

Ground 1: This is in accordance with the preliminary recommendation approved by the 1954 Synod.

Ground 2: An invitation in 1955 is necessary if sister churches and corresponding churches are to be able to make plans for 1957 in conjunction with the Centennial Program Committee.

III. PUBLICATIONS.

Your Centennial Executive Committee is happy to report that a Centennial Publications Committee has been formed and has drafted plans for three Centennial publications: A facts brochure, a centennial book of pictures and text, and a centennial calendar. The Centennial Executive Committee has invited Rev. Howard Spaan to compile the facts for the facts brochure and can report he has accepted the assignment. This brochure, which is to be distributed to ministers, those planning centennial celebrations, and other interested persons, will contain notable dates in the history of the Christian Reformed Church; statistics as to membership, congregations, classes and geographical spread; statistics, wherever possible, of property values; statistics on members who have served or died in the armed forces; members who have occupied important civic, academic or other positions, and other materials which may be suggested. The centennial book, as now projected, will have the format of a college yearbook and will observe the Centennial in picture and text. The centennial calendar will be tastefully illustrated with appropriate art work with accompanying material identifying significant dates in the history of the Christian Reformed Church.

IV. PROMOTION.

The Centennial Committee has under its study a comprehensive promotional program with which it hopes to accomplish some of the objectives which have motivated it in its planning; namely, to use this occasion to preserve and if possible to improve our excellent denominational solidarity and to make use of this opportunity to make clear to our neighbors as well as our own constituency what we are and what we believe. In order to set this promotional program in motion, the Centennial Executive Committee makes the following recommendations to Synod:

Recommendation A: That Synod authorize the Centennial Executive Committee to prepare for the use of participating churches and regional and area committees a complete set of promotional materials, utilizing all promotion media consistent with good taste.

Ground 1: The Centennial Executive Committee is in an ideal position to co-ordinate all promotional efforts.

Ground 2: Economies can be realized through large-quantity orders of supplies.

Recommendation B: That Synod authorize the Centennial Executive Committee to furnish these supplies to each co-operating group at cost according to the demands of each group.

Ground 1: This will make it possible for each co-operating group to benefit from overall planning while undertaking its own localized and individualized promotional program.

Ground 2: This will make it unnecessary to add a large sum to the denominational quota to finance promotional materials, since each group will have the responsibility of financing as elaborate a promotional program as it desires.

Recommendation C: That the Centennial Committee be authorized on behalf of Synod to review all promotional materials prepared under its direction to see that they meet the high standards desired by our Church membership and that unanimous approval of the members of the Centennial Executive Committee be a condition of the release of any promotional helps.

Ground 1: This will fix responsibility for maintaining the promotional program on a high standard.

Ground 2: This will place responsibility for the promotional program in a group small enough to meet at short notice to review unexpected changes in the program.

Ground 3: This will place responsibility for the promotional program in a representative group of clergy and laity.

V. MEMORIAL.

In accordance with a preliminary recommendation approved by the Synod of 1954, the Centennial Executive Committee has taken steps to solicit from our Church membership its suggestions for a Centennial Memorial. At the time of this report no suggestions have been received. The Centennial Executive Committee has learned, however, that it may expect to have more to report to Synod on this matter and will forward its findings and recommendations to Synod at such time.

VI. PERSONNEL.

In accordance with the authorization of the Synod of 1954, the Centennial Committee then appointed has constituted itself as the Centennial Executive Committee and has made several appointments to the Executive Committee and its subcommittees. The committees as now constituted are:

Centennial Executive Committee—Dr. John H. Kromminga, chairman; Herbert G. Daverman; Rev. Harold Dekker; Dr. Jacob T. Hoogstra; Dr. Henry Zylstra; Sydney T. Youngsma; Fred H. Baker, secretary.

Centennial Regional Celebrations Committee—Herbert G. Daverman, chairman (the Centennial Executive Committee plans to enlarge this committee's membership in approaching months by appointments on a regional and area basis).

Centennial Program Committee—Rev. Harold Dekker, chairman; Rev. Jacob D. Eppinga; Ray Holwerda; Mrs. Dick L. VanHalsema; Sydney T. Youngsma; Dr. Henry Zylstra; and, ex officio, Dr. John H. Kromminga.

Centennial Publications Committee—Dr. Jacob Hoogstra, chairman; Peter DeVisser; Rev. H. J. Kuiper; Richard Postma.

Centennial Promotion Committee—Fred H. Baker, chairman; Miss June Bos; Miss Henrietta DeLoof; Ralph Rozema.

Recommendation A: That Synod ratify the appointments of the committee members as set forth above.

Ground: The appointments are in accord with instructions given by the Synod of 1954.

Recommendation B: That Synod authorizes the Centennial Executive Committee to expand its membership or that of the subcommittees as necessary.

Ground: Such authorization is necessary in order to carry out an effective Centennial observance in accordance with the instructions of the 1954 Synod to seek area and regional representation on committees.

VII. FINANCING.

Expenses of the Centennial Executive Committee have been very modest to this point because most of the work has been in the planning stage. However, heavier expenditures are expected in 1955-56 because of the need to order supplies and to set in motion the program, publications and promotional aspects of the Centennial. Since the plan of the Centennial Executive Committee is to recover much of these expenditures when it distributes supplies to area and regional groups, it is particularly anxious that Synod appropriate enough so that its work is not handicapped in the important year of work lying ahead.

Recommendation: 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 Centennial Executive Committee before the Synod of 1956 in preparing materials for the Centennial.

Ground 1: Such a sum is believed necessary to assure adequate planning for the Centennial.

Ground 2: Most of the sums spent for materials can be expected to return to the Synodical fund when supplies are distributed to cooperating groups.

VIII. SYNODICAL REPORTER.

Since the chairman of the Centennial Executive Committee will be, the Lord willing, one of Synod's advisers, the Centennial Executive Committee advises Synod that he will be available to enlighten Synod or any of its advisory bodies on matters contained in this report or developments subsequent to the drafting of this report.

Respectfully submitted,

JOHN H. KROMMINGA, *chairman*
HERBERT G. DAVERMAN
HAROLD DEKKER
JACOB T. HOOGSTRA
HENRY ZYLSTRA
SYDNEY T. YOUNGSMA
FRED H. BAKER, *secretary*

SUPPLEMENT NO. 24-A
(Arts. 32, 114, 126, 138)

CENTENNIAL COMMITTEE

DEAR BRETHREN:

AS the Centennial of the Christian Reformed Church draws nearer, the challenges of the Centennial Celebration are coming into sharper focus. Your Centennial Executive Committee is happy to report further progress and further recommendations since its earlier report this year.

Your committee feels that God has given the Christian Reformed Church an unprecedented opportunity to unite all its energies and talents into a celebration that witnesses to His providence and glory before all men. Realizing that this opportunity is truly unique in our history, your Committee calls your attention only to those matters which are vital to the success of the Centennial and urgently require attention.

I. CENTENNIAL SLANT.

Your Committee advises Synod that, in order to unite all aspects of the Centennial celebration in support of a common objective, it has adopted the following as the "slant" of the Centennial observance:

The SLANT of our Centennial Observance — *God's Favor Is Our Challenge.*

God's Favor

— a comprehensive Gospel, cosmic, cultural, all-pervasive: a faith and a life view.

— the authoritative norms of Word and creed and a defined theology.

— the deep roots of historic Protestant Christianity.

— the particular benefit of Dutch tradition as inspiration, guide, and corrective.

— the spirit of private religion, individual Christianity, the office of the believer.

— the religious freedom, product in part of our own kind of Calvinist Protestantism, of the American Milieu.

— a continuing *identity*, stability, and temper.

Our Challenge

— to maintain and deepen our own identity through church and school.

— to provide leadership and direction for theologically underdeveloped American evangelical Christianity.

— to provide deep resources for resisting and counteracting modern religious liberalism.

— to reach the common man with a common man's gospel.

— to influence society by way of vital lay religion.

— to increase the scope of evangelism at home and abroad.

— to further develop our genius for education.

— to recognize that when liberalism has proved wanting, when Catholicism is aggressive, and when non-Reformed evangelical Christianity welcomes theological leadership, we have an occasion which teaches us our duties.

II. CENTENNIAL MEMORIAL.

Three communications have been received by your Committee in response to its request for suggestions for a Centennial Memorial. Two of these, one from the Board of Trustees of Calvin College and Seminary and one from a Christian Reformed minister, suggested that the Memorial be a new Seminary for the Christian Reformed Church. The third letter, also from a Christian Reformed minister, urged as a "living memorial" a publication plant for the "production, publication and distribution of distinctive Reformed literature" to meet "the growing demands of our various mission fields".

While the Committee feels that this latter suggestion is also a challenging one with many possibilities for Kingdom advancement, it has unanimously indorsed the following recommendation as one which meets all the requirements of a Centennial Memorial.

Recommendation: That Synod approve a new Seminary building as the Centennial Memorial of the Christian Reformed Church, with all planning considerations to remain the responsibility of the Board of Trustees of Calvin College and Seminary.

Grounds:

1. Through such a Memorial service would continue to be rendered to God through coming years.

2. Such a Memorial would be visible, the Ebenezer stone of the Christian Reformed Church.

3. Such a Memorial would have universal appeal by functioning in the interests of the denomination at large.

4. Such a Memorial would be a fitting response to the challenge in the statement defining our Centennial slant: God's Favor Is Our Challenge.

III. MEMORIAL FINANCING.

To meet an unprecedented challenge, the Committee recommends the following method of raising the funds necessary to finance the Centennial Memorial:

Recommendation: That the Centennial Executive Committee be authorized to raise the funds for the Centennial Memorial, principally through a thank offering to be received on one Sunday in the Centennial year.

IV. CENTENNIAL MANAGER.

With the progress of Centennial planning it has become obvious to the Centennial Executive Committee that a manager will be required to co-ordinate all aspects of the Centennial celebration.

Recommendation: That Synod permit the Committee to consider within its scope of operations the hiring of a General Manager from our denomination for a period of eighteen months beginning January, 1956.

Grounds:

1. The magnitude of planning for this commemoration requires one full-time employee to supervise and co-ordinate the work of the various committees.

2. The elements of proper timing and distribution of material during the Centennial celebration require that we pin-point responsibility to a central office.

V. FINANCING.

It has become apparent to the committee that a pay-as-you-go policy in which supplies will be made available to co-operating groups or individuals at cost will create a temporary financing problem. Since this committee at this time is at a loss as to how to cope with this financing problem, it respectfully recommends that Synod grant the following:

Recommendation: That Synod authorize the chairman and secretary of the Centennial Executive Committee to outline its financing problems to Synod's advisory budget committee, soliciting its suggestions and recommendations.

* * * *

We are happy to report that all subcommittees of the Centennial Executive Committee are making substantial progress on their plans and that the Committee Chairman or Secretary will be available to inform Synod on any details requiring elaboration.

Respectfully Submitted,
JOHN H. KROMMINGA, *Chairman*
HERBERT G. DAVERMAN
HAROLD DEKKER
JACOB T. HOOGSTRA
HENRY ZYLSTRA
SYDNEY T. YOUNGSMA
FRED H. BAKER, *Secretary*

SUPPLEMENT NO. 25
(Arts. 48, 127)

SOUTH AMERICA AND CEYLON

DEAR BRETHREN:

THIS year our report can be brief. We do not have any unique problems, and we are not faced by questions that involve change in direction or policy. We have met regularly and have been able to "keep the desk clear."

We wish to remind those of you who are new at Synod that our denomination designates this committee to care for five of its ministers in overseas charges—two in South America and three in Ceylon. In South America there are Rev. William V. Muller in Brazil and Rev. Jerry Pott in Argentina. Both are on loan to Classis Buenos Aires of the Gereformeerde Kerken. In Ceylon there are Rev. Clarence Van Ens, Rev. John Van Ens, and Rev. John Schuring. These three are on loan to the General Consistory of the historic Dutch Reformed Church of Ceylon.

In addition to our own five ministers overseas, there are the following who, though they stand in no official relation to the committee, have nevertheless gone forth from Calvin Seminary or the Seminary and Calvin College to serve in the congregations of the respective denominations, viz., Rev. A. G. W. Foenander, Rev. Lionel Felsianes (both in Ceylon), and Rev. J. S. Boonstra who last year accepted a call to serve an old congregation in southern Argentina—Comodoro Rivadavia, in the military district of Chubut. The church of Rev. Boonstra is part of Classis Buenos Aires. It was founded some fifty years ago by a migrant group of South African Boers and has been without a pastor for forty-four successive years. Rev. Boonstra, a native of Argentina, and his American wife are working heroically against all sorts of odds, particularly abject poverty, to reunite these isolated Reformed folk of the Southern Hemisphere. There is no Reformed congregation farther to the south on this globe, and probably only a few organized congregations of any type that exist below this latitude, anywhere. We make mention of Rev. Boonstra's problem because we have some misgivings about whether his weakened congregation can "make the grade" financially.

Rev. Jerry Pott has worked until recently in the capital city of Buenos Aires. His congregation has become self-supporting and has called a minister from the Netherlands, which releases Rev. Pott for home missionary work in the area in and about the capital. Just now he is working to found a new congregation in Mar del Plata, an "up

and coming" resort city where there is a sizeable colony of young Argentine Dutch. A $2500.00 bequest from a member of the First Ripon, California, congregation will make possible the building of a small chapel in Mar del Plata; and the Bethany congregation of Holland, Michigan, has stepped forward to be the calling church with a generous subsidy. The Synod of 1954 authorized the sending of a minister to this new and promising area. We need a young minister who is willing to learn Spanish. We are eager to correspond with any ordained man who desires detailed information.

In passing, we want to make mention of the aging Rev. A. C. Sonneveldt who was the pioneer from the Netherlands among the Argentine Dutch. He has recently been emeritated after fifty years of tireless labors.

By the time Synod convenes Rev. William V. Muller will be in this country on furlough. His original congregation at Carembei, Brazil, is now self-supporting and has a pastor whom it called from the Netherlands. This released Rev. Muller to develop a new congregation at Castrolands, nearby. Rev. Muller serves also as a part-time consular officer for the Dutch government, and it is apparently in this capacity that he has been able to effect group migrations of Hollanders to platted colonies in Brazil.

At its November, 1954, meeting, Classis Buenos Aires (the five churches in Argentina and Brazil) decided to divide into two regional sections called "landsvergaderingen"—this because the distance between the two national groups is so great as to make classical meetings prohibitively costly except at long intervals. These churches will work out the implications with reference to the Church Order with the Gereformeerde Kerken in the Netherlands.

As far as we know there has been no civil interference with the work of our ministers and churches in Brazil and Argentina. Efforts and endeavors are blessed in the way of congregational growth both in numbers and in solidarity.

In Ceylon, too, the work proceeds with vigor. There has been some illness among our personnel, but all have been spared from the incapacitation which can come so suddenly from oriental diseases and the dreadful heat. Rev. Clarence Van Ens and Rev. John Van Ens, as well as Rev. Schuring, each serve two or more congregations. Besides, they are active in writing in the church paper, in missionary endeavor, and in teaching in the new seminary which they were instrumental in founding. All of these men are committed to keep the Dutch Reformed Church from requiring additional outside financial support. Hence, they are at times a bit embarrassed when they receive *unde-*

signated financial contributions over and above the quota moneys sent by the committee for their salaries and expenses.

The newly-founded Ceylon Dutch Reformed seminary is in need of a teacher in the field of missions. The request for such an ordained man comes from both the Ceylon Conference and the General Consistory. His duties would be as follows:

1) . . . to train Sinhalese and Tamil Catechists and Evangelists . . . This work would have prior emphasis over any other work. . . .

2) To head the work of Missions in the North Central Province. . . in the heart of Ceylon where the Church has had a witness for thirty-five years, but. . . carried on largely by untrained evangelists and catechists. . . .

3) To conduct divine worship in established English congregations. . .

4) To engage in pastoral work in English congregations where there are literally hundreds of homes that need to be challenged to return to God. . . .

After long and probing discussions, your committee has endorsed this request and brings it to Synod for approval and allocation of funds (see below).

If Synod accedes to this request our committee will be in need of two ordained men—one for Mar del Plata in Argentina, as mentioned above, and one for the seminary and pastoral work in Ceylon. The man who would go to Argentina would need to learn only Spanish which is not a language of unusual difficulty. And the man who would go to Ceylon would not need to learn any foreign language.

In conclusion the committee takes pleasure in reporting that Mr. Ananda Perara from Ceylon is almost finished with college here at Calvin and contemplates entering our seminary this fall. He has done very fine work and has made a strong and positive witness to the Faith to which he was brought from Buddhism about five years ago.

MATTERS ON WHICH THE COMMITTEE SEEKS FAVORABLE SYNODICAL ACTION

1. The sending of a fourth minister to Ceylon whose duties would be those listed above in this report—

Grounds:

a. The Mission Mandate

b. The necessity of enabling the Dutch Reformed Church of Ceylon to strengthen its witness to the people of Ceylon

c. The petitions of the General Consistory of the Ceylon Church and of the Ceylon Conference of our ministers working there.

2. The approval of the budget for 1955-56 prepared by the committee treasurer and presented with this report.

3. The appointment of two new members to the committee to replace Rev. C. Vanden Heuvel and Earl Strikwerda who retire in conformity with the "six year rule."

Sincerely yours,
C. VANDEN HEUVEL, *chairman*
E. STRIKWERDA, *secretary*
JOHN DE HAAN, *treasurer*
WILLIAM KOK
WILLIAM BRINK
JACOB HASPER

To the Committee of the
South American Fund of the
Christian Reformed Church.

Gentlemen:

I have examined the books and records of income and disbursements for the year 1954 and have compiled from those records a statement which is hereby presented.

Bank balances shown on the balance sheet have been verified and found correct. The salaries and special allowances to the ministers were taken from the books and discussed with Mr. De Haan, your treasurer.

In my opinion, the balance sheet presents fairly the financial position of your fund as at December 31, 1954, and the statement of receipts and disbursements, the financial transactions which took place during said year.

Respectfully submitted,
PETER B. VANDER MEER, C. P. A.

Grand Rapids, Michigan
February 24, 1955.

FINANCIAL REPORT OF THE SOUTH AMERICAN FUND
of the
CHRISTIAN REFORMED CHURCH
FOR THE YEAR JANUARY 1, 1954 THRU DECEMBER 31, 1954
JOHN DE HAAN, *Treasurer*

A-S-S-E-T-S

Cash in Peoples National Bank	$16,657.41	
Cash in Citizens Industrial Bank	10,206.04	
Total Cash		$26,863.45
ADVANCES:		
Rev. C. Van Ens	1,929.33	
Rev. J. Van Ens	2,239.80	
Rev. Wm. Muller	37.73	
Rev. J. Pott	10.31	
Rev. J. O. Schuring	1,533.32	
Total Advances		5,750.49
Loan to Church at Commodoro Rivadavia		2,000.00
Building Fund, Tres Arroyos, January 1, 1954	1,045.12	
Allowance toward Building Fund	350.00	

Balance of Building Fund, Tres Arroyos, Dec. 31, 1954		695.12
TOTAL ASSETS		$35,309.06
R-E-S-E-R-V-E-S		
Reserve for Residence, Rev. Muller, 1/1/1954	10,000.00	
Paid to him from 1954 Income	1,500.00	
Balance Reserved for Residence	8,500.00	
Reserved for Second Missionary to South America, approved by Synod	10.400.00	
Reserve for Travel & Furlough Expense (*)	2,000.00	
Reserved for Mar Del Plata (see Income Legacy)	2,500.00	
Total Reserved		23,400.00
E-Q-U-I-T-Y		
Available Fund, January 1, 1954	7,756.52	
Excess of Receipts over Disbursements, 1954	152.54	
From Travel Fund (*)	4,000.00	
Available Fund, Dec. 31, 1954		11,909.06
TOTAL RESERVES AND EQUITY		$35,309.06
(*) At January 1, 1954, there was set aside for Travel and Furlough the sum of	$ 6.000.00	
Rev. Pott's share was	4,000.00	
Balance available	$ 2,000.00	

STATEMENT OF INCOME AND DISBURSEMENTS:

INCOME: CLASSIS:

Alberta	$ 1,246.72
California	2,497.97
Chatham	245.75
Chicago — North	1,555.41
Chicago — South	3,635.78
Eastern Ontario	491.68
Grand Rapids — East	4,778.18
Grand Rapids — South	5,467.40
Grand Rapids — West	2,715.68
Hackensack	1,342.28
Hamilton	429.39
Holland	4,418.48
Hudson	2,715.74
Kalamazoo	1,616.56
Minnesota — North	930.90
Minnesota — South	1,555.53
Muskegon	4,315.51

Orange City	1,818.01	
Ostfriesland	1,001.40	
Pacific	2,707.30	
Pella	2,664.04	
Sioux Center	3,528.23	
Wisconsin	1,853.63	
Zeeland	3,217.34	
Total Receipts from Classes		$56,348.91
Missionary Unions and Groups	847.50	
Donors	406.00	
Legacy to be reserved for Mar Del Plata	2,500.00	
Societies	244.23	
Sunday Schools	207.45	
Churches	4,653.00	
Premiums on Checks and Interest Earned	222.57	
Boonstra Trip	931.98	
Pott Trip	54.10	
Perara Trip	150.70	
		10,217.53
ADDITIONAL INCOME:		
Rev. Pott — Received for preaching, speaking, etc.	593.75	
Rev. S. Van Ens — Netherlands Reformed Church — Ceylon	1,597.01	
Rev. J. Van Ens — Netherlands Reformed Church — Ceylon	1,725.18	
Rev. John O. Schuring — Neth. Ref. Church	446.61	
Total Other Income		4,362.75
TOTAL INCOME FOR 1954		$70,929.19
DISBURSEMENTS:		
Rev. Wm. Muller, Salary, etc.	11,940.43	
Rev. J. Pott, Salary, etc.	12,235.94	
Rev. Sonneveldt	2,500.00	
Rev. Vande Velde	650.00	
Rev. C. Van Ens	7,724.58	
Rev. J. Van Ens	8,347.44	
Rev. J. O. Schuring	13,186.31	
John S. Boonstra — Student	2,364.72	
A. Perera — Student	1,440.05	
Stipends — Secretary & Treasurer	300.00	
Administrative Expense	247.01	
Banners & Wachters for South America	58.00	
Traveling & Moving Expense for Rev. Schuring	6,517.19	
Rental of Car for Rev. J. Pott	315.00	
Refund — J. H. Spalink	100.00	

Allowance towards Building Fund, Tres Arroys	350.00	
Total Cash Disbursements for 1954		68,276.65
Income exceeds Disbursements		2,652.54
TOTAL INCOME:		70,929.19
Bank Balances, January 1, 1954	28,062.97	
Income for 1954	66,566.44	
	94,629.41	
Disbursements for 1954	67,765.96	
Bank Balances, December 31, 1954	26,863.45	

DETAILED SCHEDULE OF DISBURSEMENTS

SCHEDULE "A" — REV. WM. MULLER

Balance due December 31, 1953	$ 496.34	
Salary, Bonus, Child Allowance	5,550.00	
Cost of Living Bonus	300.00	
House Rent	1,104.00	
Car Operational Expense	1,555.93	
9 Trips to Monte Alegre	326.50	
2 Trips to Rio and Sao Paulo	601.50	
2 Trips to Rio de Janiero	536.50	
1 Trip to Santa Catarina	176.00	
1 Trip to Sao Paulo for Medical Treatment, Including Hospital and Doctor	290.00	
Advanced for Trip	1,500.00	
		12,436.77
Cash Payments during 1954		12,474.50
Advance for 1955		37.73

SCHEDULE "B" — REV. J. POTT

Salary, Bonus, Allowance		5,750.00	
Cost of Living Bonus		300.00	
Car Operational Expense		470.00	
Rent, Furlough U.S.A.—Five Months		500.00	
Rent, Argentina, November, December		200.00	
Trip to Argentina:			
Boat, Plane, Train Fare	3,709.97		
Documents, Visas, etc.	104.00		
Hotels and Meals Enroute	524.33		
Tips, Porters, Customs	94.20		
		4,432.50	
			11,652.50
Advanced in 1953, Balance January 1, 1954		4,025.83	
Cash Payments during 1954		7,626.67	
			11,652.50

Received for Preaching, Speaking, etc.	593.75	
Travelling Expenses during Furlough Period	583.44	
		10.31
Advance for 1955		10.31

SCHEDULE "C" — REV. CLARENCE VAN ENS

Advance for 1954		356.88
Amounts due him:		
Salary	4,700.00	
Cost of Living Bonus	300.00	
House Rent	1,148.94	
Car Operational Expense	261.08	
Health Allowance	750.00	
Telephone	26.32	
Passport Renewal	10.21	
Postage & Cablegram	9.58	
DRC Pictures in Banner	114.15	
Income Tax and House Rent	404.28	
Total due to him		7,724.56
		7,367.68
Cash Payments during 1954		7,700.00
Advance for 1955		332.32
Received from Ceylon—Dutch Reformed Church	1,531.91	
Received Miscellaneous	65.10	
		1,597.01
Advance for 1955		1,929.33

SCHEDULE "D" — REV. JOHN VAN ENS

Advance for 1954		1,162.06
Amounts due him:		
Salary	4,700.00	
Cost of Living Bonus	300.00	
Furniture & Moving	1,081.90	
House Rent	659.68	
Health Allowance	750.00	
Car Operational Expense	371.35	
Literature	329.14	
Postage	24.36	
Herald Subscriptions	4.79	
Passport Renewal	10.21	
Dehiwala Poor	100.00	
Telephone	16.01	
Total due to him		8,347.44

		7,185.38
Cash Payments during 1954		7,700.00
Advance for 1955		514.62
Received from Ceylon—Dutch Reformed Church	1,531.90	
Received Miscellaneous	193.28	
		1,725.18
Advance for 1955		2,239.80

SCHEDULE "E" — REV. JOHN O. SCHURING

Salary	3,525.00	
Cost of Living Bonus	300.00	
Children's Allowance	1,113.50	
Health & Rehabilitation Allowance	750.00	
Purchase of Car	2,500.00	
Furniture	2,500.00	
Car Operational Expense	188.02	
Telephone	20.30	
Repairs to House	38.20	
Moving Expenses	69.36	
Trip Expenses — Boat	2,181.93	
		13,186.31
Cash Payments		14,272.82
Advance		1,086.51
Received from Dutch Reformed Church — June thru December		446.81
Advance for 1955		1,533.32

SCHEDULE "F" — REV. SONNEVELDT

Cash Payments during 1954	2,500.00	
Total		2,500.00

The following budget for 1956 is brought to the attention of Synod:

REV. WILLIAM MULLER

Basic Salary	$ 4,000.00	
Increase after 20 years	400.00	
Child Allowance	200.00	
Travel allowance in mission work	1,600.00	
Car Operational expense	1,200.00	$ 7,400.00

REV. JERRY POTT

Basic Salary	$ 4,000.00	
Increase after 15 years	300.00	
Children allowance	800.00	
Cost of Living adjustment	600.00	
Travel allowance in mission work	1,500.00	
Car operational expense	900.00	
House rent	1,200.00	9,300.00

REV. C. VAN ENS		
Basic Salary	4,000.00	
Living Cost adjustment	1,000.00	
Car operational expense	500.00	
House rent	1,500.00	7,000.00
REV. J. VAN ENS		
Same as above		7,000.00
REV. JOHN O. SCHURING		
Basic Salary	4,000.00	
Children allowance	800.00	
Cost of living adjustment	1,000.00	
Kodaikanal School expense	940.00	
Car operational expense	500.00	
House rent	1,500.00	8,740.00
Medical expense and health allowance for both fields		4,000.00
REV. A. C. SONNEVELDT		
Subsidy	1,000.00	
Cost of living adjustment	1,500.00	2,500.00
MISCELLANEOUS		
Administration expense	500.00	
Support of A. Perera	1,400.00	
Furlough travel (two groups)	6,000.00	
Miscellaneous	300.00	8,200.00
		55,140.00
ESTIMATED INCOME		
Tres Arroyos	500.00	
D R C Ceylon	4,500.00	
Canadian Churches	1,400.00	
Support of the Van Ens'	2,800.00	
Support of Rev. Schuring	4,000.00	13,200.00
To be raised by the churches		$41,940.00

Quota per family — approximately $1.20

Respectfully submitted,

JOHN DE HAAN, Treasurer

SUPPLEMENT NO. 26
(Arts. 12, 114, 117)

PUBLICATION COMMITTEE

ESTEEMED BRETHREN:

THE Publication Committee of the Christian Reformed Church desires to present this report of its activities during the past year, as well as to bring such matters as require synodical action to your attention.

As in previous years, our committee was divided into two subcommittees: the editorial committee and the business committee. These met as the demands of the work required it, while the full commitee meets the first Thursday of every month. During the past year the Rev. Clarence Boomsma served as president, while the Rev. John A. Mulder functioned as secretary. The following members constitute the Committee: The Revs. C. Boomsma, W. Van Peursem, N. Veltman, and J. A. Mulder (the editorial committee); and the Messrs. G. Hertel, A. Hulst, J. Petersen, A. Vanden Bout and C. Van Valkenberg (the business committee).

The terms of the following members expire at this time: Rev. Van Peursem, Arnold Hulst, George Hertel, and Adrian Vanden Bout. Under the rules of Synod governing the tenure of office of Synodically appointed committees, all are eligible for reelection. Therefore we present the following nominations:

For a three year term:	Rev. William Van Peursem *
	Rev. Thomas Yff
For a three year term:	Mr. George Hertel *
	Mr. Joe Vander Ploeg
For a three year term:	Mr. Arnold Hulst *
	Mr. John Vander Honing
For a two year term:	Mr. Adrian Vanden Bout *
	Mr. Martin Goote

(* indicates those now serving, eligible for reelection)

The business of the Publishing House is still carried on at its location at 47 Jefferson Ave., S.E. We have felt keenly the handicaps of limited quarters and inadequate machinery to do all the work assigned us. It is therefore with a definite feeling of joy that we can report to Synod the beginning of construction of the new plant on the property purchased on the corner of Kalamazoo Ave. and 28th St. There have been unavoidable delays which necessitated the postponement of letting the bids. Sealed bids were submitted by a number of construction firms approved by our architect, Mr. James K. Haveman, and the contract was awarded the lowest bidder, the Osterink Construction Company, for approximately $380,000. This price is exclusive of the

architect's and engineer's fees, landscaping, driveways, and the price of the land. Although this figure is somewhat higher than that tentatively submitted to Synod last year, the increased cost of building and the need for enlarging the space occupied both by the denominational wing and the printing plant accounts for the difference. Synod has allocated $130,000 for the denominational offices' wing of the building. The Publication Committee has assumed the financial responsibility for the amount needed above and beyond the sum supplied by the denomination for the completion of the project. Since part of this must be secured through loans, the Publication Committee plans to pay off the remaining indebtedness over a period of years from the profits of the Publishing House. Although the total cost is higher than originally estimated, the Publication Committee feels it is carrying out the intent and spirit of Synod's decisions in this matter by proceeding with the project as rapidly as possible and making this arrangement for financing the deficit.

Once we have moved into our new quarters, we have every assurance that the responsibility of publication will be more advantageously discharged than is now possible. With the added facilities we will be able to take care of the printing of The Yearbook, The Synodical Agenda, and The Acts of Synod. While the present materials turned out by our presses will be printed more expeditiously, we also hope to be able to take more of the denominational printing. Therefore we are certain the occupation of our new quarters will mark a milestone in denominational publication history. The target date for completion of construction has been set for Jan. 1, 1956.

During the past year some new pieces of equipment have been added to our present facilities. A new Miehle Vertical Press was purchased, as well as an Elliott Addressing Machine. Employee salaries in both the plant and office were scrutinized, and revision upward was made in instances where this was warranted.

The Yearbook for 1955 was published with a few changes as indicated in the Foreword of that publication. The most significant of these was the inclusion of all full-time lay-missionaries with their past and present fields of labor. We believe this will prove helpful to the cause of Neighborhood Evangelism, and this change was made in response to the request received from the Mission Workers' Conference.

The Editor of The Banner, the Rev. H. J. Kuiper, was given his usual three-week winter vacation time during the month of March. Guest editorials were secured for three successive weeks, and were written by Prof. R. B. Kuiper, Rev. W. P. Brink and Rev. J. T. Holwerda.

According to the decision of the Synod of 1954, Rev. Kuiper is to retire as editor of The Banner in 1956. Since the new term begins

Sept. 1 of that year, Synod instructed the Publication Committee to submit a nomination for Rev. Kuiper's successor to the present Synod. In compliance with this mandate, we wish to present the following nomination:

Rev. John Bratt
Dr. John Kromminga
Rev. Emo F. J. Van Halsema
Rev. Peter Van Tuinen

According to the synodically approved rules on this matter, the appointment will be for a term of two years. We recommend to Synod that the Publication Committee be authorized to offer time, if needed, for the new appointee to prepare himself for this specialized work, since the appointment will not become effective until Sept. 1, 1956.

In connection with the editorship of The Banner, the Publication Committee is studying the advisability of securing assistance in the onerous task of producing an editorial every week besides taking care of all the other work pertaining to the editorship. We take cognizance of the prodigious amount of work our present Editor has performed in this respect, and thank him for it. Without in any way detracting from his accomplishments, it is the growing conviction of the Publication Committee that the appointment of editorial writers, who are to produce articles periodically for the editorial page, will give relief in this matter, and will serve to give a wider representation in points of view as well as in presentation of subjects.

The time of Mr. Buiten's retirement as business manager of The Christian Reformed Publishing House is also approaching. Thus another change in the administration of the office will take place, and the Committee will have to concern itself with finding a replacement for this responsible post. We report this to Synod in recognition of the many years of service Mr. Buiten has given The Publishing House.

In co-operation with the Synodical Sunday School Committee, the new Sunday School papers made their appearance at the beginning of this calendar year, and have been well received. The Sunday School Committee has assumed all editorial responsibility as well as appointing the writers for the various departments. Thus this is no longer under the control of the Publication Committee. There has been excellent and cordial co-operation between these two committees in the production of Sunday School materials. In this connection it was decided not to appoint a full-time art editor as had been previously contemplated, but to retain the services of Mr. Jack Brouwer on a part-time basis. Mr. Brouwer has consented to this arrangement.

The publication of De Wachter is still beset with many difficulties. Rev. Van Halsema accepted his reappointment, and is discharging

his editorial duties in a manner deserving commendation. Some help has been obtained in translation work, but the editor still carries a considerable burden of labor. The solution of this problem is not easy, and the difficulties are increased by the fact that De Wachter is operating at a loss. Having a circulation of 6,600, it ended the past fiscal year with a deficit of $9,851.78. Yet we feel De Wachter is serving a real and important purpose in denominational life, and we strive to maintain its operation in the best possible way in the face of the attendant difficulties.

The matters which require Synodical attention and action are the following:

I. Appointment of committee members.

For a three year term:	Rev. William Van Peursem*
	Rev. Thomas Yff
For a three year term:	Mr. George Hertel *
	Mr. Joe Vander Ploeg
For a three year term:	Mr. Arnold Hulst *
	Mr. John Vander Honing
For a two year term:	Mr. Adrian Vanden Bout *
	Mr. Martin Goote

* Indicates those now serving, eligible for reelection.

II. Appointment of an editor to succeed Rev. Kuiper.

Rev. John Bratt
Dr. John Kromminga
Rev. Emo F. J. Van Halsema
Rev. Peter Van Tuinen

III. The Publication Committee asks Synod to consult with the Editorial Committee concerning any other names that Synod might add to this nomination, so that we may give our reactions.

IV. We recommend to Synod that the Publication Committee be authorized to offer time, if needed, for the new appointee to prepare himself for this specialized work, since the appointment will not become effective until Sept. 1, 1956.

Humbly submitted,

The Publication Committee.

REV. CLARENCE BOOMSMA, *Pres.*
REV. JOHN A. MULDER, *Sec.*
REV. WILLIAM VAN PEURSEM
REV. NELSON VELTMAN
MR. GEORGE HERTEL
MR. ARNOLD HULST
MR. JACK PETERSEN
MR. ADRIAN VANDEN BOUT
MR. CORNELIUS VAN VALKENBERG

PUBLICATION COMMITTEE REPORT
CONSOLIDATED OPERATING STATEMENT
FOR YEAR 1954

I-N-C-O-M-E		
Banner Subscriptions	$133,964.50	
Banner Advertising	31,100.70	
Wachter Total Income	16,421.99	
Sunday School Papers	66,882.18	
Psalter Hymnals	21,274.00	
Year Books	8,124.88	
Books & Other Works	19,174.66	
Total		$296,942.91
OTHER INCOME:		
Interest Earned & Dividends	3,519.00	
Rent Parking Lot	875.01	
Profit on Tracts, etc.	2,177.56	
Total Other Income		6,571.57
TOTAL INCOME:		$303,514.48
O-P-E-R-A-T-I-N-G C-O-S-T		
MECHANICAL & DISTRIBUTING:		
Paper & Supplies	61,796.43	
Cost of Year Books	6,233.50	
Cost of Psalter Hymnals	15,404.16	
Printing Ink	2,755.45	
Cost of Books & Other Works	18,227.58	
Shop Wages	57,442.46	
Shop Expense	1,131.40	
Heat, Light, Power, etc.	1,826.64	
Engravings & Photos	5,345.99	
Rollers & Repairs	1,309.20	
Wrapping Wire	9,046.33	
Depreciating — Building & Machinery	5,470.65	
Delivery & Postage	12,053.76	
Insurance	799.79	
Total		198,843.34
EDITORIAL & CIRCULATION:		
Editors & Contributors	21,461.82	
Committee Fees & Expense	870.44	
Agents Salary & Expense	5,128.00	
Other Agents Commissions	8,192.30	
Total		35,652.56
ADMINISTRATIVE COST:		
Office Salaries	26,091.59	
Postage	661.24	
Supplies	1,098.82	
Stencils & Rollers	362.61	
Telephone	180.05	

Bank Charges & Can. Exch.	72.56	
Real & Personal Tax	1,539.30	
Cleaning & Miscellaneous	1,734.42	
Employers Pension Expense	2,956.51	
Total		34,697.10
Total Operating Cost		$269,193.00
Net Profit for Year 1954		$ 34,321.48

II BRIEF ANALYSIS OF PROFIT & LOSS

Banner Profit	$27,114.30	
Sunday School Papers Profit	1,779.09	
Psalter Hymnals, Yearbook, etc. profit	15,279.87	
	44,173.26	
De Wachter Loss	9,851.78	
	$34,321.48	

III BALANCE SHEET
as of
DECEMBER 31, 1954

A-S-S-E-T-S

CURRENT ASSETS:		
Cash in Bank and on Hand	$ 31,960.94	
Accounts Receivable	24,304.19	
Inventory — Paper, Supplies, Type	32,160.72	
Replacement Fund (U. S. Savings Bonds)	80,000.00	
Building Expansion Fund (U. S. Bonds)	35,000.00	
Total Current Assets		$203,425.85

FIXED ASSETS:

	Cost	Depreciation	Book Value	
Land	$22,000.00		$ 22,000.00	
Building	33,423.78	11,364.16	22,059.62	
Machinery & Equipment	91,697.25	53,604.34	38,093.25	
Office Equipment	7,167.98	4,036.34	3,131.63	
Totals	$154,289.00	$ 69,004.50	$ 85,284.50	$ 85,284.50
Land for New Building Project			69,501.77	
Refunded by Building Committee			25,000.00	44,501.77
TOTAL ASSETS:				$333,212.12

L-I-A-B-I-L-I-T-I-E-S

CURRENT LIABILITIES:		
Accrued Withholding Tax, Hospital Insurance and Pension Fund	$ 1,191.46	
Notes Payable, Land for New Building Project	14,250.00	
Total Current Liabilities		15,441.46

E-Q-U-I-T-I-E-S

Investment, January 1, 1954		$283,449.18	
Profit and Loss for:			
Banner	$ 27,114.30		
Wachter	9,851.78—		
Sunday School Papers	1,779.09		
Other Publishing	15,279.87		
Net Profit		$ 34,321.48	
Total Investment			$317,770.66
TOTAL LIABILITIES & EQUITIES			$333,212.12

IV. PUBLICATIONS PRINTED:

Average Circulation for 1954:

Banner	38,200
Wachter	6,600
Instructor	36,700
Comrade	22,000
The Key	6,890
Good News	4,690
Good News for Little Ones	3,900

Respectfully submitted,
CORNELIUS VAN VALKENBURG,
Secretary of the Business Committee
of the Publication Committee.

SUPPLEMENT NO. 27
(Arts. 65, 69, 77, 79, 137)

BOARD OF TRUSTEES OF CALVIN COLLEGE AND SEMINARY

ESTEEMED BRETHREN:

THE Board of Trustees of Calvin College and Seminary is honored to present to the Synod of the Christian Reformed Church a report, together with its recommendations, concerning Calvin College and Seminary. We are thankful to God for the numerous blessings bestowed upon these institutions during the past year and are also grateful for the support of the church in the realm of higher Christian education, and in the training of ministers. The trustees, faculties, employees, students, and supporting constituency seem to be conscious of the constant need of intercession for this expanding and increasing difficult field of Christian endeavor and service.

For the convenience of Synod the materials submitted will be divided into Part I—Communication, and Part II—Recommendations. These two parts will be subdivided into matters pertaining to the Board of Trustees, the Seminary, the College, and Property and Finance.

I. COMMUNICATION

A. BOARD OF TRUSTEES

1. Membership

As has been stated before in the reports to Synod, there has been a considerable change of membership in the past two years. Last year eleven of the thirty-three trustees at the February meeting were new and this year nine of the members were present for the first time. This means that in the past two years there has been a change in personnel of about twenty on the Board of Trustees. This is due in part to the trend to shorter pastorates but also the six-year retirement. The Rev. N. J. Monsma was elected as president of the Board, the Rev. J. Geels as first vice-president, the Rev. J. Vander Ploeg, second vice-president, Dr. Daniel De Vries as secretary, and Dr. J. T. Hoogstra as assistant secretary.

2. Meeting

The winter session of the Board required three and one-half days of intensive work. The work and recommendations of the Executive Committee were submitted by the secretary of this committee and the reports of the presidents of the two educational units constituted the major part of the material for Board action. Further reports were submitted by the Long Range Planning Committee and shorter reports by various subcommittees.

3. Committees

a. The standing committee on Seminary Appointments had one replacement. The Rev. G. Hoeksema was replaced by the Rev. N. J. Monsma, and the remainder of the committee consists of the Rev. R. Veenstra, the Rev. J. Vander Ploeg, the Rev. R. B. Kuiper, and the Rev. M. Monsma. This committee has reported to the February meeting of the Board on the material collected on various candidates for the chairs in the Seminary.

b. The Committee for Foreign Student Sponsorship will submit a report later to the May meeting of the Board and will be included in the supplementary report.

c. The Committee to study the Sioux Center quota reduction because of the Junior College in the area reported to the Board, and because of its wide geographical distribution, could not adequately care for this matter and a new committee was appointed consisting of the Rev. T. C. Van Kooten, chairman, the Rev. H. Venema, and the Rev. W. Vander Hoven. A report will be submitted later.

d. The Diamond Jubilee Scholarship Committee reported that, since in its judgment no applicant merited the highest denominational grant, it was decided not to award the Diamond Jubilee Scholarship this year.

e. The Committee on the Office of Presidents and provision for housing on the campus for the presidents was of the opinion that relative to the latter matter, a committee of three local Board men should study the desirability of this housing. The Board appoints the Rev. C. Vanden Heuvel chairman of this committee, together with the Messrs. B. Staal and H. Fles.

f. A Special Committee for Seminarian Internship and Enlargement of Seminary Curriculum was of the opinion that further discussion of internship be held in abeyance until more light has been shed on the problem of enlargement of the Seminary curriculum. This committee consists of the Rev. R. B. Kuiper, convener, Dr. J. Kromminga, Secretary and the Rev. N. J. Monsma and Dr. J. T. Hoogstra.

g. The Long Range Planning Committee is currently working on the completion of a ten-year master plan for physical expansion of Calvin College and Seminary. The Committee hopes to report this spring.

h. The Special Committee for the Study of Granting the Th. D. Degree from Calvin Seminary is still preparing its report.

i. In keeping with the instruction of the Synod of 1954, Art. 120, I, B, a special committee of the Seminary faculty and the Executive, committee, consisting of the Rev. R. B. Kuiper, and the Rev. J. Breuker, has worked in conjunction with the Ministers' Conference to give oppor-

tunity for immigrant ministers to become better orientated to the Christian Reformed Church by spending some time on the campus.

4. Class Visits

Members of the Executive Committee, together with one other member of the Board of Trustees living in the Grand Rapids area, have frequently visited classes of the teaching personnel, both of the College and the Seminary. Particular attention has been given to those members of the faculties who are being considered for reappointment. At least one or more visits have been given to these professors and the submitted reports were available for the Board of Trustees in considering its recommendations to Synod.

B. SEMINARY

1. Faculty

a. The Seminary faculty has chosen Dr. John H. Kromminga as registrar and Dr. Henry J. Stob as secretary.

b. In September, 1954, two members were added to the teaching staff of the Seminary, namely, the Rev. Carl G. Kromminga began to function as Instructor in Practical Theology, more particularly, Homiletics, and Dr. Alexander C. De Jong undertook his work as Lecturer in Dogmatics. The teaching load of Dr. A. De Jong was three hours per week and the Executive Committee did not deem it necessary to ask him to relinquish the pastorate of the nearby Highland Hills church since his consistory honored the Committee's request that he be relieved of much of his pastoral work.

c. On Sunday evening, September 12, 1954, the Rev. Martin Monsma was installed in the Grandville Ave. Christian Reformed church as Professor of Theology. The Rev. Marinus Vander Zwaag, pastor of the church, presided, the Rev. N. J. Monsma, vice-president of the Board of Trustees, read the form and charged his brother, and the Rev. R. B. Kuiper preached the sermon.

d. On Sunday evening, November 7, 1954, in the Fuller Ave. Christian Reformed church, Dr. Ralph Stob was ordained to the ministry of the gospel and installed as Professor of Theology. Prof. John Weidenaar of Calvin College conducted the service and preached the sermon. The Rev. William Van Rees of the Board of Trustees read the form, and Pres. R. B. Kuiper charged the new professor.

e. The present Seminary faculty consists of Emeritus Professor Louis Berkhof and Emeritus Professor Clarence Bouma; Prof. R. B. Kuiper, President; the following professors: Dr. John H. Kromminga, Dr. Herman Kuiper, the Rev. Martin Monsma, the Rev. Henry Schultze, Dr. Henry Stob, Dr. Ralph Stob, Dr. Martin Wyngaarden, a total of eight active professors of theology. Further, the Rev. Carl Kromminga

is teaching with the rank of Instructor, and Dr. Alexander De Jong as Lecturer in Dogmatics for this year.

f. President Emeritus Louis Berkhof recently submitted to surgery and at the present writing has been restored to a goodly measure of health. He was remembered with an appropriate floral gift during his hospitalization for which he was grateful to the Board. The Board also took note of the improvement in health of Professor Emeritus Clarence Bouma, and the secretary of the Board has informed him of this action.

g. The Rev. Philip Hughes, an Anglican Calvinist, gave a series of two lectures under the auspices of the College and Seminary Lectureship on November 8 and 9, 1954. The subject was: "Evolutionary Dogma and Christian Theology." This was the first series of lectures under the new rules adopted by the Board of Trustees of February, 1954, for Calvin College and Seminary Lecture Series. The lectures evinced theological soundness and remarkable erudition and were well received by sizeable audiences.

2. *Curriculum*

a. All required courses have been taught. In addition to these, two required courses were resumed during the second semester, namely, History of Missions by Dr. J. H. Kromminga, and Moral Problems by Dr. H. J. Stob. The former of these courses had been taught by Prof. Harry Boer; the latter was given some years ago under a somewhat different title by Dr. Clarence Bouma.

b. The following electives or graduate courses were given in the first semester of this academic year: *Problems in Old Testament Biblical Theology, The Integration of Prophecy, Hebrew Reading,* by Prof. M. J. Wyngaarden; *The Period Between the Old and New Testaments, The Epistle to the Hebrews, The Johannine Theology,* by Prof. H. Schultze; *Advanced Reading of the Greek New Testament* by Associate Professor R. Stob; *The Philosophy of Thomas Aquinas* by Associate Professor H. J. Stob, and *Environmental Evangelism* by President R. B. Kuiper.

For the second semester, the following elective courses were offered: *Advanced Reading of the Greek New Testament* by Associate Professor R. Stob; *Roman Catholicism Since the Reformation* by Associate Professor J. H. Kromminga, *Studies in the History of Preaching* by Instructor C. G. Kromminga, and *Practical Implications of the Covenant of Grace* by President R. B. Kuiper.

Other courses listed in the catalogue were suggested for which there was sufficient demand on the part of graduate students.

c. A Seminary course in Pastoral Psychology was discussed at the February meeting of the Board and the matter was referred to the

Seminary President for further study and consultation with the faculty.

d. Several matters which involve both the Seminary and the College are at present under consideration, such as some suggested changes in the pre-seminary course of Calvin College, the exchange of credits between the College and Seminary, and the problems involved by the introduction of a Bible major in the College. As yet there has been no crystallization of these matters and they are merely reported for information.

3. Students

a. Enrolment

Our enrolment during the first semester totaled 112 students. Of that number 41 are Juniors, 27 Middlers, 27 Seniors, 16 graduate students, and one is listed as unclassified.

Enrolled as special students are five Middlers, two of whom are preparing for the Protestant Reformed ministry (Rev. H. De Wolf faction). In September twelve Juniors were accepted as special students. Of these three have now left us, one because of financial inability to continue, and two because as members of a fundamentalist church they felt out of place in a Christian Reformed institution.

b. The Board approved of a recommendation of the president of the Seminary that theological students enrolling at Calvin Seminary with a view to entering the Christian Reformed ministry be designated as graduate students instead of special students.

c. The following rules in connection with special and regular students were adopted by the Board.

(1) A student who aims at the ministry in the Christian Reformed Church but is enrolled as a special student must apply for status as a regular student not later than the close of the Junior year.

(2) A special student aiming at the Christian Reformed ministry whose request for change of status has once been denied may apply again at the close of the first semester of his Middler year. If his request is then granted the student will be required to pursue a fourth year of study at the Seminary, in which year he must acquire twenty-four semester hours of credit in courses to be determined in each instance by the Faculty. Such credit will not be counted toward an advanced degree.

(3) A student who entered the Seminary as a special student in his Junior year but has not attained to the status of regular student at the close of the first semester of the Middler year will be no longer eligible for a change of status. However, if he meets the general requirements of the Seminary for its students, he may continue the study of theology at the Seminary.

(4) Inasmuch as only regular students are eligible for licensure in the Christian Reformed Church and as the granting of licensure to students of Calvin Seminary is a prerogative of the Board of Trustees, a student desiring to have his status changed from special to regular with a view to licensure, shall submit to an examination by the Board. Ordinarily his request for a change of status and licensure will need the support of the Faculty. Applications for faculty recommendation must be made not later than the opening day of the final-examination period.

d. In regard to extra-curricular activities of Seminary students, the Board reactivated the decisions taken by the Seminary faculty on September 6, 1935. They are:

(1) that at the beginning of each semester every student report in writing all the work in which he expects to engage, as also at any time any change in that schedule which he contemplates making, and the student's registration shall not be considered completed until the faculty has passed on this matter.

(2) that a committee of the faculty scrutinize the lists and, in case outside work in any instance is found to be excessive, either the school work or the outside work shall be curtailed. In unusual cases subject to the approval of the faculty.

e. It was further adopted by the Board that a joint committee of four from the Seminary and Board be appointed to study the feasibility of the curtailment of a higher percentage of marriages in the student body.

f. The Board also emphasized to the Seminary faculty the need of insisting on more and better work from the Seminary students.

C. COLLEGE

1. Faculty

a. New Members.

Dr. Fred Klooster, the Rev. Harold Dekker, Mr. John Hamersma, Mr. Peter Oppewall, Miss Ervina Van Dyke, Mr. Marten VandeGuchte, Mr. James Bosscher, and Miss Nell Oosthoek are at present successfully and very acceptably teaching on the staff of Calvin College. As is customary, all new members of the faculty have signed the form of subscription.

b. Dr. Charles Miller, visiting professor of History, who is on one year leave from the University of Beirut filled a vacancy in our History Department.

c. Prof. Bernard Fridsma is now on a leave granted by the Board of Trustees at its May, 1954, meeting.

d. Dr. John Daling and Prof. Henry Ippel have also been assured by the Board of Trustees that their request for leave of absence will be

granted. Other requests for varying types of leaves have been approved for the following: Mr. Robt. T. Otten, Mr. George G. Harper, and Dr. John De Vries. Several inquiries have been made by other members of the faculty for future leaves of absence.

e. Appointments.

The Board of Trustees was called upon to consider many reappointments and several new appointments. Interviews were conducted at the last Board meeting for three candidates for appointments to the College faculty, and several assistants will also be recommended in various departments contingent upon favorable interviews by the Executive Committee. The dearth of teaching personnel candidates was reflected in the report of the College President, and the need emphasized for an earlier recruitment of promising teacher candidates. Needs exist in Classical Languages, Modern Languages, Speech, English, Biology, Chemistry, Mathematics and Physics, Sociology and History.

f. Four members of our staff were hospitalized for serious illnesses, or accident. There has also been a great number of cases of hospitalization of members of the faculty families. We are thankful for the recent reports of progress in the convalescence of Mrs. W. H. Jellema, who has now been seriously ill for almost one year.

2. Curriculum

No new courses in the College were brought forth in the report of the College President. However, mention is made of a restudy of our pre-seminary course offerings. The pre-seminary course study committee is active and working on such a study.

3. Students

a. Enrolment

The total enrolment as of September, 1954, was 1386 students, including 839 men and 547 women students. Calvin College had a 12.3 per cent enrolment increase, which was slightly above the increase recorded for the four-year colleges and universities in the United States.

Our students this year come to us from 30 states, the District of Columbia, and five foreign countries. There are 55 students from Canada (including 48 men and 7 women), two from Japan, three from Korea, 1 from Ceylon, and 12 from the Netherlands. 26 of the Canadian students are registered for the pre-seminary course.

We still have 5 veterans from the second World War and 110 are receiving benefits as Korean War Veterans.

b. Student Discipline and Religious Life.

There were only two cases of student misconduct which required action by the Discipline Committee.

There appears to be a wide discrepancy between the statistics gathered from the church preference card made out by the student at the time of

registration and the actual number of student certificates received by the various churches involved. This matter is being presently studied by the administration of the College.

A body of rules submitted by the College faculty has been adopted by the Board of Trustees at its winter session for coping with chapel attendance delinquency. It will be worked out together with a program of religious counselling by the Dean of Students.

c. Health Service.

Student calls at the Health Center have increased 100% over last year. From September to mid-December the Health Center had as many patients as were reported up to the middle of April for last year. 2065 cases were reported by the campus nurse, Mrs. N. Monsma. More than 75% of these have been out-of-town students.

d. Scholarships

As in former years, so again this past year, numerous scholarships in the form of free tuition were awarded to graduates of Christian High Schools and Public High Schools (where no Christian High School is available). Registrar H. G. Dekker informed us that there are an unusual number of very good students in the freshman class.

4. Conference on Music

Calvin College again demonstrated that it can be used as an instrument of service to the church in the second summer Conference of Church Music held during 1954. Dr. Henry Bruinsma was again chosen by the Music Department to be the Conference director. Attendance surpasssed that of the first conference of 1953. It is hoped that there may emanate from Calvin College a direct influence upon the worship services in many Christian Reformed churches.

D. PROPERTY AND FINANCE

1. Gifts

Special gifts of various types are received from time to time from members of our church and organizations as well as from groups of interested persons.

The library frequently receives small gifts of books from various donors. All were acknowledged and those we could use have been added to the collection. The most significant single gift to the library of the year was $1250.00 in cash which was received from a small group of persons interested in library development.

Calvin College and Seminary was informed during the school year 1953-1954 that we were a beneficiary in the estate of Mrs. Anna Maris, a former member of LaGrave Ave. Christian Reformed Church. Our share in the bequest after properties have been sold may run between twenty thousand and twenty-five thousand dollars.

Other gifts of equipment and supplies included a Hamilton piano, a Calvin Seal Plaque for the Calvin Commons, pulpit furniture for the College chapel, and furniture and equipment for the guild houses. All these gifts have been acknowledged with an appropriate letter of thanks.

2. "Needs of Today" Campaign

There has been a steady flow of money from our constituency from the pledges and other added gifts to this campaign. The Development Secretary reported that the amount of cash received up to January 1, 1955, was a total of $727,128.08. Since this time the campaign has brought in well over three-quarters of a million dollars at the mid-point of the five-year period. A subcommittee of the "Needs of Today" campaign committee is at present engaged in a study of the aging of accounts. When this is completed it will make possible for a reasonably accurate prognostication of the total amount to be received at the end of five years.

3. Guild Houses

During the past year two new houses were obtained in the vicinity of Calvin College and Seminary with the view as use for guild houses for freshmen girl students. A home at 752 Giddings Ave., SE, was purchased and is already functioning as a guild house, and recently another home at 1332 Franklin St., SE, was purchased but it has not been equipped as yet. The College now has a total of ten guild houses, and they are filling a real need in housing for our students and can be adequately supervised by the Dean of Women.

4. The Commons

The Commons is being utilized very extensively. It is at present one of the largest eating places in Grand Rapids in meals served.

5. Grants-in-aid

Publicity is being given to the increasing financial support which business is giving to education. Calvin, too, in this past year has received several sizeable gifts from industry, not merely the financial gain but the unsolicited recognition of merit thus accorded us is gratifying.

Unsolicited grants awarded to Calvin College during this year are:

a. A duPont grant of $2500.00 for 1956 to the Chemistry Department to be used for the improvement of teaching of Chemistry.

b. The General Motors Scholarship for a needy freshman student carries an additional minimum grant of $500 to the College.

These are grants made for the first time this year but we have for several years received similar awards from industry. The problem as to whether or not we should actively seek grants-in-aid is currently being studied by the presidents of our institutions.

6. The Board, upon recommendation of the Long Range Planning Committee, has suspended further building until the ten-year master plan is completed

II. RECOMMENDATIONS

A. BOARD OF TRUSTEES

The Board as yet has not made nominations for lay board members whose terms expire this year. This matter will be taken up at the May, 1955, meeting of the Board and will be included in the supplementary report submitted between the meeting of the Board of Trustees and Synod.

B. SEMINARY

1. Appointments

The Board of Trustees considered the matter of appointments and reappointments to the Seminary faculty. It heard the report of the Standing Committee on Seminary Appointments, the recommendation of the Seminary faculty, the advice of the President of the Seminary, and reports of studies made by the Executive Committee in regard to Seminary teaching needs. Also two interviews were held with faculty members who were being considered for reappointment. The following recommendations are made to Synod.

a. That Rev. Carl Kromminga be reappointed as Instructor in Practical Theology for one year.

b. That Rev. M. H. Woudstra be given an appointment as Instructor in Old Testament for one year subject to a favorable review by the Executive Committee, or if Synod so decides, an interview by Synod.

c. That Dr. John H. Kromminga be reappointed as Associate Professor of Historical Theology for four years.

d. That Dr. Herman Kuiper be reappointed as Associate Professor of Dogmatics for four years.

e. That Dr. Henry Stob be reappointed as Associate Professor of Apologetics and Ethics for four years.

2. Rules for Presidency of Calvin Seminary

The Board adopted the revised rules concerning the presidency of Calvin Seminary and now submits them to Synod for approval. The entire document follows:

THE PRESIDENCY OF CALVIN SEMINARY

I. QUALIFICATIONS

The president of the Seminary shall be a man of Reformed persuasion, possessing a broad understanding of and heartily committed to the Reformed faith and life. He shall be of recognized theological stature, academically well prepared, Christian in character, endowed with wisdom, gifted with administrative ability, and able to lead.

II. HIS ELECTION

The following shall be the successive steps in the election of a president of the Seminary.

1. When the office of president is vacant or is about to become vacant, the Board of Trustees shall, with a view to the election of a president, constitute a nominating committee consisting of four members of the Board and three members of the Faculty, the latter to be chosen by the Board.

2. It shall be the duty of the nominating committee to canvass the field of possible candidates, to gather relevant information concerning them, to evaluate them, and to prepare a nomination.

3. The nomination prepared by the nominating committee shall be presented to the Faculty, and the Faculty shall prepare for the Board a written evaluation of that nomination. Members of the Faculty who cannot subscribe to this evaluation shall be expected to present to the Board their own evaluation in writing.

4. Having given due consideration to the nomination of the nominating committee and its evaluation(s) by the Faculty, the Board shall proceed to make its nomination. However, if the Board should reject the nomination made by the nominating committee or should find the Faculty's evaluation(s) a serious obstacle to a final selection, the nominating committee shall be asked to present a new nomination for evaluation by the Faculty and presentation to the Board. Or, in case the Board should wish to add to the nomination made by the nominating committee, the proposed addition(s) shall first be presented to the nominating committee and the Faculty for evaluation.

5. The Board shall present its nomination to Synod, and Synod shall elect a president from that nomination. However, if Synod should wish to enlarge the Board's nomination, the Board shall be asked to prepare a new nomination in accordance with the aforesaid procedure.

6. In case the president-elect is not already a full professor with indefinite tenure, he shall, on assuming the office of president, be given that rank and that tenure. His initial appointment as president shall be for a term of four years, after which he shall, if re-elected, hold indefinite tenure in that office.

III. HIS OFFICE

General Responsibilities

The president shall be the chief executive officer of the Seminary. All instructional and administrative personnel of the Seminary shall be responsible to him, and he to the Board of Trustees. His duties, *inter alia,* shall be:

1. In collaboration with the Faculty to keep the curriculum under constant study with an eye to its improvement.

2. To carry such a teaching load as the proper conduct of the other duties of his office will permit.

3. To be the spokesman of the Faculty in official pronouncements and communications.

4. To preside at official public meetings of the Seminary.

5. To present diplomas, confer degrees, and address the graduates at commencement.

Relation to the Faculty

1. The president shall be chairman of the Faculty and shall preside at its meetings.

2. The president shall have authority to call special meetings of the Faculty; and in case three or more members of the Faculty request him to call a special meeting, he shall do so.

3. The president shall appoint all standing committees of the Faculty, and he shall be member *ex officio* of all such committees.

4. The president shall have regard to the theological soundness, the scholarship, and the pedagogical competence of the members of the teaching staff, and shall be concerned, in consultation with the Faculty and the Board, to establish and maintain the Biblical character, the vitality, and the contemporary relevance of instruction at the Seminary.

5. The president shall present to the Board his own recommendations and any recommendations the Faculty may wish to make. Significant recommendations made by the president in his reports to the Board met in plenary session shall be brought to the attention of the Faculty before they are submitted to the Board

6. The president shall foster amicable relations among members of the teaching staff. In case there should arise among them a difference which cannot be amicably resolved by the persons concerned, the matter shall be referred to the president for disposition. Appeal from the president's ruling may be made to the Board, but only after due notice has been given to the president.

Relation to the Student Body

1. It shall be the duty of the president to serve as counsellor to the students. He shall have authority to summon students for counselling, and in case of reasonable surmise of difficulty shall be expected to do so.

2. In case a difficulty between students cannot be amicably resolved by the persons concerned, the president shall seek to remove the difficulty. Appeal from the president's disposition of the matter may be made to the Board, but only after due notice has been given to the president.

3. The president may hear and consider complaints of students against members of the teaching-staff, but shall require the students in all their relations with them to observe the demands of Christian charity and courtesy.

4. The president shall be responsible for the supervision of student organizations. In the event of difference of opinion between the president and an organization, the president shall have final authority, except for the right of the organization to appeal to the Board.

5. The president shall have authority to dispose of minor cases of discipline. In major cases he may also initiate disciplinary action, but he shall neither expel a student from the Seminary nor suspend a student for more than two weeks without first seeking the advice of the Faculty and obtaining the approval of the Board or its Executive Committee. The student concerned may appeal to the Board, but only after giving the president due notice that appeal is contemplated.

Relation to the Board of Trustees

1. The president shall be responsible to the Board of Trustees and its Executive Committee for the conduct of his office.

2. The president shall attend every regular meeting of the Board and its Executive Committee in order to report on significant happenings at the Seminary, to consult concerning problems that have arisen, and to present his own recommendations as well as those of the Faculty.

3. At least ten days before each plenary meeting of the Board the president shall present to each member of that body a full report concerning the state of the Seminary.

Relation to the Church

1. In addition to serving Synod with advice in his capacity of professor of theology, the president shall by virtue of his office serve as counselor of Synod's Committee of Advice on Educational Matters.

2. The president shall acquaint the churches with the aims, ideals, accomplishments and needs of the Seminary.

3. The president shall strive to maintain the confidence of the churches in the Seminary.

4. The president shall aim so to conduct the affairs of the Seminary that it will confirm the loyalty of the church to the Word of God as interpreted in the Reformed Confessions and advance the church's understanding of that Word.

Relation to the President of Calvin College

The president of the Seminary shall keep in close contact with the president of the College to the end that harmony may be maintained between these institutions and that by the common pursuit of the educational ideals implicit in the historic Reformed faith, the Kingdom of Christ may be promoted.

3. *Professorial Status of Dr. Ralph Stob*

Dr. Ralph Stob's professorial status needed clarification (Art. 120, C, 4, *Acts of Synod, 1954*) and was referred to the Board of Trustees.

The professor specifically wanted to know if in event he should revert to teaching in the College, would he be made a full professor with indefinite tenure in the Department of Classical Languages. Although this was referred to the Board with power to act, approval of the Board's decision which stated that his status as outlined in Art. 120, C, 2, is as much assurance as can be reasonably be made him, should be acted upon by Synod.

C. COLLEGE

1. *College Appointments and reappointments*

Upon consideration of the material presented by President Spoelhof which consisted of a resume of the previous academic and administrative appointment of each faculty member being considered for reappointment or advancement in rank, together with reports of class visits by Board members, and the recommendation of the department of which the faculty member is a part, approval is sought for the following:

a. Melvin Berghuis, A.M. was reappointed as Assistant Professor of Speech with indefinite tenure.

b. James Bosscher, B.S. was reappointed as Assistant in Mathematics and Engineering for two years.

c. Lester De Koster, A.M., A.M.L.S. was reappointed as Director of Library and Assistant Professor of Speech for four years.

d. Henry De Wit, M.B.A. was reappointed as Instructor in Economics for two years.

e. Henry Ippel, A.M. was reappointed as Assistant Professor of History and Political Science for two years.

f. Ann Janssen, A.M. was reappointed as Instructor in Speech and English for two years.

g. Walter Lagerwey, A.M. was reappointed as Assistant Professor of Language and Culture of the Netherlands for two years.

h. Nell Oosthoek, A.B. was reappointed as Assistant in Physical Education (women) for two years.

i. Peter Oppewall, A.M. was reappointed as Instructor in English for one year.

j. Robert Otten, A.M. was reappointed as Instructor in Classical Languages for two years.

k. H. Evan Runner, Th. M., Ph. D. was reappointed as Associate Professor of Philosophy for two years.

l. Barney Steen, A.M. was reappointed as Assistant Professor of Physical Education for four years.

m. David Tuuk, A.M. was reappointed as Instructor in Physical Education for two years.

n. John Van Bruggen, Ph. D. was reappointed as Professor of Education for four years.

o. John Vanden Berg, A.M. was reappointed as Assistant Professor of Economics with indefinite tenure.

p. Ervina Van Dyke, A.M. was reappointed as Assistant in Speech for one year.

q. Helen Van Laar, A.M. was reappointed as Instructor in Education for two years.

r. John Weidenaar, Th. M. was reappointed as Associate Professor of Bible with indefinite tenure.

s. Mrs. N. J. Monsma, Jr., R.N., A.B. was reappointed as Campus Nurse for four years.

t. Sydney Youngsma was reappointed as Development Secretary for four years.

u. Betty Duimstra, A.B. was appointed as Assistant in Classical Languages (Latin and English) for one year.

v. Bernard Ten Broek was appointed as Visiting Assistant in Biology for one year.

w. Richard Tiemersma, A.M. was appointed as Instructor in English for two years.

x. Leonard Vander Lugt, B.S. was appointed as Assistant for one year in the Department of Chemistry.

y. Steve Vander Weele, A.M. was appointed as Instructor in English for two years.

z. Ernest Van Vugt, A.B., was appointed as Assistant in Classical Languages (Latin) for one year.

aa. Bastiaan Van Elderen, B.D. was appointed as Instructor in Classical Languages for two years, subject to a favorable interview before the Board prior to his taking up the work.

2. Procedure Pattern for Appointment of College President.

This oft revised document is now submitted for approval.

PROCEDURE IN APPOINTING A PRESIDENT

A. NOMINATING COMMITTEE

A candidate (or candidates) for the presidency of Calvin College shall be nominated by a committee specially designated for this purpose.

1. *Initiative in Calling for the Appointment of a Nominating Committee.*

Either the Board or the Faculty shall propose that a Nominating Committee be appointed. However, decision on such proposal to create a Nominating Committee lies with the Board (or its Executive Committee).

2. *Appointment of Nominating Committee*

There shall be four (4) representatives of the Board, to be appointed

by the Board (or its Executive Committee), and three (3) representatives of the College, to be appointed by the College Faculty.

3. *Qualifications of Committee Members*

The members of this Committee should be from among the best qualified in the Board and in the Faculty for this special task. The Committee should be such that there will be confidence in its integrity, in the discreetness of its members, in its vision, in its knowledge of the long-range aspects of Christian education as well as of denominational life and needs, in its corporate experience and judgment, in its corporate ability to interview intelligently and relevantly, in the proven and positive and constructive and intelligent devotion of its members to Christian education.

4. *Work of the Nominating Committee*

(1) It is the business of the Committee to canvass the field of possible candidates. The Committee shall at once invite members of the Board of Trustees and of the College Faculty to submit (in writing) names for consideration, it being understood, of course, that the Committee is not limited to the names so suggested.

(2) It is, furthermore, the business of the Committee to screen the candidates. In doing this, the Committee may, if it chooses, confer with members of the Board, the Faculty, the Alumni Association, or any other individual or group of individuals. The Committee shall also be at liberty to interview prospective candidates, if it deems this desirable, and to make use of any other regularly approved method to gain whatever information it needs in order to arrive at a satifactory decision.

B. DISPOSITION OF NOMINATION

When the Nominating Committee has reached a decision, it shall present the name (or names) of its preference to the

1. *College Faculty*

The College Faculty shall prepare a written evaluation of the recommendation of the Nominating Committee. Both the evaluation and the recommendation shall then go to the

2. *Board of Trustees*

The Board shall, after having given serious and due consideration to the Faculty's evaluation, make its nomination from the recommendation of the Nominating Committee. Should the Board reject the recommendation or find the evaluation of the Faculty a serious obstruction to a final selection, then the Nominating Committee shall be asked to prepare a new recommendation. This new recommendation shall, in turn, be submitted to the Faculty for evaluation before being presented to the Board. The nomination which the Board eventually approves shall be submitted to the

3. *Synod of the Church—for appointment*

The Board shall present its nomination to Synod and Synod shall elect a president from the nomination. However, if Synod should wish to enlarge the Board's nomination, the Board shall be asked to prepare a new nomination in accordance with the aforesaid procedure.

E. PROPERTY AND FINANCE

1. *J. and E. Scholarship*

Approval is sought for the Board's action concerning the J. and E. Scholarship Fund. The stipulations are as follows:

Having given eighty (80) shares of Mullers-Grocer Baking Co. Preferred Stock to Calvin College and Seminary we would like to designate the purpose for which this stock was given and establish the conditions which Calvin College and Seminary must meet in administering the stock.

1. This stock shall be held by Calvin College and Seminary and the income from it shall be used to establish the J. & E. Scholarship Fund.

2. The fund shall be used each year to grant a scholarship to a student graduating from the Seminary who is going to do graduate work in theology. Need shall be the main consideration in the granting of the scholarship.

3. The Rules for the granting of the scholarship and the administration of the fund shall be under the control of the Board of Trustees of Calvin College and Seminary.

4. This fund shall operate for fifteen years, after which time it shall be transferred to the General Endowment Fund of Calvin College and Seminary.

5. If the stock is called it shall be replaced with such other securities as the Board of Trustees shall select

6. We reserve the right to add to the securities given and unless stated to the contrary the additional securities will be for the same purpose and administered in the same way as the original eighty (80) shares of Mullers-Grocer Baking Co. Preferred Stock.

2. *Immigrant Ministers* (cf. Art. 120, I, B, 1, Acts of Synod, 1954)

The Board of Trustees took the following action and approval is sought to include the expenses as outlined.

That board and room at school facilities be provided gratis for the immigrant ministers attending the Orientation Conference with the understanding that this is properly a synodical expense, and that the Board request Synod to make the payment of travelling expenses of the conferees provided they travel together by car and as economically as possible.

3. *Salary Increase* (Art. 171, B, 1, Acts of Synod, 1954)

The Executive Committee on October 14, 1954, corrected the omission of the rank of professors in the list of salary increases. The Board has approved the action of the Executive Committee and approval is sought for this action by Synod.

As we conclude this report we are keenly aware that we are unable to adequately give a complete picture of the great task which God permits our church to perform at Calvin College and Seminary. There will be a supplementary report submitted after the May, 1955, meeting of the trustees.

The Board members are mindful of the magnitude of the work which confronts Synod and it is their prayer that God's choicest blessing may be upon the delegates as they deliberate and come to decisions of importance for the future of the Christian Reformed church and its various activities.

Board of Trustees of
Calvin College and Seminary
DANIEL DE VRIES, M.D., *Secretary*

SUPPLEMENTARY REPORT NO. 27-A
(Arts. 65, 69, 7, 79, 137)

CALVIN COLLEGE AND SEMINARY

To the Synod of the Christian Reformed Church in session June 8, 1955, and following days, Grand Rapids, Michigan.

ESTEEMED BRETHREN:

ON behalf of the Board of Trustees of Calvin College and Seminary we humbly submit the following supplementary report. The Board held its spring meeting May 24 and following days which necessitates the appearance of the report at this late date.

For Synod's convenience the material submitted will be grouped as in the regular report of the Board submitted earlier. Part I will deal with information that we deem should be communicated to Synod, and Part II with recommendations requiring action by your body. The subdivisions will include matters pertaining to the Board of Trustees, the Seminary, the College, and Property and Finance.

I. COMMUNICATION

A. BOARD OF TRUSTEES

1. *Membership*

The Board will again experience a loss of several experienced members who are completing their allotted time as specified by Synod. These are the Rev. John Geels, the Rev. J. K. Van Baalen, and the Messrs. John Hamersma and Henry Holtvluwer. Dr. Daniel De Vries will complete his first term of three years. Nominations for these vacancies will appear under recommendations.

2. *Officers of the Board*

The current officers of the Board of Trustees are: the Rev. N. J. Monsma, president, the Rev. John Geels, first vice-president, the Rev. John Vander Ploeg, second vice-president, Dr. Daniel De Vries, secretary, Dr. J. T. Hoogstra, assistant secretary.

3. *Meetings*

The spring meeting of the Board required four and one-half days of very intensive work. This consisted of materials gathered by the Executive Committee and submitted to the Board by its secretary, the report of the president of the Seminary and that of the president of the College, and various reports including the Sioux Center Committee report, the Th.D. Committee report, Sponsorship of Foreign Students Committee report, and the Long Range Planning Committee report.

4. *Executive Board*

The Board of Trustees at its May meeting elected the following ministers to the Executive Committee: the Rev. J. Breuker, Dr. Leonard Greenway, Dr. J. T. Hoogstra, the Rev. John Vander Ploeg, the Rev. R. Veenstra, the Rev. W. Van Rees, and the Rev. L. Veltkamp. Since Synod will elect two laymen Board members from the central district, it was deemed wise by the Board that the Executive Committee. which functions until September 1. 1955, to elect the five laymen to the new Executive Committee.

5. *Sioux Center Junior College* (Art. 162, I, F, 2, Acts of Synod, 1953, page 146, and Art. 81, C, 10, page 37, Acts of Synod 1954).

The Board had appointed a new committee at its February, 1955, meetings to study the Sioux Center overture and report to the May meeting of the Board. The previous committee, because of its geographical distribution, was unable to meet for effective study. The Board adopted a revision of the new committee's report and it appears under recommendations.

6. *Long Range Planning*

This committee has been currently studying the needs of Calvin College and Seminary for future expansion and is attempting to make a ten-year master plan. This committee provisionally reported to the Board at its May meeting and will give further information and recommendations at the February, 1956 meeting of the Board.

The Board, at its spring session, received the information from the Long Range Planning committee that it favors the recommendation by the Board to the denominational centennial committee that a new Seminary building be designated as a centennial project to be financed out of a synodically established centennial fund. The Board had previously communicated to the denominational centennial committee that it has as its ideal for a centennial project a new Seminary building.

The Board further wishes to notify Synod that the Long Range Planning committee is prepared to supply it with information in regard to expansion plans since much of the material is new and needs careful explanation.

B. SEMINARY

1. *Items of Interest*

Twenty-six students are graduating from the Seminary with the B.D. degree. Thirty-eight students have been licensed to exhort in our churches and four have received extension of their licensure. The Board, following examination of men seeking admission to the Seminary, unqualifiedly admitted twenty-four students, ten qualifiedly, and two graduate students for a year of orientation. The latter had declared their intention of becoming ministers in the Christian Reformed Church. They are graduates of Westminster Seminary.

2. The Rev. Peter Eldersveld, in the name of the Board of the Back to God Hour, presented to the Board of Calvin College and Seminary a request for cooperation in a contemplated Minister's Institute during the summer of 1956, for ministers of various denominations who are in their listening audience. It is estimated that the Back to God Hour has approximately 1500 such ministers. The Board endorsed the proposal of the Back to God Hour Board in principle and appointed a committee in an advisory capacity. This committee consists of Dr. Leonard Greenway, convener, the Rev. C. Vanden Heuvel, the Rev. R. B. Kuiper, and the business manager of Calvin College and Seminary.

3. Concerning the admittance of students who have graduated from other seminaries, the Board decided to appoint a joint committee of the Board and Seminary faculty to study the rules adopted by the Synod of 1954 (Art. 81, I, d, e).

4. In keeping with the instruction by Synod (Art. 120, I, B 1, Acts of Synod 1954) the Executive Committee and the Seminary faculty worked out a method whereby the ministers who have immigrated from the Netherlands shall be able to spend some time on the campus of Calvin College and Seminary. These ministers were invited to the Christian Reformed Ministers' Institute held May 31 through June 3, 1955. At least ten of these Holland brethren signified their intention to attend this Institute to become acquainted with our approach and attitudes and in getting a first hand acquaintance with our campus and clergy.

5. The committee of the Board and Faculty for study of granting the Th.D. degree at Calvin Seminary reported to the Board of Trustees. Its considered judgment was that it would be unwise and inadvisable to institute the Th.D. program at this time. Several reasons were given. The recency of appointment of many men to Seminary chairs, lack of adequate time for the present staff to engage in the intensive study necessary for graduate courses, lack of adequate library facilities, and the need of studying the matter of granting the Th.D. degree by the Seminary in relationship to the granting of advanced degrees by the College.

C. COLLEGE

1. *Items of Interest*

a. A graduating class of 243 persons will receive their appropriate degree or certificate at the end of this semester. Of these 29 students will graduate from the pre-seminary course, and 75 from the educational course. Commencement exercises will be held in the Civic Audi-

torium, June 3, 1955, Grand Rapids, Michigan, with the Rev. Dick Walters as commencement speaker.

b. Dr. Henry Bruinsma officially resigned from Calvin College and Seminary in a letter dated May 15, 1955, and his resignation was accepted by the Board with regrets.

c. Dr. Calvin Andre resigned from the Calvin College faculty in a letter dated April 4, 1955. This was received with regrets by the Executive Committee and confirmed by the Board.

d. Prof. John Bratt of the Bible Department of the College attained his doctorate degree (Th.D.).

2. The College President, Dr. Wm. Spoelhof, commented in his report on the acute need for more administrative help and the Board of Trustees, upon the advice of its advisory committee instructed the president of the College to work out the details of this need in conjunction with the Executive Committee.

3. Upon the advice of its advisory committee, the Board endorsed the desire of the College faculty to outline a policy of encouraging research in all College departments.

D. PROPERTY AND FINANCE

1. The Herpolsheimer Company of Grand Rapids, Michigan, offered Calvin College a scholarship for a year's tuition for a worthy student. The scholarship committee of Calvin College will determine the standards and judge the qualifications of the candidates. The Board of Trustees accepted this offer with gratitude.

2. The J. and E. Scholarship, for which approval is sought for the Board's action, as indicated in the regular report of the Board of Trustees to this session of Synod, will be awarded for the first time at the June 3, 1955, commencement exercises.

II. RECOMMENDATIONS

A. BOARD OF TRUSTEES

The Board at its spring session has made the following suggested nominations to Synod for lay board members whose terms expire this year:

Midwest District: Mr. Sam Elgersma, Mr. Ralph Ver Meer.

Eastern District: Mr. Joseph Jellema, Dr. Peter Hofstra.

Central District: Mr. Gordon Buter, *Dr. Daniel De Vries, Mr. Berton Sevensma, Mr. John Vander Ark.

*Completed one term of three years.

Synod should elect one delegate from each of the Midwest and Eastern Districts, and two from the Central District. Alternates should be designated.

B. SEMINARY

1. *Appointments*

The Board of Trustees at its May session, 1955, after hearing the report of the standing committee on Seminary appointments, and the advice of the president of the Seminary, comes with the following recommendations to Synod:

a. That the Rev. Harold Dekker be given an appointment as lecturer in Missions for one year.

b. That Dr. Anthony Hoekema be given an appointment as lecturer in Dogmatics for one year.

2. The Board interviewed the Rev. Marten Woudstra who was recommended to Synod for an appointment as Instructor in Old Testament at its February meeting, 1955. After this colloquy confirmation was voted for its previous recommendation to Synod.

3. Upon the advice of the standing committee on Seminary appointments the Board declares to Synod that a need exists for help in the New Testament Department, and that Synod so declare.

C. COLLEGE

1. *Student certificates*

The Board of Trustees, after having studied the Student Certificate Plan as outlined in the report of the College president, presents this to Synod for approval. The recommendations are as follows:

a. That the college note all cases of students who should be affiliated by student certificate but are not so covered, and inform *individually* the students and/or home consistories in these cases regarding their responsibility under synodical regulations.

b. That student certificates be considered to extend indefinitely during the period of enrollment at Calvin, not requiring annual renewal.

c. That provision be made for terminating membership under student certificate by the following procedures:

(1) The college shall send to each local church at the beginning of the school year a list of the students then enrolled who during the previous year held "student membership" in that church. Those not listed will be considered to have terminated their status under the "Student Certificate" plan.

(2) When "student membership" is changed from one local church to another through the issuance of a new certificate by the home con-

sistory, the college shall inform the consistory of the church from which membership is thus withdrawn.

2. *Appointments*

The following appointments have been made by the Board of Trustees to the faculty of Calvin College since our regular report was submitted to Synod and approval is sought for this action:

a. Walter De Vries, A.M., was appointed as an Instructor in the Department of Political Science with special faculty status for one year.

b. Arlene Doorn, A.B., was appointed as an Assistant in the Department of Biology for one year, pending a favorable interview by the Executive Committee.

c. Alan Gebben, A.M., was appointed as an Assistant in Biology for one year pending a favorable interview with the Executive Committee.

d. Harold Geerdes, M. Ed., was appointed as Assistant Professor in the Music Department for two years.

e. Leslie Havenga, A.B., was appointed as an Assistant in History for one year.

f. Mrs. Jack Ornee was appointed as Librarian.

g. Carl Sinke, Ph.D., was appointed to the Department of Mathematics and Physics for two years.

h. Sherman Van Solkema, M. Mus. in Piano, was appointed as an Instructor in Instrumental Music for one year.

D. PROPERTY AND FINANCE

1. *Business Manager*

Approval is sought for the one year appointment of Henry De Wit as Business Manager for Calvin College and Seminary.

2. *Pension of Mrs. D. Kromminga, et al.*

The finance committee of the Executive Committee has conferred with the faculty pension committee and the Ministerial Pension Board concerning the pension of Mrs. D. Kromminga. This information was forwarded to the Board of Trustees. The Board reapproved its previous stand concerning the pension for Mrs. D. Kromminga, et al (Acts of Synod 1954, page 368) upon the following grounds:

a. The remedies suggested by Synod in the Acts of Synod 1954 have been exhausted without success.

b. That this plan represents equal consideration compared with the faculty pension plan.

This is submitted to Synod for action.

3. *Sioux Center Overture Recommendation*

The following is recommended to Synod by the Board concerning the Sioux Center overture:

a. The Board advises Synod not to accede to the Sioux Center overture.

Grounds:

(1) As long as Calvin College and Seminary remain the property of the denomination, every church in the denomination is obliged to pay her proportionate part of its maintenance. This policy has been established by preceding Synods (Acts 1924, art. 30, VI; Acts 1934, art. 64, VI.)

(2) It has never been the policy of Synod to establish or collect a quota, either directly or indirectly, for a cause which is officially unrelated to Synod.

(3) Were Synod to accede to the S. C. overture, and thereby depart from the policies as stated in 1 and 2, Synod would have yielded principles of action in the matter of quotas which would open the way for similar departures in favor of other causes.

b. Without passing on the merits of the Junior College movement the Board recommends that if financial help is to be given by Synod to the Sioux Center Junior College that it be given in the form of church offerings.

4. *Sponsorship of Foreign Students*

The committee on Sponsorship of Foreign Students (cf. Acts of Synod 1954, page 26; Acts of Synod 1953, page 158) submitted a report to the Board at its May, 1955, session. After having studied this document, the Board adopted it and refers it to Synod for further action. The complete report will be appended to this supplementary report as Appendix A.

5. *Pension Committees*

a. Faculty Pension

The Board authorized the following change in the rules and regulations for the faculty pension fund, to Schedule B, page 3. It is submitted to Synod for approval:

"in the event that a retired employee forfeits all or part of his Social Security benefits by accepting gainful employment, this Pension Fund shall contribute an amount no larger than the amount which should have been contributed from the fund if the employee had sought no gainful employment whatsoever, and had not forfeited all or part of his social security benefits."

This has been signed by 42 faculty members and therefore can become effective.

b. Non-faculty Pension

The Board of Trustees approved the following amendment to the non-faculty pension fund plan as suggested by the Internal Revenue Department, to Section 4 of Article XI of the Trust Agreement be so amended and is submitted to Synod for approval.

"The Pension Board shall be entitled to the refund of any money from the insurer by reason of the termination of employment of the participant, and such sums as shall be refunded to the Pension Board for any year or succeeding years shall be used to reduce current or next succeeding premiums due under the plan and/or for current trustees' expenses, but shall not, under any circumstances, be paid to Calvin College."

6. *Salary Scales*

A new flexible salary schedule was adopted by the Board of Trustees for the Calvin College faculty and a Seminary salary scale was adopted for the faculty of the Seminary. The College plan represents regular percentile increases with provision for special needs. This will also be applied to the Seminary salary schedule after further study. These represent an approximate 4.6 percent increase in salaries. The Board would like Synod's approval for this increase in salaries.

In reference to II-D-6 of Supplementary Report No. 27-A the following are submitted as proposed *salary scales* for Calvin Seminary and Calvin College.

Proposed Salary Scale — Calvin Seminary

Instructor	$5000 - $5600
Associate Professor	5800 - 6400
Professor	6600 - 7200

Proposed Salary Scale — Calvin College

Assistant	$3200 - $4800
Instructor	4000 - 5000
Assistant Professor	4600 - 5600
Associate Professor	5200 - 6200
Professor	5800 - 7200

7. *Budget*

The Board seeks approval of the adoption of the budget as a whole for 1955-1956. This total is $882,485.00. The Board approved the budget expenses as outlined in the proposed budget.

8. *Tuition and Fee Schedule*

The Board accepted the new revised schedule of tuition rate and fees and seeks Synod's approval. This represents:

a. A ten dollar increase per semester for all Christian Reformed students.

b. A fifteen dollar increase per semester for all non-Christian Reformed students.

c. The schedule includes an increment of a one dollar in student activity fee and all laboratory fees are included in the tuition rate.

9. *Quota*

A quota of $12.00 per family is advocated by the Board and its approval is sought by Synod. This quota can be divided as follows:

a. $10.50 for general operational expenses for Calvin College and Seminary.

b. $1.50 to be ear-marked as a cash reserve for long range capital expenditures.

These are based on the following grounds:

(1) An additional fifty cents per family is needed to cover increases in operational expenses for the next fiscal year.

(2) The projected growth in student population found in the Long Range Planning Committee report calls for capital outlays far beyond the income available from the "Needs of Today" campaign.

(3) That budgeting for capital expenditure provides a steady, sound and responsible avenue that will correlate with long range planning.

(4) The practice of providing for capital expenditure in the regular annual budget intends itself to being a sound basis for the borrowing funds when needed.

(5) Much of this amount can and should be applied in one of the following ways to the cost of dormitory which obligation as a budget item was approved by action of the Synod of 1954, that is, applying to amortization of principle and interest and/or applying to initial purchase price.

Many other matters have been dealt with in the course of our spring meeting but we have attempted to give Synod a picture of only some of the most important details. Our prayer is that every member of Synod may be endowed with the Spirit of God in all deliberations and decisions.

Humbly submitted,
Board of Trustees of
Calvin College and Seminary
DANIEL DE VRIES, M.D., *Secretary*

APPENDIX A.

SPONSORSHIP OF FOREIGN STUDENTS AS APPROVED BY THE BOARD OF TRUSTEES

To the Synod of the Christian Reformed Church in session June 8, 1955, and following days

ESTEEMED BRETHREN:

THE Committee on Sponsorship of Foreign Students (Cf. Acts of Synod, 1954, p. 26; Acts of Synod, 1953, p. 158) submits the following report for the scrutiny and endorsement of Synod.

I. MANDATE

The Synod of 1953 directed the Board of Trustees to appoint a committee to consider the matter of sponsorship of foreign students. That committee submitted a report to the Board during the course of the ensuing year. The Synod of 1954 received an overture (Overture No. 8, Acts of Synod, 1954, p. 576 f.) from the Rev. Henry Bruinooge requesting that the program be broadened to include scholarships as well as sponsorship. The Synod of 1954 approved the recommendation of its pre-advisory committee "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" (Acts, 1954, 1. 26). Having been requested to fulfill this assignment, the undersigned committee now presents its findings under two succeeding heads: a definition of terms and stipulations relating specifically to sponsorship; and our recommendations covering both scholarship and sponsorship, with the emphasis on the former.

II. DEFINITION OF TERMS AND STIPULATIONS

A. DEFINITION OF NON-IMMIGRANTS

In its new instructions to aliens applying for a visa (non-immigrant F) as a student, as defined in the revised Immigration and Naturalization Act, the law classifies as a non-immigrant —

"An alien having a residence in a foreign country which he has no intention of abandoning, who is a bona fide student qualified to pursue a full course of study and who seeks to enter the United States temporarily and solely for the purpose of pursuing such a course of study at an established institution of learning or other recognized place of study in the United States, particularly designated by him and approved by the Attorney General after consultation with the Office of Education of the United States, which institution or place of study shall have agreed to report to the Attorney General the termination of attendance of each non-immigrant student, and if any such institution

of learning or place of study fails to make reports promptly the approval shall be withdrawn.

"Briefly, you cannot go to the United States as a non-immigrant student unless you obtain a non-immigrant visa; unless you have a home in a foreign country to which you can return; unless you honestly propose to devote your time to study; and unless you genuinely intend to leave the United States when you cease to study or whenever you are required to do so by the immigration authorities.

"The United States warmly welcomes non-immigrant students who meet the requirements for entry. On the other hand, possession of a student's visa or other document will not insure the holder's admission to the United States if, when he arrives, the immigration authorities find that he is not entitled to enter. If an alien should succeed in deceiving the examining officials and gain admission by a wilfully false or misleading representation, or by wilfully concealing a material fact, he may be fined and imprisoned and, thereafter, deported from the United States with the prospect of debarment from the United States forever after.

"A non-immigrant (including a non-immigrant student) must establish that he will not remain in the United States beyond a date six months prior to the end of the period during which he will be eligible for readmission to the country whence he came or for admission to some other country, as evidenced by a valid passport or other travel document.

"A person otherwise entitled to enter the United States as a non-immigrant student cannot obtain admission as such unless he agrees that, while in the United States, he will not enroll in any institution or place of study other than the one he is authorized to attend without prior consent of the Immigration and Naturalization Service's district director having administrative jurisdiction over the place in which is located the institution or place of study the person is authorized to attend. Moreover, he must first establish that he has been accepted by and definitely has arranged to enter an approved place of study; that he will carry a full course or program of the size and nature required, either of study or of study and training; that he has sufficient scholastic preparation and knowledge of the English language to enable him to pursue his contemplated educational program in that language or, if his knowledge of English is not adequate, that the place is equipped to offer, and has accepted him expressly for, a full course or program in a language with which he is sufficiently familiar; and that he is or will be financially able, subject to the provisions of Part 214f, Title 8, Code of Federal Regulations, to pursue such educational program."

B. WORK PERMITS

"A non-immigrant student is not permitted to work during a school term either for wages or for board or lodging unless he does not have sufficient means to cover his necessary expenses. If such an alien wishes to accept employment he is required, before accepting employment, to apply on Form I-24 for permission to accept such employment. The application is to be submitted to a designated officer of the Immigration and Naturalization Service having administrative jurisdiction over the place where his school or other place of study is situated. If the designated officer is satisfied that the student is meeting all the conditions and requirements of his status, that he does not have sufficient means to cover his expenses, and that the desired employment will not interfere with his carrying successfully a course of study of the required scope, he may grant permission to the alien to accept such employment."

C. SPONSORSHIP

On October 15, your committee corresponded with the Office of Immigration and Naturalization, Washington 25, D. C., regarding sponsorship of foreigners who wish to make application for a Non-immigrant F Visa. Answer to this letter was finally received on December 4 from Mr. Harry L. McMahon, Acting Chief, Entry and Departure Section, Immigration and Naturalization Service, Detroit, Michigan. He writes as follows:

"There are no prescribed forms to be used by persons in the United States who desire to furnish financial sponsorship in the form of a so-called affidavit of support for presentation to the consul on behalf of an immigrant. Each sponsor may furnish a statement in affidavit form to show his financial ability and willingness to contribute to the immigrant's support, giving due regard to the sponsor's obligations toward members of his own family and other persons. The statement of the sponsor should include information regarding his income, and where material, information regarding his resources, obligations and expenses and the plans and arrangements made for the applicant's support in the absence of a direct obligation toward him. To substantiate the information regarding income and resources the sponsor may attach to his affidavit a certified copy or notarized copy of his latest income tax return; a statement from an employer showing the employee's salary and the length and permanency of employment; a statement from an officer of a bank regarding the sponsor's account, showing the date the account was opened and the present balance, or by other evidence adequate to establish the financial ability of the sponsor to carry out his financial undertaking toward the immigrant.

"The documentary evidence of financial support should usually be submitted in duplicate to the consul who is responsible for making the

decision regarding the applicant's eligibility to receive a visa under the immigration law and regulations."

III. RECOMMENDATIONS

We recommend that a program of assistance for foreign students be undertaken in keeping with the following provisions:

A. FINANCIAL PROVISIONS

1. *Size of Grants or Scholarships*

a. It is estimated that the total costs per foreign student for a 40 week period would be as follows:

Room and Board $16.50 x 40	$ 660.00
Tuition and fees	130.00
Books	50.00
Transportation	500.00
Miscellaneous	160.00
Total	$1500.00

b. Grant or scholarship per student

It is recommended that each scholarship or grant be in the amount of $750.00 per student, or less.

2. *Number of Grants or Scholarships*

a. It is recommended that a maximum of six grants or scholarships be awarded the first year and that the number offered in subsequent years be determined by the amount of money available (see "C" below).

b. Grants shall be on the basis of one year, subject to renewal for a following year or years at the discretion of the committee, contingent upon the student's academic and moral fitness as demonstrated by his record at Calvin College or Seminary.

3. *Funds to Support the Program*

a. A fund shall be created for the purpose of financing this project and this fund shall be under the supervision and control of a committee for the sponsorship of foreign students.

b. This fund will be created in the following way:

(1) Each consistory of a Christian Reformed Church will be asked to take one or more offerings for this fund per year.

(2) Individual gifts will be solicited by publicizing the cause in the *Banner*.

c. The committee to collect and administer the fund shall consist of the following:

(1) The Academic Dean of Calvin College
(2) The Registrar of Calvin College
(3) The Registrar of Calvin Seminary
(4) The Business Manager of Calvin College and Seminary

(5) A member of the Board of Trustees of Calvin College and Seminary

(6) The Assistant Secretary of the Christian Reformed Board of Missions

(7) The Secretary of the Committee for South America and Ceylon

(8) A representative of the Home Missions Committee.

This committee shall be a standing Synodical committee reporting directly to Synod.

4. *Disbursements from the Fund*

a. Disbursements from the fund will be made only when recipients of funds have been designated by the above committee in keeping with the regulations stipulated in Section II (Academic Requirements) below.

b. The committee shall pay directly to Calvin College or Seminary the obligations of the recipient to these institutions. The balance of the grant remaining to the recipient shall be paid in four equal payments.

5. *Other Arrangements and Requirements*

a. The committee will take out $5000 of term life insurance on each recipient of a grant, with the committee as beneficiary.

b. The committee will take out sickness and accident insurance on each of the recipients of a grant.

c. The committee must be satisfied that the applicant can, through his own resources or with the help of a sponsor, meet the financial obligations he will have over and above those satisfied from the grant.

d. The committee must be satisfied that the applicant is physically and mentally sound. To this end all applicants will have a physical examination by the school physician immediately upon arrival in Grand Rapids.

6. *Sponsorship of Foreign Students Receiving Grants or Scholarships*

a. Matters pertaining to sponsorship shall be the responsibility of the committee.

b. If sponsorship is necessary, the committee will advertise for sponsors and explain what is being done by the committee for the protection of sponsors.

c. The committee will prepare a uniform set of forms to be used by sponsors and indicate thereon the limits of the liability of sponsors.

7. *Sponsorship of Foreign Students not Receiving Grants or Scholarships*

It may be that other students, not receiving grants or scholarships according to the above provisions, but needing sponsors, will apply for admission to Calvin College or Seminary. In this case, the committee

will serve as an agency to advertise for sponsors and to advise prospective sponsors as to the duties and responsibilities involved in sponsorship.

B. ACADEMIC REQUIREMENTS

A foreign student who is sponsored by, or through Calvin College and Seminary and/or who received a grant-in-aid in the form of a scholarship or tuition cancellation, must meet the following requirements to be admitted to Calvin College or Seminary.

1. To be eligible for admission to Calvin College without deficiency, a foreign student must have completed training equivalent to the four-year college preparatory course in a highly accredited high school in the United States. This training may have been obtained in M.U.L.O., H.B.S., Gymnasium, Lyceum, Senior Middle School, or similar school of secondary education.

2. To be admitted directly to the Seminary, the foreign student must have met the regular entrance requirements as stated in the Seminary catalogue.

3. Ordinarily, and wherever possible, those students alone shall be accepted who have the recommendation of a responsible ecclesiastical or academic body in the country from which they come. Acceptance upon the recommendation of individuals shall take place only where no contact with official bodies is possible, and then only by exception. No students shall be admitted merely upon personal application.

4. In addition to the above, the applicant shall meet the personal requirements for admission and present the required testimonials as to church membership and good character.

5. The applicant should be a person of superior ability, proved by his academic rank in the schools which he attended. He should be deeply interested in the Reformed truth.

6. Grants-in-aid should be given with the understanding that the recipient shall, if possible, return to his native land after his period of study.

7. The admissions officers of Calvin College and Calvin Seminary shall be the parties empowered to apply these regulations to individual cases, to determine who are and who are not academically acceptable for study in the institutions these officers represent.

Respectfully submitted,

G. BUTER
H. DEKKER, *Chairman*
W. DYKSTRA
H. HOLTVLUWER
J. KROMMINGA, *Secretary*

SUPPLEMENT NO. 27-B
(Art. 137)

LONG-RANGE PLANNING COMMITTEE OF THE BOARD OF TRUSTEES OF CALVIN COLLEGE AND SEMINARY

ESTEEMED BRETHREN:

THE problems of campus space and buildings for college and seminary use continue to occupy much of our thought and attention. In fact, these problems are taking on increasing proportions and complexities as the student enrollment and the number of faculty personnel increase. For the forthcoming school year we must plan to provide adequately for a record college enrollment of 1550 students. To satisfy our needs on a campus which is compact and "hemmed in" requires a considerable amount of planning.

The Board of Trustees instructed its Long-Range Planning Committee to make a thoroughgoing study of campus needs and to provide a Ten-Year Plan for Calvin College and Seminary. It soon became apparent to the Long-Range Planning Committee that its problems would increase if construction were to begin on the new dormitories authorized by the Synod of 1946, and already on the planning boards in 1954. Therefore, to be free to study all the ramifications of the planning problem, the Long-Range Planning Committee recommended to the Board of Trustees that all new construction be halted temporarily until a thoroughly integrated Ten-Year Plan could be proposed. The Board of Trustees accepted this recommendation. Until such a plan is adopted, only very judicious remodeling and the purchase of emergency housing accommodations will be authorized. The Long-Range Planning Committee had expected to present its report on the Ten-Year Plan to the Board of Trustees at its May meeting. However, the Long-Range Planning Committee can proceed no further until a decision is reached on the future use of the present Seminary Building. When Synod has made its decision on a centennial project, the Long-Range Planning Committe can come to the Board of Trustees with definite recommendations.

The Board of Trustees has authorized the Long-Range Planning Committee to make an exhaustive study of campus planning. The Board has also given to its committee instruction to protect the interests of Calvin College and Seminary by taking necessary options on property. Such options will be secured only with the approval of the Executive Committee. The thorough study of our ten-year needs shall include such matters as development of the present campus, more effective use of present facilities, possible relocation of facilities, and other related

matters. The Long-Range Planning Committee has promised to furnish the Board of Trustees with this detailed study by February of 1956.

The Board of Trustees, at its latest session, instructed the Long-Range Planning Committee to compose this report and to present it directly to Synod. The Long-Range Planning Committee requests the privilege of having Mr. Gordon Buter present this report.

For The Long-Range
Planning Committee

DANIEL DE VRIES
GORDON BUTER
WILLIAM SPOELHOF

SUPPLEMENT NO. 28
(Arts. 57, 62. 112)

CHRISTIAN REFORMED BOARD OF MISSIONS

To the Synod of 1955

ESTEEMED BRETHREN:

THE Christian Reformed Board of Missions is happy to submit a report to Synod of the work that has been done in the past year. The great burden of the work has been carried forward by our faithful band of men and women who have continued in loyalty their service to Christ on our several mission fields. The members of the Board, as also the office staff, have endeavored to fulfill the necessary functions in order to have the work go forward properly, and we believe that we have every reason to give praise to the Lord for his wondrous favors. We are especially happy that this past year has been marked with some signal favors, such as the organization of the native church in Nigeria into a denomination, the evident progress towards developing the native church on the Indian field, and the supply of new missionaries for the several fields. In Japan the work has been carried forward in close fellowship with the Reformed Church of Japan and the staff is now giving careful consideration to the opening of new stations. With all this effort there have been many who have been won to the Lord and the body of Christ has been increased.

This is not to say that there have not been the serious trials. The work of the Lord simply does not go forward without the hindrances and the handicaps brought on by human weakness as well as by the subtle powers of the evil one.

This report will offer a review of the several fields and conclude with the specific items which will need definite synodical action. It is hoped that during the course of this year we can prepare a booklet which will more fully describe the work on our various fields. This booklet will be distributed throughout our churches when it is ready.

It is the hope and prayer of the Board that Synod may be led by the Spirit of the Lord, and that the synodical decisions with reference to missions may prove to be indicative of a living and moving concern for the advancement of Christ throughout the world.

Section One
ORGANIZATION AND PERSONNEL

A. We present herewith for Synod a list of the delegates to our Board with their alternates:

Classis	*Member*	*Alternate*
Alberta	Rev. Elco H. Oostendorp	
California	Rev. Gerrit B. Boerefyn	Rev Harry A. Dykstra
Chatham	Rev. John Gritter	Rev. William D. Buursma

Classis	*Member*	*Alternate*
Chicago North	Rev. Martin Bolt	Rev. Oliver Breen
Chicago South	Rev. Edward Visser	Rev. Clarence Flietstra
Eastern Ontario	Rev. Albert H. Smit	Rev. Ralph Wildschut
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. Edward B. Pekelder
Hackensack	Rev. D. L. Van Halsema	Rev. Corneal Holtrop
Hamilton	Rev. John M. Dykstra	Rev. Andrew D. Folkema
Holland	Rev. Henry Baker	Rev. Lubbertus Oostendorp
Hudson	Rev. R. R. De Ridder	Rev. Marvin Baarman
Kalamazoo	Rev. Simon A. Dykstra	Rev. George Vander Kooi
Minnesota North	Rev. Simon Viss	Rev. Isaac Meuzelaar
Minnesota South	Rev. John A. Hoeksema	Rev. John Vanden Hoek
Muskegon	Rev. John C. Scholten	Dr. Edwin H. Palmer
Orange City	Rev. David D. Bonnema	Rev. Jack Zandstra
Ostfriesland	Rev. Sidney P. Miersma	Rev. Garrett D. Pars
Pacific	Rev. Peter De Jong	Rev. John A. Petersen
Pella	Rev. Menko Ouwinga	Rev. Albert J. Veltkamp
Sioux Center	Rev. G. Vander Plaats	Rev. Carl Toeset
Wisconsin	Rev. William Alkema	Rev. John De Haan
Zeeland	Rev. Chester Schemper	Rev. Fred M. Huizenga
Member-at-large	Dr. Stuart Bergsma	*General Alternate*
Member-at-large	Mr. John Van Dellen	Dr. Richard De Mol
Member-at-large	Mr. J. T. Daverman	

There has been some change in board membership during this past year. Since the last session of Synod the Brethren Harold Bossenbroek, William Vander Haak, Richard Wezeman, Edwin Y. Monsma, John C. Verbrugge, Paul De Koekkoek, and Robert Evenhuis, have left our Board either because of a change of residence or because of the six year rule which required their discontinuance on the Board. The terms of Rev. John Beebe and Mr. Joseph T. Daverman will expire in June, 1955.

As in the past, we have had several committees serving the Board. The Executive Committee, which consists of representatives of the Michigan and Illinois Classes, the members-at-large, and the Secretary of Missions, met regularly for all-day sessions on the second Thursday of each month.

In order to expedite the work at hand, we have also been served by the following committees: Finance, Recruiting, Officers, and Promotion.

B. *Office Staff.*

a. The Secretary of Missions has been able during the past year to carry on the great weight of correspondence that attaches to his work, and has been privileged to visit the Indian mission field twice since last summer. He has toured through the churches in Ontario and Alberta, Canada, and has made extensive trips through the Far West as well as in the East of our own country to promote the work of missions.

b. Mr. Alvin Huibregtse has continued as the assistant secretary and Mr. Harry Boersma as assistant to the treasurer. Miss Reta De Boer and Miss Jane Deemter have attended to the secretarial work in the office.

C. *Field personnel and Calling Churches.* God has favored us with a splendid band of men and women who have carried forward their work in faithfulness. We are grateful for the increasing number of churches which have indicated a desire to become calling and supporting churches. As we list these names it is important to remember that each one represents a distinct call for mission service, and the total demonstrates that we have a sizeable mission family united in the one work of bringing Christ to those who know him not.

Field and Post	*Missionary*	*Calling and/or Supporting Church*
INDIAN		
Brigham City	Rev. Cornelius Kuipers	Peoria, Iowa
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 G. Hayenga	Bethany, Muskegon
Red Rock	Mr. Paul Redhouse	
Rehoboth	Miss Wilma Bambacht	
	Mr. Erward Berkompas	
	Dr. Louis H. Bos	Second Roseland, Chicago
	Mr. Arthur Bosscher	
	Mr. Leonard P. Brink	East Leonard, Grand Rapids
	Miss Beulah Buus	
	Miss Jennie De Boer	
	Miss Marguerite De Jong	
	Miss Cornelia De Witt	North St., Zeeland
	Miss Henrietta Diephuis	
	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
	Miss Gertrude Oranje	
	Rev. Abel Poel	Rehoboth, N. M.
	Miss Aletta Rus	
	Miss Renzina Stob	Alger Park & Boston Sq., G.R.
	Miss Bessie Van Boven	

Field and Post	*Missionary*	*Calling and/or Supporting Church*
	Miss Marie Vander Weide	
	Miss Rena Van Doorne	
	Miss Sadie Van Dyken	
	Miss Hattie Veurink	Pease, Minn.
	Mr. Theodore Visser	
	Rev. George Yff	Sherman St., Grand Rapids
San Antone	Mr. Jacob Bol	
Shiprock	Rev. Floris Vander Stoep	Classis Zeeland
	Miss Hilda Fridsma	First, Bellflower
	Mr. Theodore Tibboel	
Toadlena	Rev. J. C. Kobes	First & Immanuel, Ripon
	Miss Angie Nieuwsma	Eastern S. S. Ass'n, Paterson, N. J.
Tohatchi	Rev. J. R. Kamps	Drenthe, Mich.
Two Wells	Rev. J. B. Swierenga	Fuller Ave., Grand Rapids
	Miss Gertrude Van Haitsma	First, Zeeland
Zuni	Miss Clara Bierenga	Grace, Kalamazoo
	Miss Helen De Lange	
	Mr. Julius Den Bleyker	Graafschap, Mich.
	Rev. Bernard Haven	First, Wellsburg, Iowa
	Mr. Stanley Koning	
	Miss Thelma Schoolland	
	Miss Carolyn Spoelhof	
	Miss Wilma Van Dam	Oakland, Mich.
	Miss Lenora Vander Veer	First, Zeeland
	Miss Rena Vander Woude	Third Roseland, Chicago
	Miss Marian Wybenga	
On leave of absence	Miss Theresa Van Houw	Sixteenth St., Holland
FORMOSA	Miss Lillian Bode	Second, Grand Haven
JAPAN		
Kofu	Rev. Henry Bruinooge	Emden & Raymond, Minn.
Suwa	Rev. Edward Van Baak	14th St., Holland
Tokyo	Miss Magdalena Koets	Third, Kalamazoo
	Rev. Leonard Sweetman	Immanuel, Hudsonville
	Rev. Robert Sutton	Prospect Park, Holland
	Rev. Richard Sytsma	Bethel, Grand Rapids
Language Study at Hartford, Conn.	Rev. Maas Vander Bilt	Coldbrook, Grand Rapids
SUDAN		
Baissa	Rev. Robert Recker	First, Orange City, Iowa
	Miss Jennie Stielstra	Second, Fremont, Mich.
	Miss Bena Kok	First Englewood, Chicago
Harga	Rev. Ralph Baker	Seymour, Grand Rapids
Lupwe	Rev. and Mrs. Edgar Smith	Ninth St., Holland
	Dr. Joyce Branderhorst	Ninth St., Holland
	Mr. Gilbert Holkeboer	Maple Ave., Holland
	Miss Anita Vissia	Midland Park, N. J.

Field and Post	*Missionary*	*Calling and/or Supporting Church*
	Miss Mae Jerene Mast	Drenthe, Mich.
	Miss Evelyn Vredevoogd	Godwin Heights, Gr. Rapids
	Mr. Stuart K. Bergsma	Bethel, Paterson
	Miss Dorothy Sytsma	De Motte, Ind.
	Mr. Raymond Browneye	Alger Park, Grand Rapids
Mkar	Dr. Herman Gray	First, Cicero
	Mr. Donald Van Reken	Second, Englewood, Chicago
Sevav	Rev. Gerard Terpstra	Alpine Ave., Grand Rapids
Wukari	Rev. Peter Dekker	Fuller Ave., Grand Rapids
Zaki Biam	Rev. Peter Ipema	First, Rock Valley, Iowa
	Mr. Frederick Volkema	First, Denver, Colo.
	Miss Geraldine Vanden Berg	Trinity, Jenison, Mich.
	Miss Neva De Vries	Prinsburg, Minn.
On leave of absence	Dr. Roy Davis	Burton Heights, Gr. Rapids
	Miss Margaret Dykstra	Burton Heights, Gr. Rapids
	Miss Betty Vanden Berg	First, Kalamazoo

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

Carisso	Jimmie Bileen
Crown Point	Ben Henry
	Jack Toledo
Farmington	Chee Anderson
Gallup	Stewart Barton
Red Rock	John Redhouse
Rehoboth	Miss Nettie Damon
	Mrs. Alice Hamilton
	Miss Marian Henry
	Mr. Tullie James
	Miss Elizabeth Manuelito
	Mrs. Dora Peshlakai
	Miss Bernice Shorty
San Antone	Mr. Howard Redhouse
Shiprock	Mr. Sampson Yazzie
	Miss Bessie Joe
Toadlena	Mr. Sidney Nez
	Miss Louise Nez
Tohatchi	Mr. Albert Henry
Two Wells	Mr. Melvin Chavez
Zuni	Mr. Rex Natewa

Central Ave. Church, Holland, and Neland Ave. Church, Grand Rapids, are at this writing calling for a missionary for the Sudan. Montello Park Church, Holland, and Spring Lake Church have been placed on the list of calling churches. We hope that the desires of all these congregations may soon be realized.

SECTION TWO
GENERAL MATTERS

A. *Representation at Synod.* In addition to the representation of the Secretary of Missions, provided by the Mission Order, we request that Synod permit the Board to be represented by its Vice-President, Dr. Henry J. Kreulen, and its Treasurer, Mr. Joseph T. Daverman.

B. *Bonus.* The Board calls the attention of Synod to the fact that a bonus has been paid for the year 1953, but no increase granted for 1954. It was decided to ask Synod to approve the payment of a bonus as an adjustment for the year 1954. A 15% increase has been granted to interpreters on the Indian field, therefore no bonus will be paid to them. The following arrangement was adopted: Men, $400.00; Women, $225.00; a few native helpers, $115.00. The total cost of this bonus, which will be taken from surplus funds received in 1954, amounts to $29,735.00.

C. *Member-at-large.* It is necessary for Synod to elect a new member to our Board to replace Mr. Joseph T. Daverman, who has completed his term of service. We trust Synod will express its appreciation to Mr. Daverman for his services, which included not only that of being the Treasurer of the Board for the past two years, but also a journey to our mission field in Nigeria and considerable promotion work which he carried on through the showing of his pictures of the Sudan.

The Board presents to Synod the following nomination: Dr. E. Y. Monsma; Dr. Richard S. Wierenga.

SECTION THREE
SOUTH INDIA

Last year Synod instructed the Board "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."

In complying with this decision of Synod the Board has surrendered the mission field to Mr. and Mrs. Arthur V. Ramiah, allowing them the liberty to make whatever arrangements may be propitious for the field. It has sustained the field as to the basic budget until the close of 1954. It has also granted Mr. and Mrs. Ramiah favorable response to their request that they be given an additional consideration of what would amount to half of a furlough. This was done in view of the fact that Mr. and Mrs. Ramiah had served our church as her missionaries for a period of three years. This half a furlough means that the Board accepts responsibility for six months' salary for them beyond January 1,

1955, and the cost for one-half the traveling expense involved in a trip back and forth between the U.S.A. and India.

SECTION FOUR
FORMOSA, KOREA, INDONESIA

A. *Formosa.* We are happy to comment about the work that is being carried on by Miss Lillian Bode in Formosa. She has found her work most inspiring and rewarding and has experienced excellent fellowship and cooperation on the part of the brethren of the Orthodox Presbyterian Church with whom she is associated. She has been working a good deal among Chinese students, as well as in two communities which she has selected for her special attention. Notwithstanding the constant threat of war in the Formosa area, she has demonstrated a constant spirit of courage and dedication to her calling.

It has been a source of disappointment to Miss Bode that no further missionaries have gone out from our church to join her and the brethren of the O.P. mission. During the course of the past year the Board received a communication from Miss Bode and Rev. E. Andrews, missionary of the Orthodox Presbyterian Church, in which they made joint appeal for additional missionaries from our church. Synod of last year gave to our Board a communication which it had received from Candidate Isaac Jen, in which he offered his services to our church for missionary service among the Chinese people.

Much study has gone into the question as to whether or not we should send additional missionaries and whether we should send Mr. Jen to join in the work there.

In view of the fact that Synod has never really committed itself to the opening of a new mission field in Formosa, the Board declared that the "commissioning of new workers for Formosa would mean the opening of a new field of missionary endeavor to which Synod has not committed itself." Miss Bode works there under our Board but in conjunction with the Orthodox Presbyterian mission in accordance with the mandate of the Synod of 1952 which permitted our Board to send her on the condition that "arrangements can be made for such work in conjunction with a Chinese church or mission of Reformed persuasion." (Acts 1952, p. 78)

Certain elements enter into the issue to make it difficult for the Board to assign Mr. Jen to Formosa at this time:

1. The position of Synod with reference to Miss Bode.

2. It has been a question in the mind of the Board as to whether it would be advisable, because of the critical political conditions in the Far East centering around Formosa, to send more missionaries to that island at this time.

B. *Korea.* The Synod of 1954 received a request from the church in Korea that missionaries be sent from our church to Korea. This request was reiterated by the Rev. Henry Bruinooge in his communication to Synod. The matter was referred to the Board for "action according to its discretion."

During the course of the year the Board was visited by two Korean brethren, who represented the Korean Presbyterian Seminary in Pusan and who indicated that there was urgent need for instructors or professors for their seminary and college and asked that we consider the mission appeal in conjunction with the need at their schools for Reformed teachers. A committee of our Board discussed this matter with Prof. John Kromminga, who has previously served on the Korean Spiritual Relief Committee.

The Board at its annual meeting studied this matter extensively and finally concluded that rather than open a new mission field in Korea where the Orthodox Presbyterian Church and the Bible Presbyterian Church are already working in close association with the Korean Presbyterian Church at Pusan, it report to Synod that:

1. The Board judges that aid should be given the Korean churches.
2. In its opinion, this aid might best be given in the form of scholarships offered to Korean native students for study at Calvin.
3. The implementation of this plan might be assigned by Synod to the Committee for Korean Spiritual Relief because such activity is more directly the concern of this committee.

C. *Indonesia.* For several years the appeal has been faced to send missionaries to Indonesia. At one time we did issue calls by synodical instruction to men for possible service in that country. None of those called felt themselves able to accept. Last year when the matter again came before Synod, it was decided to accept the recommendation of the Board "that for the present we discontinue further effort to secure missionaries to serve our church in Indonesia."

Since last Synod (on June 30, 1954) the Reformed churches of Middle Java delegated the Rev. B. Probowinoto to approach our church through our Board with the request that we once again give consideration to sending missionaries to Indonesia. This request was seconded by a letter from the Secretary of the Zendings Deputaten of the Gereformeerde Kerken in the Netherlands. Previously the request for missionaries had come from the Netherlands churches, but this time it came from the native church in Middle Java. In August of 1954 the Rev. Probowinoto met with members of our Board and gave a review of the needs and opportunities for mission service in Middle Java.

The Board gave careful attention to all this new material and information and decided to inform the churches of Middle Java that we

cannot see our way clear to act favorably on this renewed request and cannot advise Synod that we undertake or share mission work in Indonesia. It was the opinion of the Board that the reasons offered last year for declining to enter Indonesia are still valid today, especially so since the Synod last year decided to take on a large new assignment in the Tiv territory in Nigeria.

SECTION FIVE
INDIAN FIELD

Our church is now in its fifty-ninth year of mission service on the Indian field. During that time a veritable army of men and women have rendered service for the church in this great venture and through this service a large number of men and women and children have been brought to the feet of our Saviour. In all those years, however, the work has always been difficult and never has it been marked with phenomenal numbers of conversion. We have been going forward in bringing the gospel to the Indians in their homes and by direct approach in person-to-person contact, but have also been led to establish our hospital at Rehoboth and our schools in Rehoboth, Zuni, and Skeets Camp for the enhancement of the work.

For many years there has been the desire to see the American Indians come to the point of establishing their own native churches. We may say that there are groups of believers who meet in regular sessions at some of our stations which give promise for organized church life in the near future.

A new development in the lives of the Indians, which radically affects our work, is the recently adopted education policy of our federal government. It compels our missionaries to give an accentuated emphasis to the work among the children which are being brought to their very doorsteps. Neither the mission staff nor the Board want to go into the direction of "child evangelism," yet the fact remains that if we do not give attention to the needs of the hundreds of children available to us, we shall have to leave that area of opportunity open to the Roman Catholics and the Mormons.

We therefore face the demands of our mission work among the Indians with a two-pronged approach—that of evangelism which is carried forward by home calling and through our hospital, and the avenue of education in which we are reaching hundreds of Indian youth every week. The objection may be raised that the mission work ought not to settle so strongly on the school work, but the alternative would spell failure by default.

A. *Conference Representative.* The Indian General Conference has appointed the Rev. Herman J. Schripsema to be its representative to the Board meeting and to Synod. We trust Mr. Schripsema will be given the privilege of the floor when Indian matters are discussed.

B. *Second Native Assistant to Rehoboth Field Pastor.* The Rev. George Yff has requested the Board to give him a second native helper in his work. He is called upon to attend to the Bethlehem Chapel area, the Rehoboth mission community, as well as Pinedale and Mariano Lake. The Board recommends to Synod that this addition be permitted.

C. *Second native assistant at Zuni.* The Rev. Bernard Haven has requested the appointment of a second native to help in the work at Zuni. In view of the necessity of having Mr. Haven take time for language study and his need for someone to serve as a language informant, it was decided to ask Synod to approve the appointment of this second assistant.

D. *Albuquerque.* It should be called to the attention of Synod that there are many Indian youth now going to school in Albuquerque. We have been very appreciative of the willingness of our home missionary, the Rev. Herman Hoekstra, to look after the many Indians who come from our mission field. However, it has been too heavy a burden and he has asked that there be some assistance available for him or that someone else take over the care of these many youth. We are not prepared at this writing to ask for synodical approval to go in this direction, but have referred the matter to General Conference for its advice.

E. *Intermountain Indian School.* For several years the government has been working on a new educational program for the Indians, especially in working to get the Indians more ready to leave the reservation and enter the regular stream of the American world. For the achievement of this goal a large government school has been established at Brigham City, Utah, with a student body of 2300 taken from the Navaho tribe. Many of these students come from our own mission areas and when they registered last fall there were hundreds of them who identified themselves religiously as Christian Reformed. The Board was apprised of this fact and was made profoundly conscious of the additional matter that these children were now being exposed to the missionary pressures of Mormonism in a city where Mormonism has such a dominant hold. The Rev. Cornelius Kuipers was asked to go to Brigham City to study the needs and the opportunities for mission service, and in view of his observations and recommendations, it was decided to recommend to Synod that we continue to work at Intermountain School and plan to have Mr. Kuipers map out a further program for the development of the work. We seek synodical approval of this extension of our Indian mission work. It is a follow-up effort in which we seek to care for those youth who come from our mission communities on the reservation.

F. *Farmington Chapel.* One of the bright spots in our report this year should center around the erection of the new chapel in Farmington.

This chapel is the fruit of a joint effort between the native Christians and the mission board. The Board has yielded the right to a piece of land and has advanced the sum of $3800.00 to the Christians in Farmington and they have carried forward the project to erect the chapel, which is now in use. The agreement has been made that the Christians in Farmington shall annually pay back part of their loan, and that title to the chapel shall be handed over to them when they have become organized as an established church and have repaid the loan. This experience of native initiative has been most encouraging and indicates what can also undoubtedly be done in other parts of the field.

G. *New house in Zuni.* Since we have two families with children living in a duplex with insufficient room, the Board feels this is a very undesirable situation for a long range program and asks Synod's permission to build a new home in either Zuni or Blackrock in 1956 so that the principal of Zuni School may have suitable living quarters. This home will cost approximately $15,000.00.

SECTION SIX
JAPAN

Our mission activity in Japan has, under the blessings of God, continued its progress during the past year. Our missionaries have been faithful in their work of bringing the gospel, and have used various means so that the Word might be brought to many. The regular preaching of the Word was not neglected, and special evangelistic meetings, classes for religious instruction, tract publication and distribution, visual aids, street meetings, and other means have been used in order that many might be reached.

Rev. Henry Bruinooge has continued his work in the city of Kofu and its surroundings. Regular services are held in the building which has been purchased and other services are conducted in the villages near Kofu. The Christmas service of 1954 was of special significance to our missionary in that he had the privilege of baptizing the first converts in Kofu.

Rev. Edward A. Van Baak has been working at Suwa since 1952. Suwa is the farthermost post from Tokyo and the Van Baak family is the only American missionary family in the city. Evangelistic work has been carried on faithfully and broadened in scope so that the message was proclaimed not only in Suwa but in the surrounding villages and rural areas. Mr. Van Baak reports, "Whether on the mountain tops or in the valleys, we find our life in this land and our work both interesting and spiritually rewarding. Both the blessings and the discouragements compel one to recognize the sovereign power of God, and a Christian could not wish for more."

The Bruinooge and Van Baak families will return to this country in August for their first furlough since beginning their work in Japan.

Miss Magdalena Koets has continued her dual role of teaching full time in the Japan Evangelical Christian School and studying the Japanese language. This has delayed somewhat her completion of the language study, but her assistance in the school is indeed appreciated by those in charge. In addition to teaching and studying the language, Miss Koets has been active in teaching Bible in some English classes that are held in Tokyo.

Rev. Richard Sytsma and Rev. Robert Sutton have now completed their prescribed language study and are making arrangements to begin their mission work at an established post. During their language study both of these energetic missionaries did much work in Tokyo and have made strong associations with many inquirers and believers during that time. The definite location of a post is still being studied. The brethren Sutton and Sytsma will assume extra responsibility in supervising the work of native assistants in Suwa and Kofu during the furlough of the Bruinooge and Van Baak families.

We are extremely grateful that two ordained men have accepted calls to work in Japan. Rev. Leonard Sweetman, who was unable to begin missionary service in India, has volunteered to serve in Japan and will sail in April. Rev. Maas Vander Bilt, a graduate of the seminary class of 1954, will very likely leave for Japan early this summer. Both of these young men have studied at the Kennedy School of Missions for better preparation for their work among the Japanese.

The Synod of 1951 did not limit the number of missionaries to be sent to Japan, but stated, "That Synod permit the Board to send out as many missionaries to Japan as the Board thinks feasible and possible." From 1952-1954 no calls to Japan were accepted, although the Board in its budget requests had planned for six ordained men. When Revs. L. Sweetman and M. Vander Bilt arrive in Japan there will be six ordained men and one Bible woman on the field. The Board proposes to continue calling for the Japan field and requests permission of Synod to increase the budget so that two more ordained men may be sent to Japan, making a total of eight.

SECTION SEVEN

SUDAN

The work on our Sudan field has been richly blessed, but has also been carried forward under the face of serious problems. The most significant information undoubtedly centers around the establishment of the native church into an organized ecclesiastical body which took the name of the Church of Christ in the Sudan and commenced with

eight congregations. This new church body has sent request to our Synod for recognition by our church here in America as a sister in the fellowship of faith, and we trust Synod will be happy to give due response to this expressed desire.

The work has been carried forward at all our stations both by the missionaries from our home church and by those who have come from the native church to join in the work. It is worthy of special notice that the natives themselves are on the alert to take part in the work that is to be done, and this is significant since the time may come when the white man will have to retire from the field, and then the native church will be in a position to carry on.

The problems that were present on the field do not all come to the attention of those who are in the office. Every day in the life of each missionary there is the pressing burden of a multiplicity of problems which require constant appeal unto the Lord for help. We know that our missionaries on all our fields must live close to the Lord if they are to continue in the spirit of courage and consecration. Some of the problems which we can speak of are already known in part to many.

The health of our mission staff has generally been good. The most serious problem dealt with was the result of the fire which took place at Lupwe on December 28, 1954, in which Dr. Joyce Branderhorst was seriously burned. She had to have considerable skin grafting and went through a very trying period of suffering, but we are grateful to the Lord for his sustaining mercy and his restoring hand.

We have also been troubled because of the failure to secure the sufficient help needed to fill all the vacancies. We have been thankful for the new missionaries who have come forward to serve — Mr. and Mrs. Raymond Browneye, Mr. and Mrs. Stuart K. Bergsma, Miss Dorothy Sytsma, and Miss Neva De Vries. But we have not yet been able to get an additional doctor to help us in our present need. We have not been given favorable response to the calls which have been issued for the ordained men to fill the vacancies on the Tiv field, and added to that we have been confronted with the fact that some of our staff are leaving the work. Mr. and Mrs. Fred Volkema have completed one term of service and feel themselves unable to return to the field. The former Aleda Vander Vaart, R.N. has left our service to be married to Mr. Anton Bredell. Mr. and Mrs. Gilbert Holkeboer will leave the field after almost six years of service, since Mr. Holkeboer feels he should enter Calvin Seminary this coming fall.

For the past two years there has been much effort put forth to erect a hospital in the Lupwe area. Although there has been gathering of funds for the project and the natives have prepared much brick and plans have been pretty well completed, the Nigerian authorities have

not yet given the Certificate of Occupancy and until that comes through the work cannot be started. There seems to be no doubt of procuring the Certificate of Occupancy, but delays of such a nature seem to be common in Africa.

Our staff has requested that a seventh nurse and a laboratory technician be added to the medical staff of our mission. These additions will obviously be necessary if once the hospital is completed, but even apart from the hospital, the demands upon our medical staff are so severe that help is needed to meet the great weight of medical service that presses for attention. We desire favorable decision by Synod in this matter.

The education of our missionaries' children has been a subject of much study and correspondence during the past year. We face the fact that there is an increasing number of children on our Sudan field in need of formal education and something must be done to meet this need. Two lines of thought have been given consideration. It is possible to send our children to the Hillcrest School, which is an inter-mission school, located in Jos. The admission of our children to this school will mean that we share in the capital expense for its maintenance and also have a voice in the management. It may also entail the provision of a boarding house of our own with a matron to care for the children living there. The other possibility is that we establish a school of our own with our own buildings and teachers, operated entirely by ourselves. In either case there are difficulties and advantages. The Board has informed the Nigerian General Conference that it is willing to give careful consideration to either, leaving the matter for decision on the field, and offering the assurance, however, that there will be help given to enable our missionary parents to meet the educational needs of their children.

Theological Training at Gindiri. During the past year inquiry has come to the Board concerning the possibility of having Dr. Harry Boer come to Gindiri to serve as instructor for ministerial candidates being prepared by the several missions associated with the Sudan United Mission. This school is under the general direction of the British Branch of the S.U.M., but our mission conference heartily endorsed the request and asked that Dr. Boer be called as missionary to Nigeria to be loaned to the British Branch of the S.U.M. at Gindiri for theological training. Dr. Boer has been apprised of this request and is ready to serve in this capacity, and the Board is willing to send him. He has previously served on the Sudan field, has given considerable attention already to the language, and has the confidence of the missionaries of the S.U.M. He has also, during the recent years, given special attention in his further studies to the subject of missions. We believe this will be a significant step in the right direction and be the beginning of a

seminary program that may have great significance for the future of the African church. The Board therefore asks Synod to authorize the expansion in placing a teacher at Gindiri for native pastor training, and informs Synod that the Board is minded to appoint Dr. Harry R. Boer to this position.

SECTION EIGHT
FINANCIAL MATTERS

A. *Treasurer's Report.* The following are statements of Summary of Receipts and Disbursements of various funds at the close of December 31, 1954 before the final audit was made.

ANALYSIS OF RECEIPTS & DISBURSEMENTS OF VARIOUS FUNDS FOR THE YEAR 1954
OPERATING FUNDS

RECEIPTS FOR MISSION WORK:		
Classical Quotas	$576,067.27	
For Salaries	129,236.01	
Operating Receipts — General	2,620.87	
Operating Receipts — Indian Field	33,310.26	$741,234.41
OTHER RECEIPTS:		
Decrease in Current Assets	$ 10,553.31	
Increase in Current Liabilities	9,441.76	19,995.07
Total Operating Receipts		$761,229.48
DISBURSEMENTS — OPERATING:		
Administrative and General and Promotion	$ 55,143.13	
Indian Missions	387,228.43	
Formosa	4,782.00	
South India	26,491.99	
Japan	39,309.91	
Sudan	117,602.42	$630,557.88
OTHER DISBURSEMENTS:		
Increase in Current Assets	$ 60,122.23	
Decrease in Current Liabilities	454.56	60,576.79
Total Operating Disbursements		$691,134.67

CASH STATEMENT OPERATING FUNDS

Total in Checking Accounts January 1, 1954	$ 247,900.55	
Receipts (see above)	761,229.48	
	$1,009,130.43	
Disbursements (see above)	691,134.67	
Balance	$ 317,995.36	
Above Balance in following Banks:		
People's National Bank, Grand Rapids	$304,593.46	
Merchants Bank, Gallup, N. M.	13,401.90	
	$317,995.36	

SPECIAL GIFTS FUNDS

RECEIPTS:		
Miscellaneous	$ 45,286.28	
Designated Gifts	45,029.60	
Sales from Assets	19,871.79	
	$110,187.67	
Less: South India Held Funds returned to donors or transferred to other funds at their request	1,652.99	$108,534.68
Received from Savings Account and other Assets		46,375.52
		$154,910.20
DISBURSEMENTS:		
From Current Funds for Equipment & Buildings	$ 62,360.00	
From Held Funds for " "	16,222.99	
For Earmarked Funds " "	53,591.39	$132,574.38
Purchase of 2½% Certificates		45,000.00
		$177,574.38

CASH STATEMENT — SPECIAL GIFT FUNDS

January 1 Balance — Old Kent Bank	$ 34,060.71
Total Receipts (see above)	154,910.20
	$188,970.91
Total Disbursements (see above)	177,574.38
Balance	$ 11,396.53

ANNUITY FUNDS

Old Kent Bank Checking Acct. Jan. 1, Balance	$ 2,718.05	
Peoples Nat'l Bank Savings Acct. Jan. 1 Balance	3,528.69	$ 6,246.74
Receipts — Interest earned		42.86
		$ 6,289.60
DISBURSEMENTS:		
Michigan National 2½% Certificates	$ 1,000.00	
Annuity Payments	335.80	
To Special Gifts Fund upon Cancellation of Annuity Certificate by donor	1,174.64	
Total Disbursements		2,510.44
Balance		$ 3,779.16
Above in following accounts:		
Old Kent Bank Checking Account	$ 1,220.11	
Peoples National Bank Savings Account	2,559.05	
	$ 3,779.16	

COMBINED CASH STATEMENT 1954

Balance — Operating Fund — Jan. 1, 1954	$247,900.55	
Balance— Special Gifts Fund — Jan. 1, 1954	34,060.71	
Balance — Annuity Funds— Jan. 1, 1954	6,246.74	$288,208.00
Receipts — Operating	$761,229.48	
Receipts — Special Gifts Fund	154,910.20	
Receipts — Annuity Funds	42.86	916,182.54
		$1,204,390.54
Disbursements — Operating	$691,134.67	
Disbursements — Special Gifts Funds	177,574.38	
Disbursements — Annuity Funds	2,510.44	871,219.49
Balance		$333,171.05

Above Balance includes the following:

Peoples National Bank — checking account	$304,593.46	
Merchants Bank — checking account	13,401.90	
Old Kent Bank — checking account	11,396.53	
Old Kent Bank — checking acc't, Annuity Funds	1,220.11	
Peoples National Bank — Savings Account, Annuity Funds	2,559.05	
Total		$333,171.05

A detailed account of all transactions will be presented to the Budget Committee of Synod.

B. BALANCE SHEET FROM AUDITOR'S REPORT:

CHRISTIAN REFORMED BOARD OF MISSIONS
Year ended December 31, 1954
BALANCE SHEET

A-S-S-E-T-S

OPERATING FUND:

Peoples National Bank, Checking Account	$304,593.46	
Merchants Bank, Gallup, Checking Account	13,401.90	
Petty Cash at Stations	11,830.00	
Emergency Funds at Stations	225.00	
U. S. Bonds Unappropriated	34,640.00	
Michigan National Certificates, Unappropriated	50,000.00	
Total Operating Fund		$414,690.36

OTHER ASSETS:

Accounts Receivable	9,125.00
Accounts Receivable — Rehoboth	1,119.72
Notes Receivable	3,831.95
Advances Not Settled For	37.10
Prepaid W. M. U. Expense	59.68
Materials Purchased for Stations	1,340.00
Hymn Book Stock at Rehoboth	47.71

Inventory of Supplies — Rehoboth & Zuni	6,358.00	
Prepaid 1955 Budget and Salary Payments	21,049.85	
Total Other Assets		$ 42,969.01
FUNDED RESERVES, APPROVED PROJECTS AND GIFTS:		
Old Kent Bank, Checking Account	$ 11,396.53	
Peoples National Bank, Savings Account	5,402.48	
Stocks and Securities	65,480.00	
Contract Receivable	7,680.00	
U. S. Bonds — Approved Projects	12,487.50	
U. S. Bonds — Specified Gifts	54,020.00	
Total		$156,466.51
FUNDED RESERVES — SPECIFIED:		
U. S. Bonds — Beets Memorial		6,000.00
Annuity Fund — U. S. Bonds	2,739.00	
Annuity Fund — Saving Acct., Peoples Natl. Bank	2,559.05	
Annuity Fund — Check. Acct., Old Kent Bank	1,220.11	
Total		6,518.16
FIXED ASSETS:		
Land and Buildings $841,944.88		
Less: Reserve for Depreciation 255,077.21	586,867.67	
Furniture and Equipment 216,809.85		
Less: Reserve for Depreciation 105,362.58	111,447.27	
Book Value of Fixed Assets		$698,314.94
TOTAL ASSETS		$1,324,958.98
L-I-A-B-I-L-I-T-I-E-S		
CURRENT LIABILITIES:		
Accounts Payable Foreign	$ 60.00	
Accounts Payable Withholding Tax	359.30	
Due to Missionaries for Car Depreciation	3,265.00	
Total		$ 3,684.30
Reserve for Indian Evangelistic Work	2,974.87	
Paid out for Indian Evangelistic Work	1,020.43	
		$ 1,954.44
LIABILITIES FOR APPROVED PROJECTS AND SPECIFIED FUND:		
Unexpended for General	$ 701.90	
Unexpended for Indian Field	19,066.07	
Unexpended for Formosa	1,120.72	
Unexpended for China	751.26	
Unexpended for South India	2,558.57	
Unexpended for Indonesia	913.88	
Unexpended for Japan	1,175.27	
Unexpended for Sudan	33,244.59	

Unexpended for Scholarships		2,908.86	
Unexpended for Emergency Medical Relief		366.59	
Total			$ 62,807.71
Reserved for Synodically Approved Projects, January 1, 1954		134,466.20	
Paid on these Projects 1954		58,373.39	76,092.81
SPECIFIED FUNDS RESERVE:			
Beets Memorial Fund		$ 5,961.20	
Annuity Fund	$ 7,000.00		
Paid to Beneficiaries $335.80, Rec. Inter. $42.86	292.94	6,707.06	
Reserve for Fire Insurance Indian Field		23,236.67	
Total			$ 35,904.93
E-Q-U-I-T-I-E-S			
Net Worth, January 1, 1954		$937,515.93	
Excess of Receipts over Disbursements:			
Operating Fund	$116,478.96		
Specified Funds	183.53		
Capitalized Expenditures:			
From Current Gift Funds	61,536.98		
From Held & Earmarked Funds	69,135.55		
	$247,335.02		
Less: Charged Depreciation	40,336.16		
		$206,998.86	
			$1,144,514.79
TOTAL LIABILITIES & EQUITIES			$1,324,958.98

C. BUDGETS.

1. *Special Requests for 1955.* In addition to the budget allowed by Synod of 1954 for the year 1955, other needs have arisen which the Board feels are necessary and should be allowed by Synod. We request approval for the following expenditures:

FROM OPERATING FUNDS

INDIAN FIELD	
Increase in salaries for interpreters	$ 3,145.00
Farmingtin — Sunday School materials	150.00
Gallup — Rehoboth bus mileage	104.00
Gallup — Evangelistic supplies	80.00
Red Rock — Payment toward well	250.00
Rehoboth — Sewer replacement	8,000.00
Rehoboth — 2nd native worker	2,114.00
Rehoboth — Rent for 2nd native worker	600.00

Rehoboth — Jeep expense		200.00
Rehoboth — Mileage, 1000 mi. @ 5¢		50.00
Rehoboth — Extra Sunday School Papers		145.00
Indian Village — Mileage, 1100 mi. @ 6¢		66.00
Rehoboth Pastor — Summer native assistant		260.00
Shiprock — Sunday School Papers		250.00
Shiprock — Bus operation		300.00
Tohatchi — Chairs for Annex		200.00
Brigham City — Salaries	$ 4,400.00	
Brigham City — Evangelistic Supplies	300.00	
Brigham City — Other Expense	300.00	
Brigham City — Mileage & Depreciation	930.00	
Brgham City — Visual Aids, etc.	200.00	
Brigham City — Entertainment	125.00	
Brigham City — Interpreter	150.00	
Brigham City — Rentals	1,200.00	7,605.00
Sudan Field — Additional for Hillcrest School		1,400.00
Proposed Salary Bonus		29,735.00
TOTAL FROM OPERATING FUNDS		54,654.00
FROM SPECIAL GIFTS		
General — Brochure		$ 4,500.00
Indian Field — Brigham City, Projector and Screen		350.00
Rehoboth — Addition to Hoekstra residence		2,500.00
Rehoboth — Addition to Interpreter's residence		1,500.00
Sudan Field — Generator for Lupwe		1,400.00
TOTAL FROM SPECIAL GIFTS		$10,250.00

2. *Budget requests for 1956.* A complete detailed list of budget requests for 1956 will be submitted to the officers of Synod and to members of its budget committee when Synod meets. A summary of these requests follows:

a. Operating Budget (basic):

Administration, General, Promotion	$ 66,635.00
Indian	371,173.50
Formosa	7,200.00
Japan	116,000.00
Sudan	185,585.00
	$746,593.50
Less Salaries expected	100,000.00
	$646,593.50
Less Surplus	50,000.00
Net operating budget	$596,593.50

Based upon 44,992 families (listed in the Yearbook), we respectfully request a quota of $13.26 per family. (Subject to review before Synod meets.)

b. Special Gifts Budget:

Indian — Principal's home, Zuni	$ 15,000.00	
Rehoboth — 2 garages	2,500.00	$ 17,500.00
Japan — 2 new homes	$ 22,000.00	
1 new car	2,600.00	24,600.00
Sudan — Investment in Hillcrest School	$ 4,200.00	
5 new homes @ $3,200.00	16,000.00	
Hospital	25,000.00	45,200.00
TOTAL SPECIAL GIFTS REQUESTS FOR 1956		$87,300.00

SECTION NINE
SUMMARY OF RECOMMENDATIONS

1. Delegates appointed to the Board by the several classes. Section One, A.
2. Representation at Synod. Section Two, A; Section Five, A.
3. Bonus. Section Two, B.
4. Member-at-Large. Section Two, C.
5. Action concerning Formosa; Korea; Indonesia. Section Four.
6. Second Native Assistant, Rehoboth Field Pastor. Section Five, B.
7. Second Native Assistant, Zuni. Section Five, C.
8. Intermountain Indian School. Section Five, E.
9. New House in Zuni. Section Five, G.
10. Two additional ordained men for Japan. Section Six.
11. Native Church in the Sudan. Section Seven.
12. Seventh Nurse and Laboratory Technician, Sudan. Section Seven.
13. Theological Training at Gindiri, Sudan. Section Seven.
14. Special Budget Requests for 1955. Section Eight, C, 1.
15. Budget Requests for 1956. Section Eight, C, 2.

Respectfully submitted,

Christian Reformed Board of Missions

HENRY J. EVENHOUSE, *Secretary*

SUPPLEMENT NO. 28-A
(Arts. 57, 62. 112)

CHRISTIAN REFORMED BOARD OF MISSIONS

To the Synod of 1955

ESTEEMED BRETHREN:

OUR supplementary report need not be long this time. There are a few matters which have come to the fore since the writing of the regular annual report which need synodical attention.

I. CHANGE IN BOARD MEMBERSHIP

Classis Alberta — Alternate, Rev. D. J. Scholten.
Classis Orange City — Alternate, Rev. J. B. Hulst.

II. NEW MISSIONARIES

Attention should be called to the fact that this summer several new missionaries will be going out to the mission fields. There have been times when we felt desperately short of help, but the Lord has surely blessed us richly during the course of this past year.

The following new missionaries and their families will be going to Nigeria: Mr. Peter Bulthuis of Lynden, Wash., Mr. Stephen Lambers of Allendale, Mich., and Mr. Harold Bergsma of Grand Rapids, Mich., will enter the educational work; Rev. Harold De Groot of Hull, N. D., will enter the Tiv field, into which we have been expanding our work; Mr. William Lemcke of Denver, Colo., has been appointed to the position of business manager; and Miss Ruth Vander Meulen, R.N. of Holland, Mich., has been appointed to the medical work.

Rev. and Mrs. L. Sweetman have arrived in Japan and are now engaged in language study. During this summer Rev. and Mrs. M. Vander Bilt will leave for Japan. Mr. Vander Bilt has completed one year of preparatory study at the Kennedy School of Missions.

Mr. Bernard Koops of Lynden, Wash., has been appointed to be the Educational Superintendent at Rehoboth, New Mexico, and Miss Winnabelle Gritter of Grandville, Mich., and Miss Ann De Vries of McBain, Mich., will be entering the mission service as teachers in our Zuni School. These new missionaries are replacing Mr. L. P. Brink, Miss Helen DeLange, and Miss Thelma Schoolland, who are either going to teach elsewhere or are entering school for further education.

III. REHOBOTH HOSPITAL

At the present time we have permission to employ six nurses to serve in Rehoboth Hospital. The hospital staff and Indian General Conference are convinced that we should have a seventh nurse. In concurring

with this view, the Board asks Synod for permission to seek a seventh nurse for Rehoboth Hospital.

IV. ORDAINED MISSIONARY FOR TIV AREA

At the present time six ordained men are serving on our Sudan field, another has accepted the call and will be leaving soon, and we are in the process of calling the eighth. We have a request from the field for another ordained man to serve in the Tiv area. We ask Synod for permission to call an additional minister for this field.

V. SOUTH INDIA

In instructing us to discontinue the relations with the mission in South India, the Synod of 1954 took the following decisions: "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." The financial arrangements made by the Board are given in the Agenda 1955 pp. 208-209.

Since the meeting of the Board in February, the Hope Christian Reformed Church, Grandville, Mich., has sent us a communication from which we quote the following:

"The Consistory of the Hope Christian Reformed Church, having heard the report of the representative on the board from Classis Grand Rapids South, in which mention was made of the termination of the services of Rev. Ramiah and pastor Reuben of the India field and the financial arrangements made, feels it is unethical to so abruptly terminate the services of those who have given themselves to the work as a life's work. We feel that especially pastor Reuben is left in a most insecure position having so large a family.

"It is the opinion of the consistory that the church should set an example of ethical standards in dealing with their employees and if the report we have received is correct, then Synod has not set such an example.

"We therefore would ask the Board to consider this matter and if it sees fit, to urge Synod to reconsider the decisions made in regard to financial arrangements with Rev. Ramiah and pastor Reuben, in order that they need not suffer because of the sudden termination of their work by our withdrawal from the India field."

It is the opinion of our Board that this amounts to a protest to the decision of our Board and we leave it to Synod to determine whether the financial arrangements mentioned in the Agenda are equitable or not.

VI. REV. B. YPMA

The Rev. B. Ypma served as a missionary for the Christian Reformed Church in India and upon his return was expected by the Board

to repay the indebtedness which he had incurred with the Board. This total indebtedness amounted to $887.87. Of this amount he repaid $200.00 while he was in India, leaving a balance of $687.87. It is the conviction of the Board that he is legally and morally obligated to repay this balance. The other missionaries repaid their accounts with the Board upon returning to this country. Since Mr. Ypma has persisted in refusing to settle this account, we ask Synod to advise on the matter.

Respectfully submitted,
CHRISTIAN REFORMED BOARD OF MISSIONS
HENRY J. EVENHOUSE, *Secretary*

SUPPLEMENT NO. 28-B
(Art. 112)

CHRISTIAN REFORMED BOARD OF MISSIONS

To the Synod of 1955

ESTEEMED BRETHREN:

The Synod of 1954 instructed "the Foreign Mission Board, the Home Mission Board, and the South America and Ceylon Committee to investigate 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."

At a joint meeting of delegates of the Back to God Hour and the Christian Reformed Board of Missions, which was held on May 23, 1955, the matter of foreign broadcasting was carefully studied and considered. This committee looked into the matter from the angles of possibilities, coverage, languages to be used, stations, cost, etc.

Our delegates, the Revs. M. Bolt and E. Visser, reported to our executive committee and in the light of their report we submit the following:

I. INFORMATION

A. It will no doubt be of interest to our entire Church that the Back to God Hour at the present time is sending its messages over one powerful foreign station, namely, HCJB at Quito, Ecuador. In doing this, the Back to God Hour has not violated any previous decision of Synod, since the entire cost is being met by one of our members. Responses to this broadcast have been received from many countries. These include: Japan, Germany, England, Australia (very numerous), New Zealand, Hawaii, Philippines, Syria, Iraq, Africa, Korea, Mexico, Guam, Virgin Islands, Okinawa, Formosa, Singapore, Ecuador, Brazil, Venezuela, Bahamas, Puerto Rico, and the British West Indies. Thus we see that the coverage which this station of HCJB at Quito, Ecuador has is imposing. The broadcast over this station is, however, the limit of our foreign broadcasting at the present time.

B. There are many other possibilities for beaming the message of God's Word over the world. For the sake of clarity, your committee

lists these possibilities by countries. For the information given we are indebted to the Pan American Broadcasting Company.

1. *Formosa*

The Formosan Government maintains a network of stations which completely blankets the Island of Formosa, and through shortwave also penetrates the mainland. This latter aspect is most important since there is no longer any missionary work possible on the mainland, and the broadcasts of the gospel programs on the Broadcasting Corporation of China's second network provides the only religious guidance for people in China itself.

The broadcasts can be made in the English language and these will be effective to well-nigh one million troops trained on the island. These can understand the English language since they are being taught by American instructors. There is no question, however, but that broadcasts in the Mandarin and Cantonese languages would be much more effective. The cost for a broadcast over this network of stations is $80.00 per half hour. The translation into these languages would cost $100.00 per message, if professional services are employed.

2. *Nigeria*

In order to reach the inhabitants of Nigeria, there is a station in Liberia, ELWA, which is available for gospel broadcasts. This station went on the air with longwave in January 1954. Shortwave with 10,000 watts was added in March 1955. Broadcasts made in English reach approximately 7 million people. Broadcasts in the Hausa language reach 27 million inhabitants, and in the Yoruba language 9 million natives, whereas broadcasts in the French language come into the homes of 5½ million people in West Africa. There is no charge at present for broadcasting over this station. This station was just brought to our attention by our missionary, Rev. P. Dekker.

In connection with a broadcast to Nigeria, there is station WRUL in Boston, which broadcasts by shortwave and throws a powerful signal into Europe and Africa. Through use of WRUL, our missionaries in Nigeria would have radio help. Broadcasts over WRUL would cost $140.00 per half hour.

3. *India*

India is one of the real trouble spots in the world. For the most part, India's teeming millions are dissatisfied with their existence, dissatisfied with their standards of living, and above all dissatisfied in their religion. The present government of India is not aiding, but rather hindering the average Indian's spiritual growth. With its edicts and rantings, it is becoming more and more difficult for Christian missionaries to enter this unfortunate country. The only means which may be left to bring the gospel after some time is the radio.

For India, Radio Ceylon is the most powerful commercial station in the African and Asia continents, beaming programs to Africa, India, Pakistan, Southeast Asia, Ceylon, and China. For the present, it may be difficult to get broadcasting time for broadcasts in the English language. However, broadcasting time is available on Radio Ceylon in the languages of India, and particularly of Southern India. We could be accommodated for religious programs in the Telugu and Tamil languages. The rate on Radio Ceylon for the India and Ceylon transmitters is $80.56 per half hour based on fifty-two weeks.

For broadcasts in India there is also the possibility of Radio Goa. Goa is a Portuguese possession located on the southwestern coast of India, and is the center of a most important commercial radio station. This radio station shows every promise of becoming an even greater one in the immediate future.

Broadcasting time is available in the English language. According to reports received, there are 72 million people in India who understand the English language. There are in India alone over 1 million radio sets with 15,000 additional sets being added every month. Thus it is not be gainsaid that radio has come to India on a grand scale. The rates on radio Goa are $50.00 per half hour.

4. *Japan*

There is very little time available on worthwhile Japanese broadcasting stations and no time whatsoever for broadcasts of the gospel in the English language. However, the Back to God Hour in a Japanese version could be placed on local stations in Japan for somewhere between $10.00 to $300.00 a quarter hour depending on size, location, and influence. A Japanese program of 15 minutes would cost about $60.00. If one of our missionaries would be able to translate the messages of the Back to God Hour in the Japanese, then the cost of translation could be saved.

5. *Indians of the Southwest*

The committee also considered the feasibility of broadcasts to the Navajo and Zuni tribes of the southwestern part of our country. We are not ready to state whether or not this is advisable. The reason for that is that we do not know how common the radio is in the Navajo hogans and among the Zunis. Should the radio be an uncommon thing, then such broadcasts would not be profitable.

II. SPECIFIC SUGGESTIONS

In the light of the above information concerning the matter of foreign broadcasting, we come with the following:

A. *Broadcasts could be sent in the English language over the following stations:*

1. Radio Goal, at $50.00 per half hour.
2. Radio Ceylon, at $80.56 per half hour.
3. Formosa Network, at $80.56 per half hour.
4. Boston WRUL shortwave, at $140.00 per half hour.
5. Liberia (Nigeria) ELWA, no cost at the present time.

B. *Broadcasts could be sent in foreign languages over the following stations:*

1. Radio Ceylon
a. In the Telugu language at $80.56 per half hour.
b. In the Tamil language at $80.56 per half hour.
2. Formosa network
a. In the Mandarin language at $80.00 per half hour.
b. In the Cantonese language at $80.00 per half hour.
3. Liberia ELWA
a. In the Hausa language, no charge at present.
b. In the Yoruba language, no charge at present.

Note: — One must add to this the cost of $100.00 for the translation of each message (unless our missionaries can provide the translations), plus the cost of taping and shipping the recordings.

III. CONCLUSIONS

A. It is believed that the foreign broadcasting can be effective as a missionary agency.

B. Should Synod go in this direction it is the opinion of the mission board that administration of it should be left with the Radio Committee, since that committee is conversant with the mechanics involved in conducting such a program.

Humbly submitted,
CHRISTIAN REFORMED
BOARD OF MISSIONS
HENRY J. EVENHOUSE, *Secretary*

SUPPLEMENT NO. 29
(Arts. 48, 86, 89, 90, 91, 126)

GENERAL COMMITTEE FOR HOME MISSIONS

ESTEEMED BRETHREN:

THE General Committee for Home Missions, which met in annual session on February 1 and following days of the current year, respectfully submits its report to your honorable body.

For the convenience of Synod 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. B. Huizenga
Chatham	Rev. Joseph Vande Kieft	Rev. H. Numan
Chicago North	Rev. E. L. Haan	Rev. H. Leestma
Chicago South	Rev. B. Van Someren	Rev. J. Bult
Eastern Ontario	Rev. L. Van Laar	Rev. A. Schaafsma
Grand Rapids East	Rev. H. Dykhouse	Rev. G. Vander Hill
Grand Rapids South	Rev. J. A. Mulder	Rev. W. Vander Hoven
Grand Rapids West	Rev. E. Masselink	Rev. E. Bossenbroek
Hackensack	Rev. G. Stob	Rev. D. Van Halsema
Hamilton	Rev. A. Persenaire	Rev. C. Spoelhof
Holland	Rev. J. Hekman	Rev. J. De Kruyter
Hudson	Rev. O. Holtrop	Rev. H. Sonnema
Kalamazoo	Rev. J. Entingh	Rev. S. Vander Jagt
Minnesota North	Rev. J. Medendorp	Rev. H. Arnolds
Minnesota South	Rev. A. H. Selles	
Muskegon	Rev. N. Vander Zee	Rev. H. Botts
Orange City	Rev. W. Prince	Rev. A. Baker
Ostfriesland	Rev. J. Olthoff	Rev. G. Pars
Pacific	Rev. J. R. Van Dyke	Rev. W. Verwolf
Pella	Rev. W. Reinsma	
Sioux Center	Rev. J. C. Ribbens	Rev. J. H. Elenbaas
Wisconsin	Rev. R. Opperwall	Rev. C. Ter Maat
Zeeland	Rev. J. Guichelaar	Rev. N. Beute

MEMBERS-AT-LARGE	ALTERNATES	TERMS
Mr. F. Oldemulders	Mr. H. Rottschafer	1952-1955
Mr. C. Van Malsen	Mr. R. Dykema	1953-1956
Mr. W. Hofstra	Mr. G. Tinholt	1954-1957

Since the term of Mr. F. Oldemulders expires at this time, a member-at-large and his alternate must be elected for the term 1955-1958.

The Executive Committee presently comprises the following members: The Revs. H. Dykhouse, J. Guichelaar, J. Hekman, E. Masselink, J. A. Mulder, J. Entingh, N. Vander Zee and the Messrs. W. Hofstra, 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.

Due to his departure for Edgerton, Minnesota, the Rev. Gareth Kok, having acceptably served as president, was succeeded in this function by the Rev. John Guichelaar. Dr. Edward Masselink was chosen as vice-president. Mr. W. Hofstra, having been appointed by Synod as member-at-large, discharged the duties of treasurer.

The subcommittee for Church Extension comprises the brethren E. Masselink, J. A. Mulder, J. Entingh, J. Guichelaar and H. Blystra.

The subcommittee having charge of the Fund for Needy Churches includes the brethren N. Vander Zee, H. Dykhouse, J. Hekman and H. Blystra.

The subcommittee for finances comprises the brethren C. Van Malsen, F. Oldemulders, W. Hofstra and H. Blystra.

Moreover, our Missionary-at-Large, the Rev. J. M. Vande Kieft, regularly meets with these subcommittees.

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

President	Rev. J. Guichelaar
Vice-President	Rev. E. Masselink
Treasurer	Mr. W. Hofstra

For our monthly and annual meetings we were graciously granted the commodious facilities of our College and Seminary.

PART II

GENERAL INFORMATION

In the course of the past synodical year furtherance of the Home Missions assignment, willed by the Master and entrusted to your General Committee for Home Missions, has been our endeavor. Advances can be recorded. Fields already established have been developed in line with the threefold objective of self-government, self-propagation and self-support. Wherever attention was directed to possible open doors, investigations were made.

In this connection it may not be amiss to re-emphasize that successful evangelism must begin at the grass roots. Each local congregation must be an evangelistic center. Each pulpit must instill evangelistic zeal. If it is true that a church which does not evangelize is doomed to extinction, it is likewise true that a church evangelistically conditioned shall be the grateful recipient of a quickened and deepened spiritual life.

We deem that the compelling urgency of evangelism in our land needs little argument. The prevalence of irreligion is a well-known fact to all who are enlightened by the Word. Evidences—foremost among which

are religious ignorance, indifference, and both youth and adult delinquency—point to spiritual and moral decay. Hence the observation that ours is a perishing nation is tragically relevant. We must become deeply disturbed and disquieted. We may not be unconcerned about the fears and frustrations of neighbors who live and die without Christ. And we must have the mind of Paul expressed in his " I ams": I am a debtor . . . I am ready. . . .I am not ashamed.

During the year two missionaries left our force. Rev. Harold Dekker became Dean of Men at our college, and Rev. Sidney Werkema accepted a pastorate. These servants carried on a fruitful ministry. We rejoice that their hearts and prayers are still with us. The same can be said of Mr. Albert Mulder who with Mrs. Mulder had charge of our Alameda Service Home. Due to the closing of the home they sought and soon found kingdom labors elsewhere. Their devotion shall be long remembered, especially by the servicemen whom they welcomed to the home and upon departure committed to God's keeping.

The mission force in the United States was augmented by the acceptances and ordinations of Revs. Albert Haan, James Jeffers and Hubert Sprik. Moreover Mr. Paul Szto continued to work among the Chinese—particularly the stranded intellectuals—in New York and neighboring areas. Efforts are being put forth to obtain an itinerant missionary as successor to Mr. Dekker, former pastor for radio evangelism. His major assignment will be the exploration of possible new fields; this too in connection with responses received at the Denominational Radio Office. Directives to regulate the labors of the itinerant missionary were adopted at the annual meeting of the General Committee for Home Missions.

The Canadian staff was reduced by three diligent missionaries, namely: Revs. Joseph Betten, Menzo Dornbush and Gerrit Rientjes. These brethren accepted calls to Bloomfield, Ontario; Taber, Alberta, and Kalamazoo I respectively. Some of the fields which were prospered by their labors have become or expect to become calling churches. Efforts to procure additional men or replacements, particularly in the Canadian N.W., have become unsuccessful to date.

A high spot this year was the HOME MISSIONARY CONFERENCE. To this gathering the United States missionaries had been invited. The conference was held at the same time that the General Committee met with the intent to promote mutual and closer acquaintance, as well as the consideration of current problems common to the Home Mission program in the front line posts. We were further gladdened by the attendance of several guests, the student body of our Seminary, and members of the Seminary Faculty. Introductory papers were read and discussions held on a variety of subjects dealing with the theory and practice of Home Missions.

This conference, at which "the soldiers of the cross" enjoyed mutual fellowship, proved to be most stimulating. The value of the conference from the viewpoint of instruction and inspiration exceeded expectations. The effect can be summarized in the words: The Lord has done great things for us, whereof we are glad.

By common consent the conference was considered "a very fine and wise method to study the several problems so vital to home missions." The significance of the conference was further apparent from the resolution that a booklet be published and distributed, containing the messages as well as an historical sketch of Home Missions. Moreover, a request was submitted by the missionaries for similar future gatherings. Pursuant thereto it was decided by the General Committee tentatively to project a conference for 1957 to which also the Canadian missionaries will be invited.

Lastly it was resolved: "That this conference go on record favoring an early appointment for the Chair of Missions in Calvin Seminary, and too for the Board to include this in the report to Synod."

Subsequently the following decisions were taken by the General Commitee:

a. That the Chair-of-Missions resolution be incorporated in the report to Synod.

b. That the General Committee heartily endorses and herewith recommends this resolution cognizant of the fact that present missionary endeavor demands specialized preparation.

PART III

CHURCH EXTENSION — U.S. FIELD

The missionaries and their respective fields are:

E. Boer	Milwaukee, Wisconsin
G. Boerfyn	San Jose, California
E. Callender	Harlem, New York
F. De Jong	Lakewood City, Calif.
A. Haan	Philadelphia, Penn.
W. Heynen	Alaska
H. Hoekstra	Albuquerque, N. Mexico
P. Holtrop	Wanamassa, N. J.
P. Honderd	Le Mars, Iowa
J. Jeffers	Oklahoma City, Okla.
H. Sprik	Columbus, Ohio
P. Szto	New York
J. G. Van Dyke	Chicago District
J. Zandstra	Sioux City, Iowa
H. Dykstra	Service Pastor
H. Blystra	General Secretary
J. M. Vande Kieft	Missionary-at-Large

FIELDS

VACANT	OPENED	PROJECTED	DISCONTINUED
Escondido	Fremont III	Boston	Madison
Salt Lake City	Palos Heights (Worth)	Syracuse	Urbana
		Buffalo	
	New York City	Brookfield (Mo.)	
	Bradenton	Chicago - Colored	
	Miami	West Coast - Chinese	

SPONSORING CHURCHES

MISSIONARIES	CHURCHES	CALLING AND/OR SUPPORTING*
E. Boer	Kenosha	Calling
G. Boerfyn	Artesia	Calling
E. Callender	Paterson II	Calling and Supporting
F. De Jong	Los Angles	Calling
A. Haan	Passaic Northside	Calling and Supporting
W. Heynen	Bethel - Edgerton	Calling and Supporting
H. Hoekstra	Luctor	Calling and Supporting
	Pella II	Supporting
P. Holtrop	Paterson III	Calling
P. Honderd	Ireton	Calling
J. Jeffers	Pella I	Calling and Supporting
H. Sprik	Willard	Calling and Supporting
P. Szto	Paterson	Supporting
J. G. Van Dyke	Alpine Avenue	Calling
J. Zandstra	Hospers	Calling

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

FIELD SURVEY

The following survey of individual fields is based largely on the annual reports submitted by the respective missionaries.

1. EASTERN DISTRICT

a. *Harlem.* Missionary Eugene Callender reports that 29,000 people live in this area and of these 15,000 do not claim to have any church membership.

"The Negroes of Harlem are yet predominantly Protestant. The major Protestant denomination being Baptist. Considerable tension has been noted between regular Protestant groups and sectarian Protestant groups. A constant tension exists between all Protestants and the Roman Catholics. The fastest growing religious group in Harlem is the Roman Catholics. They have invested millions of dollars into this community."

Meetings are still held in the Y.M.C.A. The average attendance at the Sunday Bible Class is twenty-one, the weekday class twelve, the group preparing for confession eight, and home classes six. It is hoped that the building which has been acquired in a strategic center can be occupied by midsummer.

"The work in Harlem needs the constant prayers of our Church. The Harlem people need our message. Metropolitan man is an isolated

creature whose life is split into many splinters of loyalties and temporary associations. Our task is an inner-mission or an intensive cultivation of the missionary opportunity to relate individuals in Harlem to the church of Jesus Christ. Our task in bringing the Gospel to Harlem can provide a center which will subsume all of Harlem man's lesser loyalties to his loyalty to Christ."

b. *New York — Chinese.* The work among the Chinese intellectuals in this field, assigned to Mr. Paul Szto, is difficult. His labors are largely confined to individual contacts and group meetings in the Szto home. Several whom he has reached are stranded in the United States while their families are behind the Bamboo Curtain in Communist China. Consequently a sense of frustration and emotoinal disturbance is common among them; the more so when employment is difficult to find and permission to leave is withheld. By word of mouth and printed page the missionary seeks to bring the light and comfort of the gospel to these troubled lives. Initial evidences reveal that here too our harvest labors, exacting and trying though they be, are not without fruit.

Pursuant the instruction of Synod (Acts 1954, Art. 25, C, 3 and 4, p. 11) the General Committee for Home Mission recommends:

1. That this work be continued as heretofore for another year.

Grounds:

a. The Synod of 1954 placed this work under our supervision for one year. Since only one-half year has elapsed after this was done, we did not have sufficient time to make an adequate appraisal of the work.

b. The missionary did not as yet have sufficient time and opportunity to put forth all his efforts on this work. (With this we mean that although he has worked among the Chinese in New York City for more than two years, it is only recently that he was advised by our Committee to concentrate his labors on the students in the up-town area.)

c. We believe the results of Mr. Szto's labors amply warrant the continuance of this work for another year.

1) There have been some converts gained.

2) Valuable contacts have been established with scores of students and others.

3) New doors of opportunity have been gained.

d. Although it is true that no Christian Reformed Church among the Chinese could be established for many years, yet we believe the present work may have great significance for the future:

1) As a Reformed witness among the Chinese in our population.

2) As a means for winning souls for Christ.

3) As an agency to prepare promising Chinese intellectuals for Kingdom service among their own people.

2. As to the ordination of Mr. Szto, the Committee recommends that since his work is not as yet on a permanent basis, the question of ordination be held in abeyance.

c. *Wanamassa.* This field is being served by Missionary Paul Holtrop. The work in which he was engaged bore fruit. Members were received upon profession of faith or reinstatement into the church.

"The congregation of Wanamassa is now a year old. Spiritually there is growth in appreciation of our Reformed Faith and polity. Numerically we have the same number of families in attendance; soulwise, we have nine more than last year, with fifty-nine now."

"Immediate prospects for growth are not great at present. But future years should develop a fairly strong church here as this county—Monmouth—is the fastest growing one of the twenty-two in the so-called New York Metropolitan area. However, the church is at least one-half to one mile to the closest fast-growing locality."

Pastoral work has taken an increasing amount of the missionary's time since the church has been organized. The calling done outside of the church has also been generally not of the short, canvassing type of call. At one time there were a half dozen broken home cases on his calling list.

d. *Philadelphia* after many unsucessful efforts now has a missionary in the person of Rev. Albert Haan, a recent graduate. His acceptance will give much needed relief to Missionary P. Holtrop, who had assumed partial responsibility for Philadelphia. Due to his recent arrival no particulars can be recorded re the activities of Mr. Haan. We are confident that he too and his field of labor will have a large part in our prayers.

e. *Columbus* has made good progress. We rejoice that another of last year's graduates from our Seminary, Hubert Sprik, was led by the Spirit into the work of Home Missions. From his report we glean the following:

"I have continued my labors along consolidation lines. The spirit of the group remains keen and dedicated and thus my organizational work has experienced practically no opposition.

"As far as new faces go we see them often though the lapses between their return are somewhat extenuated. We have received an addition of two families for worship who attend fairly faithfully once a Sunday. One is strictly the product of the Back to God Hour broadcasts and has already intimated some desire to affiliate with our Church as members. The other family resides in the vicinity of the church and has been quite regular in attendance since my arrival. I sense that the field is alive with potential.

"There are a variety of religious backgrounds present in this city and as evidence I will cite only those which are found in the present

group: Orthodox Presbyterian, Christian Reformed, Evangelical Reformed, Lutheran, Catholic, Nazarene, United Church of Canada and Bible Presbyterian. I am not saying that all these groups mentioned are native to Columbus but only cite these various backgrounds as an indication of the situation which we face. Someone may ask what brings them to our group and the only answer that I have found is that here they find an orthodoxy which is both Biblical and wholesome.

"As to families we number twenty, that is, we have twenty families represented in some capacity or other. Fifteen of the families consist of both husband and wife attending and in many instances children also. There are additional families represented in the Sunday School but since their parents do not attend they are not counted."

f. *Lake Worth* again has been served by visiting pastors. A church edifice is in process of construction and may erelong be completed.

Both the saints at Lake Worth and the Committee are persuaded that this field should now have a full-time minister. Have they progressed sufficiently to call their own pastor? That question has been considered. The membership, concerned about heavy financial obligations, expressed itself in favor of a missionary for the time being. However, the General Committee decided strongly to urge Lake Worth that it become an organized and calling church. The Executive Committee was charged with the working out of this decision, both organizationally and financially.

g. *New Fields.* Authorization was given by the General Committee to begin work at Bradenton and Miami. A substantial nucleus of all-year residents at both places motivated this action. A further consideration is the progressing industralization of the South and the settlement of common laborers.

2. ILLINOIS-WISCONSIN

a. *Chicagoland.* Upon the departure of Rev. Sidney Werkema, Missionary John G. Van Dyke was transferred to the Chicago field. He has wholeheartedly applied himself to this new assignment. In his annual report he writes:

"The group in this community is called the Palos Heights Christian Reformed Church group.

"Contact was maintained with the three congregations nearest the Palos Heights district. They are Oak Lawn, Evergreen Park and Park Lane Church. All three consistories decided to pray for the project and to extend to it their good-will. The prospects for this group are very good. A good backbone of Christian Reformed people is moving into the district. There is much work to be done in reaching out to the unchurched and non-churched. Many people who originally were in the Christian Reformed fold are met. Three religious groups are making

a strong bid for Palos Heights and vicinity: The Roman Catholics, the Lutherans (with marked success) and the Baptists. A site is being secured on 127th Street and 71st Avenue.

"Request for organization will be submitted to Classis Chicago South in January 1955." This request has found favor. Mr. Van Dyke is also giving direction to neighborhood evangelism projects as promoted by our Chicago congregations.

b. *Urbana.* Here denominational mission activity was terminated. An earlier and detailed account of reasons motivating this step having been published in *The Banner,* we need not enlarge. Briefly, departure of members, failure to gather in others, lack of future promise and mission potential persuaded the Joint Home Mission Committee of Classes Chicago North and South, the membership of Classis Chicago South to whose domain Urbana belonged, and the Executive Committee for Home Missions, that continuance was no longer warranted.

c. *Milwaukee.* Missionary Edward Boer tells us:

"In general the work at Milwaukee continues to show good promise. Progress during 1954 has not been spectacular, yet there is much reason for gratitude to God and the outlook remains favorable. Growth in numbers was quite seriously hampered through the loss of three families and two individuals. The additions to our church have helped, however, to offset these losses.

"As to our mission endeavor, visible fruits are not greatly in evidence, though there is some encouragement. Five children from the community are presently attending our Sunday School, and three are enrolled in one of our catechism classes. One family from the community now comes to our services regularly and a few others are present from time to time. Milwaukee is a strongly Catholic and Lutheran city, a factor which has much bearing in our mission work. Religious preference is about 40% Catholic, 40% Lutheran and 20% all other groups.

"Financially the church is doing well in meeting its obligations.

"Our consistory has men of good leadership, and with the Lord's blessing we look forward to continued growth and increased service for the Lord."

d. *Madison.* The hope, expressed in the 1954 report to Synod, that Madison will strike roots in soil prepared by the Spirit of God and grow into a fruitbearing vine, has not been realized. Time and effort devoted to Madison by M-a-L J. M. Vande Kieft and subsequently by Missionary J. G. Van Dyke did not manifest that Madison had possibilities. Prospects for a church from our denomination are not bright. Movement from rural districts to Madison is not likely, since wages reportedly are average or less, whereas cost of living and rents are extremely high. At a joint meeting of representatives from the Exe-

cutive Committee for Home Missions, the Classis Wisconsin Home Missions Committee and delegates from Randolph II—the sponoring church—the field was referred back to Classis Wisconsin for subsequent action.

3. MIDWEST

a. *Le Mars.* In reviewing the year Missionary Peter Honderd writes:

"Three events outstanding in the work accomplished in Le Mars during this period are: First, the organization of the Le Mars Branch Church into a regular congregation. This was a task that proved difficult since some feared to assume the responsibilities of a regular church. The branch church arrangement makes it possible to have all the privileges of a regular church without assuming any definite responsibility. On March 31, 1954 the organization took place with thirty-seven communicant members and twenty-nine members by baptism, or a total of sixty-six souls. We enjoyed the willing cooperation of the Mother Church (Ireton) at all times, during this whole period.

"The next great event to take place was the building of a new church. The big task was to collect sufficient funds for such a venture in a new field. Additional contributions solicited from neighboring churches enabled us to undertake the building project. We now have a new, attractive and commodious place of worship.

"The third important event was the opening of a local radio station in this town and the beginning of weekly broadcasts. Your Missionary was engaged to be the speaker for these weekly Sunday broadcasts from 4 o'clock to 4:30 P.M. Here is a wonderful opportunity to reach many of the homes of this area. Since it is a local station and also a public service station many people here listen to this station more than any other. We can now enter into the homes of the people and bring them the distinctive Reformed witness.

"We now have a solid foundation to build upon and this congregation should soon be in condition to be transferred from the mission stage to the subsidized church stage. There is no doubt that some day we will have a good-sized flourishing church in Le Mars."

b. *Sioux City.* This field twenty-five miles to the south of Le Mars can likewise report progress. In his account Missionary Jack Zandstra relates:

"Our church presents the only Reformed witness in this city of 84,000 people. It is also the largest city within a hundred miles.

"Though this city is not considered the best field for evangelism it still presents a constant need. We have worked extensively and intensively. The latter has had the best results. The opportunities are limitless. One man can never do justice to the great task.

"The new church building, dedicated in January, is already a sign of growth. The new area will be better for new contacts and prospects.

"This church will always have a mission opportunity. She has grown in stability, in the knowledge of the faith, in giving of tithes and offerings. People move in and out but the congregation has learned to weather these rough waters."

c. *Rochester.* At the Mayo Clinic, located in Rochester, Minnesota, Rev. Sidney Miersma in behalf of our Church has carried on the ministry of mercy as hospital chaplain. Usually one day per week is devoted to this visitation ministry. Comfort from the Word and pastoral intercession has brought cheer to many burdened hearts.

4. SOUTHWEST

a. *Oklahoma City.* A resident missionary in the person of Missionary James Jeffers has been obtained from the Oklahoma City field. Like the Revs. Albert Haan and Hubert Sprik, Mr. Jeffers is a member of the 1954 Seminary graduating class. Rev. Jeffers first made acquaintance with our Church during the second World war. Stationed as a marine on the west coast and the Oak Harbor area, he made contacts with our people there. These contacts whetted his interest in our group and the doctrinal position to which we stand committed. Hence in a sense Mr. Jeffers himself has come to us from the outside.

As in so many other communities and churches he finds that little doctrine is found in the Oklahoma City churches. Activism is the main emphasis. Another obstacle which, besides indifference to doctrine, retards the work is the lack of a church building. Yet these factors and the present smallness of the faithful group, consisting of five families, has not dampened the ardor of the missionary. He writes:

"God has abundantly blessed us thus far. We have witnessed to Christ in many homes. Our people are being strengthened in faith and in doctrine. We see more clearly the great task which lies ahead of us. Our dependence upon God and His Spirit has greatly increased. It is on the mission field that the ineffectiveness of man is most perspicuous. We thank our heavenly Father for all His blessings unto us. We pray that He will open the way for a church building and an established church."

The needed meeting place may be a reality in the course of the current year. Purchase of a building site has been authorized. Projected building plans will come up for an early review.

b. *Albuquerque.* This field is some hundred miles distant from our Navajo reservation and Rehoboth; hence the edge of isolation is somewhat dulled by occasional fellowship with missionary colleagues. The conditions that obtain are best given by Missionary Herman Hoekstra.

"The last year has been one of varied experiences. There have been moments of joys and also moments of keen disappointment. There are many obstacles which the devil places in the way of the Gospel.

"We are indeed grateful for the large number of Indian children that have been attending our services. This made it necessary to expand our physical plant. We now have a building which looks like a church, and since it is all used for church purposes, some of the obstacles to our work have been removed. Our Sunday School can operate more efficiently and we now have the room for holding a Daily Vacation Bible School next year. This should interest more children from the neighborhood. The addition to our building and the purchase of a home for your missionary and his family have been a real step toward establishing a church in this city.

"The work among the Indians has increased this past year. There have been many calls to the hospital, sanatorium and at the school. These take a lot of time. The missionaries on the field have reported that these calls have helped them in later contacts with those that return. Most of this work has little bearing on the future of our church. It is part of the larger missionary picture. The work among resident Indian families has not been too fruitful. They come once or twice and then one does not see them for a while. It is hoped that some of the students may later reside in the city and affiliate with us.

"Work among the white people in the city has not born much fruit in the way of regular attendance at our services. Many of these people are very spiritually confused and have a low view of the organized church, which does not give them the desire to join a church. Many do not want to be tied down to a church. They like to be free agents.

"Albuquerque continues to present a real challenge. There are many unchurched. The city is growing. Almost all of the people are connected with governmental work in some form or other, and most of them think that Sunday is a day to catch up on their work at home. Very few seem to have any interest in the Lord's Day. Those that do have some interest would rather attend a church which does not demand the full commitment a Reformed faith requires. Yet we trust that in this large city are many who belong to the Lord. It is our prayer that we may be led to them and that they may see the beauty of the Reformed faith and desire to worship with us.

c. *Salt Lake City* in the very citadel of Mormonism presents a challenge all its own. When neighbors discover that our people are not Latter Day Saints they are looked upon as intruders. Yet they are saints, present day saints minded to take their religion seriously and averse to the deception, hypocrisy and sham of Mormonism.

Already in possession of a Christian School, which is conducted in the basement of the church, our people there have established a beach-

head. We join them in the hope and prayer that it may be strengthened. To that end a resident missionary is a "must". In compliance with the request of the group, further calling has been postponed until midsummer with the expectation that then a competent, devoted missionary may heed the summons. Presently the membership is being served by Rev. P. A. Hoekstra as stated supply. His ministry is enjoyed. The value of his service is undoubtedly enhanced by a rich pastoral experience.

5. CALIFORNIA

a. *Lakewood City.* Here the work of Missionary Frank De Jong is abundantly blessed. Evidence of that fact is found in the baptism of six adults and fourteen children, as well as his personal report.

"The Lakewood Christian Reformed Church began a few years ago with no membership in the midst of a newly developed city. Sunday School teachers had to be gleaned from our nearby churches in Bellflower, a number of them being instructors in the local Christian School. It was a small beginning with the first enrollment of nineteen members in the Sunday School and a group of from twenty-five to thirty adults attending the worship service for the first few Sundays.

"Gradually our numbers increased. The Sunday School grew larger each month and was so well received that parents of the children already enrolled told their neighbors about the work and, without much personal solicitation, our numbers increased until we soon had over a hundred on the rolls.

"In March 1953 the formal organization of the congregation took place with sixteen families and four individuals accepted as charter members. About half of these persons came into the Christian Reformed Church from other denominations.

"During the year 1954, of which this report is a summary, the Lord has continued to bless our labors in this field. The congregation has grown in size—to date we number thirty-five families and have a Sunday School enrollment of over two hundred members—and there are prospects of more additions at this present moment. Financially the church has also shown a spirit of willingness to contribute generously towards Kingdom causes. A loan of $3000 taken up to help pay for the completion of the main auditorium has already been repaid and this year $800 was paid towards the synodical quotas.

"During the Sunday School hour your missionary teaches an adult class with an average attendance of from twenty-five to thirty members. Several married people attending this class come only to the Sunday School and so this moment offers a wonderful opportunity to bring them a message with a spiritual application. From this class several of the parents have been led to stay also for the morning worship service.

"Since the Lakewood congregation is now deemed strong enough to become a calling church in 1955 Classis and the Executive Committee

instructed me to be on the look-out for a new field of labor in this region. Where this will be cannot be determined just now but we trust the leading of God's Spirit will make this plain when the time has become ripe."

b. *San Jose.* That each field may have its own peculiar problems is gleaned from the report of Missionary Gerrit B. Boerfyn who writes:

"Services were started in San Jose on Sunday in August of 1953 and in March the group was organized with sixteen families.

"The chapel was completed and dedicated in November. This means that we now have the facilities with which to work. Since our dedication we have had visitors at most of our Sunday morning services.

"Since our organization we have lost four families. They have moved away and have been replaced by more permanent families.

"Our main concern at the present time is the large number of immigrant families (half of our membership in families). Although most of them are good families, it may hamper our work of evangelization. Some have come here during the last year and hence cannot use the American language.

"There has been a very fine spirit of cooperation all through the building program and many hours were donated so that the church could be built at the lowest possible figure."

It can be added that already one family—husband and wife with three children—which formerly lived apart from the church has been gathered into this youthful church upon profession of their faith in Christ.

6. ALASKA

As elsewhere the work in Alaska is progressing. Opportunities for evangelism are constantly explored. And significant spiritual work, as the report of Missionary William Heynen reveals, is carried on in behalf of servicemen stationed in Alaska. Again we turn to the missionary's annual report.

"This has been our first full year on the field. Our work has been largely directed towards our men in the service. During this year we have ministered directly to about one hundred and fifty of our young people, servicemen and their wives. Although the group here at a given time usually runs between seventy-five and a hundred, it is a constantly changing group due to rotations. Under the leadership of my wife, an average of about two hundred meals and lunches were served each month. All addresses received have been contacted. Calvinist Club meetings have been held regularly twice or more each month in both Anchorage and Fairbanks.

"Meanwhile regular services and a Sunday School have been conducted in Anchorage each Sunday. A Mission Sunday School was

started in March with an average attendance of about fifteen children from the neighborhood. This has now been combined with our adult Sunday School for a total attendance of about thirty each Sunday.

"During this year our Anchorage building was planned, built and dedicated without cost to the Mission Board. It is now in use and is gradually being equipped as a service center as funds become available. Up to the present time the local group is bearing the full expense of running the center with the one exception of the meals served by the lady of the manse. It has been a year of stabilization for our servicemen's work in Anchorage. Only a few of the boys fail to attend the meetings and services.

"We have conducted two canvasses in our neighborhood with some initial response, although no regular attenders have been gained from the neighborhood. The Back to God Hour is now heard from a local station and much has been done to get our Church known in a community where it was completely unknown.

"As far as our own people migrating to Alaska is concerned we have had many inquiries. We have a few single civilians at the present time but no regular families. There is a possibility that there may be a few immigrant families coming to the Fairbanks area.

"Our activities in Fairbanks have been limited to Calvinist Club meetings and personal work. We have conducted special services there on the holidays. The Fairbanks building has an ideal location and it is hoped that it wil be completed during the next summer.

The M-a-L, Rev. J. M. Vande Kieft and the Secretary, Rev. H. Blystra, have throughout the year endeavored to discharge the assignments committed to them by the Executive Committee.

Reflecting upon the past year we bring thanks unto God. The missionaries and their faithful helpmeets have been favored with love and zeal for the work to which the Lord has called. Diligence has marked their activities. Neither have they labored in vain as they showed forth the glory of the only Savior. We commend them to the God of all grace and the affectionate intercession of our Church.

7. STUDENT PASTORS

During the summer-recess five student pastors were given assignments in U.S. mission fields and eight received similar appointments in Canada. According to rule they submitted personal accounts of work done, and from some of the groups favorable reports were received. The experience thus gained will serve them well when they enter the active ministry.

RECOMMENDATIONS — U.S. FIELDS

1. *Opening New Fields.* Synodical permission to open five new fields in 1956, if and when explanatory surveys warrant, is requested.

2. *Battle Creek.* Classis Kalamazoo has again endorsed the request of Battle Creek for financial aid to the extent of $500 for 1956 to carry on its local mission project. We so recommend.

3. *Cleveland East Side.* Classis Kalamazoo has again endorsed the request of Cleveland East Side for financial aid to the extent of $4,000 for 1956 for payment of an associate pastor for evangelism. We so recommend.

4. *Rochester.* Classis Hudson has again endorsed the application of Rochester for financial aid to the extent of $2,000 for 1956 to carry on its local evangelism program. We so recommend.

PROPOSED CHURCH EXTENSION BUDGET FOR U. S. FOR 1956

Salaries	$ 51,575.00	
Children's Allowance	3,300.00	
Utilities	1,830.00	
Insurance	1,736.00	
Miscellaneous	3,150.00	
Travel	12,006.00	
		$ 73,597.00
Seminarians:		
Salaries	$ 2,040.00	
Expenses	5,115.00	7,155.00
Maintenance	3,000.00	
Fire Insurance	500.00	
Moving Expenses	2,500.00	
Taxes and Rent	2,750.00	
Administration	4,700.00	
Contingencies	11,500.00	
		24,950.00
Total Proposed Operating Budget		$105,702.00
Less Credits received in 1954:		
Toward Salaries	$ 9,283.33	
Buildings	24,148.17	33,431.50
Operating Budget less Credits received		$ 72,270.50

The GENERAL COMMITTEE proposes the Addition of FIVE NEW FIELDS, which will require:

For Salaries	$ 19,000.00	
Children's Allowance	1,500.00	
Utilities	750.00	
Insurance	750.00	
Miscellaneous	450.00	
Travel	3,225.00	
		25,675.00
Buildings: Homes & Chapels (5 of each)		200,000.00
Total Budget		$297,945.00

To meet this budget Synod is requested to set the per-family quota for Church Extension for 1956 at $6.63.

PART IV
CHURCH EXTENSION — CANADA

The Missionaries and their respective fields are:

MISSIONARIES	FIELDS	STATUS
R. J. Bos	Belmont-Truro, N. S.	
	New Glasgow, N. S.	
	Port William–Middleton, N. S.	
	Charlottetown, P. E. I.	
	Halifax, N. S.	
G. Andre	Montreal, Quebec	
S. Brondsema	Barrie, Ont.	Calling
	Orillia, Ont.	
	Collingwood, Ont.	
	Alliston, Ont.	
H. Moes	Campbellford, Ont.	
	Peterborough, Ont.	
	Lindsay, Ont.	
A. Persenaire	Stamford, Ont.	
	Burlington, Ont.	Calling
	Greensville, Ont.	
J. Rubingh	Renfrew, Ont.	
	Pembroke, Ont.	
A. Smit	Ottawa, Ont.	Calling
	Williamsburg, Ont.	Calling
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.	Calling
A. Disselkoen	Kenora, Man.	
	Transcona, Man.	Calling
	Selkirk, Man.	
G. Vander Ziel	Saskatoon, Sask.	
	Regina, Sask.	
	Melfort–Red Deer Hill, Sask.	
P. J. Hoekstra	Calgary, Alta.	Calling
	Brooks, Alta.	
	Bellevue, Alta.	
	High River, Alta.	
	Medicine Hat, Alta.	Calling
	Vauxhall, Alta.	
J. Hanenburg	Westlock–Barrhead, Alta.	Calling
	Peers–Edson, Alta.	
	Lacombe II. Alta.	Calling
	Alix–Ponoka, Alta.	
	Wetaskiwin, Alta.	
	Peace River, Alta.	

MISSIONARIES	FIELDS	STATUS
Ct. Van Laar	Telkwa, B. C. Smithers, B. C. Terrace, B. C.	Calling
Vacant	Haney, B. C. Chilliwack, B. C.	Calling
P. De Koekkoek	Okanagan Valley, B. C. Penticton, B. C. Vernon, B. C.	
Vacant	Alberni, B. C.	Calling
	Victoria–Duncan, B. C.	Calling
	Courtenay–Campbell River, B. C.	Calling

New Congregations organized are:

Ontario	Greensville
Saskatchewan	Regina
Alberta	Jasper Place
British Columbia	Vernon

FIELD SURVEY

The survey herewith, as in the case of the U.S. fields, is gathered from the annual reports submitted by the missionaries.

1. MARITIMES

Presently we have but one organized church in the Maritimes, namely, Belmont, with a total of twenty-one families. Besides this field, ministered unto by Missionary Ralph Bos, there are five other posts committed to his care with a total of forty-nine families. These are Port William, Middleton, New Glasgow, Charlottetown and Halifax. Add to the above another twelve families that are scattered—not belonging to any of the groups named; all of which makes for crowded days.

2. QUEBEC

Missionary G. Andre. Our field is Montreal, situated on the north bank of the great St. Lawrence at the confluence of the Ottawa, approximately four hundred miles due north from the city of New York and seven hundred miles east and north from Grand Rapids—the largest city of Canada; the second largest French-speaking city in the world; the greatest inland sea-port, a thousand miles from the Atlantic; a railroad center; an air transport center; a hub of business and industry; population over 1,500,000 and rapidly increasing; bilingual, three-fourths French, one-fourth English; a stronghold of Roman Catholicism and Roman Catholic influence, however, also a center of Protestantism and Protestant influence—where French and English cultures challenge each other, where the Old world and the New meet and where several thousand new Dutch immigrants are to be found.

Here it is that by God's grace we now have a Christian Reformed congregation and where your missionary is laboring. This congregation had an interesting beginning. Two or three faithful Reformed brethren

arranged a preliminary service. In a short time regular services were established. In December of 1953 your present Home Missionary arrived to take up his duties. The group continued to grow. In February organization was effected with thirty-five communicant and thirty-two baptized members, or a total of sixty-seven souls. The numbers today are seventy-one communicant, forty-one baptized; hence one hundred and twelve souls. Services are held in the forenoon and evening in the International Y.M.C.A. on Park Avenue corner St. Viateur. Since October two services per Sunday, the evening service being in English. Members travel via bus and street car; many spend from forty to sixty minutes to get to church. Multiply this by four you have the transportation situation of many. Catechism for the young people is held in our home. Confession classes held as needed—one for three months. A special Bible class for four unchurched young people has been held since June.

We consider the Montreal field promising. We are confident this congregation will grow both through the arrival of serious and faithful new immigrants and through the coming of others from other parts of Canada. As can be expected all that glitters is not gold. So here at Montreal. Not a few come and go. The church is for some a convenient organization to help them through the first difficulties in immigration. When that is accomplished they disappear. The church background varies. The religious tenor of some is good, of others it is questionable. But we have a workable nucleus and we trust the Lord will build His Zion here and make His cause to prosper.

Have also made exploratory trips to various towns and outlying districts visiting a number of families. But since the Province of Quebec outside of Montreal is overwhelmingly French and hence also Roman Catholic, we do not view nor recommend these parts as suitable for our good Reformed people.

3. ONTARIO

a. *Missionary J. Vander Meer*

1) *Cochrane.* The services on the Lord's Day are well attended. On alternate Sundays I preach once or twice at Cochrane. This is caused by my being at New Liskeard every other Sunday.

The congregation though small is faithful and loyal in the support of the church. Cochrane contributed to quotas $674.50; other collections for synodically approved causes plus-minus $400; to the minister's traveling fund $200. We paid off on our loan $1000 plus $180 interest out of our church fund. (This totals about $245 per family. Secretary)

Thus we have had a year that gave us many blessings. I have done my work with pleasure. We did not take any Sundays off for vacation.

2) *New Liskeard.* The New Liskeard group remains small, numbering twelve families. They have one service per Lord's Day. I visit

the families in New Liskeard biweekly. The group is becoming more united and is planning to assume a responsible part.

b. *Missionary A. Smit*

1) *Williamsburg.* Williamsburg now has its own church building where they hold services twice every Sunday. This is a rural community although some of the members work in the factories at Prescott. But the majority of the people are farmers. And the encouraging thing about the congregation is that more than half the families have bought farms, and so they plan to stay. No doubt when work on the Seaway begins in the spring, there will be an influx from the southwest and that will also include many of our church people. So it is very well possible that Williamsburg will be double the size it is now next year.

Most of the families in this church come from Gelderland, although there is a sprinkling of Frisians and Drenths. They are on the whole good solid families. The consistory members too are good, faithful, dependable men.

This church is also blessed by having a great many young people and children.

2) *Ottawa.* The congregation of Ottawa is quite different from Williamsburg. Ottawa consists almost exclusively of city people. This church has grown very rapidly during the past year. Additions came from the Netherlands, but also from other parts of Canada.

Here we are still meeting in the First Baptist church and are only able to have one service a Sunday. However, they hope and plan to build in the early spring.

The people here come from almost all different parts of the Netherlands, and also from different denominations, although the great majority come from de Gereformeerde Kerken.

We have only one man in the consistory who has had experience as an officebearer, and yet I feel this congregation has a good strong consistory. It consists of men who are loyal and have strong convictions. Just last Sunday we installed, among others, the Chancellor of the Dutch Embassy as one of the elders.

I also do a great deal of fieldman's work. It simply is unavoidable. People come to us with their problems and we help them to the extent we are able. Also when new families arrive arrangements must be made and people placed. Naturally we are often called upon to help.

We have enjoyed the work this past year and we are thankful for the blessings the Lord has given us in the work.

c. *Missionary J. Rubingh*

Pembroke and Renfrew. My present field consists of the congregations of Pembroke and Renfrew and is, roughly speaking, about one hundred miles in length.

The unemployment situation last winter gave me much extra work.

Both Pembroke and Renfrew are contributing a portion of the Missionary's salary.

Usually when I am in my own field I preach three times per Sunday. The situation brings it along. It is not ideal. It requires trips on these Sundays totaling about one hundred and fifty miles, besides the third service.

Though both Pembroke and Renfrew are slowly forging ahead a number of families have left. Of these three went to Kitchener. One young man went back to the Netherlands, and one was deported as an undesirable.

The Renfrew congregation bought nicely located lots for a church edifice, and at its last congregational meeting decided to begin building operations, D.V., next spring.

d. *Missionary H. Moes*

Peterboro-Lindsay-Campbellford. By the grace of God I was able to occupy my pulpit every Sunday save one, which was omitted because of sickness and three for vacation, which I took during the month of June. Until September I preached alternately at Lindsay and Peterboro and Campbellford. After that it was Lindsay and Peterboro alternately and at Campbellford every fourth Sunday for since then the Peterboro church has been having two services. The three churches have all grown some. Campbellford will end the year with thirty-four families; Peterboro with thirty and Lindsay with twenty-six.

Confession classes were conducted in different fields.

e. *Missionary A. Persenaire*

1) *Brantford.* Of all the churches in my district this church made the most progress. While it started the year with sixty-two families, it now numbers seventy-three. During this year it built its own church and parsonage, and also received its first minister. The church building was dedicated on the 4th of March. It is a beautiful brick church and seats approximately five hundred and thirty people. The parsonage is now being built, and will be nearly completed at the end of this year. Financially this church is doing well. The people show a sacrificial spirit, as is evident from the fact that they bring up $3 per week per family in the budget for local expenses only. It was a joy to labor here, and it was with pangs of regret that I said farewell on the 24th of October. During this year twelve young people made confession of faith. Three of this number were married people who had previously drifted away from the church. (The church is now happy with its own pastor, Rev. H. J. Triezenberg. Secretary)

2) *Burlington.* This church, which was organized under the leadership of Rev. G. Andre in July 1953 but which was orphaned by his de-

parture to Montreal, came under my care in April 1954. Some progress has been made this year. The services are being much better attended now than a half year ago, especially the second service, which is held at 5 P.M. Peace and harmony prevail. This is reflected by the zeal and cooperation wherewith the members have improved and beautified their church building. Numerically this church has not grown much.

3) *Stamford.* This church is still struggling to hold its own. Last year I reported that nine families had moved away and ten had been received. This year the score is as follows: Ten families and five individuals moved away, and ten families and four individuals were received. Two families returned to the Netherlands. The net result is that this church still numbers thirty-six families. Seven persons made confession of faith, and of these four were two married couples who had previously attended the Presbyterian Church in Niagara Falls. At present a formerly unchurched family from the Netherlands is showing some interest and is attending the church services. This church, although weak in numbers and talents, is very much alive spiritually. It has many societies, and the local C.L.A. is very active. Financially also it manifests a sacrificial spirit. It is too bad that economic conditions are such that the people are not able to stay in the neighborhood of Niagara Falls. Since the hydro project was finished some families have gone to Cornwall, where we hope they will strengthen the church there.

4) *Wellandport.* The church has grown numerically from sixty-six families to approximately eighty families. Six persons made confession of faith. This church built a beauiful new parsonage during the past year at a cost of $15,000. Although it has extended nine calls, thus far it cannot find an occupant for the manse. After having received seven declinations from our preachers in the States, Wellandport is resorting once more to the Netherlands and is calling the Rev. Jac. Geuzebroek of Amsterdam. (An acceptance has been received. Secretary) This church has many able men in its midst and excels in knowledge and progressiveness. Since this is a calling church I have curtailed my work to a minimum, confining it to attending the consistory and congregational meetings and visiting the sick.

5) *Greensville* (formerly Milgrove-Westover). This is the only new church organized in the Niagara Peninsula during 1954. It may interest you to know that practically each year new churches were organized in this district. In 1948 St. Catharines and Jarvis—both have their own pastors and are wholly self-supporting; in 1950 Fruitland—this church has its own minister and is self-supporting; in 1951 Brantford and Wellandport—both will have their own pastors erelong and will soon be self-supporting; in 1952 Mt. Hamilton and Stamford—

the first has its own minister and is self-supporting, the latter is still in the missionary stage; in 1953 Burlington was organized and in 1954 Greensville—both are in the missionary stage. Milgrove was organized on November 7, numbering thirty-four families. It has a very strong consistory consisting of able and devoted men, most of them former consistory members of the Hamilton church. The only drawback is that this church has so few young people. Its prospects for growth are not too bright, unless there will be new immigrants arriving in that vicinity.

The Lord has given me health and strength that I might continue my work during this past year. During the summer I was troubled with neuritis. May God continue to grant me the opportunity to serve Him in this field, and may He grant that the work may produce much fruit for the furtherance of His cause and the glory of His name. May He also richly bless the Committee in its labors.

f. *Missionary C. Spoelhof* has ministered faithfully to the churches of *Kitchener, Stratford, Guelph* and *Listowel.* These comprise a total of one hundred and thirty-two families. The two smallest of these are Stratford and Listowell with twenty-six and eighteen families respectively. In the course of the year several came to make profession of their faith. Kitchener has a basement church, a new parsonage, and is calling. In Guelph the feasibility of being a calling church is under consideration.

4. MANITOBA

a. *Missionary A. Disselkoen*

1) *Selkirk.* Services at Selkirk, about twenty-five miles northeast of Winnipeg, were held twice per month as often as possible, usually in the evening after two services at the other places. The service was set later at 4 P.M. at their request. Our plan is to go there every Sunday except the day we must be at Kenora.

2) *Kenora.* During August services were started at Kenora, some one hundred and fifty miles east of Winnipeg. The number of families increased to nine, with a total of fifty-one souls, including a family about one hundred fifty miles northeast, and another about eighty miles east of Kenora. This seems to be a promising place for permanent settlement. Four families have bought farms there and more are expected. A co-op dairy was started here and the manager is of our church. So far I have gone there once per month. I plan to go oftener after the new year.

3) *Transcona.* As often as possible I preach once per Sunday here. This church was organized October 15, 1953 with twenty-eight families and has increased to forty. It was decided to work toward calling their

own minister and this was approved by Classis Minnesota South. Funds are being collected to buy a parsonage. This is a real live church and a fine spirit prevails. Attendance at services is very good.

One adult was baptized. This lady had not attended services for over a year. I went through the compendium with husband and wife at their home for nearly a year. About a year ago she started attending services and both made confession and had their three children baptized. One lady came from the Catholic church as baptized, and made confession, with her husband and their child was baptized. Another couple came as baptized members from the Hervormd Church and made confession, with a group for whom I conducted a special class last winter.

Daily Vacation Bible School was held for four weeks in conjunction with Winnipeg. There was almost one hundred percent attendance. It was highly appreciated by parents and children. We hope to continue it next year.

b. *Missionary M. Dornbush*

1) *Brandon.* The year 1954 did not bring any spectacular changes in the churches and area where I was permitted to serve. Due to circumstances beyond our control, the majority of immigrants of our faith who came to Manitoba were placed in Winnipeg. "Open placements" could more easily be placed there than to be taken from the Immigration hall to Portage or Brandon to look for work. And the "relative cases" (those placed by relatives—and these cases were by far in the majority this year) were placed where the accumulation of immigrants was already the heaviest, in this case, in Winnipeg. Then too very few came across as farm help. The result was that Portage received only one new family direct from Holland and Brandon two; neither of the latter were farm help. In each case sponsorship was by relatives or friends. Some families, of course, moved elsewhere, with the result that the end of the year left Portage with fewer families than there were at the beginning of the year, and Brandon with about the same number.

The big forward step in Brandon was the acquisition of a church building which we could not have dreamed of buying, but for the fact that the United church was outgrowing it and decided to dispose of it if possible and put up a new and larger structure. We've been meeting there free of charge since the first of June, immediately after preliminary negotiations were agreed upon, though at rather inconvenient hours, since they must also continue using the building for their services and numerous meetings. At any rate, our Brandon church is getting this very suitable brick structure with full basement and large annex for only $25,000. It's insured for $45,000, which indicates something of its evaluation. The congregation can justly be proud of this building and thankful to the Lord for providing us with it, though it does put a great financial burden on the Brandon congregation.

We hope Brandon may soon become a calling church and that someone may be found to minister there. Brandon, I believe, offers a good future.

2) *Portage la Prairie.* Since Portage doesn't seem to offer such good prospects for the future, the leadership here will probably have to be taken care of from out of Winnipeg or Brandon. Whether or not the congregation will continue here permanently, it is still hard to say. This uncertainty, as I have intimated repeatedly in my reports, is not something of recent date. It was felt already by many at the time I came here and this congregation was organized. Still we felt that even though Portage might only be what many call a "doorgangsoord," it would be preferable to have an organized church here rather than an unorganized group. There would then be consistorial supervision and it would at least give more hope of developing into a permanent congregation. Due to the uncertainty, however, and the fact that none of our people bought property here (except one, in Elm Creek, rather distant from Portage), we never took steps to acquire church property but continued to use a rented hall as meeting place.

Missionary G. Vander Ziel

5. SASKETCHEWAN

1) *Saskatoon.* It is with gratitude to our Covenant God that we may present this our first annual report to you. Last fall at this time I did not think I would again be able to send you a report in December of 1954. But the Lord has been good. He has healed and been gracious to us. We enter upon another winter with so much brighter hopes this year. We are very grateful to the Executive Committee for Home Missions for their kind support in a time when it was so needed. We are also very grateful for the many prayers sent up in our behalf. How wonderfully has God answered our prayers!

We have twenty-six families in Saskatoon with three families who are adherents by attending our services. This church has the honor of being the First Christian Reformed Church to become incorporated as such in the province of Saskatchewan by the name of "The Bethel Christian Reformed Church" according to the provincial registrar.

The people are now busy building a church structure having an approximate seating capacity of two hundred. It is being built chiefly with voluntary labor in their spare time. Many of our people are building their own homes also, suggesting a measure of permanence with regard to the future.

2) *Regina.* We have now organized the group and the "First Christian Reformed Church of Regina." So we have two Christian Reformed Churches in Saskatchewan, both located in its two largest cities. We could not but pray that a bright and prosperous future may be theirs under the grace of God.

The people here, that is, many of them, are also getting their own homes although the proportion is not quite as large as in Saskatoon. The future, in our opinion, looks very encouraging for this church as to growth and permanency. We have thirteen families here with five families as adherents in that they attend our services. The future looks encouraging in our field. May the Lord bless our efforts and grant that this portion of His vineyard may flourish spiritually unto the praise of His glorious name!

3) *Scattered families.* Saskatoon church has seven families or forty souls (these have their attest listed in its membership) scattered in the province and Regina has three families or sixteen souls who have their attests listed in its membership scattered throughout the province. Besides there are thirteen families (no attests) scattered who can neither attend our church whether in Regina or in Saskatoon and twelve single persons. These families are in grave danger of drifting from their ecclesiastical moorings. Only three families we came in contact with have reading services in their homes. Most of the others attend Canadian churches in the neighborhood. They live for the most part in small towns.

6. ALBERTA

a. *Missionary J. Hanenburg*

When I began work in north central Alberta now soon five years ago, I was called to minister to the *Barrhead-Westlock* group numbering some fifteen families. About that same time a few families had established themselves at *Peers* and perhaps I would have to look after these too. But since Barrhead was eighty-five miles northwest and Peers was one hundred and ten miles west from Edmonton, it was decided that we reside in this capital and out of it work whatever groups and churches might call for such. This was an extremely wise decision as subsequent events demonstrated.

In these four and one-half years I had an active part in organizing nine congregations, have done much in the way of guidance, counseling and presided over an endless succession of consistory meetings and congregational gatherings whose members were largely alien and inexperienced.

My present field, Barrhead-Westlock, has a combined membership of thirty-six families; there is a small turn-over, but a steady, though not sensational growth. So too Peers which with Edson numbers about thirty-eight families. Both of these are getting the "calling" machinery in gear—but slowly. This year was for farmers far below par as to financial returns, and these churches are proceeding cautiously. But the urgent needs locally for an own pastor keeps egging them on. This year these churches, as also Beverly and Lacombe and the Crescent

Spur group, pay $20 each Sunday as a bit extra toward the salary expense of the home missionary.

Far to the west, beyond the Rockies in fact, in the little saw and planing mill hamlet of Crescent Spur, we have five families and two single young men. I visit them occasionally between Sundays for a weekday service as my time may allow. This small group which consistently pays its full quota to the mother church, also recently gave $50 to the Holland Marsh "watersnood."

South of Edmonton I have Bethel Lacombe, a new congregation of twenty-three families, and nearby are Ponoka and Alix, each with five or six families (these figures frequently change). Midway between Edmonton and Lacombe lies Wetaskiwin (emphasis on the *tas*) where are some twenty-five scattered families mostly of Reformed (Hervormd) persuasion who have asked me to minister to their needs. This field, as also the Alix-Ponoka groups, needs our spiritual care badly in order to develop them spiritually and to prevent leakage. Here too we hope to utilize the services of our fieldman for further settlements of Christian Reformed (Geref.) families for the extension and improvement of what we hold here. Here are possibilities, but not without solid cultivation.

Northwest of Edmonton there remains to be mentioned the twenty-five scattered families in the Peace River District. I plan to go there for two Sundays before the severe winter enters the scene to make such a visit inadvisable. Even now the prediction and road report does not omen too happily. This group is growing and there are definite indications of still larger expansions due to agricultural possibilities in this remote region. This territory, as well as the Wetaskiwin district, needs steady working to integrate what we have here and to keep going.

In general this whole territory of north central Alberta with its steady influx of immigrants, its continued possibilities, agricultural as well as industrial, calls for continued consecrated laborers, yes, for re-enforcement of our laborers. Our denomination will over the years be the gainer to the extent that we make investments now both in moneys but specially in leaders. Then indeed will these arrivals be a blessing to our Church. For these new arrivals are, as is well known, largely ignorant of our ways; they need assistance over the language barrier; they need to be integrated into a Christian Reformed fellowship, and need encouragement in the face of the often hardships and privations attending immigration. They need to be watched over lest they surrender to the ever threatening danger of making the "get-ahead" motive the principal thing in life. Loose from their previous moorings they often lose a certain sense of caution and spiritual balance. Therefore, I felt recently when invited to leave this field that I dared not assume that responsibility of leaving this strategic post.

b. *Missionary P. J. Hoekstra* has a total of one hundred and four families committed to his care which are distributed among *Bellevue, High River, Medicine Hat, Brooks* and *Vauxhall.* He reports a total of twenty-four baptisms and twenty-five professions of faith. Plans are under consideration by Burdett and Medicine Hat to combine resources and call a minister together. Similar discussions are carried on between Brooks and Vauxhall.

7. BRITISH COLUMBIA

a. *Missionary P. De Koekkoek.* The Okanagan Valley, some two hundred and fifty miles east from Vancouver, is my present assignment.

Some six families near West Summerland had been under partial home missionary care for some time. These people were already adjusted to Canadian (Baptist) church life to a considerable extent. It was thought that there was little future for a Christian Reformed Church in the Valley seeing the depressed state of the fruit business, the limited opportunities of seasonal labor offered, the very limited immigration, and the high cost of land and living there. There was, however, an upswing in things economic and immigration. Many Catholic and Hervormde families moved in. Also a few Gereformeerden. I was requested to try to get a more solid footing by full-time work. The question was, what the "old timers" would do—would they cooperate? And what the Hervormden would be and would do, and whether the Gereformeerden would be of the more solid type, interested in a really Reformed church. It was quite generally felt that our church had come too late and had done too little and this, whatever the reason be, appeared to be quite true. What could still be done for this sizeable and beautiful valley in which some of our people were settling?

Meetings were arranged in halls of Oliver, Penticton, Kelowna and Vernon. Initial attendance was encouraging, sometimes reaching the 45-50 mark—almost too good to be sustained. Oliver's attendance was sharply reduced when people moved away. There are two good families left there. Penticton, twenty-five miles to the north, proved weak by lack of full cooperation on the part of the "old timers," due to Sunday work in the busy fruit harvesting season, and group friction. Of late attendance has increased to about thirty. With those of Oliver the Penticton group is still worthwhile and may develop into a regular congregation of modest size, especially if by new immigration some more solid families would come in. Kelowna, thirty-eight miles north, was never very numerous. A few families soon withdrew because we are too distinctive. Some five or six regular families are now part of the Kelowna-Vernon church and they feel quite happy about this arrangement. Vernon was more promising from the very start, both numerically and spiritually. While in the south fruit growing is the main activity, at Vernon

and north from there, we have diversified farming and lumbering. The Kelowna-Vernon congregation was organized November 12. Some twenty families belong. All of them live in the country, some as far as twenty miles out, and three too far to permit regular Sunday worship. Vernon especially gave us the encouragement towards permanent activity in the Okanagan Valley. A manse was bought in which services could also be held (in a basement chapel) for some eigthy people. A consistory of six—four from Vernon and two from Kelowna—supervise the flock.

An exploratory journey was made to Merrit, B.C. some one hundred miles from Penticton, and to Grand Forks, some one hundred and twenty-five miles from there. Merrit gives little promise, and the situation at Grand Forks is not clear just now. Two good families live in and near Kamloops. They "belong" to Vernon. One at Revelstoke.

Sizing up the findings of these first eight months of work in the Okanaga Valley, it seems that there is promise of at least two churches in this valley. Vernon being the more promising as noted above. Its more favorable location, at the head (or bottom) of highways going north, northwest and south, contributes to its promise. There is some inquiry on the part of "Prairie people" and those at the Coast, who look for settlement on dairy farms. The dry and temperate climate offers relief to asthma sufferers who find the east too cold and the west too wet. The Okanagan Valley may well become the centre of southern central British Columbia where east and west meet. If Penticton pulls through there will be two worthwhile centers from where our Reformed testimony will go forth, serving the cause of our Master.

I enjoyed the work and am happy about the initial limited progress. I also appreciate the cooperation of the church mission bodies, classical and general and see much cause for gratitude to God from whom all blessings flow.

b. *Missionary G. Van Laar.* It is with gratitude to God that we can report on the blessings received in our work in *Telkwa-Smithers-Terrace, British Columbia, Canada.* There was no phenomenal growth, but we can report that the churches are advancing. The work has not always been easy, but the Lord has given us physical strength and in His strength we have continued the work.

There are two catechism classes in each of the churches we serve; ages twelve to fifteen and above. I teach the classes in Telkwa and Smithers. In Terrace the elders take care of them, but sometimes I take over when we are in Terrace every third week. The attendance is good. It is very interesting to teach the twelve-to-fifteen age classes. These school-going children have a great many questions to ask in connection with the lessons and what they are taught in the public schools. The

young people's classes, sixteen and above, are also conducted in English with a sprinkle of Dutch here and there so the "greenest" among them can understand.

Sunday School in every church is well attended. They are for children under twelve years of age. When they are twelve they attend catechism classes. That seems to be the custom in the Netherlands, and the churches like to have it that way here.

1) Terrace has built a church. A loan of $10,000 has been granted by the Emergency Building Fund. The people were of one mind to build. Another $2,500 debt has been made to finish the building. The latter sum is being paid off at the rate of $200 a month. At this rate that debt will be paid by next year about this time. The church has an estimated value of $25,000. Terrace always has paid the full quotas, but they have requested to be released from this the last half of this year because of the burden of their building program. I also have donated labor as a "carpenter" according to the talents I possess in this matter.

2) *Telkwa-Smithers.* Telkwa also began to build after the loan of $10,000 was granted by the Emergency Fund late summer. The basement has been built this fall, but the work has ceased because the days are too short to donate labor. It will be resumed next spring. I also donated some of my "skill" to this work. A temporary roof has been placed on the basement to keep out water and snow this winter. The people meet in the United Church building until their own church is finished sufficiently to hold services. The building will be like the Terrace building, only a little smaller and a different front. Telkwa also pays the full quotas this year.

The Lord willing, Smithers and Telkwa will call a minister of their own next summer. The combined consistories and the congregations decided to have the minister live in Smithers.

I preach more English than Dutch. Terrace has a regular fifty-fifty language schedule. Also in reading services. Smithers also begins with that. It is difficult for the middle-aged elders who are in this country only four or five years, to read in English but they do it. Telkwa is a little slower in that respect because of some older people who do not understand English. But that will come.

c. *Missionary G. Rientjes* who did fine work on Vancouver Island, was led to accept the call to Kalamazoo I. Though we regret to see the brother leave our Canadian work, we submit to the guidance of the Lord as given unto him. We earnestly hope that the fields served by Mr. Rientjes, namely, *Alberni, Duncan and Victoria,* may erelong be favored with a pastor of their own.

This brings to a close the individual, interesting and informative reports of our Canadian fields.

Missionary S. Brondsema did not forward a resume of his fields. This is undoubtedly due to the fact that at the time these annual reports were due he was cast in deep sorrow by the sudden homegoing of his beloved wife. The brother plans to stay on and apply himself to his fields as formerly, though the going will be even harder. May he receive daily strength from Him who never fails.

Our Canadian missionaries—as their colleagues in the U.S.—are a noble band of Kingdom pioneers. Theirs is a busy life. Two or three evenings a week devoted to catechetical instruction, three to five lengthy consistorial meetings a month, pastoral calls and frequently three services per Sunday, are a customary schedule. Let us sustain these brethren by our supplications in their behalf with the Lord.

PROPOSED CHURCH EXTENSION BUDGET FOR CANADA 1956

Salaries	$ 66,975.00	
Children Allowances	3,000.00	
Utilities	2,197.40	
Insurance	1,867.72	
Miscellaneous	537.02	
Travel Expenses	26,169.29	
		$100,746.43
Seminarians:		
Salaries	$ 3,300.00	
Expenses	3,200.00	
		6,500.00
Maintenance	1,000.00	
Fire Insurance	500.00	
Moving Expense	1,400.00	
Taxes and Rent	5,000.00	
Administration	4,700.00	
Contingencies	5,000.00	14,000.00
Total Proposed Operating Budget		$121,346.43
Less Credits received in 1954:		
Toward Salaries	$ 21,760.33	
Buildings	53,647.42	75,407.75
Operating Budget less Credits Received		$ 45,938.68

To meet this Budget Synod is requested to set the per-family quota for Canadian Church Extension in 1956 at $1.03 per family.

PART V
DISPLACED AND NON-RESIDENT MEMBERS

During the year the names of forty-three members were received; of these twenty-one are communicant and twenty-two baptized members.

PART VI
YOUTH IN MILITARY SERVICE

As in the case of our missionaries, we herewith submit the annual illuminating statement of our full-time service-pastor, the Rev. H. Dykstra.

a. *Services rendered at home in Redlands*

The biggest service is my wife's full cooperation in encouraging me to carry on my itineraries. In many ways this is a continuation of the way be became accustomed to living in China. Many separations; happy reunions. Our home is always wide open to servicemen and women. The accommodations are abundant. The number of visitors has steadily decreased. This lightening of the burden is appreciated both on account of my protracted absences from home and my wife's physical condition. Her life—during my almost thirty-five years in active service—has not been easy.

b. *Services rendered on Bases of the Armed Forces*

The work of your Service Pastor in California falls into two parts. About ten days each month are devoted to the northern part of the field; the remainder to the southern part.

Since Mr. Albert Mulder also visits the bases in the area around San Francisco, I have spent less time there. (Due to the closing of the Alameda home and the departure of the Mulders' the work of the service-pastor in this area has increased. Secretary) The more remote places have received most attention. Fort Ord usually rates three days each month. The servicemen and women at that base average around thirty to forty. Two meetings are held there each month; one on the base in the chapel, the other in a home. Meetings are also conducted at Travis A.F.B. and at Sacramento.

The southern field centers around San Diego. I have never included Los Angeles and Long Beach in my itineraries because our churches are close and my time is limited. I try to look up all men who arrive at the training centers. Follow-up work from thereon is more difficult. I also make an effort to see all men who leave for the Far East from Camp Pendleton. A meeting for servicemen and women is conducted each month in San Diego. In carrying on this service I am away from home an average of twenty days and nights each month. I travel on an average of 3000-4000 miles a month.

c. *Services by correspondence*

Although the Executive Committee granted me the part-time service of a secretary, I have not availed myself of that consideration. Sometimes the mail is quite heavy. I contact all the men previous to my visits and then drop a line to the home folks after I have seen the boys. This amounts to about two hundred and fifty pieces of mail a month.

d. *Services rendered on Sundays*

With very few exceptions I have preached twice each Sunday in one of our own churches. I have found Sunday meetings in the camps impracticable. By preference I accept invitations to preach in churches frequented by servicemen. The consistories of San Diego and Alameda are always very cooperative.

This year I have also been Stated Supply for Escondido congregation. Here I conduct six Sunday services a month and one mid-week Holland service. I help the consistory three days, three weeks of each month. During that time I attend consistory meetings, teach catechism classes, visit the sick and accompany the elder in family visiting. The newly organized church is making excellent progress and the rehabilitated church will soon be ready for dedication.

Army Combat Training in California is now carried on at Marine Corps Recruit Depot in San Diego and at Fort Ord. Ships come and go with surprise visits of our men. Air Force Bases are very numerous. As time permits and opportunities offer, I also contact those who are not members of the Christian Reformed Church. Thanking God for blessings of the past, I look forward to continued fruitful service in the days ahead.

Other Military Camps and Bases distributed throughout the nation are being served periodically by the M-a-L, the Secretary and the Revs. W. De Boer, C. Holtrop, P. Holtrop, H. Hoekstra, J. Paauw and R. Posthuma. Moreover, Classes Holland and Zeeland, and Chicago North and South have graciously made appointments for Fort Leonard Wood and Camp Chaffee respectively. Consequently our youth in training here will be favored with the service of one of our own pastors at least once per month.

These several services have the endorsement of military authorities who know what is being done, and what it means to our lads. Our youth need it and enjoy it. They fully realize that our Church, which thus ministers unto them, has not forgotten them but rather keeps watch over them in prayer, supplication and service. We again bespeak the full support of our membership.

To continue this significant work which maintains the bonds of our youth in service to their Church and their Chief Commander, we again request Synod to recommend the Soldier's Fund to our churches for much needed offerings.

PART VII
THE FUND FOR NEEDY CHURCHES

A. INFORMATION

1. During 1954 recipient churches received their allotments as approved by Synod.

2. Moving expenses were granted according to synodical stipulations to churches making request for same.

3. The schedule of payments for 1955 has been made available to the Synodical Budget Committee for perusal. Recipient churches have been notified as to the amount of aid granted.

B. RECOMMENDATIONS.

1. We recommend that the minimum salary to be paid the ministers by the respective churches receiving aid from the Fund for Needy Churches for 1956 in the United States be set at $3600.00 and retroactive for 1955; in Canada at $3,800.00 and retroactive for 1955.

2. We recommend that mileage on the field be granted subsidized churches for payment to their pastors over and above the first 5000 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.

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

c. In the Western Province (Canada) the maximum mileage for which payment is granted is set at 6500 miles.

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 1956; 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 1956 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 1956 for the Fund for Needy Churches be set at $4.00.

PART VIII

REPORT OF THE TREASURER FOR THE YEAR 1954
CHURCH EXTENSION FUND

SCHEDULE A

RECEIPTS

Balance, January 1, 1954			$ 58,442.83
Treasurers of Classes		$197,569.72	
Gifts, Individuals	$ 1,165.00		
Societies	6,002.82		
Churches	16,256.30	23,424.12	

Salaries,	8,970.83	
Dividends	941.92	
Interest	1,008.65	
Refunds	9,961.54	
Sale, Homes or Chapels	23,748.17	265,624.95
Canadian receipts		7,753.14
Total balance and receipts		$331,820.92

DISBURSEMENTS

Salaries, Missionaries	$ 50,220.15	
Expenses, Missionaries	17,532.37	
Special service	10,452.13	
Seminarians	4,016.80	
Homes or Chapels	91,145.00	
Moving expenses	2,510.44	
To reserves	125,758.65	
Administratve expense	3,489.55	305,125.09
Balance, December 31, 1954		$ 26,695.83

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. Ill. Co.		3,048.50
United States Bonds			7,500.00
TOTAL			$ 19,969.75
Savings account (unexpended 1954 Building Projects)			125,758.15

SCHEDULE C
MISSIONARY HOMES AND CHAPELS

Disbursements to December 31, 1954	$619,069.87
Disbursements to December 31, 1953	542,916.77
Increase	$ 76,153.10

Albuquerque, Chapel	$ 2,703.28
Albuquerque, Home	13,443.74
Anchorage	535.00
Chicago, 108th St.	13.16
Fairbanks	5,370.00
Grand Rapids	918.78
Harlem, Chapel	850.00
Harlem, Home	20,721.49
Lakewood	339.90
Milwaukee	167.87
Salt Lake City	722.05
San Jose	25,000.00
Seattle	11,536.25

Urbana	1,540.13	
W. Allenhurst	262.74	
Worth	18,565.61	$102,690.00
Refunds and discounts		
Albuquerque	1,100.00	
Chicago, 108th St.	59.70	
Chicago, 11001 Union Ave.	18,162.47	
Milwaukee	2,135.00	
Salt Lake City	934.00	
Tucson	857.00	
Wilmar	1,000.00	
Discount	2,288.73	26,536.90
Net Increase		$76,153.10

CANADIAN EMERGENCY FUND

SCHEDULE A

RECEIPTS

Balance, January 1, 1954			$ 7,075.32
Treasurers of Classes		$188,477.37	
Gifts:			
Individual	$ 1,055.00		
Societies	1,065.50		
Churches	2,673.94	4,794.44	
Salaries, Churches		9,972.60	
Refunds		1,447.63	
Sale, Homes and Chapels		547.00	
Rents		305.50	
Interest		242.50	205,814.04
Canadian Receipts			78,217.30
Total balance and receipts			$291,106.66

DISBURSEMENTS

Salaries, Missionaries	$ 71,358.83	
Expenses, Missonaries	5,095.79	
Special Services	11,746.69	
Seminarians	4,676.94	
Homes or Chapels	13,384.15	
Moving expenses	344.75	
To reserves	25,242.50	
Administrative expense	3,489.56	
	135,339.21	
Canadian expense	58,103.56	193,442.77
Balance, December 31, 1955		$ 97,663.89
Savings Account		25,242.50

SCHEDULE B
MISSIONARY HOMES AND CHAPELS

REFUNDS		DISBURSEMENTS	
Aylmer	$ 725.00	Barrie	$ 5,903.10
Cornwall	8,989.27	Cornwall	1,744.57
Essex	12,991.13	London	948.00
Owen Sound	3,868.20	Montreal	171.55
Port Credit	20,661.82	Ottawa	1,333.07
Toronto	5,000.00	Peterborough	900.00
		Portage la Prairie	27.00
		Renfrew	572.80
		Saskatoon	652.57
		Smithers	78.25
		Truro	1,189.25
		Vernon	11,466.81
		Winnipeg	12,108.55
		Discount	97.91
TOTALS	$52,235.42	TOTALS	$37,193.43
Disbursements	37,193.43		
Decrease	$15,041.99		

Amount invested December 31, 1953	$323,013.50
Amount invested December 31, 1954	307,971.51
Decrease	$ 15,041.99

V.
FUND FOR NEEDY CHURCHES
SCHEDULE A

RECEIPTS			
Treasurers of Classes		$119,293.92	
Gifts, Ind.	$ 5.00		
Soc.	200.00	205.00	
Refund		10.44	
Interest		1,121.00	
Dividends		705.28	
Redemption of bonds		900.00	$122,235.64
Canadian receipts			6,421.16
TOTAL			$128,656.80

DISBURSEMENTS			
Deficit, January 1, 1954			$ 25,283.18
Subsidies		92,887.39	
Children allowances		5,713.04	
Mileage		1,086.68	
Moving expense		173.70	
Administrative expense		3,489.55	103,350.36

Canadian			
Subsidies	14,773.63		
Children allowance	11,945.92		
Mileage	5,134.85		
Moving expense	698.80	32,553.20	
Total deficit and disbursements			161,186.74
Deficit, December 31, 1954			$ 32,529.94

SCHEDULE B

INVENTORY OF SECURITIES

227½	com. shares, Cleveland Elec. Illum. Co.	$ 7,651.25	
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'd Church Bonds			7,300.00
TOTAL			$ 54,221.25

VI.

SOLDIER'S FUND

RECEIPTS

Treasurers of Classes	$ 29,520.68	
Individuals	1,190.48	
Societies	2,238.32	
Churches	5,376.14	
Canadian receipts	675.55	
TOTAL		$ 39,001.17

DISBURSEMENTS

Deficit, January 1, 1954	$ 4,059.32	
Salaries	$ 10,100.00	
Expenses	39,334.85	49,434.85
Total deficit and disbursements		53,494.17
Receipts, 1954		39,001.17
Deficit, December 31, 1954		$ 14,493.00

FUNDS HELD IN TRUST FOR
GEESTELYKE VERZORGING OPVARENDEN KOOPVAARDY
UITGAANDE VAN DE GEREFORMEERDE KERKEN IN NEDERLAND
(DUTCH MERCHANT MARINE)

Balance, January 1, 1954	$ 49.50	
Receipts, 1954	2,300.50	
Total		$ 2,350.00
Disbursements		2,350.00
		Balanced

VII.
CANADIAN RECEIPTS AND DISBURSEMENTS, 1954

RECEIPTS

	Church Extension	F. N. C.	Canadian Emergency	Fund
Classes	$ 7,723.14	$ 6,409.96	$ 10,499.63	$ 496.77
Individuals				10.00
Society				8.21
Churches	30.00	11.20	68.00	160.57
Salaries			775.25	
Buildings			51,661.42	
Rents			1,713.00	
Pulpit supplies			13,500.00	
TOTALS	$ 7,753.14	$ 6,421.16	$ 78,217.30	$ 675.55

DISBURSEMENTS

Subsidy and children allowance	$ 26,719.55		
Mileage	5,134.85		
Moving expense	698.80	$ 1,067.11	
Special services		7,319.00	
Seminarians		1,781.00	
Missionary expenses		24,412.81	
Buildings		23,393.17	
Discount on deposits		130.47	
Administrative expense			2.00
TOTALS	$ 32,553.20	$ 58,103.56	$ 2.00

RECEIPTS

Church Extension	$ 7,753.14	
Fund for Needy Churches	6,421.16	
Canadian Emergency	78,217.30	
Soldiers' Fund	675.55	
Total Receipts		$ 93,067.15

DISBURSEMENTS

Fund for Needy Churches	$ 32,553.20	
Canadian Emergency	58,103.56	
Administrative Expense	2.00	
Total Disbursements		90,658.76
Operating Balance, 1954		2,408.39
Balance, January 1, 1954		19,007.72
Balance, December 31, 1954 in Bank of Montreal		$ 21,416.11

ANNUAL STATEMENT, 1954

RECEIPTS

Balance, January 1, 1954		$ 65,567.65
United States Receipts	$634,300.75	
Canadian Receipts	93,067.15	727,367.90
Total Balance and Receipts		$792,935.55

DISBURSEMENTS

Deficit, January 1, 1954	$ 29,342.50	
United States Expenses	595,597.51	
Canadian Expenses	90,528.29	
Canadian Discount on Deposits	130.47	
Total Deficit and Expenses		715,598.77
Balance, December 31, 1954		$ 77,336.78
Balance, Old Kent Bank	55,920.67	
Balance, Bank of Montreal	21,416.11	77,336.78

CHURCH EXTENSION

RECEIPTS

Balance, January 1, 1954		$ 58,442.83
U. S. Receipts	$265,624.95	
Canadian Receipts	7,753.14	273,378.09
Total Balance and Receipts		331,820.92
U. S. Expenses		305,125.09
Balance, December 31, 1954		$ 26,695.83

FUND FOR NEEDY CHURCHES

DISBURSEMENTS

Deficit, January 1, 1954	$ 25,283.18	
U. S. Expenses	99,860.81	
Canadian Expenses	36,042.75	$161,186.74

RECEIPTS

U. S. Receipts	$122,235.64	
Canadian Receipts	6,421.16	
Total Receipts		128,656.80
Deficit, December 31, 1954		$ 32,529.94

CANADIAN EMERGENCY

RECEIPTS

Balance, January 1, 1954		$ 7,075.32
U. S. Receipts	$205,814.04	
Canadian Receipts	78,217.30	284,031.34
Total Balance and Receipts		$291,106.66

DISBURSEMENTS

U. S. Expenses	$135,339.21	
Canadian Expenses	58,103.56	193,442.77
Balance, December 31, 1954		$ 97,663.89

SOLDIER'S FUND

DISBURSEMENTS

Deficit, January 1, 1954	$ 4,059.32	
Disbursements	49,434.85	$ 53,494.17

RECEIPTS

U. S. Receipts	$ 38,325.62	
Canadian Receipts	675.55	39,001.17
Deficit, December 31, 1954		$ 14,493.00

DUTCH MERCHANT MARINE

RECEIPTS

Balance, January 1, 1954	$ 49.50	
Receipts	2,300.50	
Total		$ 2,350.00
Disbursements		2,350.00
		Balanced

CASH ACCOUNT

Balances, December 31, 1954:		
Church Extension	$ 26,695.83	
Canadian Emergency	97,663.89	
Total		$124,359.72
Deficits, Dec. 31, 1954 in F. N. C.	$ 32,529.94	
in Soldier's Fund	14,493.00	47,022.94
Balance, December 31, 1954		$ 77,336.78

General Committee for Home Missions,
of the Christian Reformed Church.

Gentlemen:

At your request, I have examined the receipts and disbursements of your Mission for the year ending December 31, 1954.

My examination included such tests of accounting records and other auditing procedures which I considered necessary under the circumstances. Cash balances at the Old Kent Bank were verified by direct confirmation. Canadian bank balance was verified from the bank statement. Securities on hand were verified at the vault of the Old Kent Bank, Leonard-Alpine branch.

The hereby presented statement of receipts and disbursements for the year 1954 does, in my opinion, present fairly the transactions of your Mission.

Grand Rapids, Michigan,
March 15, 1955.

Respectfully submitted,
PETER B. VANDER MEER.

SUMMARY OF MATTERS REQUIRING SYNODICAL ATTENTION

PART I—PERSONNEL AND ORGANIZATION

1. Election of member-at-large and alternate.

PART II—GENERAL INFORMATION

1. Chair-of-Missions resolution.

PART III—CHURCH EXTENSION—U.S. FIELD

1. New York—Chinese Field
   a. Continuance of work.
   b. Ordination of Mr. Paul Szto.
2. Opening new fields.
3. Aid recommendation for Battle Creek.
4. Aid recommendation for Cleveland East Side.
5. Aid recommendation for Rochester, New York.
6. Quota for 1956.

PART IV—CHURCH EXTENSION—CANADA

1. Quota for 1956.

PART V—YOUTH IN MILITARY SERVICE

1. Offerings for 1956.

PART VI—FUND FOR NEEDY CHURCHES

1. Salary recommendation for 1955 and 1956.
2. Mileage recommendation for 1956.
3. Children's allowance for 1956.
4. Per family quota recommendation for 1956.

May the direction of the Spirit be granted unto Synod to give the needed guidance for the execution of the Master's harvest mandate both at home and in distant lands.

Humbly submitted,
The General Committee
For Home Missions
H. BLYSTRA, *Secretary*

SUPPLEMENT NO. 29-A
(Arts. 48, 86, 89, 90, 91, 126)

GENERAL COMMITTEE FOR HOME MISSIONS

ESTEEMED BRETHREN:

THE supplementary report herewith deals with four matters: The reopening of the Urbana field, the engagement of additional workers for our Harlem, New York evangelism project, acceptance of responsibility for the Chinese Gospel Church in Chicago, and a supplement to the Home Mission Order.

A. URBANA

In our earlier report, prepared in February of the current year and printed in the Agenda, we reported that mission activity in Urbana had been terminated. The conviction prevailed among the membership of the Joint Home Missions Committee of Classes Chicago North and South, the membership of Classis Chicago South to whose domain Urbana belonged, and the Executive Committee for Home Missions "that continuance was no longer warranted."

However, our Bethany South Holland church — sponsoring church for this field — was loath to relinquish the field and generously paid for the procurement of preaching supplies.

Subsequently an appeal to reopen the field was received from the Urbana membership. The gist of that appeal and the decisions taken are recorded in the minutes of the Executive Committee for Home Missions (March 17, 1955, Art. 22) and transcribed herewith:

"Rev. Harold Dekker, having served the Urbana group recently, submits an appeal from the present membership requesting that the field be reopened. The main reasons given are:

'1. We sincerely believe that the Urbana-Champaign field has not had an adequate opportunity for the development of its real potentiality or even for a sufficient testing of its possibilities.

'2. We feel that your decision to close the field, taken in September 1954, may not have been based on complete and accurate information.

'3. In spite of the irregular leadership we have had since Dr. Kloosster left, and the discouragements of the past six months in particular, we believe that our loyalty and devotion have remained strong and our zeal for his cause has, if anything, increased. All members except a few who moved away have continued with us. Our faith that it is God's will for this work to continue remains unshaken.

'4. We believe that the prospects for future development are now brighter than ever before.

'In conclusion, we wish to press upon you as ardently as we can the need and opportunity at Urbana-Champaign. We are Christian Reformed. We do not want our church to leave us. For the sake of ourselves and our children, for the sake of our community, for the sake of the Reformed faith which we love, for the sake of our denomination which has such a great challenge today, for the sake of God's cause, we beg of you to reconsider the decision which we believe was taken without sufficient information and before certain promising developments of recent months.'

"Evidence of renewed interest and increased numbers is established by the fact that the appeal has been signed by six families and three individuals, the majority of which have recently taken up residence here.

"Upon motion it is decided that the Church Extension Committee consider this appeal in conjunction with the Chicago Joint Home Mission Committee and the Consistory of Bethany, South Holland."

After a meeting held in Bethany, South Holland, the Church Extension Committee submitted as its recommendation: That the Executive Committee consider reopening the field at Urbana.

Ground:

New families and individuals of Reformed persuasion have taken up residence in Urbana subsequent to the decision to close the field.

Adopted.

Upon motion the itinerant-missionary-elect J. Zandstra is instructed to do preliminary work in the Urbana field.

The above information brings the present status of the Urbana field up-to-date as of April 30, 1955.

B. HARLEM, NEW YORK

At the annual meeting of the General Committee for Home Missions, Missionary E. Callender came with a personal and urgent appeal for the engagement of additional workers in his field. Considering that our own Harlem building facilities might be available — at least in part — in early summer, he pleaded for the appointment of such workers in order that an intensive visitation program, study classes and group meetings might be organized to increase the harvest of which the first fruits already had been gathered in. The General Committee thereupon placed the engagement of additional workers in the hands of its Executive Committee in consultation with the Eastern Home Mission Board.

Moreover the Misses Marjorie Visser and Elsie Koop, members of the 1955 graduating class of the Reformed Bible Institute, had signified their desire to serve the Master in this particular field. Besides our churches of Sumas, Central Avenue and Borculo subsequently promised to pay the salary of these workers for one year.

At a later date a conference was held with the Eastern Home Mission Board and the Revs. J. Guichelaar and H. Blystra, representing the Executive Committee. The following recommendations were passed by the Eastern Home Mission Board:

a. That layworker assistance be obtained for Missionary Callender in Harlem.

b. That two lady layworkers be employed.

c. That the salary for each worker be set at $300 per annum.

These recommendations were adopted by the Executive Committee for Home Missions. And subsequent an interview with the Misses Visser and Koop, they were tendered a one-year appointment for service in our Harlem field; said appointment to be subject to the transfer arrangements that obtain in the case of our Home Missionaries.

Synodical approval of these appointments is requested.

C. CHINESE GOSPEL CHURCH

In November of the previous year we were apprized of mission possibilities among the Chinese in Chicago. If the initial investigation warranted, it was our intention to engage Mr. Isaac Jen, who was granted candidacy by the Synod of 1954, for a comprehensive survey of Chicago's Chinatown. It then appeared on the basis of available information that Jen's engagement would not be feasible.

However, in February of the current year we were informed that Mr. Jen had been approached by Rev. Peter Fu (a friend of Jen) re his availability for the Chinese Gospel Church in Chicago, which was being served by Mr. Fu, and which services he expected to terminate with a view to post-graduate studies. When this communication reached our Committee it was decided to appoint Revs. E. Masselink and J. Mulder with the Revs. E. Haan and B. Van Someren — members of the General Committee for Home Missions — "to make an investigation in loco and serve with advice."

At the March meeting of the Executive Committee this sub-committee reported as follows:

"Esteemed Brethren:

"Shortly after the meeting of our General Home Missions Committee Mr. Peter Fu, 6107 South Woodlawn Avenue, Chicago, contacted Mr. Isaac Jen in regard to a Chinese church which Mr. Fu has been serving in the University of Chicago area on the south side of Chicago. He asked whether Mr. Jen could take his place in conducting this church, and also whether the Christian Reformed Church would be interested in eventually taking over this entire field. Your sub-committee of Mulder and Masselink was asked to confer with the Classical Home Mission Committee of Classes Chicago North and South in regard to this matter. This is a report of our meeting.

"The representatives of the Chicago Classes, Revs. B. Van Someren and Enno Haan, had made arrangements with Mr. Fu for a conference with him,

and set the date of the meeting. We met first with Revs. Van Someren and Haan at the Roseland II church to discuss the situation. We there decided that there were a number of questions which we wanted to ask and certain information which we wanted to gather:

"1. What is the background of this church? How did it come into being? In how far is it organized — as to membership, incorporation, etc.

"2. What is the doctrinal constituency of the group? What is their denominational background? Are they evangelical Christians?

"3. Are these permanent residents or transients? How many Chinese are there living in the neighborhood and what is the potential for expansion?

"4. Where has Mr. Fu's support been coming from? Must we contact any previously supporting church?

"5. Is there possibility of an indigenous approach here? What part of the budget can the people themselves carry?

"6. Where are they meeting? Would it be possible to continue meeting here if the group were under Christian Reformed sponsorship?

"7. We felt that before anything like permanent work should be begun here, the group themselves should come to us with a written request.

"We met with Mr. Fu at his home and found him a warm evangelical Christian gentleman of about 45 years of age. He is a graduate of Moody Bible Institute and of Wheaton College. He has his degree of Master in Theology and now desires to complete his theological training. That is the reason he must give up the work. He knew Mr. Jen from China, and in a round-about way had heard that the Christian Reformed Church had inquired into the Chinese situation in Chicago.

"We discussed the questions mentioned above with him, and herewith present our findings.

"1. Background of the Church — Organization, membership, incorporation.

"Mr. Fu informed us that the Chinese Gospel Church had its beginning in 1949. Previous to this time there was already a Chinese Christian Church in Chicago's Chinatown whose pastor is Rev. H. S. Lee, 236 West 22nd Place. This church serves the Cantonese speaking Chinese living in the area of Cermak Road and Michigan Street. Two Chinese ministers studying at the University of Chicago, Rev. Timothy Tsoo and Rev. George Hupong, felt the need of a conservative, evangelical church for the Mandarin speaking Chinese many of whom lived in the section around the University. Services were begun in their home on May 22, 1949. Mr. Fu was with them from the beginning. In 1952 these Chinese ministers left again, and services were begun at the Woodlawn Baptist Church on the corner of University Avenue and 62nd Street where they are meeting now.

"The church does not have a formal membership, although they are not undenominational in their leanings, as far as we could gather. They do have an official board, and they are legally incorporated. They meet on Sunday afternoon in the chapel of the church, with about thirty in attendance. Many of these are University graduates. There is also a Sunday School which meets at the same time with an attendance of about twenty in the winter and thirty in the summer. They have also begun a Christian School, with two classes, which meets Saturday morning with instruction in the Chinese language. The same children attend who also are in the Sunday School.

"2. Doctrinal constituency — denominational background, etc.

"Mr. Fu himself is a Baptist, having been ordained as a Baptist minister in a church in Detroit. The group itself is a mixed group as far as denominational background is concerned, representing a variety of Protestant denominations. We gathered that the institutional church has not been stressed among them. They are rather a fellowship of evangelical believers who belong to the same race. The point of contact between them is that they are Christians and that they are Chinese, and this draws them together. Mr. Fu himself suggested that according to his opinion there would not be any strong denominational prejudices or leanings to contend with. Indications are that theologically they are definitely conservative.

"3. Permanent residents or transients?

"The group seems to be fairly well stabilized. Most of them came to this country for advanced education, and it is a highly educated group. Due to present conditions in China they cannot return and are permitted to stay in this country. Many of them are married and have families. The area around where they are meeting is coming to be known as Little Chinatown. We saw numbers of Chinese women with their children on the street. They have made a survey of the neighborhood and are in contact with seventy-seven Chinese families living there. Most of these are not Christian, but Mr. Fu feels that many of them could be reached if they had a full-time worker.

"The group has missionary vision. In addition to making a survey of this neighborhood they do regular evangelistic work at the Oak Forest Infirmary, which is the Cook County Poor Farm. There are twenty-one Chinese at Oak Forest, and they visit and work with these on the last Saturday of each month.

"4. Where has Mr. Fu's support been coming from?

"The support for this work has come from the group itself. They pay Mr. Fu $50 a month. He works for the State the rest of the time. The Sunday School superintendent also does a good deal of work, and they have been paying him $25 a month. In addition to this they give the church $10 now and then, to reimburse them for heating and janitor work. The church has been satisfied with this.

"5. Possibility of indigenous approach. What part of budget can they carry?

"Mr. Fu felt that they could at least continue to do as heretofore. Perhaps $100 a month.

"6. Place of meeting — residence, etc.

"Mr. Fu thought that there would be no difficulty with the Woodlawn Baptist Church and that they could continue meeting there even if the group should come under Christian Reformed sponsorship.

"We asked in regard to the possibility of finding an apartment for Mr. Jen. He said that there would be no difficulty since there are a number of places available. He informed us that he was paying $90 a month for what seemed a rather suitable apartment.

"7. Mr. Fu agreed that it would be advisable that the group should come to us with a written request before we entered upon the field in anything like a permanent way. He said that he would take the matter up with his board. We informed him regarding the dates for the meetings of our Executive Committee.

"Recommendations. We recommend that:

"1. They be authorized to engage Mr. Jen to preach for them for one or more Sundays, and that we pay his traveling expenses to and from Chicago for these Sundays .We have taken upon ourselves the responsibility of authorizing them to engage Mr. Jen for Sunday, March 13, and on that date he is to conduct the services for them.

"2. If all things continue to appear favorable that Mr. Jen be engaged as stated supply.

"The representatives of the Chicago Classes concur in these recommendations.

Humbly submitted,
E. Masselink
J. Mulder"

Pursuant this report it was decided to adopt the recommendations and "that no further action be taken until the group has expressed itself officially re the future engagement of Mr. I. Jen and their relation to our Church."

To complete the information made available to your Committee, we attach additional documents forwarded by the Chinese Gospel Church. (See page 9-a, b, c, d)

At the April meeting of the Executive Committee the following letter was submitted:

"March 27, 1955

"Dear Mr. Jen:

"We the undersigned, desire to make this official invitation which was decided on Sunday, March 27, 1955 at a special meeting of the members of the Chinese Gospel Church to extend you a call to become their pastor.

"The church is grateful to the fact that the Christian Reformed Church will be able to support your ministry in providing the pastor's remuneration, nevertheless, members of this church would still pool their limited support in providing a monthly sum of $50 plus telephone expense for the pastor. It is our prayer that in the future through periodical conferences, the friendship between the Christian Reformed Church and the Chinese Gospel Church will be further strengthened under the guidance of our Lord and Saviour, Jesus Christ.

"As you are probably aware that we have here a congregation of young people and adults. Occasionally, ceremonies such as wedding, baptismal service, communion service will take place. Usually on Saturday afternoons, there will be hospital visitations. In order to lead these services, it is essential to have an ordained pastor, therefore, we wish to bring this to your attention and hope that you will have the matter of ordination taken care of as early as possible.

"We pray that God will lead you in making your decision. May we assure you that should you become our pastor, you will enjoy the wholehearted support and best cooperation from each member of our church. According

to the pressing need of our church, we wish you will make plan starting your ministry among us from the month of May, 1955.

"We are looking forward to your early reply.

"Yours in His fellowship
CHINESE GOSPEL CHURCH
(MRS.) T. C. HUANG
(MRS.) T. H. TSIEN
Pulpit Committee
PETER D. PIH
Chairman of Board of Deacons
and Deaconesses
BOB GUNDERSON
Chairman of Board of Trustees"

With respect to this official invitation transcribed above, it was decided:

a. That Mr. Isaac Jen serve this field as stated supply until Synod meets.

b. That synodical approval be requested for the calling, ordination, and loaning by our Church to the Chinese Gospel Church of Chicago of Mr. Isaac Jen to serve this field as minister of the gospel.

c. That a consistory be contacted re the payment of the the salary during the interim period, and in the event of synodical approval, to serve as calling and supporting church.

9-a

DOCTRINAL STATEMENT
OF
THE CHINESE GOSPEL CHURCH OF CHICAGO

The Doctrine of the Triune God: — God is in three distinct persons and yet is one God. He is self-existent, eternal, immutable, infinite, holy, good, true and loving.

The Doctrine of God the Father: — He is the Creator of the Universe, and the father of the believers by grace.

The Doctrine of God the Son: — Jesus Christ, the only begotten son of God, became flesh and was born of the Virgin Mary, lived a perfect life as our example, and was crucified as a substitutionary sacrifice of the world. He rose from the dead bodily, and ascended to heaven in that body glorified. He is now our intercessor and high-priest. He will come again to take up his church, to set up his kingdom, and to judge the quick and the dead.

The Doctrine of God the Holy Spirit: — The Holy Spirit is a personal being. He is Himself God, equal to the Father and the Son. He is the author of the scripture. He convicts men of sin, regenerates the sinner, and indwells the believers permanently, and directs the work of the Church.

The Doctrine of Man: — Man was created in the image of God but fell into sin and is lost except those who are saved by grace through Jesus Christ. Those who accept Him as their personal Saviour have eternal life, those who do not believe will perish.

The Doctrine of the Bible: — The Bible, including both the Old and the New Testaments, is a divine revelation, the original autographs of which

were verbally inspired by the Holy Spirit and are infallible both in doctrinal and scientific truth.

The Doctrine of the Church: — The Church is an elect company of believers baptized by the Holy Spirit into one body. It is the body of which Christ is the head. It is the bride of Christ, the Lamb of God. The Church will be caught up to meet the Lord in the air ere He appears to set up His Kingdom.

9-b

THE CHINESE GOSPEL CHURCH OF CHICAGO
USAGE

PERSONS MAY BECOME MEMBERS OF THE CHINESE GOSPEL CHURCH OF CHICAGO AS FOLLOWS: By baptism, by experience, and by letter from any church of like faith and order. Candidates for membership by baptism, experience, or letter must be recommended to the church by the Board of Deacons, and on such recommendation they may be received at any regular meeting of the church.

Persons cannot be received into membership on letters from any church of different faith and order. Such letters will, however, be accepted as certificates of Christian character and of church standing.

Each member is required to sign a statement indicating the substantial agreement in matters of faith and practice in accordance to the Doctrinal Statement (Page 2) and the Covenant (Page 3).

Letter of dismissal may at any time before they are used be revoked if the church finds sufficient cause for doing so.

Members removing from the city but desiring to hold their active membership with the church, will be required to report to the church either in presence or by letter at least once every three months, and to contribute each year to the church expenses. Members who live in the city or suburb are urged to attend church regularly except for sufficient reasons, sickness etc. Failure in doing so will class them among the non-active members.

9-c

THE CHINESE GOSPEL CHURCH OF CHICAGO
COVENANT

Having been led, as we believe, by the Spirit of God to receive the Lord Jesus Christ as our Saviour, and on the profession of our faith, having been baptized in the name of the Father, and of the Son, and of the Holy Ghost, we do now in the presence of God, angels, (and this assembly), most solemnly and joyfully enter into covenant with one another, as members of the one body in Christ. We recognize that those eligible for membership in this church shall be persons who, through faith in the Lord Jesus Christ and His Atonement for sin on the Cross of Calvary, have been born again, thus becoming members of His spiritual body, the Church, and whose lives give a good testimony of this relation with Christ.

We engage, therefore, by the aid of the Holy Spirit, to walk together in Christian love; to strive for the advancement of this church, in knowledge, holiness, and comfort; to promote its prosperity and spirituality; to sustain its worship, ordinances, discipline, and doctrines; to give it a sacred preeminence over all institutions of human origin; to contribute cheerfully and regularly to the support of the ministry, the expenses of the church, (the relief of the poor, and the spread of the Gospel through all nations).

We also engage to maintain family and secret devotion: to religiously educate our children; to seek the salvation of our kindred and acquaint-

ances; to walk circumspectly in the world; to be just in our dealings, faithful in our engagements and exemplary in our deportment; and to be zealous in our efforts to advance the kingdom of God.

We further engage to watch over one another in brotherly love; to remember each other in prayer, to aid each other in sickness and distress; to cultivate Christian sympathy in feeling and courtesy in speech; to be slow to take offence, but always ready for reconciliation, and mindful of the rules of our Saviour, to secure it without delay.

We moreover engage, that when we remove from this place, we will as soon as possible unite with some other church, where we can carry out the spirit of this covenant and the principles of God's Word.

9-d

A BRIEF REPORT ON THE CHINESE GOSPEL CHURCH IN CHICAGO

by Candidate Isaac Jen

This group was started about six years ago at the suggestion of a Chinese evangelist. The present pastor, Rev. Peter W. Fu, then a student at the Moody Bible Institute, was asked to lead the group for religious meetings. Its purpose was to interest Chinese students of that area to worship and devotional services. Since students frequently transferred from one school to another for higher learning, they often moved out of town at the end of a school year. Consequently, except for Rev. Fu himself, not a single original member remains with the Chinese Gospel Church now.

In the last two years or so, however, the situation has somewhat changed. Due to the fact that many Chinese students are unwilling to return to their homeland where a change of government has taken place, they began to look for jobs and settle down. Most of them have since married. Thus some of them are able to regularly attend worship service on Sunday at the Chinese Gospel Church.

The Chinese Gospel Church is an organized church, having incorporated in the State of Illinois. It has a Board of Trustees which consists of three persons, Mr. Bob Gunderson being the Chairman (I was told that the State law requires to have at least one Board member to be a United States citizen). The business of the church is, however, conducted by the Board of Deacons and Deaconesses.

There are about nine individuals who are in one way or another active in the work of the church, of whom five are married. Besides, there are about ten individuals who come to church on Sunday regularly, another five quite regularly and sixteen occasionally. Average attendance on Sunday is between twenty to thirty Chinese, and three or four Americans.

As to their former ecclesiastical affiliations in China, six are known to be Presbyterians, fourteen Baptists or undenominational. Others are non-Christians, except few of them whose former church background is not known.

To the best of my knowledge, all of them have come to the States as students, several of whom now hold Ph.D. degrees. Their present professions, as indicated in the list of names which Rev. Fu has sent me, are as follows: Eight engineers, four office clerks, two nurses, one professor, one instructor, eleven housewives and eleven students.

The Chinese Gospel Church is located near the University of Chicago. It provides an ideal place for Chinese Christian students, especially for those students who feel more at home in a Chinese church than in an

American one, for worship service and Christian fellowship. It also attracts non-Christian students to attend its services occasionally, some even regularly. Now that many Chinese students and professionals (former students) are moving into that area — already 70-80 families and individuals — it presents a very good opportunity for mission work as well as inviting Chinese Christians to come to the Chinese Gospel Church. As far as I know, this is the only sizeable church (comparatively speaking) in Chicago which works among Chinese who came origanally from China.

D. SUPPLEMENT TO THE HOME MISSION ORDER

To facilitate the purchase and sale of property by the Executive Committee for Home Missions, we recommend to Synod that the following supplement be incorporated in our Home Mission Order:

"The president and secretary (or treasurer) of the Executive Committee for Home Missions of the Christian Reformed Church shall execute and sign all papers, including (but not confined thereto) preliminary contracts of sale and of purchase, land contracts of sale and of purchase, deeds, mortgages, leases and any other instrument for acquiring or sale of property, real or personal that may be necessary to either acquire or sell property real or personal that have been authorized to be acquired or sold by said Executive Committee.

This article shall be known as Supplement "E" of the "Home Mission Order Revised" of this Executive Committee.

That furthermore the Executive Committee reaffirms and readopts that said "Home Mission Order Revised" has been and is now again considered to be and again adopted as the by-laws of this Executive Committee.

That furthermore this foregoing Supplement "E" has been adopted as part of the by-laws of said Executive Committee this 21st day of April, 1955."

This supplement upon our request has been prepared by Attorney D. Kuizema.

MATTERS REQUIRING SYNODICAL ACTION

1. Appointment of additional workers for the Harlem field.
2. The calling, ordination, and loaning of Candidate Isaac Jen for service in the Chinese Gospel Church of Chicago.
3. Supplement to the Home Mission Order.

Respectfully submitted,
THE EXECUTIVE COMMITTEE
FOR HOME MISSIONS
H. BLYSTRA, *Secretary*

SUPPLEMENT NO. 30
(Art. 140)

FORM FOR ERASURE OF BAPTIZED MEMBERS

ESTEEMED BRETHREN:

Majority Report

THE Committee for the "Form for the Erasure of Members by Baptism" submitted its report to the Synod of 1953. Though the Synod seemed to be favorably impressed by the report, yet it decided "that the whole matter be referred once more to a committee."

However, the Synod (of 1953) failed to give a specific and well-defined mandate to the (new) committee. Your present committee, therefore, deems it advisable to revert, as it were, to the instructions which the Synod of 1950 gave to the committee it appointed for this matter. These instructions are four in number, namely:

"1. Synod believes the covenant doctrine should be simply enunciated.

"2. The distinction between erasure and excommunication should be clearly marked.

"3. The form to be read should be clear and brief.

"4. The matter should be offered to the church at large for discussion." (See Acts of Synod, 1950, p. 40.)

Moreover, your committee gathers from the Acts of Synod of 1953 that its main objection to the proposals of the committee reporting to it was the failure in making a proper distinction between erasure and excommunication. As a matter of fact it should be stated that the committee reporting in 1953 practically identified the so-called act of erasure of non-confessing members and the act of excommunicating members in full communion, in its reports as well as in the proposed form.

Your committee agrees with the committee reporting in 1953 that the delinquency of members by baptism and of confessing members both concern the covenant of God and that in either case the sin of delinquency is grievous. However, it likewise agrees with the Synod of 1953 that there is a difference between the delinquency of non-confessing members and confessing members, and that this difference must be expressed in formularies used in these cases.

It is obvious that the relation of a member who has made confession of faith to the covenant of grace is different from that of a non-confessing member. True, the obligations graciously imposed by God in His covenant are the same in either case. However, the member having made confession of faith has consciously and publicly assumed the respon-

sibility of these obligations for himself before God and His holy church. (cf. Form for the Public Profession of Faith). This is a tantamount to the swearing of an oath. It may be argued that the non-confessing member is also obliged to make confession and that at least part of his delinquency consists in his refusal to do just that. Yet he has not sworn such an oath and his delinquency has not developed to the extent that it has in the case of a confessing member. Besides, the confessing member was not only baptized, but he has also partaken of the second sacrament, the Lord's Supper. By his delinquency he is, therefore, guilty of desecrating the one sacrament as well as the other. In addition he has been enjoying what the Form for the Public Profession of Faith calls "the privileges of full communion with the people of God." While the sin of delinquency of a member by baptism is certainly grievous enough, this sin becomes all the more grievous when committed by one who has responded to the obligations of the covenant and sworn an oath of fidelity to God and His covenant and has partaken of the Lord's Supper, renewing the covenant and the oath every time as it were. Of course, Confession of Faith is not a sacrament, but it is intimately related to both sacraments, and its significance should not be minimized.

Your committee is, therefore, convinced that the implications of the sin of delinquency with a confessing member are different from the implications of the sin of delinquency with a non-confessing member. The confessing member sins more grievously.

However, it is difficult to find terms which indicate this difference in disciplinary acts accurately. The term "erasure" is used rather frequently in cases in which non-confessing members are involved. But "erasure" is lacking in significance altogether. It suggests what may occur to a word or a name rather than what may occur to a person. The term "excommunication" is significant and indicates what the disciplinary act implies—exclusion "from the Church of the Lord" and "from the fellowship of Christ, of the holy sacraments, and of all the spiritual blessings and benefits which God promises and bestows upon His Church" (Form for Excommunication). Though "excommunication" might be employed in cases in which non-confessing members are involved, since no violence would be done to the literal significance of the word, yet the use of the term seems to suggest invariably the involvement of a member in full communion. Usage, therefore, appears to forbid the use of the term "excommunication" in cases in which non-confessing members are involved. It is exceedingly difficult to "coin" a new word for this purpose. We have considered such terms as "rejection" and "repudiation," but these have their own connotation and are not approved by usage. Hence your committee proposes that the descriptive phrase "exclusion from the church of God" be used in cases

in which non-confessing members are involved in disciplinary actions, or in an elliptical form "exclusion."

Coming to the "mode of disciplinary proceedure" and the "Form" as proposed to the Synod of 1953, your committee feels that the production of both has been influenced decidedly by the idea of the committee then reporting; viz., the practical identity of the sins of delinquency in the cases of non-confessing and confessing members and, therefore, also of the disciplinary acts on the part of the church. For that reason the committee of 1953 proposed a "mode of disciplinary proceedure" in all respects identical to the course of proceedure with members in full communion (See Church Order, Art. 77), and the "Form" proposed, though it is much shorter than the "Form for Excommunication," nevertheless suggests that the implications of this disciplinary act are practically the same as with the excommunication of members in full communion. As stated above your committee is compelled to differ with the committee of 1953 in regard to this view of the disciplinary acts. Hence we propose the following course of proceedure with the exclusion of members by baptism and the following "Form."

Course for Proceedure:

In cases of persistent and stubborn delinquency of non-confessing members and after repeated admonitions by the eldership of the church, the consistory shall:

1. Appropriately inform the congregation of the delinquency of such a member, mentioning his/her name as well as the nature of the delinquency, and exhort the congregation to pray earnestly for and to admonish the member involved lest exclusion from the Church of God become necessary.

Note: this announcement to the congregation must be made prior to a meeting of the consistory which precedes the meeting of Classis at which advice is to be asked concerning the exclusion of the member, as under "2."

2. Seek the advice of the Classis concerning the exclusion of the member involved by giving full information concerning the person and his/her delinquency as well as concerning the labor expended by the eldership upon the member.

3. In case the Classis advises to proceed with the exclusion from the church of God the member involved the consistory shall consider the case again and if there is no sign of repentance with the member set a time for his/her exclusion with the form following.

Note: It shall be left to the discretion of the consistory whether the congregation is to be informed of the time of the exclusion beforehand or whether the consistory shall proceed to the exclusion without informing the congregation.

Form

Beloved in the Lord Jesus Christ:

You will remember that some time ago we have informed you of the delinquency of n.n., by which he/she spurned the promises and obligations of the covenant of God's grace, signified and sealed to him/her in holy baptism.

With great sorrow we must now inform you that all loving admonitions notwithstanding n.n. stubbornly persists in his/her delinquency and refuses to confess the Lord Jesus Christ as his/her only Saviour and to respond to the obligations of God's covenant of grace by walking in the ways of the Lord. Faithfulness to God and His covenant demands that we bear with him/her no longer, lest God's holy name be dishonored and the purity of His Church be endangered. Therefore, we, whom the Lord has set over His Church at this place, being assembled with you in the name and by the authority of the Lord Jesus Christ, declare that we exclude n.n. from the Church of God so long as he/she persists in delinquency.

At the same time we exhort every one, and particularly such as have come to years of understanding, but have not responded to their baptism by confession of their faith, to take warning by this and similar examples, to fear the Lord and diligently take heed to himself, if he thinketh he standeth, lest he fall. We likewise exhort you to count this excluded member not as an enemy, but to admonish him/her as you would a brother/sister, so that he/she may as yet repent from his/her evil way and turn to the Lord and be saved.

Since it is God who works in us both to will and to work for His good pleasure, let us call upon His holy name with confession of sins and with earnest supplication for the excluded member.

Prayer

O righteous God, merciful Father, before Thy high majesty we blame ourselves for our sins, and acknowledge that we have justly deserved the sorrow and pain caused us by the exclusion of this our former fellow-member. If thou shouldst enter into judgment with us, we all would deserve to be banished from Thy presence on account of our great transgressions. O Lord, be gracious unto us for Christ's sake. Forgive us our trespasses for we heartily repent of them. Work in our hearts an ever increasing measure of sorrow for them, that we, fearing Thy judgment which Thou bringest upon the wayward, may endeavor to please Thee. Grant that we may avoid all pollution of the world and of those who are excluded from the communion of the church in order that may not make ourselves partakers of their sins. May he/she who is excluded become ashamed of his/her sins. Since Thou desirest not the death of the sinner, but that he may repent and live, and since the

bosom of the Church is always open for those who return, kindle Thou, therefore, in our hearts a godly zeal that we with good Christian admonitions and example may seek to bring back this excluded person together with all those who through unbelief and recklessness of life go astray. Add Thy blessing to our admonitions that we may thereby have reason to rejoice again in them for whom we must now mourn, and that thus Thy Holy Name may be praised though Jesus Christ, our Lord. Amen.

Humbly submitted,
REV. N. J. MONSMA
REV. HAROLD SONNEMA

Minority Report

ESTEEMED BRETHREN:

The undersigned, appointed by the Synod of 1953 to the "Committee to Prepare Form for Erasure of Members by Baptism," hereby wishes to submit a minority opinion.

I conscientiously feel that I must respectfully differ with my esteemed colleagues on the committee in submitting the proposed Form to the Synod of 1955. I have been unable to sign the report at this time because of several reservations on the content, terminology, and phraseology of the submitted report and proposed Form.

My more basic motivation, however, is that I feel insufficient work has been expended on the present proposal. By common agreement we admit that we interpret the mandate differently. The majority of the committee interprets it in a restricted sense, believing that the task of the committee is to rewrite a form submitted to the Synod of 1953 which the Synod was generally favorably impressed with. On the other hand, I hold that in order to fulfil adequately the requirement of the mandate one must engage in a more thorough investigation of the problems involved in the composition of such a Form.

Though much independent work was done by the committee members individually, it seems to me that the nature of this particular assignment by Synod requires more work by the committee. In all their history the Reformed Churches up to the present time (with a recent exception in the Netherlands) have not had official forms for use in public worship for the "exclusion" (term from the Majority Report) of members by baptism. Much careful deliberation, therefore, should go into the formulation of such a form, which, if approved, will become the official formulary of the Christian Reformed Church, and thus binding upon all its consistories.

Furthermore, the doctrine of the covenant which underlies such a form must be clearly understood. Our mandate calls for the doctrine

of the covenant to be "simply enunciated," but this surely requires, in whatever way it be simply enunciated, that it be *clearly* enunciated. Though the Form should not engage in a lengthy didactic treatment of the place of non-confessing baptized persons in the covenant, it should in simply enunciating the doctrine of the covenant presuppose a clear conception of their place in the covenant, and the simple and concise phraseology employed should reveal the same. When one thinks carefully about this questions continue to arise: What is the person being "excluded" from, and what does it mean? What is he being deprived of? These suggestions and questions begin to suggest the need for further study by a committee. These, and other problems must be discussed, with a mutual sharing of materials, and with careful deliberation, in order that a clear crystallization of conviction may be arrived at by the committee, and that a finished formulation may be achieved.

The undersigned therefore, respectfully suggests to Synod that a committee be given another year of study for this matter. This is not to suggest the establishment of a precedent, whereby Study Committees which have been given two years, could request three. However, the significance of this matter as a new procedure for our Church, suggests the need of more thorough consideration.

Humbly submitted,

SEYMOUR VAN DYKEN

SUPPLEMENT NO. 31
(Arts. 89, 103)

THE BACK TO GOD HOUR

ESTEEMED BRETHREN:

THE Back to God Hour Committee is pleased to report its activities for the year 1954 for our denominational radio and television work. Your Committee earnestly urges the Church to interest itself in the materials presented within this report. The Back to God Hour Committee consists of the following members: the Revs H. Baker, G. Postma, J. Zandstra, W. Kok, A. Hoogstrate, and R. O. De Groot; the Messrs. C. J. den Dulk, H. Hoving, J. Hamstra, R. Evenhouse, G. Zuiderveen, and H. Fles. (cf. p. 110, Acts of Synod, 1954) The mandate of the Committee is found on pp. 39-41 of the 1954 Acts.

I. ADMINISTRATION AND PERSONNEL

A. THE BACK TO GOD HOUR COMMITTEE

At the September 1954 meeting of the Committee the following were elected as officers of the Committee: President, the Rev. William Kok; Vice-president, the Rev. Henry Baker; Secretary, the Rev. Arthur Hoogstrate; and Treasurer, Mr. Richard Evenhouse. Mr. L. Bere', former Committee member and Treasurer, consented to assist Mr. Evenhouse in his work as Treasurer, in accordance with the decision of 1953 Synod. The terms of the Revs. Kok and Zandstra, and Messrs. Hamstra and Fles have expired. Mr. Fles wishes not to be considered for reappointment. Mr. den Dulk must be replaced because of his acceptance of the position of Business Manager, to which reference will be made later in this report. Nominations re Committee Personnel will appear under Section V of this report.

B. THE BACK TO GOD HOUR OFFICE

1. The Back to God Hour is now in possession of a commodious building at 10858 South Michigan Avenue in Chicago. This building was a legacy of the late Mr. D. Van Eck, who was, before his passing, a member of the Roseland I congregation. The office staff manages this building very efficiently. In addition to the space used by the Back to God Hour, a few businesses house their facilities in the building, from which rentals are collected. A Financial Report for the year 1954 on the management of the building is attached to this Report. The delegates are asked to peruse this report carefully.

2. The office staff is a consecrated group of people, performing its work with great efficiency under the competent direction of Mr. Harold Pals, Office Manager. This office is a veritable beehive of

activity. Chicago visitors are urged to stop in for a visit when they are in Roseland.

C. THE BUSINESS MANAGER

The Back to God Hour has been extremely fortunate in securing the services of Mr. C. J. den Dulk, of Ripon, California, as Business Manager. An active member of the Back to God Hour Committee, Mr. den Dulk is very much conversant with the work of the Back to God Hour, and he comes to this position with a solid background of business experience. He was willing to accept this position at personal sacrifice to himself. We wish him God's choicest blessings as he takes up this work, a work which will relieve our Radio Minister of many of the pressing duties for which he was previously responsible.

D. THE RADIO MINISTER

Rev. Peter Eldersveld is now in his ninth year of radio preaching for the denomination on the Back to God Hour. To his radio preaching has been added his work of bringing Faith of our Fathers on one series of thirteen television programs, which have been carried by 104 stations all over the country. The response to Rev. Eldersveld's messages continues to be weighty. A report on this response follows in this report under Section II. We wish to give thanks to God for the work which He has enabled our Radio Minister to perform on His behalf, and it is our prayer that he will be kept in good health and strength so that he may continue his edifying work. During the summer of 1954, the Rev. Eldersveld was assisted by the Rev. Harold Dekker, whose excellent messages were received very favorably by a large radio response. We wish to thank these men for their untiring efforts and their forthrightness of speech in presenting the message.

E. THE RADIO CHOIR OF THE BACK TO GOD HOUR

Professor James De Jong and his Calvin College Radio Choir have again rendered valuable service to our denominatoinal radio program. The comments which have been received from listeners show a great appreciation for their dignified and spiritual presentations. Various tours have been arranged for the Radio Choir, so that many sections of the country may from time to time enjoy their music at public appearances. The contribution to various radio rallies has added to their valuable service to this cause. Your Committee appreciates these labors.

F. THE RADIO STATIONS

Our contract with the Mutual Broadcasting System continues, and this, together with the spot stations, brings the total to approximately 300 stations in use every Sunday. A few stations are being paid for, commendably, by certain Christian Reformed congregations, who are doing this work over and above their regular quota contributions. Foreign broadcasting is being considered, in consultation with the

Foreign Mission Board, the Home Missions Committee, and the Committee for South America and Ceylon, pursuant to the decision re foreign broadcasting made by the Synod of 1954. Station HCJB, Quito, Ecuador, is now carrying our program regularly thru the generosity of a midwestern listener, who pays all the expenses connected with this venture. HCJB is a 50,000 watt station heard only on short wave. The Committee expresses gratitude to this brother from the Mid-west who prefers to remain anonymous.

II. RESPONSE

A. MAIL RESPONSE

During 1954, 61,677 pieces of mail were received by the Back to God Hour office in response to our radio broadcast. Mail came from all of the 48 states, and from each of the Canadian provinces, and from foreign lands and territories. These responses come from a variety of listeners, clergymen, school teachers, prisoners in penitentiaries, housewives, students, and so on. Scarcely any segment of our population fails to be represented in these returns. Our program can hardly be accused of developing any sort of a "class-Christianity." It seems to strike a chord in a great variety of listeners.

During the year 1954, 2,474 responses were received from television viewers. It is difficult to compare the responses to the television program with those received as a result of the radio program, but in general, we may say that they compare favorably in terms of volume, proportionate to the number of stations used.

B. FOLLOW-UP WORK

The 1954 Synod approved a plan whereby the responsibility of follow-up work would be shared by both the Back to God Hour Committee and the General Committee for Home Missions. The opening of new fields would be the task of the Home Missions Committee, and the follow-up work, with the exception of the exploration and survey of new fields, would be the responsibility of the Radio Committee. The Home Mission Committee will undoubtedly present something about this follow-up work in its report. The Back to God Hour Committee is reguarly analyzing the mail with a view to follow-up work and fields for exploration.

C. LITERATURE

The literature work of the Back to God Hour Committee is going forward. During the course of 1954, about 2,080,000 copies of the radio messages were sent out. The permanent radio sermon mailing list numbers some 12,000. The ultimate effect of this great mass distribution of Christian literature is known only to God. In addition to this weekly distribution of the printed messages, the *Family Altar*

finds its way into 80,000 homes each month. Expressions of appreciation of this fine devotional booklet in which, since its inception, the effort of 44 of our ministers is represented are very encouraging.

Moreover, we are endeavoring to meet the many and varied spiritual needs of our radio audience with other literature, some of which is sent free and some of which is sold virtually at cost. Since the beginning of the venture in 1953, more than 4,500 doctrinal books on the Covenant of Grace and the Sovereignty of God have been sent out, as well as 4,041 copies of the Reader's Guide, which lists approved books for the home, the campus and the pastor's study. Books sold as a result of this Guide number 1,141 copies. Upon their request, 10,468 copies of the Confession of Faith were sent to our listeners.

The *Listeners Digest,* a quarterly publication, now has 1,125 regular subscribers at $1.00 per year. More than 9,500 sample copies have been distributed to those who asked for them. Listeners who have purchased the Home Study Bible Courses number 2,681. This printed material is proving to be a very valuable supplement to the sermons and the *Family Altar* in our attempts to convey our distinctive Reformed truths to our audience.

III. FINANCES

A. Appended to this report is the annual report of the Treasurer. A statement of the auditor will be in the hands of the Stated Clerk of Synod by the time Synod convenes.

B. A copy of the proposed budget for 1956 is appended to this report. Your Committee recommends its adoption. It likewise recommends the adoption of a quota of $6.75 per family for the coming year. These recommendations are repeated under Section V of this report.

IV. TELEVISION

A. THE PRESENT SERIES

This report has already indicated the response to the first series of thirteen films. As of February 22, 1955, this series has been shown free of charge by 104 stations, many of them repeating the showing. The value of the time which has been given to us amounts to $136,727.26. Inasmuch as this was the very first attempt of the Back to God Hour at such a presentation, many things were learned which will help us in our future efforts.

B. THE PROPOSED SERIES

At present, detailed investigations are being made for the filming of a new series of programs, for which the 1954 Synod gave its approval. Every effort is being made to keep the cost of filming as low as is consistent with good quality. The churches are reminded of the fact that the Synod of 1954 approved and recommended Back to

God Hour TV to the denomination for a freewill offering. Section V of this report will contain the Committee's recommendation for 1956.

V. MATTERS WHICH REQUIRE SYNODICAL ATTENTION

A. MATTERS OF INFORMATION

1. The decision re an associate, either ordained or unordained, to our Radio Minister, which was made by the 1954 Synod, has been delayed because of the appointment of a Business Manager, which has already been a great help to Rev. Eldersveld.

2. A copy of the Back to God Hour Committee's view on realignment, found in our report to Synod, has been sent to the Committee which is studying this question.

3. Your Committee would call the attention of Synod to an important new development occurring within radio networks in general, and the National Broadcasting Co. specifically. Heretofor, this network has accepted no "paid" religious broadcasts, giving free time to representative major religious bodies instead. However, as this report to Synod was being prepared, we were reliably informed that this network is now opening up to programs such as ours. *The Voice of Prophecy,* we are told, is already scheduled to begin broadcasting on it. Because of the tremendous challenge which this new development presents to us, we feel it is our duty to give Synod as much information as we can regarding this new network opportunity, which would undoubtedly double our audience.

Although the NBC network comprises fewer stations than the Mutual network, the former contains most of the largest stations in the United States. From personal experience, the members of Synod know that the largest stations in their respective territories are NBC stations. Furthermore, these are often located in cities where either there is no Mutual outlet, or it is a small station. In order to augment our Mutual coverage in the past, we have bought time on "spot stations" in areas not covered by Mutual. We have even tried to get some of these NBC stations because they would have given us coverage in strategic centers. However, because of their policy, we have never been able to secure any of those stations.

If, instead of buying individual NBC stations in these strategic cities where we now lack coverage, we would buy the NBC network, the cost of these stations would be subject to the regular network discount of approximately 40%. Furthermore, since our broadcast is now being heard in the morning on the Mutual Network, we would reach an altogether new audience if our program were heard on NBC in the evening. We have found that in certain larger cities where the program is now aired at a late evening hour—because the morning time is not available—the response has been very good, and that we have reached

an entirely different segment of the people. Besides, some Mutual stations, and a number of spot stations now being purchased independently could possibly be dropped, if these areas could be covered by an NBC station.

In order to expedite this matter and to ascertain the possibilities on NBC, your Committee placed a conditional order with this network. This was not a binding contract, but rather an attempt to discover which stations would clear time and how much it would cost us. Our representative at Synod will be able to report on the results of these negotiations.

B. MATTERS OF RECOMMENDATION

1. Your Committee recommends that a word of gratitude be spread upon the Synodical minutes to all those who have served our denominational radio and television work: the Radio Minister, the Business Manager, the Choir and its Director, the Accompanists, the Announcers, the Office Staff, the Production Manager, the former Minister for Radio Evangelism, and the Editor of our page in *The Banner*.

2. Your Committee recommends the reappointment to the Committee of the Revs. W. Kok and J. Zandstra, and Mrs. J. Hamstra. The Committee presents the following nominations:

To replace Mr. H. Fles: Mr. L. Bere' (Chicago, Ill.) and
Mr. J. Blom (Highland, Ind.)

To replace Mr. C. J. den Dulk: Mr. Andrew Van Noord
(Los Angeles, Calif.) and
Mr. J. Zoeteway (Bellflower, Calif.)

3. Your Committee recommends the adoption of the proposed budget for 1956, which accompanies this report. We further recommend the approval of a quota of $6.75 per family for 1956. Synod's attention is called to the fact that no raise in the quota is being asked. $6.75, however, is the very minimum that is needed to keep the work at its present level.

4. Your Committee recommends that the television program be recommended again for an offering in 1956 in the churches.

5. Your Committee asks Synod to approve our placement of a conditional order with NBC, as described in V, A, 3.

6. In the event that all conditions are met, and satisfactory arrangements can be made with the network, and the necessary stations can be obtained, your Committee recommends that Synod authorize us to appeal to our people and our churches for voluntary gifts and offerings to finance this expansion, so that the quota need not be raised.

7. Your Committee recommends that the Rev. Peter Eldersveld be given the privilege of the floor at the Synodical sessions when matters pertaining to the Back to God Hour are discussed.

8. Your Committee requests Synod for permission to submit an annual Supplementary Report just before Synod convenes. Although we are well aware of the reasons given by Synod for the change from last year, we respectfully present the following reasons for requesting this change:

a. Radio as a business, is in a constant state of flux, and our use of it is no exception to the rule. Policies of networks and stations alike are constantly changing, and these changes directly affect our broadcast. The change in the NBC policy is a very good example, and it is difficult in January of one year to project the possibilities and changes that may occur in the year following.

b. Because these changes also affect the expenditures of the broadcast, it is very difficult to project a budget a year in advance, and even a difference of 4 months would be of great benefit to your Committee.

May the King of the Church guide the 1955 Synod with His wisdom, without which no success may be anticipated, with which the Church cannot fail to go forward. The Committee respectfully submits this report with the hope that it may serve the delegates well in their consideration of all matters pertaining to the Back to God Hour.

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 December 1954 and Comparative Figures with previous year.

RECEIPTS:	1954	1953
Synodical Quotas	$296,896.78	$281,356.34
Churches	5,538.33	1,883.49
Organizations	15,603.02	17,918.89
Individuals	104,928.03	93,378.64
Station Sponsors	1,640.00	
T. V.	6,893.15	3,115.00
Literature	5,375.70	5,536.15
Others	814.45	1,515.95
Total Receipts	$437,689.46	$404,704.46
DISBURSEMENTS:		
Broadcasting:		
Mutual Network	$205,956.74	$193,797.63
Spot Stations & Recording	67,974.04	59,379.07

Salaries	34,225.25	35,394.01
Committee Expense:		
Travel	2,179.39	2,033.62
Other	20.00	
Office:		
Supplies	1,389.53	1,804.46
Equipment	687.90	1,389.62
Rent	450.00	2,700.00
Phone, light & power	1,339.14	1,334.72
Travel	3,069.05	2,615.33
Choir:		
Music and Equipment	166.36	107.09
Travel	1,242.89	1,789.67
Repairs:		
Office	35.48	2,656.87
Manse	989.30	1,064.85
Publicity:		
Messages	15,783.03	13,710.54
Postage	12,929.74	10,216.84
Other Printing	8,446.01	3,857.65
Advertising	2,109.67	1,105.58
Books and Periodicals	1,517.95	1,862.41
Hall Rent	705.00	1,008.56
Insurance	645.86	340.96
Auto Allowance		500.00
Audit	132.40	107.60
Interest	100.00	151.67
Christmas Gifts	380.00	380.00
Adjustments (Refunds, spurious checks)	179.14	38.75
For transfer only	154.38	
Family Altar:		
Booklets	30,197.40	34,523.15
Postage	8,750.00	8,000.00
Writers	1,110.00	1,313.50
Newsletter & Radio Bulletin	10,715.36	5,857.85
Postage & Mailing	1,343.76	
Literature	6,991.99	4,155.77
T. V.	14,433.73	3,398.75
Payment of mortgage & int.	5,106.67	
Release fees and other expenses	109.50	
Total Disbursements	$441,566.66	$396,596.52
Balance December 31, 1953		$ 9,068.10
Disbursements over Receipts		3,877.20
Cash Balance December 31, 1954		$ 5,190.90

Note:

Unpaid broadcasting invoice (paid Jan. 14, 1955) $ 3,570.08

Richard Evenhouse, *Treas.*

THE BACK TO GOD HOUR BUILDING FUND
FINANCIAL REPORT, 1954

RECEIPTS:		
Teninga & Company	$ 2,102.32	
Chicago Title & Trust	107.46	
Rentals	6,550.00	
Elevator	117.50	
Total Receipts		$ 8,877.28
DISBURSEMENTS:		
Bookcase	$ 35.00	
Janitor's Salary	917.90	
Taxes	3,157.68	
Repairs	1,079.78	
Water	15.30	
Coal	863.11	
Insurance	523.94	
Scavenger Service	72.00	
Elevator Service	105.75	
Roller Awnings	428.00	
Miscellaneous	27.88	
Total Disbursements		$ 7,226.34
CREDIT BALANCE, December 31, 1954		$ 1,650.94

BACK TO GOD HOUR
Tentative Budget — 1956

Estimated Receipts	1956	Actual — 1954	Budget 1954	Budget 1955
Synodical Quotas — 45,000 families @ $6.75	$304,000.00	$296,896.78	$280,000.00	$303,000.00
Churches	2,000.00	5,538.33	1,000.00	2,000.00
T. V.	20,000.00			
Organizations & Rallies	16,000.00	15,603.02	21,000.00	18,000.00
Individuals	105,000.00	104,928.03	95,000.00	91,000.00
Individuals T.V.	6,000.00	6,893.15		
" Station Sponsors	2,600.00	1,640.00		
Books & Study Courses	5,500.00	5,375.70		5,500.00
Others	500.00	814.45	1,500.00	300.00
	$461,600.00	$437,689.46	$398,500.00	$419,800.00

DISBURSEMENTS: Broadcasting:	1956	Actual — 1954	Budget—1954	Budget—1955
Mutual Network	$206,000.00	$205,956.74	$215,000.00	$210,800.00
Spot Stations & Recording	75,000.00	67,974.04	50,000.00	65,000.00
Salaries	42,000.00	34,225.25	30,000.00	37,500.00
Committee Expense:				
Travel	3,000.00	2,179.39	3,000.00	3,000.00
Honorariums, etc.	200.00	20.00		

Office:	1956	Actual — 1954	Budget—1954	Budget—1955
Supplies	1,500.00	1,389.53	1,500.00	2,000.00
Equipment	1,000.00	687.90	2,500.00	1,500.00
Rent		450.00	2,700.00	
Phone, light & power	1,500.00	1,339.14	1,500.00	1,700.00
Travel	3,000.00	3,069.05	2,000.00	3,000.00
Choir:				
Music & Equipment	200.00	166.36	1,500.00	500.00
Travel	1,500.00	1,242.89	2,000.00	2,000.00
Repairs & Improvements:				
Office (now thru Bldg. A|C)		35.48	500.00	500.00
Manse	500.00	989.30		
DISBURSEMENTS:				
Publicity:				
Messages	$ 16,000.00	$ 15,783.03	$ 16,000.00	$ 15,000.00
Postage	14,000.00	12,929.74	8,000.00	11,000.00
Other Printing	9,000.00	8,446.01	4,500.00	4,000.00
Advertising	2,000.00	2,109.67	3,500.00	2,000.00
Books & Periodicals	1,500.00	1,517.95	1,500.00	2,000.00
Hall Rent	1,000.00	705.00	1,000.00	1,000.00
Insurance	700.00	645.86		200.00
Auto Allowance	500.00		500.00	500.00
Audit	200.00	132.40	100.00	200.00
Interest	100.00	100.00		200.00
Christmas Gifts	500.00	380.00	500.00	500.00
Adjustments (Refunds, spurious checks)		179.14		
Family Altar:				
Booklets	37,000.00	36,514.65	34,000.00	35,000.00
Postage	9,000.00	8,750.00	7,500.00	9,000.00
Writers	1,200.00	1,110.00	1,200.00	1,200.00
Newsletter & Radio Bulletin	6,500.00	4,398.11	10,000.00	7,000.00
Postage & Mailing		1,343.76		
Literature	7,000.00	6,991.99		4,000.00
T. V.	20,000.00	14,433.73		
Refunds & Transfers		154.38		
Mortgage, interest, etc. (on Van Eck Bldg. received as devisee)		5,216.17		
	$461,600.00	$441,566.66	$400,500.00	$420,300.00

SUPPLEMENT NO. 32
(Arts. 23, 92)

THE CHAPLAIN COMMITTEE

ESTEEMED BRETHREN:

Two new members have joined the Chaplain Committee, after election by last year's Synod. Dewey Hoitenga, a World War II Army Chaplain, has taken the place of Rev. Henry R. Van Til whose term expired, and also serves in his place as President. Dr. Wm. Vander Ploeg, who was a medical officer in the U.S. Army during World War II, has been chosen to replace Rev. Fred Van Houten who retired from the Committee by moving to the far west.

By carefully selecting its nominees to Synod this Committee now has a membership well balanced for its duties. Two members were Army Chaplains in World War II, and one of them is still in the inactive reserve. Another member was a Navy Chaplain in World War II. There are two lay members on the Committee, and they also also veterans. In addition to Dr. Vander Ploeg, who as a medical officer was closely associated with Chaplains, we have Mr. Harry Faber who served as a non-commissioned officer in the Navy, both in World War II and the Korean conflict. Thus we have both Army and Navy, both commissioned and non-commissioned, both chaplain and non-chaplain personnel represented.

I. ACTIVE DUTY CHAPLAINS

There has been no change in the list of active duty chaplains as reported to the Synod of 1954. In that report a rather detailed resume was given regarding each. We need only say now that *Chaplains Elton J. Holtrop* and *Dick J. Oostenink* continue on their same assignments respectively, with the Veterans Administration Hospital at Battle Creek and with a combat ready infantry division in Germany. *Chaplain Adrian Van Andel* has a new assignment in the Navy, on a training ship based at Norfolk, Va. Thus he can now live regularly with his family. *Chaplain Albert Walma* of the Air Force has been transferred to the Pope Air Base in North Carolina.

Reports from all of these chaplains speak of the inevitable difficulties of the work, but also of heart-warming experiences testifying to the saving grace of God in Christ and extending a vital ministry to God's people in military service. Some details of their work are being reported in *The Banner*. Two of them have reported in person to certain of our Classes during the year. These men and their work are easily overlooked in peace time. We remind our churches to include them in congregational and personal prayer, for theirs is a most vital and demanding ministry.

II. PROCUREMENT

The Army and the Navy continue to stress the recruitment of seminary students who are eligible for probationary chaplain commissions while in school, with the assurance of regular commissions upon graduation. The aim of this is to provide a broad base in the reserve for sudden mobilization in the case of war or national emergency. One of last year's candidates, Rev. Derke P. Bergsma of Colton, South Dokota, is now a full-fledged member of the Navy reserve by this method. He has not yet had active duty, and under present policy it is not compulsory. If he requests active duty it may or may not be granted, according to the convenience of the Navy.

At present two seminarians are processing their applications for the Army under this plan, two others are applying for the Navy, and two have already obtained their probationary commissions in the Army. The latter attended the Army Chaplain School last summer. The Committee considers it best not to give their names in a report such as this until they have graduated and received their regular commissions, since there is a possibility that they will eventually withdraw or that their final commissions will not be granted. However, it should be a source of distinct satisfaction to the Church that a sizeable number of our seminary students are making themselves available for the chaplaincy in this way. Moreover, still others have made inquiry and are considering the step.

The Chief of Chaplains, U.S. Army, has recently informed us that the Christian Reformed Church's quota now allows for one more active duty chaplain, in addition to Chaplain Oostenink. Our Committee feels that it is best for our Seminary graduates to have two or three years experience in a congregational ministry before going on active duty. Therefore, we are hopeful that one of our younger ministers who has had pastoral experience will volunteer to fill this opening in the Army.

As far as the Air Force is concerned, as long as Chaplain Walma remains on active duty our quota of one is filled. Moreover, the Air Force does not use the student procurement plan.

III. GENERAL COMMISSION ON CHAPLAINS

There is very little to add to the report of last year on our relationship to the General Commission on Chaplains. The same pattern of activity obtains. Ecclesiastical endorsements of chaplains operates smoothly and efficiently. This agency serves us well. We are hopeful that our Church, along with other conservative members, can have a place of growing influence in the activities of the General Commission, which include not only services to chaplains but also to Armed Forces personnel in general. The Commission is at present working out a constitution, which when it is completed will make more clear just what role we can play.

IV. INSTITUTIONAL CHAPLAINCY

We have had requests from several Calvin Seminary students for information and advice in regard to chaplaincy in prisons, hospitals, and other institutions. It is well known that other denominations are increasingly carrying on such an extra-congregational ministry. As a Committee we are interested in this matter but strictly it is outside of our mandate, which is limited to the military chaplaincy. Perhaps Synod would like to provide for the investigation and study of the various types of institutional chaplaincy, so that the denomination may have the benefit of adequate information and advice regarding what may be an important contemporary challenge.

V. COMMITTEE MEMBERSHIP AND FINANCES

The terms of all members of this Committee continue for at least one more year. We do not believe that any additional members are needed at this time. We therefore assume that our membership will remain the same for the next year.

A financial statement follows. Our reserves are ample for current expenses, and we do not request placement on the list of causes approved for special offerings.

Respectfully submitted,
DEWEY J. HOITENGA, *President*
HAROLD DEKKER, *Secretary*
HARRY FABER, *Treasurer*
GEORGE VANDER KOOI
WILLIAM VANDER PLOEG

CHAPLAIN FUND
of the Christian Reformed Church
STATEMENT OF CASH RECEIPTS AND DISBURSEMENTS
March 1, 1954 to February 28, 1955

Balance on hand — March 1, 1954		$1,090.22
RECEIPTS		
Plymouth Heights Christian Reformed Church	$ 56.65	
Repayment of loan in full by Chaplain Adrian Van Andel	100.00	
Interest on Washington, D.C. Church Bonds	120.00	
Cash received from redemption of Bond No. 50015 Washington, D.C. Chris. Ref. Church	500.00	
Total receipts		$ 776.65
DISBURSEMENTS		
Traveling expense, etc.	$172.31	
General Commission on Chaplain's annual dues	140.00	
Clerical Expense	14.65	
Checks printed and Safety Deposit rental	6.65	
1954 Audit expense	17.50	
Miscellaneous	11.75	
Total disbursements		$ 362.86

BALANCE ON HAND — FEBRUARY 28, 1955 ..... $1,504.01
Represented by: Deposit in Commercial Bank

OTHER ASSETS

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 $3,500.00

GENTLEMEN:

The above statement represents an accurate and correct record of receipts and disbursements of the Chaplain Fund of the Christian Reformed Church for the year ended February 28, 1955.

Harry Faber, Treasurer
1228 Dickinson St., S.E.
Grand Rapids, Mich.

Dated: March 14, 1955

SUPPLEMENT NO. 33
Arts. 48, 103)

IMMIGRATION COMMITTEE FOR CANADA

ESTEEMED BRETHREN:

The Immigration Committee for Canada of the Christian Reformed Church herewith submits its report to your honorable body.

PERSONNEL

The membership of the Committee consists of the

Rev. P. J. Hoekstra, chairman, Classis Alberta,
Mr. J. VanderVliet, sec'y-treasurer, Classis Eastern Ontario,
Mr. J. VanderVelden, Classis Pacific,
Rev. A. Disselkoen, Classis Minnesota South,
Rev. S. Terpstra, Classis Minnesota North,
Rev. A. Persenaire, Classis Hamilton,
Rev. J. Gritter, Classis Chatham,
Rev. J. M. Vande Kieft, Missionary-at-Large.

The full-time fieldmen are:

Mr. B. Nieboer,
Mr. T. Polet,
Mr. J. Vellinga,
Mr. C. Steenhof,
Mr. L. VandenBerg,
Mr. A. DeJonge,
Mr. H. J. Lam.

Part-time fieldmen are employed by your Committee in Southern and Central B.C., in Southern and Central Alberta, in Saskatchewan, and in Ontario.

Since our last report your Committee lost two able and devoted workers, fieldman Herman A. Wierenga, who was killed in an automobile accident while on duty, and fieldman R. A. Jongbloed, who, in the fall of the year, resigned in order to take up a leading position in Ontario with a Life Insurance Company.

SURVEY OF WORK IN 1954

Government chartered ships carrying approximately 17,000 immigrants made 35 trips to Canadian ports, unloading their human and other cargo in Halifax, Quebec and Montreal. All those designated on the passenger lists as belonging to the "Gereformeerde Kerken" were cordially welcomed by our fieldmen from whom they received copies of our church papers and other useful literature, thus acquainting them at once with the publications of our church. Our pamphlet "Welkom in Canada", a joint publication of the General Home Missions Committee and the Immigration Committee, containing a complete list of our Canadian churches, ministers and fieldmen, is distributed in the Netherlands shortly before the departure of each boat.

Passengers on planes, plying between Amsterdam and the Dorval Airport in Quebec, were received in a similar fashion.

Compared with 1953 placements for our denomination decreased approximately 24%. The reason for this situation must be found in improved economic conditions in the Netherlands and a partial decline in employment possibilities in Canadian industries and agriculture. Countries with lower living standards and cheaper monetary values find it comparatively easy to compete with Canadian products, thereby forcing a number of our factories to large-scale lay-offs. Under such circumstances our fieldmen found it increasingly difficult to provide jobs for our people. Yet in a city as Toronto very few of our immigrants were unemployed. Reports from other larger centers where our fieldmen are stationed indicated that the same conditions existed there.

All through the year our fieldmen were occupied with placing newcomers, providing homes, assisting others to settle on farms or in business and investigating placement possibilities in new fields. Their work has received praise from many outside of our church and is appreciated by those among ourselves who know how to properly evaluate their ardent labours which have prevented country-wide scattering of fellow believers and have promoted the social standing and the economic welfare of those immigrants from the Netherlands whose care the Lord has entrusted to us.

At all our classical meetings our fieldmen and committee members have reported about the work in general and in detail; existing conditions and prospects for the future, thus keeping alive a close contact between the church and the immigration workers as was requested by previous Synods.

The Committee is pleased to inform you that reciprocal relationship with official bodies continued, such as contacts with the two Railway Companies in Canada, Dutch and Canadian governmental agencies, and sister organizations in the Netherlands. A delegation of your Committee met with the newly appointed Minister of Citizenship and Immigration in Ottawa, the Honorable J. W. Pickersgill.

Two of our fieldmen, Mr. R. A. Jongbloed and Mr. A. De Jong, while visiting in Holland, represented the Immigration Committee on various occasions in matters pertaining to immigration, while our member for Classis Chatham, Rev. J. Gritter, successfully performed his duties as spiritual adviser on one of our immigrant ships. Representatives of the immigration movement and of the "Deputaten voor Emigratie" from the Netherlands, Mr. A. Warnaar and Mr. G. M. A. Laernoes, held profitable discussions with us on this side of the ocean.

Representatives of our Committee in the Canadian-Netherlands Immigration Council attended the meetings of this body and discussed with other Christian organizations matters of mutual interest.

PROSPECTS FOR 1955

The Netherlands government has chartered a number of boats with a capacity of many thousands of passengers for the transportation of

immigrants to Canadian ports. Between Jan. 22nd, 1955 and Jan. 5th, 1956 these ships will make 35 calls. Although the tide of immigration fluctuates and the outlook for the immigration movement in 1955 is uncertain it is generally expected that a steady, though somewhat diminished, flow of immigrants will be maintained throughout the year.

As far as the placement possibilities in Canada are concerned reports from our men in the field indicate that there will be a good demand for workers for the Canadian farms and for many skilled labourers in the speedily expanding industries and government projects, such as the St. Lawrence seaway, road building, etc.

SYNOD'S DIRECTIVE ABOUT FIELDMEN

The synod of 1954 expressed itself as follows: ". . . that the Immigration Committee be instructed to work toward the elimination of fieldmen as employees of the Church". Acts 1954, page 22.

On this decision the Immigration Committee brings the following to your attention:

1. We like to impress upon all the members of the church that the work of the fieldmen has been a very valuable part of our immigration set-up. Without it we could not have brought in as many immigrants as we have, nor could we have guided their settlement as we have. Government and Railway officials have frequently spoken with highest praise of the work of our fieldmen. Also, other voluntary immigration agencies, which had no fieldmen, have not had the results we have had, and some of these are copying our methods. We feel that many of our members are not aware of the extremely important work our fieldmen have done and are doing and we feel that we must take this opportunity to give them their full due of appreciation. Many of them have given very much of themselves and their time, often at great sacrifice, in a difficult work, to promote this cause of God's Kingdom. We owe very much to them.

2. We are in hearty agreement with the main thrust of Synod's decision, namely, that we must not look upon our fieldmen as permanent employees of the church, but must look toward the time when they or their work will be taken over by organizations arising from the initiative of our people in Canada, for:
   a. Immigration is not ordinarily the work of the church;
   b. this work with the financial obligations connected with it was gladly undertaken by the church as an emergency measure, when the need of action was apparent and there was no other agency to undertake it, but should be terminated as soon as other proper agencies can take over. Thus we are well aware that we should work toward the eventual elimination of the fieldmen as employees of the church;

3. However, we are convinced that their elimination from the rolls of employees of the church should be done gradually, should be done with great care, considering each case on its own merits, so that time may be allowed for fields to mature and for other agencies to take over and that the foreward movement of our cause may not suffer:
   a. there are places where the work is well advanced and local initiative can go a long way in attending to it. There we can perhaps, instead of a full-time fieldman, employ one part-time and eventually eliminate the fieldman of the church altogether. As examples we would mention: St. Catharines, Brockville, Hamilton;
   b. there are places which are developing fast but where the time is not ripe to take the full-time fieldman away. There we must bide our time e.g. the Martimes, Toronto, Edmonton;
   c. there are places where the emergency which led the church to take up this work still exists, where a full-time fieldman is indispensable, such as Montreal;
   d. we are constantly looking for new fields, for instance the Peace River District in Alberta. These are new fields where the work is expanding. In such places we must have fieldmen to blaze the trail until others can take over;
   e. there are places in Canada which are called "ports of entry". Here the new-comers are welcomed, assisted in many different ways and brought in contact with our church and immigration setup. This type of work is of great importance and can be done only by men of experience;
   f. communities differ in initiative and talent. In some places there are lively immigration societies and leagues which do very much to see to it that the immigration work is done; in others there are very few who have time and talent and sufficient interest. In such communities we must continue our work until the proper activity can be aroused. We cannot treat all place alike; we must reckon with local situations;
   g. we must not forget that through our fieldmen very valuable contacts have been developed with the government in Ottawa and government agencies in many places, with railway officials, with local employment agencies, with farm bureaus, with immigration agencies of other religious groups, and with prominent citizens in certain localities, which can do our work much good. To terminate these suddenly would be a great loss to our cause and very foolish. If our present fieldmen at some time in the future must be discontinued we must do all we can to preserve such valuable contacts. Our actions must be well considered.

4. Pursuant to this thinking it seems to us that our activity must be along these lines:

a. maintain full-time fieldmen where for the present that appears necessary;

b. appoint part-time fieldmen where the situation warrants it, for a specified, limited time, upon the basis of a daily wage and expenses and with the intent to discontinue this arrangement as soon as the situation allows;

c. where new large fields are opened and local action is not yet developed and no part-time fieldman is available, employ full-time fieldman until the time when such a man is no more necessary;

d. where the new work is limited to certain communities which do not warrant appointing a full-time fieldman, try to find local, part-time men to attend to the work until it is sufficiently matured so that no fieldman is needed any more;

e. stimulate local activity in immigration work by urging the maintenance of local immigration societies and leagues and whatever further bodies may be needed, and by instructing our Committee members and fieldmen to do all in their power to encourage and help build such organizations.

FINANCES

Through the faithful support of many of our churches, especially those in the U.S. we were able to perform our task according to schedule be it on the very close margin of $ 60.24. In respect to travelling expenses, telephone and telegraph expenses it is expected that the figures for 1956 will be considerable lower than the previous year, wherefore the total amount of the expenditures will probably not exceed $ 66,000.00.

The Budget for 1956 has been submitted to your Financial Committee.

RECOMMENDATIONS

We recommend:

1. the continuance of the Immigration Committee for Canada of the Christian Reformed Church as duly constituted by the appointment of the various classes and approved by Synod. See Acts 1953, page 133.

2. that Synod continue the following appointments:

   Mr. A. DeJong for British Columbia; Mr. B. Nieboer for Southern Alberta; Mr. T. Polet for Manitoba and N. W. Ontario; Mr. C. Steenhof for Toronto district; Mr. L. VandenBerg for Eastern Ontario; Mr. A. DeJonge for Quebec; Mr. H. J. Lam for the Maritime Provinces.

3. that Synod approve the budget and continue the quota of $ 1.60 per family for the year 1956.

CONCLUSION

Grateful for the wonderful support received from our churches during this postwar immigration period, grateful especially to our God who has enabled us to do this work for the strengthening of our denomination and the furtherance of His cause in Canada, your Committee covets your continued prayer and commends our Synod to the guidance of the Holy Spirit in all its deliberations and decisions.

Humbly submitted,

P. J. HOEKSTRA, *President,*

J. VANDERVLIET, *Sec'y-Treasurer.*

SUPPLEMENT NO. 34

SYNODICAL TREASURER'S REPORT

(Arts. 108, 126)

Grand Rapids, Mich., June 15, 1955

Synod of the Christian Reformed Church,
Grand Rapids, Michigan.

ESTEEMED BRETHREN:

Once again it is my pleasure to present to you for your information and consideration an itemized statement of the monies that have come to me as Synodical Treasurer, together with the statement of the disposition of these funds. Realizing that, as a Synod, you may not be interested in such an itemized account, I submit the folowing in-order that you may know the status of the funds at the close of the fiscal year 1954-1955.

SYNODICAL EXPENSE FUND

June 10, 1954, Balance of cash on hand	$ 1,105.52
Receipts as per accompanying statement	68,966.59
	70,072.11
Disbursements as per accompanying statement	43,039.23
June 15, 1955, Balance of cash on hand	$27,032.88

Inasmuch as the quota for Synodical Expenses was to be divided as follows, according to the action taken by the Synod of 1954, that is: 10 cents per family for the Centennial Anniversary Fund; 15 cents for the expenses (up to $3,000.00) of the Educational Committee; and $1.60 for the Synodical Expense Fund; and in view of the fact that our fiscal year and that of the large majority of our several congregations are not the same, I have taken the liberty of using March 1, 1955, as the time for beginning to make a break-down of the receipts for the different matters as designated. This would give the Classical Treasurers ample opportunity to make their remittances to me.

The total receipts for the period from March 1, 1955, to the date of this report amount to $15,284.01 and, allowing 5.4% for the Centennial Anniversary Fund; 8.1% for the Educational Committee; and 86.5% for the Synodical Expense Fund, the following amounts are being held for the several purposes:

Centennial Anniversary Fund out of which was paid the sum of $134.24 — the sum of $825.34 (less the $134.24)	691.10
Educational Committee	1,238.00
General Fund for Synodical Expenses	25,103.78
	$27,032.88

DENOMINATIONAL BUILDING FUND

June 10, 1954, Balance of cash on hand		$70,975.26
Receipts as per accompanying statement		20,625.37
		91,600.63
Paid out to Chr. Ref. Publishing House upon instructions of your Building Fund Committee		65,000.00
June 15, 1955, Balance of cash on hand		$26,600.63

These Funds are distributed as follows:

$11,077.44	— Mutual Home Federal Savings & Loan Ass'n.
10,818.89	— G. R. Mutual Federal Savings & Loan Ass'n.
685.50	— Central Bank (commercial account);
50.00	— Central Bank (savings account);
3,374.30	— Old Kent Bank (savings account); and
594.50	— Peoples National Bank (commercial account)
$26,600.63	

Respectfully submitted,
Tony Noordewier

SUPPLEMENT NO. 35
(Art. 24)

FAITH, PRAYER & TRACT LEAGUE

ESTEEMED BRETHREN:

As your representative to the board of the Faith, Prayer and Tract League, I hereby submit a brief report on the activities of the league during the past year.

The Lord has again richly blessed the efforts of this organization to the extent that they were able to print and distribute thousands upon thousands of silent messengers throughout the year. Numerous requests from individuals, from mission societies, from religious organizations and from organized churches for the hundreds of different tracts in stock, have enabled the league to set new records for tract distribution in the past year. In general, the response from our own denomination has been very encouraging and the requests for tracts has greatly increased.

The League still carries out all of its activities at a minimum overhead expense. Its headquarters are not elaborate, its help is limited, its board conducts nearly all its business by correspondence through the efficient guidance of the manager so that as a result all matters of business are very economically conducted.

The league greatly appreciates all support which our denomination has extended, and your representative suggests that this Synod again recommends this worthy kingdom cause to all of our churches for their continued interest and support.

JOHN KEUNING

To The Faith, Prayer & Tract League
Grand Rapids, Michigan

Gentlemen:

At your request, I have examined the books and records of the Faith, Prayer & Tract League compiled by your treasurer, Mr. J. S. Brondsema.

Cash received is taken in from numerous small sales which were not all verified with supporting sales evidence.

In my opinion, the attached statement of cash receipts and disbursements compiled from the books and presented herewith, reflects fairly the cash transactions of your League.

Respectfully submitted,
PETER B. VANDER MEER

Grand Rapids, Michigan
March 15, 1955.

FAITH, PRAYER & TRACT LEAGUE
Grand Rapids, Michigan

STATEMENT OF CASH RECEIPTS & DISBURSEMENTS
Year Ended December 31, 1954

Balance on Hand, January 1, 1954	$ 991.99

RECEIPTS:

Sale of Tracts	$13,575.24	
Donations	6,086.47	
Membership Fees	359.00	
Sale of Tract Racks	308.12	
Repayment of Loan	120.00	
Total Available Funds		$20,448.83
		$21,440.82

DISBURSEMENTS:

Printing	$ 9,087.99	
Wages	4,617.50	
Postage	2,764.70	
Supplies	1,216.04	
Advertising	975.65	
Rent	500.00	
Artist's Fees	371.50	
Purchase Tract Racks	295.49	
Engraving	371.29	
Board Meeting Expense	253.90	
Car Allowance	300.00	
Bank Charges	64.26	
Insurance	57.40	
Taxes	15.68	
Telephone	38.94	
Miscellaneous Expense	33.21	
Total Disbursements		$20,963.55
BALANCE ON HAND, DECEMBER 31, 1954		$ 477.27

Balance December 31, 1954 consisted of the following:

Cash in Old Kent Bank, Alpine-Leonard Branch (verified)	$ 231.36	
In Cash Box (Not verified)	142.56	
Stamps (Not verified)	3.35	
G. R. Mutual Federal Savings & Loan Association	100.00	
	$ 477.27	

SUMMARY OF TRACTS PRINTED & DISTRIBUTED:

Tracts Printed, 1954	3,118,500	Tracts Sold, 1954	2,406.456
Previously Printed	22,440,750	Tracts Sent Out Gratis	689.781
Total (1922 thru 1954)	25,559,250		3,096,237

SUPPLEMENT NO. 36
(Art. 137)

COMMITTEE ON EDUCATION

ESTEEMED BRETHREN:

The present personnel of the committee, including the officers elected since the last Synod, is as follows:

The Rev. N. H. Beversluis, *President*
Dr. John E. Meeter, *Vice President*
Mr. Rhine C. Pettinga, *Secretary*
Mr. Sidney Bangma, *Treasurer*
The Rev. Marvin C. Baarman
Dr. Anthony A. Hoekema
The Rev. Thomas Van Eerden
Mr. Sidney Van Til

It will be noted that our committee consists of an equal number of ministers and teachers.

Our report will deal with the following material: Compendium revision, catechism textbooks, educational secretary, and miscellaneous matters.

I. COMPENDIUM REVISION

Your committee spent most of its time this past season working on its revision of the Revised Compendium of 1943. The Synod of 1951 authorized "the rewriting of the Revised Compendium adopted in 1943, which is to remain materially the same, but which is to be revised so as 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 of 1951, p. 57)

In 1952 your committee submitted a sample of its work to Synod for evaluation and comment. Synod then approved of the instances in which the material was broken down into a greater number of questions and answers, disapproved the dropping of certain terms with rich theological content, and urged that our revision is to remain materially the same as the Compendium of 1943 (Acts of 1952, p. 72).

Your committee submitted to the Synod of 1954 its revision of Questions 1-41. That Synod judged our revision to be generally satisfactory, and further stated that our revision had avoided the weaknesses which the Synod of 1952 had indicated. (Acts of 1954, p. 100) Synod did not give final approval to our revision of Questions 1-41, however, but mandated us to complete the revision of the whole Compendium as soon as possible.

We are happy to say that we have now completed this task. We have tried to work in terms of our mandate. We have done our best to present a rendering of the Compendium which, while materially the same as the Compendium of 1943, avoids the weaknesses of that revision and is more easily memorizable by our young people. We have gone over the questions submitted last year and made a few minor changes in them.

In order to provide material for catechism classes for the 1955-1956 season, we have proceeded to complete only the questions and answers of the Compendium. Upon approval by this Synod, the committee plans to publish the Compendium in this preliminary form for immediate use. As we see it, our next task is to select appropriate proof tests, to provide for lesson notes, and to prepare helpful teaching aids and guides.

We present herewith our revision of the Compendium in parallel columns with the revision of 1943:

COMPENDIUM OF THE CHRISTIAN RELIGION

Revision of 1943	Revision of 1955
1. Q. *What is your only comfort in life and in death?*	1. Q. *What is your only comfort in life and 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.	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 in order to enjoy true comfort?*	2. Q. *What must you know to enjoy this 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.	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?*	3. Q. *Whence do you know your sin and misery?*
A. I know my sin and misery out of the law of God.	A. I know my sin and misery from the law of God.
4. Q. *Where are the principles of God's law laid down?*	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.	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. Why 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 now 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. What does our Mediator do to save us?*
A. Our Mediator delivers us from the wrath of God and

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

endows us with eternal life, by bearing the punishment which we deserve and rendering the obedience required of us.

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 Apostles' 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.

God's law, our Mediator delivers us from the wrath of God and endows us with eternal life.

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 grafted into Christ and receive Him by a true faith.

20. Q. *What is true faith?*
A. True faith is a sure knowledge of God and His promises, and a firm 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 of 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 means that He upholds all things and governs them according to His wise and gracious plan.

29. Q. *What are miracles?*
A. Miracles are supernatural acts 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.

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

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.

37. Q. *Why is the Son of God called Jesus?*
A. The Son of God is called Jesus, the Savior, because

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.

He alone saves His people from their sins.

38. Q. *Why is the Son of God called Christ?*
A. The Son of God is called Christ, the Anointed One, because He is ordained by God the Father and anointed with the Holy Spirit, to be our chief Prophet, our only High Priest, and our eternal King.

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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 by God on the cross, was plunged into the agony of hell for me.

41. *Q. For whom did Christ die?*
A. Christ died for all whom God out of sovereign grace has chosen unto faith, obedience, and glory.

42. *Q. What is divine election?*
A. Divine election is the eternal and unchangeable counsel of God by which He chose a definite number of men out of the fallen race unto redemption in Christ, of grace alone, and according to His sovereign good pleasure.

43. *Q. What do we understand by the resurrection of Christ?*
A. We believe that Christ rose the third day, with the body once crucified, as the conqueror of death and the grave.

44. *Q. What does the resurrection of Christ profit us?*
A. Our Lord Jesus Christ arose unto our justification, and by His resurrection power we are now born again unto a new life, and at the last day will be raised in glory from the grave.

45. *Q. Where is Christ now as to His human nature?*
A. Christ is ascended into heaven and sits at the right hand of God the Father, exalted in the highest glory, far above all creatures.

47. *Q. Is our Lord not with us even unto the end of the world, as He has promised us?*
A. With respect to His Godhead, majesty, grace and Spirit, our Lord is never absent from us, but with respect to His human nature He remains in heaven until He shall come again to judge the living and the dead.

44. *Q. For whom did Christ die?*
A. Christ died for all those whom God in sovereign grace has chosen to be His people.

45. *Q. What is divine election?*
A. Divine election is the eternal and unchangeable plan of God by which He chose His people out of the fallen race to redemption in Christ.

46. *Q. What do we understand by the resurrection of Christ?*
A. We believe that on the third day Christ rose victoriously in the body once crucified.

47. *Q. How does the resurrection of Christ benefit us?*
A. Christ arose for our justification, and by His power we are born to a new life and will one day be raised in glory from the grave.

48. *Q. Where is Christ now as to His human nature?*
A. Christ ascended into heaven and rules at the right hand of God the Father, exalted in glory.

49. *Q. Is not Christ with us until the end of the world, as He has promised?*
A. Although Christ is absent from us as to His human nature, He is always present with us in His divine nature.

NOTE: Questions and Answers No. 47 (No. 49) and No. 46 (No. 50) are to be interchanged since this order is chronologically correct.

46. *Q. What is the redemptive work of Christ our Lord in heaven?*
A. In heaven our Lord intercedes for us with the Father, bestows His grace and Spirit upon us, rules His Church as its glorified Head, and governs all things unto the coming of His kingdom.

48. *Q. What do you confess when you say that Christ shall come to judge the living and the dead?*
A. I confess that the very same Person who once died for my sins shall come as Judge from heaven, and shall cast all His enemies into everlasting condemnation, and shall take me with all His chosen ones to Himself into heavenly joy and glory.

49. *Q. Who is the Holy Spirit?*
A. The Holy Spirit is God eternal, the Third Person of the Holy Trinity, one in essence with the Father and the Son.

50. *Q. What is the work of the Holy Spirit in your redemption?*
A. The Holy Spirit, being given to me of the Father through Christ, regenerates me and leads me into all truth, comforts me, and will abide with me forever.

51. *Q. What is regeneration?*
A. Regeneration is that gracious and irresistible work of the Spirit by which men dead in sin are raised to new life in Christ.

52. *Q. How does the new life manifest itself?*
A. The new life manifests itself in true conversion.

53. *Q. What is true conversion?*
A. True conversion consists in a hearty repentance and

50. *Q. What is the redemptive work of our Lord in heaven?*
A. In heaven our Lord intercedes for us, pours out His grace and Spirit upon us, rules His church, and governs the world unto the coming of His kingdom.

51. *Q. What do you confess when you say that Christ will come to judge the living and the dead?*
A. I confess that Christ will come as judge to cast His enemies into hell and to take His chosen ones unto Himself in heaven.

52. *Q. Who is the Holy Spirit?*
A. The Holy Spirit is the third person of the Holy Trinity, one in essence with the Father and the Son.

53. *Q. What is the work of the Holy Spirit in your redemption?*
A. The Holy Spirit regenerates me, leads me into all truth, comforts me, and abides with me forever.

54. *Q. What is regeneration?*
A. Regeneration is that gracious and irresistible work of the Spirit by which men dead in sin are raised to new life in Christ.

55. *Q. How does this new life reveal itself in the Christian?*
A. The new life reveals itself in true conversion.

56. *Q. What is true conversion?*
A. True conversion is a heartfelt sorrow for sin and a

avoiding of sin and a glad acceptance of Christ as Savior and Lord.

54. Q. *What is the "holy catholic Church"?*
A. The holy catholic Church is the body of the redeemed of all ages in Jesus Christ our Lord.

55. Q. *What do you believe concerning the "holy catholic Church"?*
A. I believe that the Son of God gathers by His Word and Spirit out of the whole human race, those chosen to eternal life, thus building His Church in the unity of true faith; and of this Church I believe I am and always shall remain a living member.

56. Q. *What do you confess concerning "the communion of saints"?*
A. I confess that all believers as members of Christ are partakers of Him through His Spirit, and are knit together in the fellowship of Christian love and service.

57. Q. *How does the Church of Christ manifest itself before men?*
A. The Church of Christ manifests itself in the communion of the saints and in the offices and functions of the organized Church.

58. Q. *What is the missionary function of the Church?*
A. The Church must go out and make disciples of all nations, proclaiming the glad tidings of salvation in Christ.

59. Q. *How is the purity of the true Church on earth maintained?*
A. The purity of the Church is maintained by the sincere turning to Christ as Savior and Lord.

57. Q. *What is the holy catholic Church?*
A. The holy catholic Church is the body of the redeemed of all ages in Jesus Christ our Lord.

58. Q. *What do you believe concerning the holy catholic Church?*
A. I believe that the Son of God, by His Word and Spirit, gathers out of the whole human race those chosen to eternal life to be His Church.

59. Q. *Do you believe that you are a member of this Church?*
A. I believe that I am and always shall remain a living member of this Church.

60. Q. *What do you confess concerning the communion of saints?*
A. I confess that all believers as members of the body of Jesus Christ are knit together in the fellowship of Christian love and service.

61. Q. *How does the Church of Christ reveal itself?*
A. The Church of Christ reveals itself in the communion of the saints and in the proper work of the organized church.

62. Q. *What is the missionary task of the Church?*
A. The Church must make disciples of all nations, proclaiming the glad tidings of salvation in Christ.

63. Q. *How is the purity of the Church maintained?*
A. The purity of the Church

A. The purity of the true Church is maintained through the pure preaching of God's Word, the proper administration of the Sacraments, and the faithful exercise of Christian discipline.

60. Q. *What is Christian discipline?*
A. Christian discipline is the Church's loving admonition and chastisement of its unfaithful members and the exclusion from its fellowship of those who persist in unchristian doctrine or wickedness of life.

61. Q. *What is our duty towards fellow believers who sin in doctrine or life?*
A. Believers are obliged to admonish each other in love and to inform the Church regarding such as persist in their sins.

62. Q. *What do you believe concerning the forgiveness of sins?*
A. I believe that God, who graciously grants me the righteousness of Christ, no longer remembers my sins, nor reckons unto me the sinful nature against which I have to struggle all my life long.

63. Q. *What do you believe concerning the resurrection of the body?*
A. I believe that at the last day my body, raised by the power of Christ, shall again be united with my redeemed soul from heaven, and made like unto the glorious body of Christ.

64. Q. *What do you believe when you confess the life everlasting?*
A. I believe that in the fellowship of God I now have in my heart the beginning

is maintained through the pure preaching of God's Word, the proper administration of the sacraments, and the faithful exercise of Christian discipline.

64. Q. *What do you understand by Christian discipline?*
A. Christian discipline means that the Church lovingly warns and chastens its unfaithful members, and excludes from its fellowship those who wilfully continue in unchristian doctrine or life.

65. Q. *What is your duty toward fellow believers who sin in doctrine or life?*
A. Believers are obliged to reprove each other in love and to inform the Church regarding those who wilfully continue in their sins.

66. Q. *What do you believe concerning the forgiveness of sins?*
A. I believe that God, who graciously grants me the righteousness of Christ, no longer remembers my sins nor reckons my sinful nature against me.

67. Q. *What do you believe concerning the resurrection of the body?*
A. I believe that at the last day my body, raised by the power of Christ, shall again be united with my redeemed soul, and shall be made like the glorious body of Christ.

68. Q. *What do you believe when you confess the life everlasting?*
A. I believe that in my fellowship with God I now have the beginning of eternal

of eternal joy, and that in the life to come I shall possess perfect and never-ending bliss in His praise and service.

65. Q. *What is the blessed state of the Christian believer?*
A. The Christian believer, though he has kept none of the commandments of God, is righteous in Christ before God.

66. Q. *How is the Christian believer righteous before God?*
A. The Christian believer is justified by faith alone.

67. Q. *What is justification?*
A. Justification is that act of God whereby He grants and imputes to the believing sinner the perfect satisfaction and righteousness of Christ.

68. Q. *How are we justified by faith?*
A. Faith does not merit justification; it is the gracious gift of God by which we receive the righteousness of Christ.

69. Q. *Why cannot our good works be our righteousness before God?*
A. We cannot be justified by works, for even our best deeds are polluted by sin and cannot stand before the tribunal of God.

70. Q. *Does not God reward the good works of the Christian?*
A. God assuredly rewards our good works, but merely out of grace, and not on the basis of merit.

71. Q. *Whence is the faith by which we are justified before God?*
A. Faith proceeds from the Holy Spirit, who works it in our hearts by the hearing of the Word.

joy, and that in the life to come I shall possess perfect and unending bliss in the praise and service of God.

69. Q. *What is the blessed state of the Christian believer?*
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A. The Christian believer is justified by faith alone.

71. Q. *What is justification?*
A. Justification is that act of God by which He imputes to the believing sinner the perfect satisfaction and righteousness of Christ.

72. Q. *How are we justified by faith?*
A. Though faith does not merit justification it is the God-given means by which we receive this justification.

73. Q. *Why cannot our good works justify us?*
A. We cannot be justified by good works, for even our best deeds are imperfect and polluted by sin.

74. Q. *Does not God reward the good works of the Christian?*
A. God surely rewards our good works but only out of grace and not because of merit.

75. Q. *How do we obtain this faith which justifies us?*
A. The Holy Spirit works this faith in our hearts by the hearing of the Word.

72. Q. *How does the Holy Spirit strengthen our faith?*
A. The Spirit strengthens our faith by the hearing of the Word and the use of the holy sacraments.

73. Q. *What are the sacraments?*
A. The sacraments are holy signs and seals of the covenant of grace.

74. Q. *What is the covenant of grace?*
A. The covenant of grace is the gracious agreement wherein God promises His people complete salvation in the way of faith.

75. Q. *What do the sacraments signify and seal?*
A. The sacraments signify and seal that God graciously grants us remission of sins and life eternal for the sake of one sacrifice of Christ finished on the Cross.

76. Q. *How many sacraments has Christ instituted in the New Testament?*
A. Christ has instituted two sacraments: holy baptism and the Lord's Supper.

77. Q. *What is the outward sign of baptism?*
A. The outward sign of baptism is the water with which we are baptized into the name of the Father and of the Son and of the Holy Spirit.

78. Q. *What does baptism signify and seal?*
A. Baptism signifies and seals the washing away of our sins by the blood and Spirit of Jesus Christ.

79. Q. *Who are the subjects of baptism?*
A. The subjects of Christian baptism are believers and their children.

80. Q. *Why does the Church baptize the children of believers?*

76. Q. *How does the Holy Spirit strengthen our faith?*
A. The Holy Spirit strengthens our faith by means of the Word of God and the holy sacraments.

77. Q. *What are the sacraments?*
A. The sacraments are holy signs and seals of the Covenant of Grace.

78. Q. *What is the Covenant of Grace?*
A. The Covenant of Grace is the gracious agreement in which God promises to be a God to His people and their children, and requires of them faith and obedience.

79. Q. *What do the sacraments signify and seal?*
A. The sacraments signify and seal that God graciously grants us forgiveness of sins and life eternal for the sake of Christ's sacrifice on the cross.

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A. Baptism signifies and seals the washing away of our sins by the blood and Spirit of Jesus Christ.

83. Q. *Who should receive the Sacrament of Baptism?*
A. The Sacrament of Baptism should be received by all believers and their children.

84. Q. *Why should the children of believers also be baptized?*
A. The children of believers

A. Children of believers must be baptized because they as well as their parents are in the covenant and members of the Church of God.

81. *Q. What are the outward signs of the Lord's Supper?*
A. The outward signs of the Lord's Supper are the broken bread that we eat and the poured-out wine which we drink in remembrance of the sufferings and death of Christ.

82. *Q. What does the Lord's Supper signify and seal?*
A. The Lord's Supper signifies and seals that Christ, with His crucified body and shed blood, once purchased my redemption on the Cross, and now feeds and nourishes my soul to everlasting life.

83. *Q. What is it to eat the crucified body and drink the shed blood of Christ at the Lord's table?*
A. To eat Christ's body and drink His blood is to embrace with a believing heart the sufferings and death of Christ, and thus to become more and more united to Him as our Head.

84. *Q. Are the bread and wine changed into the body and blood of Christ?*
A. The bread and wine are not changed into the body and blood of Christ, but they are visible signs and pledges of His broken body and shed blood.

85. *Q. Who are called to partake of the Supper of the Lord?*
A. The call to Holy Communion comes to all who bear Christ's Name and have come to years of understanding.

86. *Q. Who, by God's grace, are worthy partakers of Holy Communion?*
A. Children of believers must be baptized because they as well as their parents are in the covenant of Grace and belong to the people of God.

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88. *Q. Are the bread and wine changed into the body and blood of Christ?*
A. The bread and wine are not changed into the body and blood of Christ, but they are visible signs and pledges of His broken body and shed blood.

89. *Q. Who are called to partake of the Supper of the Lord?*
A. The call to Holy Communion comes to all Christians who have come to years of understanding.

90. *Q. How must a Christian examine himself before coming to the Lord's Supper?*

A. All those are worthy partakers of Holy Communion who, upon earnest self-examination, are displeased with themselves for their sins; who yet trust that these are forgiven them for the sake of Christ; and who therefore sincerely desire to live the new life of Christian gratitude in obedience to God's holy law.

87. Q. *How must the Church guard the holiness of the Lord's table?*
A. The Church, in the exercise of the power of the keys, must refuse Holy communion to the unbelieving and ungodly, lest the covenant of God be profaned and His wrath kindled against the whole Church.

88. Q. *What are the keys of the kingdom of heaven?*
A. The keys of the kingdom of heaven are the power given by Christ to His Church to open and close the doors of the kingdom by the preaching of the Word and the exercise of discipline.

89. Q. *How does the Church open the doors of the kingdom?*
A. The Church opens the doors of the kingdom by promising eternal salvation, in the Name of Christ, to all who repent and believe, and by receiving such into its sacred fellowship.

90. Q. *How does the Church close the doors of the kingdom?*
A. The Church closes the doors of the kingdom by declaring the wrath of God upon the unbelieving and unrepentant, and by excluding such from its sacred fellowship.

91. Q. *What manner of life does the Christian live?*
A. Before coming to the Lord's Supper a Christian must know that he abhors himself for his sins, that he believes his sins are forgiven for Christ's sake, and that he resolves to live the new life of Christian gratitude.

91. Q. *How must the Church guard the holiness of the Lord's table?*
A. The Church must guard the holiness of the Lord's table by refusing Holy Communion to the unbelieving and ungodly, lest the covenant of God be profaned and His wrath kindled against the whole Church.

92. Q. *What are the keys of the kingdom of heaven?*
A. The keys of the kingdom of heaven are the power given by Christ to His Church to open and close the doors of the kingdom by the preaching of the Word and the exercise of discipline.

93. Q. *How does the Church open the doors of the Kingdom?*
A. The Church opens the doors of the kingdom by promising salvation, in the name of Christ, to all who repent and believe, and receiving such into its sacred fellowship.

94. Q. *How does the Church close the doors of the kingdom?*
A. The Church closes the doors of the kingdom by declaring the wrath of God upon the unbelieving and unrepentant, and by excluding such from its sacred fellowship.

95. Q. *How should a Christian live?*

A. The Christian, in humble gratitude for his deliverance, lives a new, godly life in the service of his Lord.

92. *Q. What is the new life?*
A. The new life is a continual dying unto sin and a living unto God in all good works.

93. *Q. What are good works?*
A. Good works are those which proceed from a true faith and are done according to the law of God and to His glory.

94. *Q. What is the place of good works in the life of the redeemed?*
A. Our good works do not merit heaven, but doing the will of God is the very essence of the Christian life, wherefore without good works there is no salvation.

95. *Q. What are the blessed fruits of a life of good works?*
A. A life of good works glorifies God, assures me of the sincerity of my faith, edifies my fellow believers, and serves to win others to Christ.

96. *Q. What is the law which we must observe to live the life of good works?*
A. To live the life of good works we must observe the law of the Ten Commandments, which God proclaimed from Sinai, saying:

97. *Q. What is the significance of the solemn preface to the law?*
A. In the preface to the law God claims our love and obedience by revealing Himself as our sovereign Lord and gracious Redeemer.

98. *Q. What does God require in the first commandment?*
A. In the first commandment God requires that I know

A. A Christian, in humble gratitude for his deliverance, should live a new life in the service of his Lord.

96. *Q. What is the new life?*
A. The new life is a continual dying to sin and a living unto God in all good works.

97. *Q. What are good works?*
A. Good works are those which proceed from a true faith, conform to the law of God, and glorify Him.

98. *Q. Why are good works necessary in the life of a Christian?*
A. Good works are necessary to show that our faith is alive and that we are grateful to God.

99. *Q. What are the blessed fruits of a life of good works?*
A. A life of good works glorifies God, assures me of the sincerity of my faith, edifies my fellow believers, and serves to win others to Christ.

100. *Q. What is the law which we must observe to live the life of good works?*
A. To live the life of good works we must observe the law of the Ten Commandments, which God proclaimed from Mount Sinai. This law is as follows: (after which the Ten Commandments)

101. *Q. What is the significance of the preface of the law?*
A. In the preface to the law God claims the love and obedience of His children by revealing Himself as their gracious Redeemer and Sovereign Lord.

102. *Q. What does God require in the first commandment?*
A. In the first commandment God requires that I know

and acknowledge Him as the only true God, and that I give to none other the homage and service that are due to Him alone.

99. Q. *What does God require in the second commandment?*
A. In the second commandment God requires that I know and acknowledge Him as Spirit, and that I worship Him not through images or any mere form, but in spirit and in truth.

100. Q. *What does God require in the third commandment?*
A. In the third commandment God requires that I know and honor the revelation which He has given of Himself, that I stand in awe of His majesty, and that I never profane or abuse, but ever honor His holy name.

101. Q. *What does God require in the fourth commandment?*
A. In the fourth commandment God requires of me that I keep holy unto Him the Lord's Day, and on that day engage in the public worship and service of God.

102. Q. *What does God require in the fifth commandment?*
A. In the fifth commandment God requires that I show due honor and obedience to my father and mother, and to all in authority over me, since it pleases God to govern us by their hand.

103. Q. *What does God require in the sixth commandment?*
A. In the sixth commandment God requires that I show due respect for the sacredness of human life by preserving and promoting it with all that is in me, and by never taking it unjustly or endangering it without cause.

and acknowledge Him as the only true God, and that I worship and trust Him alone.

103. Q. *What does God require in the second commandment?*
A. In the second commandment God requires that I know and acknowledge Him as Spirit, and that I worship Him not through images or any mere form, but in spirit and in truth.

104. Q. *What does God require in the third commandment?*
A. In the third commandment God requires that I know and honor the revelation which He has given of Himself, that I stand in awe of His majesty, and that I honor and never profane His holy name.

105. Q. *What does God require in the fourth commandment?*
A. In the fourth commandment God requires that I keep the Lord's Day holy by resting from my daily work and delighting myself in God through appropriate religious activities.

106. Q. *What does God require in the fifth commandment?*
A. In the fifth commandment God requires that I honor and obey my father and mother, and all others whom God placed in authority over me.

107. Q. *What does God require in the sixth commandment?*
A. In the sixth commandment God requires that I respect the sacredness of human life, and that I neither endanger it without cause nor hate my fellow man.

104. Q. *What does God require in the seventh commandment?*
A. In the seventh commandment God requires that I honor the divine institution of marriage, maintain its sanctity, and detest and avoid all sexual impurity in thought, word, and deed.

105. Q. *What does God require in the eighth commandment?*
A. In the eighth commandment God requires that I respect the property rights of my neighbor, abhor all theft and fraud, and be a faithful steward of that which is mine.

106. Q. *What does God require in the ninth commandment?*
A. In the ninth commandment God requires that I speak the truth in love and uprightness, defend and promote the honor of my neighbor, and shun all falsehood and slander as the proper work of the devil.

107. Q. *What does God require in the tenth commandment?*
A. In the tenth commandment God requires that I, in grateful recognition of His all-wise providence, be content with His gracious gifts, rejoice in the prosperity of my neighbor, and never, in envy and selfishness, desire what God withholds from me.

108. Q. *Can they who are converted to God keep His commandments perfectly?*
A. Because of indwelling sin no Christian can attain to perfection in this life; even the holiest of men have but a small beginning of true obedience.

109. Q. *What is the place and purpose of the preaching of the law in the Christian Church?*

108. Q. *What does God require in the seventh commandment?*
A. In the seventh commandment God requires that I honor marriage as ordained by God, and avoid all sexual impurity in thought, word, and deed.

109. Q. *What does God require in the eighth commandment?*
A. In the eighth commandment God requires that I respect my neighbor's property rights, avoid all forms of stealing, and be a faithful steward of all that God has given me.

110. Q. *What does God require in the ninth commandment?*
A. In the ninth commandment God requires that I speak and defend the truth in love, advance my neighbor's reputation, and avoid all forms of lying and slander.

111. Q. *What does God require in the tenth commandment?*
A. In the tenth commandment God requires that I learn true contentment, which includes gratitude for the gifts of His providence, joy in the prosperity of my neighbors, and freedom from sinful desires.

112. Q. *Can the Christian keep God's commandments perfectly?*
A. Because of indwelling sin no Christian can attain to perfection in this life; even the holiest of men have only a small beginning of true obedience.

113. Q. *What is the purpose of the preaching of the law?*
A. The law must be constantly preached as the teacher of

A. The law must be constantly preached as the teacher of sin and as the rule of Christian gratitude unto the progressive sanctification of God's people.

110. Q. *What is sanctification?*
A. Sanctification is that gracious operation of God's Spirit whereby we are enabled in ever fuller measure to cleanse ourselves from sin, and to press on to the goal of Christian perfection.

111. Q. *What is the place of prayer in the sanctified life?*
A. Prayer is the chief part of the thankfulness which God requires of us, and it is only in answer to earnest prayer that God grants His sanctifying grace.

112. Q. *What is true prayer?*
A. True prayer is the humble recognition in confession, petition, and praise of the God of our salvation as the supreme fountain of all good.

113. Q. *In whose name must we pray?*
A. We must pray in the Name of Christ, our mediator, in whom alone we have access to the throne of grace, and for whose sake our Heavenly Father will always hear our prayers.

114. Q. *After what manner has our Lord taught us to pray?*
A. Our Lord taught us to pray as follows:
Our Father who art in heaven,
Hallowed be thy name;
Thy kingdom come;
Thy will be done, as in heaven, so on earth.
Give us this day our daily bread; And forgive us our sin and as the rule of Christian gratitude, unto the progressive sanctification of God's people.

114. Q. *What is sanctification?*
A. Sanctification is that gracious work of the Holy Spirit by which we are enabled in ever fuller measure to cleanse ourselves from sin and to press on to the goal of Christian perfection.

115. Q. *Why is prayer necessary in the sanctified life?*
A. Prayer is necessary because it is the chief part of the thankfulness which God requires of us, and because He grants His sanctifying grace only to those who earnestly pray for it.

116. Q. *What do we acknowledge in true prayer?*
A. In true prayer we acknowledge through confession, petition, and praise that the God of our salvation is the supreme fountain of all good.

117. Q. *In whose name must we pray?*
A. We must pray in the Name of Christ, our Mediator, through whom alone we have access to the throne of grace.

118. Q. *What prayer has our Lord taught us?*
A. Our Lord taught us to pray as follows:
Our Father who art in heaven,
Hallowed be thy name;
Thy kingdom come;
Thy will be done, as in heaven, so on earth.
Give us this day our daily bread;

debts, as we also have forgiven our debtors; And bring us not into temptation, but deliver us from the evil one. For thine is the kingdom, and the power, and the glory forever. Amen.

115. Q. *How do the words "Our Father who art in heaven" teach us to approach God in prayer?*
A. Our Lord teaches us, as we address God in prayer, to express our own childlike trust and reverence, and to confess His Almighty power and heavenly majesty.

116. Q. *What do we pray in the first petition: "Hallowed be Thy name"?*
A. In the first petition we pray that we and all men may honor God's revelation of Himself as the Holy one, who is forever to be praised.

117. Q. *What do we pray in the second petition: "Thy kingdom come"?*
A. In the second petition we pray that God may by His Word and Spirit rule ever more fully in the hearts and lives of men, until the perfection of His kingdom arrive wherein God shall be all in all.

118. Q. *What do we pray in the third petition: "Thy will be done, as in heaven, so on earth"?*
A. In the third petition, we pray that we may, by God's grace, renounce our own wills, and gladly and faithfully obey the will of God, as do the angels in heaven.

119. Q. *What do we pray in the fourth petition: "Give us this day our daily bread"?*
A. In the fourth petition, withdrawing our trust from all

And forgive us our debts, as we also have forgiven our debtors;
And bring us not into temptation, but deliver us from the evil one.
For thine is the kingdom, and the power, and the glory forever. Amen.

119. Q. *What do the words, "Our Father who art in heaven" teach us about our approach to God in prayer?*
A. Christ teaches us to approach God with childlike trust and reverence, and to confess His almighty power and heavenly majesty.

120. Q. *What do we pray in the first petition, "Hallowed be Thy name"?*
A. In the first petition we pray that we and all men may honor God's revelation of Himself as the Holy One, who is forever to be praised.

121. Q. *What do we pray in the second petition, "Thy kingdom come"?*
A. In the second petition we pray that God may by His Word and Spirit rule ever more fully in the hearts and lives of men, until the perfection of His kingdom come in which God shall be all in all.

122. Q. *What do we pray in the third petition, "Thy will be done, as in heaven, so on earth"?*
A. In the third petition we pray that we and all men renounce our own wills, and obey the will of God as gladly and faithfully as the angels do in heaven.

123. Q. *What do we pray in the fourth petition, "Give us this day our daily needs"?*
A. In the fourth petition, we pray that our heavenly

creatures, we pray that our Heavenly Father may daily provide for all our bodily needs.

120. Q. *What do we pray in the fifth petition: "And forgive us our debts, as we have forgiven our debtors"?*
A. In the fifth petition we ask our Heavenly Father to forgive us our sins for the sake of Christ, and this we ask in confidence since He by His grace enables us to forgive our neighbor.

121. Q. *What do we pray in the sixth petition: "And bring us not into temptation, but deliver us from the evil one"?*
A. In the sixth petition, knowing our weakness, we pray that we may not be exposed to the assaults of the tempter, and that if temptations must come we may stand in the strength of God.

122. Q. *What do we confess in the conclusion of the Lord's Prayer: "For thine is the kingdom, and the power, and the glory, forever. Amen"?*
A. In the conclusion to the Lord's Prayer we confess that all authority, might and honor belong to God alone, that He is both able and willing to hear us, His children, in Christ Jesus our Lord.

Father may daily provide for all our bodily needs.

124. Q. *What do we pray in the fifth petition, "And forgive us our debts, as we have forgiven our debtors"?*
A. In the fifth petition we confidently ask our heavenly Father to forgive us our sins for the sake of Christ since He by His grace enables us to forgive one another.

125. Q. *What do we pray in the sixth petition, "And bring us not into temptation, but deliver us from the evil one"?*
A. In the sixth petition we pray that God will not permit Satan to tempt us, and that if temptations do come He will give us strength to resist them.

126. Q. *What do we confess in the conclusion of the Lord's Prayer, "For thine is the kingdom, and the power, and the glory, forever"?*
A. In the conclusion of the Lord's Prayer we confess that all authority, might, and honor belong to God alone, and that He is both willing and able to answer us.

127. Q. *What does the word "Amen" signify?*
A. "Amen" signifies that this prayer shall truly and certainly be answered.

RECOMMENDATION:

That Synod approve the entire revision of the Compendium as herewith presented. *Grounds*:

1. The Committee has worked carefully in terms of the mandate given by the Synods of 1951, 1952, and 1954.

2. Approval of the revision will enable the Committee to begin working on new catechism textbooks which will embody this latest revision of the Compendium.

II. COMPENDIUM TEXTBOOKS

During the course of this past season we have begun work on the first of our projected series of textbooks (see Acts of 1954, p. 313, for complete curriculum). We have engaged Miss Marian Schoolland to work on a textbook for Course No. 1, *Elementary Bible Doctrine 1*, for Age. 8. This course is described in detail in the Acts of 1952, pp. 410 and 411. Its purpose is to "introduce the child to God's saving truth as set forth in the Bible, illustrated by Bible stories" (Acts '52, p. 410), or, in other words, to teach the child simple Bible doctrine by means of and in terms of the Bible stories with which he is familiar.

Miss Schoolland has set up this course in four quarters of eight lessons each including a review lesson following each series and a final review at the end of the course. A preview of the entire course may be obtained from the following table of contents:

FIRST QUARTER — God and Man in the Beginning

I. GOD MADE ALL THINGS — creation of heaven and earth
II. GOD MADE MAN AFTER HIS LIKENESS — creation of man
III. GOD IS LORD OVER ALL — probationary command
IV. EVIL CAME BY MAN'S DISOBEDIENCE — the temptation and fall
V. GOD IS JUST, BUT ALSO MERCIFUL — punishment and promise
VI. WE ARE ALL SINNERS — Cain and Abel
VII. GOD'S PLAN GOES ON — Seth
VIII. REVIEW

SECOND QUARTER — God makes a Covenant

I. GOD PRESERVES HIS PEOPLE — the flood
II. GOD CONTROLS EVIL — the tower of Babel
III. GOD CALLS A FRIEND — the call of Abraham
IV. GOD KEEPS HIS PROMISE — the birth of Isaac
V. GOD TESTS FAITH — the sacrifice of Isaac
VI. GOD REPEATS HIS PROMISE — Jacob at Bethel
VII. GOD PROVIDES FOR HIS PEOPLE — Joseph
VIII. REVIEW

THIRD QUARTER — How God Deals with His People

I. GOD KEEPS HIS PROMISE — Israel becomes a nation
II. GOD SAVES HIS PEOPLE — out of Egypt
III. GOD GUIDES HIS PEOPLE — pillar of fire
IV. GOD DEMANDS OBEDIENCE — the law given
V. GOD IS "ONE GOD" — the golden calf
VI. GOD'S LAW MEANS LOVE — gifts for the tabernacle; Moses' intercession
VII. GOD'S COVENANT — the passover
VIII. REVIEW

FOURTH QUARTER — How God would be Worshipped

I. WE WORSHIP AN INVISIBLE GOD — God's self-revelation
II. WE WORSHIP AS PRIESTS — Aaron
III. WE WORSHIP AS PROPHETS — Samuel
IV. WE WORSHIP AS KINGS — David
V. WE WORSHIP WITH FELLOWSHIP AND PRAISE — David's Psalms
VI. WE HONOR HIM WITH OUR SUBSTANCE — Solomon
VII. WE HONOR HIM WITH OUR TRUST — Hezekiah's letter
VIII. REVIEW
IX. FINAL REVIEW

Miss Schoolland has completed the first quarter's lessons and has already begun work on the second quarter. The eight lessons of the first quarter have been tried in actual catechism classroom use and have met with favor. It is our intention to experiment with all of these lessons in catechism teaching situations, thus gaining practical experience for the final editing of the course.

III. EDUCATIONAL SECRETARY

Last year your committee presented to the Synod of 1954 a proposal calling for the realignment of certain committees dealing with the educational task of the church, and for the appointment of a Secretary of Education. The Synod of 1954 recommended this entire matter to our committee "for re-study and recommendation in consultation with Sunday School Committee and the Publication Committee" (Acts, 1954, p. 85). We have received communications from both the Sunday School Committee and the Publication Committee on this matter. In the light of these communications, and in view of the present status of our work, the Committee on Education has tabled the consideration of this matter for the present time.

IV. MISCELLANEOUS MATTERS

A. COMMITTEE APPOINTMENTS.

None of the terms of the members of our Committee expire at this Synod. The Committee has, however, made one appointment since the last Synod adjourned. The Rev. William Vander Haak requested to be released from our committee, in view of his moving from Midland Park, New Jersey, to Kalamazoo, Michigan. The committee granted his request and appointed, in his place, the Rev. Marvin Baarman of Lodi, New Jersey. Your Committee now asks for Synodical approval of this action, made necessary because Rev. Vander Haak left the committee in August of 1954, and to wait until the next Synod met would have meant a waiting period of almost an entire year. We ask that Rev. Baarman be approved as a member of the committee, to fill the unexpired term of Rev. Vander Haak, with his first three-year term beginning as of June, 1954.

B. REPRESENTATION AT SYNOD.

Your committee requests that it be represented at Synod by Dr. Anthony Hoekema and that he be given opportunity to elucidate and defend this report.

May the Holy Spirit guide you in all your deliberations, including those pertaining to the inculcation of the saving truths of God's Word to His covenant youth. We are grateful for the privilege of our service in this respect.

Respectfully submitted,

N. H. BEVERSLUIS, *President*
JOHN E. MEETER, *Vice President*
RHINE C. PETTINGA, *Secretary*
SIDNEY BANGMA, *Treasurer*
MARVIN C. BAARMAN
ANTHONY A. HOEKEMA
THOMAS VAN EERDEN
SIDNEY VAN TIL

SUPPLEMENT NO. 37
(Art. 25)

BRITISH AND FOREIGN BIBLE SOCIETY IN CANADA

Esteemed Brethren:

This Bible Society, to which our congregations in Canada are asked to make their contribution for the work of bible-translation, has continued its operations with unabated vigor in this past year. It celebrated the sesqui-centennial of the parent organization last year and in the course thereof a considerable sum of money was raised, beyond that usually received, for special projects.

Bible Society work began in Canada in that very same year (1804), with the translation of the Gospel according to St. John in the Mohawk language for Indians living near Brantford, in Ontario. The first Canadian Auxiliary was established in Newfoundland in 1812, followed by Nova Scotia and Quebec in 1813. The Upper Canada Auxiliary came into being in 1818, this is now Central Ontario, and the New Brunswick Auxiliary was born in 1819. The others came later in time, all the way to the Pacific. In 1904 these Auxiliaries were federated and now constitute the British and Foreign Bible Society in Canada.

The United Bible Societies, which consist of 23 National Societies, aims at increasing world circulation on the Bible by 10 million copies per year. The share of the B. & F. Bible Society has been set a little more than half of this total. At the present Committees are at work on 212 languages, of which 47 are entirely new. The work in the other language fields involves increasing the number of Bible books already translated.

Our support ought to be more generous than it is. Whereas we might report the receipt of more than $600.00 for this cause in 1953, our congregations collected only about $372.00 for this work in the past year. And of that sum $41.03 was sent to the American Bible Society by mistake. We feel that this cause is worthy of greater support on the part of our churches.

We are told that there are 1,000 languages and about 500 dialects in which the Bible has not been translated. There is still much to be done, and we ought to have a larger share in the doing of this great work of Bible translation and distribution.

Respectfully yours,
CORNELIUS WITT.

SUPPLEMENT NO. 38
(Art. 48)

CHRISTIAN SEAMEN'S AND IMMIGRANTS' HOME

Esteemed Brethren:

We shall begin this report by naming the members of this Committee. It consists of Rev. T. Van Eerden, President; Rev. Marvin Baarman, Mr. Adrian M. Visbeen, Secretary; Mr. C. Lont, Treasurer; and Mr. Frank Dykstra.

The Committee meets regularly and endeavors prayerfully and faithfully to execute the task assigned to it.

Last year we reported that we were progressing cautiously and prayerfully in the matter of a Chaplain. We can now report that the Lord has directed one of His servants to this field in the person of Rev. Mr. David Grasman. This was the outstanding event of the year.

It is our unanimous opinion that Mr. Grasman is significantly adapted to this particular and rather unusual field of Kingdom work. There is no congregation here nor opportunity consistently to work with the same mission subjects. Many crew members make but a voyage or two on the same ships. Others, however, make the sea their life's work and reach our shores regularly at stated intervals.

In many cases the seamen are not mission subjects as such, but men of religious background, some kindred to us, others from the many hues and shades of religious opinion prevalent in the Netherlands; several are Roman Catholic. Very many, yes most of these men, come into our Home when in port and our Chaplain has opportunity to spread the seed of the Word.

It is thereby carried far and wide, though oftimes the yield is not revealed to us. However, in recent weeks personal work with one brother led to confession of faith in a local church. Gospel meetings are held every time a ship is in port. Often a prayer service is conducted before ships depart on a voyage.

Then, too, there is the work of Christian mercy to the arriving immigrants. The total arriving in 1954 was 717. On a recent voyage early this year almost 100 arrived at one time. This taxes the endurance of all our employees, Chaplain, Business Manager, and Custodian alike. All immigrants are assisted in being placed on proper trains, busses, and in some instances planes to take them to their destination in the States. Some are lodged overnight before being directed or brought to stations or airports a day later. Special attention is given by our Business Manager to those of the household of faith and for whom this help is requested by relatives in various parts of our country before arrival.

Before Synod convenes we will have marked our 40th Anniversary. Special notice of this milestone is being observed in the form of a pamphlet which will be distributed at Synod, as well as to the churches.

We would direct Synod's attention to the fact that very many churches do not contribute the one offering per year recommended for this work. Our request is that this be emphasized at this Synod — so that together with our pamphlet our need may be placed before the churches, and thus this Kingdom work may be continued.

Our proposed budget for the year 1956 is presented herewith for your consideration and for which we seek approval. Also enclosed herewith is a current financial report. These were approved by Classis Hudson.

If all the churches would give support we would possibly be able to expand this phase of mission work. Presently the New York Port Authority is developing the Hoboken area. As of March 1st last, one new large pier was opened and construction started on another. This present development alone will bring six additional sea going vessels to our very doors each month. Ours is the only Seaman's Home in Hoboken. Thus, we are exploring the possibility of also reaching out in this direction.

Again this year we present the matter of disposing of premises at 310 Hudson Street to the Hoboken congregation. Hoboken Congregation is now interested and in a letter dated January 10, 1955 accepted the Board's proposals. These are:

1. To purchase the property for the sum of $5,500.00.
2. To make payment in the form of rental, payable to the Seaman's & Immigrants Committee at the rate of $50.00 per month.
3. There will be no interest on the unpaid balances.

The sale price is one half of the appraised valuation. The terms are set at these low figures for two reasons,

1. Hoboken is a small and struggling congregation and is worthy of help, but yet should have some responsibility to maintain their own church home.
2. As related last year, the Board is charged by Synod to operate the Seaman's & Immigrants Home and no part of its income should be diverted to maintaining this building.

The aforementioned proposals were approved by Classis Hudson in session January 25, 1955. Now final disposition of this matter is sought from Synod.

Respectfully submitted,
Seaman's & Immigrants Home Comm.
ADRIAN M. VISBEEN, Secy.

FINANCIAL REPORT
JANUARY 1, 1954 TO DECEMBER 31, 1954

Balance January 1, 1954	$ 5,359.81
RECEIPTS	
From Churches	10,485.86
From Seamen's Home Donations	202.34
From Holland America Line	500.00
From Seamen's Home operations	1,450.86
From Societies	195.00
From Dividends and Interest	693.50
From Hudson Trust Co. Mortgage	7,490.00
From Prospect Park Bank Loan	5,000.00
From Redemption of G Bonds	11,115.00
From Redemption of G Bonds	988.50
Total Receipts	$43,480.87
DISBURSEMENTS	
Salaries	$ 8,513.88
Rent, Moving Expenses	1,701.64
Traveling Expenses	263.31
Furnishings	164.75
Interest & Notes	5,023.33
Fuel, Water & Light	1,048.43
Alterations & Maintenance	2,002.74
Sundries	1,907.76
Insurances	605.71
Telephone	113.77
Purchase of a home for Chaplain	18,095.52
Total Disbursements	$39,440.84
Total Receipts	$43,480.87
Total Disbursements	39,440.84
Balance December 31, 1954	$ 4,040.03

Respectfully submitted,
Cornelius J. Lont, Treas.

P. S. The Seamen's Home Committee humbly requests Synod to recommend the Seamen's Home for one offering per year to the congregations.

PROPOSED BUDGET FOR YEAR 1956

Salaries:	1955	1956
Manager — including rent & auto	$ 4,220.00	$ 4,220.00
Custodian — Plus free rent & heat	2,700.00	2,700.00
Chaplain — Salary & auto allowance	4,250.00	4,250.00
Parsonage	900.00	900.00
Annual Allowance — Mr. & Mrs. Fisher	1,200.00	1,200.00
Maintenance & Repairs	1,200.00	2,000.00
Fuel, gas, electric & water	1,550.00	1,250.00
Alterations & furnishings	2,000.00	2,000.00
Insurance	450.00	400.00
Miscellaneous	500.00	750.00
Totals	$18,970.00	$19,670.00

ANTICIPATED INCOME

Dividends — 80 shares Little Miami R. R.	$ 344.00
Income from Seamen's Home	1,600.00
Donations from Individuals & Societies	800.00
Donation from Holland America Line	500.00
Collections from churches	16,426.00
Total anticipated income	$19,670.00

SUPPLEMENT NO. 39
(Arts. 15. 16, 113, 131)

REPORT OF THE SYNODICAL COMMITTEE AND OF THE STATED CLERK

To the Synod of 1955

ESTEEMED BRETHREN:

A. REPORT OF THE SYNODICAL COMMITTEE

1. In a letter dated October 18, 1954 your committee was informed of the disaster which struck a part of the Province of Ontario, Canada, and brought serious losses to our congregations of Holland Marsh and Springdale. The Classical Committee of Classis Hamilton requested us to make a general appeal for funds to all our churches, and the Synodical Committee endorsed this appeal. The results of this appeal exceeded our expectations, and the amount of $106,649.65 was received. It was stated at the time of the appeal that any amounts in excess of funds required to meet the needs of the two afflicted and sorely tried congregations would be given to the Church Help Fund, so that also indirectly all the churches in Canada would be beneficiaries. The proper allocation of funds to both Springdale and Holland Marsh congregations entailed numerous meetings with representatives of the two Consistories, Christian schools, etc., to arrive at an equitable distribution of funds to all parties concerned. The services of Rev. Brondsema, Moes, and Witt, were enlisted and we wish to thank these brethren for the valuable services they have rendered and also to the editors of our church papers, Rev. H. J. Kuiper and Rev. E. Van Halsema for their help and time. We are happy to report that both Holland Marsh and Springdale are extremely thankful to God and to our churches for the splendid help rendered in their great hour of need. In both congregations a normal life is again returning, and your Committee has retained the sum of $26,276.25 to provide assistance for the both congregations until the end of the year 1955 if such need is required, and the net balance will be given to the Church Help Fund. Also a special word of thanks to Mr. Buiten and Mr. Vandenberg who served as treasurers.

A few weeks ago we also received from the Algemeen Bureau of the Gereformeerde Kerken of the Netherlands the sum of 74,000 Guilders, moneys collected in a large number of congregations of our sister Church in Holland for the Hazel hurricane victims. We have been instructed now to distribute this money "wanneer dit bedrag niet geheel voor de slachtoffers van de Hurricane nodig zou zijn, een gedeelte te bestemmen voor kerk en school bouw in Canada". The distribution of this amount is now in process. We have sent a hearty

word of "thank you" to our Dutch churches for this wonderful response, entirely spontaneous on their part.

2. Your committee approved the request of the Calvinistic Action Committee to finance a new edition of Calvin's Institutes, written in modern French, the first volume of which is to appear in 1955, and to be followed by five more within the next two years. The purpose is to raise the sum of $1000 for this purpose thru gifts from donors, and to permit this cause to receive publicity in our church papers.

3. Your Committee also approved a rather large number of delegates chosen by various Classes to serve on various Boards requiring Synodical approval, such as the Board of Trustees, General Committee for Home Missions, and the Board of Missions.

4. We were also informed by the Deputaten of the Gereformeerde Kerken of the Netherlands voor Correspondentie met Buitenlandse Kerken of their dissatisfaction with our practice to conduct a "Colloquium Doctum" of ministers of a sister denomination who had received and accepted calls to our churches. Later we discovered that a similar document had been sent to the Classis of Eastern Ontario voicing the same complaint, and that said Classis referred this matter to our Standing Committee on Ecumenicity and Correspondence. The matter referred to is considered in the Agenda Report No. 21. In a recent letter Professor F. W. Grosheide states that the official delegate of the Reformed Churches of the Netherlands desires to inform Synod of their position in this matter.

5. The Synod of 1954 requested your committee to appoint fraternal delegates to attend Assemblies of churches with whom we sustain Interchurch Correspondence. Dr. O. Holtrop was appointed to attend the Orthodox Presbyterian Church Assembly; Rev. S. De Vries the Assembly meeting of the Free Magyar Reformed Church; Rev. W. De Boer the Assembly of the Reformed Presbyterian Church in North America, and to our regret we must state that Rev. A. Haan appointed to serve in a similar capacity at the Assembly meeting of the Associate Reformed Presbyterian Church was unable to attend because of family circumstances. A letter expressing our regrets has been mailed directly to the stated clerk of the Assembly of the Associate Reformed Presbyterian Church. Rev. Van Baak was appointed to serve at the Korean Presbyterian Church Assembly and furnishes our Synod with a detailed report of his experiences.

Humbly Submitted,

Rev. G. Hoeksema,
Rev. N. J. Monsma,
Rev. J. K. Van Baalen,
Dr. R. J. Danhof, *Secretary*

B. REPORT OF THE STATED CLERK

1. All standing and study committee personnel were duly notified of their appointments soon after the adjournment of the Synod of 1954.

2. All protestants filing appeals at the Synod of 1954 were duly notified of the decisions of the Synod. I have now the request of one appellant who makes request that all materials submitted by him to the Synod of 1954 be returned by mail as soon as possible. I informed this person that I have no authority to release such documents without the consent and approval of Synod, and that all documents addressed to a Synod are the property of the denomination and are kept in the file of Synod, unless instructions are given for release.

3. Classes in arrearages as to payment of quotas for Calvin College and Seminary were notified in accordance with the decision of Synod.

4. Synod will again welcome fraternal delegates coming from churches with whom we sustain Interchurch Correspondence, and also our sister-church of the Netherlands has delegated Dr. P. Kunst, with proper credentials.

5. I have received letters of ministers of other denominations requesting what procedure to follow to become ministers in our denomination. In the light of the decision of the Synod of 1954, cf. Art. 175 of the Acts of 1954 the information was given to pursue the course designated in Art. 9 of our Church Order.

6. The Synod of 1954 adopted a number of decisions governing the publication and distribution of the Agenda for Synod. (cf. Art. 168, Acts, 1954) Only such matters were considered receivable by way of Overtures which reflect upon matters contained in the printed Agenda. I was also instructed to mail to each delegate this additional material and also the supplementary reports of three Boards. I was unable to mail the supplementary report of the Board of Trustees, due to the lateness of the meeting and the inability of the secretary of the Board of Trustees to prepare the report. It may be necessary for Synod to consider the possibility of making some adjustments as to the time of meeting if the supplementary report of the Board of Trustees must be mailed to all delegates before Synod convenes.

7. A number of letters and documents requiring action by Synod will be assigned to the proper advisory committees.

8. Last year in passing I called the attention of Synod to the growing task assigned to the stated clerk. My Consistory is presenting to you in a special communication a few of the problems, and we kindly request your prayerful consideration to obtain a proper solution.

Humbly Submitted,

R. J. Danhof, Stated Clerk

OVERTURES

1. *Labor Unions.*

Classis Chatham requests Synod to give to detailed answer to the overture of Classis Chatham of January 1953 in regard to membership in the "neutral labor unions". The following are the grounds:

1. In the absence of a clear answer, we are not able to determine our standpoint in respect to these "neutral labor unions".
2. The problem, which we presented to you, is as urgent as ever.

Classis Chatham,
Jacob Hoogland, S.C.

2. *Digest of Synodical Decisions.*

Classis Grand Rapids East overtures Synod to consider the advisability of preparing and publishing a digest of the decisions rendered by Synod since the founding of the church.

Grounds:

1. Our church is almost 100 years old.
2. We have no such digest now, with the result that many of the decisions of Synod are generally unknown and in many practical situations inaccessible.
3. Our church places a high value on synodical decisions, regarding them as binding and not merely advisory. For this reason, therefore, they should be much more accessible than they now are.

Classis G. R. East,
M. H. Faber, S.C.

3. *Index of Synodical Decisions.*

Classis Hudson overtures Synod to appoint a committee whose task shall be to prepare an index of important decisions of past Synods.

Grounds:

1. The present edition of Rev. J. Shaver's work, THE POLITY OF THE CHURCHES, is dated 1947, any many important decisions and changes have taken place in the intervening years.
2. The present edition of THE POLITY OF THE CHURCHES is out-of-print, and copies are not available to office bearers of the church.
3. It is desirable that Synodical decisions be indexed in some convenient form for practical use by our churches. The need for such an index is especially felt by new office bearers, as well as for our brethren who have within the past few years immigrated to our country, and are now occupying positions of leadership in our churches.
4. The Synod of 1934 recognized this need, and appointed a committee to compile this index. An outgrowth of this decision was the production of the volumes THE POLITY OF THE CHURCHES. These have served a valuable purpose in our church life.

Classis Hudson
F. L. Netz, S.C.

4. *Moving Expenses Upon Retirement.*

Classis Eastern Ontario overtures Synod to study the matter whether emeritated ministers or their wives should not be provided means to move from their last charge to their chosen place of retirement-residence.

Reasons:

1. At present ministers or widows must make this move at their own expense. For many who serve distant churches this is very burdensome.
2. The present method of requiring ministers to pay their moving expenses at that time makes older ministers hesitate to entertain a call from a distant church and this tends to deprive these churches of experienced pastoral care.

Classis Eastern Ontario,
Rev. C. Witt, S. C.

5. *Numbering System to Be Used in Revised Psalter Hymnal.*

Classis Muskegon overtures the Synod of 1955 that in the revised Psalter Hymnal the present system of numbering be abolished entirely and that the Psalms in the Psalter Hymnal be numbered in accord with their Biblical numbering from 1 to 150, with the addition of letters of the alphabet or Roman numerals where necessary to distinguish among various tunes or metrical versions.

Reasons:

In our present Psalter Hymnal the numbering of the Psalms does not coincide with the numbering in the Bible but rather, a foreign element is introduced to help distinguish them. For example, Psalm 29 is distinguished from the other Psalter Hymnal psalms and hymns by the extraneous number 56. Psalm 63 is given the extraneous numbers of 118 and 119. The result of this system of numbering is that in the minds of the vast majority of our people the Psalms are not associated with the proper Scriptural number, but with many other numbers that are entirely foreign to the Psalms. When the selection to be sung are placed, for example, on a board in front of the congregation, it is the Psalter Hymnal numbers rather than the Scriptural numbers which appear. When the minister announces Psalm 119, he has to use the numbers 249 or 266 or 269 in order to distinguish which one he wants sung. Now he may also, in addition, say that it is Psalm 119, but the simple fact is that many ministers do not do so, probably because it is inconvenient and confusing to mention two numbers when one is sufficient. Around the piano at home, in the Society meetings, etc., it is rare that someone asks to sing Psalm 119. He asks rather for 264 or 270. And after a Psalter Hymnal number has been announced, even if the Scriptural one has also been given, the people turn the pages looking not for Psalm 106 but for number 223. Thus, as a matter of psychological fact, an association is being made and strengthened with that number for which they are looking, 223, and not with 106. The result is a constant divorcing of the Biblical number from the Biblical words. Except for a few persons who are exceptionally well acquainted with the Psalter Hymnal, most of our people are learning to associate the Psalms, not with the Scriptural numbering, but with a new number or numbers that have no connection with the Psalms whatsoever. With our present Psalter Hymnal they are learning the content of the Psalms and where they are to be found in the Psalter Hymnal, but they are not learning as rapidly and easily where they are to be found in Scripture. For

example, some know that "To the hills I lift up mine eyes; whence shall help for me arise?" is No| 274 in the Psalter Hymnal, but when they are in the mountains with just their Bible they are at a loss where to find it in Scripture because they have always heard the minister say, "Let us sing No. 274," rather than "Let us sing Psalm 121"; and because when they turned the pages they looked for 274 and not 121.

Thus this system tends to lead people *away* from the Bible instead of toward it. It does not *necessarily* do so, but in *actuality, as a matter of fact,* and *in reality* the people *are* led away because they are learning to identify the content of a certain Psalm with a number that is foreign to the Scriptural numbering of the Psalms. And as one member of the present Psalter Hymnal Revision Committee has so ably stated in this very connection: "Anything which leads us *away* from the Bible must be avoided." (*The Banner*, Oct. 22, 1954, p. 1301.)

If our goal, then, is to teach our people to associate the content of the Psalms with their proper Biblical numbering, then we should not burden them with the numbers 1-327 in addition to the Scriptural Psalm numbers 1-150, thus making the work triply difficult. This is pedagogically unsound. For as many a teacher knows, it is difficult enough to teach children the correct Biblical Psalm numbers, let alone confuse them with 327 extra ones. For Psalm 119 alone, 23 additional numbers of three figures each have to be learned. This is unnecessary, unwise, pedagogically wrong and leads one away from the Bible.

Therefore, it would seem best that in the new Psalter Hymnal, the Psalms should be numbered the way they are in the Bible, just as the Gereformeerde Kerken in the Netherlands do. As for the hymns, they could be numbered from 1-141 in a hymnal section, or from 151 on. In this fashion, the minister would announce, "Let us sing Psalm 31"; the child would say, "Daddy, I like Psalm 103"; and the young people would ask for Psalm 121. By this constant repetition they would soon come to know the location of the Psalms in their Bibles as well as in their Psalter-Hymnals. Back to the Word of God. What an advantage!

Since there are at times various tunes and metrical versions for one Psalm, it would be necessary in such cases to indicate that fact by adding letters or Roman numerals. Thus the various tunes of Psalm 139, for example, could be distinguished as Psalm 139a, Psalm 139b, and Psalm 139c. At first this may seem strange to those who are not used to it, but to an objective listener who has no customs in this matter, such as all the future children of the church and strangers, it is more strange to use the completely foreign numbers 304, 305, and 306 with no indication whatsoever of what Psalm it is (except in those rare cases where that is also mentioned.

Futhermore, the Committee on the Revision of the Psalter Hymnal recommends that approximately 30% of the present Psalter texts and tunes be omitted, that others be added, that only 225 selections of the present Psalter section be retained, and that there be a splitting and merging of the selections (*Acts of Synod* 1954, p. 281.) The obvious result is that practically all of the present numbers must be changed anyway, and *new ones* learned since the first number of the present Psalter Hymnal to be omitted is number 3 (*Acts of Synod* 1954, p. 282). Thus, if the proposed revision should be accepted, it would mean that everyone would have to learn new numbers for almost all of the Psalms, in addition to the Biblical numbering. Already the church had to learn a new set of numbers when it adopted the present Psalter Hymnal. Previous to that time a

Psalter Hymnal that had 413 numbers was formally received and adopted by the Synod of 1914. That system was changed to the present one of 327 numbers. Now another revision is proposed, and who would say that the present revision will never be improved upon? But by using Biblical numbering alone, no new numbers would ever have to be learned in spite of any number of revisions of the Psalter Hymnal, but rather the Biblical ones would become more firmly entrenched in our minds.

The Psalter Hymnal Revision Committee has felt the force of these arguments to some extent because in the revision which was sent to the 1954 Synod, the committee transferred the Psalm number to the center and top of the page, above the title, making it more prominent. And at this writing there is talk (although it is not in the revision presented to the 1954 Synod) of adding letters of the alphabet or Roman numerals to distinguish various tunes and metrical versions of the same Psalm. But the selection number is to be retained in the upper left hand corner of the page as it is today. This is a partial gain and improvement. But if the committee does not add the letters of the alphabet to the Psalms where it is necessary, then in the light of the reasons outlined above, there is little advantage in moving the Biblical number from one place to another, for it still will not be the number used to designate which selection is to be sung. And if the letters are added, then there is no need of retaining the present selection number at all, because it will be sufficient to say, "Let us sing Psalm 139a."

Therefore, in the light of foregoing, Classis Muskegon overtures the Synod of 1955 that in the new Psalter Hymnal: (1) the present system of numbering be abolished entirely; and (2) the Psalms in the Psalter Hymnal be numbered in accord with the Biblical numbering, with the addition of letters of the alphabet or Roman numerals where necessary to distinguish among the various tunes and metrical versions.

Classis Muskegon, I. D. Couwenhoven, S. C.

6. *Divisions of Classis Muskegon.*

Classis Muskegon petitions Synod that it be allowed to divide into two separate Classes, according to the following arrangement of churches:

GROUP I	*FAMILIES*
1. Allen Ave. Muskegon	195
2. Bethany, Muskegon	245
3. Bluffton, Muskegon	31
4. East Muskegon	125
5. Grace, Muskegon	21
6. Hope, Muskegon	26
7. Immanuel, Muskegon	117
8. First Muskegon	110
9. Muskegon Heights	56
10. New Era	65
11. Ferryburg	43
12. First Fremont	240
13. Trinity, Fremont	40
14. Second Fremont	145
15. First Grand Haven	138
16. Second Grand Haven	160
17. Reeman	80
18. Spring Lake	95
19. Sullivan	15
Total families	1947

GROUP II	*FAMILIES*
1. Aetna	48
2. Arlene	12
3. Atwood	29
4. Cadillac	28
5. Ellsworth	80
6. Highland	56
7. Lucas	106
8. McBain	67
9. Calvin, McBain	45
10. Prosper	93
11. Rudyard	46
12. Vogel Center	83
Total families	693

Names for the respective classes to be chosen later.

Grounds:

1. Division will give better representation at Synod and on denominational boards.
2. It will be for the profit of the churches by making each Classis a greater deliberative assembly.
3. Synod of 1936 advised redistricting, cf. Acts 1936, Art. 77, c, 2, pp. 37-38.

Classis Muskegon
Rev. I. D. Couwenhoven, S. C.

7. *Curriculum for Catechism Courses.*

Classis California overtures Synod as follows:

Whereas the proposed curriculum for catechism courses, (See Agenda 1954, p. 178) does not include courses for children of the first and second grades of school age, we overture Synod to instruct its catechism committee to also provide for courses for these ages.

Grounds:

1. Some Churches feel the need of catechising children of these grades.
2. The courses should then be uniform throughout the Denomination.

Classis California
Henry Radius, S. C.

8. *Division of Classis California.*

Classis of California overtures Synod to approve the formation of a new Classis to be known as Rocky Mountain Classis. This Classis would include the Churches of Phoenix, Tucson, and Rehoboth of Classis California, and the Churches of Alamosa, Denver I, Denver II, Denver III, Dispatch, Luctor, and the groups at Albuquerque and Salt Lake City, comprising approximately 775 families.

Reasons which make the formation of this Classis desireable:

1. *GEOGRAPHICAL:*
   Even though the churches included are widely separated they comprise a natural area and at present are even farther removed from their classical concentration than they would be from one another if this new Classis is formed. Moreover, a Rocky Mountain Classis would bring together Churches having common background, interest and program and unite Churches which now are the outposts of two different Classes. It would also afford opportunity for the personnel on our Indian Field to attend Classical meetings from time to time.
2. *GROWTH:*
   In the past 10 years the Churches named grew from 467 to 775 families. At present there in continued growth in all but three of the Churches and these three are maintaining their size. Moreover, there is every indication of future growth in this area of our Denomination.
3. *DEVELOPMENT:*
   A Classis as proposed for this area would be a Denominational advantage since greater attention could be given to the development

of the two home mission projects, Albuquerque and Salt Lake City, sponsored by Luctor and Denver III respectively, already on the way to organization and the exploration and development of similiar fields in the area.

Classis California
Henry Radius, S. C.

9. *World Calendar.*

Classis Sioux Center overtures Synod to register its protest with the proper authorities against the proposed "World Calendar."

Grounds:

1. If adopted, the "World Calendar" will disrupt the regular seven day succession as historic Christianity has always observed it.
2. The proposed "World Calendar," by exalting the economic and social interests, will work for the destruction of the Lord's Day.

Classis Sioux Center
Peter Vander Wiede, S. C.

10. *Church Correspondence.*

CLASSIS PACIFIC overtures Synod to appoint a committee to investigate the possibilities for closer cooperation and fellowship with the Orthodox Presbyterian Church.

Grounds:

1. Closer affiliation with likeminded Christians or churches in is agreement with the Scriptures and our Confessions.
2. It is in line with a previous decision of Synod. (cf. Acts of Synod, 1944, page 85, pages 357-361, pages 330-367, overall report).
3. Action on this would be in harmony with that of the Gereformeerde Kerken of the Netherlands. They have correspondence with the Orthodox Presbyterian Church in a narrow sense, exactly as they do with us. Moreover, their recognition of the Reformed Church of Indonesia a few years ago was one of the grounds our Synod gave for doing the same. (Cf. Acts, 1949, p. 62).

Wm. Verwolf, C.C.

11. *Formation of New Classis.*

Classis Pella approved the following overture and submits it to the Synod of the Christian Reformed Church for approval:

"The Consistories of Alamosa, Denver I, Denver II, Denver III, Dispatch and Luctor request Classis to approve an overture to the Synod of 1955 for the formation of a new classis of the Christian Reformed Church to be known as the Rocky Mountain Classis. This Classis would include the churches of Phoenix, Tucson and Rehoboth of Classis California and the churches of Alamosa, Denver I, Denver II, Denver III, Dispatch, Luctor and the groups at Albuquerque and Salt Lake City in Classis Pella comprising approximately 775 families.

Reasons which make the formation of this new classis desireable:

1. *Geographical:* Even though the churches included are widely separated they comprise a natural area and at present are even farther removed from their classical concentration than they would be from

one another if this new classis is formed. Moreover, a Rocky Mountain Classis would bring together churches having common background, interest and program and unite churches which now are the outposts of two different classes. It would also afford opportunity for the personnel on our Indian Mission Field to attend classical meetings from time to time.

2. *Growth:* In the past 10 years the churches named grew from 467 to 775 families. At present there is continued growth in all but three of the churches and these three are maintaining their size. Moreover, there is every indication of future growth in this area of our denomination.

3. *Development:* A classis as proposed for this area would be a denominational advantage since greater attention could be given to the development of the two home mission projects, Albuquerque and Salt Lake City, sponsored by Luctor and Denver III respectively, already on the way to organization and the exploration and development of similar fields in the area.

4. *Strength:* The congregations included number at present approximately 775 families. Each church named, except Salt Lake City, has its own pastor. Thus the group is adequately staffed. Several of the ministers have served on denominational boards and committees and are men of experience. Elders experienced in their work also are available for classical and denominational service. In respect to the classes from which these churches would be drawn: both Classis California and Classis Pella will be large enough to carry on without the churches named.

5. *Youth Work:* Since all the church in this group have a continuous problem with mixed marriages because of their isolation this uniting them together in a classis will provide opportunity for cooperation in bringing together the youth through Bible Conferences and similar activities"

Rev. M. Ouwinga, Stated Clerk, Classis Pella.

12. *Questionnaires Disapproved.*

"Classis Hackensack overtures Synod of 1955 to express its disapproval of the procedure employed in the study for Realignment of Home Missions and Church Extension, viz., of sending questionnaires to consistories to ascertain sentiment concerning our alignment of Home Missions.

Ground: Although there would be no objection to a questionnaire aimed at obtaining factual, statistical information, a straw vote of 'yes' and 'no' answers is not calculated to provide material for intelligently reasoned judgments on large and vital matters."

Dick L. Van Halsema, S.C.
Classis Hackensack,

13. *Children's Allowance and Pensions.*

Classis Alberta overtures Synod to instruct the Board of the Pension and Relief Administration to discontinue the practice of including the children's allowance given by a civil government to compute the average salary of our ministers.

Grounds:

1. What authority does an ecclesiastical body have to officially tax a non-ecclesiastical source of income?
2. When the Synod of 1953 gave its sanction to that practice (Acts, 1953, p. 130), Synod apparently was not conscious of this implication of the decision, namely, that it was sanctioning the inclusion of a non-ecclesiastical source of income to compute the average salary of ministers in the Chr. Ref. Church.

E. H. Oostendorp, S.C.

14. *Proposed Synodical Delegation.*

Classis Alberta overtures Synod to recommend to all the Classes in the denomination to consider sending their delegates to the annual Synod for two successive years, the elders as well as the ministers; the plan to operate in such a way that normally each year only one minister and one elder is chosen for delegation to Synod.

Grounds:

1. This will promote and assure a larger measure of continuity at Synod. Such continuity will serve the best interests of both Synod and the churches. Delegates at Synod are able to do better work the second year than the first. Under the current system very few delegates at any Synod were also there the previous year.
2. Classis Alberta has used this method since it was organized, and finds it both workable and wholesome.

E. H. Oostendorp, S.C.

15. *Student Fellowship Fund.*

Classis Alberta overtures Synod to reconsider its decision of 1954 re. Synodical Student Fellowship Fund (Acts, 1954, p. 123).

Grounds:

a. This matter, started by our classis and approved by Synod 1953, is still living in our churches.
   Proof: Synodical committee reported within one year: eleven classes have responded favorably each contributing $100 for the purpose. Another classis responded with the promise of $100. One classis gave $200.
b. No grounds given in Acts for rejection of recommendation.
c. Hasty action of Synod 1954, without investigating fully, how the decision of Synod 1953 would work practically.
d. The emergency will not be short of duration:
   1. There are many more vacancies than 2 years ago, when Synod decided to go into the subject.
   2. Enough candidates speaking the Netherlands language coming from Calvin will not be available in the near future.
   3. The ground for decision Synod 1953 (Acts, page 141): "The immediate need in Canada is very great" is still existing.

Classis Alberta further overtures Synod 1955 to reappoint the committee or to appoint a new committee ad hoc. Mandate: the same decision of Synod 1953 (page 141) with the addition of recommendation to Synod 1954

(page 123) "that the committee 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 Canadan field."

Relative to the above overtures Classis suggests to Synod the following suggestions for information as far as the difficulties mentioned page 558, and 559, Acts, Synod 1954:

1. The financial problem. The amount mentioned, $2,100, is too high. Full support will not be necessary, because the student can get income from preaching. Moreover, it is not usual that students in the Netherlands are married; eventually those who are married can be left out. Don't promise full support, just "support."
2. The immigration problem. The committee can contact the Immigration-authorities about some possibilities existing.
3. Cost per student see b. 1. Rergarding hesitation to spend another year at school: perhaps it is possible that these students will finish the last year of their course at Calvin.

   Concerning transportation: The Dutch government decided to transport free of charge any minister and his family to a new immigration congregation in Canada. Probably this will also be possible for candidates or students, if the Home Missions Committee or the Immigration Committee for Canada of our Christian Reformed Church declares that the person concerned will become a minister in the Canadian field.

E. H. Oostendorp, S.C.

16. *Statistics in Yearbook.*

Classis Alberta overtures Synod to place the following figures along with the congregational statistics in the Yearbook: the sum—total of the quotas contributed in each congregation.

Ground: The inclusion of these figures in the Yearbook would not present great difficulty and would arouse a sense of responsibility on the part our members to pay their quotas thereby stimulating such payment.

E. H. Oostendorp, S.C.

17. *Incorporation of Canadian Churches.*

Classis Eastern Ontario overtures Synod to appoint a Committee to study the matter of the incorporation of our churches in Canada on a Dominion-wide basis. Our Classis has initiated this study, to which the other Ontario Classes have given their consent. However, we have come to the discovery that to procure national recognition as incorporated churches is not an easy matter. It requires legal action and the passage of legislation at Ottawa.

Since Classis believes that this is a matter involving all our Canadian Churches, and does not feel justified in asking only our Ontario Classes to pay the expense connected with bringing this objective to a successful culmination, it begs Synod to take this in hand.

Classis Eastern Ontario,
Rev. C. Witt, S.C.

18. *Decisions of 1954 re South India Mission Field.*

Classis Chicago North overtures Synod to review the matter of the South India Mission Field and to re-examine the decisions of the Synod of 1954 re the abandoning of this field.

Grounds:

1. There is considerable dissatisfaction in our churches re the decision of 1954 to abandon this Field, which dissatisfaction we believe is detrimental to the whole cause of missions as carried on by our denomination.
2. In its report the Christian Reformed Board of Missions states that there is new material on hand and if this information had been known to the Synod of 1954, it would have affected the judgments re this matter.
3. Mr. A. V. Ramiah intends to be in this country at the time the forthcoming Synod meets and should be given opportunity to plead the cause of the South India Mission Field.

Classis Chicago North,
Rev. Gerben Zylstra, S.C.

19. *Appointment to Seminary Chair of Missions.*

The Consistory of the Christian Reformed Church of Racine, Wisc., overtures the Synod of 1955 to fill the vacant chair of missions in our seminary by the appointment of Dr. Harry R. Boer to this position.

Grounds:

1. The need for a Professor of Missions in our seminary was regarded by the Synod of 1948 as urgent enough to demand immediate action. It is necessarily a more urgent matter today. Each year of late upwards of thirty new graduates of our seminary go forth into the service of our denomination without the special attention to and inspiration in missions possible through an active Professor of Missions.
2. Dr. Boer's academic competence in the field of missions has been placed beyond question by the doctoral degree conferred upon him "cum Laude" by the Free University of Amsterdam for his work in the field of missions. It is easily observed that no one else available for this position has qualifications even reasonably comparable.
3. Dr. Boer has already demonstrated his ability to inspire in his students a deeper interest in and love for the work of missions. This fact is evidenced in a very tangible way by the comparatively large number of the graduating class of 1952 who stepped directly into mission work after receiving his teaching for one school year.
4. While the Synod of 1952 removed Dr. Boer from our seminary along with three other professors, in dissolving the "seminary situation" of that day made no declarations judging him to have responsibility for the rise of that "seminary situation." Furthermore, he could not have been judged responsible for the origin of that "situation." This is clearly attested by the fact that at least two important committees had been appointed to investigate this "seminary situation" before he had taught his first class.

5. We believe that a careful consideration of the welfare of the denomination will recommend this action as a duty. Not Dr. Boer, but the cause of missions in our midst, is the primary loser if his unusual talents are not put to their best use.

Respectfully submitted,
The Consistory of the Racine Christian Reformed Church, Eugene Peters, Clerk.

20. *Numbering System—Revised Psalter Hymnal.*

Classis Grand Rapids East endorses the Overture of Muskegon (See No. 5 pp. 326-328, Agenda for Synod, 1955), on the Numbering System to be used in the Revised Psalter Hymnal, and respectfully urges Synod to adopt same.

Grounds:

1. It will bring the biblical truth more clearly to the consciousness of our people and clearly identify the song with the psalm.
2. There is a need for greater consciousness of the Psalms and their place in public worship.

Classis G. R. East,
Rev. M. H. Faber, S.C.

21. *Lectureship in Dogmatics.*

Classis Grand Rapids East overtures Synod to continue the lectureship in dogmatics and not now to appoint an additional professor in dogmatics.

Grounds:

1. We are in hearty accord with the prudent decision of the Synod of 1953 which approved a lectureship in Dogmatics (cf. Acts 1953, page 83, point 9a).
2. We are in full agreement with the reasons adduced by the Board of Trustees for recommending the instituting of this lectureship (cf. Acts, 1953, pp. 234-5) and which read:
   a. the new incumbent will not be able to do justice to all the courses he will be expected to teach
   b. there are several promising young men in this field who ought to be given an opportunity to show their ability
   c. this would be a step in the direction of strengthening and eventually enlarging our Seminary Faculty.
3. There are other available candidates among us who have not been given an opportunity to serve as lecturers in Dogmatics at Calvin Seminary.
4. The strategic importance of Dogmatics makes it imperative that the field of available candidates be thoroughly canvassed.
5. The current regulations require that the nomination for a Professor in Dogmatics be presented to our Church community 3 months prior to the meeting of Synod.

6. The appointment of an additional fulltime Professor of Dogmatics at this time, in violation of the rules would be tantamount to the declaration that an emergency exists in our Seminary.

Classis Grand Rapids East,
Rev. M. H. Faber, S.C.

Appointment to Seminary Chair of Missions.

22. The Calvin Christian Reformed Church of Grand Rapids, Michigan respectfully overtures Synod to act favorably upon the resolution of the General Committee of Home Missions (Agenda, Report No. 29, page 227) for "an early appointment for the Chair of Missions in Calvin Seminary" by appointing Dr. Harry R. Boer to this chair.

Grounds:

1. Dr. Boer is uniquely qualified to fill this position by his broad academic training and practical experience in both chaplaincy and the Nigerian Mission Field.
2. Dr. Boer was eminently successful in inspiring a love for and a commitment to mission work during his former year of Seminary teaching.

Respectfully submitted,
Calvin Christian Reformed Church,
Sydney Youngsma, Clerk

Done in Consistory
May 9, 1955

Form for the Lord's Supper.

23. The Consistory of Alger Park Grand Rapids overtures Synod to change the Scripture selections found at the end of the Form for the Lord's Supper as follows: That after the Old Testament selection, taken from Psalm 103, the following New Testament selection be substituted for the one which now appears:

"Unto him that loveth us, and loosed us from our sins by his blood; and he made us to be a kingdom, to be priests unto his God and Father; to him be the glory and the dominion for ever and ever" Rev. 1:5, 6. "Worthy is the Lamb that hath been slain to receive the power, and riches, and wisdom, and might, and honor, and glory, and blessings" Rev. 5:12. "Unto him that sitteth on the throne, and unto the Lamb, be the blessing, and the honor, and the glory, and the dominion, for ever and ever" Rev. 5:13.

Grounds:

1. The present O. T. selection is taken from a poetic book, the Book of Psalms. The present N. T. selection, is, however, taken from an epistle, the Book of Romans. The contrast between the poetry of the Psalms passage and the prose of the passage from Romans makes the present N. T. passage somewhat anticlimatic.
2. The introduction to the Scripture passages announces the theme of thanksgiving. This theme is definitely sounded by the opening verses of Psalm 103, "Bless Jehovah, O my soul." The theme of thanksgiving and praise is, however, not explicitly continued in the present N. T. selection.

3. The substitute N. T. selection which we recommend continues in the poetic mood of the present O. T. passage, and therefore fits better with Psalm 103 than do the passages from Romans.
Psalm 103 than do the passages from Romans.
4. The passage from Revelation explicitly voice praise and adoration to God and to the Lamb, and thus fulfill the purpose of the Scripture selections stated in the introduction more adequately than the passages from Romans.
5. The exalted nature of the passages from Revelation make these ascriptions of praise a fitting climax to the Form for the Administration of the Lord's Supper.

(Note: A change of this sort was suggested to the Committee for the Revision of the Form for the Lord's Supper in January of this year. The committee did not see its way clear to carry out this suggestion, however, as its report in the Agenda for 1955 reveals. Hence we present this matter directly to Synod).

Consistory of Alger Park, G. R.,
A. A. Hoekema, Pres.
C. Van Loo, Clerk

24. *Minimum Salaries in Subsidized Churches.*

Classis Kalamazoo unanimously favors the advice of the General Committee for Home Missions to Synod: namely, that of setting the minimum salaries of ministers serving subsidized churches in the United States at $3,600.00, retroactive to January 1, 1955; and urges Synod to adopt that advice."

Classis Kalamazoo,
Rev. G. H. Vande Riet, S.C.

25. *Realignment of Missions and Church Extension.*

The Consistory of the Bethany Christian Reformed Church of South Holland, Illinois, overtures Synod not to adopt the proposal of the Majority Report of the Committee for Realignment of Missions and Church Extension:

Grounds:

1. The proposal of the Majority Report would establish another Denominational Board centrally controlled by an Executive Committee. We feel that this system would not serve the best interests of certain causes in the Church which are now governed by Synodically appointed Committees, such as, the South America and Ceylon work, Jewish Missions, the Back to God Hour, and the Synodical Tract Committee. One of our objections to Boards has always been the rapid turnover in membership. The rapid turnover in personnel in the General Committee for Home Missions has averaged more than 9 members per year during the past 4 years. Since 1950, more than 108 members have served on this Board and more than 37 changes in personnel have taken place. This represents an average change of more than 30% in personnel each year.
2. Delegates on the General Committee for Home Missions meet only once a year, and therefore they cannot take an active role in the functions of the Committee. They must be informed from a distance

by means of mimeographed reports in order to make their report to their respective Classes. Classical delegates to this Committee are too far removed from the local fields to be able to vote intelligently on issues regarding those fields. How can a delegate from the East, for example, be expected to vote intelligently and independently on Mission work being done in the West — or even the Midwest? And vice-versa. He can only vote on the basis of the advice of an Executive Committee. Such representation cannot be effective, particularly in the work of evangelism, which is always localized and should be handled by local authorities. Reporting can be and is being done more effectively by means of direct correspondence between Synodically chosen Committees and the local Churches, personal appearances of Committee members or representatives at meetings of Classes, and systematic and informative reports and publicity from the Committee to the individual congregations.

3. We feel that Committees chosen by Synod are much more competent. Their members are selected, not only on the basis of representation, but also because of their special qualifications for serving a specific cause. Also Synodically chosen Committees usually have a more equal representation of both laymen and ministers. Boards composed of Classical delegates are chosen by a democratic method, which does not necessarily take into consideration their qualifications for serving a special cause. Moreover, the proposal of the Majority Report is a new Board in which such a wide variety of activities will be located that no delegate can possibly be expected to understand and direct them. The adoption of the Majority Report would eliminate the hope of having "specialists" assigned to specific tasks.
4. We feel that the solution for the problem of evangelism in particular —quite apart from all the other causes which are involved in this discussion of realignment — is not another central Board, but rather a means of decentralization. The other causes — such as the South America and Ceylon work, Jewish Missions, the Back to God Hour, and the Synodical Tract Committee — should remain centralized in Synodically chosen Committees, but the task of evangelism must go back to the local Churches and Classes. If our people are to be enthusiastic about the work of evangelism, we must mobilize them on a local level, and supervision must also be local. If our people participate in local efforts they will more readily support them with their prayers and gifts. We are convinced that evangelism will not be a live issue in our denomination until the local Churches and Classes, assume responsibility for it again.

Done at a regular Consistory meeting, January 3, 1955,
Alfred Den Besten, Clerk

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