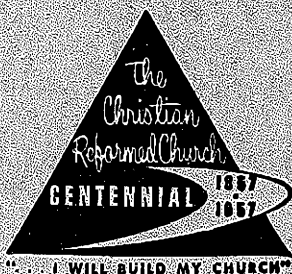


AGENDA

Synod Christian Reformed Church

To convene June 12, 1957,
at Grand Rapids, Michigan



REPORTS AND OVERTURES

CHRISTIAN REFORMED PUBLISHING HOUSE
2850 Kalamazoo Ave. SE
Grand Rapids 8, Michigan, U.S.A.



PREFACE

On *Tuesday evening, June 11, at 7:45 o'clock, D.V.*, a special Prayer Service for Synod will be held in the First Christian Reformed Church, Grand Rapids, Michigan. In view of our Centennial commemoration it is very fitting that this special service be conducted in the church of the oldest congregation in the city of Grand Rapids, organized in 1857. Both the First church and the Christian Reformed denomination celebrate their centennial anniversary at the same time. The church is located at 650 Bates Street, SE (in the south-east section of Grand Rapids), one block west of Eastern Avenue, and one block north of Franklin Street. The Pastor, Rev. William Van Rees, will preach the sermon and lead in special prayer on this centennial commemorative occasion.

On *Wednesday morning, June 12, at 9:00 a.m.* the delegates to Synod will meet in the auditorium of the main building on the Calvin College campus. Rev. Van Rees will formally open the first session of Synod with a brief address, lead in devotions, and serve as chairman until Synod of 1957 is properly constituted.

On the preceding *Sunday, June 9*, our pastors and congregations are kindly requested to remember the sessions of Synod in their prayers for the guidance of the Holy Spirit.

The Agenda for the Synod of 1957 contains reports of both standing and study committees, overtures submitted by Classes and Consistories. Supplementary reports of a few boards will be sent to the home addresses of the *primi* delegates and advisors to Synod. All delegates are again kindly requested to bring to Synod the printed and supplementary copies of the Agenda.

R. J. Danhof, *Stated Clerk*

2850 Kalamazoo Ave. SE, Grand Rapids 8, Michigan

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REPORTS

REPORT NO. 1

THE BELGIC CONFESSION

ESTEEMED BRETHREN:

The Committee appointed by Synod and referred to as the "Committee for Belgic Confession" calls the following to your attention. Synod of 1956 adopted a Recommendation "That the Committee for Revision of the Belgic Confession distribute their Reports of 1954 to the consistories for study as soon as possible" giving as ground that "Proposed confessional changes should not be considered by Synod until there has been ample time for study of them by the churches" (Cf. Acts of 1956, p. 92).

It would seem that in view of the fact that these Reports have been before the consistories since the date of the distribution of the Agenda of 1954 the consistories have already had the "ample time for study" of which Synod speaks. It would seem moreover that in view of the fact that these Reports are already before the consistories, in the Agenda of 1954, all that is needed at the present time is to call attention to these Reports already in print in the Agenda of 1954. However, Synod enjoins upon us the "distributing" of these Reports. We have therefore transcribed them from the Agenda of 1954 and herewith send you a copy of this transcription. It is the intention of Synod that study be made of these Reports in order that the next Synod may make disposition of them. Because we feel that this objective of Synod will be served best if we also transcribe the Overture of 1952, the overture that occasioned these Reports, therefore we have prefixed it.

A. THE OVERTURE OF 1952

Revision of Belgic Confession

The Consistory of the Calvin Christian Reformed Church is in receipt of a communication from one of its members, in which attention is called to certain elements in the Belgic Confession which he considers objectionable. He deems that the Confession errs when:

1. It asserts that the Apostle is the author of the Epistle to the Hebrews (Art. IV).

2. It cites 1 John 5:7 to prove the existence of the Trinity (Art. IX), this text not appearing in the American Revised Version.

3. It speaks of Original Sin in the following terms: "Nor is it altogether abolished or wholly eradicated even by baptism" (Art. XV). The original Dutch version of 1562 merely states: "Nor is it removed by baptism"; cf., Lord's Day XXVII, Q. and Ans. 72, Heidelberg Catechism.

4. It states: "In the meantime we err not when we say that what is eaten and drunk by us (in the Holy Supper) is *the proper and natural*

body and the *proper blood* of Christ (Art. XXXV; Cf. Questions and Answers 78 and 79 of the Heidelberg Catechism).

5. "The church can more properly detest the *error* of the Anabaptists than the Anabaptists themselves." It is of interest here that the original Dutch translation of this Confession does not mention the Anabaptists at this point.

6. It omits the Book of Lamentations from the list of Books of the Bible (Art. IV).

A. The Consistory herewith overtures Synod to study the weight and relevancy of these objections. *Grounds:*

1. The Consistory of the Calvin Christian Reformed Church does not consider that it is within its competence to enter into this study.

2. The matter is of very great importance because all ministers, elders and deacons, professors of Calvin College and Seminary, as well as many Christian School teachers are required to express their *unqualified* agreement with this confession.

Respectfully submitted,
C. Boomsma, President
Richard Drost, Corr. Sec'y

B. THE REPORTS OF 1954

I. The Majority Report

ESTEEMED BRETHREN:

At the Synod of 1952 an Overture originating with the Consistory of Calvin Christian Reformed Church, Grand Rapids, was received, asking Synod "to study the weight and relevancy" of certain specific objections raised by a member of said Church against specified expressions in the Belgic Confession (Cf. Acts of 1952, p. 520).

The Committee appointed by Synod of 1952 to do what the Overture asked has the pleasure to report as follows:

1. In re Point 1 of the Overture (that "the Confession errs when it asserts that the Apostle Paul is the author of the Epistle to the Hebrews") we feel that it is a little too much to say that the Confession "errs" in ascribing Hebrews to Paul; for St. Paul may very well have written Hebrews. On the other hand it is still true that "only God knows who wrote Hebrews." The situation being thus, we feel that it were better in a Confession to refrain from speaking categorically on the authorship of this Epistle.

What to do in the matter is not a simple thing; for, to eliminate Hebrews from the Confession's "books by the Apostle Paul" would be to declare against the Pauline authorship, a thing which we feel a Confession ought also not to do.

No doubt the ascription of Hebrews to Paul results from the Confession's unfortunate policy of grouping the books of the Bible ("five books of Moses," "three books of Solomon," etc.), a policy that implies isagogical commitments that can very easily lead to misunderstanding and even embarrassment.

We *recommend* in this matter that Synod recast the paragraphs to make them read: "The books of the Old Testament are Genesis, Exodus, etc." and "Those of the New Testament are Matthew, Mark, Luke, etc.," reproducing merely the names of the books as they appear in the index of any modern copy of the Bible.

2. In re point 2 (that "the Confession errs when it uses 1 John 5:7 to prove the existence of the Trinity, Art. IX, this text not appearing in the ARV") we feel that it is too much to say that the Confession "errs" in using 1 John 5:7 as a prooftext. The authenticity of this verse is indeed not beyond challenge; but we feel that the argument against its authenticity is not such as to permit the assertion that to quote it as a prooftext is an error.

We feel the need also of saying that although the ARV occupies a favorable position in the Christian Reformed Church this should not be taken to mean, as the Overture implies, that the readings of that version are automatically binding upon the Church. If that were the case Synod would be bound to excise Q. 128 and its answer from the Heidelberg Catechism, seeing that the same ARV has seen fit to drop as spurious the doxology ending of the Lord's Prayer treated in this question and answer!

We *recommend* that Synod take no action in this matter.

3. In re Point 3 (that "the Confession errs when it speaks of Original Sin in the following terms 'Nor is it altogether abolished or wholly eradicated even by baptism,' Art XV") we feel that the Confession at this point engages in the perfectly permissible usage of referring to the thing signified (*in casu*, regeneration) with the term denoting the thing signifying (*in casu*, baptism); so read the Confession says that original sin is not eradicated (or, as a later reading has it, "not wholly eradicated," a variant that makes no essential difference) even by the event of regeneration. This usage, called technically the *sacramental* use of language, has Biblical warrant.

Nevertheless, we feel that this usage is not altogether desirable in a Confession of Faith, which, by common consent, should be unmistakably clear. History has shown that this usage, proper enough in itself, has in fact given rise repeatedly to misunderstanding. Men have been misled by it to think that the Confession espouses the doctrine of *ex opere operato* at this juncture.

In view of this fact we *recommend* that Synod revise the passage by substituting the word *regeneration* for the word *baptism*.

4. In re Point 4 (that "the Confession errs when it states 'In the meantime we err not when we say that what is eaten and drunk by us' in the Holy Supper 'is the proper and natural body and the proper blood of Christ,' Art. XXXV") we wish to call attention to the fact that the period occurring at the end of the incriminated passage did not appear in the original text of 1561; the sentence runs right on into the following sentence which tells us that the manner of our partaking is not with the mouth but with the spirit. We feel that it was unfortunate in the revision of 1566 to set this passage off as two separate and independent sentences. (The resulting construction is not even good English; to begin a sentence with "But the manner" is quite awkward); by so dissecting the sentence

two parts that should be allowed to balance each other have become separated.

In regard to the expressions "proper and natural body" and "proper blood of Christ," over which the complainant stumbles specifically, it should be pointed out that here again we have sacramental language, against which there is no valid objection. If the expression "Christ's body" is proper of the elements of the Sacrament then the expression "Christ's proper body" should not be considered improper — the more so when it is remembered that *propre* in *le propre corps de Christ* and in *son propre sang* means simply "own." (The English derivative "property" illustrates this); what body can Christ be said to have except His *own* body?

However, to repeat what we have said in connection with Point 3, above, sacramental language, although wholly proper and in place, does seem in practice to be conducive to misunderstanding. It may for that reason be not amiss to eliminate it if it can be done without serious alteration of the text. It appears to us that if the adjective *own* were inserted in the place of the adjectives *proper* and *natural* the sense would remain the same and the occasion for misunderstanding would be eliminated. So altered the passage would read "In the meantime we err not when we say that what is eaten and drunk by us is Christ's own body and blood; but the manner of our partaking of the same is not by the mouth, but by the spirit through faith."

We *recommend* that Synod authorize the single sentence as we have given it immediately above to be substituted for the two sentences that appear in the current version.

5. In re Point 5 (that "the church can more properly detest the *error* of the Anabaptists than the Anabaptists themselves") we should point out that as it stands the language of the Overture at this point makes no sense; for, the construction is "The Confession errs when . . . the church can more properly detest, etc." However, assuming that the intention is to say that the Confession errs when in Article XXXVI it speaks of detesting Anabaptists rather than of detesting certain errors traditionally associated with the Anabaptists, may we make the following observations:

a. That the original of 1561 did not at this point mention the Anabaptists by name; it has simply: "nous detestons tous ceux qui veulent reietter les Superiorites et Magistrats" (We reject all those who seek to renounce rulers and magistrates).

b. That the English word *detest* as used in the current translation can hardly be called the equivalent of the French *detestons*. This French verb is better rendered with *reject* or with *repudiate*. It is pertinent to observe that the Dutch translation of 1562 has *verwerpen* and not *verfoeien*.

c. It is untenable in the light of modern historic research to speak of that Anabaptists without distinction as "seditious people." The Confession at this point falls into the error, common enough in the 16th Century, of applying the Anabaptists without distinction that which was applicable only to a comparatively small lunatic fringe.

In view of these things we *recommend* that Synod revise the opening sentence of the last paragraph of Article XXXVI to read, as it originally

stood, "Therefore we reject all those who seek to renounce rulers and magistrates."

6. In re Point 6 (that "the Confession errs when it omits the Book of Lamentations from the list of the books of the Bible, Art. IV") we wish to point out:

a. That there seems to be no good explanation for the omission. What is especially strange is that the Gallic Confession (which de Bres is commonly assumed to have followed as he drew up his own Creed — an assumption not beyond challenge) refers specifically to the Lamentations.

b. That it seems reasonable to suppose that the omission of Lamentations was a mere slip (Just as was the omission of the Book of Habbakuk in a listing made at the Synod of Dordt).

c. That the omission was early discovered and corrected; the Latin text approved at Dordt has, at this juncture: "Quatuor Prophetæ maiores, Esaias, Ieremias cum eiusdum Threnis, Ezechiel et Daniel."

We *recommend* that the name of this canonical book be inserted in its proper place in Article IV. (This will be quite simple if the advice given above, under Point 1 can have Synod's approval, namely, to list merely the names of the several books as they occur in the index of any copy of the Bible.)

P.S. Your Committee advises Synod that in the event it wishes to act positively upon the recommendation given in this our report it confer with the other churches that give the Belgic Confession binding authority.

Yours with an expression of appreciation for the confidence reposed in us, and, with a prayer for God's blessing upon your labors,

The Committee ad hoc

Signed, John Weidenaar, Pres.

Leonard Verduin, Sec'y

II. The Minority Report

ESTEEMED BRETHREN:

The undersigned agrees with the other members of the Study Committee in the conclusions reached on all points except Point Four in the Overture of the Calvin Christian Reformed Church (Acts of Synod, 1952, pp. 520f.). He humbly asks for synodical consideration of this minority report on Point Four.

The Minority is of the opinion that there is no warrant for declaring that the Confession uses "sacramental language" when it states that "what is eaten and drunk by us is the proper and natural body and the proper blood of Christ." On the contrary it seems clear that the Confession here takes a step toward a frank and unambiguous *definition* of the biblical, sacramental language used in the previous paragraphs, viz.: "The communion of the body of Christ," "Jesus Christ who nourishes and strengthens the spiritual life of believers when they eat Him," "we — receive by faith — the true body and blood of Christ." The Confession declares simply that even though the process by which "He works in us all that He represents to us by these holy signs" is spiritual, mysterious,

and incomprehensible, nevertheless we are correct in declaring that the result of this "working in us" involves an appropriation of the physical body of Christ.

The task of defining one's position with regard to the presence of Christ in the Sacrament constituted one of the major problems facing the early reformers. If the Roman church was in error in its interpretation of the words: "hoc est corpus," a correct interpretation had to be offered. Thus Luther, Zwingli, and Calvin took their historic positions. Does the Majority assume that Guido de Bres and his church did not choose to define their position in this matter? Surely to explain the meaning of "Unless ye eat my flesh and drink my blood" by the use of more sacramental language would seem futile.

In our opinion it is a strange manner of reading that interprets the words "proper and natural body," as used here, to mean anything other than the physical body. Besides stating that the Christian partakes of Christ's own (proper) body, the Confession says that we partake of his "natural" body. What else can this mean than Christ's body as part of the realm of nature?

The Majority is saying, in effect, that the Confession, by using the words "proper and natural body" sacramentally is leading some, who are insufficiently initiated into such language usage, to understand these words to mean "physical body." To obviate somewhat such "misunderstanding" it is proposed to rewrite the phrase, using sacramental language less likely to be taken literally. The Minority deems that such a change in text as the Majority proposes constitutes unnecessary tampering with the wording of a historic Creed. The revision neither changes the substance nor increases the clarity of the passage in question.

If the Church wishes to confess that this Sacrament is a sign and seal of Christ's saving and sanctifying grace by which we become vigorous members of Christ's body, the Church, it should state this in more explicit language than the Majority suggests. If, on the other hand, the Church wishes to confess that in some way the natural, physical body of Christ is involved when the believer partakes of Holy Communion, it can very well say so in the text as it stands. Thus it seems that Synod should first determine what it thinks the Christian Reformed Church *should* confess *re* the presence of Christ in the Sacrament of Holy Communion, and then proceed to express this as clearly as possible within the framework of Article XXXV of the Belgic Confession.

The undersigned, believing that the Christian Reformed Church does not teach and has never taught what he is convinced the Belgic Confession teaches, recommends that Synod take steps, in co-operation with other churches adhering to this Confession, for the alteration of the text of Article XXXV. To initiate thought and discussion concerning this alteration, he humbly suggests that the two sentences following the words, "In the meantime we err not —" be made to read thus:

"Nor do we err when we say that the sum of that which is appropriated by us when we eat the bread and drink the wine of the Holy Sacrament is spiritual; that is to say, the saving and sanctifying Grace of Christ by which we become vigorous members of Christ's body, the Church. The

manner of our partaking of Christ is not physical, by the mouth, but by the spirit through faith."

Yours, with a prayer for God's strength and guidance in your labors,

CLARENCE BOERSMA, *Committee Member*

Yours with fraternal greetings,

Committee for Belgic Confession,

Rev. John Weidenaar, *Pres.*

Rev. Leonard Verduin, *Sec'y*

Dr. Clarence Boersma

REPORT NO. 2

THE AMERICAN BIBLE SOCIETY

ESTEEMED BRETHREN:

The Advisory Council of the American Bible Society held its annual meeting on November 27 and 28, representing 56 denominations. It was during the days of the cruel suppression of the Hungarian people by the Russian forces. Here was an emergency where there was great need for Scripture distribution. Thousands of people fled from that country trying to save their lives. Our American Bible Society made available at once 500 copies of Testaments and Bibles in the Hungarian language, which were distributed through U. S. Army chaplains to these refugees as they arrived at Camp Kilmer, New Jersey. Our society also shipped 50,000 Hungarian scriptures from its supply house in Amsterdam to supplement the stock in Austria, where thousands of these refugees were arriving daily. In cooperation with the Swiss Bible Society, the printing of 200,000 Gospels in Hungarian was started in Switzerland, of which 150,000 will be paid for by the American Bible Society. These portions of Scripture were supplied to Hungarian refugees in Europe. Our Society made immediate plans to print 40,000 New Testaments and 20,000 Bibles in Hungarian, hoping that these may be sent into that country.

Two other emergencies were brought to our attention where the board of directors had to overdraw the budget for those two causes. We have supplied the Scriptures for Brazil for many years with the help of the British Bible Society. A few months ago this Society notified ours that they could do it no longer. So we had to find \$40,000 to supply this need.

The second emergency arose in connection with our supplying the need for Scriptures for our military forces. 1-1/3 million Scriptures were sent, at their request, to the Chaplains of all our military forces for free distribution to our men. But during the last few years there have been an increasing number of requests from our men, especially those who are married, to receive complete Bibles instead of New Testaments. Our Society, of course, gladly did so; but this also required special appropriations and the board will need added funds to cover these borrowed amounts.

I write these things, because our Synod decided this year to recommend the American Bible Society for moral, but not for financial support. Upon my inquiry through the Stated Clerk, I received the information that the standing advisory budget committee had so recommended because they thought that the Bible Society had ample resources and that the cause would not be hurt by being transferred to the "moral support" list for at least a year.

For 14 years I have had the joy and privilege of representing our church at these annual meetings and know of the annual struggle to find sufficient funds for all the needy causes that cry for help and how the

budget is usually overdrawn and ways have to be found to make up the deficit.

This is a tremendously large business for the cause of God's Kingdom. I wish that all God's people could get a view of the great need for Bibles throughout the world and the place our American Bible Society occupies. It is not in a boastful spirit but in humble gratitude to God that we acknowledge this.

There are at present 25 Bible Societies, of which the British and the Netherland societies are older than the American Bible Society, which try to cover the whole world for the provision of Scriptures.

In 1955 these United Societies Issued:

2,956,834 Bibles
3,113,978 New Testaments
19,322,341 Portions
25,393,161 Total

Of these the American Bible Society issued more than half:

746,662 Bibles
1,241,319 New Testaments
12,036,563 Portions
14,071,376 Total

(also 46,832 Scriptures for the blind).

The whole Bible or at least a portion of it has now been translated in 1,100 tongues. This is a tremendous achievement, accomplished by the translation departments of the various societies in cooperation with the missionaries on the various fields. In 1956, among many other new editions, the first complete New Testament was printed in the Navajo language. Two of our former missionaries, The Rev. L. P. Brink and the Rev. Wm. Goudberg contributed each the translation of at least one book.

There are yet about a thousand tongues in which no part of Scripture has been translated; they cover about 100 million people scattered in many parts of the world. In this translation work the American Bible Society must also do the lion's share. It is urgent, when we think of the increasing literacy in many parts of the world. It is vital that we do it now, before the white missionaries are driven out. The spirit of nationalism has manifested itself in Africa, the Middle East and the Far East. Let us hasten while God gives us the opportunity to do this work.

Let me briefly review the work of our American Bible Society. During 1955, more than 50,000 Braille books and Talking Book records for the blind, have been distributed in more than 20 languages.

From the Bible House in New York, more than 14 million Scriptures were distributed, more than five million of these were sent abroad. Those that remain here in our country are distributed by the home mission board of the churches, by the Bible depots and colporteurs, also by the chaplains in the military forces and in other public institutions.

Besides this tremendous home field, we have charge of many other parts of the world either alone or with other societies to provide Scriptures.

The churches of Latin America have flourished. During 1955 the circulation of Scriptures increased by 200,000 to a total of 3,540,000. In Brazil alone more Scriptures were distributed than in any country other than the United States. In several countries the most popular Bibles had to be rationed because the supply ran out. There are difficulties. Colporteurs have been imprisoned; others were refused food and drink; shipments of Bibles are held up; but often the difficulties encountered have whetted the appetite of others for God's Word.

In France and Belgium colporteur work is diligently carried on and Scriptures are imported in East Germany and other red countries.

In Japan the new Colloquial Bible is tremendously popular and won the literary prize for being the best book of the year. More than seventy colporteurs are busy conveying the Bible to every part of this country.

The Bible Societies go to the root of the need for Scriptures. They try to translate them in the native tongue of every group of people. They make the plates from which they can be printed. They supply the churches with the books needed in the fields where their missionaries are at work. In certain needy fields as the Middle East, Japan, Hong-kong, and among the colored people in the South, colporteurs distribute the Word of God. This fundamental work must be carried on for the sake of the world mission charge Christ gave to His Church.

May I urgently request that Synod instruct its budget committee to look carefully into this matter for the purpose of restoring this worthy cause to the list recommended for moral and financial support by our churches.

Respectfully submitted,
Hessel Bouma

REPORT NO. 3

SEAMEN'S AND IMMIGRANTS' HOME

Classis Hudson passes on to the Synod of 1957 the following for consideration:

1. That the work of the Seamen's Home as it is now carried out, be abandoned when the Holland American Line moves to the New York side of the river.

Grounds:

a. Costs for duplicating even our present limited facilities on the New York side would involve us in expenditure of more than \$100,000.

b. It would be futile for us to spend much money to compete with the recreational facilities being planned for the ship's personnel by the H-A Lines on the pier, and with the facilities now in use at South Street, and the Port Society Center.

2. That the work of ministry to the spiritual needs of the Seamen and incidental aid to travelers and transients and immigrants be hereafter pursued from an office conveniently located in the Holland American Line Pier if possible, or in the adjacent area in New York City.

Grounds:

a. There is a decreasing need for aid to immigrants and the traveler, because of the change in the kind of traveler — they are wise-to-the-world these days — and because there are other agencies which are doing a great work in this area: e.g., The National Council of Churches, Travelers Aid, etc.

b. There has been a steady reduction in the number of immigrants coming into our country, and those who come are more travel conscious and many speak English.

c. Seamen's Social Work, Recreation, Relaxation, etc., is or will be well provided in the New York area at the 42nd St., Port Society Center, South Street Center (Episcopal), and the Holland American Line plans to include elaborate facilities for the seamen on the pier. Competition here would be unreasonably expensive, and would not materially aid our cause.

d. Spiritual counseling can be effectively carried on by one or more persons working from a convenient office in the new pier structure or in the immediate neighborhood.

e. The same person can also serve as aid to travelers who request direction or aid.

Classis Hudson,

Rev. F. L. Netz, S. C.

CHRISTIAN SEAMEN'S AND IMMIGRANTS' HOME
PROPOSED BUDGET FOR 1958

Anticipated Receipts for 1958

From Churches	\$15,000.00
From Societies	850.00
From Seamen's Home	1,750.00
From Interest 80 shares Little Miami R.R.	350.00
From Holland America Line	600.00
From Donations	650.00
Total.....	\$19,200.00

Proposed Budget Disbursements for 1957 and 1958

	1956 Actual	1957 Anticipated	1958 Anticipated
Salaries			
Chaplain w/auto allowance	\$ 4,250.00	\$ 4,250.00	\$ 4,250.00
Manager w/rent and auto allowance ..	4,220.00	4,220.00	4,220.00
Custodian—heat, light, rent	2,700.00	2,800.00	2,800.00
Annual Allowance (Mr. C. Fisher).....	1,200.00	1,200.00	1,200.00
Parsonage	681.98	630.00	700.00
Heat, Electric, Water	1,311.33	1,250.00	1,350.00
Telephones	167.06	175.00	180.00
Maintenance and Repairs	2,453.62	2,500.00	2,500.00
Insurance	737.81	975.00	800.00
Miscellaneous	1,697.58	1,200.00	1,200.00
Totals.....	\$19,419.38	\$19,200.00	\$19,200.00

Approved by Classis Hudson, in session January 24, 1957.

Rev. F. L. Netz, S. C.

REPORT NO. 4
CORRESPONDENCE WITH REFORMED PRESBYTERIAN
CHURCH, N. A.

ESTEEMED BRETHREN:

Your committee, appointed by the Synod of 1956, with the mandate, "to carry on ecumenical conversations with a committee to be appointed by the Reformed Presbyterian Church" and "report progress of such conversations from time to time to subsequent synods" (cf. Acts 1956, Art. 103, pages 63-64), presents to the Synod of 1957 its first report.

1. We have established contact by correspondence with the similar committee appointed by the Synod of the Reformed Presbyterian Church. From this we learn that no mandate to carry on "ecumenical conversations" was given to that committee. We are, however, endeavoring to arrange for a meeting with at least two members of that committee in May, 1957.

2. We have begun careful perusal of the Constitution of said church, and our Stated Clerk has provided their committee with three copies of the Psalter Hymnal which includes our Standards, Liturgy, and Church Order.

3. We, therefore, request that the committee be continued, since the work has only begun.

Respectfully submitted,

Dr. William H. Rutgers, Chairman
Arnold Brink, Secretary
Clarence De Haan
Maurice Vander Velde

REPORT NO. 5

KOREAN MATERIAL RELIEF

ESTEEMED BRETHREN:

It is again that the Grand Rapids Deacons Conference gives its annual report of the work done in the past year regarding the mandate of Synod to promote and handle funds gathered for the Material Relief of our Reformed Brethren of Korea. A Financial Report of receipts and disbursements has been prepared and is included in our report.

The Hospital Medical Team has continued its work of caring for the sick in rural areas, administering to the needs of the body and soul. The demand for Powdered Whole Milk far exceeds the quantities shipped. This item is very scarce in Korea. Diamidin, Niconyl, and Malvicaps are being put to the best possible use. The above items are shipped monthly to Korea so that the Rev. Malsbary can make regular and proper distribution. A very satisfactory arrangement has been made with the Sonneveldt Co. of Grand Rapids to carry out this food and drug program.

A Clothing Drive totaled 20 tons of used clothing and, as you may note, the shipping charges were at a minimum. The Board is not recommending a drive this spring.

Another sizeable gift was sent to the Gospel Hospital Fund of which \$1,000 was ear-marked for equipment. Latest reports are that a considerable sum is still needed to complete and put the hospital into operation. After seeing the pictures (shown by Rev. R. Sytsma at a recent conference meeting) of the present hospital the completion of the new building is most urgent.

Synod of 1956 directed the Korean Spiritual Relief Committee to transfer all funds of the Korean Orphan Fund to the Korean Material Relief Committee. This has been carried out. Probably this program of Orphan Relief can be expanded. The need is great.

The Board consented and carried out the request of the Synodical Committee to be the Administrator of the Western Michigan Tornado Relief Fund. A report on said fund will be submitted by the Stated Clerk.

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

1. That the work of material relief for our Korean brethren be continued under the direction of the Grand Rapids Deacons Conference.
2. That the Korean Material Relief Committee, rather than being placed on the list of accredited causes recommended for support as it has been in the past, be placed on the listing for one or more offerings so that the Committee can expand its program.

3. That Rev. William Haverkamp, our advisor, represent our Conference before your committee if any further information is required.

Respectfully submitted,

Grand Rapids Deacons Conference
Bernard J. Boes, Sec'y

FINANCIAL STATEMENT OF GRAND RAPIDS DEACONS CONFERENCE
Korean Material Relief Fund — 1956

Balance, December 31, 1955 \$ 1,323.39

Receipts, 1956

January	\$3,440.29
February	4,737.70
March	2,894.10
April	1,627.95
May	3,838.97
June	2,579.61
July	925.71
August	1,047.99
September	1,788.74
October	570.47
November	511.75
December	4,262.77

Total Receipts \$28,226.05

\$29,549.44

Disbursements

Hospital Medical Team	\$6,000.00
Whole Powdered Milk	8,274.35
Diamidin, Niconyl, and Malvicaps	1,069.88
Used Clothing Drive Shipment	4,699.97
Gospel Hospital Fund (\$1,000 for Equipment)	4,500.00
CARE Packages	20.00
Korean Orphans and Orphanages	1,998.79
Martyred Family Caring Assn.	200.00
Transferred to Korean Spiritual Relief Committee	1,160.00
Miscellaneous Expense	157.34

Total Disbursements \$28,080.33

Balance, December 31, 1956 \$ 1,469.11

Audit completed January 17, 1957. Income and Disbursements found to be in good order.

Roy V. Petersen, PA

REPORT NO. 6

UNITED YOUTH COMMITTEE

To the Synod of 1957

ESTEEMED BRETHREN:

Your committee would call the following matters to the attention of Synod:

1. The Young Calvinist Federation and the American Federation of Reformed Young Women's Societies will conclude their activities at their conventions in Chicago this summer, and at that time the new united Federation will officially begin its work. This new Federation, the culmination of over a decade of efforts by leaders of the youth organizations, will be known as the Young Calvinist Federation of North America. This decision was made by the societies involved in November, 1955, but the legal aspects of the amalgamation will be concluded this summer.

In the meantime, a special Interim Committee, composed of representatives from the two federations, has been carrying on that part of the work necessary to bring about a smooth transfer of responsibilities, so that the various activities would be continued unimpaired. Elections have been conducted by this committee, with the result that a new board is ready to assume its task as soon as the former boards are dissolved. This new board is composed of representatives from 15 geographical districts throughout the United States and Canada. These districts have equal representation on the national board, and their representatives must concern themselves with all of the youth program in their particular districts, namely young people's, young men's, young women's, boys' and girls' societies. In addition to this board of 30 members, divided evenly between young men and women, four members have been elected to serve as delegates at large. Your committee recognizes the fact that this new organization will have greater financial obligations to meet, and therefore we commend to the Synod for favorable action the request of this combined Federation for financial support through offerings.

2. Your committee has considered at length the question of how to maintain proper contact between the united Federation and the Christian Reformed Church in an official way. It was felt that this could best be done by requesting the Synod to appoint two members, preferably one man and one woman, who would be included as members of the board. This suggestion has been adopted by the Federation in its new constitution:

"Article V. Official Contact with the Church

"Official contact with the church is desired and welcome. It is maintained by the appointment of two representatives to the Federation Board by the Synod of the Christian Reformed Church. These representatives may attend all meetings of the Federation Board and the Executive Board. The Federation shall supply them with all necessary information to enable them to render an annual report to the Synod."

In light of the above, your committee requests Synod to appoint two such representatives to the Federation Board, and instruct them to make an annual report of the activities of the Federation to the Synod.

3. Efforts have been continued to unite the activities of the Calvinist Cadet Corps with the united Federation. Upon invitation, representatives of the Calvinist Cadet Corps have met frequently with the Interim Committee of the united Federation. Thus far these efforts have not met with success. We hope that these difficulties in the existing organizations will not prove insurmountable in effecting an integrated youth program in which all youth can take part. The Synodical Committee is of the opinion that there is great need for the organization of girls' clubs. The interim committee expects the newly organized Young Calvinist Federation of North America to concern itself in the near future with this particular problem.

4. Since your committee is of the opinion that the work for which it was called into existence has now been completed, and since arrangements have been made for synodical participation in the Young Calvinist Federation, your Synodical Committee can now be discharged.

Recommendations:

1. That Synod appoint one man and one woman to represent Synod on the Board of the Young Calvinist Federation of North America.

2. That Synod discharge the United Youth Committee as having fulfilled its mandate of coordinating the youth activities of the Christian Reformed Church.

Respectfully submitted,

United Youth Committee,

Mr. Richard Postma, Chairman

Mrs. Cornelius Jaarsma

Miss Catherine Van Opynen

Miss Anne Weesies

Dr. Clarence De Graaf

Rev. Louis Dykstra, Sec'y

REPORT NO. 7

DENOMINATIONAL FILM COMMITTEE

To the Synod of 1957

ESTEEMED BRETHREN:

Your committee submits the following report:

I. MANDATE:

Acts of Synod, 1956, Article 143, B, 3, b. "That Synod appoint a Denominational Film Committee mandated to report to the Synod of 1957 the need, utility, and financing of a denominational film.

"Grounds:

"Such a film would have permanent value as an inspiration 'tool' for the education of our members, and especially our youth, in the heritage of the Christian Reformed Church, and strongly implement our mission program."

II. HISTORY:

The occasion for the appointment of this committee was the report of the Centennial Committee to the Synod of 1956. This committee received many requests for a film which would depict the founding, growth, and message of the Christian Reformed Church. However, this committee, though it recognized the value of such a production, recommended to Synod that a special committee be appointed to produce such a film, since the magnitude of the task, and the fact that the film would be distributed and shown after the present Centennial Committee had been discharged, would place the task beyond the scope of this committee.

With respect to this recommendation, Synod took the following decision: Article 143, B, 3, a: "That Synod do not authorize the production of a Denominational Film at this time.

"Grounds:

"1. Present study does not reveal sufficient knowledge of pertinent facts necessary to making a final judgment, e.g., the possibility is very real that a \$40,000 film would be inadequate and that a film of greater length would be much more suitable though of greater cost.

"2. Even though it may mean a loss for the Centennial Celebration in that it will not belong to the Celebration proper, the over-all value is not seriously curtailed by a year's delay."

III. ANALYSIS OF MANDATE:

A. *The nature of this film:*

There is a double purpose envisioned in this film as suggested by the Synod of 1956. It is to serve as an inspirational tool for our own members, showing something of the founding and growth of our denomination, but it is also to be used in connection with our mission program. It is precisely at this point that the committee faced a real difficulty. If the film be of a documentary nature it will serve as an educational tool

for our own members, but will hardly be of inspirational value, especially in connection with our mission program. On the other hand, if the film be basically a witness to the Reformed Truth presented in an inspirational way, which film could be used both for the edification of our own members, and as a mission tool, then the material which was originally requested can hardly be used.

In order to point out the possibilities of both of these purposes for a film, this report will consider the "need, utility, and financing" of each of these types of films under separate headings.

B. A documentary film:

1. *Need:* This film would include such material as was mentioned in the report of the Centennial Committee, such as the link of our denomination with historic Christianity, its heritage from the Netherlands, its founding and early struggles for existence, its growth, its distinctive teachings, its present scope in membership, influence, and activities. That there is value in this as an educational tool cannot be denied. It is a recognized fact that the eye appeal of a motion picture of professional standards is very great. However, the need for such instruction in these areas has been met to a large extent by the use of sight-sound films which have been distributed in connection with the Centennial, and it is questionable whether the production of a film arising out of this need would warrant the expenditure of such a large sum of money as suggested by the Synod of 1956.

2. *Utility:* A film of this type would be limited almost exclusively to showings before our own people. It is rather evident that other groups would not be interested in the history of the Christian Reformed Church, except as a purely historical document. This type of film would hardly be called "inspirational," and would have no value for our mission program, except as instruction for enquirers.

3. *Financing:* As suggested in the report of the Centennial Committee, a large part of the cost of a film of this nature would be borne by offerings when it is shown. However, since the cost of production, assuming Synod's figure to be correct, would be almost \$1.00 per family throughout the denomination, it would not be likely that the entire cost would be met through such offerings. It is not possible to set a specific figure for a film of this nature. A half-hour film in color done by professional men could conceivably vary from \$2,000 to over \$100,000. The factors which cause such a great variation in the cost include such things as the number of actors in the cast, the number of "sets" to be used, and costuming. However, your committee was informed that the \$40,000 figure mentioned would be sufficient to produce a good quality film with an average number of actors and sets of a half hour duration.

C. An inspirational film:

1. *Need:* Although it is difficult for a committee to establish that there is an absolute need for a film of this nature, your committee does feel that there would be real value in producing a film which would portray the distinctive contribution of the Reformed faith to the world of today. A film of this nature would not emphasize the organizational aspects of the Christian Reformed Church, although it would be a portrayal of our

own people in their religious activities of home, church, and school. It would be used to portray truths which form our own specific emphasis such as the doctrine of the covenant, etc., depending on the particular script adopted. At the same time it would be very useful in pointing out the dangers of hypocrisy and formalism which can so easily creep into an established church. A film of this nature would be definitely inspirational, and would present these truths in a media which the world has largely claimed for its own use. Visual education is a very effective means of bringing a message to people who are accustomed to such communication methods as television.

2. *Utility*: This type of film would be beneficial to our own people, and at the same time could be used in connection with our mission program. It is the opinion of your committee that this kind of film would warrant the expenditure of a large sum of money more than the first type which was mentioned, for its specific purpose would not merely be to duplicate that which has already been done by means of sight-sound films in the area of documentary material.

3. *Financing*: The financing of this film would be roughly comparable to that which was mentioned above for the documentary film. A large part of the cost would be met by offerings when it is shown, but we do not feel that it would be completely paid for in this way. However, since this film would have a definite use also in our mission program, your committee feels that this cost would be warranted in this case, whereas it could hardly be justified in the case of a documentary film.

IV. WORK OF COMMITTEE:

Your committee, in formulating this report, has consulted with Mr. Harry Elders, a member of the Wheaton Christian Reformed Church, and Mr. Harry Paney, who together form the Pan-Ell Productions. They are engaged in producing films of this and of a similar nature and have served your committee with professional advice. It is their considered opinion that a film which would seek to combine the two goals mentioned by Synod would actually fail to meet either goal.

Your committee has viewed films of both types at its meetings and is of the unanimous opinion that the inspirational type of film would prove to be more valuable than the documentary type. In our report we have presented the values of both films in order that Synod may weigh the advantages and utility of both.

As far as the cost of this film is concerned there are two ways in which that is determined. The first is to write a script and produce the film regardless of cost. This method is used in many instances for industrial films, but obviously would not be desirable for our purpose. The second method is to establish the type of script desired and at the same time an allotted amount to spend. Then the script is produced with the necessary adjustments to keep the price within the specified amount. This is the method which would be best to follow if Synod should decide to produce such a film.

We realize that it is not in the province of this committee to actually take the first steps towards producing such a film. However, in order that Synod may see the possibilities of such a film in a concrete way we have

requested these men to present a brief outline for a possible film. This has been done, and your committee is prepared to present this to the advisory committee of Synod. We request that the secretary of this committee be permitted to present this report to Synod and that either Mr. Elders or Mr. Paney be invited to meet with the Advisory Committee in order that this sketch may be presented at that time. The plot of this film is not included in this published report of the committee for the obvious reason that this would detract from the effectiveness of the film in the event that it would be adopted. Our consultants advise us that a working budget of between \$40,000 and \$50,000 would be adequate to produce a first-class film based on this or a similar script of about 45 minutes in length in color.

V. RECOMMENDATIONS:

In light of the above considerations, your committee recommends:

1. That Synod approve the production of a film of an inspirational nature rather than a documentary film.
2. That Synod approve the expenditure of between \$40,000 and \$50,000 for this 16 mm color sound film of approximately 45 minutes length.
3. That Synod appoint a committee empowered to effect the realization of the above decisions.

Respectfully submitted,

Denominational Film Committee,

Rev. R. J. Frens, Chairman

Mr. Herman Ottenhof

Mr. Casey Wondergem, Jr.

Dr. Everett Van Reken

Rev. L. J. Dykstra, Sec'y

REPORT NO. 8

GENERAL COMMITTEE FOR HOME MISSIONS

To the Synod of 1957

The General Committee for Home Missions, which met on February 5 and following days of this year, respectfully submits its annual account to your honorable body.

We have prepared our report under the following heads:

Part I

Personnel and Organization

Classes	Members	Alternates
Alberta North	Rev. R. Kooistra	Rev. B. Boerkoel
Alberta South	Rev. R. Star	Rev. J. W. Van Stemp-
Cadillac	Rev. W. Huyser	Rev. H. Bultje [voort
California	Rev. J. Hollebeek	Rev. B. Huizenga
Chatham	Rev. Joseph Vande Kieft	Rev. K. Hart
Chicago North	Rev. H. Leestma	Rev. G. Zylstra
Chicago South	Rev. B. Van Someren	Rev. T. Verseput
Eastern Ontario	Rev. A. Schaafsma	Rev. P. Jonker
Grand Rapids East	Rev. G. Vanderhill	Rev. J. A. Mulder
Grand Rapids South	Rev. W. Vander Hoven	Rev. H. Vander Kam
Grand Rapids West	Rev. L. Van Drunen	Rev. W. Swierenga
Hackensack	Rev. G. Stob	Rev. Earl Jabaay
Hamilton	Rev. A. Persenaire	Rev. C. Spoelhof
Holland	Rev. J. De Kruyter	Rev. J. Hoogstra
Hudson	Rev. S. Rooy	
Kalamazoo	Rev. J. Entingh	Rev. H. Guikema
Minnesota North	Rev. H. Arnold	Rev. J. Bult
Minnesota South	Rev. E. Holkeboer	Rev. J. Elenbaas
Muskegon	Rev. R. W. Bronkema	
Orange City	Rev. A. Baker	Rev. R. De Haan
Ostfriesland	Rev. E. D. Dykema	Rev. J. Vanden Hoek
Pacific	Rev. F. W. Van Houten	Rev. W. Verwolf
Pella	Rev. T. De Vries	Rev. Edw. Cooke
Rocky Mountain	Rev. J. Meppelink	
Sioux Center	Rev. P. Huisman	Rev. H. Peterson
Toronto	Rev. F. Guillaume	Rev. Jacob Rook
Wisconsin	Rev. R. Opperwall	Rev. C. Ter Maat
Zeeland	Rev. N. Beute	Rev. G. Haan
Members-at-Large	Alternates	Terms
Mr. W. Hofstra	Mr. G. Tinholt	1954-1957
Mr. F. Oldemulders	Mr. T. Hoeksema	1955-1958
Mr. C. Van Malsen	Mr. R. Dykema	1956-1959

Since the term of Mr. W. Hofstra expires at this time, a member-at-large and his alternate must be elected for the term 1957-1960.

The Executive Committee presently comprises the following members: The Revs. N. Beute, R. W. Bronkema, J. De Kruyter, J. Entingh, L. Van Drunen, G. Vanderhill, W. Vander Hoven, 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 D. L. Van Halsema serves on the Executive Committee in an advisory capacity.

Officers appointed were: Rev. J. Entingh, president; Rev. J. De Kruyter, vice-president; Rev. H. Blystra, secretary; Mr. C. Van Malsen, treasurer; Mr. W. Hofstra, vice-treasurer. Members of the Executive Committee for Home Missions, departing for other fields of labor and who ably served in their respective capacities are: Revs. J. Guichelaar, E. Bossenbroek, H. Botts, and H. Dykhous, the latter having retired from the active ministry.

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

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

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

The subcommittee for finances comprises the brethren C. Van Malsen, F. Oldemulders, W. Hofstra, and H. Blystra.

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

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

President.....	Rev. J. Entingh
Vice-President.....	Rev. J. De Kruyter
Treasurer.....	Mr. C. Van Malsen
Vice-Treasurer.....	Mr. W. Hofstra

The term of office of Mr. W. Hofstra expires at this time. We submit the following nomination:

Primi: Jacob De Jager
Harold Scott

Alternates: John Boeve
John Niemeyer

Part II

General Information

During the past year our Home Mission activities have followed the usual course. Some fields joined the organized-church category, new fields were opened, and others were surveyed with a view to possible later occupation.

Our missionaries have given a good account of themselves. From their reports, submitted monthly, evidences are at hand that their labors have not been in vain. As is so common in other kingdom activities, encouragements and discouragements frequently come in close succession. We must ever contend with the powers of darkness which will not surrender their bastions without a struggle. Further details will be given on subsequent pages.

The need and urgency of the work in the Home Field is as great as ever. Within our spiritually impoverished land lost souls and Christ-less lives can be counted by the millions. A pathetic, a tragic picture indeed! An American scene which must spur us on to evangelism, and more, and yet more evangelism—an evangelism which possesses spiritual wealth

because it proclaims the atoning cross, the need of repentance, the assurance of pardon, and the hope of eternal life.

To increase their outreach our missionaries are being supplied with literature besides the useful tracts made available by our Back to God Tract Committee. Mention can be made of illustrated gospels which have been distributed at Christmas time and Easter, a leaflet, "Introducing the Christian Reformed Church," and a monthly, publication of which was begun in December of 1956.

Our United States missionary staff lost a valuable worker in the departure of Rev. Paul Holtrop for Kanawha, Iowa. His brief service of four years revealed that Mr. Holtrop had a heart and competency for the work. We were gladdened with the acceptance of Rev. Hugh Koops. In full reliance upon the Master, he accepted the challenge of our long-vacant Champaign-Urbana field. It was a further reason for joy that Rev. Marvin Baarman and Rev. Harold Botts accepted the calls to the Fort Lauderdale and Detroit fields, respectively.

Our Canadian staff lost three of its pioneer missionaries. Rev. Samuel A. Brondsema emeritated. Revs. Paul De Koekkoek and Adam Persenaire accepted calls to other fields. These brethren, with the talents entrusted to them, have wrought diligently among our Canadian immigrants. They can truly look back upon these years of missionary service as years of great blessings, the full extent of which is known only to the Lord of the harvest.

The past year also marked the close of the labors as Missionary-at-Large of Rev. John M. Vande Kieft. We pray that his retirement may be enriched by grateful reflection upon work well done for the Lord and his Church. In the person of Dr. D. L. Van Halsema we have a successor blessed with youthful vigor and vision.

Part III

Evangelization and Church Extension — U. S. Field

The Fields and Their Missionaries

Harlem, New York.....	E. S. Callender Elsie (Koop) Vander Ploeg Marjorie Visser
Chinese Mission, New York.....	P. Szto
Franklin Lakes, New Jersey.....	Robt. W. De Vries
Philadelphia, Pennsylvania.....	A. J. Haan
Inkster (Detroit), Michigan.....	H. Botts
Columbus, Ohio.....	H. Sprik
Bradenton, Florida.....	W. P. De Boer
Fort Lauderdale, Florida.....	M. C. Baarman
Champaign-Urbana, Illinois.....	H. A. Koops
Chicago, Illinois.....	J. G. Van Dyke
Chinese Mission, Chicago.....	I. C. Jen
Rochester, Minnesota — Hospital Chaplain.....	S. P. Miersma
Oklahoma City, Oklahoma.....	J. E. Jeffers
Albuquerque, New Mexico.....	H. Hoekstra D. Boyd
Salt Lake City, Utah.....	N. Vogelzang
Brookfield, Missouri.....	(vacant)
Anaheim, California.....	F. De Jong
San Jose, California.....	G. B. Boerfyn
Anchorage, Alaska.....	W. Heynen

Fairbanks, Alaska.....	(vacant)
Jewish Missions, Chicago, Illinois.....	J. R. Rozendal
	Edith Vander Meulen
	Nellie Van Mersbergen
Jewish Missions, Paterson, New Jersey.....	D. B. Muir
	Martha Rozendal
Itinerant Missionary.....	J. Zandstra
Service Pastor.....	H. A. Dykstra
Missionary-at-Large.....	D. L. Van Halsema
General Secretary.....	H. Blystra

SPONSORING CHURCHES

Missionaries	Churches	Calling and/or Supporting*
Boerfyn, G. B.....	Artesia, California.....	Calling
Botts, H.....	Dearborn, Michigan.....	Calling
Baarmann, M. C.....	Miami, Florida.....	Calling
Callender, E. S.....	Paterson II, New Jersey.....	Calling and Supporting
Elsie Koop Vander Ploeg.....	Borculo, Michigan.....	Supporting
Marjorie Visser.....	{ Central Ave., Holland, Mich., Sumas, Washington.....	Supporting Supporting
De Boer, W. P.....	Lee St., Grand Rapids Mich.....	Calling and Supporting
De Jong, F. J.....	Los Angeles, California.....	Calling
De Vries, Robt. W.....	Bethel, Paterson, New Jersey.....	Calling and Supporting
Haan, A. J.....	Northside, Passaic, New Jersey.....	Calling and Supporting
Heynen, W.....	Bethel, Edgerton, Minnesota.....	Calling and Supporting
Hoekstra, H.....	{ Luctor, Kansas..... Pella II, Iowa.....	Calling and Supporting Supporting
David C. Boyd.....	Maple Ave., Holland, Mich.....	Supporting
Jeffers, J. E.....	Pella I, Iowa.....	Calling and Supporting
	{ Evergreen Park, Ill..... Park Lane, Ill.....	Calling and Supporting Supporting
Jen, I. C.....	{ Plymouth Hts., Grand Rapids..... Bethany, South Holland, Ill.....	Supporting Calling and Supporting
Koops, H. A.....	Willard, Ohio.....	Calling and Supporting
Sprik, H.....		Calling and Supporting
Szto, P.		
Vogelzang, N.....	Denver III, Colorado.....	Calling and Supporting
Zandstra, J.....	Zeeland III, Michigan.....	Calling and Supporting
Dykstra, H. A.....	Los Angeles, California.....	Calling
Rozendal, J. R.		
Edith Vander Meulen		
Nellie Van Mersbergen		
Muir, D. B.		
Martha Rozendal		
Van Dyke, J. G.....	Alpine Ave., Grand Rapids.....	Calling

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

STATISTICAL SUMMARY

Fields

Five fields have become calling churches, namely: Wanamassa, Milwaukee, Le Mars, Lakewood City, and Palos Heights. At the time the report was prepared all of these had obtained their own pastor except Palos Heights.

Organized

Bradenton, Florida Anaheim, California

Opened*

Anaheim, Calif.	Inkster (Detroit), Mich.	Fairbanks, Alaska
Brookfield, Mo.	Franklin Lakes, N. J.	Madison, Wis.
Chicago — Chinese	Fort Lauderdale, Fla.	† East Islip — Great
South Bend, Ind.	Jackson, Mich.	River, N. Y.

Projected

Boston, Mass.
Syracuse, N. Y.
Buffalo, N. Y.
Chicago — Colored
St. Louis, Mo.

Toledo, Ohio
Schererville, Ind.
Indianapolis, Ind.
North Minneapolis, Minn.
Fargo-Moorhead, N. Dak.

El Paso, Texas
Sacramento, Calif.
Britt, Iowa
Arlington, Calif.
Riverside, Calif.

*Whereas Synod authorized the opening of five fields for 1956 and ten for 1957 the first five fields are listed for the prior year and the next six for the second year.
†Fields given are as of February 1, 1957.

Evangelization and Church Extension — Canada

The Fields and Their Missionaries

Eleven fields have become calling churches, namely: Montreal, Quebec; Stamford, Burlington, and Greensville, Ontario; Transcona, Manitoba; Peers, Alberta; Alberni, and Victoria-Duncan, British Columbia, which have all obtained pastors.

Renfrew and Pembroke, Ontario, and Chilliwack, British Columbia, are still vacant.

Fields

Missionaries

Belmont — Truro, Nova Scotia.....	R. J. Bós and J. Rubingh
New Glasgow, Nova Scotia.....	R. J. Bos and J. Rubingh
Port William — Middleton, Nova Scotia.....	R. J. Bos and J. Rubingh
Charlottetown, Prince Edward Island.....	R. J. Bos and J. Rubingh
Halifax, Nova Scotia.....	R. J. Bos and J. Rubingh
Collingwood, Ontario.....	G. André
Newmarket, Ontario.....	G. André
Campellford, Ontario.....	H. Moes
Peterborough, Ontario.....	H. Moes
Lindsay, Ontario.....	H. Moes
Cobourg, Ontario.....	A. H. Smit
Stratford, Ontario.....	C. Spoelhof
Lucknow, Ontario.....	C. Spoelhof
Listowel, Ontario.....	C. Spoelhof
Cochrane, Ontario.....	(vacant)
New Liskeard, Ontario.....	(vacant)
Portage la Prairie, Manitoba.....	A. Disselkoen
Kenora, Manitoba.....	A. Disselkoen
Transcona, Manitoba.....	A. Disselkoen
Saskatoon, Saskatchewan.....	G. Vander Ziel
Regina, Saskatchewan.....	G. Vander Ziel
Melfort — Red Deer Hill, Saskatchewan.....	G. Vander Ziel
Belleveue, Alberta.....	P. J. Hoekstra
High River, Alberta.....	P. J. Hoekstra
Vauxhall, Alberta.....	P. J. Hoekstra
Edson, Alberta.....	J. Hanenburg
Alix, Alberta.....	J. Hanenburg
Crescent Spur, Alberta.....	J. Hanenburg
LaGlance — Grande Prairie, Alberta.....	J. Hanenburg
Telka, British Columbia.....	G. Van Laar
Smithers, British Columbia.....	G. Van Laar
Terrace, British Columbia.....	G. Van Laar
Prince George, British Columbia.....	G. Van Laar
Okanagan Valley, British Columbia.....	(vacant)
Penticton, British Columbia.....	(vacant)
Vernon, British Columbia.....	(vacant)
Courtenay — Campbell River, British Columbia.....	(vacant)

Field Survey — United States

The survey is based on reports received from our missionaries of which abbreviated accounts are given.

I. EASTERN DISTRICT

A. *Harlem*. In this field, as Missionary Eugene S. Callender informs us, the work is being blessed.

"The year 1956 was a blessed one for those of us who work in Harlem. There is no doubt in our minds that God has been using the Parish, its staff, its members and friends as an instrument of His redemptive purpose to build a strong and vital Christian Reformed Church in this densely populated community. As indicated in our expanded November report, our work has grown immensely. Among the major accomplishments of 1956 were:

"1. *The Completion of the Church Sanctuary and Fellowship Hall*. The Building Committee of the Eastern Home Missions Board, chaired by Mr. Peter Damsma, worked many long, tiring hours to bring this about. We now have a simple but beautiful structure with pews that will seat 150 people.

"2. *The Marked Increase in Church Attendance*. The Sunday morning service is the high point of our Parish work. The average attendance is now 100. This in comparison to the fact that last year our attendance was 40. The evening service is not as well attended. It averages 45.

"3. *The Increase in Sunday School Enrollment and Attendance*. We have grown from an average attendance of 90 last year to 137 this year.

"4. *The Increase in Week-day Activity*. In the afternoons and evenings of each day (Saturday included) we have Bible classes and catechism classes for children and adults. We have over 175 children enrolled in classes or clubs or in the released-time-for-religious-instruction class.

"There are two adult Bible classes, one of which is a church-membership class. There are 17 families in this class. We also have the Mothers' Guild and the Ladies' Service Guild.

"We have recently organized a Parish Council. This Council consists of five men who attend church regularly. We meet every Monday night and study the Church Order. This Council takes care of all the business matters of the Parish.

"Evangelism is our total and only reason for being in mid-Harlem. Everything that we do, say, and are, should be explicitly or implicitly evangelistic. Proclaiming the good news that Jesus Christ was sent by God into the world that men might be saved from their sins and receive strength needed to withstand the effects of other people's sins while working for the redemption of all mankind.

"Evangelism at its deepest is the contagion which springs up in the hearts of believers and is expressed in everything we do. In this community of Harlem we need sociological and political astuteness to go along with and help express our witness — for both faith and consequent works to meet the challenge of this community are vital if we are really to consider ourselves as heralds of God.

"We hope that we will be ready for organization early in 1957. We are happy to report that many of our Parish families are having daily devotions in their apartments. It is difficult for them to have a real "quiet time" due to the crowded, noisy life in Harlem. The concept of grace before meals is difficult to enforce in city families which never sit down at the table together. In crowded apartments there is little time for quiet Bible reading. Prayers must be said late at night when everyone has gone to sleep.

"Our parish needs the prayers of our Christian Reformed people. It is easy to write about the success of our program, but very difficult to mention the mistakes, failures, disappointments, blunders, and discouragements. We appreciate the interest that the denomination has shown towards our work, we hope that this interest will grow and prayers will increase."

B. New York — Chinese. Items of interest in the report of Missionary Paul Szto are the following:

"The Executive Committee for Home Missions and the Eastern Home Missions Board authorized the missionary to explore the Queens on Long Island because there are many Chinese families residing in that area and that could constitute a better field for home missions. In fact mission work among these families in Queens is an outgrowth of the work among the students and alumni in Columbia University area. As students gradually finished their studies they got married and moved to the suburbs with their families. So we follow them as the work develops itself.

"1. *Worship Service.* The average attendance for the first three months in the new place was 20 and for December it was 25. This is double the attendance we had in the Bayside Church. In addition to the few families in Bayside we have been able to contact many more families now. On December 29 we had a day of prayer for 11 and December 31 an evening prayer service for 10, in addition to a regular prayer meeting every Saturday night. We plan to conduct the first series of evangelistic meetings in the last week-end of January, 1957. So far we use both Mandarin and Cantonese dialect in the service, and probably there will be separate services for these two groups. The attendance for the special services on Thanksgiving Day and Christmas Day were 43 and 65, respectively. The highest attendance for Sunday was December 23 with 37 adults present.

"2. *Sunday School.* Built upon the results of the Vacation Bible School, we have drawn children from 40 families. In the last few months more than 80 children have come to the Sunday school for one or more times. The average attendance for September was 26, for October 30, for November 32, and for December 35. So there have been steady increases for every month. The highest was 46 on December 23. On Christmas Day we had 62. We have used the *Bible Guide* and *Bible Stories* for the children, and the missionary goes over the materials with the teachers, Mrs. Gordon and Mrs. Mei. He also teaches the Sunday school for a brief period after the service.

"3. *Baptisms.* Mrs. Liu was baptized in June in the Third Church of Paterson. She went to the city for meetings at our home. It was at her Bayside home we first started our work among the families. Right now

there is a young woman receiving instruction for baptism and another woman has shown much interest in the gospel.

"4. *Evangelism.* Our preaching of the gospel of saving grace has made some impact on these families. We have now planned special evangelistic meetings for them. It is hoped that this will bring in more people under the sound of the gospel.

"5. *Community.* Since we started our work in this new location one family has bought the house next to us. Two others families have obtained houses in the neighborhood. Many others would like to move in this area. It seems therefore that the work here has attracted the Chinese to come together to create a community for a better foundation of the work itself.

"6. *Finances.* Since these families are either immigrants from the beginning or former students who became permanent residents and citizens in recent years they have decided to settle down in this country and are therefore quite willing to support the work once they show interest in the gospel itself. Thus they have contributed a total of \$1,277.38 for the work in the second half of the year. This is an average of \$200 per month. They had pledged \$70 a month earlier and used that sum for some necessary equipment in the last few months. They have decided to take care of the telephone bills, gas, electricity, heating, and maintenance of the station wagon next year. This probably will amount to \$100 a month and means \$30 above their original pledge.

"Finally I would like to express my thankfulness to God for another year of grace and my gratitude to the mission committees for their guidance and supervision. The Queens Committee has now recommended the work be put on a permanent basis and the missionary ordained as a minister of our church. It is my earnest prayer that this decision is in accordance with the will of our God and that it may be realized under His Providence in this Centennial Year of our church."

C. *Franklin Lakes, New Jersey.* Missionary Robert W. De Vries, a member of the 1956 graduating class from our Seminary, is stationed in Franklin Lakes. In the course of the past summer this field was opened with a substantial nucleus of our own families. When initial organizational activities have been established, the membership expects to serve as a center of evangelism in the community.

D. *Philadelphia.* Here the labors of Missionary A. Haan and his assistants from the group are being blessed. Accounts of the progress made have recently been published in *The Banner*. Numerically the field is progressing. Since Philadelphia now has its own place of worship, greater progress is expected. Moreover Classis Hackensack has approved the request for organization. Expectations are that in the course of another year Philadelphia may belong to the category of calling churches.

E. *Columbus, Ohio.* A church building is in process of construction. Under the direction supervision of Mr. R. Volkema, efforts are put forth to keep building costs down to a minimum in this capitol city of the Buckeye State where prices are excessive.

Missionary Hubert Sprik has labored diligently to strengthen the group. The possibility and feasibility of organization are in the talking stage. Moreover the group is visualizing the early establishment of a Christian School.

F. Bradenton, Florida. Under the able leadership of Missionary Willis De Boer, Bradenton is making headway. Organization has already taken place and the offices have been instituted. The regular influx of winter visitors may necessitate the enlargement of meeting facilities.

G. Fort Lauderdale, Florida. At the turn of the year Missionary Marvin Baarman was installed to serve Fort Lauderdale. With a promising nucleus services were inaugurated on the first Sunday of the current year. There is every indication that this fourth field in Florida will show the same vigor as its predecessors.

II. MICHIGAN — ILLINOIS — WISCONSIN

A. Detroit. During the summer of 1956 Rev. Harold Botts joined our missionary staff. Having served on the Executive Committee for Home Missions, he was conversant with the need and urgency of evangelism in our great land.

His assignment called Missionary Botts to begin work in Detroit. What this entailed and the beginning of services is related in his own words.

"When we moved to Detroit our task was to locate an area in the western part of Detroit that would be a good field for evangelism. Well, when a metropolitan area like Detroit is growing at the rate of 100,000 people each year you don't need much imagination to see that the need for evangelism is great. It is not a question if there is one field that is ripe but which of the many fields looks the most promising. But after a field is found there are problems. Where will we hold our services until we have a building of our own? Is there property available on which we could build? But the Lord leads and answers the questions oftentimes in a way we had not expected.

"After much survey work and investigation it was decided to enter an area covering the southern part of Garden City, and the northwest corner of Inkster, suburbs to the west of Detroit. The canvass of some 600 homes in this area revealed that about 35% were Catholic, 45% had strong to nominal church affiliation, and 20% had no church affiliation. Most of the people were very friendly and received us cordially. Many expressed themselves in favor of a church in this growing community, and some said that they were very much interested if only to the extent their children could go to Sunday school.

"This is a new community. Most of the 1,800 homes in the square mile we consider as our parish have been built in the past three years. Another 1,100 homes are planned for construction in the next year or so. This presents a real challenge to us. These people need the rich and glorious gospel that we have to bring. Our problem of a temporary meeting place was solved by the availability of a new Junior High School in Garden City. The other problem of property for the church was answered by five acres of land in the center of this community, which the committee has purchased. Thus the Lord has provided in a wonderful way for the opening of this new field of evangelism.

"But what nucleus was available? As far as we knew there was only one Christian Reformed family that was interested. Would we be able to 'begin from scratch' in this typical American community? On November 11 we held our first worship service and Sunday school, and 22 adults and children were in attendance. Since that time the attendance has fluctuated with an average of about 15 for worship and a top attendance of 39 for Sunday school. This is not large, but it is encouraging, considering that we are meeting in a school and as far as most people are concerned we are an unknown entity. Some suspect us of being a sect, like the Jehovah Witnesses. It takes time to dispel these fears and false ideas. But the Lord can do great things and we are sure His blessing will rest upon this work. Four or five families have shown real interest. Many others, we are sure, will respond with continued work and prayer. But a beginning has been made — a beginning in only one of the many areas in this mass of souls who need Christ. The opportunities here are overwhelming. We could begin in a dozen communities and still not be able to scratch the surface. By God's grace and with His indispensable help we could begin many such evangelistic centers in and around Detroit. We should indeed send laborers into the harvest while it is white."

B. Chicagoland. Dr. J. G. Van Dyke continues as our missionary in the Chicagoland area. During the past summer the brother, due to an accident, was temporarily incapacitated. We rejoice that he has recovered sufficiently to resume his labors.

The missionary's work at Palos Heights was terminated at the close of August. Since then new fields have been surveyed and explored. Among these were Aurora, a Roman Catholic stronghold. This city did not show promising mission potentials in view of which the Chicago Joint Home Missions Committee advised that we do not begin work in Aurora at this time.

Other areas are being explored with the expectation that one or more fields may soon be occupied.

C. Chinese Mission — Chicago. Missionary I. C. Jen ministers to a group of approximately 40 Chinese on each Lord's Day. Visitation work and class activities are carried on during the week.

Progress is being made in familiarizing the constituency with our Reformed truth. Due to former connections with baptistic and undenominational affiliations on the part of several members, the process of instruction must be both patient and persevering. At the same time it can be stated that the membership is appreciative of Rev. Jen's labors in behalf of our Church.

Meetings are now being held in the convenient and attractive South Side Chapel where our Englewood and Cicero churches formerly carried on mission work. Both the chapel and the neighboring parsonage have been generously granted free of charge for a period of one year.

D. Champaign-Urbana. Two events of importance can be reported. After many disappointments, Rev. Hugh Koops, member of the graduating class of 1956, was led to accept the call to serve as missionary. The consecrated zeal of our youthful brother shows promise for the future.

Moreover we now have our own church edifice in a growing residential community. Services and meetings can now be scheduled according to need and convenience. All of which enhances the stability of the field and future development.

III. MIDWEST

A. *Le Mars and Sioux City.* We rejoice with these two congregations that they were sufficiently strong to become calling churches and already have their own pastors.

B. *Rochester, Minnesota.* Re his work at the Mayo Clinic Rev. Sidney Miersma writes in his last quarterly report for 1956:

"The year 1956 is history. It has been a year of many blessings. I had the privilege and pleasure to continue the work of Christian mercy and love to our sick at Mayo Clinic.

"I made my regular weekly trips and called on 39 patients during the last quarter. It was a pleasure to visit our sick and to comfort them from the Word of God and to seek the healing touch of the Great Physician through intercessory prayer. These calls are greatly appreciated and it is with joy that I make them."

IV. SOUTHWEST

A. *Oklahoma City.* As previously reported this field sustained a severe loss in the departure of a few families to other cities. In spite of this keen discouragement Missionary J. Jeffers carried on faithfully. Renewed community efforts were put forth in which our itinerant missionary, Rev. J. Zandstra, ably assisted. Moreover, special prayers for Oklahoma City were requested.

We are happy to relate that these united intercession and community efforts have not been in vain. Presently an increased interest can be discerned especially in a growing Sunday school enrollment. Hence the General Committee at its annual meeting favored continuance of the work in Oklahoma City.

B. *Albuquerque.* This field entrusted to the care of Missionary H. Hoekstra and Lay-evangelist D. Boyd is unique. The present membership comprises 13 families and a few individuals. However, also a goodly number of Indian youth from our Navaho and Zuni reservations and presently studying in the government school at Albuquerque come to the morning service and Sunday school. Thus these Indian youth continue to receive from our church the nurture already begun when they were still on the reservation. Due to the presence of these youth, who in compliance with government rules are transported by bus from the school dormitories to the church, the morning services may run as high as 150. Eventually several of these youth may find employment in Albuquerque and become members in full communion of our church there.

This situation, however, has also created building problems. We began our work some years ago with a combination chapel and home for the missionary. In order to make room the missionary vacated the residential section of the chapel. Subsequently the chapel was enlarged. Again being crowded for space, the construction of a church is now under way at the

approximate cost of \$60,000. It is expected that with the completion of this project the space problem will be met for at least a decade.

As elsewhere, difficulties and disappointments must be constantly faced. Missionary Hoekstra writes: "There are many discouragements. Our hopes are often shattered. Lukewarmness is a constant obstacle. Yet your missionaries both feel that membership should improve soon. There are many whom we have been contacting regularly who consider our church their church home. They attend our services with degrees of regularity. In most cases much work must be done, but they should eventually join us." We are further told that the group makes substantial financial contributions.

C. *Salt Lake City*. In this Mormon citadel Missionary N. Vogelzang continues to proclaim: "Thus saith the Lord." Our people there with the approval of Classis Rocky Mountain have become an organized church.

The work of the missionary bears precious fruits. In one of his recent reports he wrote:

"Sometimes a missionary wonders if his visiting is to any good purpose. This past week two families who had worshipped with us the week before were visited. The one family who had come to Salt Lake City with no thought about church connections and who had come to regret their action bitterly, having been left by all their supposedly Mormon friends, worshipped with us. They were overjoyed with their discovery that the same Word was preached and the same Lord was served in the same way that they had known when they were youths. Upon visiting them we found that their one-sided conversation was just filled with words like *bekering* (conversion) and *wedergeboorte* (regeneration), *verbond* (covenant) and *genade* (grace) spoken through many tears. How God must have patience with us before we see the light. It was their deep conviction that even though they had not served the Lord as they should have, yet He had never let them go. They quoted with feeling: 'tverbond met Abraham zijn vriend, bevestigd Hij van kind tot kind.' Since then they have been to the services twice every Sunday. Their 10-year old boy is in Sunday school, and they have taken a good interest in the society life and other affairs of the church.

Another family was discovered when a young man came to our services and told me that his mother had been a Mormon for many years. He further said, 'I don't believe the Latter Day Saints Church preaches the Word of God. I have been to the Salvation Army, but that doesn't satisfy me either. I have really enjoyed it here today.' When you hear a statement like that you wonder how a young man born into the Mormon Church can know that his church doesn't preach the Word of God. It seems to me that it can only be the working of the Holy Spirit. Both husband and wife were in church Sunday. Two other separate parties whom I had visited this summer worshipped with us. A subsequent call resulted in their attending another worship service with us. The longer I stay here the more I am convinced that 'The Lord has much people in this city'."

On occasion students from the Intermountain Government School at Brigham City, where Rev. and Mrs. C. Kuipers are laboring, also attend

the services. Subsequent to instruction received from Rev. Kuipers some of these students have made public profession of faith in the presence of our Salt Lake City saints.

V. CALIFORNIA

A. *Anaheim*. The field formerly known as Buena Park-Anaheim is now designated as Anaheim. Here as in previous fields, our veteran Missionary Frank De Jong was instrumental in bringing this post to organization. This event took place on November 12, 1956. The charter membership comprises a substantial nucleus of 20 families. It is expected that Anaheim ere long will become a calling church. In the meantime our missionary has already taken initial steps to discover other California fields. One of these is in the city of Sacramento.

B. *San Jose*. As in the case of Rev. F. De Jong, the labors of Missionary G. B. Boerfyn are being blessed. He may be designated as another veteran in the work.

San Jose has joined the ranks of organized churches. Moreover the present intent is to become a calling church in the course of the current year. With that in mind the youthful congregation has adopted a substantial budget.

C. *Service-Pastor Harry A. Dykstra* is kept fully occupied with his ministry to our servicemen stationed at the several California military bases. Moreover he is assisting our small Escondido church on a part-time basis. From reports received the labors of our brother are a rich source of comfort and needed guidance to the servicemen that profit from his labors.

VI. ALASKA

A. *Anchorage*. During the past summer Missionary W. Heynen and family enjoyed a brief furlough stateside. Much time was devoted to promotional work. On the return trip when but a few hundred miles from their Alaskan destination they met with a serious accident. We are deeply grateful that none of the family was seriously injured. One of the younger children was hospitalized for some days but has now fully recovered.

Of the Anchorage field Missionary Heynen writes:

"1956 has been more a year of stabilizing than of growth for our Anchorage field. Again we have had a complete turn-over in our military personnel from our own churches in the States, and again we have had a decrease in numbers in this category, especially so in service families. We have quite a drop of single servicemen again and drawing them into the life of the Chapel and into the worship services is an unending task.

"Our work with families from the community, some military and some civilian, has seen some genuine fruits during this year. We have some five families now who a year and a half ago had never heard of the Christian Reformed Church but today are firmly committed to us. They attend services regularly, participate in all our Bible study classes, and literally form the backbone of our Chapel group. There are a number of other people who are interested and are growing in grace and knowledge. The evidences of the grace of God in the lives of some of these community

folks are must inspiring. In a number of cases their whole way of life and attitude towards spiritual values has been changed. People who for years had not attended church with any regularity, now attend church twice each Sunday, are enthusiastic Bible students, teach Sunday school, have family worship, assist in evangelizing others. Their number is not large and some of them are not permanent residents here but God has used our work in a mighty way.

Some of the objectives for 1957 are:

"Continuing the work with our own service people both as a hospitality center and as a spiritual program is a must.

"Our work in the community must be stepped up. Plans for this are being carefully drawn up and will be presented for the Board's approval.

"Definite steps should be taken towards organization. Even if organization cannot be effected this year, which it probably can, this goal should be definitely reached for.

"Another Vacation Bible School will be held with a more intense follow-up program.

"Plans will be made for the erection of a sanctuary with adequate space for Sunday school and Bible school classes. Funds are now being raised to that end by the local group but assistance will be required.

"On the basis of our fine experience of this past summer, a summer student should again be engaged, either to be shared with Fairbanks or to devote the full time to Anchorage. The local budget is set up to bear part of this expense.

"Efforts towards having the local group bear an increasing part of the financial responsibility should be increased."

B. *Fairbanks.* The need of a resident missionary in Fairbanks being urgent, the Executive Committee for Home Missions arranged with Missionary H. Sprik that he serve this field for a period of six months while Columbus, Ohio, is in charge of Missionary J. Zandstra. In the meantime efforts are put forth to obtain a full-time missionary for our Fairbanks outpost.

Concerning Fairbanks Missionary Heynen reports:

"1956 was the year in which the Fairbanks Chapel was put into service and this field was accepted as a regular Home Mission Field. Shortly after the first of the year Fairbanks will receive its first full-time missionary.

"Services were started in Fairbanks in June under the leadership of the summer student. From August to the close of the year the undersigned has conducted evening services there weekly. There is a potential of about 30 people there, not counting those who can be drawn in from the community. Attendance at services has averaged about 18, many being hindered from attending faithfully by military duty and transportation difficulties.

"A very successful Vacation Bible School was conducted by the summer students and the Sunday school organized. With very little leadership, the Sunday school has dwindled and will have to be rebuilt."

Re the needs of Fairbanks Brother Heynen adds:

"A regular Home Missionary will have to be secured for this field. Meanwhile the temporary services of brother Sprik and a summer student should do much to develop this field.

"A parsonage will have to be built. Fairbanks is perhaps the most expensive field we have as far as building costs are concerned. The local group can be counted on to donate a considerable part of the labor.

"A summer student should be engaged, either full time or to be shared with Anchorage to help with VBS and canvassing, etc.

"Here also a definite plan for reaching the community must be developed.

Fairbanks is a new field and its needs and demands will become far more obvious during the year."

VII. In the course of the past synodical year *Itinerant Missionary Jack Zandstra* was constantly engaged in the exploration and opening of new fields as well as serving vacant posts.

By mutual agreement the new *M-a-L*, *Dr. Dick Van Halsema*, continued to serve our Miami church for some months, it being deemed wise that this youthful congregation should not immediately be pastorless. Moreover Brother Van Halsema entered at once upon his new assignment on a part-time basis.

The *Secretary, Rev. H. Blystra*, devoted all available time to secretarial duties, camp itineraries, and field trips according to need.

VIII. STUDENT-PASTORS

During the summer months several seminarians were again given student-pastor assignments. These assignments continue to be a source of blessing both to the groups served and the seminarians engaged.

IX. JEWISH MISSIONS

A. *Paterson, New Jersey*. The present staff comprises two members, Missionary David Muir and Miss Martha Rozendal. Miss Wilma Tuit, who devoted several years of faithful service to this field, has returned to college for advanced education.

Due to a shift in population the work has undergone changes. The colored people have supplanted the Jews who are settling elsewhere. Consequently the clinic has been closed and presently the emphasis is on calling at the homes of Jewish families as well as retaining contacts made in previous years.

B. *Chicago*. In substance the same can be said of our Chicago field. Here the colored folks surround our Nathanael Institute Building. Large residential sections in the area, formerly occupied by Jews, are now the possession of negroes. Hence it was deemed inadvisable to continue clinical services. The more so since the value of this service among Jews, who are well able to pay their own medical costs, has been questioned. Rev. J. Peltz in "The Christian Approach to the Jews" writes: "As far as I know, this is the only Jewish Mission in North America which still conducts a medical dispensary" (p. 53). In the context he is referring to our Nathanael Institute.

Since a large percentage of Chicago's Jewish population has moved to the North Side, a new location has been obtained in this area, for the time being on a rental basis. Missionary John Rozendal and the Misses Edith Vander Meulen and Nellie Van Mersbergen are here engaged in house to house evangelism and class work.

Field Survey — Canada

I. MARITIMES

Here *Missionary R. J. Bos*, as his report shows, ministers to five widely scattered groups with a total membership of 85 families. Efforts are being put forth to place another missionary in the Maritimes. The brief account given by Brother Bos of the fields committed to his care reads:

"*Truro*. Here we now have 23 families. We are looking for a building site for a church. This is especially difficult here because Truro is closed in by hills, tidal marshes, and an Indian settlement. All of these make for a limited choice as far as sites is concerned. We need a building of our own badly as we have no suitable meeting place for catechism classes and societies. We have received only two families from the Netherlands this year and some individuals. This group is stabilizing although there are still some fringe families.

Port William is at present the largest group. This church now numbers 26 families. It has received two families from the Netherlands and some individuals, two families from Ontario, and others from maritimes groups and churches. This church continues to meet in a small church rented for \$25 per year and can use this building for all its meetings. Sunday school and Catechism classes are conducted by local talent. There is an active Young People's Society and Ladies' Aid. There are only two families left in Middleton. They meet occasionally with the Port William church.

"*Charlottetown* has 17 families. They also have received but two families from the Netherlands. Two of the 17 families no longer worship with us and will soon be disciplined or will leave us for the United Church. There is a very fine nucleus here for a good church. Charlottetown, however, is handicapped by the fact that it is difficult for immigrants to purchase farms here. In Nova Scotia we have the best land settlement act in Canada. On Prince Edward Island nothing is done for new settlers. This makes it difficult for young farmers to get started. The land is excellent but this is a real handicap for the Charlottetown church.

"At *New Glasgow* we have 11 faithful families. As you know, they are widely scattered. These families are enrolled at Truro and two elders have been chosen from this group who are elders of the Truro consistory. In this way there is official supervision. We need more families here. Then in time they will split into two groups, Picton and New Glasgow.

"At *Halifax* we have eight faithful families. We have received one from the Netherlands and two from other Maritime churches but have also lost some to these same churches. There are some fringe families here, and many others who could be worked with by a resident missionary. Halifax continues to grow. There are opportunities here but also handi-

caps. High rents due to the fact that it is a city of officialdom is one of the reasons."

II. QUEBEC

Our only church in this French Canadian and Roman Catholic province, located in Montreal, now has its own pastor. Missionary G. André was transferred to Ontario.

III. ONTARIO

1. *Missionary G. André* is presently serving the churches of Newmarket and Collingwood. Of these he writes:

"Conditions at both Collingwood and Newmarket are rather normal. Collingwood must wait patiently for growth; Newmarket can rejoice in a few additions from surrounding congregations. The coming of new immigrants seems to be at a standstill at present. Newmarket has favorable conditions for growth: location and industries, as well as living attractions. The congregation numbers around 40 families. Procurement of suitable land for church building and parsonage is under consideration. Both congregations seem to appreciate the services of a home-missionary."

2. *Missionary H. Moes* has three churches committed to his care, Campbellford, Peterborough, and Lindsay. Campbellford does not show promise. "In seven years people have left the locality as fast or faster than new ones arrived." In view of this fact eventual disbandment may take place.

Of the other two congregations the missionary relates:

"*Peterborough Church* now numbers 38, not counting my own. The new families have strengthened the general tone of the congregation. There are some four of these that are very doubtful quantities. Three families, two of them new ones (by marriage), do not seem to want to worship with us. 'Oncerism' is quite strong but has diminished slightly during the year. There is a good spirit in the church. I am expecting this church to become a calling church during 1957. Internal growth resulted from the baptism of five infants and the forming of two new families by marriage and three confessions of faith.

"*Lindsay* has grown but little. A number of families were added, only to be offset by the departure of others. The total number of persons has increased faster than the number of families. Attendance has increased. At times chairs had to be placed in the aisle. Economically Lindsay is not so conducive to growth of the church as Peterborough. Agriculturally its position is somewhat better. Three persons sought admission to the Lord's Supper by confession. Five infants were baptized. Financial contributions have improved somewhat. There is a fairly active Young People's Society, Men's Society that shows vitality, an active Ladies' Society. The idea that Lindsay should become a calling church is beginning to take root."

3. *Missionary A. Smit* continues his labors in Cobourg and Kemptville. Both fields show promise. However, due to a retarded immigration program numerical growth is not as rapid as in previous years.

4. *Missionary J. Rubingh* as other of his colleagues in the Canadian field, has among other problems a widely scattered membership in the two

churches of Pembroke and Renfrew. Both of these churches have approved plans individually to call their own pastors. With that in mind the transfer of Rev. Rubingh to another field is contemplated.

5. *Missionary C. Spoelhof* reports the following re the fields he serves.

"*Lucknow*. I began my work here in June, 1956. I have been conducting the services there on the average of twice a month. Classis Chatham grants them classical supplies in addition, so that they do not have many reading services. The Lucknow congregation is small; at present it numbers 13 families. The congregation is still meeting on Sundays at 2 p.m. in the basement of the Lucknow Presbyterian Church. But recently the consistory was told that the rent would be increased, beginning January 1, 1957. So now the consistory is looking for another place.

"*Stratford*. The Stratford congregation is still meeting in the YMCA on Sundays at 10:30 a.m. During the year the congregation lost families through transfer to other congregations, but also gained families, so that at present the number of families is the same as at the beginning of last year. But we do not have as many young people. Moreover we lost our central location for consistory meetings, catechism, and auxiliaries when a brother elder, who resided in Stratford proper, sold his home and moved with his family to Chatham. Now consistory meetings are held at the home of each consistory member in turn. There is still a good nucleus at Stratford. And there is internal growth, as is evident from the fact that six infants received baptism in 1956.

"We hope and pray that more families may be added to the congregation.

"*Listowel*. The number of families is about the same as last year. The congregation has a good meeting place, not only on Sunday, but also throughout the week, which is not the case in Stratford and Lucknow. We find it convenient to have a central meeting place for consistory meetings, catechism, and the auxiliaries. We conduct the catechism class on Tuesday evenings, the average attendance is 20. Three made profession of faith this past year."

IV. MANITOBA

Transcona, having become a calling church and having its own pastor, *Missionary A. Disselkoen* now devotes his time to Kenora and Portage la Prairie. Of these two fields he reports:

"Conditions at Kenora and Portage la Prairie remain about the same. Some repairs are being made in the church at Kenora. There is a very good spirit in the church, and a faithful attendance at all meetings. Portage has given up hopes of increase and fears that with more families leaving there will have to be a disbanding of the congregation."

V. SASKATCHEWAN

Missionary G. Vander Ziel serves our two congregations in this province. From his report we glean the following:

"*Saskatoon* has a population of over 70,000 and our oldest congregation is located here. This congregation is now four years old and has its own church building with a seating capacity of 200. In 1955 it numbered 28 families and at present it numbers 31 families or 132 souls. This is an

internal growth due to marriage rather than due to immigration. Another five families, not listed in the above total, live 100 to 250 miles away and have also attended once or twice during the year.

"Our other congregation is located in *Regina*, the Queen city, with over 80,000 in population. This congregation is now two years old. They still meet in the YWCA at a rental of \$2.50 a Sunday. In 1955 this congregation numbered 17 families and at present 19 families or 71 souls. Neither in Regina is the increase in families due to immigration but also here it is due to marriage. Three families, not included in the above total, living from 100 to 150 miles away also attend once in a while.

"Of course there are some scattered throughout the province who have never attended. Most of those whose addresses we had in our possession we have contacted. We also are sending out over 100 bulletins every other week to keep contact. Among those scattered there seems to be a gradual drifting spiritually, especially among the children. May our people exercise due care in settling on farms or opening business places in the small isolated towns with less competition. One can isolate himself from underneath the wings of our church but what profit it man though he gain the whole world and lose his soul? In this connection we are happy to report that one family moved from Shackleton to Saskatoon, and another family moved from Lipton to Regina. There are less scattered throughout the province today than a year ago. In Shackleton no recent immigrants are left. The charming little white church has been sold. Nothing remains to remind us of what has been years ago.

"There is also a Royal Canadian Air Force station in Moose Jaw. Here some boys from the Netherlands are in training under NATO. At one time we found 17 boys. Some of them are Catholic, Hervormd, Christelijk Gereformeerd, Gereformeerd. We tried to interest these boys in our church in Regina (42 miles). Some did come. At one of our services we had seven of these boys present. We would like to see them come more often, but it seems a little difficult for them to get off or to find transportation. We believe, however, that contact with our people is a good thing for them spiritually. We are sending them De Wachter through the Padre and also our bulletins."

VI. ALBERTA

a. *Missionary J. Hanenburg* devotes much "time and energy in this northwest country." The fields assigned are Alix, Crescent Spur, Edson, La Glace, and Peers with an approximate total of 80 families. What this work entails is shown in the following sentences: "In pursuit of this task I recently called on a family with four young, two still unbaptized, children; buried deeply in the brushy wilderness, 25 miles by timber trail from the nearest store, church or other mark of civilization. They have no car nor truck, depending for supplies upon the kindness of their nearest neighbors, two miles back. Such is the life on the frontiers!"

In the following excerpt Brother Hanenburg characterizes present conditions and duties in his own case as well as that of his fellow missionaries.

"As we all know the flow of immigrants has largely stopped. Those who do come are nearly all relative sponsored cases who settle in the

vicinity of some established church so that new churches are not thereby brought into being. With that our work assumes a different pattern. It has been a year of working with and through established groups, rather than the organizing of new ones.

"This work with and through existing consistories does not mean that this work is less necessary. It is most essential to the normal progress of such new and usually small churches. They must receive stimulus and guidance. Often these consistories have little or no experience. The church-group must be integrated and consolidated as well as coached into the Christian Reformed denominational fellowship. Young people need guidance and instruction. The financial obligations in most recently started immigrant churches is often burdensome, and then the church needs encouragement and instruction in these things also. And as the published lists of contributions and quotas will show, perfection has not yet been reached. But judging by occasional responses the work of the missionary-pastor is appreciated and bears fruit. His field may be far-flung and his work too far spread out for best results, yet consistories and churches in their responses give evidence that these labors are blessed. This would not be, however, without the devoted work of elders and deacons. Well may we pay tribute to the work they do. They look after practically every detail of church-life: the services, the administrative duties, the buildings and their erection and/or maintenance, the finances, the family-visiting, catechism often, laboring with weaker members, if such there be, calling on the sick if necessary, and what have you. Indeed we admire the yeoman's service these elders often render with their limited abilities for their church."

b. *Missionary P. J. Hoekstra* is presently charged with the care of four fields, namely Bowness, High River, Bellevue, and Marysville. Brother Hoekstra is our pioneer in the Canadian work. Fourteen years of his ministry have been spent as Missionary in Northwest Canada. Moreover he has been close to the immigration program as past secretary and present president of the Denominational Immigration Committee.

VII. BRITISH COLUMBIA

Thus far repeated efforts to obtain a missionary for the Vernon and Penticton fields as a successor to Rev. P. De Koekkoek have been unsuccessful. The bad effects of this prolonged vacancy are increasingly evident. We cherish the hope that ere long the Master will send one of his servants to occupy the post.

Missionary G. Van Laar is in charge of Prince George, Telkwa, Smithers, and Terrace. From his report we cull the following:

"We can not report phenomenal growth this year, but must say that the Lord has blessed our work, so that the churches are more stabilized. During the three years we have been here, two churches and one parsonage have been built, and a third one is in building, which will be ready early spring, 1957, D.V. The work has not always been easy. Traveling night or day over roads which often are very rough and sometimes almost impassable, along deep canyons and over high mountains, and sometimes icy roads many miles, gives you an idea that our work is not always easy

sailing. Nevertheless we must say that we have performed our work with joy, the good hand of our God protecting us.

"The group added to our work this year is *Prince George*. It consists of seven families now. A hall is rented for the services. Prince George is in our regular preaching schedule, which means that each group now receives our Sunday services every fourth Sunday.

"*Telkwa*, 10 miles east of Smithers on good paved road, keeps its own. The one main industry there is the lumber business, but some of our people are farming near Telkwa. We also have charge of catechetical instruction there and do all the family visiting with the elders. The consistory has introduced English reading services this year and the services are now 50-50 as to language. We commend this action, especially since those men are of middle age and only a few years from their native Holland.

"*Smithers* has grown a few families this year. Combined with *Twelka* they are calling a minister of their own, but so far without success. The parsonage which has been built in Smithers is a modern home. One of the members of the church now occupies it with his family, till the new minister arrives, whenever that is. We pray the Lord that soon the man of His choice may be sent here to guide His people in their congregational life.

"*Terrace* is building a parsonage. The people devote much time and money to get this ready. They hope to be able to call next year, D.V. Contact is being made here also with people who are more or less of Reformed persuasion. Our experience is that some of the *Hervormde Kerk* will join us, but they "wish to be free." That means that they do not wish to be disciplined and to attend services whenever it is convenient for them. The consistory in Terrace does not intend to take them in. And rightly so. It is easy to take in those who must be disciplined as soon as they have affiliated with our church. That may seem to promote the growth of our churches as far as membership is concerned, but it will demote moral and spiritual growth. If members-to-be are not willing to subscribe to the rules and principles of our church and are not in favor of the orthodoxy of our church, it is better not to accept them. Certainly, a Home Missionary can cause his group of churches to grow numerically within a short period of time if he ignores the conditions laid down for membership, but the Lord is not pleased with that."

From the foregoing surveys as well as the monthly reports of our missionaries, both in the United States and Canada, we learn anew that they are engaged in manifold labors. In the service of the Master they occupy the front lines. With them we pray: "establish thou the work of our hands upon us; yea, the work of our hands establish thou it."

Recommendations: Evangelism and Church Extension

A. OPENING NEW FIELDS

Synodical authorization to open ten new fields in 1958, if and when exploratory surveys warrant, is requested.

B. PURCHASE OF BUILDING SITES

At the meeting of the General Committee for Home Missions, Missionary Harold Botts submitted the report herewith:

Brethren:

We have now entered the Detroit metropolitan area with an evangelistic program. But what is one mission station when you are surrounded with over 3½ million people. One is overwhelmed by the possibilities for evangelism here. That is the burden of my heart that I would like to place before your committee.

The Detroit area is considered to be the fastest growing metropolitan area in the eastern part of our nation. The population is increasing at the rate of 100,000 per year and has been doing so for the past five years. Predictions are that this rate of increase will continue in the immediate years ahead. When we consider that at least one church is needed for 2,000 people then we see that 50 new churches are needed every year. Last year about 25 were erected. This means that there is a large backlog of needed churches for the great increase of the past five years, plus new ones that should be built for the growth of the next few years. Therefore it is plain to see that opportunities for mission stations such as has been started in the Inkster-Garden City area are numerous and will be multiplied many times in the future.

Here are a few examples:

	Population 1955	Estimated 1970
1. St. Clair Shores	46,600	71,000
2. Warren Township	57,000	116,000
3. Clinton Township	14,400	44,000
4. Troy Township	14,200	43,000
5. Waterford Township	34,000	88,500
6. Farmington Township	15,700	37,400
7. Livonia	35,400	100,000
8. Nankin Township	33,700	90,000
9. Romulus Township	14,100	57,000
10. Taylor Township	28,000	85,000
11. Brownston Township	7,200	38,000

One very good field for evangelism will be developed northwest of Garden City very soon. A 5,200 home village is in the making now. Construction is beginning at the present time. This means that there will be a population of over 20,000. This also means that there will be need for 10 or more churches. This will be completed within three years.

Such are the possibilities for evangelism in this growing metropolis. We should plan now to enter these new fields before it is too late. If we delay we will encounter the following: 1) People will have already become settled in their church attendance or non-attendance. 2) Land, if available, will be so expensive that it will almost prohibit us from entering the area. 3) Other churches, most of them not orthodox, will have the choice sites and will have taken many of the people with whom we could have labored.

Pursuant this report it is decided to request Synod to authorize the expenditure of \$50,000 to purchase building sites for future mission fields.

C. CHINESE MISSION — NEW YORK

Classes Hackensack and Hudson, and the Eastern Home Mission Board report:

Concerning the Continuation of the Work among the Chinese:

Though the locality or the basis of operation of the work among the Chinese in New York was moved from the Columbia University area to that of Queens,

yet the work was not only continued but has increased. Many of the Chinese upon completion of their studies at the university moved to the suburbs and settle there permanently. Moreover, several of the Chinese families belonging to the personnel of the United Nations live in the suburbs. Within a comparatively speaking small radius of the present location in Queens a great number of Chinese families reside and can, therefore, be reached easily and they in turn are able to come to the place.

With gratitude to God it should now be reported that the work has been signally blessed. Regular "services" are not only conducted by Missionary Szto every Lord's Day but a Sunday school has likewise been organized. An average of 60 persons has attended these "services" and the Sunday school during the months September to December of 1956. Of this number 22 were adults and the rest children, ranging from the ages of 5 to 13 years. The interest of this group is evident not only by their regular attendance but likewise by their contributions—the sum of \$1277.38 having been offered during the period September-December of 1956. Besides the gospel messages brought by Missionary Szto and the conducting of the Sunday school, he spends much time in visiting the homes of the Chinese as well as in personal counselling in his own home and in making hospital visits when necessary.

The new location affords an opportunity to contact Chinese families living in the vicinity, but also to work from this place among "the intellectuals" in the Columbia University area, as well as among others living in different sections of greater New York. By moving to the new location attendance at the "services" and at the Sunday school has at least doubled.

This brief survey indicates not only that God is blessing the efforts of brother Szto, but also that we have secured a foothold among the Chinese in New York. This must be considered a responsibility assigned to us by God. We have begun the work in this field and God has blessed it initially. We may only relinquish the work for legitimate reasons. To our knowledge such reasons do not exist. Hence the conclusion must be made that God indicates that the work be continued.

Moreover, mission work on the mainland of China is at present well-nigh impossible. But work among the Chinese in our country is possible. A great number of Chinese live among us and about one-fourth of all Chinese in the United States live in metropolitan New York. This affords a wonderful opportunity to carry on missionary work among them. The possibility should not be excluded that, with a change in the world situation, sooner or later, some of these may in time return to their homeland as missionaries.

For the reasons stated, Classes overture the General Committee for Home Missions to decide:

- a. That the work among the Chinese in New York be considered as a permanent field.
- b. That Synod instruct its General Committee for Home Missions to assume responsibility for this work.

In order that the potentials of this field may be more fully explored in the course of the next few months, the motion to adopt these recommendations is tabled until May and the Eastern Home Mission Board requested to submit a later report and recommendations which can be incorporated in the supplementary report to Synod. (Cf. Supplementary Report—Home Missions.)

D. JEWISH MISSIONS

At the 1956 annual meeting of the General Committee for Home Missions the Revs. B. Van Someren, R. Opperswall, and J. R. Rozendal

were instructed to make a study of Parish Jewish Evangelism. In compliance with a decision of Synod 1956 this same committee was instructed to prepare a study on Jewish Mission Policy and Method. The fruits of their labors and recommendations adopted follow:

I. REPORT OF STUDY COMMITTEE ON PARISH JEWISH EVANGELISM

Introduction:

The General Committee for Home Missions at its annual meeting Feb. 1-3, 1956, received a communication from Mr. Albert Huisjen requesting immediate retirement. This request was granted, effective April 1, 1956. The retirement thus effected confronted the General Committee with the problem of what to do with the Jewish Parish Evangelism program that had been carried on by Mr. Huisjen. The committee felt that any further decision on the Jewish Parish Evangelism program should be preceded by a study and evaluation of the methods thus far employed. Accordingly, a study committee was appointed (cf. Min. Feb. 1-3, 1956, Art. 9).

Mandate:

The mandate given our committee was "... to study the merits and demerits of the Parish Jewish Evangelism method advocated by Mr. Huisjen, and to report at the next General Board meeting."

Also relevant to this mandate, although not specifically committed to the committee for advice, is the decision: "As to the immediate replacement of Mr. Huisjen in this work of Jewish Missions, we recommend that this replacement be made dependent upon the findings of the study committee. Adopted."

Materials:

- A. Two mimeographed treatises by Mr. Albert Huisjen:
 1. "The Church Entreats Her Jewish Neighbors."
 2. "The Method of Parish Jewish Evangelism in the Congregation"—A supplement to "The Church Entreats . . ."
- B. A report submitted by Mr. Albert Huisjen as of Jan. 1, 1956, entitled: "The State of Our Parish Jewish Evangelism."
- C. A report submitted to the Synod of 1948 shortly after the Parish Jewish Evangelism work had begun (Acts, 1948, p. 106).

Analysis:

The fundamental lines of the method of Parish Jewish Evangelism advocated by Mr. Huisjen may be found in the treatise, "The Church Entreats Her Jewish Neighbors." (A copy of this paper was sent to each member of the General Committee for Home Missions early in 1956.) The second treatise, "The Method of Parish Jewish Evangelism in the Congregation," is a re-statement of these fundamental lines with some rather detailed suggestions as to how the program may be carried out in the congregation.

In beginning it may be said that Mr. Huisjen regards the parish method as the only really effective means of reaching the Jew. He holds that attempts to reach the Jew through agencies alongside the church, such as voluntary mission societies, mission houses, or community centers, historically have been much less successful than the parish method. The parish method, according to his view, has the greater support in Scripture, has the most natural missionary setting, has the greatest potential in outreach, and demands the least in material outlay.

The parish approach, as Mr. Huisjen defines it, "is a missionary activity which a congregation carries on within its normal parish bounds in order to reach its Jewish neighbors with the gospel." It is our calling to carry this out. God has raised us up as a witness to the Jews, and it is our calling to bear witness and

"provoke the Jews to jealousy" through the fact that we are heirs of the covenant promises once given the Jews (cf. Romans 10 and 11).

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

Mr. Huisjen is particularly concerned that it be understood that not all that has been called parish evangelism is true to the parish pattern. Efforts reaching out toward Jews living in a church community are not necessarily parish evangelism. A professional missionary working with Jews and seeking their affiliation with a local church is not in itself parish evangelism. In a bona fide parish approach the congregation itself is moved to reach out to its Jewish neighbors with the gospel.

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

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

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

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

conception the field missionary becomes much more a sort of director of missions to the Jews than an actual missionary to the Jews.

Evaluation:

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

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

2. There is a sound recognition of the ideal framework of a parish evangelism program in the congregation. Essential to this framework is the awareness that all of our churches ought to be reaching out to those in their neighborhoods by a mass witness, a witness that ought to speak to the Jews and all others.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

However, it seems that Mr. Huisjen tries to prove too much with this principle. A real parish evangelism program (Jewish or otherwise) cannot be carried out without the active participation of the church membership. But it is a strange interpretation that uses this principle to forbid their receiving leadership! There is nothing in the parish evangelism principle that excludes the working of a trained

missionary alongside of the membership. To the contrary, a realistic attempt at Parish evangelism certainly includes the efforts of a trained missionary to assist the congregation where this assistance is needed. By Mr. Huisjen's own formulation his work included: "To assist in carrying out the program in various localities of our churches." As we see it, that assistance must include leadership in the actual personal work if anything meaningful is to come of the program.

It appears to us that such personal work by a field missionary could be very beneficial to the stimulation of a real parish program in a congregation. A missionary who made many personal calls accompanied by church members could do much toward developing the interest and participation of the congregation. Mr. Huisjen's early report to Synod (Acts, 1948, p. 106) seems to indicate that he did this very thing in his early efforts in the program, and with excellent results. We read there: "After visiting a few Jewish homes with us the volunteer workers usually feel very much encouraged and become enthusiastic about the work."

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

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

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

Your committee recommends the following:

1. That the General Committee for Home Missions continue to recognize the need for a program of parish Jewish evangelism.

Grounds:

- a. As Christians we have a responsibility to bring the gospel to the Jews.
 - b. In many places there are many Jews living within easy reach of our churches. (Cf. Huisjen's report: "The State of Our Parish Jewish Evangelism").
 - c. Most of these Jews cannot be reached by institutional work.
2. That there is a need for a unique approach to the Jew in our proclamation of the one gospel of grace, this unique approach implying:
 - a. The need for a special study of the Christian approach to the Jew.
 - b. The need for specially trained workers to pursue the work and also instruct others in its exercise.
 - c. The need for special literature for Jewish mission work.
 3. That efforts be made to organize a program of parish Jewish evangelism including the appointment of such personnel as future needs require. *Adopted.*

We request that Synod take cognizance of this report on parish Jewish evangelism and express its concurrence with the decisions taken.

II. REPORT OF STUDY COMMITTEE ON JEWISH MISSION POLICY AND METHOD

Introduction and Statement of Mandate:

At the February, 1956, meeting of the General Committee for Home Missions the undersigned committee was appointed and assigned to study the Parish Jewish Evangelism Method advocated by Mr. Albert Huisjen. Your committee devoted its attention to this assignment and has done its best to discharge the responsibility given.

However, at the August 30, 1956, meeting of the Executive Committee cognizance was taken of the following decision of the Synod of 1956:

"That the Executive Committee for Home Missions study and analyze the peculiar problems and challenges of Jewish Missions (if any), the best method of carrying out the task of Jewish Missions, and make report with recommendations to the Synod of 1957, the report to include information concerning what has been done in Jewish missions during the year 1956-57.

Grounds:

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

B. The Church and her mission agencies ought to have a clear picture of the Jewish Mission task, so that we may know whether Jewish Missions should be dealt with separately, or whether they should be fully integrated into the general Home Missions program" (Acts of Synod 1956, p. 52-B-4).

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

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

Approach to the Problem:

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

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

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

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

D. What can we learn from others? What framework of policy is in use by others who are concerned about the Jews? Is there a group that has a vital concern for Jewish missions and also a solid concept of the church and its proper

place in mission work, which is so basic to good mission policy? To what extent can we appropriate the patterns of others?

Analysis and Discussion:

A. The Biblical Outlook on Judaism

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

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

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

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

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

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

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

to wish himself accursed if only the Jews might be saved. Where is there evidence of such a burden regarding the Greeks?

It might be observed that Paul's reasons for this were personal — his own relatives and boyhood friends were undoubtedly among the Jews. However, while the personal must have played some part in Paul's sense of burden, the reason he gives for his pain is objective rather than personal. The reason is that they are: "Israelites, whose is the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises, whose are the fathers, and of whom is Christ, as concerning the flesh, who is over all, God blessed for ever" (Rom. 9:4, 5). That is to say, Paul cannot think of Israel without a painful sense of tragedy. It is tragic for the Jews and dishonoring to the Christ "who is over all" that He goes unrecognized by *his own*. If one should grieve that "the Light shineth in the darkness and the darkness apprehended it not," how much more should not one grieve that "He came unto *his own* and they that were *his own* received him not." Christ is the meaning of all that the Jews have, but they do not receive Him. Well might Paul, sensitive to both the predicament of man and the glory of Christ, be burdened even more over the Jews than over the Gentiles. For the Jew has received so much more, and consequently has so much more to withhold from Christ. One recalls that it was Jerusalem, not Athens, over which Jesus himself grieved, crying: "O Jerusalem, Jerusalem, that killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" (Matt. 23:37). It is through the Spirit of this same Christ that Paul, too, has "unceasing sorrow and great pain" in his heart over the Jews.

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

B. Cultural and Psychological Obstacles

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

Cultural

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

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

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

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

Psychological

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

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

Significance

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

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

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

C. The Bearing of "Peculiar Problems" on Methods

The approach to the Jew has historically come to expression in two different frameworks of methodology. These two are commonly known as the "mission-house approach" and the "parish approach." But do the "peculiar problems and

challenges of Jewish Missions have any light to shed on a possible choice between these two methods? What unique considerations in Jewish mission work reflect on the problem of methods, and how?

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

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

1. THE LOCATION OF THE JEWS

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

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

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

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

tian Reformed Church from 1948 to 1956 through the efforts of Mr. Albert Huisjen.

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

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

2. THE JEWISH CONCEPTION OF JUSTIFICATION

In addition to the location of the Jews there is one other peculiar problem of Jewish evangelism which should not be forgotten in the whole framework of policy. That problem is the Jewish conception of justification. This has great bearing on the use of a "service approach" to the Jew. Because the Jewish concept of justification filters down into all of their thinking and living, the use of a "service approach" is both laden with special opportunities and fraught with special dangers.

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

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

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

D. The Work of Others with the Jews

The work of others is not always a reliable guide. Others with a differing theology may have a different presupposition somewhere. Their assessment of evidence may also be found to be inadequate. However, at the same time it would be presumptuous if not arrogant for us to fail to at least take cognizance of what

others have done and are doing. If then we find good reason for doing otherwise, we can act on the basis of knowledge rather than ignorance.

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

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

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

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

What should we learn from all this? We suggest that in the overall picture of Jewish missions past and present there are several things we should not fail to observe:

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

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

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

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

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

E. Activity in Jewish Missions in 1956

Included in the mandate for our study is the matter of including "information concerning what has been done in Jewish missions during the year 1956-57." In general it may be said that this has been a year in which the actual work of Jewish missions has not flourished. Our program of parish Jewish evangelism has been wholly inactive, on the denominational level at least, except for the publication of the *Shepherd's Voice*. With the retirement of Mr. Albert Huisjen as of April 1, 1956, this work, of which he was field missionary, came to a stop. The work in our missions in Paterson and Chicago has been in the throes of serious problems. In both cases the work has been carried on under the double handicap of most unsuitable locations and great uncertainty as to the future of the work. The neighborhood of the Pulaski Road location in Chicago was once at the heart of a solidly Jewish area, but now the Jews have moved and the area is almost solidly Negro. The neighborhood of the Hamilton Avenue location in Paterson has undergone a very similar transition from Jewish to Negro. Both establishments have thus labored with the impossible task of trying to carry on a Jewish work in a non-Jewish area away from the stream of Jewish life. Much discussion about relocating the work in the newer Jewish areas has in both instances transpired. However, at this date no solid commitment for getting the work firmly relocated with permanency of outlook has been made in either place.

F. Recommendations

A. We recommend that the General Committee for Home Missions go on record as recognizing:

1. That we have a responsibility to proclaim the gospel to all kinds of men, a responsibility which is in no way diminished with regard to the Jew. *Adopted.*

2. That there is a need for a unique approach to the Jew in our proclamation of the one gospel of grace, this unique approach implying:

a. The need for a special study of the Christian approach to the Jew.

b. The need for specially trained workers to pursue the work and also instruct others in its exercise.

c. The need for special literature for Jewish mission work. *Adopted.*

3. That while Jewish work may well be administered through our regular Home Missions organization, the unique character of this work makes advisable either:

a. Some careful private study of the problems and challenges of Jewish missions by every present and future member of the Executive and General Committee for Home Missions, or

b. The appointment of a special subcommittee whose members are chosen for interest in and knowledge of Jewish Missions and whose responsibility it shall be to make a special study of Jewish missions and exercise a special supervisory interest in this work. *Adopted.*

4. That in Jewish mission work both the mission house method and the parish method have significant challenges to meet, and that neither can adequately address itself to the challenge of the other. *Adopted.*

5. That the assets accumulated in behalf of Jewish Missions be set aside for new efforts to reach the Jews. *Approved.*

6. That efforts be made to obtain personnel who are thoroughly trained in the Christian Approach to the Jew and who will be capable of working with youth and also carrying on diligent visitation work. *Adopted.*

7. That steps be taken to establish mission stations in the heart of Jewish communities.

a. Providing these missions with adequate facilities for classwork, for services, for work with adults, young people, and children.

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

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

8. That a special subcommittee for Jewish Missions be appointed in accord with 3 b above. *Adopted.*

We request that Synod take cognizance of this report on Jewish Mission Policy and Method and express its concurrence with the decisions taken.

E. NATHANAEL INSTITUTE BUILDING

Due to the settling of the colored on Chicago's West Side, the migration of the Jews to Chicago's North Side, and a consequent re-location of our Jewish Mission there, we request authorization from Synod to sell the Nathanael Institute Building.

F. BRANCH CHURCHES

Whereas the Synod of 1956 referred the question of "Branch Churches" back to the Executive Committee of Home Missions with the instruction to report to the Synod of 1957 (Acts 1956, Art. 139, p. 101), a study committee was appointed comprising the Revs. J. A. De Kruyter, G. G. VanderHill, and D. L. Van Halsema.

Their report follows herewith.

REPORT RE BRANCH CHURCHES

HISTORICAL PERSPECTIVE:

1. The problem of branch churches can be best appreciated in the light of a recognition of the fact that our denomination has been insistent upon maintaining a traditional pattern of church government.

a. This form of government has been defined in the Church Order of Dort, but we have failed to recognize that the Dort Church Order made no reference to missions and applied only to an established church, not to a missionary situation.

(1) The fact is that there was no need for such a reference, for the missionary work of the church was carried out in close conjunction with the Netherlands trading companies.

(2) In fact, if there was any ecclesiastical standard which regulated mission procedure at this time it was the 36th article of the Belgic Confession which

declares that the magistrates "must countenance the preaching of the gospel everywhere." As a consequence the duty of proclaiming the gospel was imposed by the Netherlands government upon the trading companies in the charters which were granted them.

b. It seems unbelievably strange that a church would uncritically believe that a church order written 300 years ago could be completely applicable to a modern mission program. Yet such has been the case.

2. Many of our problems in the Home Mission Field stem from this attempt to apply the Church Order to Missions, a thing which it was not intended to regulate.

a. The problem of receiving professions of faith has been handled in the light of article 39 which states, "Places where as yet no Consistory can be constituted shall be placed under the care of a neighboring Consistory."

Representatives of consistories, oftentimes hundreds of miles removed, must thus be present before a profession may be heard. Hence professions of faith are deferred for months.

b. The problem of holding membership papers on the mission field has been handled also in the light of the same article. Hence the anomalous situation of membership papers being held by consistories who never contact the members.

c. The care of the mission station has thus been given not to the missionary together with qualified men on the field but to the distant consistory. That consistory must send elders to administer the sacraments, to discipline, etc. But one sad result has often been that the sacraments were not administered regularly and discipline was neglected.

3. In solving the so-called branch church problem, our first effort ought to be to recognize that we get no specific help from the Church Order and thus go back to the Bible itself.

BIBLICAL PERSPECTIVE:

1. *Concerning church organization*

a. Nowhere in the Bible is there any ground for the distinction between chapel and church or branch church and mother church. Wherever there are believers, apart from organization, there the church is manifested. Thus Berkhof says, "It is a mistake to think that the church becomes visible only in the offices, in the administration of the Word and sacrament, and in a certain form of church government. Even if all these things were absent, the church would still be visible in the communal life and profession of believers, and in their joint opposition to the world" (Dogmatics, Vol. II, p. 165).

b. If the church is manifest in sufficient numbers it ought to manifest itself in early organization.

(1) Paul, writing to Titus, says, "For this cause left I thee in Crete, that thou shouldest set in order the things that were wanting; and appoint elders in every city, as I gave thee charge" (Titus 1:5).

(2) Now there were severe problems in Crete, and furthermore the spiritual level of the people was on low ebb. But regardless, Paul believes these factors were not to stand in the way of organization. In fact, to him they appear to make it more necessary.

(3) Our synods, consistent with the above have favored the early organization of congregations. "Guide for Neighborhood Evangelism" (Acts 1954, pp. 52, 53).

2. *Concerning ministerial authority*

a. The Biblical pattern seemingly was this, that Paul went out on the authority vested in him by the church at Antioch and preached the gospel, heard professions of faith, administered the sacraments, and organized churches. We read of no formal communication with the church at Antioch. The missionary was

granted such authority by his calling and sending church. Thus also Paul advises Titus (see above, Titus 1:5).

b. This procedure the Synod of 1578 recognized when it decided: "To localities in which a church should be gathered and organized a minister should be sent who should use some of the most God-fearing men of such localities to help him in the government of the church and the care of the poor; further, he should urge his listeners to confess their faith and come to Holy Communion." In 1581 it was decided "that a minister sent out to gather churches should, beginning the work of organization provisionally, appoint some of the most God-fearing brethren as Elders and Deacons by whose help he should administer the Lord's Supper."

The Form for Ordination of Missionaries recognizes this procedure (Psalter Hymnal, p. 108). It clearly teaches that the prerogative to administer the sacraments, to appoint provisional officebearers, or to ordain elders and deacons is the prerogative vested by the sending church in the missionary.

d. This same procedure is followed on the foreign field where there are believers rolls with duly ordained office bearers and no neighboring churches to supervise.

RECOMMENDATIONS:

1. That in our Home Mission program we refrain from speaking of branch churches and the organization of branch churches under the supervision of a neighboring Consistory. *Adopted.*

2. That we recognize the authority of the missionary to receive professions of faith and to administer the sacraments to groups of believers, though these have not yet been organized into autonomous, self-governing churches. This by virtue of the mandate and authority given the missionary by his calling and commissioning church, and his duties as set forth in the Form for the Ordination (or Installation) of Missionaries. *Adopted.*

3. That in a given field, as soon as feasible, able men be appointed by the missionary to assist him. *Adopted.*

4. That the term of these appointees shall be for one year, with eligibility for immediate reappointment. *Adopted.*

5. That the membership papers be deposited with the local group of believers. *Adopted.*

6. That the missionary encourage the group to organize as a church as soon as possible. *Adopted.*

We humbly request Synod to take action on the foregoing recommendations.

G. CLASSIS HACKENSACK OVERTURES

Classis Hackensack has placed three overtures before Synod re Home Mission matters. Copies of these overtures were forwarded to the General Committee for Home Missions. We request Synod to take note of the mind of the General Committee for Home Missions re these overtures.

I. *Overture Re Policy and Practice* (See Overture No. 11)

A. *Preface*: We as the General Committee for Home Missions regret that Classis Hackensack has used this method to bring the above matter to the attention of our committee and Synod without first having attempted to solve this problem in consultation with the General Committee. *Adopted.*

B. *Statement of Fact*. The General Committee has directives which it seeks to follow when and if a mission is to be established in a specific area. We refer to the following:

1. "Guide to the Survey of New Fields" first adopted in September, 1953 and since revised in 1956 (cf. p. 64).

2. "The Directives for the Itinerant Missionary," adopted and approved by the General Committee and Synod in 1955 (cf. p. 65).

3. Home Mission Order - Art. 3-a), b), c), Supplement A. *Adopted.*

C. *Humble Request.* We humbly request that if and when the present and established policy and practice of the committee is questioned, we feel it should be done in recognition of the documents mentioned above in B. 1, 2, 3. *Adopted.*

II. Home Missions Administration (See Overture No. 9)

1. Re - Itinerant activities of the M-a-L.

We recommend: That the committee take no action re this matter since the matter of particular synods may well require a revision of our Home Missions administration. *Adopted.*

2. Re - The office of Secretary of Home Missions.

We recommend that

a. The General Committee take cognizance of the able, faithful and untiring services rendered by our present secretary and retain his services until his retirement on September 30, 1957. *Adopted.*

b. Subsequent to the retirement of our present secretary, the administrative functions of this office shall be assumed by the M-a-L and the clerical function of this office shall be carried out by lay help who shall work under the direction of the General Committee, the Executive Committee, and the Missionary-at-Large. *Rejected.*

It is moved that in view of overtures before Synod re Particular Synods and study and re-evaluation of Home Mission Policy the services of Rev. H. Blystra be retained for one year. *Adopted.*

3. Re - Study of the duties of the M-a-L with a view to the most effective administration of our Home Mission effort. *Tabled.*

Recommendations:

A. A study committee shall be appointed to appraise our previous policy, The Home Mission Order, and subsequent synodical decisions bearing on this matter (e.g. Particular Synods). *Tabled.*

B. Such a Report shall be placed in the hands of the members of the General Committee six (6) weeks prior to the next General Meeting in order that a revision of the directives for the M-a-L, if need be, may be presented to the Synod of 1958. *Tabled.*

C. That above mentioned committee shall, in the light of its findings, also consider the advisability of changing the name M-a-L to DIRECTOR of Home Missions. *Tabled.*

4. We further request that Synod's attention be drawn to the sentiments expressed in II. 2. a and its approval be sought for II. 2. b. *Adopted.*

III. Re - Aid to Local Churches (See Overture No. 10)

Recommendations:

1. The General Committee takes no action with respect to the statement of the Overture. *Adopted.*

2. The General Committee shall emphasize the fact that as in other matters, so also with respect to such assistance, all special requests for Synodical Home Mission Funds shall be channeled through the Classical Home Missions Committee and the Classis in which the work is carried on, thence to the General Committee, which shall present the request to Synod. *Adopted.*

3. The Executive Committee shall draw up an appropriate application form which shall enable the above mentioned bodies to appraise the need manifested in the request. *Rejected.*

4. The churches receiving such assistance shall forward a quarterly statement of the work to the Classical Home Missions Committees and the General Home Missions Committee. Such report shall include a statement of the financial status of the project, its receipts and expenditures. *Adopted.*

Guide for Community Surveys

I. *Selection of Fields*

1. In the selection of fields to be investigated the missionary shall be guided by Art. 3-a, b, c, of the Home Mission Order, Supplement A of the Home Mission Order, and information obtained from the Denominational Radio Office.

2. The selection of a particular community to be investigated shall be made by the Executive Committee in consultation with the itinerant missionary and the Classical Home Missions Committee within whose bounds the field may be regarded as located.

II. *General Survey*

A. *Population Statistics*

1. What is the present population?
2. What is the population growth, if any, per annum? a. Growth in the last 5 years? b. Growth in the last 10 years? c. What is the anticipated growth?

3. List other industrial, educational, and cultural factors.

B. *Church Statistics*

1. Is there an evangelistic witness in the city? In each segment of the city? Is it adequate? Elaborate.
2. Is there an adequate Reformed witness?
3. Is the population heavily Jewish? Catholic? Protestant?
4. Are there any Christian Reformed families or Reformed families who may serve as an active nucleus? Give details. Are these temporary or permanent residents?
5. Is there promising interest in the Back-to-God Hour?

C. What is your conclusion from the General Survey? Does it warrant a detailed survey of the entire city or, if impossible, of one or several areas of the city?

III. *Detailed Survey*

A. We understand this to be a door-to-door survey either of the entire city, or the particular area of the city which the General Survey indicated

to be the most promising. In many cities detailed surveys of a number of areas may be desirable so as to choose the best area for our witness.

B. How many homes are there in the area surveyed? How many of these homes were contacted in this survey?

C. Breakdown of the door-to-door contact.

1. What was the church affiliation? a. How many Catholic? b. How many Protestant? c. How many Jewish? d. Of the Protestant segment, breakdown by denomination.

2. What is the approximate percentage who faithfully attend their church?

3. Are there those who would welcome a church such as ours to come into their community? Would they affiliate?

4. Are there known obstacles which would make it inadvisable for us to locate in the specific area surveyed?

5. How many unchurched are there?

6. How many children?

D. Describe the growth possibilities of this area. Is it a new area? How many new homes are going up? What price range are these homes in?

E. Where is the nearest church or churches? Denomination?

F. Could a vigorous Sunday school program be carried on?

G. Would the Christian Reformed or Reformed nucleus spoken of in the General Survey be able to worship if we should locate in this area?

H. What is your recommendation concerning this area? Would you advise our entering this field? Give detailed reasons in which attention is given to population factors, church affiliations, unchurched, children, potential, present nucleus, and Back-to-God responses.

Itinerant Missionary Directives

A. Selection of Fields

1. In the selection of fields to be investigated the missionary shall be guided by Art. 3-a, b, c, of the Home Mission Order, Supplement A of the Home Mission Order, and information obtained from the Denominational Radio Office.

2. The selection of a particular community to be investigated shall be made by the Executive Committee in consultation with the itinerant missionary and the Classical Home Missions Committee within whose bounds the field may be regarded as located.

B. Surveys

1. Surveys in a specific field selected for investigation must be intensive and exhaustive as well as extensive.

2. Detailed and informative written reports of surveys made are to be placed before the Church Extension Committee, which subsequently will serve the Executive Committee and/or its General Committee with advice re further procedure.

C. Meetings

1. During the investigatory period, meetings—if and when held—are to be of an informal nature with the express intent to bring a scriptural

message, to acquaint the group with our church, and to elicit responses on views and sentiments that obtain among the constituency.

2. Formal worship services are not to be introduced without the knowledge and approval of the Executive Committee.

3. Appointment of additional paid personnel rests with the Executive Committee.

D. *Opening New Fields*

1. No field is to be opened except a resident missionary be available.

2. The resident missionary is to be introduced to the field opened by the itinerant missionary in order that the resident missionary may be informed and oriented with respect to the community, the constituency contacted, and the mission program to be inaugurated.

H. SPECIAL GRANTS

1. *Hamilton, Ontario*. Classis Hamilton has endorsed the request of Hamilton for financial aid to the extent of \$2,000 for 1958 to carry on its local evangelization project. We so recommend.

2. *Racine, Wisconsin*. The Home Missions Committee of Classis Wisconsin has endorsed the request of Racine for financial aid to the extent of \$2,000 for 1958 to carry on its local evangelization 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 \$4,300 for 1958 for payment of the associate pastor for evangelism. We so recommend.

PROPOSED BUDGET 1958 — EVANGELISM AND CHURCH EXTENSION

Salaries—Ordained men and lay missionaries	\$148,625.00	
Utilities	4,272.23	
Auto Insurance	3,488.77	
Supplies	4,228.12	
Travel	42,448.58	
Maintenance	3,798.59	
Fire Insurance	553.85	
Moving	2,691.39	
Taxes and Rent	14,354.77	
Seminarians (21)	20,068.51	
Administration:		
Salaries	\$8,200.00	
Meetings	2,764.00	
Rent	2,000.00	
Supplies	1,623.08	14,587.08
Promotion Material:		
News and Views	\$6,000.00	
"Our Story"	2,000.00	
Other material	2,000.00	10,000.00
Contingent (Budget based on 1956 expenditures)		25,000.00
New Fields (10):		
Real Estate and Equipment	\$550,000.00	

Salaries	42,000.00		
Children's Allowance	3,500.00		
Expenses	12,000.00	607,500.00	\$881,616.89

Credits Received 1956:

Salaries	\$45,135.01		
Real Estate	37,281.46		82,416.47

Total.....\$799,200.42

(per family, \$16.65)

PROPOSED BUDGET 1958 — JEWISH MISSIONS

Chicago Jewish Mission

Salaries	\$15,000.00		
Supplies	300.00		
Postage	100.00		
Utilities — Fuel	2,000.00		
Insurance	350.00		
Maintenance	1,000.00		
Janitor supplies	450.00		
Rent — Northside, Chicago	2,400.00		
Taxes, Social Security	337.50		
Contingent	3,000.00		
		\$24,937.50	\$24,937.50

Paterson Hebrew Mission

Salaries	\$11,000.00		
Fuel	300.00		
Insurance	400.00		
Advertising	100.00		
Auto expense	350.00		
Maintenance of property	350.00		
Utilities	250.00		
Traveling expense, mileage	450.00		
Contingencies	1,500.00		
		\$15,100.00	\$15,100.00

Total.....\$40,037.50

(Jewish Missions, per family, \$.84)

Part IV

Dispersed and Non-resident Members

During the year the names of 96 members were received; of those 48 were communicant and 48 baptized members. These 96 members belong to 23 families plus some individuals. We bring to the attention of Synod that occasionally our missionaries meet Christian Reformed families who have been away from their former church for a year or longer. The names of these families had not been forwarded to either the missionary in the field nor to the Home Missions office. Unless consistories promptly forward the essential information, it will be difficult to discover and reclaim dispersed and non-resident members in areas where fields have been opened or are projected.

Part V

Youth in Military Service

Our youth in the armed forces of the United States have again been cared for as in previous years.

The groups served may not always be large numerically. However, they appreciate the interest shown to them, and the fellowship with those of kindred faith in the ministry of the Word and the worship of their covenant God as they have been accustomed to do from childhood. Moreover in these days of tension the serious minded among them heartily respond to the comfort, guidance, and instruction which our church seeks to provide.

The tardiness of forwarding addresses to the Young Calvinist office remains a major problem. This together with transfers to other military bases or re-assignments occasions that time and again opportunities for rendering spiritual service are missed.

For the information of Synod it may be in place to add a few details showing the scope of the work carried on and how the Soldiers' Fund is used.

At *Washington, D. C.*, the men in neighboring camps have a standing welcome to attend divine services. Moreover the church is equipped to serve lunches for those who have time to tarry. This fellowship means much to our men in the area.

At *Norfolk, Virginia*, Chaplain and Mrs. Van Andel and Mr. and Mrs. DeWitt are constantly on the alert to minister to our boys. A goodly number have enjoyed this pastoral care. In fact the groups of late have been so large that the General Committee for Home Missions has approved opening a service-home here and the placement of a man for a six-month period on a trial basis.

The servicemen stationed at *Fort Knox* in Kentucky are under the care of Classis Kalamazoo. Worship services are held once per month with the men stationed there.

At *Fort Leonard Wood, Missouri*, the attendance of late has been around 30. The ministers of both Classes Holland and Zeeland go here regularly and hold meetings twice per month.

Bases further south at *Fort Hood, Texas*, *Fort Polk, Louisiana*, and *Fort Benning, Georgia*, are being served by the secretary for Home Missions. At these bases the attendance has varied from 10 to 20 plus. The difference in attendance at these bases as well as elsewhere is occasioned by duty assignments and re-assignments. Moreover, during the first training cycle of eight weeks the boys are given little or no time off. Due to several discharges the services at Fort Polk may be discontinued for the time being.

Fort Sill, Oklahoma, is periodically provided for by ministers from Classes Orange City and Sioux Center. It may interest Synod to know that Classis Sioux Center has paid the traveling expenses in connection with the services rendered to our men at Fort Sill.

Rev. H. Visscher of Dispatch, Kansas, periodically visits our boys on week days at *Fort Riley*.

At Seattle a service-home is being maintained and our servicemen stationed at nearby *Fort Lewis* always receive a hearty welcome from our Seattle membership.

Rev. H. Dykstra our only full-time service pastor to date—continued to render a much appreciated service to our men in the several *California* bases. He and Mrs. Dykstra make use of every available opportunity to entertain the boys in their home.

We have had a comparatively large contingent of servicemen at *Fort Bliss* and *El Paso, Texas*. The Revs. H. Hoekstra from Albuquerque and Roger Posthuma from Tucson go here on regular preaching assignments.

Words of appreciation from our servicemen, either oral or written, are frequently forthcoming. Though our servicemen's care by reason of their military training has to be restricted in character, we are confident that the large majority do esteem their church by virtue of this covenant and spiritual care shown them, and that especially at a time when they may need it most. Let us not forget moral temptations, vicious in character and great in magnitude, and spiritual dangers constantly beset our boys. Let us give them a large place in our love, our prayers, and our service. Let them sense through the spiritual service sketched above and other pastoral cares that they do not belong to the "forgotten ones."

Part VI

The Fund for Needy Churches

A. INFORMATION

1. During 1956 recipient churches received their allotments as approved by Synod.

2. Moving expenses were paid to churches making request for same to the extent of \$3,721.13.

3. The schedule of payment for 1957 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 1958 in the United States be set at \$3,800; in Canada at \$3,800.

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

a. In the U.S. the maximum mileage for which payment is granted is set at 3,500 miles.

b. In Ontario (Canada) the maximum mileage for which payment is granted is set at 5,000 miles.

c. In the Western Provinces (Canada) the maximum mileage for which payment is granted is set at 6,500 miles.

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

4. We recommend a children's allowance of \$200 per child, in excess of the salary paid, be granted for 1958.

5. We recommend that the minimum per family contribution toward the pastor's salary of families belonging to subsidized churches for 1958 be set at \$65 in the United States; and at \$50 in Canada.

6. We recommend that the denominational per family quota for 1958 for the Fund for Needy Churches be set at \$4.76.

Part VII

Financial

A. APPOINTMENT OF A FULL-TIME TREASURER

Pursuant the appointment of a full-time treasurer we bring the following to the attention of Synod:

1. *Minutes of the Executive Committee for Home Missions* (Nov. 27, 1956)

a. Synod's attention will be called to the fact that due to the expansion of our Home Mission activities the assignment of the treasurer for the General Committee for Home Missions has become a full-time function. Mr. Walter Hofstra, who has served as treasurer since 1948, was able, due to his retirement from business, to devote all his time to this work.

b. That whereas Mr. Walter Hofstra has signified his intention to resign his treasurership as of December 31, 1956, the work of the treasurer be full-time as of this date.

c. That a full-time treasurer, competent by virtue of previous business experience be appointed.

d. That the per annum salary of the treasurer be set at \$5,000.

e. That Mr. Cornelius Van Malsen be appointed as full-time treasurer.

Reasons:

1. Mr. C. Van Malsen by virtue of his business experience over a period of many years, both as Branch Bank Manager and Business Administrator, is recognized as having the required qualifications.

2. As lay-member of the Executive Committee for Home Missions during the past four years he is conversant with the work of evangelism and has shown a deep interest in the work as well as competency to stimulate the interest of others and give wise direction.

3. In our committee contacts with the brother we have discovered that the cause of evangelism has his first love.

4. We are persuaded that the Lord has favored Mr. C. Van Malsen with a diversity of talents. Moreover he is gifted with pleasing character traits and an ability to meet men on all levels, thus being eminently fitted for the recommended function of full-time treasurer.

f. That whereas the newly appointed treasurer should enter upon his duties as of January 1, 1957, and Synod will not meet until June of that

year, the Synodical Committee be requested to give its approval to the foregoing decisions and appointment prior to January 1, 1957.

2. *Minutes of the Executive Committee for Home Missions* (Dec. 20, 1956)

"Esteemed Brethren:

The Synodical Committee gratefully acknowledges the receipt of your letter dated November 29. We regret to hear that Mr. Walter Hofstra will discontinue his assignment as treasurer at the end of this year. Since he is not inclined to continue until the time Synod of 1957 is in session, please convey to him our heartfelt thanks for his valuable services rendered in the past years.

Your committee undersigned, at least a majority of its members, are of the opinion that it is not within our jurisdiction to make an appointment as you have requested. We do, however, have no objection that Mr. C. Van Malsen be appointed until the meeting of the next Synod and be requested to discharge the duties you have outlined in your letter. This will give Mr. Van Malsen an opportunity to function for a period of six months, and if satisfaction is given, you can then recommend the tenure of his appointment to Synod, stipulating the length of time such an appointment should be, and also the salary regulations for the direct approval of the Synod of 1957. The Synodical Committee cannot go beyond any interim appointment, and the permanent one should be left to the decision of Synod.

Wishing you the blessing of the Lord in your work, and with best wishes for a joyful Christmas season, and may many blessings abound in the field of Home Mission work in the year to come.

Cordially yours,

Synodical Committee,

R. J. Danhof, Secretary."

3. *Minutes of the General Committee for Home Missions* (Feb. 5, 1957)

Pursuant the treasurership it is decided:

a. To ask synodical approval for the appointment of a full-time treasurer.

b. To ask synodical approval for the assignment to be given to the treasurer, namely:

That besides the customary duties, the treasurer be given these additional assignments:

1. Directing the financial accounts, outlays, and expenditures of the several Home Mission fields.

2. Conducting needed consultations on financial matters as directed by the General Committee and/or its Executive Committee for Home Missions, and submitting reports and recommendations as to his findings.

c. To ask synodical approval for the appointment of Mr. C. Van Malsen to this function.

Report of the Treasurer for the Year 1956
CHURCH EXTENSION FUND, UNITED STATES

SCHEDULE A

Receipts

Treasurers of Classes	\$232,525.48	
Gifts: Individual	\$ 3,979.79	
Societies	6,407.59	
Churches	8,347.83	
		18,735.21
Salaries: Society	3,458.33	
Churches	32,626.68	
		36,085.01
Dividends	1,133.00	
Interest	3,627.98	
Refunds	1,379.61	
Sales, real estate properties	12,557.24	
Transferred from reserves	130,708.60	
Redemption U.S. Government Bonds	7,500.00	
Loan from Old Kent Bank	30,000.00	
Legacy	1,477.87	
Total U.S. receipts	\$475,730.00	
Total Canadian receipts	8,167.36	
Total Receipts		\$483,897.36

Disbursements

Deficit, January 1, 1956	\$ 58,534.42	
Salaries, Missionaries	\$82,352.14	
Expenses, Missionaries	46,303.12	
		\$128,655.26
Special services	\$ 14,431.54	
Seminarians	9,803.87	
Real estate properties	360,126.37	
Moving	2,426.31	
		386,788.09
Administration	5,618.92	521,062.27
Total Deficit and Disbursements		\$579,596.69
Receipts, 1956		483,897.36
Deficit, December 31, 1956		\$ 95,699.33
Loan from Old Kent Bank		30,000.00
Total deficit		\$125,699.33

SCHEDULE B

INVENTORY OF SECURITIES

Van Agthoven Estate:		
455 com. shares Cleveland Electric Illuminating Co. @ \$35.00	\$ 15,925.00	
10 pref. shares Cleveland Electric Illuminating Co.	1,000.00	
16 com. shares Little Miami Railroad	800.00	
		\$ 17,725.00
182 com. shares, Cleveland Electric Illuminating Co. @ \$35.00	6,370.00	
Total		\$ 24,095.00

SCHEDULE C
MISSIONARY HOMES AND CHAPELS

Disbursements to December 31, 1956	\$1,147,030.01
Disbursements to December 31, 1955	805,817.89

Increase	\$ 341,212.12
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	Expended	Credits
Albuquerque, Chapel	\$ 11,139.08	\$ 900.50
Albuquerque, Manzano St.	276.50	
Anchorage	371.54	
Brandenton		1,200.00
Bellflower	20,598.12	114.14
Buena Park	22,438.13	
Champaign, Home	17,922.00	
Champaign, Chapel	846.43	
Columbus	11,883.25	
Dearborn	19,748.50	
Fairbanks	896.00	
Fort Lauderdale	17,401.75	
Grand Rapids	522.61	
Harlem, Apartment	2,036.00	
Harlem, Chapel	73,835.00	
Highland	1,793.65	700.00
Inkster	1,000.00	
Iowa Falls		500.00
Lake Worth	10,000.00	1,350.00
Miami	25,000.00	
Oklahoma City, Chapel	4,769.52	
Oklahoma City, Home	11,100.00	
Philadelphia, Home	16,442.90	
Philadelphia, Chapel	46,220.75	2,308.25
Phoenix		500.00
Salt Lake City, Chapel		2,177.50
Salt Lake City, Home	16,900.00	
Seattle	77.14	
South Bend, Chapel	5,000.00	26.85
South Bend, Home	21,258.39	
Tucson		1,000.00
Urbana		480.00
W. Allenhurst	649.11	
Willmar		2,000.00
Discounted		5,657.01
	\$360,126.37	\$18,914.25
		\$341,212.12

CHURCH EXTENSION FUND, CANADA

SCHEDULE A

Receipts

Balance, January 1, 1956	\$131,692.00
Treasurers of Classes	\$56,038.56
Gifts, Societies	\$ 125.00
Salaries, Churches	9,425.00
	9,550.00
Interest	707.64
Refunds	23.10
Sales, real estate properties	24,724.22
Reserves (transferred from)	26,265.67
	117,309.19

Canadian receipts	34,987.93
Total balance and receipts	\$283,989.12

Disbursements

Salaries, Missionaries	\$53,575.49	
Expenses, Missionaries	9,642.42	
		\$63,217.91
Special services		11,741.10
To reserves		319.48
Real estate properties		6,423.63
Administration		5,618.92
		\$ 87,321.04
Canadian expenses		25,076.64
		\$112,397.68
Total expenses		\$112,397.68
*Balance, December 31, 1956, Canadian Extension	\$171,591.44	
*Deficit, December 31, 1956, U.S. Extension	125,699.33	
*Balance, December 31, 1956, Fund for Evangelism and Church Extension	45,892.11	
Cash and Securities	24,095.00	
Total Current Assets	\$ 69,987.11	

*Change of name of fund according to Synod 1956

SCHEDULE B MISSIONARY HOME AND CHAPELS

Disbursements to December 31, 1955	\$306,517.21
Disbursements to December 31, 1956	272,776.36
Decrease	\$ 33,740.85

	Expended	Credits	
Aylmer		\$ 725.00	
Barrie	\$ 139.15		
Calgary	114.15		
Cobourg	164.76		
High River		500.00	
Kenora		3,823.00	
Langley		157.74	
Lethbridge		850.00	
London	1,203.00	825.00	
Montgomery	5,000.00	5,000.00	
Montreal	336.00	26,055.21	
Nanaimo		754.40	
Ottawa	1,357.21		
Peterborough	900.00		
Picton (Bloomfield)		450.60	
Saskatoon	529.24		
Stoney Creek	240.26	325.00	
Sumas		5,200.00	
Vernon	250.00		
Discounts	691.33		
	\$10,925.10	\$44,665.95	
		10,925.10	
			\$ 33,740.85

CHICAGO JEWISH MISSION

January 1, 1956 to September 30, 1956—Rev. A. H. De Kruyter, Treasurer

October 1, 1956 to December 31, 1956—Mr. Walter Hofstra, Treasurer

Receipts

Balance, January 1, 1956—

Tri-City Savings & Loan Association\$10,500.00

U.S. Government Bonds 16,742.02

Cash in Western Springs State Bank 4,090.44

\$31,332.46

	9 months	3 months
Treasurers of Classes	\$18,588.41	\$6,591.57
Churches and Societies	1,041.91	214.40
Individuals	80.00	132.00
Clinic	523.86	209.05
Children's Fund	939.72	
Estate	815.81	
Withholding Tax	1,094.07	
Insurance	134.64	
Miscellaneous	204.37	16.30

\$23,422.79

23,422.79

Transfer of Funds 8,346.05

Interest—U.S. Government Bonds 197.50

Add: Balance Western Springs State Bank 3.53

15,710.40

Receipts, January 1, 1956, to September 30, 1956 1,256.95

Canadian Receipts 227.69

17,195.04

Total\$71,950.29

Disbursements

	9 months	3 months
Salaries	\$11,397.16	\$3,454.35
Telephone	232.43	91.17
Fuel	656.71	301.20
Water	22.27	5.84
Gas and light	224.61	17.71
Rent	500.00	
Internal Revenue Dept.	1,827.43	415.32
Clerical supplies	46.25	1.30
Janitor supplies	12.85	
Medical supplies	13.94	134.88
Postage	165.28	
Travel	250.82	38.20
Class Material	192.72	20.20
Cleaning and laundry	19.90	9.50
Maintenance	303.26	
Insurance	551.31	123.44
Printing "Shepherd's Voice" ..	640.00	200.00
Blue Cross and Blue Shield ..	134.64	44.88
Home Missions Committee	1,100.00	
Miscellaneous	375.60	165.82

\$18,667.18

\$5,023.81

Transfer of Funds 8,346.05

\$27,013.23

\$27,013.23

Disbursements to September 30, 1956 1,532.21

Administration 2,809.69

9,365.71

Tri-City Savings & Loan Association	10,500.00
U.S. Government Bonds	16,742.02
Western Springs State Bank	503.53
Cash in Old Kent Bank	7,825.80
Total	\$71,950.29

FUND FOR NEEDY CHURCHES

SCHEDULE A

Receipts

Treasurers of Classes	\$149,383.03	
Gift	5.00	
Interest	1,070.00	
Dividends	841.80	
Redemption U. S. Government Bonds	12,500.00	
Redemption of Washington, D. C., Christian Reformed Church Bonds	900.00	
Refunds	1,082.35	
Loan - Old Kent Bank	20,000.00	
		\$185,782.18
Canadian receipts		31,323.59
Total		\$217,105.77

Disbursements

Deficit January 1, 1956	\$ 28,015.01	
Subsidies and Children's Allowance	\$164,416.17	
Mileage	3,718.48	
Moving	2,521.13	
		170,655.78
Administration		5,618.92
Canadian:		
Subsidies and Children's Allowance	\$ 42,211.50	
Mileage	4,555.71	
Moving	600.00	
		47,367.21
1956 Receipts		217,105.77
Deficit, December 31, 1956	\$ 34,551.15	
Loan from Old Kent Bank	20,000.00	
Total deficit		\$ 54,551.15

SCHEDULE B

INVENTORY OF SECURITIES

Van Agthoven Estate:	
455 com. shares Cleveland Electric Illuminating Co.	\$ 15,925.00
10 pref. shares Cleveland Electric Illuminating Co. ..	1,000.00
16 com. shares Little Miami Railroad	800.00
	\$ 17,725.00
U. S. Government Bonds	25,000.00
Washington, D. C., Christian Reformed Church Bonds	5,600.00
Total	\$ 48,325.00

SOLDIERS' FUND

Receipts

Treasurers of Classes	\$ 19,269.74
Individuals	683.45

Societies	1,063.18	
Canadian receipts		\$ 21,016.37
		339.39
Total		\$ 21,355.76

Disbursements

Deficit, January 1, 1956	\$ 11,597.54
Salaries	\$ 4,261.11
Expenses	18,517.38
	<u>22,778.49</u>
Total deficit and disbursements	\$ 34,376.03
Receipts 1956	21,355.76
Deficit December 31, 1956	\$ 13,020.27

NON-HOME MISSION FUNDS

U. S. Receipts	\$ 1,501.56
Disbursements - U. S.	\$ 1,461.56
- Canada	40.00
	<u>\$ 1,501.56</u>

CANADIAN RECEIPTS AND DISBURSEMENTS, 1956

Receipts

	Ext. U. S.	F. N. C.	Ext. Canada	Chicago Jew. Mission	Soldiers Fund
Classes	\$ 8,167.36	\$10,138.59	\$ 7,099.19	\$ 211.54	\$ 289.39
Individuals					50.00
Societies				16.15	
Churches			1,242.00		
Pulpit Supply Refund			668.87		
Other refunds		135.00	341.04		
Rents			1,832.74		
Sale, real estate			18,004.09		
Transfers		21,050.00	5,800.00		
	<u>\$ 8,167.36</u>	<u>\$31,323.59</u>	<u>\$34,987.93</u>	<u>\$ 227.69</u>	<u>\$ 399.39</u>

Disbursements

	F. N. C.
Subsidies and Children's Allow.	\$42,211.50
Mileage	4,555.71
Moving	600.00
	<u>\$47,367.21</u>
Special services	\$ 1,032.87
Missionary expenses	20,447.04
Buildings	3,469.73
Discount	127.00
	<u>\$25,076.64</u>
Administration	51.00
Non-Home Mission Fund	40.00
Total	<u>\$72,534.85</u>

Receipts

Extension - U. S.	\$ 8,167.36
Extension - Canada	34,987.93
F. N. C.	31,323.59

Chicago Jewish Miss.	227.69
Soldier's Fund	339.39
Total	\$75,045.96
Receipts	\$75,045.96
Disbursements	72,534.85
Operating balance 1956	\$ 2,511.11
Balance January, 1956	2,036.50
Balance December 31, 1956 ..	\$ 4,547.61

A
ANNUAL STATEMENT, 1956

Receipts

Balance, January 1, 1956	\$ 33,545.03
U. S. receipts	\$818,303.12
Canadian receipts	75,045.96
	893,349.08
Total, balance and receipts	\$926,894.11

Disbursements

United States	\$817,893.29
Canada	72,854.33
	\$890,747.62
Balances in banks, December 31, 1956	\$ 36,146.49
On deposit in Old Kent Bank	\$ 31,598.88
On deposit in Bank of Montreal	4,547.61
	\$ 36,146.49

EXTENSION U.S.

Receipts

U. S. receipts	\$475,730.00
Canadian receipts	8,167.36
	\$483,897.36

Disbursements

Deficit, January 1, 1956	\$ 58,534.42
U. S. expense	515,443.35
Administration	5,618.92
Total	\$579,596.69
1956 Receipts	483,897.36
Deficit, December 31, 1956	\$ 95,699.33
Loan from Old Kent Bank	30,000.00
Total deficit	\$125,699.33

EXTENSION CANADA

Receipts

Balance, January 1, 1956	\$131,692.00
United States receipts	\$117,309.19
Canadian receipts	34,987.93
	152,297.12
Total, balance and receipts	\$283,989.12

Disbursements

U. S. expense	\$ 81,702.12	
Canadian expense	25,076.64	
Administration	5,618.64	
		<u>\$112,397.68</u>
Balance, December 31, 1956		\$171,591.44

CHICAGO JEWISH MISSION

Receipts

Balance, January 1, 1956		\$ 4,090.44
Receipts:		
January 1, 1956 to September 30, 1956	\$ 23,422.79	
October 1, 1956 to December 31, 1956	17,195.04	
		<u>40,617.83</u>
Total, balance and receipts		\$ 44,708.27

Disbursements

Expenses:		
January 1, 1956 to September 30, 1956	\$ 18,667.18	
October 1, 1956 to December 31, 1956	6,556.02	
Transfer of Funds	8,346.05	
Administration	2,809.69	
Total		<u>\$ 36,378.94</u>
Balance, December 31, 1956		\$ 8,329.33
In Western Springs State Bank	\$ 503.53	
In Old Kent Bank	7,825.80	\$ 8,329.33

FUND FOR NEEDY CHURCHES

Receipts

U. S. receipts	\$185,782.18	
Canadian receipts	31,323.59	
Total		<u>\$217,105.77</u>

Disbursements

Deficit, January 1, 1956	\$ 28,015.01	
U. S. disbursements	\$170,655.78	
Canadian disbursements	47,367.21	
		<u>218,022.99</u>
Administration	5,618.92	
Total, deficit and disbursements		<u>\$251,656.92</u>
1956 Receipts		217,105.77
Deficit, December 31, 1956		\$ 34,551.15
Loan from Old Kent Bank		20,000.00
Total deficit		<u>\$ 54,551.15</u>

B

SOLDIERS' FUND

Receipts

U. S. receipts	\$ 21,016.37	
Canadian receipts	339.39	
Total receipts		<u>\$ 21,355.76</u>

Disbursements

Deficit, January 1, 1956	\$ 11,597.54	
1956 disbursements	22,778.49	

Total disbursements	\$ 34,376.03
1956 Receipts	21,355.76
Deficit, December 31, 1956	\$ 13,020.27

CASH ACCOUNT

Loan from Old Kent Bank	\$ 50,000.00	
Balance, Evangelism and Church Extension	45,892.11	
Chicago Jewish Mission	7,825.80	
Western Springs State Bank	503.53	
Total		\$104,221.44
Deficit - Fund for Needy Churches	\$ 54,551.15	
Soldier's Fund	13,020.27	
Total		67,471.42
Net balance, December 31, 1956		\$ 36,650.02
In Old Kent Bank	\$ 31,598.88	
In Western Springs State Bank	503.53	
In Bank of Montreal	4,547.61	
		\$ 36,650.02

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, 1956.

My examination included such tests of accounting records and other auditing procedures which I considered necessary under the circumstances.

The hereby submitted statement of receipts and disbursements for the year 1956 is, in my opinion, subject to my comments a summary of the receipts and disbursements which are recorded in the various books of your treasurer.

Respectfully submitted,

Peter B. Vander Meer, C.P.A.

Grand Rapids, Michigan, March 13, 1957

PATERSON HEBREW MISSION Financial Report for the Year of 1956 General Account

Balance, January 1, 1956	\$12,072.06
Receipts: Classis Alberta	\$ 262.51
Classis Cadillac	213.36
Classis California	588.72
Classis Chatham	82.88
Classis Chicago North	773.15
Classis Chicago South	921.41
Classis Eastern Ontario	216.13
Classis Grand Rapids East	1,204.78
Classis Grand Rapids South	1,363.74
Classis Grand Rapids West	527.68
Classis Hackensack	349.00
Classis Hamilton	190.78
Classis Holland	1,141.32
Classis Hudson	711.21
Classis Kalamazoo	568.87
Classis Minnesota North	347.51
Classis Minnesota South	392.78
Classis Muskegon	897.81
Classis Orange City	524.66
Classis Ostfriesland	131.84

Classis Pacific	732.03
Classis Pella	573.77
Classis Rocky Mountain	239.08
Classis Sioux Center	648.23
Classis Wisconsin	647.67
Classis Zeeland	838.12
Interest on Bonds	175.00
Donations	90.80
Clinic	42.45
Estate of Gerke Visser	738.95
Offerings	115.30
Christian Reformed Board of Missions	90.00
Transfer from Savings Account	5,725.64
Miscellaneous	1.30

Total\$22,068.48

Total Balance and Receipts\$34,140.54

Disbursements

Salaries	\$ 9,589.18
Fuel	304.80
Insurance	516.70
Advertising	48.97
Auto expense	328.84
Maintenance of property	306.00
Clinic supplies	43.50
Telephone	193.50
Utilities	61.28
Traveling expense	12.50
Miscellaneous	96.18
Auto allowance (mileage)	386.00
Ministers Pension	150.50
Withholding Tax and Social Security	830.56
Executive Committee for Home Missions	21,272.03

Total\$34,140.54

Balance, December 31, 1956\$ 0.00

E. Heerema, Treasurer

Savings Account

Balance, January 1, 1956	\$5,612.84
Interest to December, 1956	112.80

Total\$5,725.64

Transferred to Checking Account (December 21, 1956)5,725.64

Balance, December 31, 1956\$ 0.00

Bond Account

Government Bonds held in Safe Deposit Box, Prospect Park Nat'l Bank..\$7,000.00

Respectfully submitted,

E. Heerema, Treasurer

Audited and believed to be correct, January 4, 1957.

Andrew O. Bosma

SUMMARY OF MATTERS REQUIRING SYNODICAL ACTION

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Commending Synod to the implored, indispensable, and promised guidance of the Spirit,

Humbly submitted,

The General Committee for Home Missions

H. Blystra, Secretary

REPORT NO. 9
EXAMINATION OF CANDIDATES

To the Synod of the Christian Reformed Church

ESTEEMED BRETHREN:

The Synod of 1956 appointed the undersigned to serve as its study committee on the subject of the examination of candidates for the ministry of the Word and sacraments in the Christian Reformed Church. Herewith we respectfully submit to your body our report.

A. MANDATE

Having considered the several overtures regarding this matter which were legally before it, the Synod of 1956 decided to

"... appoint a study committee to review, and to make recommendations for improvements and/or changes in, the present method of examining candidates for the ministry, giving attention to the matters mentioned in Overtures 6, 24, 28, and 36, and to previous synodical reports, and decisions on this subject.

Ground: There is widespread dissatisfaction with the present method of examination, as evidenced by these four overtures" (Acts 1956 pp. 61, 62).

From this mandate it appears that the Synod has charged the committee with the following tasks:

1. To review the present method of examining candidates for the ministry. This we understand to include the examinations by our seminary faculty and the Board of Trustees of Calvin College and Seminary, as well as by the annual synods and by the classes of the church.
2. To take note of the four overtures presented to the Synod of 1956 which dealt specifically with this matter.
3. To review the material presented to previous synods, which have considered this matter, and to take note of their several decisions.
4. To present recommendations for and/or changes in the method which is at present being followed by the Christian Reformed Church.

B. HISTORICAL SURVEY

The problem of the proper examination of candidates for the ministry has been a perennial and vexing one in the Christian Reformed Church. Although several factors have contributed to this situation, undoubtedly the chief reason may be found in the high regard in which this sacred office is held by the churches. Full well the church realizes that its soundness and strength depends in no small measure upon the quality of its ministers. This has been widely recognized by the Reformed churches throughout the centuries, as is reflected in their insistence that those who are called to fill this office shall be men who are academically trained, unreservedly loyal to the historic Reformed faith, and withal equipped

by the Holy Spirit with godliness and such gifts as will edify the people of God.

A very thorough report on this subject was presented by a study committee to the Synod of 1942. Since its material, which is accurate and exhaustive indeed, is available in the Agenda for 1942 (part II, pp. 63-81), it seems unnecessary to deal with it at length in our report. We would urge all who read this report, and especially the delegates to the Synod of 1957, to review the material which is there presented to the churches. Yet a few comments should be made to serve as background for our report and recommendations.

In the years preceding 1942 the churches also faced the problem of growing dissatisfaction with the method of examining candidates for the ministry which was being followed. Several overtures were presented to the synods urging a change of method. Throughout the churches there seemed to be a growing sentiment favoring the abolition of dual examinations, one by the Board of Trustees or the synod and another by the classes immediately prior to ordination.

The committee of study recommended to the Synod of 1942 "that no action be taken in regard to this matter at this time, but that a committee be appointed which is to study the entire subject of rules and requirements for entering the ministry, including such investigations made for entrance into the Seminary, and for licensing to exhort, to advise as to the feasibility of blending the *préparatoire* and the *peremptoire* examinations, and to suggest ways and means for such a blending if deemed feasible, to recommend the body or agency to conduct such an examination or examinations as well as the subjects in which this or these are to be conducted." Should the Synod of 1942 refuse to act favorably upon that recommendation, the committee presented its alternative that synod decide that the examinations for candidacy be conducted by the annual synods themselves. The committee argued that for practical reasons this task should not be assigned to classes and for principal reasons it should not be assigned to the Board of Trustees. By assigning the work to the annual synods, the committee was convinced that both the practical problems would be met and the principles of the Church Order duly honored.

The Synod of 1942 decided to reject the first recommendation of the committee and pursue the alternative which it had carefully presented. Hence, since that time the method of examinations for candidacy have been conducted by the annual synods.

Now dissatisfaction with that method has again appeared throughout the churches. Much of this may be attributed to changing conditions within the Christian Reformed Church. The amazing growth of our churches has imposed much additional work on every annual synod. To this must be added the increased number who present themselves as prospective candidates for the ministry to every synod. Whereas in the past only some five or ten presented themselves for these examinations by the synod, now our annual synods (already heavily burdened by growing agendas) are called upon to examine 30 or 40 young men who desire to be declared candidates for the ministry.

Evidence for a growing dissatisfaction, recognized by the Synod of 1956, appears in the four overtures which that body was urged to consider.

Classis Grand Rapids East requested that synod appoint a committee to review the present method of examining candidates, giving special attention to (1) the improvement of the preparatory examination conducted by synod, and (2) the reinstatement of an examination in the exegesis of the Old and New Testaments in the original languages as part of this examination. *Classis Alberta* expressed its official agreement with the overture of *Classis Grand Rapids East*, adding some grounds of its own. It called attention to the fact that some churches closely akin to our own have systems of examinations differing from ours which it deemed worthy of study. Said classis also considered it doubtful that this examination must necessarily be conducted by the synod according to Article 30 of the *Church Order*. *Classis Sioux Center* in its overture urged the consideration of transferring this examination "to some other ecclesiastical body." *Classis Chicago South* overtured "that these examinations by synod be discontinued, and that a study committee be appointed to report to the synod of 1957 by what ecclesiastical body these preparatory examinations should be conducted as to make them of the greatest benefit for our churches."

Meanwhile, *Classis Pella* also studied this matter and, after careful consideration, decided to overture the Synod of 1957 anent the examination of candidates. We refer to its overture, adopted at the classical meetings of September 5, 1956, and presented in the agenda for the Synod of 1957. We call attention to this specifically, since in large measure its contents are similar to our recommendations. This similarity can be explained by the fact that both the chairman and secretary of our committee, appointed by the Synod of 1956, had been serving for several months prior to this appointment in the same capacities on a committee appointed to serve *Classis Pella* with advice.

To certain facts in our present method of examinations we would respectfully call your attention. First of all, the church submits these candidates to a lengthy series of examinations: by the Board of Trustees of Calvin College and Seminary, by the faculty of our Calvin Seminary, by the synod at one of its annual meetings, and lastly by the Classis in whose territory the church to which the candidate has accepted a call is located. Furthermore, the method of examinations has been changed from time to time throughout our history. Formerly what now constitutes the examination by the annual synod was conducted by the Board of Trustees. But as a result of an overture from *Classis Pella* in 1937, synod decided to perform this work itself instead of assigning it to the Board of Trustees. And although the committee appointed by the Synod of 1941 urged a thorough study of the problem before a final decision be taken on its report, the Synod of 1942 decided to abide by the decisions of the Synod of 1937. Now we find ourselves with a system which appears to be far from ideal. We believe that several weighty objections have been raised against this method, which even the synod has deemed worthy of its attention. To these your committee would call your attention in some detail.

C. OBJECTIONS TO THE PRESENT METHOD

The problems which vex our present method of examining candidates for the ministry of the Word and the sacraments in our churches are the following:

1. Your committee is of the opinion that at present the church submits candidates to too many examinations.

Those aspiring to the ministry in our churches are first examined by the Board of Trustees before being admitted to Calvin Seminary as regular students. To this body they must present recommendations from the faculty of the college as well as from the local consistory.

The following year the student again submits to an examination by the Board of Trustees, in consultation with the Seminary faculty, before he is granted permission to exhort in the churches.

Throughout his seminary career he submits to periodic academic examinations by the faculty, which also exercises a measure of supervision over his life.

Upon successfully completing the course of study prescribed at Calvin Seminary and pending a favorable report from the seminary faculty, he is examined by synod.

As if this were not sufficient to guarantee soundness of doctrine and godliness of life, as well as academic fitness for the work of the ministry in the Christian Reformed Church, the church requires that every candidate, once passed by the whole synod and declared eligible for call by one or more of our churches, shall submit to an examination by that classis to which the congregation which he shall serve belongs. It can hardly be denied that in such a series of examinations there will be much needless duplication. Nor is the danger imaginary that, precisely because there are many examinations, some examining body may be tempted because of press of time and duty to conduct its examination rather superficially and perfunctorily.

2. Your committee further is convinced that many of these examinations are considered inadequate by the churches.

In spite of all the regulations which have been drawn up during the years, there is much dissatisfaction with our present method. Particularly the examination which is conducted by our annual synod has been criticized. At one recent synod each candidate was examined for barely *five* minutes in the whole field of Systematic Theology. Rightly has it been claimed that this reduces such an examination to the ridiculous. As a result the examination by the classes immediately prior to ordination has in several parts of the church received an increased emphasis. Yet this places the churches in an anomalous position. After the synod, our broadest ecclesiastical body, has passed judgment on the fitness of the candidate, the classis apparently, by our present method, reserves the right to nullify a synodical decision, or at least postpone ordination for several months pending the submission of the candidate to yet another examination by itself.

3. Your committee is further convinced that under the present method the synod is hardly capable of assessing the fitness of the men who desire to be declared eligible for call by the churches.

First of all, we would call your attention to the fact that only a comparatively short time can be allotted to this work by the synod. Even when as many as 30, 40 or more men are to be examined, this work is concluded within the space of a morning and part of an afternoon. In addition, few if any of the delegates are personally acquainted with the men who are to be examined. Seldom is the pastor or elder of any given candidate present as delegate to synod. This creates problems, especially when the recommendation by the seminary faculty in a given case is not unanimous or whole-hearted. As a result, some serious injustice may be done either to one of the prospective candidates or to the churches. Decisions greatly affecting the future of the individual and the welfare of the denomination must be made by synod in such cases often without adequate information and possibly even without proper deliberation.

4. Your committee also believes that the present system does injustice both to the candidate who accepts a call and to the church whose call he has accepted.

We refer to the strange situation in which the decisions of synod have involved the churches. Although synod has declared a man eligible for the ministry in the Christian Reformed Church, the present system reserves to the classis the right to prohibit his ordination or to postpone it for some time. To us this appears to be a flagrant violation of one of the cardinal principles of Reformed church polity. Surely it ought not be possible for a minor assembly (in this case the classis) to nullify the decision of a major assembly. Yet without this strange reservation of right by the classis, its examination would lose all significance.

In addition, should classis after having examined the candidate deem it necessary to render an adverse decision, which has happened occasionally in recent years, this would cause no little embarrassment both to the individual involved and to the church which has called him.

D. OUR RECOMMENDATIONS

In view of the above your committee is convinced that our present method of examining prospective candidates for the ministry needs drastic revision. By the method which we are proposing for your consideration, we have sought to remain true to the fundamental principles of our Reformed church polity, to safeguard as far as this is possible the assurance that only those who are properly trained and are sound in doctrine and of godly life shall be admitted as candidates for the ministry in the churches, and to promote the welfare of both the individuals and the churches which are involved in this important work.

Therefore we respectfully recommend that the Synod of 1957 decide that:

1. The examination of candidates for the ministry of the Word and the sacraments in the Christian Reformed Church shall no longer be conducted by synod at its annual sessions but by the several classes of the church in one examination for both candidature and ordination.

Grounds:

a. The increasing agenda of our annual synods makes it impossible

for these assemblies to devote the necessary time and attention to this important work.

b. The church has always recognized the right of the classical assemblies to perform this work. This will greatly enhance the prestige of the classical gatherings and bring the important work of examining prospective ministers closer to the life of the local congregations which are deeply concerned with this matter. In view of the growth of our denomination within recent years it would seem imperative that some steps be taken in the direction of a wholesome decentralization. Since we have no particular synods at this time, to which this work also might conceivably be assigned, the proper body to conduct the examinations appears to be the classis.

c. This will avoid the duplication of examinations which is in vogue today and rid the churches of the embarrassing anomaly of having the classes pass judgment upon work which has been finished officially by the synods.

d. This would also spare both the candidate who is being examined and the church whose call he has accepted possible embarrassment.

2. The classis in which the prospective candidate resided immediately prior to his enrolment in college and seminary shall be designated as the examining classis.

Grounds:

a. In most instances this classis will be better acquainted with the person, family, background, etc., of the candidate than any other classis or even the synod. Hence this body, in all ordinary cases, may be considered the best qualified to judge of his soundness of doctrine and fitness for the ministry.

b. This will spread the work of examinations over the several classes of the denomination. To be sure, in most instances our prospective candidates hold membership in one of our Grand Rapids churches during the last few years of their academic training, since both Calvin College and Seminary are located there. Yet such membership is in the nature of the case a very temporary one. In addition, if the work were assigned to the classes to which the prospective candidates belong at the time of completing their training, several practical difficulties would arise. The Grand Rapids classes would soon find themselves overburdened with this work, while the other classes of the church would seldom if ever have opportunity to engage in this very important task.*

*Within the committee there was no unanimity as to the method by which the prospective candidates would be assigned to the several classes. Hence if our first recommendation does not commend general approval, we submit for your consideration as an alternative the following proposal of the minority:

2. The prospective candidates shall be assigned alphabetically to the several classes of the denomination each year by the Synodical Committee in such a manner that none of the men shall be assigned to his "home" classis.

Grounds:

a. By following this method the work of examination will be shared by all the classes equally.

b. By assigning the men to classes where they are relatively unknown, synod may be reasonably assured of the greatest possible objectivity.

3. The Seminary faculty shall provide a dossier in the form of a continuous written record of each student by each professor for the student's career at our Seminary. This dossier shall consist of an annual appraisal of said student's scholastic ability, character, soundness of Reformed convictions, and fitness for the ministry of the gospel. Special attention shall be given in this dossier to any unfavorable indications.

Grounds:

a. Such a dossier would provide the examining body with all the pertinent information which it needs to make an adequate judgment on the candidate's fitness for the ministry.

b. This method gives proper honor and recognition to our Seminary professors, who are best able to judge on the above-mentioned matters because of their long and intimate associations with the prospective candidates.

c. Such a continuous record will also enable our Seminary professors to make a clear and competent judgment on the prospective candidates and render less likely the possibility of giving but a qualified endorsement to the examining body.

4. This dossier, together with the recommendation of the Seminary faculty and an official statement that the prospective candidate has successfully passed all his final examinations at school, must be forwarded by the faculty to the examining classis at least five days prior to the date of examination for candidacy.

Ground:

a. By this means the examining classis will have in its possession the relevant information concerning the prospective candidate's soundness of doctrine, godliness of life, and academic fitness for the ministry, covering those years when he was absent from the confines of the classis for the purpose of study at our school.

5. The candidate to be examined shall provide the examining classis with the following documents prior to his examination: a recommendation from his local consistory, a statement of health from a Christian Reformed physician, and a statement of health from a Christian Reformed psychiatrist.

Grounds:

a. In addition to the first two mentioned, which have long been required by the churches, your committee is of the opinion that the third is also necessary in order that the examining classis may be assured of the psychological fitness of the prospective candidate for the work of the Christian ministry.

b. This additional requirement is in line with the desires of the Board of Trustees as well as with the requirements of the Christian Reformed Board of Missions for prospective missionaries.

6. These examinations shall be conducted during the period from May 5 through May 15 of each year. In order that this schedule may be followed, synod requests the seminary faculty to schedule final examinations for the seniors sufficiently early that its dossier and recommendations may be forwarded in time to the examining classes. Likewise,

synod requests the several classes conducting the examinations to meet within this stipulated period.

Grounds:

a. This will provide the desirable uniformity, so that all the candidates for the ministry may be officially declared eligible for call by the churches at the same time.

b. This will also enable the candidates to return to Grand Rapids, Michigan, for the commencement exercises of the Seminary which are held during last May or early June.

7. The classical examinations shall be conducted according to the following rules:

The examination shall be conducted in the following branches of theology: Dogmatics, Ethics, Christian Reformed Church History, Church Polity, Knowledge of the Scriptures, Knowledge of the Standards, and Practica.

The prospective candidate is also to preach his sermon on the text assigned by classis in full.

Each candidate shall be examined for 10 minutes in each locus in Dogmatics and in each of the other branches. Only when four or more candidates present themselves for examination at a classical session may the length of the examinations be changed by the classis. In accordance with the accepted practice in the churches the length of the examination in Practica shall be left to the discretion of the examiner appointed by classis.

Grounds:

a. Your committee judges that the examination in Church History should be limited to specifically Christian Reformed Church history; with due consideration to the roots, development and contributions of our church to the United States and Canada, as more essential and appropriate to this examination, since it seeks to test fitness for the ministry in our churches.

b. Your committee deems necessary the incorporation of an examination in Knowledge of the Standards, which has been dropped in recent years. This will enable the classis to judge more adequately on the candidate's knowledge of and loyalty to our confessional standards as well as his ability to defend the Reformed faith against false doctrine.

c. The present method, followed by synod and in many classes, of having the candidate preach only a very brief part of the sermon cannot provide the examining classis with an adequate basis for judging his ability to proclaim the Word. Therefore we recommend that the sermon shall be preached in full. Again, only when four or more candidates present themselves for examination at one classical session shall it be left to the discretion of said classis whether or not classis shall hear only a portion of the prepared sermon.

d. By adopting such a schedule synod will insure uniformity of examinations among the several classes of the church.

7a. Further, your committee recommends that synod shall not re-instate the exegesis of the Old and New Testaments in the original languages as part of the examination.

Grounds:

a. The necessary assurances that our prospective candidates are sufficiently proficient in these branches of learning for the ministry of the Word can be secured from the dossier to be provided by the seminary faculty.

b. In the nature of the case, at least one half of the members of the examining classis would be unable to judge intelligently on this aspect of the examination. Few if any of the elders have ever studied either Greek or Hebrew. To include these branches would compel the elders to judge on matters with which they have no acquaintance.

8. At such examinations the synodical delegates of three neighboring classes shall be present, in accordance with previous synodical decisions.

Ground:

a. The presence of such synodical delegates will continue to give the church at large a voice in this matter which affects the welfare of the whole denomination.

9. The traveling expenses of each prospective candidate from his place of residence to the sessions of the examining classis and home again shall be paid by the synodical treasurer.

Ground:

a. In this way the prospective candidate is spared any financial hardship.

10. The examining classes shall promptly report the outcome of the examination conducted by it to the forthcoming synod, which in turn shall confirm this candidacy and announce the full list of candidates to the churches. All these candidates shall appear at a designated session of synod, at which time their candidacy shall be confirmed and their eligibility to be called and ordained in one of the churches shall be announced publicly.

Grounds:

a. This method will preserve the proper uniformity by announcing eligibility for call at the same time.

b. This will further indicate the interest of the whole denomination in this important work.

c. In case of any disagreement between classis and synodical delegates on the decision to declare anyone of the candidates eligible for the ministry in the churches, synod will have opportunity to adjudicate the matter without undue delay.

Henry Verduin, Chairman
Peter Y. De Jong, Sec'y
George H. Rooy
Conrad Veenstra

REPORT NO. 10

THE CANADIAN RELIEF FUND

ESTEEMED BRETHREN:

We are pleased herewith to present our report again concerning the Canadian Relief Fund. The Deacons of the Christian Reformed Church of Chatham, Ontario, have served from the very beginning as committee to have charge of this fund. When the fund was started, a major part of the money which was received was used to assist in defraying expenses made in transporting recent immigrants to and from church. The report of the Immigration Committee to the Synod of 1949 apprized Synod of the considerable expense involved. This matter was referred to the Canadian Relief Fund and the cause recommended to the diaconates for offerings. Gradually the cost of transportation declined, but other needs arose. Families in various congregations were brought into circumstances of distress by sickness or accident. The mounting medical and hospital expenses became a burden too great for the family, but also too great for the local diaconate. It was in such cases that the Canadian Relief Fund was a real source of relief, blessing, and encouragement.

Such needs continue to arise in the congregations in Canada. During 1956 the Canadian Relief Fund gave assistance to a number of diaconates. In a congregation of 35 families a case occurred where the medical and hospital expenses mounted to over \$3,500. It was impossible for the family and the local diaconate to carry the burden. In another instance the bills mounted to over \$5,500. The local deacons gave help. The husband gave consent that one-half of his weekly take-home pay of \$67.50 be deducted for payment toward the bill. Obviously such a case called for sympathetic and merciful help. While these two were perhaps the most urgent, there have been a number of cases which could be relieved because of the existence of the Canadian Relief Fund.

During the course of 1956 gifts and offerings have been received from 53 congregations throughout the United States and Canada, from Paterson, New Jersey, to Los Angeles, California, and from Listowel, Ontario, to Vancouver, British Columbia. One classis sent a generous donation as classis, each of 16 congregations having taken up an offering. A few individual gifts were received. A total of \$4,918.56 is gratefully acknowledged. The total amount disbursed during 1956 was \$4,250.70.

Not only do there continue to be needs which can be mercifully met in the way of this fund, but it is expected that the number of immigrants to arrive during 1957 will increase over the past two or three years. That can mean additional occasion for service. We therefore kindly request that Synod again recommend this cause for diaconal support, so that this work of mercy may continue.

A complete statement of receipts, with sources indicated, is being sent along with this report and will be on file with the Stated Clerk. The summarized financial statement is as follows:

Receipts

Balance, January 1, 1956	\$4,244.86	
Gifts and offerings	4,918.56	
Interest	77.41	
Total	\$9,240.83	\$9,240.83

Disbursements

Transportation	\$ 233.90	
Diaconal aid	3,919.00	
Miscellaneous (largely currency exchange)	97.80	
Total	\$4,250.70	4,250.70
Balance, January 1, 1957		\$4,990.13

Respectfully submitted,

For the Relief Fund Committee,
Stanley Mol, Treas.

REPORT NO. 11
KOREAN SPIRITUAL RELIEF

DEAR BRETHREN:

Your Committee for Korean Spiritual Relief has the following matters to bring to your attention:

I. The care of the orphanages, in accordance with the decision of the Synod of 1956, was turned over to the Committee for Korean Material Relief.

II. The Rev. Hong informed us that he wished to study another year in this country, and that this was also the advice of Dr. Park and others. He stated that he did not expect us to support him further, but would like to have us pay his way back to Korea when he returned. The committee replied that, if he remained here another year, he would have to find another sponsor, but that the money for his return would be set aside, since this was implied in our original sponsorship. Rev. Hong succeeded in finding another sponsor and enrolled in Dropsie College in Philadelphia for further study in Hebrew and Old Testament.

III. The committee also decided, upon recommendation of the Revs. Sytsma and Sutton, to begin cutting our monthly contribution to Korea and to send the following amounts each month: For aid to the churches, \$900; for the Seminary, \$500; for the Bible School in Pusan, \$150. The committee proposes to inform the Korean Church that we will continue to cut down our contributions from year to year and that the so-called spiritual relief cease at the end of five years, since we hope that the emergency which resulted in the establishment of our committee will then no longer exist.

IV. The Rev. Leonard Sweetman, who was appointed by the Synodical Committee as a delegate to the General Assembly in Korea, contacted our committee and asked if he could be of any service to us when in Korea. We informed him that any information which he might obtain that would be of help to us would be appreciated.

V. The committee recommends:

A. That the Committee for Korean Spiritual Relief be continued for the present to supervise further the disbursement of funds received for this cause.

B. That the churches continue with offerings for Korean Spiritual Relief for the present, lest an abrupt termination of help result in hardship for the Korean Church.

Respectfully submitted,

J. T. Hoogstra, President

M. J. Vanderwerp, Sec'y

E. Vermaat, Treas.

A. Naber

J. F. Schuurmann

KOREAN SPIRITUAL RELIEF FUND

Receipts

Balance brought forward, January 1, 1956		\$ 4,687.98
January	\$9,767.05	
February	1,137.89	
March	627.36	
April	1,996.44	
May	3,463.59	
June	1,454.10	
July	3,226.52	
August	1,731.27	
September	1,675.12	
October	1,056.05	
November	458.55	
December	997.92	
		<u>27,591.86</u>
Total		\$32,279.84

Disbursements

Sent to Korea	\$29,740.00	
Support of Rev. B. Hong	709.10	
Christian Reformed Publishing House	35.78	
Korean Material Relief	788.44	
To Board of Missions	98.03	
Exchange charge	.70	
De Nooyer Chevrolet Co.	180.71	
		<u>\$31,552.76</u>

Balance on hand, December 31, 1956\$ 727.08

I have examined the records of the Korean Spiritual Relief Fund and have found them to be correct. The receipts and disbursements were examined, in so far as possible, and the bank balance of \$727.08 on December 31, 1956, was also verified.

Lewis La Grand

February 25, 1957

REPORT NO. 12

SUNDAY SCHOOL COMMITTEE

ESTEEMED BRETHREN:

Your Sunday School Committee herewith submits its report of the work carried on during the past year.

The committee met once a month except during the summer.

The committee now has six members. (including the Editor of the Sunday School papers), instead of seven. Mr. R. C. Pettinga, from the Education Committee, is no longer a member. The representatives of the Orthodox Presbyterian Church have also ceased to meet with us.

The following work was accomplished by the committee:

1. The four papers: *Bible Stories*, *Bible Light*, *Bible Guide*, *Bible Truth*, and *The Key* are still being published regularly. At each meeting of our committee any suggestions for improvement, or criticisms on the papers, are carefully studied and acted upon, when it is deemed advisable.

2. The staff of writers remains the same except the writer for *Bible Light*. Miss Marian M. Schoolland asked to be released. Two ladies were finally secured to take her place, Miss Adelyn De Bruyn and Mrs. C. De Witte.

3. The large pictures, which correspond with the pictures on the Sunday school papers, are to be changed. They will soon be published in the form of a picture-calendar, which will be easier to mail, easier to handle, and less expensive.

4. Much time and effort went into the study of the fifth new paper. Nothing has been accomplished, however, since we have not been able to secure the necessary writers for the paper. It was our intention to secure a team of three writers, one for the Bible study, one for a Teen-age Department, and one for a Practical Mission Department.

5. The Sunday School will observe the Centennial Celebration as previously planned. The paper for three weeks will be devoted to the Centennial.

6. The matter of work books was discussed at length. A separate report will be given on this subject.

7. Your committee would like to have its editor, the Rev. John Schaal, given the right of the floor of Synod if the matters of the Sunday school demand it.

8. Since the term of office of Dr. J. L. De Beer and Rev. W. Van Rees expires this year, we should like to make the following suggestion: Rev. Van Rees would like to be excused from serving on this committee for another term. In his place we should like to nominate the Rev. Clarence Boomsma and the Rev. Gysbert Rozenboom. For the other nomination

we should like to renominate Dr. J. L. De Beer and nominate Mr. Cornelius Van Zwoll.

Respectfully submitted,

William Van Peursem, Chairman

Dena Korfker, Sec'y

William Van Rees

John L. De Beer

Andrew Vander Veer

REPORT NO. 13
SUNDAY SCHOOL GRADED WORKBOOKS*

ESTEEMED BRETHREN:

Your Sunday School Committee has carried out its mandate to study the advisability of providing work books for the Sunday school pupils.

Although we have spent much time and thought on the matter, we have not at this present time been able to come to any conclusion.

In the first place, we have not as yet been able to carry out our original plan of providing five or six new papers for the Sunday school.

Second, since we are constantly having difficulty in obtaining writers for the papers, we do not feel adequate for the added task of providing work books at this time.

Third, we feel that the task of providing work books would necessitate a full-time editor, and we as a committee are not ready to commit ourselves as to the feasibility of a full-time editor at this time.

We are willing to continue the study of this matter during the coming year and to consult with those who have used such work books satisfactorily.

Respectfully submitted,

William Van Peursem, Chairman

Dena Korfker, Sec'y

William Van Rees

John L. De Beer

Andrew Vander Veer

*See Overture No. 3, Acts of Synod, 1956, pp. 512, 513; and decision of 1956 Synod, page 27, Acts of Synod, 1956.

REPORT NO. 14

IMPROVEMENT AND REVISION OF THE PSALTER HYMNAL

To the Synod of 1957

ESTEEMED BRETHREN:

This is but a brief report, designed to keep Synod informed as to the progress of our committee.

At Synod of 1956, the proposed revision of the Psalter Hymnal was approved. The committee was instructed to prepare the manuscript for publication and to coordinate its efforts with the Publication Committee of the church. The preparatory work continued through the fall of 1956 under the supervision of our chairman, Dr. Henry A. Bruinsma, and with the cooperation of other members of the committee. Shortly after the first of 1957, the completed manuscript was turned over to Mr. Peter Meeuwsen, manager of the Publishing House. The new book is now in process of being manufactured. When Synod meets, the committee hopes to give a realistic estimate as to the tentative date at which the revised praise book will go on sale, probably not before 1958.

The committee also begs Synod to take note of the sudden dying of Dr. Henry Zylstra, brilliant and beloved member of the committee for over five years. His homegoing to the Lord in late 1956 leaves our entire denomination the poorer, but we thank God that among his many labors Dr. Zylstra was permitted to work on the revision of the Psalter Hymnal until the task was completed. Many of the revised texts will bear the imprint of his hand. In addition, original poems by him have been included in the revised praise book. These will help keep alive his name and memory among God's people.

After only one more year, your committee hopes to present its final report to Synod, with the report that the newly-published revision of the Psalter Hymnal already has found its way into the hands and hearts of our worshipers.

Respectfully submitted,

Synodical Committee for Improvement and
Revision of the Psalter Hymnal

Dick L. Van Halsema, Secretary

REPORT NO. 15
SYNODICAL TRACT COMMITTEE

To the Synod of 1957

ESTEEMED BRETHREN:

The Synodical Tract Committee is happy to report on its activities of the past year.

I. Personnel and Administration

A. The members of the Synodical Tract Committee are: Rev. N. L. Veltman, President; Rev. Wm. Vander Hoven, Vice-president; Rev. H. J. Teitsma, Secretary; Mr. C. Dykhous, Treasurer; Rev. G. Rozenboom, Rev. V. Licatesi, Rev. R. Bronkema, Mr. Henry Hoekstra, Mr. J. De Jager, Mr. R. Weidenaar.

B. The committee works by means of sub-committees which include: Editorial — Vander Hoven, Rozenboom, and Bronkema; Title — Teitsma, Bronkema and Licatesi; Assignment — Veltman and Hoekstra; Art — De Jager and Weidenaar; Promotion — C. Dykhous.

The committees meet regularly and prepare work to be submitted to the whole committee which meets once a month.

C. The Christian Reformed Publishing House has served us in the capacity of doing the printing of the tracts and distributing them. The work of the printing plant, and the office force has been very beneficial for the smooth work of tract production and sale. We have received very willing help from all.

We meet in one of the rooms of the denominational building assigned to us. The room assigned specifically for the tract committee also serves as office space for preparing orders that come for tracts.

II. Activities

A. During the past year the committee has processed 18 new tracts for distribution, a couple of which are yet in the printer's hand.

B. The number of tracts distributed has increased again this year. Each year shows some progress. We sent out about 500,000 tracts this past year.

Total Tracts sold in 1956.....	427,010
Sample Packs (Free).....	16,600
Ministers and Missionaries (Free).....	52,500

C. The 10 dollars worth of tracts allowed to all ministers and mission workers was well received and many ordered. We expect to continue this practice as long as the funds hold out.

D. One of the special activities of the past year was a Tract Writing Contest. This brought a gratifying response. Prizes were awarded. This contest served as a very valuable promotional scheme also and many were induced to take interest in tract ministry.

E. Questionnaires were sent to all our ministers for their suggestion and criticism. We are desirous of making the work of tract ministry as effective as possible. We have derived many ideas for new tracts and other valuable suggestions from the response.

III. Finances

The treasurer's report for 1956 is attached to this report. Having voluntarily been off the accredited causes for a year, we have noticed a considerable drop in our funds. This is being brought back again as offerings are beginning to come in.

IV. Matters Which Require Synodical Action

A. The committee recommends that Synod continue the Tract Committee. We also ask permission to drop this recommendation from the future synodical reports and that the Synodical Tract Committee be assumed to continue as all the other synodical committees.

B. The committee requests Synod to recommend this cause to the churches for moral and financial support.

C. The committee recommends that Synod elect three men, one from each of the following groups of two: Mr. H. Hoekstra and Mr. E. Postma; Rev. H. J. Teitsma and Rev. A. Zylstra; Rev. J. Rickers and Rev. H. Guikema. The retiring members are Mr. H. Hoekstra, Rev. H. J. Teitsma, and Rev. V. C. Licatesi. The first two mentioned are subject to re-election.

Respectfully submitted,

Rev. N. Veltman, Chairman

Rev. H. J. Teitsma, Secretary

BACK TO GOD TRACT COMMITTEE

Statement of Receipts and Disbursements

January 1, 1956 to December 31, 1956

Jan. 1, 1956, Balance in People's Savings Bank, Grand Haven, Mich. \$15,977.02

RECEIPTS FOR PERIOD

Church and Individual Contributions	\$1,360.30	1,360.30
Total		\$17,337.32

DISBURSEMENTS FOR PERIOD

Printing of Tracts	\$4,550.65
Advertising	3,154.05
Art Work	530.37
Travelling Expenses	145.09
Postage and Supplies, Secretary and Treasurer	259.56
Writing Tracts	265.00
Auditing Fees	25.00
Treasurer's Bond Premium	25.00
Judging Tracts	75.00
Miscellaneous	113.38
Office Rent	393.44

Total Disbursements\$ 9,536.54

Dec. 31, 1956, Balance in Old Kent Bank, Brand Rapids, Mich.\$ 7,800.78

To Whom It May Concern:

I have audited the Books of the Treasurers of the Back to God Tract Committee, Rev. Herman Teitsma, and Mr. Clarence A. Dykhous, for the period from January 1, 1956, to December 31, 1956, and prepared the above statement of Receipts and Disbursements.

The balance as shown agrees with that shown on the reconciled Bank Statement for December 31, 1956.

George F. Wieland, Accountant

REPORT NO. 16

CHRISTIAN REFORMED BOARD OF MISSIONS

To the Synod of 1957

ESTEEMED BRETHREN:

The Indian and foreign mission program remains a major activity of our denomination and the board of missions is happy once again to report on its activity and the progress of the work since the last session of Synod.

The work has been carried forward on seven mission fields, and under the favor of God's grace and by the power of divine providence there has been extension of the work and increase in staff, and on the home front there has been faithful and willing support. In order to acquaint our people increasingly with the missionary activity being conducted, we have cooperated with the Centennial Committee in preparing a tape-slide narration of our global program of missions. We have also contributed our portion of material for the centennial booklet telling of the development of foreign mission affairs within our church. Missionaries from the various fields have been home on furlough and have been active in bringing to the churches a report of their work. At present a film on our Indian mission work is being prepared.

In this centennial year it must be evident to all that we have been richly favored by divine grace and that the challenge confronts us to exploit our opportunities and our privileges for the extension of Christ's kingdom. Many open doors remain and the appeal continues to come for more workers on the several fields. It is a source of great inspiration to have increasing numbers of churches indicating their desire to become calling and supporting churches for missionaries. Thus we have every reason to look forward in a spirit of great eagerness to carry forward the cause of Christ. We know that the one message of redemption is now, as always, the message of hope for a lost world, and we know that ours is the privilege and responsibility to make it known. With a church willing to go forward in obedience and faith we can as a Board go on with courage.

Section One

ORGANIZATION AND PERSONNEL

A. Board.

The Board met in special session last July to discuss questions of mission policy on the Japan field, and in February of this year held its regular annual meeting. Since there are 28 classes in our denomination we have 28 classical delegates plus 3 members-at-large appointed directly by Synod. The membership of the Board as now constituted is as follows:

<i>Classis</i>	<i>Member</i>	<i>Alternate</i>
Alberta North	Rev. Garrett H. Vande Riet.	
Alberta South	Rev. D. J. Scholten.....	Rev. Albert H. Selles
Cadillac	Rev. Martin Stegink.....	Rev. Frank Einfield

California	Rev. Gerrit B. Boerfyn.....	Rev. Harry A. Dykstra
Chatham	Rev. John C. Verbrugge.....	Rev. Klaas Hart
Chicago North	Rev. Martin Bolt.....	Rev. Oliver Breen
Chicago South	Rev. C. William Flietstra.....	Rev. Syburn Voortman
Eastern Ontario	Rev. Albert H. Smit.....	Rev. M. Vrieze
Grand Rapids East	Rev. John H. Schaal.....	Rev. Jacob Hasper
Grand Rapids South	Dr. Richard S. Wierenga.....	Rev. George Goris
Grand Rapids West	Rev. Renze O. De Groot.....	Rev. Anthony A. Koning
Hackensack	Rev. Eugene Bradford.....	Rev. Clarence Vos
Hamilton	Rev. John M. Dykstra.....	Rev. Andrew D. Folkema
Holland	Rev. Lubbertus Oostendorp.....	Rev. Marinus Vanderwerp
Hudson	Rev. Robert Evenhuis.....	
Kalamazoo	Rev. Orén Holtrop.....	Rev. George Vander Kooi
Minnesota North	Rev. Maynard Keuning.....	
Minnesota South	Rev. John A. Hoeksema.....	
Muskegon	Rev. Edwin E. Palmer.....	Rev. Abel Poel
Orange City	Rev. John B. Hulst.....	
Ostfriesland	Rev. Sidney P. Miersma.....	Rev. Paul Holtrop
Pacific	Rev. Peter De Jong.....	Rev. John Petersen
Pella	Rev. Peter Y. De Jong.....	Rev. William Vande Kieft
Rocky Mountain	Rev. Henry N. Erffmeyer.....	Rev. Henry Visscher
Sioux Center	Rev. Gerrit Vander Plaats.....	Rev. Carl Toeset
Toronto	Rev. Ralph Groeneboer.....	
Wisconsin		
Zeeland	Rev. Chester M. Schemper.....	Rev. Fred Huizenga
Member-at-Large	Dr. Richard J. De Mol.....)	
Member-at-Large	Dr. Edwin Y. Monsma.....)	Mr. John Van Dellen
Member-at-Large	Mr. Joseph T. Daverman)	

Since it is necessary for Synod to approve the appointments to our Board as made by the classes, we ask that Synod approve the membership as reported above.

B. *Members-at-Large*

Since Dr. Richard De Mol's term expires, the Board submits the following nomination, from which one is to be elected by Synod: Dr. Richard De Mol; Mr. Frank Dieleman. Dr. De Mol is eligible for reelection.

C. *Office*

Our home office staff is the same as last year. Mr. Alvin Huibregtse, Mr. Harry Boersma, Miss Reta De Boer, and Mrs. Jane Hubers serve with Rev. Henry J. Evenhouse, Secretary of Missions.

D. *Field Personnel and Calling and/or Supporting Churches*

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

Field and Post	Missionary	Calling and/or Supporting Church
Indian		
Beautiful Mountain	Mr. Edward Henry.....	
Brigham City.....	Rev. Cornelius Kuipers.....	Peoria, Iowa
Carisso.....	Mr. Richard Kruis.....	Jamestown, Mich.
Crown Point.....	Rev. Jacob Van Bruggen.....	Sixteenth St., Holland, Mich.
Farmington.....	Rev. Herman J. Schripsema.....	Oakdale Park, Grand Rapids
Gallup.....	Rev. Donald Houseman.....	Second, Kalamazoo, Mich.
	Mr. Theodore Tibboel.....	
Naschitti.....	Rev. John B. Swierenga.....	Fuller Ave., Grand Rapids
Phoenix.....	Rev. Calvin G. Hayenga.....	Bethany, Muskegon, Mich.
Red Rock.....	Mr. Paul Redhouse.....	

Field and Post	Missionary	Calling and/or Supporting Church
Rehoboth.....	Miss Wilma Bambacht.....	Central Ave., S.S., Holland
	Mr. Edward Berkompas.....	
	Miss Janet Boogman.....	
	Dr. Louis H. Bos.....	Second Roseland, Chicago, Ill.
	Mr. Arthur Bosscher.....	
	Miss Beulah Buus.....	
	Miss Henrietta Diephuis.....	Burton Heights, Grand Rapids
	Mr. John T. Ebberts.....	
	Miss Julia Ensink.....	Zutphen, Mich.
	Miss Adelene Haverhals.....	
	Miss Lillian Heronimus.....	
	Miss Marie Hoekstra.....	Overisel, Mich.
	Mr. William Hoekstra.....	
	Miss Dora Hofstra.....	Seymour S.S., Grand Rapids
	Mr. Roland Kamps.....	
	Miss Betty Kollis.....	
	Miss Clara Kollis.....	
	Mr. Bernard Koops.....	
	Miss Mary Jean Kruis.....	First, Hudsonville, Mich.
	Miss Mary Kuik.....	Waupun, Wis.
	Miss Gertrude Oranje.....	First, Zeeland, Mich.
	Miss Doris Peshlakai.....	
	Miss Aletta Rus.....	
	Miss Hermina Sikkema.....	
	Mr. Loren Smith.....	
	Miss Renzina Stob.....	Alger Park S.S., Grand Rapids
	Miss Bessie Tjoelker.....	
	Miss Bessie Van Boven.....	Hull, N. Dak.
	Miss Marie Vander Weide.....	
	Miss Rena Van Doorne.....	
	Miss Sadie Van Dyken.....	
	Miss Theresa Van Houw.....	Sixteenth St., Holland, Mich.
	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, Calif.
Toadlena.....	Rev. J. C. Kobcs.....	First & Immanuel, Ripon, Calif.
	Miss Beverly Zimmer.....	
Tohatchi.....	Rev. Jacob R. Kamps.....	Drenthe, Mich.
Two Wells.....	Mr. John Fikkert.....	
	Miss Gertrude Van Haitsma.....	First, Zeeland, Mich.
White Horse.....	Mr. Alfred Becenti.....	
Zuni.....	Mr. Julius Den Bleyker.....	Graafschap, Mich.
	Miss Ann De Vries.....	
	Miss Winabelle Gritter.....	
	Rev. Bernard Haven.....	First, Wellsburg, Iowa
	Miss Faye Koning.....	
	Mr. Stanley Koning.....	
	Miss Eunice Post.....	
	Miss Carolyn Spoelhof.....	
	Miss Wilma Van Dam.....	Oakland, Mich.
	Miss Lenora Vander Veer.....	First, Zeeland, Mich.

Argentina

Mar del Plata.....	Rev. J. Jerry Pott.....	First, Grand Rapids, Mich.
	Rev. Willard Van Antwerpen.....	Bethany, Holland, Mich.

Brazil

Castrolanda.....	Rev. William V. Muller.....	Midland Park, N. J.
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Field and Post	Missionary	Calling and/or Supporting Church
Ceylon	Rev. Richard De Ridder.....	Wyoming Park, Grand Rapids
	Rev. John O. Schuring.....	Third, Kalamazoo, Mich.
	Rev. Clarence Van Ens.....	Prospect St., Passaic, N. J.
	Rev. John Van Ens.....	First, Edgerton, Minn.
Formosa	Miss Lillian Bode.....	Second, Grand Haven, Mich.
Japan		
Chichibu.....	Rev. Maas Vander Bilt.....	Coldbrook, Grand Rapids, Mich.
Kawagoe.....	Rev. Richard Sytsma.....	Bethel, Grand Rapids, Mich.
Kofu.....	Rev. Henry Bruinooge.....	Emden and Raymond, Minn.;
		Third, Bellflower, Calif.
	Rev. Leonard Sweetman.....	Immanuel, Hudsonville, Mich.
Suwa.....	Rev. Edward A. Van Baak.....	Fourteenth St., Holland, Mich.
Tokyo.....	Rev. Robert Sutton.....	Prospect Park, Holland, Mich.
Sudan		
Baissa.....	Rev. Robert Recker.....	First, Orange City, Iowa
	Miss Jennie Stielstra.....	Second, Fremont, Mich.
	Miss Ruth Vander Meulen.....	Holland Hts., Holland, Mich.
Gindiri.....	Rev. Harry R. Boer.....	First Roseland, Chicago, Ill.
Harga.....	Rev. Ralph Baker.....	Seymour, Grand Rapids, Mich.
Hillcrest School.....	Mr. Henry Driesenga.....	
	Miss Elsie Vander Brug.....	
Kunav.....	Rev. Harold De Groot.....	Neland Ave., Grand Rapids
	Mr. Harold Bergsma.....	Second, Allendale, Mich.
	Miss Geraldine Vanden Berg.....	Trinity, Jenison, Mich.
Lupwc.....	Mr. Stuart K. Bergsma.....	Bethel, Paterson, N. J.
	Mr. Raymond Browneye.....	Alger Park, Grand Rapids
	Miss Margaret Dykstra.....	Burton Hts. S. S., Gd. Rapids
	Miss Bena Kok.....	First Englewood, Chicago, Ill.
	Miss Margaret Kooiman.....	First Roseland, Chicago, Ill.
	Mr. William Lemcke.....	First, Denver, Colo.
	Miss Mae Jerene Mast.....	Drenthe, Mich.
	Rev. Edgar H. Smith.....	Ninth St., Holland, Mich.
	Dr. Len Van Ieperen.....	Wyoming Park, Grand Rapids
	Miss Anita Vissia.....	Midland Park, N. J.
	Miss Evelyn Vredevoogd.....	Godwin Heights, Grand Rapids
Mkar.....	Mr. Peter Bulthuis.....	Bethel, Lynden, Wash.
	Mr. Ralph Dik.....	First, South Holland, Ill.;
		Third, Zeeland, Mich.
	Dr. Herman Gray.....	First Cicero, Ill.
Sevav.....	Rev. Gerard Terpstra.....	Alpine Ave., Grand Rapids
	Mr. Donald Van Reken.....	Second Englewood, Chicago, Ill.
Turan.....	Rev. Rits Tadema.....	Central Ave., Holland, Mich.
Wukari.....	Rev. Peter Dekker.....	Fuller Ave., Grand Rapids
	Rev. Cornelius Persenaire.....	Spring Lake, Mich.
	Miss Dorothy Sytsma.....	De Motte, Ind.
Zaki Biam.....	Rev. Peter Ipema.....	First, Rock Valley, Iowa
	Mr. Stephen Lambers.....	East Leonard, Grand Rapids
	Miss Neva De Vries.....	Prinsburg, Minn.
Under		
Appointment.....	Rev. George Spec.....	Montello Park, Holland, Mich.
On Leave of		
Absence.....	Miss Betty Vanden Berg.....	First, Kalamazoo, Mich.

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

Crown Point—Mr. Charlie Gray
 Carisso—Mr. John Talley
 Farmington—Mr. Benjamin Hogue

Rehoboth—Miss Amy R. Pinto
 Miss Louise Redhouse
 Miss Bernice Shorty

Gallup—Mr. Stewart Barton
 Naschitti—Mr. Ben Henry
 Red Rock—Mr. John Redhouse
 Rehoboth—Mr. John Charles
 Miss Karletta Dalton
 Miss Nettie Damon
 Mrs. Alice Hamilton
 Miss Grace Henry
 Miss Marian Henry
 Mr. Tullie James

San Antone—Mr. Nelson Harlan
 Shiprock—Mr. Sampson Yazzie
 Mrs. Bessie Joe
 Toadlena—Mr. Sidney Nez
 Miss Sally Ann Yazzie
 Two Wells—Mr. Melvin Chavez
 White Horse—Mr. Jack Toledo
 Zuni—Mr. Rex Chimoni
 Mr. Rex Natewa

We are grateful for the increased missionary interest in our churches, as indicated by the number of congregations who wish to call and support missionaries. The following churches are calling missionaries at the present time or are on the waiting list to call: Midland Park, N. J.; Auburn Park, Chicago; Sheldon, Iowa; Grandville Ave., Grand Rapids; First, Grand Rapids; Burton Heights, Grand Rapids; Seymour, Grand Rapids; Sherman St., Grand Rapids; First, Pella, Iowa; Calvary, Pella, Iowa; Lagrave Ave., Grand Rapids; East Saugatuck, Mich.; Lamont-Walker, Mich.

E. Representation at Synod

The Board is regularly represented at Synod by the Secretary of Missions and we again ask for the privilege of the floor for him when matters relating to Indian and foreign missions are discussed. Besides the Secretary, the Board has asked the President and the Treasurer of the Board to make themselves available for Synod when matters relating to our work are being discussed, and we trust Synod will again give these brethren the privilege of the floor. The Rev. F. Vander Stoep will be the representative of the Indian field and we ask Synod to acknowledge him also.

Section Two

GENERAL MATTERS

A. The plan for integrating the Unordained Employees Benefit Plan with Social Security has been completed and all unordained workers are now under the Government Old Age Benefit Plan.

For several years the Relief Fund for Unordained Workers has been recommended to our churches for one or more offerings during the year. The churches have responded generously and the Committee of Pensions believes this cause can be omitted from the accredited list.

B. *Mission Order.* For many years the Mission Order has been under review and revision and at this time the Board submits the proposed revision. The new Mission Order and the order now in force are printed so that the delegates may easily take note of the changes proposed.

Special attention should be taken of *Article VI, Section 3.* For many years churches were allowed exemption from the quota of a particular mission field if their contribution toward the support of a missionary amounted to 125% of the quota of that field. In recent years many churches have paid the regular quota and have contributed toward the support of a missionary over and above the quota. The Board believes this should be a general rule, that is, churches first of all should assume

responsibility for the quota which covers the cost of operation, and then contribute toward the support of a missionary as they are able. For that reason the Board requests permission of Synod to remove this "125% clause" from the new Mission Order, and to apprise the churches of this change. The following reasons are offered:

1. It is out of date because it is no longer needed as an incentive to secure churches to support a missionary.

2. It presents an incorrect picture of real missionary support. (By contributing only 25% over the quota a church is recognized as a "supporting church" and does not contribute to other needs of the field on which its missionary is working.)

3. Because of contributions towards salaries the quota is reduced proportionately, thus contributing to the reduction of quotas from all churches. (The estimated receipts for salaries for 1958 is \$170,000.00, which, deducted from the total budget, reduces the quota approximately \$3.50 per family.)

Revision. Each article of the proposed Mission Order of 1957 is followed by the Mission Order as adopted in 1951 for purposes of comparison:

MISSION ORDER

of the Christian Reformed Board of Foreign Missions

To be presented to the Synod of 1957

Preamble (Same as in 1951)

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

That order and unity may be maintained in the mission work of the Church, certain rules and regulations must be observed. The rules and regulations governing the work of the Indian and Foreign Missions of the Christian Reformed Church are given in the following paragraphs:

ARTICLE I (Proposed in 1957)

The Work of Synod

Pursuant to Article 51 of the Church Order, and proceeding upon the principle that Synod shall, as far as possible, control all our denominational mission work, SYNOD—

Section 1. Determines the fields in which mission work is to be carried on, and makes final decisions regarding the expansion or retrenchment of the work.

Section 2. Determines all matters which are related to the work, including such matters as the financial support of her missionaries and their helpers, allowances for children and their education, automobile allowances, pensions, housing, etc.

Section 3. Determines the annual budget for the work, designating the quota per family needed to balance it.

Section 4. Appoints the members of the Christian Reformed Board of Foreign Missions as proposed by the several Classes; and elects from a nomination made in consultation with the CRBFM three delegates-at-large, and one alternate.

Section 5. Elects the Executive Secretary of Missions.

ARTICLE I (Revision of 1951)

Pursuant to Article 51 of the Church Order, and proceeding upon the principle that Synod shall, as far as possible, control all our denominational mission work, SYNOD—

Section 1. Determines the fields in which mission work is to be carried on, and also designates the places and posts on these fields that are to be occupied.

Section 2. Appoints the individual churches officially to extend missionary calls on its behalf to the men whom these churches shall choose from trios presented by Synod, or by the Board acting under the authority of Synod. A call letter shall be drawn up by the calling church in consultation with the Board.

Section 3. Decides all matters which are related to the work, including such matters as the financial support of her missionaries and their helpers, allowances for children and their education, auto allowances, pensions, housing, etc.

Section 4. Determines the annual budget for the work, designating the quota per family needed to balance it.

Section 5. Appoints the members of the Christian Reformed Board of Missions as proposed by the several Classes; and elects from a nomination made in consultation with the Mission Board, three delegates-at-large.

Section 6. Elects the Secretary of Missions.

Section 7. Makes final decisions regarding the expansion or retrenchment of the work as well as regarding the dismissal of missionaries or any change in their field of labor.

ARTICLE II (Proposed in 1957)

The Christian Reformed Board of Foreign Missions

Since the Synod will need an agency to carry out its decisions, as well as to act for it in matters that may arise and call for action before it meets again, there shall be an approved synodical Board of Missions, which shall—

Section 1. Be incorporated and known as the Christian Reformed Board of Foreign Missions, consisting of one member from each Classis and three delegates-at-large elected directly by Synod. Each Classis shall propose its representatives to be appointed on this Board. The terms of membership shall be for three years. No nominations or appointments will be made of Synodical Board members who at the expiration of their term of office have served six or more consecutive years.

Section 2. Serve as an agency of the Church in supervising and regulating its mission work, and, to that end be authorized by Synod to acquire, possess, hold, and convey property, and take charge of offerings and expenditures; and control all moneys raised for, donated, or bequeathed to said Board. All this shall be carried out in the name of the Christian Reformed Church.

Section 3. Serve as an agency of Synod in the interim between sessions of Synod, to do that which belongs to the province of Synod in the matter of calling missionaries, namely to designate calling churches and to present a nomination to these calling churches. A call letter shall be

issued by the calling church in consultation with the Board and over the signature of both.

Section 4. Be legally incorporated under the laws of the State of Michigan.

Section 5. Have the following officers: President, Vice President, Executive Secretary of the Board, Treasurer, and Vice Treasurer. Each of these shall be responsible for the duties generally appertaining to his office.

Section 6. Meet annually to prepare its report, to prepare a budget to be submitted to Synod, and to make recommendations to Synod with respect to fields, personnel, and work.

Section 7. Determine the committee visits that shall be made to each of the fields by Board members with or without the Executive Secretary. Such visits shall seek to guide and encourage the respective missionaries, include consultation with the General Conference of the field visited regarding policies, future expansion, improvements, costs, budgets, etc. These committees shall report to the Board at its annual meeting.

ARTICLE II (Revision of 1951)

The Christian Reformed Board of Missions

Since the Synod will need an agency to carry out its decisions, as well as to act for it in matters that may arise and call for action before it meets again, there shall be an approved synodical Board of Missions, which shall—

Section 1. Be incorporated and known as the Christian Reformed Board of Missions, consisting of one member from each Classis and three delegates-at-large elected directly by Synod. Each Classis shall propose its representative to be appointed on this Board. The terms of membership shall be for two years.

Section 2. Serve as an agency of the Church in supervising and regulating its mission work, and, to that end be authorized by Synod to acquire, possess, hold, and convey property, and take charge of offerings and expenditures; and control all moneys raised for, donated, or bequeathed to said Board. All this shall be carried out in the name of the Christian Reformed Church.

Section 3. Serve as an agency of Synod in the interim between sessions of Synod, to do that which belongs to the province of Synod in the matter of calling missionaries, namely, to designate calling churches and to present trios to these calling churches.

Section 4. Be officially located in Grand Rapids, Michigan, and incorporated under the laws of the State of Michigan.

Section 5. Have the following officers: President, Vice President, Secretary, Treasurer. Each of these shall be responsible for the duties generally appertaining to his office.

Section 6. Meet annually to prepare its report, to prepare a budget to be submitted to Synod, and to make recommendations to Synod with respect to fields, personnel, and work.

Section 7. At each annual meeting appoint two of its members who, together with the Secretary of Missions, shall constitute an advisory committee with the following duties:

(a) It shall inspect the entire Indian mission field, confer with missionaries individually and with the General Conference. At that time the General Conference shall submit plans for future expansion, and for needed repairs and improvements. It shall also furnish an estimate of costs; and all budgets needed for the field. The committee shall notify the Conference at least four weeks in advance of its coming.

(b) It shall submit to the Board, at its annual meeting, a complete and detailed report of its findings and recommendations in regard to the Indian field.

ARTICLE III (Proposed in 1957)

The Executive Committee of the Christian Reformed Board of Foreign Missions

Since distance renders frequent meetings of the Board difficult, ad interim matters are to be entrusted to an Executive Committee. This Committee shall—

Section 1. Be composed of the representatives of the Classes in Michigan and Illinois, together with the three delegates at large.

Section 2. Meet monthly as a rule or as often as the work may require.

Section 3. In the name of the CRBFM, appoint all unordained workers and missionary helpers.

Section 4. In the name of the CRBFM carry out all the decisions of Synod in regard to the work. Only in such other matters which cannot wait until the next meeting of Synod may the Board take action and thus instruct the Executive Committee.

Section 5. Incorporate all its actions in its minutes, copies of which are to be sent to all members of the CRBFM. Any new matters of great weight shall first be submitted by the Secretary to all members of the CRBFM.

ARTICLE III (Revision of 1951)

The Executive Committee of the Board

Since distance renders frequent meetings of the Board difficult, ad interim matters are to be entrusted to an Executive Committee. This Committee shall—

Section 1. Be composed of the representatives of the Classes in Michigan and Illinois, together with the three delegates-at-large.

Section 2. Meet bi-monthly as a rule or as often as the work may require.

Section 3. In the name of the Board, appoint all unordained workers and missionary helpers.

Section 4. In the name of the Board carry out all the decisions of Synod in regard to the work. Only in such other matters which cannot wait until the next meeting of Synod may the Board take action and thus instruct the Executive Committee.

Section 5. Incorporate all its action in its minutes, copies of which are to be sent to all the members of the Board. As a rule, any new matter shall first be submitted by the Secretary to all the members of the Board for their opinion and advice before the Committee takes action. A report of matters which are of general interest shall be sent after each meeting to all consistories.

ARTICLE IV (Proposed in 1957)

Field Agencies through which the CRBFM Functions

General and Local Conferences shall be constituted as soon as feasible, on all mission fields. The CRBFM shall administer the work on the field through General Conference as its field agency. The membership, organization, and activities of these conferences shall be determined by the CRBFM as set forth in the Organizational Chart.

ARTICLE IV (Revision of 1951)

Field Agencies through which the Board Functions

General and Local Conferences shall be constituted, as soon as feasible, on all mission fields. The Board shall administer the work on the field through General

Conference as its field agency. The membership, organization, and activities of these conferences shall be determined by the Christian Reformed Board of Missions.

ARTICLE V (Proposed in 1957)

The Executive Secretary of Missions

Section 1. The Executive Secretary of Missions shall labor under the supervision of the Christian Reformed Board of Foreign Missions, and he shall be a member ex-officio of the Board and its committees.

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

Section 3. His duties regarding the missionaries. To visit them and their fields from time to time, as directed by the Christian Reformed Board of Foreign Missions, for the purpose of counseling with them concerning their work and assisting them in case difficulties have arisen or are likely to arise, adjusting personal relations between the various workers, if necessary, and promoting such understanding and harmonious cooperation between the workers of the various posts as shall secure the harmony and advancement of the work.

Section 4. His duties regarding other missionary organizations. To attend the meetings of such general missionary organizations as his work in the interests of our mission requires.

Section 5. His duties regarding the denomination. To visit as many classical meetings and congregations as occasion may require, or the CRBFM may advise, and his other duties will permit. The purpose of these visits shall be to enlighten our people on the subject of missions in all its branches; to stimulate prayer for missions, and to encourage the study of mission literature. He shall encourage young men and women to consecrate themselves to the cause of missions; promote mission festivals and conferences and present the cause of missions upon these occasions.

He shall also write or edit and advance the publication of missionary literature which pertains to our missionary work.

It shall also be his duty to study the financial needs of our mission work in order to promote such giving, by individuals and congregations, as will, with God's blessing, provide the means needed for our missionary undertaking.

Section 6. The Executive Secretary shall provide the CRBFM with monthly reports of his work.

Section 7. He shall be allowed one month vacation each year, to be taken at such times as shall least interfere with his work, the vacations to be arranged in consultation with the CRBFM.

Section 8. The remunerations received by the Executive Secretary for addresses within the circle of our own churches are to be turned over to the CRBFM.

Section 9. The Executive Secretary shall be diligent to encourage congregations to become calling and supporting churches for missionaries.

ARTICLE V (Revision of 1951)

The Secretary of Missions

Section 1. The Secretary of Missions shall labor under the supervision of the Christian Reformed Board of Missions, of which he shall be a member ex-officio.

Section 2. His duties regarding the Board. To act as its Secretary in keeping full and complete record of the transactions of the Board and its Executive Committee, conducting and having charge of the correspondence of the Board, and keeping files of all the letters and papers concerning the work of the CRBM (for which purpose he shall be provided with the necessary office equipment); to arrange and bring up all such business as requires the attention of the Board and its Executive Committee; to submit such documents as may be necessary for their information; to prepare and submit to the Board the reports to the Synod; and to attend the meetings of Synod and its advisory committees for advisory services concerning mission matters.

Section 3. His duties regarding the missionaries. To visit them and their fields from time to time, as directed by the Christian Reformed Board of Missions, for the purpose of counseling with them concerning their work and assisting them in case difficulties have arisen or are likely to arise, adjusting personal relations between the various workers, if necessary, and promoting such understanding and harmonious cooperation between the workers of the various posts as shall secure the harmony and advancement of the work.

Section 4. His duties regarding other missionary organizations. To attend the meetings of such general missionary organizations with which we are connected and of such of their respective committees as his work in the interests of our own mission requires.

Section 5. His duties regarding the denomination. To visit as many classical meetings and congregations as occasion may require or the Board may advise, and his other duties will permit. The purpose of these visits shall be to enlighten our people on the subject of missions in all its branches; to stimulate prayer for missions and to encourage the study of mission literature. He shall encourage young men and women to consecrate themselves to the cause of missions; organize missionary societies wherever it is deemed necessary; promote mission festivals and conferences and present the cause of missions upon these occasions.

He shall also write or edit and advance the publication of missionary literature which pertains to our Indian and foreign missionary work.

It shall also be his duty to study the financial problems of our heathen mission work and to promote such giving, by individuals and congregations, as will, with God's blessing, provide the means needed for our missionary undertaking.

Section 6. The Secretary of Missions shall provide the Christian Reformed Board of Missions with bi-monthly reports of his work.

Section 7. He shall be allowed one month vacation each year, to be taken at such times as shall least interfere with his work, the vacations to be arranged on consultation with the Board of Missions.

Section 8. The remunerations received by the Secretary for addresses within the circle of our own churches, are to be turned over to the General Mission Fund.

ARTICLE VI (Proposed in 1957)

The Calling and/or Supporting Churches

Section 1. In accordance with the Church Order there shall be calling churches for the ordained missionaries, to call and to send out of-

ficially, in the name of Synod, the missionaries whom they shall call from a nomination presented by Synod, or by the CRBFM under the authority of Synod. The calls which these churches shall extend shall be calls to the Indian or to a specific foreign field.

Section 2. The calling and/or supporting churches shall be encouraged to contribute the total financial support of a missionary, or share this expense with one or more congregations.

Section 3. They shall keep in personal contact with their missionaries and, in conjunction with the church and Classis in the midst of which the missionaries labor, have oversight as to their doctrine and life. In case the Board deems it necessary, for the best interests of the work, that there be a change in the location or nature of work of any missionary, such a change shall not be made without consultation with the missionary and his calling church, and the church to which he is loaned.

Section 4. They shall receive a report from their missionaries at least quarterly.

ARTICLE VI (Revision of 1951)

The Calling Churches

Section 1. The Secretary of Missions and the Mission Board shall be diligent to encourage congregations to become supporting churches for missionaries.

Section 2. These are designated by Synod, or between sessions of Synod, by the Board, to call and send out officially, in the name of Synod, the missionaries whom they shall call from a trio presented by Synod, or by the Board acting under the authority of Synod. The calls which these churches shall extend shall be calls to the Indian or to a specific Foreign field, as a whole, leaving it to Synod and its agency to determine at which post on the designated field such a missionary shall serve.

Section 3. They shall, if possible, make special contributions towards the salaries of these missionaries. When these contributions from a given church amount to 125% or more of the quota for the field to which its missionary is called, it shall upon request, be excused from paying the quota for the work in which this missionary is engaged.

Section 4. They shall keep in personal contact with their missionaries and, in conjunction with the church and Classis in the midst of which the missionaries labor, have oversight as to their doctrine and life. In case the Board deems it necessary, for the best interests of the work, that there be a change in the location or nature of work of any missionary, such a change shall not be made without consultation with the missionary and his calling church, and the church to which he is loaned.

Section 5. They shall receive a report from their missionaries at least quarterly.

ARTICLE VII (Proposed in 1957)

Ordained Missionaries

Section 1. Qualifications.

(1) Age. Preferably between 24 and 40 although the CRBFM is authorized to appoint older men in exceptional cases.

(2) Health. Average good health, verified by medical and psychiatric examinations. If married, this holds also for his family.

(3) Special love for and adaptability for mission work, verified by past experience and activity in this line. This also applies to his wife.

(4) Ability to work in cooperation with, and if necessary under supervision of, other missionaries and the CRBFM.

(5) Tact and discretion to associate with government officials and others with whom he may come in contact.

(6) Academic and practical requirements: (a) Studious character; (b) Linguistic ability; (c) teaching and acceptable speaking qualifications.

(7) Administrative ability.

Section 2. Duties. They shall by preaching, teaching, visiting, etc., promote the cause for which they have been sent out. They shall acquire, as soon as possible, the language of the people among whom they labor.

Section 3. Status. All our ordained missionaries shall have regular ministerial status, being official ministers of the churches which call and send them. They shall be permitted an associate membership in the indigenous church as long as that is necessary for the development of that church and is desired by that church.

Section 4. Vacation and furlough. Missionaries shall be entitled to annual vacations and regular furloughs as determined by the CRBFM.

Section 5. They shall report regularly each quarter to the CRBFM and to the calling churches.

ARTICLE VII (Revision of 1951)

Ordained Missionaries

Section 1. Qualifications. (1) Age. Preferably between 24 and 32. (2) Health: Robust health, verified by physician's examination. If married, this holds also for his family. (3) Special love for and adaptability for mission work, verified by past experience and activity in this line. This also is to be taken into account as to his wife. (4) Approved ability to work in cooperation with, and if necessary, under supervision of, other missionaries and the Board, appointed by Synod to have oversight of the work. (5) Tact and discretion to associate with outsiders, as government officials and employees, with whom he may come in contact on the field. (6) Academic and practical requirements: a. Studious character; b. special linguistic ability (to be verified by his record while at school); c. Apt teaching and acceptable speaking qualifications. (7) Administrative ability: a. Ability and willingness to take initiative in affairs pertaining to his work; b. Good leadership. (8) All other things being equal, preference to be given to men who have already served in the ministry and have practical experience in ministerial and pastoral work.

Section 2. Duties. They shall do all they can in every way in preaching, teaching, visiting, etc. to promote the cause for which they have been sent out. To this end they shall do all diligence to acquire, as soon as possible, the language of the people among whom they labor.

Section 3. Status. a. As to our missionaries in China, they shall retain both their office as ministers and their membership in the church sending them to China. They shall be permitted, however, to accept associate membership in the Chinese Church as long as that is necessary for the development of that church and if desired by the Chinese Church. b. As to our missionaries on the Indian field, they shall have the same status as our other ministers, being officially pastors of the churches which called and sent them. However, with their own consent, that of the Mission Board, and that of their sending churches, they shall be considered as loaned to the churches on the field as pastors or associate pastors. Then, as an exception to Article 41 of the Church Order similar to that made for Home Missionaries, they may be delegated by the churches which they are serving in the field to Classis and by that Classis to Synod. However, at no time should more than two ministers be delegated to the same session of Classis by any one church.

As long as they are serving in such pastorates on the mission field, their calling churches waive the right to delegate them to, or from, their own classes. Ordained missionaries, whose official membership thus remains with the church which sent them, shall not function as elders or deacons in the churches on the Mission field. c. As to our missionaries in the Sudan, they shall retain both their office as ministers and their membership in the church sending them to Africa. They shall be permitted, however, to accept associate membership in the native church as long as that is necessary for the development of that church and is desired by that church.

Section 4. Vacation and furlough. Missionaries on the Indian field shall be entitled to one calendar month vacation annually. Missionaries on the China field shall receive a furlough of approximately one year at the conclusion of each seven years of service abroad. Missionaries on the Sudan field shall receive a furlough of approximately six months after each two and a half years of service abroad.

Section 5. They shall report regularly each quarter to the Board of Missions and to the Calling Churches.

ARTICLE VIII (Proposed in 1957)

Unordained Missionaries

Section 1. Unordained missionaries are appointed by the CRBFM as the needs arise.

Section 2. Their status in General Conference shall be determined by the CRBFM.

Section 3. Those serving as evangelists, interpreters, campworkers, etc., shall carry on their work under the supervision of the ordained missionary in charge of the post. Those serving in other departments (educational, medical, industrial, business) shall carry on their work under the supervision of their department head.

Section 4. They shall be entitled to annual vacations and regular furloughs as determined by the CRBFM.

Section 5. They shall have their membership papers in their home or supporting churches, with associate membership in the indigenous church, if they so desire.

ARTICLE VIII (Revision in 1951)

Unordained Missionaries

Section 1. In China and in the Sudan. They have an advisory but not a deciding vote in the mission work on matters dealing with the church organization, doctrine, discipline, and with the administration of sacraments. In matters of general missionary administration, the disbursement of funds, the preparation of reports, and all matters not of a specifically ecclesiastical nature, they have a deciding vote.

Section 2. On the Indian field. Unordained campworkers stationed at a post which is part of the field assigned to an ordained missionary are required to carry on their work in consultation and cooperation with the ordained men. As to their church membership, missionaries and their families have their membership in their home, supporting, or calling church, with associate membership in the native church, if they so desire.

Section Three

INDIAN FIELD

A. Gallup Church Organization. December 27, 1956, was a very important day in the annals of our Indian missions. On that day the Gallup Church was formally organized as a congregation and a consistory

was elected to take over the responsibility and direction of the church. This church is associated with Classis Rocky Mountain and after a period of orientation will be received, we trust, into full and regular status as a congregation within our denomination. The work of the missionary at Gallup continues with the newly organized church as missionary-pastor and adviser. He is also carrying on his other services in connection with the government school at Gallup and the work at Perea and Fort Wingate. At its annual session the Board took official notice of the establishment of this congregation with thanksgiving unto the Lord, and we know that Synod will also take grateful notice of this development.

B. *Intermountain Indian School, Brigham City.* After two years of labor at Brigham City by the Rev. Cornelius Kuipers and rather extensive inquiry on the part of committees appointed by the Board to investigate the needs and opportunities, the Board is convinced that there is a great need for evangelization labor at Brigham City and that there is a wonderful opportunity for our church. The Board is also persuaded of the great obligation to continue our work there because of the large number of Navaho students who hail from our own mission field and identify themselves as Christian Reformed at Brigham City. It was decided to recommend to Synod that Brigham City (Intermountain Indian School), Utah, be established as a mission post on our Indian field. It was also decided to recommend that a Navaho lay worker be appointed to assist in the work.

C. *New Well at Rehoboth.* The well which was drilled at Rehoboth in 1929 has been a source of great blessing for many years. Now, however, the water has become salty and the problem of water supply has been carefully studied and analyzed. The suggestion has been made that the old well might conceivably be repaired and the General Conference has recommended this be tried. This is admittedly a venture without much assurance of success. In considering all the aspects and involvements the Board believes it for the best interest of the mission station, the needs of the hospital, the school and the homes at Rehoboth that we steer clear of a plan which offers no assurance of success and might make it necessary to close down Rehoboth entirely for a period should the venture prove a failure. After studying reports from our personnel and the counsel of experts in this field, the Board is convinced that a new well should be drilled at an estimated cost of \$25,000, and so recommends to Synod.

D. *New Dormitory at Rehoboth.* The present dormitory situation at Rehoboth is inadequate for the needs of our student body. In dormitories originally built to house fifty children we now house sixty grade school and high school children. This crowded condition and the placement of young people of such age differences creates serious problems which make it necessary to have more space. A new dormitory with space for forty beds would make it possible to have better distribution of the student population lodging at Rehoboth and would make possible a slight increase in student enrollment at the school. Today the enrollment is restricted to the size of the dormitory and therefore we are not in a position to make the maximum use of our school facilities and

faculty. The Board therefore recommends that a forty bed dormitory be approved at an estimated cost of \$60,000.

E. Sale of Rehoboth Property. The Mines Construction Corporation of El Paso, Texas, is interested in purchasing a piece of land lying west of our Rehoboth mission compound. This land is not in use and as far as either the General Conference can anticipate and the Board can judge, this land will not be of any special use to our mission. It was decided to seek authorization of Synod for the sale of that part of the south half of section 18 which is owned by the Christian Reformed Board of Missions, for a sum of no less than \$200,000, to the Mines Construction Corporation of El Paso, Texas, with the following stipulations:

1. The land be restricted to residential use for one or two family dwellings.

2. Consideration be given to the retention of mineral rights.

The grounds for disposing of this property are:

1. The possibility of receiving \$200,000.00 for this tract of land is an attractive financial proposition.

2. We have more land than we need, so the sale of this land will in no way curtail our mission work or any future plans we may have for the expansion of the Rehoboth mission program.

It was decided to recommend to Synod that the receipts of the sale of this property be placed in the Special Gifts Fund.

F. Field Secretary. The Board desires authorization from Synod to call a missionary to serve as field secretary on the Indian field. The Board believes such an arrangement would serve to unify the work on the field and to effect better coordination of effort between the home board and General Conference. Such a person could supervise and counsel the unordained personnel serving as heads of posts, and serve as liaison man on the field between conference and board.

G. Phoenix. Rev. Calvin G. Hayenga has come to the age of retirement and has completed 43 years of service in the ministry, of which 31 were spent on the Indian field. His last years were given to work at Phoenix, Arizona, where he cared for several Indian camps in the Phoenix vicinity, taught the children at the government school, and served as part-time instructor at Cook Christian Training School. Since his ministerial credentials reside with Classis Muskegon, that classis has been asked to approve the request for his honorable emeritation.

The emeritation of Dr. Hayenga raised the question whether Phoenix should be continued as a mission post. In connection with this we have a request from the Cook Christian Training School that the missionary appointed to Phoenix also be assigned to teach in that school. General Conference has made a study of the missionary needs at Phoenix and the opportunity open to us at the Cook School and has recommended that the post be continued and a missionary be assigned to take the place of Dr. Hayenga.

The Board recommends to Synod that, in view of the request from the Cook Christian Training School, the favorable report of the special Indian conference committee, and of the Indian Committee of the

Board, (1) we continue our work in Phoenix, if our missionary is appointed to serve on the staff of the Cook Christian Training School, (2) this missionary minister to the spiritual needs of our covenant children enrolled at the Phoenix Indian school, and (3) this missionary work with Indian workers in the camps in that area.

Section Four

JAPAN

Japan remains open to missions and our outreach is increasing as this year the Rev. Leonard Sweetman and the Rev. Maas Vander Bilt open up their active work after completing their two year period of language study. The Rev. Sweetman and family will be located in Kofu, the same city in which the Bruinooge family is working, and the Vander Bilt family will locate in Chichibu. The Rev. Edward Van Baak has resumed his labors in Suwa after his first furlough and the Rev. Robert Sutton is again working in Tokyo after a brief visit to the U.S.A. in the summer of 1956. The Rev. Richard Sytsma is on furlough at the present time, and will be ready for return to his post at Kawagoe in the middle of June. Miss Magdalena Koets, who for some years served in China and later in Japan, has asked to be released from foreign missionary service. For her services on the mission field and her service in home deputation work the Board is very appreciative.

Efforts are now being made to increase our Japan mission staff to eight ordained men. Six are now on the field, and the Midland Park Church and Grandville Ave. Church have been asked to issue calls for the work.

Section Five

CEYLON

Our missionary strength in Ceylon was increased last year with the arrival of the Rev. Richard De Ridder and family. They, with the families of Rev. J. O. Schuring, Rev. Clarence Van Ens, and Rev. John Van Ens, now constitute our entire staff. Since the Rev. J. O. Schuring will conclude his services in Ceylon at the close of his present term in October 1957 we are seeking a replacement for him. A nomination has been submitted to the calling church for Ceylon. The question of sending a fifth man to Ceylon has not been fully resolved. The Board is continuing to weigh the needs and the opportunities in consultation with the missionaries in Ceylon and the General Consistory of the Reformed Church in Ceylon.

At the present time three Ceylonese students are studying at Calvin College and Seminary. The need for ministerial leadership from amongst the Ceylonese people is felt very keenly and the above mentioned students have come to our schools to prepare themselves for the ministry in the church of their homeland. There is, nevertheless, the need for training of ministerial candidates on the home base, and our missionaries, in conference with the General Consistory, have opened a Bible school for the immediate training of lay workers. They hope eventually to develop this institution to the status of a seminary. The missionary opportunities in Ceylon are many and pressing, and we are happy to say that God has

given fruit on the work and continued sense of inspiration to our men for the work.

Section Six

SOUTH AMERICA

Our work in South America has not changed appreciably since last year, although we are making progress in arranging for its extension. The classis of Argentina is scheduled to meet in March of 1957 to consider the plans of cooperation between our Board and the church in Argentina. Congregations have been invited to become calling churches for Argentina and we hope that by the time Synod meets more specific information about the pattern of work to be carried out and the locations to be occupied may be available.

The Rev. Jerry Pott has asked to be relieved of his foreign mission assignment and this has been granted. It is with reluctance that we see him leave the South American work, especially as his work has been very fruitful and since we are now entering into a period of advance in which his experience and counsel would be so helpful. His place is being taken by the Rev. Willard Van Antwerpen, who spent six months at the Kennedy School of Missions to secure specialized training with reference to South America. By the time Synod meets this changeover will in all likelihood have taken place.

We have made no overtures to send more men to Brazil at the present time. Since the Castrolanda congregation now has a pastor of its own, the situation has changed considerably for the Rev. William Muller. He writes: "For the time being I shall continue to conduct one Portuguese service per month. Rev. L. Moesker of Carambei is also going on furlough the latter part of March and so I shall be obliged to devote time to the work there also." Besides, he is much occupied in visiting the dispersed Hollanders found in Rio de Janeiro, Ilha do Governador, Santa Catarina, Morretes and Monte Alegre. He concludes his report with the following: "In regard to the future of the work, I shall have to sort of feel my way after Van Lonkhuyzen gets here, and hope to investigate more fully possibilities of mission work among the Brazilians at that time."

Section Seven

FORMOSA

Miss Lillian Bode continues to carry on her work of evangelization on the island of Formosa. She resides in the capital city Taipei and her work is largely centered in two communities where she teaches Bible classes and does much personal work. She has one more year to serve before her furlough period. Before her return a committee of the Board is to visit the mission fields in Formosa and Japan, and this committee will serve the Board and Synod with advice as to the advisability of opening further work in Formosa. Many invitations have come to our church from various quarters to open a mission field of our own on the island, because of the great need for a sound Reformed witness and since it would be a link between the free China of today and the hoped for

opening of the mainland. We hope to have definite recommendations on this matter for the Synod of 1958.

Section Eight

SUDAN

A. Secretary's Visit

At the request of our missionaries in Nigeria, the Board instructed the Secretary to visit the field early in 1957. These instructions were carried out and the following report to the Board covers the important aspects of this visit.

REPORT ON VISIT TO NIGERIA

January - February 1957

Christian Reformed Board of Missions

Esteemed Brethren:

I count it a great privilege to report on my recent visit to the Sudan mission field. I left our country on January 2 and after passing through England and the cities of Rome, Tripoli, and Kano, I arrived in Jos, Nigeria, on January 5 and was met at the airport by Dr. Harry Boer and Rev. Harold De Groot. I returned to Grand Rapids on February 14, 1957.

My stay in Nigeria necessitated a good deal of travel and use was made of the cars of our missionaries and the airplane services available through the good relations with the Sudan Interior Mission. The welcome received from the missionaries wherever I went was a source of much gratification and indicates a spirit of good will and appreciation for Board representation on the field. My visit was in answer to the specific request of the Nigerian General Conference and I have been asked to thank the Board for giving favorable response to their request and to communicate the sincerest greetings from all the staff. There is a sense of deep appreciation for the support that the missionaries feel they enjoy from the Board, and there is gratitude for the increased staff which has been sent out during the last year. The health of our missionaries is generally very good. There was some illness in the Baissa area. Mrs. Recker had a case of hepatitis and shortly after her recovery Miss Ruth Vander Meulen, R.N., also came down with it. Both made good recovery, and aside from these two cases there was no health difficulty among the staff. The personal relationships on the field are very encouraging, even though there is a realization of the differences of opinion, but in every instance there was the attitude of appreciation for one another, and the will to seek the good of the total work seemed to predominate over all the other attitudes and views.

In the subsequent remarks I will follow somewhat the order of my itinerary and so consider the matters of major concern.

I. Hillcrest School. On the first evening of my presence in Nigeria I met with the executive committee of the Hillcrest School. They were eager to know of the Board's decision with reference to the request that we supply a principal for Hillcrest. It was a surprise to me and a disappointment to the members of our own mission to find out that the former principal, Mr. Wine, is expected back in a year and a half, and that if he returns he is to be reinstated as principal. The man we would appoint would then either have to serve as regular teacher or enter some other area of our mission educational program. I was not in a position to assure them that such a shift of assignment would be acceptable and told them I would confer with our own staff. Our missionaries are eager to have a man of our own as principal, since the principal is in a position to exercise a

major influence in the school. This is of special concern since we can expect that we will have at least forty of our own children at Hillcrest in a few years. It was decided that I would meet with the executive committee on February 8 when I was to return to Jos. This would give me time to confer with our own staff and also give the chairman of the executive committee of Hillcrest, Mr. Kulp of the Church of the Brethren Mission, opportunity to confer with his board on the matter of Mr. Wine's return.

On February 8 Mr. Kenneth Bergsma and I met with the executive committee. At this meeting we discovered that the Church of the Brethren Mission intends to supply the principal themselves, but that for the present the acting principal will continue to serve and assume the full responsibilities of the office until the CBM supplies their man. This is entirely in line with the original agreement, namely, that the CBM, which originated the school, should retain the prerogative of filling the important post of the principalship. Since there was some difficulty on their part in filling this post, our staff had hoped to do so and thereby increase the influence of our own mission in the school. That issue now seems to be closed.

Hillcrest is an inter-mission school located near Jos on the plateau. We have our own dormitory with space for 24 children and an apartment for the house-parents. It is a well-built and pleasant building and is located on the grounds of the school, of which the CBM has the certificate of occupancy. Not all our missionary-parents are entirely satisfied about Hillcrest, some still believing that we should have explored more fully the possibilities of having our own school. The presence of one of our own missionaries as teacher is compensating in a measure, and I am happy to report that Miss Elsie Vander Brug is very well received and that her work is much appreciated by our own missionaries, as well as the other staff members at Hillcrest. The rising student body from our own mission brings before us the two-fold issue—more staff supply for the school, and eventual building of another dormitory.

II. *Church Organization in Tivland.* January 9, 1957, will remain a day of precious remembrance in the work of missions in the Sudan. On that day the Tiv church was formally organized. Since 1911 the Dutch Reformed Church of South Africa has been working amongst the Tiv people, bringing the gospel, translating the Bible, and performing educational and medical work. When the earliest missionaries came out they did so under the appointment from the Sudan United Mission. They were members of the "Nederduitsch Gereformeerde Kerk van Suid Afrika" and after a few years of labor led their home church to take over their work and thereby the Tiv mission became the mission field of the Dutch Reformed Church mission. In the early days many areas of Tivland were still closed to the white men, the government forbidding them to enter certain areas because of the hostility of the people. The courage and the kindness of the missionaries, however, broke down the spirit of opposition and today all of the Tiv area is open and the white missionary can move about without fear.

The organization of the Tiv church was a day of rejoicing for the 2,000 members of the newly organized group. It was no less a day of great rejoicing and thanksgiving for the missionaries present. It was also a day to be remembered by the churches of South Africa and of North America which sent the missionaries to bring the message of salvation.

The Rev. Malherbe of South Africa represented the home board of the DRCM and it was my privilege to represent our church. After the opening song and prayer and reading of the Scriptures, the basic statement of the constitution of the church was read. Brief addresses were delivered by the representatives of the home churches and by a few representative African leaders.

The significant fact attaching to the organization of this church is that there were four men present who were trained for the ministry in the Tiv church. All four have already been called by Tiv congregations and were very shortly to be

ordained and installed into their respective charges. The organization of the church does not mean, however, that the work of the missionaries is completed. Certainly a milestone in missions has been reached but there still remains much land to be conquered. The new church is self-sustaining, self-governing, and self-propagating. But she needs the continued help and counsel of the missionaries. Besides, new areas remain to be opened, and the call for pioneer labor is not yet completed. Nigeria is a land which is ripening fast for self-government, and while the quest for learning is great, and, as increasing numbers of young people are receiving training, the church must keep pace with the development so that within the church herself there may be a leadership that is informed and competent.

III. *Tiv Transfer.* Since 1950 our missionaries have worked among the Tiv tribe. At first the work was restricted to the Tiv east of the Katsina Ala River and in 1954 it was extended to the Tiv west of the river. In 1954 an agreement was made to take over the entire field from the DRCM since that mission had to discontinue her ministry in Nigeria because of the extreme pressure for missions closer to the homeland. In order to expedite the transfer, an agreement was drawn up between the two missions.

Since that time the two missions have appointed a joint committee, known as the Collaboration Committee, to work out plans for the easy transfer of the work. Some misunderstanding has developed because the DRCM suddenly increased its staff during the last years by bringing in new workers from South Africa. The question arose: Does the DRCM intend to continue in the transfer, or is the spurt of new workers an indication of their intention to continue on the field? In discussing this matter with their home representative, Rev. Malherbe, I was informed that the home church definitely wants to proceed in the transfer and is grateful that there is a mission such as ours ready to assume the work and responsibility. In speaking with the Rev. G. Gerrits, the chairman of the DRCM on the field, I found that he concurs with this, but feels that while the transfer is being worked out expansion must nevertheless go forward since the work remains to be done and opportunity challenges on many fronts. The difficulty in that thinking lies in the fact that we would then be taking over a work which, during the period of transfer, would also be constantly growing. This matter was discussed extensively with the Revs. Malherbe and Gerrits in the presence of Rev. Robert Recker and Rev. Edgar Smith. The conclusion of the meeting was that we would consider 1964 as the date for the final transfer of the Mkar station to the Christian Reformed Church. Until that date, administration of the Mkar station would remain under the administration of the DRCM. Other stations of the DRCM might be taken over some time before, as in the case of Turan and Kunav. New workers would not be sent in from South Africa without appeal first being made to our home board in the USA for such needed workers, and new buildings would be constructed only as approved by the mission jointly and as approved by Board and Synod of our church. These matters are to be weighed by the Raad of the DRCM in April and by the Collaboration Committee and the Nigerian General Conference also in April.

A few matters ought, however, be given attention at this time. The expansion involved in the DRCM transfer is certainly a responsible one. It means the opening of the vast Tiv tribe for our missionary responsibility. Since this tribe numbers approximately 800,000 this means vast opportunity. There is now an organized church, but there remain great fields to cover in basic pioneer evangelization labor. The transfer means that we will have to take over many positions for missionary appointments. Some of these may be missionaries of the DRCM continuing with us in the work; others will be new appointees of our own Board. By 1964 the details of such transfer and the exact number of personnel will be definitely known. Because of this long range planning and the extensiveness of

the work already under operation, this question becomes very pertinent: Shall the DRCM expand the work which will mean added obligation for us beyond what was under consideration in 1954? On these matters our field committee and the Nigerian General Conference will offer further light after the April meeting.

IV. *Triennial Conference of Sudan United Mission.* January 16-20 were the dates set aside for the meeting of the triennial gathering of the Sudan United Mission. The meetings were held at Miango, the vacation spot of the Sudan Interior Mission. Many of our mission staff were present and it was my privilege to speak to the gathering at three of the sessions. Missionaries from all the branches of the SUM were in attendance and the meetings served for both inspiration and instruction. It appears that one of the major concerns of the conference was the need for an aggressive and extended evangelical literature distribution throughout the Sudan. Several of the missions are planning special literature promotion; our own mission too has indicated its concern for this aspect of missions in the Sudan.

The experience of being at the conference was very rewarding in making it evident that our missionaries are not carrying on an isolated service for Christ, but are joined in spirit and work by many who with them are concentrating on the Sudan. Although the work of the several branches of the SUM reaches out to a great number of tribes there is a spirit of unity in that all are dedicated to the evangelical message and all are eager for the establishment and development of the African church. Such a conference is refreshing for the members of our staff who are able to attend.

V. *Theological Education in Northern Nigeria.* I had opportunity to spend four days with Rev. Harry R. Boer while at the triennial conference in Miango and one day with him at Gindiri. The question of theological education occupied much of our time and I know that the report of Dr. Boer to the Board and all the related reports dealing with this issue have already been scrutinized by the members of the Board. There remains keen eagerness on the part of our Nigerian staff for a full endorsement of the proposed plan. Since it is not necessary to go into the details which have already been presented, I offer the responses which have been given by Mr. Boer to the specific question as to why the theological educational plan had to be a "united plan."

1. *In view of the political future of Nigeria.* It is expected that in 1959, and if not then, a year or two later, Nigeria will become fully independent. This is the officially announced position of both the British and the Nigerian governments. The North in which we find ourselves will be dominated entirely by Mohammedan power. What this may mean for Christian missions we do not know. But we must as a matter of planning count seriously on the possibility of a curtailment of specifically religious mission work in the North. We know that this has happened in other Mohammedan lands.

Should this happen the Christian community may be able to staff one theological school fairly well. It could not even in the most distantly foreseeable future staff four or five. This is particularly true of the Lupwe-Tiv area where secondary education has not yet been begun and where no indigenous academic theological leadership can be expected for many years to come.

2. *In view of the desire of the African churches.* The African churches do not feel as strongly as we do about denominational divisions. They do feel how small they are over against the overwhelmingly Mohammedan and pagan environment. They all feel strongly drawn to each other and demand that they be allowed to do together what can be done together. The African churches want a school which all their students can attend together, where the leaders of the future can learn to know each other. We may not as missions lord it over the churches. They fully and completely constitute *the church of Jesus Christ* in this land and we may not use our financial or other power and influence to force them to do what they consider to be against their own best interests.

3. *In view of the need for training at the highest level.* Northern Nigeria badly needs theological leadership at the highest level at which it can be given. This level of training is referred to in the Tentative Draft Plan as the Diploma Course. At the present time we do not believe that more than nine or ten men in the whole of the North will be available for such training. Those who are available are found by one's, two's and three's in this church and that. Not a single mission would be able to set up a school for the few men coming out of the church that is associated with it because nowhere would there be enough men to make a school possible. Together, however, a class could be gotten together which could be followed by others. Moreover, it is hardly likely that students on this level would be content to spend three years in a small school situated in an out of the way place and which would have no standing in academic circles.

4. *In view of the well-nigh unanimous missionary support for it.* It should weigh seriously with all that the present plan has the well-nigh unanimous backing not only of the African churches but also of the missionaries. Our own Nigerian General Conference of missionaries is a fair cross section of Christian Reformed thinking and it has unanimously recommended the plan to the Board. There is for the missionaries no acceptable alternative discernible to the plan now being considered. This plan is less the plan of any one individual than the *gathered consensus of church and missionary thinking on this important matter.*

5. *In view of the distinctive situation of the African Church.* It is sometimes suggested that the CRC was at one time a small group, yet it had and held to the vision of a theological school of its own. Why, it is said, cannot we here in Nigeria do the same thing? The two situations are not comparable for the following reasons:

a. The CRC in America has never been a minority threatened politically and religiously by an alien religion and its secular power. Its environment was not hostile to it; on the contrary, it lived in a Christian land whose people had themselves come out of the European Christian tradition.

b. The African church on the contrary is just emerging from paganism and all around it is a hostile environment. Each part of the church feels the need of other parts as has never been the case among us in America.

c. The CRC could look forward in a reasonably short time to accessions by immigration, and to theological leadership from its own ranks. It was never dependent upon a foreign religious leadership which could never be assimilated by it and which might at any time have to leave the country.

d. Higher education was early a concern of Van Raalte. Among the Christians in Lupwe and Mkar areas this concern is growing under our tutelage, but it is as yet wholly dependent upon missionary leadership for mature expression and realization. It will be many years before it will be able to focus on theological training. Few if any groups stand to lose more by the establishment of separate theological schools than the people we are now ministering to among the Jukun and the Tiv.

The churches which are interested in this theological education are grouped together under the initials T.E.K.A.S., which stands for the Federation of Churches of Christ in the Sudan. The communicant church memberships are as follows:

South African Church	862
Christian Reformed	1,650
Danish Lutheran	6,000
Evangelical United Brethren	450
Dutch Reformed Church Mission	2,000
Church of the Brethren	2,000-2,500
British Branch, S.U.M.	3,300

It is my conviction that theological education is certainly necessary in Northern Nigeria and that advanced training such as is proposed in the suggested plan is

important and necessary. We have been closely associated with the several branches of the SUM and have agreed originally to work for one African church. When the issue of the one church came to the fore in 1954 the decision was made to have regional churches each loyal in theological commitment and practice to its parent mission. Our mission has been used of the Lord to give rise to the Church of Christ in the Sudan, Benue Province. This church is in federation with the other churches of the SUM and although it is consultative and advisory only, the tie of fellowship is keen and is precious to the African people.

Separated theological education would run counter to all the feelings and desires of the church in our province. In a letter to our Board dated November 26, 1956, the clerk of this church wrote as follows:

"The gathering also heard the report of the proposed school for pastors which it received from Malam J. Yusufu Tanko, our representative to the meeting of representatives of missions and churches which was held at Jos on the 16th of October. All the delegates which met on the 13th of November support this school with all their heart. For this indeed is progress for the church. We inform you of this in order that you may know that we are behind this theological school. May the Lord lead us."

The big issue that registers with me is the sea of Mohammedanism and the united front of Catholicism rising to threaten the Protestant movement. If we should isolate our church and her spiritual enterprise from the others we would occasion such a sense of aloneness as to extinguish her very hopes of survival. Furthermore, should we not go along with the course we would thereby eliminate our opportunity for a major voice in theological development in Nigeria, since we can be quite sure that the Nigerian church will go on with the united plan even though our non-cooperation might mean long and difficult struggle. We must also remember that non-participation would place our mission in a most difficult position of separatism running counter to all that is now felt to be a source of inspiration and strength.

There does remain the question whether the plan should from the start be so costly. Certainly, separate buildings would be desirable, but for the present place is available at Gindiri. The program would commence there, but the fear remains that if it is set off on the basis of temporary location in Gindiri it may bog down never to extricate itself from that location and then it would remain identified with the British Branch of the SUM and not be identified as being the school of the Church of Christ in the Sudan.

VI. Medical Plans for Nigeria. We are in the process of erecting the hospital at Takum. Already three residences are nearly completed and the walls of two of the main buildings are standing. The plan calls for a 56-bed hospital: four wards (2 men's and 2 women's); a European ward; X-ray; an administration and lab building; out-patient block; mortuary; isolation block; and two "African" homes.

When completed the hospital will need at least two doctors. The question just now is: When will the hospital be ready? The doctor on the field believes the buildings now almost ready ought to be completed and work should be commenced, the remaining construction to follow as time and opportunity permit. The conference in Nigeria has taken the other position, namely, that work on the buildings should be completed first. That means there will be a delay of at least another full year and the likelihood is that the hospital will not really open until 1959.

With the plans for our Takum hospital, it must be remembered that we anticipate taking over the Mkar hospital in the near future. We are now being asked to supply personnel in terms of both nurses and doctors.

At the present time Dr. Herman Gray, a leprosy specialist, and Miss Anita Vissia are engaged in leprosy work. As we take over the DRCM work it is likely that an additional doctor will be needed for this extensive field. Our present

course will confront us with an extensive obligation which ought to be carefully planned and yet courageously accepted.

VII. *General Comment.* One matter which I believe ought to be mentioned is the absence on the field of clear unified direction. Our organizational set-up has led to a departmentalization which seems to bring on disorganization of the work, a lack of synchronization giving us in the Sudan the designation: "Mission without a head." Our corresponding secretary on the field lives in Baissa, which is 56 miles from Lupwe, more than 120 miles from Mkar, and in terms of roads and time needed for proper contact, really out-of-the-way. It is my opinion that if we are to operate along the lines indicated in the organizational chart, and I wouldn't want to change that essentially, we ought to have the corresponding secretary centrally located and free enough to give such leadership as would conduce to integration of plan. Under such a plan the corresponding secretary should be given some authority for leadership, probably being assigned ex-officio placement on all the department committees. He could then also serve as link with the DRCM so as to more effectively work out the plans of transfer of the Tiv work, and obviate the clumsiness that now seems to attend the operation of Collaboration Committee.

* * * * *

I feel deeply grateful for the opportunity of having once again visited the Nigerian field. The staff is enthusiastic in the work. The fruits of the Spirit are wonderfully abundant. The field offers great opportunity and challenge and is certainly worthy of our continued and intensified dedication. I trust further report can be deferred for reporting in our church papers.

Humbly submitted,

Henry J. Evenhouse

B. Theological Education in Northern Nigeria

A plan for a theological school was formulated and presented to the Christian Reformed Board of Missions for its consideration, support and possible recommendation to Synod. The Board was not ready to adopt the entire proposal as recommended by the Nigerian General Conference and decided:

1. That Dr. H. R. Boer be encouraged to carry forward the plans to teach in the united theological seminary as originally proposed two years ago.
2. That the initial program be conducted in the facilities at Gindiri.
3. That the NGC initiate such steps that the program become more obviously a native church program rather than a missionary-imposed matter.

Ground:

This plan would be in harmony with the whole pattern of indigeneity.

C. New Stations

The Board recently authorized our staff in Nigeria to open two new stations in the Tiv territory in addition to Zaki Biam, Sevav, Harga, Turan, and Kunav. This will undoubtedly be accomplished in the course of the next year.

D. New Personnel

It was decided to approve the appointment of a lady to work among the Christian women in the Tiv area. The aim of this work will be to

assist the church in building up strong Christian families by instructing women and girls in the Scriptures and in simple domestic arts.

Christian literature is becoming increasingly more important in the Sudan. As literacy increases a desire to read develops, and it is essential that the people are provided with Christian reading material. The Board has concurred in the request of our staff that two men be set aside for the preparation of tract, commentaries, etc., in the Hausa and Tiv languages.

Miss Margaret Kooiman, R.N., has recently been added to our medical staff, and Mr. and Mrs. Henry Driesenga have been appointed as houseparents for the dormitory at Jos where our missionaries' children live while attending school.

It is a source of gratitude to God that we may report that Dr. Herman Gray, our leprologist, is again able to resume his work in Nigeria, after having submitted to surgery and after an extended period of recuperation.

Section Nine

FINANCIAL MATTERS

A. Treasurer's Report

The following are concise statements of balance sheets and receipts and disbursements of the various funds at the close of December 31, 1956. A detailed account of all transactions will be presented to the Budget Committee of Synod.

CHRISTIAN REFORMED BOARD OF MISSIONS

Assets, Liabilities, Equities, and Present Worth (or deficiencies) by Funds

December 31, 1956

Assets	Combined	Operating	Special Gifts	Other
Cash in banks	\$ 168,061.14	\$ 158,145.12	\$ 5,593.96	\$ 4,322.06
Petty cash funds	1,650.00	1,650.00		
Bank savings certificates ..	217,000.00	150,000.00	65,000.00	2,000.00
U.S. Gov't securities	96,528.50	34,640.00	54,149.50	7,739.00
Marketable securities	30,980.00		30,980.00	
Accts. and notes rec'able	60,495.09	60,495.09		
Inventories	8,121.95	8,121.95		
Prepd. and deferred items	35,522.32	35,522.32		
Interfund transactions		1,342.27	(1,342.27)	
Land, buildings and equip- ment (net)	800,463.95	800,463.95		
	<u>\$1,418,822.95</u>	<u>\$1,250,380.70</u>	<u>\$154,381.19</u>	<u>\$14,061.06</u>
Liabilities and Present Worth:				
Accounts payable and ac- cruals	\$ 16,148.86	\$ 16,148.86	\$	\$
Funds balances:				
Specified gifts	90,369.16		90,369.16	
Synod approved	82,598.07		82,598.07	
Annuity	8,249.96			8,249.96
Beets memorial	5,961.20			5,961.20
	<u>\$ 203,327.25</u>	<u>\$ 16,148.86</u>	<u>\$172,967.23</u>	<u>\$14,211.16</u>
Net Equity (Deficiency) ..	\$1,215,495.70	\$1,234,231.84	\$ (18,586.04)	\$ (150.10)

Comparative Summary of Cash Receipts and Disbursements

Operating Fund

	Year ended December 31,	
	1956	1955
Receipts:		
Classical quotas	\$473,165.47	\$532,207.79
Salaries	146,864.51	146,593.33
Rehoboth:		
Hospital	26,091.50	24,354.31
Other	14,345.31	13,314.59
Other stations	2,277.92	2,073.84
Miscellaneous	7,383.16	6,787.07
	<u>\$670,127.87</u>	<u>\$725,330.93</u>
Disbursements:		
Administration and general	\$ 61,302.50	\$ 54,771.64
Mission fields:		
Indian	406,145.01	372,819.78
Sudan	177,923.74	159,324.17
South America and Ceylon	77,009.34	
Japan	69,584.28	61,375.09
Formosa	4,532.18	4,225.00
South India		3,620.28
	<u>\$796,497.05</u>	<u>\$656,135.96</u>
Excess disbursements over receipts	\$126,369.18	\$(69,194.97)
Transfers from South America and Ceylon Committee:		
Cash	43,507.99	
Accounts and notes receivable	16,188.47	
South America, Ceylon, other missions and scholarship funds		10,998.33
Other receipts—non-operating	10,416.07	28,973.29
	<u>\$ 56,256.65</u>	<u>\$(109,166.59)</u>
Loans to Centennial Committee and others	44,379.59	
Fire insurance reserves disbursed		26,486.67
Prepaid Sudan salaries and budgets		25,415.58
Savings certificates purchased		100,000.00
Other disbursements	22,649.50	9,012.57
Net decrease in bank accounts balances	<u>\$123,285.74</u>	<u>\$ 51,748.23</u>

Comparative Summary of Cash Receipts and Disbursements

Special Gift and Annuity Funds

Special Gift

	Year ended December 31,	
	1956	1955
Receipts:		
Designated	\$44,697.74	\$51,894.21
Non-designated	39,455.28	36,950.45
Miscellaneous	54.28	7,680.00
	<u>\$84,207.30</u>	<u>\$96,524.66</u>
Disbursements:		
Current receipts	\$54,377.79	\$56,783.76
Held funds	36,006.63	16,092.89

Earmarked funds	8,809.34	11,913.87
	<u>\$99,193.76</u>	<u>\$84,790.52</u>
Excess expenditures over revenues	\$14,986.46	\$(11,734.14)
Net increase in investments	7,642.00	
Net decrease in bank accounts (increase)	<u>\$22,628.46</u>	<u>\$(11,734.14)</u>

Annuity

Receipts:

Certificates sold	\$ 1,000.00	\$ 1,500.00
Interest	118.26	75.98
	<u>\$ 1,118.26</u>	<u>\$ 1,575.98</u>

Disbursements:

Savings certificates	\$	\$ 1,000.00
Annuity payments	368.30	328.80
To special gift fund	454.24	
	<u>\$ 822.54</u>	<u>\$ 1,328.80</u>
Net excess receipts over disbursements	<u>\$ 295.72</u>	<u>\$ 247.18</u>

Statements of Revenues, Expenditures, and Increase in Equity Pension and Relief Funds Year Ended December 31, 1956

Pension Fund

Receipts:

Mission Board contribution	\$ 6,788.92	
Employee's contribution	4,604.44	
Interest on investments	2,978.60	
		<u>\$ 14,371.96</u>

Disbursements:

Termination payments to employees	\$ 1,764.67	
Pension and death benefit payments	3,286.58	
Interest expense	59.25	
		<u>5,110.50</u>

Net increase in equity during the year	\$ 9,261.46
Equity at the beginning of the year	118,157.38
Equity at the close of the year December 31, 1956	<u>\$127,418.84</u>

Equity represented by:

Cash in bank	\$ 2,418.84
U. S. Savings bonds	125,000.00
	<u>\$127,418.84</u>

Relief Fund

Receipts:

From churches	\$12,951.66	
Interest on investment	1,025.46	
		<u>\$ 13,977.12</u>

Disbursements:

Benefit payments	\$ 131.25	
Other	1.39	
		132.64
Net increase in equity during the year		\$ 13,844.48
Equity at the beginning of the year		35,720.37
Equity at the close of the year December 31, 1956		\$ 49,564.85
Equity represented by:		
Cash in bank	\$ 6,064.85	
U. S. Savings bonds	43,500.00	
		\$ 49,564.85

B. Budgets

1. *Special Requests for 1957.* In addition to the budget allowed by Synod of 1956 for the year 1957, other needs have arisen which the Board feels are necessary and should be allowed by Synod. We request approval for the following expenditures which must be taken from funds on hand at the beginning of 1957:

From Operating Funds**General**

Salary increases for white workers on all fields\$26,500.00

Indian

Native salary increases, mileage and other expense as follows:

Brigham City	\$ 1,445.00
Carisso	550.00
Crown Point	100.00
Farmington	180.00
Gallup	340.00
Naschitti	2,385.00
Red Rock	450.00
Rehoboth Field Missionary	960.00
Indian Village	395.00
Rehoboth Hospital - Consultation fees	1,700.00
Rehoboth	115.00
San Antone	310.00
Shiprock	1,185.00
Toadlena	1,060.00
Tohatchi	340.00
Two Wells	350.00
Skeets School	60.00
White Horse	300.00
Zuni	760.00

Total from Operating Funds\$39,485.00

From Special Gift Funds**Indian**

Naschitti	Enlarging Chapel facilities	\$ 800.00
	Construction of 2-stall garage	1,100.00
	Septic Tank and Sewer Line	125.00
	Remodeling Interpreter's home	2,310.00
Indian Village	Furniture, bedding, appliances, range and refrigerator for Bible Woman and Interpreter quarters	900.00

Rehoboth	Enlarging kitchen in Charles' residence	2,450.00
	New Well	30,000.00
	Total Special Gifts Requests for 1957	\$37,685.00

2. *Budget Requests for 1958.* A complete detailed list of budget requests for 1958 will be submitted to the officers of Synod and to members of its budget committee when Synod meets. A summary of these requests follow:

a. Operating Budget

Administration, General, and Promotion	\$ 95,060.00
Indian	413,790.00
Formosa	7,800.00
Japan	102,200.00
Sudan	282,005.00
South America and Ceylon	101,840.00
New Zealand	8,000.00

\$1,010,695.00

Less expected contributions for salaries

170,000.00

Balance for Quota

\$ 840,695.00

48,000 families - quota per family

\$ 17.51

However, we respectfully request a quota per family of

\$ 16.00

b. Special requests for 1958 from Special Gifts Funds

Japan —	New cars for new missionaries	\$ 6,000.00
	Radio Work	4,000.00
	Equipment	1,000.00
	Kobe Seminary	800.00
Sudan —	Stake Truck	4,000.00
	4 Carry-alls	12,000.00
	4 Married Couple's houses	18,000.00
	1 Single Person's house	4,000.00
	Office for Rev. C. Persenaire	1,000.00
	Guest House	840.00

\$ 51,640.00

Section Ten

SUMMARY OF RECOMMENDATIONS

1. Delegates appointed to the Board by the Classes. Section One, A.
2. Election of Member-at-Large. Section One, B.
3. Representation at Synod. Section One, E.
4. Relief Fund. Section Two, A.
5. Quota Exemption; Mission Order. Section Two, B.
6. Gallup Church Organization. Section Three, A.
7. Intermountain Indian School. Section Three, B.
8. New Well at Rehoboth. Section Three, C.
9. New Dormitory at Rehoboth. Section Three, D.
10. Sale of Rehoboth Property. Section Three, E.
11. Indian Field Secretary. Section Three, F.
12. Phoenix. Section Three, G.

13. Establishment of Tiv Church. Section VIII, A: (Secretary's Report, section II).
14. Budgets. Section IX, B.

Respectfully submitted,

Christian Reformed Board of Missions

Henry J. Evenhouse, Secretary

REPORT NO. 17

PARTICULAR SYNODS

ESTEEMED BRETHREN:

The question of instituting particular synods in the Christian Reformed Church has been before the synods of 1894, 1898, 1902, 1906, 1914, 1918, 1928, 1950, 1952, 1954, and 1956. One interested in a brief review of this history can find it in the Acts of 1952, pp. 165-7. We go back only to 1950. In that year Classis Kalamazoo overtured synod "to take the necessary steps preparatory to the realization of the institution of Particular Synods" (Acts 1950, pp. 459-60). Synod decided "to appoint a study committee to determine the desirability and feasibility of particular synods" (Acts 1950, p. 25). The committee reported in 1952 strongly recommending that particular synods be instituted, and showing by a concrete scheme how in its opinion this could be carried out (Acts 1952, pp. 168-81). Its recommendations were presented to synod by one of its members, but tabled. The recommendation of the advisory committee, was adopted that "the church is not yet ripe for the immediate decision on this matter . . . that the report be referred to the church for study" (Acts 1952, p. 34). The study committee went to work to secure and tabulate the response of the church in general; it was not encouraging; but the committee stood on its original position of 1952. Synod rejected the propositions of the committee, one after another, and thereby dropped the matter (Acts 1954, pp. 178-84; 52). But the matter will not down: In 1956 Classis Sioux Center overtured synod to reconsider the problem of particular synods, and synod, contrary to the advice of its advisory committee, adopted the overture and appointed the committee that was asked for, which committee is now reporting to you (Acts 1956, p. 66).

I. THE OVERTURE

The overture under discussion is No. 29 (Agenda 1956, p. 358 f, and Acts 1956, p. 540-1). It reads: "Classis Sioux Center overtures Synod to reconsider the problem of Particular Synods. There is a definite tendency in the church today toward smaller Classes. Witness the formation of Classes Cadillac and Rocky Mountain. We may expect the formation of several new classes in the immediate future. This will make our Synodical gatherings so large as to become unwieldy. When formerly 90 delegates composed the Synod, reduction was demanded. One of the reasons was that a body of 60 would be more efficient than 90. In the foreseeable future our Synods will consist of 125 delegates. That is not necessary. Also, our synodical meetings are becoming too expensive. For there are not only traveling expenses, but more and more elder delegates will be required to demand reimbursement for the loss of wages. And our synodical treasurer reported in 1954, 'Your attention should be called to the fact that the expenditures of synod, including the expenses of its several committees and the delegates ad examina, are becoming exceedingly high . . .' Cf. Acts 1954, p. 565.

"In view of the above we overture synod to reconsider the problem of Particular Synods and to appoint a committee to present a blueprint of specific plans for distribution and administration of denominational work.

"Grounds:

- "1. In the interest of efficiency.
- "2. In the interest of economy.

"Classis Sioux Center

"Peter Vander Weide, S. C."

II. ANALYSIS

Analysis shows that this overture contains two requests:

1. "Classis Sioux Center overtures synod to reconsider the problem of Particular Synods." That is requested twice. The overture enlarges on the reasons for this request, namely, that there is a tendency among us toward smaller and more classes, which tends to make synod constantly larger and more unwieldy; and that synod is becoming more and more expensive. The double argument is that of efficiency and economy.

Classis does not say how it wants synod to reconsider the problem. Surely, it would not expect synod to reconsider this without advice of a study committee. It wants a committee to map out a working plan for particular synods, but certainly not without first making sure that such an arrangement is desirable. So we take it that once more the desirability is to be considered first. Classis did not say that synod should go back to the report of 1952 and '54. So we infer that the intent is that the committee asked for make this the first item on its program; is the institution of particular synods at this time desirable?

2. Classis Sioux Center overtures synod "to appoint a committee to present a blueprint of specific plans for distribution and administration of denominational work." There, then, is our twofold task: 1. a study of the desirability of particular synods; 2. a blueprint of distribution of denominational work, incorporating the possible institution of particular synods.

Before presenting the fruit of our efforts on these two points we want to say that we were greatly benefited by having two members of the former committee on particular synods included in our number, and that the previous reports have greatly helped to orientate us in this subject. Though synod did not feel ready to adopt their conclusions, they have rendered a valuable service.

On the other hand, being a new committee, we naturally felt that we must do our own work. We must evaluate whatever material might come to hand, possibly add some of our own, and bring the argument, whether pro or con, up to date. And now to the discussion.

III. ARE PARTICULAR SYNODS DESIRABLE?

To this question we respond with a unanimous yes.

Our reasons are the following:

A. *Particular synods are of the genius of Reformed Church Polity.*

Scripture teaches that Christians in a certain locality should be organized into local churches, thus to express in a limited fashion and unity

of the body of Christ, maintain sound doctrine and strengthen and correct one another. Paul's policy in Acts, and Revelation 1-3, illustrate this. Likewise it is desirable that local churches in a given area get together for expression of unity, fellowship, consultation and correction and performance of common tasks. The church of Antioch asking the advice of the Jerusalem church and the latter sending a letter to all the churches, illustrate this. Scriptural mention of churches in a group as in Revelation 1-3 gives a suggestion in the same direction. This may be extended to still wider areas with the same arguments, and this would finally lead to gatherings including as much as possible churches the world over, meeting as often as possible to strengthen the body as a whole.

In the present divided condition of the Christian Church we cannot achieve this for the Church as a whole; in our endeavor to follow the Biblical pattern for church life we can only aim to do this in our own limited part of that Church.

Out of this aim came the pattern of consistory, classis, provincial synod, and general synod, developed by our fathers in the Netherlands. Early in their history these Reformed Churches followed this pattern, partly driven to it by necessity, partly from the desire to embody the teaching of Scripture also in church polity (see Acts 1952, p. 165).

Other denominations of Reformed origin, in South Africa and the United States have adopted the same system.

Our Christian Reformed fathers intended to follow that pattern because they were convinced that it is a part of the Reformed system of church polity. As far back as 1858 they decided that the Church Order of Dort should be binding on our churches; in 1881 they formally adopted it. This included Art. 47, 48, 49, providing that "every year, or if need be oftener, four or five or more neighboring classes shall meet as a Particular Synod," and outlining the work of such Synods. Naturally, when the denomination was very small this could not be carried out. But it was left in the Church Order with the intent that some day it should become a reality. As early as 1894 there was a request from the church of Drenthe that two or more classes meet in particular synod. Such requests were renewed in 1898, 1904, 1906, 1914, 1918, 1928, 1950, now once more in 1956. Particular synods have always been in the mind of the church. The time should come when we round out our organization to include them. The only question is, when is the time to take this step?

B. We are now large enough to institute particular synods.

Until 1928 our synods have said that we are yet too small to institute them. Those of '52 and '54 did not say so. Certainly the one of '57 should not say so: by the blessing of God we have grown so that we count over 200,000 members, almost 500 churches, organized in 28 classes. We understand that the formation of two more classes is being considered; even if they do not materialize we have the 28. If according to the pattern of Dort four or five classes should constitute a particular synod, we should be able to institute seven. Our suggested scheme which follows later in this report has seven. We believe that we should

go ahead to take this step. Other denominations smaller than we are have taken it. We should no longer delay but round out our organization by setting up particular synods.

C. Particular synods could greatly benefit our churches.

The underlying thought in the whole system of our church polity is that this benefits the churches. Professor William Heyns in his day placed great emphasis on "het welzijn der kerken" (the welfare of the churches). Particular synods where instituted were set up to benefit the churches. We are told that they have been beneficial, for instance, in the Netherlands (Acts 1952, p. 165). We believe that that would be our experience as well.

1. Besides the contact our churches now have in classes and synod, churches located in a given region comprising several classes would have a contact in a particular synod, once a year. With our churches spreading more and more throughout the land and with new people coming in by evangelization and immigration, we believe this would be of great value. Our churches in Ontario, for instance, would benefit by contact with some classes in the United States as well as by contact with other Ontario classes, and vice versa. Art. 49 of the Church Order also provides that in difficulties particular synods "shall extend help to the classes in order that proper unity, order, and soundness of doctrine may be maintained and established." All this should result in a stronger church life.

2. These particular synods could take over a good deal of work now done by our synods.

a. Art. 49, Church Order, provides that each particular synod shall "supervise together or in smaller numbers all examinations of future ministers." This no doubt refers to the present classical peremptory examination of candidates for the ministry. The particular synods are to supervise these, that is, they are to be represented and to exercise supervision, no doubt through the customary three "synodical examiners," and to receive their reports. If this were put into practice it would relieve our general synod of this task.

b. We believe that a similar change could be made in regard to the preparatory examination for candidacy for the ministry. When the Board of Trustees of Calvin College and Seminary conducted this examination there was dissatisfaction, rightly so, because the elders had no share in it. There is increasing dissatisfaction with the present method, as witness the appointment of a committee to study this once more, especially because experience shows that synod cannot do justice to it and the whole procedure tends to undermine respect for this examination. We propose that this be done in classes. Let the Michigan classes, Classes Chatham, Wisconsin, and Chicago North and South, be designated to conduct these examinations. All of them are near enough to the Seminary so that distance is no obstacle. Let the executive committee of the Board of Trustees, which now regulates the examination, assign to each of these classes a number of the prospective candidates. Let the classes examine the young men according to the same schedule now followed

by synod. Let these classes report their actions, each to the particular synod of which it is a part. In this way, since no classis would have a large number to examine, the examination could be made thorough and respectable, the work of these classes could be controlled by the particular synods, and the general synod would be relieved of a task which now takes a long, wearisome day and even so cannot be properly performed.

c. It is reasonable to expect that if particular synods were set up this would reduce the number of appeals coming to the general synod. Experience shows that in many cases appellants who are dissatisfied with decisions of consistories and appeal to classis, rest with the decision of classis and do not go on to synod. In the same way it may be expected that if particular synods were instituted appellants who appeal from decisions of classes to particular synods would in many cases not take their appeal to the general synod. The agenda of the general synod would to that extent be reduced.

d. In the administration of our Home Mission work particular synods could make a valuable contribution. When, years ago, stressing the autonomy of the local church, we insisted that each church and each classis should carry on in its way, without coordination with what others were doing, we went to extremes resulting in friction, waste, injustice and dissatisfaction. Then we went to the other extreme and concentrated all the work in one large, central committee consisting of one minister from each classis and a number of laymen. This may be efficient, but it tends to stifle local and classical initiative; all is controlled from a central office. We believe that there is increasing dissatisfaction with this method. We should stress once more, first of all, the importance of local activity. The proposed new version of our Church Order states that it is the duty of the minister to preach to the unconverted in his community. Let that be extended to the congregation as a whole. Let it be emphasized over and over. And let our classical home missions committees be given real power to act in the classes, to assist the congregations and to fill in where they fail. And let each classis delegate one of its committee members to a committee of the particular synod, which supervises the work of the classical committees and supplements their efforts. Let these committees of particular synods have power to appoint men and to place those called by churches and to supervise their work. And let each particular synod delegate one of its committee members to an overall committee directly responsible to the general synod. Let this synodical committee receive the reports of the particular synods on home mission matters, determine general policies, salaries, budgets and whatever is of importance to all.

It is our opinion that this revised organization of our home mission work would call for a General Secretary of Home Missions. This official should function somewhat in the same manner as our present Secretary of Missions does in the work of the Christian Reformed Board of Missions, that is, he should serve as a co-ordinator of home mission efforts, as does our present missionary at large, keeping in touch with the different fields and serving as an adviser to those in charge of the fields; and he should be the secretary of the general home missions committee, be in its employ, not a member of it, work under its supervision, and

present its material to synod. He should be the general expert on home mission work to whom men can turn for advice and direction.

We suggest that the general home missions committee also engage a treasurer, probably on a part-time basis. Probably this would be better than to combine this work with the duties of the General Secretary of Home Missions, since he would be traveling much of the time and would have to have a substitute while he was away, anyway.

Naturally the introduction of this system would take some time and require adjustments, but it would provide a balanced system, place responsibility where it belongs, namely, where the work is being done, and afford more relief to the general synod since it would have to deal only with matters of general importance funneled to it by the general home missions committee.

e. In the work of the Christian Reformed Board of Missions particular synods could make their contribution. In that too, we formerly placed too much stress on the local church, resulting in inequalities, friction, waste, and dissatisfaction. The result was the opposite extreme: concentrating all in one board consisting of one delegate from each classis plus a number of laymen appointed by synod. This one body now administers our work in New Mexico, Japan, Nigeria, Ceylon, and South America. It is responsible for all the work there quite in detail. It feels in duty bound to bring its complete program before synod. How often delegates have asked, "Must synod pass on all these matters?" Under the present set-up there is no other way. But there should be a better way.

If we had particular synods why could not the work in New Mexico be assigned to one, or possibly two, seeing the scope of this field; Nigeria to two other; Japan to another; Ceylon to another; South America to another? Each particular synod could have a committee to administer its field keeping in close touch with the synod, of course. And in this case, too, let each particular synod delegate one of its committee members to a general committee, directly reporting to the general synod on matters of general policy, budget e.a. That should provide a balanced situation.

We understand that in the Gereformeerde Kerken in the Netherlands they have by experience come to a similar organization.

We believe that the present office of Secretary of Missions should be continued. This official would then be the secretary of the general committee on missions, not a member of it, but working under its supervision with his duties much the same as at present.

This committee, too, should employ a treasurer, probably on a part-time basis.

Then the general synod would have to deal only with the matters funneled to it through the general committee, and would be relieved of much unnecessary detail.

3. Thus we should be enabled to have a general synod of proper size with an agenda that is not overburdened. Our synods in late years are becoming too large. The synod of 1957 will have 108 members. This with the advisers makes a body of around 120 men. That is too many to keep it a truly deliberative body. One of our seasoned men, who has been active in many synods said to one of our committee members that

originally he was not in favor of particular synods, but since attending the synod of 1956 he felt that such a large body was not efficient and he declared in favor of particular synods. We should not reduce the number, however, unless we also trim the agenda considerably; else fewer men will be responsible for the same load of work. And this load is too heavy, resulting in longer synods than intended, haste, immature decisions, depleted attendance toward the end. If we can greatly reduce the number of delegates and assign a good deal of the work to particular synods as suggested, we can have general synods that are manageable, can perhaps meet every other year and have time to work deliberately and efficiently.

4. Efficiency may well be stressed. Classis Sioux Center rightly makes that an argument. Our large boards and synods are inefficient. They are unwieldy. There are too many people there for good, deliberative and efficient procedure. There are too many people there who contribute too little. It looks like a waste of time and manpower. By just letting an antiquated system go on and on we are not doing the Lord's work well. When conditions change we ought to adapt and improve our methods. We believe that the system proposed would be much better.

5. This arrangement would enable us to lay low the specter of boardism which is raising its head among us. The evil of boardism is the concentration of too much power in the hands of a few. Committees entrusted with a task must have an amount of power to act, but this should be properly controlled. Such committees, though not necessarily intentionally, have a way of acquiring more and more power so that synod is in danger of becoming a rubber stamp. Our three big boards, The General Home Missions Committee, The Christian Reformed Boards of Missions, and The Board of Trustees of Calvin College and Seminary, wield a tremendous power. Each of these is in charge of work of far-reaching consequences costing the church approximately one million dollars a year or even more. These boards are large bodies, but the Calvin Board meets twice a year, the other two meet once. As a matter of fact the work is largely done by the executive committees, the rest, by dint of circumstances, have little actual control in the matter. This is not a good situation.

In saying this we are not, as everyone well knows, raising any doubt as to the integrity of the brethren now filling these positions. But the system is fraught with danger. And there is growing concern about it, witness the urgent voice of two of our ministers in the article "Let the Church Decentralize," in "Torch and Trumpet" of June-July, 1951. Since that article was written more voices to the same effect have been heard. We should make a change. By following the line we have indicated we should be diffusing this power more generally over the church as a whole. We urge that this be done.

6. We believe that another benefit would be that this method would bring the work of the church closer to the people and would stimulate interest. That interest is at present very low; everything is regulated from the center; there is little local or regional responsibility. It is all very vague to the minds of our people in general. We believe that if

more responsibility were given to local churches and classes and particular synods this would improve.

For instance, the writer of this report happens to be located in Ontario. Our people here have very little interest in our mission enterprise, not because they are not interested in missions, but because it is all too vague to them. If, for instance, the Ontario churches, together with the churches along the Atlantic, were given the administration of our Japan Mission, and we could concentrate on information concerning it and have missionaries from there tour our churches, there would be a definite sense of belonging together, the names of these missionaries would become household words, our prayers for them and their work would become concrete and more urgent. The same would be true in other cases.

Perhaps it is true that then the people in a given region would not be so interested in the mission program as a whole. But we believe that at present there is very little interest in the general program. Most of our Canadian members know precious little about it. We believe that we shall accomplish more for the Kingdom of God by assigning certain fields to particular synods than by pursuing the present course.

7. We believe that the suggested method would effect economy. This is the other of the two arguments in the overture under discussion. It, too, is legitimate and urgent. We must be stewards of the Lord's money. Our present system is very costly. It takes a lot of money to finance these meetings of synod every year and of these large boards once or twice a year. It would require a good deal of study to figure this out in detail but we feel confident that the suggested set-up would result in a considerable saving. It, too, would entail some expense, but we believe that under it much of the committee work could be done by ministers and elders on the side, possibly with some stenographic help. Cost of traveling would be considerably reduced. And the smaller bodies could meet oftener, if necessary, without too much expenditure of time and money.

For these reasons, Brethren, we believe that particular synods in the Christian Reformed Church are desirable.

IV. IS IT FEASIBLE?

This is the second question on which the committee of 1952 and 1954 reported and which was anew assigned to us in different words, for the synod of 1956 instructed us "to present a blueprint of specific plans for distribution and administration of denominational work. The following is an attempt in that direction.

A. Preliminary remarks

1. Art. 47, Church Order, provides that "four or five or more neighboring classes shall meet as a particular synod." Four or five should be the rule; but circumstances may make exceptions necessary.

2. Certain classes, as those in Michigan, Ontario, Illinois, Iowa, can readily be grouped together; others, such as California and Rocky Mountain, not so readily. On these latter there can be a difference of opinion as to the best grouping.

3. The former committee thought that it would be beneficial to group classes across the Canada-U.S. line. While these different classes may

have some difficulty getting into one another's problems, it was felt that the contact would be wholesome toward a greater feeling of unity and that the very necessity of working into one another's situation would result in a greater sense of belonging together. We are of the same mind and our proposed grouping incorporates this thought.

4. We were told that Classes British Columbia and Northern and Southern California were in the making. We have included them in our scheme. If they do not materialize, the scheme can still stand, at least provisionally.

B. Our scheme

1. Eastern Synod: Classes Hackensack, Hudson, Eastern Ontario, Toronto, Hamilton, Chatham.

2. Northern Michigan Synod: Classes Cadillac, Muskegon, Grand Rapids West, Holland.

3. Southern Michigan Synod: Classes Grand Rapids South, Grand Rapids East, Zeeland, Kalamazoo.

4. Williana Synod: Classes Wisconsin, Chicago North, Chicago South.

5. Minnowa Synod: Classes Minnesota North, Minnesota South, Sioux Center, Orange City, Ostfriesland, Pella.

6. Alpaci Synod: Classes Alberta North, Alberta South, Pacific, British Columbia.

7. Calmountain Synod: Classes California, Rocky Mountain.

Comments:

1. Hackensack and Hudson are too small to form a particular synod, so they are grouped with the Ontario classes. If the Maritimes churches increase, they may some day form a classis and could be grouped with Hackensack and Hudson in an Atlantic Synod. If the churches in Florida develop, they may form a classis and become part of such an Atlantic Synod. For the present we do not have enough classes to form such a synod.

2. We considered putting Classis Chatham with the Southern Michigan classes, so that the Eastern Synod would not be too large, but we were sure that Classis Chatham would not like to be separated from the other Ontario classes; moreover, Art. 37, Church Order, allows for particular synods of more than five classes.

3. The Minnowa Synod has six classes for the same reasons: these form a geographical and ecclesiastical unit, which should not be broken; moreover, the Church Order allows for more than five. This leaves the Williana Synod three classes, but three rather large classes, which also form a geographical unit.

4. Any grouping presents problems. We believe that taking the classes as they are, this is about the best that can be achieved.

C. Regulations of particular synods. Each synod shall:

1. Consist of three ministers and three elders from each classis; or four of each in case there are less than four classes, lest the body be too small;

2. Meet once a year, oftener if synod deems it necessary;

3. Vary its place of meeting so as to come as close to the churches as possible;

4. Elect its officers.

D. Regulations for the General Synod. It shall:

1. Consist of four ministers and four elders from each particular synod. In case the number of particular synods increases to more than nine, three of each shall be delegated. Ministers or elders from any classis within the particular synod shall be eligible;

2. Meet biennially, unless it deems more frequent meetings necessary;

3. On the second Wednesday in June unless in the mind of Synod experience indicates a better date;

4. Vary its place of meeting so as to come closer to the Church in general.

E. Assignment of work to the particular synods

1. Duties naturally belonging to each: election of officers, reports of stated clerk, treasurer, etc.

2. Duties already assigned in Art. 47-49, Church Order: designate convening church for next synod; correspondence with neighboring synod or synods; appoint committees to execute decisions made; supervise examinations of future ministers; in eventual difficulties extend help to classes.

3. Mission Fields assigned to particular synods. We suggest the following arrangement:

Eastern Synod: administration of the Japan Mission,

The two Michigan Synods: administration of the Nigeria Mission,

Williana Synod: Administration of the Back to God Hour and Jewish Missions, both in Chicago and Paterson,

Minnowa and Calmountain Synods: Administration of Indian Mission in New Mexico,

Alpaci Synod: Administration of Missions in South America and Ceylon.

Note: Each particular synod shall delegate one of its Mission Committee to the General Christian Reformed Board of Missions, which shall receive the reports of the committees of the particular synods and present its own report to the General Synod.

4. Supervision of Home Mission work within its jurisdiction. Each classis within each particular synod shall delegate one of the members of its Home Mission Committee, to the committee of the particular synod, which shall receive reports from the classes, advise where necessary, and present its report to the General Home Missions Committee, which reports to the General Synod.

F. Tentative agenda for particular synods

1. Opening by minister of convening church; constituting synod; election of officer; welcoming representatives of neighboring synods, and others.

2. Reading of minutes of previous synod; approval (?); matters arising from these minutes.

3. Appointment of advisory committee(s) if necessary.

4. Report of stated clerk: correspondence; report of treasurer.
5. Reports on examinations of future ministers.
6. Report of committees appointed to execute synodical decisions.
7. Report on Home Mission work within synod.
8. Report on administration of Mission Field assigned this synod.
9. Appeals.
10. Matters brought by classes, such as re-division of classes, requests for advice, etc.
11. In Michigan and Williana and Eastern Synods report on examinations for candidacy.
12. Appointments and elections: delegates to the General Synod; regular functionaries, as stated clerk, treasurer; committees to execute decisions of synod; any other committees; members of the Board of Trustees.
13. Approval of documents, if any, to be sent to General Synod.
14. Designating convening church for next synod.
15. Thanks to entertaining church; reading of minutes; closing.

G. Matters for General Synod

1. Synod's program in general would be the same as before, consisting of matters of general interest for the Church, and matters which could not be finished by the lesser assemblies, but if our suggestions be followed it will be greatly reduced in that much of its present agenda will be referred to particular synods. In section H we have tried to list the matters which would still call for the attention of General Synod.

2. On one big item we still offer some comments, that of the Board of Trustees of Calvin College and Seminary. We feel that this should remain the responsibility of General Synod; it is of general interest to all the churches; its administration cannot be divided; if it were to be assigned to a particular synod this would naturally be one close to it, and this would accentuate the complaints heard at times that the section close to the school has the most benefit from it and the greatest influence in its control. So let General Synod control the school.

At the same time we feel that the present system of delegating one member from each classis to the Board is no more practicable. Together with the members at large, whom we would not want to exclude, it makes a body of about 35 men or more, which is unwieldy and too expensive. We suggest that each particular synod delegate three members and that synod choose five men at large. This will make a body of 26, large enough when one remembers that after all there are in the school two faculties with two presidents and numerous committees all attending to the affairs of the school. And as far as the actual control of the school by the board is concerned, that is now mostly in the hands of the executive committee which is only a part of the board. The important item in this connection is not a large board but the right men in it. This is comparable, for instance, to the Pine Rest Board, which expends about as much money as our Board of Trustees but is much smaller and no doubt more efficient. This, then, would remain under direct control of General Synod.

H. *Tentative agenda for General Synod*

1. Opening by minister of convening church; constituting synod: election of officers; welcoming advisers, reporters, representatives of other churches; appointing Program Committee.

2. Reports of functionaries: stated clerk, treasurer, treasurer for Canada.

3. Reports of Standing Committees: Synodical Committee; Board of Trustees of Calvin College and Seminary; Publication Committee; General Committee on Home Missions; General Committee on Indian and Foreign Missions; Ministers' Pensions and Relief Administration; Ecumenicity and Correspondence with Other Churches; Church Help; Fund for Needy Churches; Committee on Education; Committee on Immigration; Christian Seamen's and Immigrants' Home; Budget Committee; Transportation Committee; Contact Committee; Sunday School Committee; United Youth Committee; American Bible Society and British and Foreign Bible Society; Lord's Day Alliance; Chaplain Committee; Korean Material and Spiritual Relief; Calvinist Resettlement Committee; Faith, Prayer and Tract League; Synodical Tract Committee; Reformed Mission Council; report on any matter formerly brought to General Synod and not assigned to any particular synod and not listed here.

4. Reports of study committee.

5. Addresses by fraternal delegates.

6. Protests and appeals.

7. Matters forwarded by particular synods.

8. Other matters pertaining to Church in general.

9. Appointments: convening church; committee to arrange for next synod: arrange mimeographing of reports e.a.; regular committees; study committees, etc.

1. Closing.

Note: Naturally the agenda for particular synods and General Synod lists only the items to be taken up, not necessarily the order in which they should be taken up.

V. RECOMMENDATIONS

We advise synod to adopt the following re particular synods:

A. Particular synods shall be instituted.

Grounds:

1. They are a vital part of Reformed ecclesiastical organization;
2. We have now a sufficient number of classes to institute them;
3. It appears that from their institution great benefits will accrue to the Church.

B. These particular synods shall be arranged as follows:

1. Eastern Synod: Classes Hackensack, Hudson, Eastern Ontario, Toronto, Hamilton, Chatham.

2. Northern Michigan Synod: Classes Cadillac, Muskegon, Grand Rapids West, Holland.

3. Southern Michigan Synod: Classes Grand Rapids South, Grand Rapids East, Zeeland, Kalamazoo.

4. Williana Synod: Classes Wisconsin, Chicago North, Chicago South.
5. Minnowa Synod: Classes Minnesota North, Minnesota South, Sioux Center, Orange City, Ostfriesland, Pella.

6. Alpaci Synod: Classes Alberta North, Alberta South, Pacific, (British Columbia).

7. Calmountain Synod: Classes California, Rocky Mountain.

C. Each particular synod shall

1. Consist of three ministers and three elders from each classis; of four of each in case there are less than four classes, lest the body be too small:

2. Meet once a year, oftener if it deems that necessary;

3. Vary its place of meeting so as to come as close to the churches as possible;

4. Elect its officers.

D. The General Synod shall

1. Consist of four ministers and four elders from each particular synod. In case the number of particular synods increases to more than nine, three of each shall be delegated. Ministers or elders from any classis within the particular synod shall be eligible.

2. Meet biennially, unless more frequent meetings be necessary.

3. On the second Wednesday in June unless in the mind of the Synod experience indicates a better date;

4. Vary its place of meeting to come closer to the Church in general.

E. The work of the several particular synods shall be that listed under Section IV, E in the report.

F. For their agenda particular synod may consult Section IV, F in the report.

G. Matters for General Synod shall be all those hitherto treated by Synod and not at this time referred to particular synods.

The Board of Trustees of Calvin College and Seminary shall continue to report directly to General Synod. It shall be composed of three delegates from each particular synod plus five delegates at large elected by General Synod.

H. The tentative agenda for General Synod given in Section IV, H of the report is accepted as a working agenda with which the General Synod may begin its work.

I. To initiate this program:

1. The first-named classis in each proposed particular synod shall at its next meeting designate one of its churches to convene the particular synod, determine its place of meeting, draw up its agenda, and make other necessary arrangements (confer point 5).

2. Each classis shall at its next meeting elect the necessary delegates to the first meeting of the particular synod of which it will be a part.

3. Each classis shall at its next meeting designate a member of its home missions committee as a member of the home missions committee of the particular synod, and designate one member of classis to serve on the committee of the particular synod to administer the general mission field assigned to it.

4. The members designated to serve on these committees of each particular synod shall:

be convened as soon as possible by the members designated by the first-named classis in each particular synod;

confer with the present General Home Missions Committee and the Christian Reformed Board of Missions to begin the transfer of duties regarding their fields with such dispatch as may appear for the best interest of the work;

designate one of their members to serve on the committees of the General Synod;

report to the first meeting of the particular synod on progress made in the performance of their tasks.

5. Before convening the particular synod the convening church shall consult with the committees discussed in point 4, as to possible time of meeting, so as to be assured that the particular synod will have these reports, else its agenda might hardly warrant the time and money expended on the meeting.

6. All the particular synods shall meet no later than April, 1958, so that they shall have time to report to the General Synod of that year.

7. The General Synod shall meet as heretofore, in 1958, hear first reports of particular synods, make such further arrangements as appear necessary, and after that meet under regulations as laid down in point D.

8. It is contemplated that by January 1, 1959, the full program shall be activated.

J. Synod refers these decisions to the committee on revision of the Church Order for such necessary adjustments in content and language in the Church Order as follow from these decisions.

Respectfully submitted,

The Committee

J. Breuker

J. Gritter

P. G. Holwerda

P. Van Tuinen

J. Hanenburg

E. Duistermars

P.S. — Mr. S. Steen informed us that he found it impossible to take part in the work of this committee.

ECUMENICITY AND INTERCHURCH CORRESPONDENCE

Synod of the Christian Reformed Church.

ESTEEMED BRETHREN:

The Synod of 1956 has mandated our Committee on Ecumenicity and Interchurch Correspondence to advise Synod of 1957 anent correspondence from the New Zealand Reformed Churches regarding compatibility of dual membership in the World Council of Churches (will be designated as WCC), and in the Reformed Ecumenical Synod (will be designated as RES). Our committee is "to submit a report to the Synod of 1957 so that possible recommendations may be sent to the Ecumenical Synod of 1958."

Another mandate received: "The matter of recognition of the Reformed Church of Ceylon as a sister church is upon motion referred to the Committee on Ecumenicity with power to act" (Acts, 1956, Art. 153, p. 119).

Besides these two mandates there are two other matters initiated by your committee.

Correspondence from New Zealand Reformed Churches

Orientation

The New Zealand Reformed Churches call into question the decision of the Edinburgh Reformed Ecumenical Synod, 1953, regarding dual membership in the WCC and the RES. We shall publish the decision of Edinburgh below. It is not unfair to believe that in the judgment of the New Zealand Churches membership in both of these organizations is incompatible,

There are a few denominations which are members of the RES and the WCC. They have not been excluded from the Reformed Ecumenical fellowship on that account.

At this point we must warn ourselves not to prejudice our thinking as if the problem is that simple: compatible or incompatible. There is more to this problem than a logical either . . . or, and this we hope to indicate.

Decision of Edinburgh, 1953

Art. 43 of the *Acts of Ecumenical Synod of Edinburgh, 1953* reads: "(1) Synod declares that Scripture [many biblical references] forbids both unity at the expense of truth, and isolation at the expense of unity. (2) Synod advises the member Churches of the Reformed Ecumenical Synod not to join the World Council of Churches as now constituted."

The grounds adduced are: "(a) The doctrinal basis of the World Council of Churches is of such a general character that it permits a variety of the Christian faith. (b) The World Council 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. (c) Synod requests those Reformed Churches which are already members

of the World Council of Churches to consider their position in the light of the foregoing."

Divergent opinions were expressed upon the floor of Synod. The entire matter was referred to another committee to report at a later meeting. The advice given and adopted with only one dissenting vote is substantially the same as the first recommendation:

1. Synod advises the member Churches of the Reformed Ecumenical Synod not to join the World Council of Churches as now constituted.

Grounds:

- (a) The World Council of Churches actually permits essentially different interpretations of its doctrinal basis, and thus of the nature of the Christian faith.

- (b) The World Council of Churches represents itself as a Community of faith, but is actually not this, for Churches of basically divergent positions are comprised in the World Council of Churches.

2. Without intending to limit the freedom of the Churches to determine their own affiliations, synod requests those Reformed Churches which are already member churches of the World Council of Churches to consider their position in the light of the foregoing.

Observations

Both reports advise strongly against joining the WCC, and request members of the WCC to reconsider their position in the light of the foregoing observations. Edinburgh took no uncertain position.

The difference between the first and the second reports is: "Without intending to limit the freedom of the Churches to determine their own affiliations." Edinburgh concedes a liberty to the Churches. It is a question of jurisdiction. Technically liberty is conceded. Edinburgh adopted "Rules Pertaining to the Reformed Ecumenical Synod." These rules circumscribe the basis, purpose, membership, nature and extent of authority (cf. Acts, pp. 35f.). Membership requires subscription to the classic Reformed creeds; Authority is advisory and consultative with the understanding "the churches are under obligation to take such decisions and deliverances under serious consideration, so that there may be, as much as possible, unity in attitude and action." All member denominations have subscribed to the above. As long as they maintain their Reformed character they comply with the requirements of fellowship.

Nor does it imply when Edinburgh states "without intending to limit the freedom of the churches" that it thereby is indifferent as to what its membership does in this matter. It merely concedes its own limitation, but expressed the hope that by persuasion all its members may adopt the same position.

Recommendation

Synod advises the Ecumenical Synod of 1958 to abide by the decision of the RES of Edinburgh of 1953 re membership in the Reformed Ecumenical Synod and the World Council of Churches.

Grounds:

1. The RES of Edinburgh gave a positive testimony in urging its members holding membership in the WCC to review their position.

2. The conditions for membership in the RES as stipulated in Art. IV of the Rules Pertaining to the Reformed Ecumenical Synod (cf. pp. 35-36 of Acts of RES) are sound and specific. These are not necessarily violated by a denomination which holds membership in the WCC, although we consider such membership highly inadvisable as the Edinburgh Synod also judged.

3. A matter of this kind should be approached through persuasion rather than through absolutistic rules.

Our adoption of the above recommendation constitutes Synod's reply to the New Zealand Reformed Churches.

Dutch Reformed Church of Ceylon

Orientation

The Synod of 1956 did not feel competent because of lack of time and complete information to dispose of a request of the *Dutch Reformed Church of Ceylon* to be a sister church to the Christian Reformed Church. Synod referred this entire matter to our committee with power to act.

We were favored by the presence of the Rev. Clarence Van Ens laboring in Ceylon. He answered inquiries cheerfully and clearly. In the course of our conversations the following became evident: Confessional standards same. Our catechism books used as textbooks. "Church Order" in essentials the same. Encouraging progress in a revival of Reformed faith and life. Membership about 4,000.

Recommendations

Our committee informs Synod according to the authority given to us that we have approved of the Dutch Reformed Church of Ceylon as a sister church, and ask Synod to take note of this by receiving our action as information.

By virtue of its being now a sister church we have instructed our Stated Clerk to invite said Church to send a delegate to our Centennial Synod. This too we recommend be received as information.

We further recommend that this Church be a member of the Reformed Ecumenical Synod fellowship.

(The Rev. Clarence Van Ens has been delegated to represent this Church at our Synod.)

Delegate to Provincial Synod Graafschap-Bentheim

The above Provincial Synod is a member of the *Gereformeerde Kerken* of the Netherlands although it is across the frontier in Germany. Sometime ago it addressed a communication to our Synod to engage in some type of fellowship. At that time our Synod, upon your committee's recommendation, judged that this could not be done since the Provincial Synod was a member synod of the *Gereformeerde Kerken*, with whom we were in correspondence. Later contact, both orally and in writing, clarified what was requested.

This Synod is German, and feels responsible to its own people to propagate the Reformed faith. Many of our members have come from this

Synod. After World War II we were favored to assist them in their needs.

They are not seeking correspondence in the technical sense. That is done with the General Synod of their denomination. Their Provincial Synod would be delighted if we would send a fraternal representative, much in character of sending a fraternal delegate to an Orthodox Presbyterian Presbytery by one of our classes. The presence of such a delegate would acquaint us with their ideals, needs, and aspirations. He would receive the courtesy of an advisory vote.

We could easily send a representative. Often some one is enrolled in the Free University in Amsterdam, and could easily cross the borders to bring our Synod's greetings, and share their *gemütlich* hospitality. Already the hopes of a fraternal visit is arousing anticipations.

After some discussion it was decided by our committee *to request Synod to send a fraternal delegate, with the understanding that such a delegate would represent us to bring fraternal greetings only, and to receive the privilege of an advisory voice. We recommend Synod to do so.*

Reformed Ecumenical Synod, 1958

At this moment we are not ready to come with any recommendations relevant to the Reformed Ecumenical Synod, required to convene in South Africa, in 1958. We take the privilege to send in a short report when Synod convenes.

May the Holy Spirit guide your body this Centennial Year in the advancement of all your tasks, also in the field of a biblical ecumenicity.

Wm. Rutgers, Chairman
J. T. Hoogstra, Reporter
R. J. Danhof
M. Monsma

1. Members who wish to hold membership in the World Council do so that they may be a witness to the Reformed faith in that Council. The desire to witness is laudable, and should be native to the Christian. The Reformed faith will have to face the question of witnessing, for all desire to do so. Others feel that it is contrary to God's Word first to join an organization and then witness against it. They also feel that the end does not justify the means. Practically, the machinery is so huge and controlled that witnessing there will have little effect, and can be done better by an independent Synod as the Reformed. It is not a question of a difference of Reformed faith, but of the proper way to witness.

2. Our denomination in its synodical records has consistently used the terms "sister church" and "corresponding church." These terms have become common currency among us. In a report to Synod of 1956 by another committee, the following was adopted and used: Church in "full ecclesiastical fellowship," and in "restricted ecclesiastical fellowship." By adopting this report the implication could be that Synod has also adopted this terminology. By implication we can operate with two

terminologies, which will be confusing. In our report, without prejudicing the question of terminology, we are employing the terms "sister church" and "corresponding church," with the understanding that your committee on Ecumenicity will study the choice of terms and report to a later Synod. Synod of 1957 upon motion could instruct its committee to consider this footnote a mandate.

REPORT NO. 19

WOMAN SUFFRAGE IN ECCLESIASTICAL MEETINGS

To the Synod of 1957

ESTEEMED BRETHREN:

The Synod of 1955 decided to "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 a thorough study of the Scripture passages bearing on the matter of Woman Suffrage in congregational meetings and to present definite recommendations on this matter to the Synod of 1956 or 1957" (Acts of Synod 1955, Article 74, II, Sub. 2, p. 43).

History

The Synod of 1947 received the following overture: "Classis Muskegon overtures Synod to study further the question of the proper function of the Congregational Meeting among our ecclesiastical assemblies, and to properly delineate the authority of that assembly with a view to the solving of the problem of allowing women members to vote in congregational meetings.

Grounds:

1. Classis Muskegon received an overture from one of its consistories because of the request of some of its women members to participate in congregational meetings.
2. The Classis, after extensive study, felt that, for the sake of uniformity, this should not be merely the decision of a single classis or congregation.
3. There are now some congregations that permit women ecclesiastical suffrage, so that in actual fact, uniformity is not now a reality" (Cf. Acts of Synod, 1957, p. 424, Overture No. 13). This overture had the concurrence of Classis Hackensack (Cf. Acts of Synod, 1947, p. 428, Overture No. 19). The Synod of 1947 decided to "accede to the request of these classes on the basis of the grounds given" (Cf. Acts of Synod, 1947, p. 47). The committee appointed to study this matter reported in 1950. In Section IV of its report, the committee made the following recommendations to Synod: "In view of the situation as indicated, we believe it would be unwise for the Synod of the Christian Reformed Church to make a pronouncement on this important question at this time. The basic issues involved have not come to sufficient clarity in the midst of our churches, and the desired measure of agreement can hardly be expected at this time. And inasmuch as this question not only confronts us, but also our sister churches in the Netherlands, and inasmuch as we are now holding Ecumenical Synods from time to time, your committee advises Synod: First, to urge all our leaders, consistories and classes, to study the questions basic to this issue, giving particular heed to the Scriptural passages cited in this report. Secondly, to request the next Reformed Ecumenical Synod for advice regarding the matter of woman

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. It should be understood that pending the outcome of this further investigation no church should undertake to introduce woman suffrage at its congregational meetings" (Acts of Synod, 1950, Art. 109 I, B, 2, pp. 40 and 41).

Synod of 1954 took cognizance of the Report on Woman Suffrage which was adopted by the Ecumenical Synod (Cf. Acts of Ecumenical Synod, 1953, p. 21) and adopted the following recommendation of its Advisory Committee: "That Synod appoint a committee to study and evaluate the Report on Women Voting at Congregational Meetings, this committee to take into consideration the report submitted by a study committee on this question to our own Synod of 1950. . . . The committee is to report in 1955." This committee reported in 1955 and recommended that a study committee be appointed with the mandate quoted in the first paragraph of this present report.

As is evident from the foregoing there are two matters which require attention in this report, namely, the nature and authority of congregational meetings, and the question of participation of women in them with the right to vote.

I. NATURE AND AUTHORITY OF CONGREGATIONAL MEETINGS

A. *General Observations*

The overture of Classis Muskegon, which led to the study of the matter of women voting at congregational meetings, very correctly requested study of the nature of congregational meetings. It is significant that the reports of synodically-appointed study committees dealing with the subject of women voting at such gatherings with but one exception enter upon the question of the nature of these meetings. The only exception is the report presented to the Reformed Ecumenical Synod held at Edinburgh, 1953. To the mind of some authorities, such as the members of the majority report of 1930 in the Netherlands, the answer to the question regarding the nature of congregational meetings is decisive for the matter of women participating in such meetings. According to this view, the fact that the vote of a congregational meeting is binding, and hence more than mere advice, should mean the exclusion of women from voting at such meetings. For, so this view contends, to give the women a vote at congregational meetings would mean to give them part in the government of the church. There are also those who have argued that since the vote of the congregational meeting is only advisory, there is no objection to women voting at congregational meetings. As will become apparent from what follows in this report, your committee is of the conviction that even though the congregational meeting be more than advisory, it would not necessarily follow that for this reason women should be excluded from voting.

B. *Biblical Material*

The Bible does not give detailed information nor prescription regarding the matter of participation of the congregation in such matters as

election of office-bearers. Acts 1, which relates the appointment of a successor to Judas, indicates participation of the church, although in this instance there is no voting, but the casting of the lot. In Acts 6, which describes the appointment of deacons, there is definite choosing on the part of the church. It is noteworthy that in both instances the church acts under the leadership of the office, in this case the apostolic office. Acts 14:23, which speaks of the appointment of elders, also seems to favor participation of the church. Other passages, such as Titus 1:5 and 2 Timothy 2:2 speak of the appointment of elders without mentioning anything about the participation of the church. In Acts 15:22 participation of the church is very plain, but this concerns the appointment of deputies who are to bring a message to Antioch.

Summing up these scriptural data, we would say that in apostolic times cooperation of the church in the appointment of office-bearers occurred repeatedly. The church is not treated as a community of minors, but recognized in her right and spiritual competence to help decide who from her midst shall serve as office-bearers. However, it is also evident that this right was exercised under the leadership and control of the apostles.

C. *Reformed Church Polity*

In accordance with the Biblical data mentioned above, the Reformed churches have given the congregation the right of cooperation with the office-bearers in the appointment of office-bearers and in certain other matters which pertain to the welfare of the church. But Reformed church polity has at the same time always recognized the leadership and control of the office in accordance with Biblical example.

However, among authorities on Reformed church polity, there has been difference of opinion as to the nature of this cooperation of the congregation with the consistory. Some have held the view that it is merely of the nature of advice. They held this view because they felt that Christ has vested the authority in His church in the office alone. The majority report of the study committee in the Netherlands, 1930, and also the report of our own committee of 1950, take the position that the elections of office-bearers and decisions arrived at in congregational meetings are binding in character and, hence, are more than mere advice to the consistory.

Your committee wishes to call attention especially to our confessional standards, liturgical forms, and Church Order, to show that all these point in the direction of the binding character of the vote at congregational meetings. Heidelberg Catechism, Question 85, which deals with the matter of the keys of the kingdom, refers to the consistory as "*those who are thereunto appointed by the Church.*" The Belgic Confession, Article 31, which deals with office-bearers, speaks as follows: "We believe that the ministers of God's Word, the elders, and the deacons, ought to be *chosen to their respective offices by a lawful election by the Church.*" The Form for the Ordination of Elders and Deacons asks the question: "Do you both, Elders and Deacons, feel in your hearts that you are *lawfully called of God's Church*, and consequently of God Himself, to these your respective holy offices?"

Article 22 of our Church Order says: "The Elders shall be chosen by the judgment of the consistory and the Deacons according to the regulations for that purpose established by the consistory. In pursuance of these regulations, every church shall be at liberty, according to its circumstances, to give members an opportunity to direct attention to suitable persons, in order that the consistory may thereupon either *present to the congregation for election* as many as are needed, that they may after they are approved by it, unless any obstacles arise, be installed with public prayers and stipulations; or present a double number to the congregation and thereupon install the one-half *chosen by it*, in the aforesaid manner, agreeably to the Form for this purpose."

D. Conclusion

With regard to the nature and authority of congregational meetings, your committee concludes that, in the light of the Biblical material presented, as well as the relevant passages in our confessions, Church Order and liturgical forms, congregational meetings are more than advisory, that in them the congregation *helps* to govern the church and exercises a *measure of authority*. That the congregational meeting has a *limited* authority is evident from the fact that it acts under *leadership and control* of the consistory. This leadership and control of the consistory we see in the presentation of nominations for office-bearers by the consistory. It comes to expression also in the fact that the consistory determines the agenda for the congregational meeting.

For the subject in hand, namely, the voting of women at congregational meetings, this conclusion regarding the nature of congregational meetings is of importance. The fact that these meetings have only a *limited* authority and are a matter of *helping* to govern the church is significant. In the exercise of the right of approbation, we also have an act of *helping* to govern the church, and this right has always been accorded to women in the Reformed churches.

In view of the limited character of the authority of congregational meetings no one may conclude that participation in such meetings would also involve the right to hold office.

II. WOMEN VOTING AT CONGREGATIONAL MEETINGS

A. General Observations

The mandate given to your committee requires taking cognizance of the reports which have been rendered on this subject, both in our church and the Gereformeerde Kerken in the Netherlands.

It is significant that the committee which reported in the Netherlands in 1952 came to a different conclusion than did the committee which reported there in 1930. The report of 1930 advised the synod: "That on the basis of Holy Writ and Reformed Church polity, women may not participate in voting for office-bearers." The committee which reported in 1952 came to the following conclusion: "1. The difference between man and woman is, in the light of Scripture, not to be deemed decisive for the exclusion of sisters from voting in the church. 2. Voting by members of the congregation in the election of office-bearers cannot on good grounds be held to be such a form of exercise of power, in distinction from the right of approbation, that the sisters may not be admitted to it."

A study of the above-mentioned reports shows that both give evidence of painstaking exegesis of the relevant Biblical passages. It appears to your committee that the reason for the different conclusions lies in especially three things: 1. They differ in the weight which they attach to the Biblical teaching regarding the spiritual equality of man and woman. 2. They differ in the significance which they attach to the social situation to which the apostle Paul refers in 1 Corinthians 11 and 14. 3. They also differ in evaluation of voting as compared to approbation. The committee of 1930 holds that approbation lies in the sphere of discipline (tucht) while the committee of 1952 argues that there is no Biblical warrant for the distinction which the committee of 1930 made.

At this juncture we are interested in the first two points of difference. They show how difficult it is, in the absence of direct Biblical deliverances on the subject in hand, to come to a compelling conclusion in this matter. With these preliminary observations, we are now ready to turn to the Biblical material.

B. Biblical Material

1. The Word of God teaches very clearly the equality of man and woman as image-bearers of God (Genesis 1:28). The New Testament teaches very plainly the spiritual equality of man and woman in the New Testament Church (cf. Galatians 3:28; 1 Peter 3:7). It is significant that in fulfillment of Joel's prophecy, women shared in the outpouring of the Holy Spirit. According to 1 John 2:20, all believers share in the anointing "from the Holy One," and thus participate in the office of believers.

2. However, the Word of God also teaches the difference between man and woman. It is significant that the apostle Paul in those passages which deal with the position and conduct of women in the church appeals to the creational ordinance (1 Corinthians 11:8; 1 Corinthians 14:34b). Turning to the Old Testament, we find this difference of position clearly indicated (Genesis 2:18-24). The natural difference between man and woman was accentuated by the fall (Genesis 3:16). While God in grace redeems both men and women, and they are spiritually equal, as was shown above, grace does not wipe out this difference, which is rooted in creation (1 Corinthians 11 and 14). This difference has significance also for the position of women in the church.

3. In the light of these general principles gathered from God's Word, we shall be able to understand the thrust of those passages in the Pauline epistles which have direct bearing on the position of women in the church.

a. *1 Corinthians 11:3-15*: In this passage we find an intermingling of creational ordinance (vss. 3, 7, 8-9, 11-12, 14) and customs expressive of the abiding difference between man and woman (4-6, 7, 10, 13-14, 15). It appears that women in the church of Corinth took the spiritual equality with men, into which they had come as believers, to mean that the difference had been abrogated. This erroneous conception came to expression in the discarding of social customs expressive of the difference between man and woman. For this the apostle rebukes them. He calls them back to the creational ordinance which accords the position of headship to man. The women are to honor this difference between man

and woman in dress and demeanor also in the church of God. Though customs expressive of the difference between man and woman may change the difference must be maintained. It is to be noted here that the apostle does not wish to thwart the operation of the Spirit. He does not forbid the speaking of women possessed of charismatic gifts. As is well known there are interpreters who, in the light of the general command that women be silent in the church (1 Corinthians 14), contend that in the 11th chapter the apostle does not refer to gatherings of the church.

b. *1 Corinthians 14:34-37*: With regard to this passage, it should be mentioned that there is general agreement that Paul is here speaking about gatherings of the church. Yes, a very specific kind of gathering of the church, namely, for worship and instruction. Admittedly our congregational meetings are of a different nature. Now in speaking about the women in these gatherings for worship and instruction, the apostle again calls attention to the creational ordinance (vs. 34b) and social customs of the day (vs. 35).

In the light of 1 Corinthians 11:3-15, it is questioned by some whether we have here an *absolute* command to be silent. It seems to some that the apostle would make an exception for charismatic speaking. Here again we get the impression that in Corinth, in distinction from other churches, the women had also in the matter of participation in church gatherings forgotten their place. They had by their speaking arrogated to themselves a position in conflict with the divinely ordained position of the woman. That position is not one of leadership. Because of the manner in which these meetings were conducted even asking questions would easily lead to arrogating a position of leadership, and, therefore, the apostle forbids it. The apostle shows that in forbidding the women to speak and thus taking a position of leadership, he has both the creational ordinance and social custom on his side.

c. *1 Timothy 2:11, 12*: This passage specifically forbids women to teach or to have dominion over a man. By engaging in official teaching in the church, the woman would, therefore, violate her God-given position in relation to man.

C. Conclusions

On the basis of a careful study of the relevant Biblical passages, as regards the participation of the church in such matters as election of office-bearers, and as regards the position of women in the church and of church polity, your committee comes to the following conclusions:

1. The Word of God teaches the spiritual equality of man and woman as image-bearers of God and as heirs of the grace of life and as participants in the office of believers.

2. The Word of God teaches that there is a difference between man and woman, involving the headship of man, which is rooted in creation and which is not abrogated by redemption.

3. In accordance with this principle rooted in creation, and brought to bear on the life of the church by the apostle Paul, women should not be accorded a position of leadership in the church. They should hold no ruling or teaching office in the church.

4. In the congregational meeting the government of the church rests with the consistory. Participation in such meetings by the membership of the church is by virtue of the office of believers.

5. The participation of women in voting at congregational meetings as an exercise of the office of believers is not a matter of assuming leadership over men.

6. Church politically speaking there is no essential difference between the right of approbation, which women do already exercise, and participation in congregational meetings with the right to vote.

D. Recommendation:

In the light of the foregoing study and conclusions, your committee recommends that Synod declare that:

Women may participate in congregational meetings with the right to vote subject to the rules that govern the participation of men.

Respectfully submitted,

M. Monsma
W. Haverkamp, Sec'y
D. J. Hoitenga
L. Greenway
A. Sluis

Postscript by one member of the committee

The undersigned is in agreement with the conclusions of the study committee, and also with the substance of the recommendation which the committee is making to Synod. However, he feels that the recommendation, as it stands, is incomplete and open to criticism. It leaves important questions unanswered and may sponsor unwarranted conclusions. For example, if Synod merely declares that, "Women may participate in congregational meetings with the right to vote subject to the rules that govern the participation of men," then will not some draw the conclusion the consistories are in duty bound to introduce woman suffrage and that without delay? And may not some of our members conclude that women have the right to participate in the activities at our congregational meetings even without a decision to this effect by their consistories? Furthermore, should not Synod give some advice and direction regarding the introduction of woman suffrage in our various local churches?

Moved by these considerations the undersigned member of the committee recommends Synod to adopt the following declarations:

"Consistories which desire to invite the women members of their churches to participate in the activities at congregational meetings, have the approval of the Synod of 1957.

The question as to whether and when the women members of any church shall be invited to participate in the activities of its congregational meetings is left to the judgment of each church. However, Synod would caution the consistories against two possible extremes: the extreme of postponing the introduction of woman suffrage unduly, and the extreme

of rushing its introduction unduly, and before the congregation is ready for this change. In no instance should the peace, harmony, and spiritual welfare of the congregation be needlessly brought into jeopardy."

Your committee member would support the adoption of the resolutions proposed by him, by calling Synod's attention to the following facts: (1) It cannot be said that the non-participation of women at congregational meetings is a violation of a specific Scriptural rule or directive; (2) Neither can it be said that there is an urgent and general desire on the part of our people — including large numbers of our women — for the introduction of woman suffrage in the churches; (3) Our sister churches in the Netherlands, when their Synod of 1952 approved of woman suffrage for the churches, recommended caution regarding, and preparation for its introduction.

Humbly submitted,

Martin Monsma

REPORT NO. 20
WORLD HOME BIBLE LEAGUE

ESTEEMED BRETHREN:

Your liaison man to the World Home Bible League attended all its board meetings since the last Synod. Their Board of Trustees is composed of consecrated laymen who are practically all men of Reformed persuasion. Our denomination is well represented in its Board of Trustees. The consecrated efforts, sacrificial devotion and untiring zeal of these men to get the Word of God into the Bibleless homes of the world is most inspiring.

The year 1956 was a most eventful year for the League. Demands for Scriptures increased. The League is grateful that God's people have repounded with gifts so that many of these requests could be fulfilled. This past year 453,114 Bibleless homes were reached. The World Home Bible League Board of Trustees wishes to convey its appreciation for the cooperation and encouragement of our people, churches, missionaries, and ministers who have, by God's grace and blessing, made 1956 a most successful year.

Demands for and distribution of Scriptures in the Spanish language have increased beyond expectation. The Board was much in prayer as to how they might meet the urgent demands that came to them. The problem concerned availability, especially in a price bracket so that their limited budget would permit a wide distribution. The answer was found in March of 1956 with a Pocketbook edition of the New Testament. This Spanish Testament, printed from their own plates, can be distributed on the foreign field for 20c a piece, an unheard of price in Bible distribution. At the present time the third 100,000 edition is being printed and all have already been allocated. Missionaries throughout the Spanish speaking areas of the Southern Hemisphere are appealing for Testaments. Some of these are being distributed by Reformed churches in Argentina. Others are being distributed at home by our missionaries and churches to Spanish speaking migrants. The fourth edition of 100,000 "Dios Hablas" is being published. This is a Spanish translation of the English "God Speaks," which is a pamphlet made up of Scripture passages which portray the great truths of the Heidelberg Catechism—Sin, Salvation, and Gratitude. Through the offices of an evangelical mission agency, the League is now shipping from another foreign country consignments of Spanish Testaments and Dios Hablas into the Romanist stronghold of Spain. Native Christians under the threat of persecution are carrying on a highly successful ministry.

In 1956 the "God Speaks" pamphlet was translated by the Rev. R. Tadema into the Tiv language for distribution by our missionaries in this field. Over 4,000 copies have already been distributed. Last year the Ceylon Home Bible League, under the guidance of the Revs. Van Ens brothers, went through a process of re-organization to better serve

the Bibleless homes in Ceylon. Distribution continues in Japan and many other areas of the world.

The heaviest distribution in the entire international program of the League occurred in India. The India Home Bible League, under the direction of Dr. C. R. Wierenga, made a distribution of 132,790 Bibles, Testaments and gospel portions. One of the problems in India is that of securing Scriptures. Scriptures in India, as in some other foreign countries, are sold at a cost based on the economic activity of the native. The money received is but a portion of the original cost of the Bible. When sold, the money is turned back into a fund for additional Scripture purchases.

Through the past year a great number of individual Christian Reformed churches canvassed their communities. The League has received letters and expressions of appreciation from many of our churches and missionaries for their services.

We are grateful to the Lord for the unique ministry of the League as a service organization. If possible, the League is eager to honor all Bible requests from our churches, ministers and missionaries. In an age when extensive literacy programs are being carried on in many foreign countries, we are reminded of the great challenge of placing the Word of God into the hands of those who are still in darkness. It is the testimony of missionaries that there never was a time in which Bible distribution presents a greater challenge than now. Our prayer is that the many Scriptures distributed may be read and that the Holy Spirit may apply it to the hearts of men. And may the knowledge of the Lord cover the earth as the waters cover the sea.

We would request that the Synod of 1957 again recommend the World Home Bible League to our churches for their prayers and gifts.

Humbly submitted,

Chester M. Schemper

REPORT NO. 21
CENTENNIAL COMMITTEE

To the Synod of 1957

ESTEEMED BRETHREN:

The report which the Centennial Committee submits at this time will be an informational report in the interim between preliminary planning and final accounting. By the time Synod convenes the bulk of the denomination-wide celebration will have been completed. It will, however, still be too early at that time to render a final accounting. This report, therefore, will be limited to some items of information, general impressions, and a suggestion as to what may be expected in the future.

The Synod of 1956 authorized the Centennial Committee, in conjunction with the Stated Clerk, to plan the centennial observance for the 1957 Synod. Three major items are contemplated in the plans which will be submitted. On Wednesday, June 12, a repeat performance of the centennial pageant, *Upon This Rock*, is scheduled for the Grand Rapids Civic Auditorium. The delegates to Synod are invited to attend this performance in a body. We request that Synod, immediately upon convening, make provision for including this event in its schedule. The second item is a synodical dinner, to be scheduled during the second week of Synod, at which the fraternal delegates from other denominations will be feted. The third item concerns a centennial display, to be held in the Calvin Library Building, in which the various denominational boards and agencies will participate. The synodical delegates and the many visitors whom we expect in Grand Rapids at that time are cordially invited to view this exhibit of the work of the denomination.

As to the reception of its work, the committee feels that it has reasons for profound gratification. In spite of great efforts made to communicate the program to the churches in advance, the committee experienced some difficulties in acquainting the various congregations with the nature, the scope, and the details of the celebration. There was a time when some apprehensiveness was felt as to the participation by the denomination. But, as far as can be determined at this point, this has proved to be groundless. As of March 13, the congregations, individually and corporately, have ordered 1,016 sight sound sets, 123 sets of newspaper advertising mats, 53 radio tapes, 50,000 calendars, 90,000 sets of bulletin covers, 153 billboards, 29,000 hymns and anthems, 72,000 copies of the booklet, "This Is Our Story," etc., etc.

Some aspects of this reception are especially gratifying. The participation in incidentals of a promotional sort such as buttons, napkins, etc., has been far outweighed by the participation in the more significant items, designed to acquaint our own people with our heritage and to witness it to the outside world. The benefits to be derived, e.g., from the sight-sound projects and the advertising witness can probably never be accurately measured, but are certain to be great. We are pleased to

record also the self-sacrificial manner in which many individuals throughout the denomination have accepted difficult assignments in connection with the centennial effort. We are happy also to note the splendid cooperation which was given to this effort by denominational publications, mission and radio committees, and other agencies. The degree of cooperation and the scope of participation on the part of the whole church has far exceeded our fondest expectations.

For several reasons it will be impossible to present a terminal report to the Synod of 1957. Several aspects of the centennial observance will still be in process during and after the sessions of Synod. The Memorial Book, including a report on the celebration itself, will not be published until some months after synod meets. Various pageant performances and public meetings will still be held in the Fall. We anticipate a substantial demand for some centennial materials in the closing months of 1957.

It is not too early, however, to say something by way of preview as to the financial status of the centennial program. Some of the items included in our budget have not proved as costly as anticipated. Others, because of the volume of participation, have provided a net return to the committee's accounts. According to all appearances, it will be possible for the centennial committee to return all the money borrowed from denominational agencies without dipping into the contingency fund provided by the 1956 Synod. There is no ground for the fear sometimes expressed that the centennial program will involve additional quotas in the future. Quite to the contrary, the financial accounting which we will render to the Synod of 1958 is certain to be favorable.

The Centennial Committee should be continued for another year in order to complete its business, close its books, and serve the Synod of 1958 with such recommendations as may arise out of its experience. We therefore recommend the continuance of the committee.

We close our report with a heartfelt expression of gratitude to God for the blessings bestowed on the Christian Reformed Church during its first century and for the many evidences of vitality and spiritual life which have been manifest in the celebration itself.

Respectfully,

Centennial Committee,

John H. Kromminga, Chairman

Fred H. Baker

Herbert G. Daverman

Harold Dekker

Jacob T. Hoogstra

William Kok

E. B. Pekelder

Sydney T. Youngsma

REPORT NO. 22

MINISTERS' PENSION AND RELIEF ADMINISTRATION

To the Synod of 1957

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 Sec'y-Treas.

The alternates are: Rev. D. Drost, Rev. T. Yff, Mr. B. De Jager, Mr. W. De Hoog, and Mr. G. B. Tinholt.

Mr. J. Jonker has completed one three-year term, and is eligible for re-appointment. The following nomination for Mr. Jonker's position is presented: Mr. J. Jonker (Bethany, Holland) and Mr. Peter Marcusse (Faith, Holland).

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 Synod of 1956 approved the honorable emeritation of the following who were added to the pension rolls during the year 1956: Rev. B. H. Spalink, Dr. H. H. Meeter, Rev. E. J. Tanis, Rev. H. J. Kuiper, Rev. R. A. Rozeboom, Rev. H. Dykehouse, Rev. S. G. Brondsema, Rev. John De Jong.

The Board has been informed of the honorable emeritation of the following:

1. Rev. Henry Baker by Classis Holland. Grounds: "That he is eligible for retirement under the ruling of the 1956 Synod that ministers may retire when they have reached the age of 65 years." The approval was given by Classis meeting in session Sept. 13, 1956.

2. Rev. J. M. Vande Kieft by Classis Grand Rapids East in session Sept. 20, 1956. Grounds: Forty-one years of service, age of 66 years, present work being too taxing on his health.

3. Rev. H. Bel by Classis Grand Rapids South in session Sept. 20, 1956. Grounds: Age and illness.

4. Rev. N. Jansen by Classis Wisconsin in session Oct. 2, 1956. Grounds: Age (69), years of service (40).

5. Rev. H. Blystra by Classis Holland in session Jan. 31, 1957. Grounds: Years of service, retirement age.

6. Rev. J. Beebe by Classis Holland in session Jan. 31, 1956. Grounds: Retirement age.

Since our last report to Synod the following pensioners have been removed by death: Revs. J. L. Schaver and A. Blik, who left widows as pensionaries, also Rev. James Holwerda; and the widows, Mrs. Gerhard L. Hoefker, Mrs. L. J. Lamberts.

Since Mrs. H. J. Mulder has remarried she is no longer receiving pension.

The number of pensioners as of January 1, 1957, was 49 ministers, 81 widows, and 1 orphan.

Eleven ministers are not affiliated with the Pension Plan, which means that neither they nor their families are covered by the pension provisions.

Part III

The Ministers' Pension Fund

1. *Average salary*

The average 1957 salary of the 437 reporting is \$4,889.89. A statement of the names of the ministers and the salary of each is available should Synod desire it.

The pension for a minister, which is 50% of the average salary computed to the nearest multiple of 10, is \$2,440.00. That of a widow, which is 40% of the average salary computed to the nearest multiple of 10, is \$1,960.00. The ministers' pensions are increased by \$140 and that of the widow by \$120.

2. *Budget for 1958*

Anticipated Receipts

Quotas (48,000 families @ \$4.50)	\$216,000.00
Less shrinkage	20,000.00
	\$196,000.00
Ministers, 3½% (500 @ \$175.00) (Estimated average salary \$5,000)	87,500.00
Interest	2,000.00
Total Anticipated Receipts	\$285,500.00

Anticipated Disbursements

Pensions, Ministers (55 @ \$2,500)	\$137,500.00
Pensions, Widows (80 @ \$2,000, and six with total of \$3,900)	163,900.00
Additional pensions	15,000.00
Dependency allowances	2,400.00
Administrative	1,800.00
Total Anticipated Disbursements	\$320,600.00
Anticipated Deficit	\$ 35,100.00

3. *Quota*

In view of the above deficit we recommend that Synod set the 1958 quota at \$5.00 per family. While the 50c increase will not cover the deficit it is felt that the remainder can be absorbed by the general fund.

4. Statement of Receipts and Disbursements for Year Ending

January 31, 1957

PENSION FUND

Cash balance on hand, January 31, 1957 \$ 93,325.16

Receipts

Quotas from Classical Treasurers	\$192,162.80
Ministers, 3½% and 4½%	79,888.44
Interest	1,939.00
Series F. Bonds matured	9,800.00
Miscellaneous	457.84

Total Receipts 284,248.08

Total \$377,573.24

Disbursements

Pension paid to Ministers	\$ 99,212.38
Pensions paid to Widows	144,868.60
Series K Bonds purchased	10,000.00
Administrative expenses	1,626.58

Total Disbursements	\$255,707.56
U.S. Treasury Bonds purchased	55,000.00

Total \$310,707.56

Cash balance, January 31, 1957 \$ 66,865.68

RESERVE PENSION FUND

United States Bonds	\$ 68,000.00
United States Bonds, transferred from Pension Fund	55,000.00
Federal Savings and Loan	10,000.00

Total Reserve \$133,000.00

You will note from the above that a transfer of \$55,000 was made from the Pension Fund to the permanent Reserve Pension Fund. The Board felt obligated to make this transfer. Over a period of years monies received from sources other than quotas—such as estates, special gifts, etc.—which according to synodical decision were to be placed in the Reserve Fund, have been used in the General Fund.

5. Report on Classical Quotas

The following six classes paid their quota in full: Chicago South, Grand Rapids South, Grand Rapids West, Kalamazoo, Muskegon, Zeeland.

The following 20 classes failed to meet their quota in the amounts shown:

Alberta	\$3,987.53	Hudson	\$ 63.00
Cadillac	25.08	Minnesota North	992.26
Chatham	2,841.28	Minnesota South	463.89
California	546.81	Orange City	196.38
Chicago North	54.00	Ostfriesland	80.00
Eastern Ontario	6,049.83	Pacific	1,422.00
Grand Rapids East	272.83	Pella	36.20
Hackensack	13.18	Rocky Mountain	269.50
Hamilton	4,242.75	Sioux Center	115.22
Holland	114.37	Wisconsin	97.92

The total unpaid for the 1956 is \$21,884.03. Details on the payment of quota by the individual churches is available should Synod desire same.

Part IV

The Ministers' Relief Fund

1. This Fund was established by Synod to aid those ministers, widows, and orphans whose pensions are inadequate because of adverse conditions. It is maintained by the free-will offerings of the congregations. We are thankful that it will not be necessary to request a free-will offering for 1958. The balance on hand is adequate.

2. Statement of Receipts and Disbursements for Year Ending

January 31, 1957

RELIEF FUND

Cash balance on hand, January 31, 1956\$ 6,294.69

Receipts

Interest\$ 1,348.60

Series E Bonds matured 9,800.00

Miscellaneous 25.00

Total Receipts 11,173.60

Total\$17,468.29

Disbursements

Relief paid to ministers\$ 200.00

Relief paid to widows 1,520.00

Series K Bonds purchased 10,000.00

Total Disbursements\$11,720.00

Cash balance, January 31, 1957\$ 5,748.29

RESERVE RELIEF FUND

United States Bonds\$48,500.00

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 rule adopted by Synod.

The Board is grateful that it has been able to carry on its work for another year, and has sought to administer both funds in a responsible manner. The cost of administering has been kept close to one-half of one percent.

Part V

Auditor's Report

A copy of the complete, detailed auditor's report has been filed with the Stated Clerk of Synod. A copy, together with the proposed budget for 1958, was also forwarded the Special Advisory Budget Committee of Synod.

Part VI

Matters Requiring Synodical Attention

1. The recommendation to set the quota at \$5.00 (cf. Part III, above).
2. The appointment of one member to the Board (cf. Part 1, above).

Humbly submitted,

F. Handlogten, Secretary

To the Synod of 1957

ESTEEMED BRETHREN:

I. MANDATE

The Synod of 1956 gave the following mandate (Art. 100, pp. 60, 61):

"B. Recommendations:

"1. That Synod make some provision for paying the expense of ministers retiring and widows of ministers dying in active service in moving from the last charge to place of retirement residence.

"2. That Synod instruct the Ministers' Pension and Relief Administration Board to formulate the details of the plan of operation and submit the plan to the Synod of 1957 for approval.

"Grounds:

"a. The problem of moving expenses of retiring ministers and widows of ministers dying in active service is a persistent one.

"b. Such ministers and widows living at a great distance from the place of retirement residence should not be made to suffer hardship because of this circumstance.

"c. There is no provision for assistance in meeting such moving expenses."

II. RECOMMENDATION

The following details of the plan of operation are submitted to Synod for its approval.

1. The following shall be covered by the plan:

a. Ministers emeritated and moving from their last charge to place of retirement residence. Same to be limited to one move, and within one year of the effective date of emeritation.

b. Ministers emeritated for reasons other than age or length of service. Same limited to one move in a lifetime.

c. Widows of ministers dying in active service moving from the last charge by the ministers to place of retirement residence. Same to be limited to one move, and within one year of the death of the husband.

This shall be limited to those serving in the continental United States or Canada.

2. The following costs shall be paid:

a. Cost of transporting up to 8,000 pounds from any point to any point within the continental United States or Canada, based on published tariffs.

Ground:

The average poundage of goods moved by ministers in active service is between 8,000 and 12,000. Generally, the emeritated minister or widow will not have as much to move as those in active service.

b. Packing charges with maximum of \$75.

c. Transit insurance with maximum of \$25.

d. Personal travel expense. Coach fare for minister, his wife, and qualified dependents; coach fare for widow and her children under 19 years of age. If travel is by auto the equivalent of coach fare is to be allowed.

Ground:

Items under b, c, and d are legitimate travel expense, and the amounts are believed to be adequate.

3. Financing and administration:

a. The cost is to be included in the Synodical Expense quota. It is believed that a quota of 10c per family would be adequate for the first year.

b. Payment of costs to be made by the Synodical Treasurer upon the approval of the Ministers' Pension and Relief Administration.

4. Plan to become effective January 1, 1958, for ministers emeritated and/or wives of ministers in active service widowed on or after that date.

Ground:

This will allow needed time for financing.

Humbly submitted,

Ministers' Pension and Relief Administration,

F. Handlogten, Secretary

REPORT NO. 23

CHURCH HELP COMMITTEE, INC.

ESTEEMED BRETHREN:

As a result of the sudden death of our esteemed chairman, the Rev. D. D. Bonnema, we began the year in deep sorrow. We shall long remember the excellent leadership he gave our committee. The vacant place has been filled by the Rev. A. Dusseljee, the alternate member of our committee. He has begun his work with enthusiasm, and we therefore look forward to a successful period of activity under his leadership.

There has been a slight decline in the number of churches requesting aid. This could be expected as the flow of immigration has decreased and the work in the various sections of Canada has become more firmly established.

The total number of new loans is also smaller; in 1955, \$252,250 was loaned and in 1956, \$201,100. Total receipts in 1956 from quotas and repayments amounted to \$310,565.91. The total number of churches holding loans from this fund is 212, and the total amount of money outstanding is \$1,690,831.22. The few churches that are in arrears in their repayments are being informed as Synod requires.

Funds on hand January 31, 1957, are as follows: Cash on hand, \$116,869.14. \$150,000 has been placed in time deposits. Of this amount approximately \$85,000 has been promised to the churches and will be paid out as soon as the churches requesting the money are ready to begin using it. The temporary reserve that has been built up is due to the fact that fewer requests have come in; and to the fact that for 1956 we have still received the quota of \$5.50. For 1957 this quota has been reduced to \$4.00. (See complete financial report appended.)

We recommend that the quota for this fund be reduced to \$3.50 for 1958. In spite of the present reserve we would not consider it wise to reduce the quotas further since the reduction of last years' Synod of \$1.50 will show up this year by some \$70,000 in smaller receipts. Moreover your committee is recommending that Synod authorize us to grant; in addition to the regular 20-year loans, "short-term" loans to needy congregations which are at the moment severely pressed financially, but which cannot qualify for the regular 20-year loans.

Further recommendations. (Growing out of a study of our present policy as requested by Synod of 1956.) Pp. 69, 75, Acts.

1: That we increase the maximum of the regular 20-year loans to churches in the States from \$10,000 to \$15,000 as in Canada.

2. That we grant "short-term" loans to needy churches which find themselves at the moment severely pressed financially. (The maximum length of the time on such notes to be five years.)

3. That the over-all total of loans to any church do not exceed \$20,000.

4. That the "period of grace" for repayment of loans now allowed Canadian churches, be reduced from five years to two years.

Grounds:

1. Financially the Canadian churches are becoming more firmly established. 2. This will work toward a more rapid turnover of our funds.

5. That Synod by a special pronouncement call the attention of all churches receiving aid from the Church Help Fund to the following paragraph in the contract which the consistories sign at the time they obtain ther loans: "Because this is a loan not bearing interest, and because our prompt repayment will be for the profit of other churches also needing help, we shall consider it our first obligation to repay it as soon as possible."

Below we present a complete financial report of the Church Help Fund.

Humbly submitted,
Church Help Committee, Inc.
Rev. A. Dusseljee, President
Rev. Louis Bouma, Secretary
Rev. Andrew Baker
Marion Wiersma, Treasurer
Albert Engbers

SCHEDULE A
THE CHURCH HELP FUND

Bank Reconciliation

Northwestern State Bank, Orange City, Iowa

Bank Balance as per Statement, January 31, 1956	\$163,438.99
Less: Outstanding Checks	5,000.00

Our ledger Balanace	\$158,438.99
Add: 1956 Receipts	310,565.91

Total	\$469,004.90
Less: Disbursements 1956	352,135.76

On Hand	\$116,869.14
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Cash: \$116,869.14

Balance on hand as per Statement	\$116,869.14
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Cash: \$116,869.14

Time Certificates Northwestern State Bank, Orange City, Iowa

Date	No.	Rate	Date Due	Amount
May 7, 1956	36,150	2%	May 7, 1957	\$ 50,000.00
Aug. 6, 1956	36,296	2%	Feb. 6, 1957	50,000.00
Dec. 26 1956	36,521	2%	June 26, 1957	50,000.00
Total				\$150,000.00

I HEREBY CERTIFY, that, I have examined the books and records of the Christian Reformed Church, Church Help Fund, Orange City, Iowa, and that the attached is a true statement of the receipts and disbursements for the year ended December 31, 1956, insofar as disclosed by the records.

Respectfully submitted,

Cora M. Hilger

Public Accountant

Iowa License No. 58

SCHEDULE B THE CHURCH HELP FUND

Analysis — Loans Outstanding

No.	Church	Outstanding Jan. 1, 1956	New Loans	Payments	Outstanding Dec. 31, 1956
1.	Abbotsford, B.C., Canada.....	\$12,125.00	\$	100.00	\$ 12,025.00
2.	Acton, Ont., Canada.....	4,250.00	10,000.00		14,250.00
3.	Alameda, Calif.	6,800.00		400.00	6,400.00
4.	Alamosa, Colorado	5,600.00		350.00	5,250.00
5.	Albarni, B.C., Canada	7,025.00		150.00	6,875.00
6.	Allendale, Michigan-Second	9,000.00		500.00	8,500.00
7.	Arcadia, California	8,960.00		620.00	8,340.00
8.	Athens, Ont., Canada	8,500.00	5,000.00	250.00	13,250.00
9.	Aylmer, Ont., Canada	5,875.00		375.00	5,500.00
10.	Barrhead, Alta., Canada	4,500.00			4,500.00
11.	Barrhead-Westlock, Alta.	3,000.00		3,000.00	
12.	Barrie, Ont., Canada	13,250.00			13,250.00
13.	Battle Creek, Michigan	6,750.00		500.00	6,250.00
14.	Bejou, Minnesota	1,500.00	2,400.00	125.00	3,775.00
15.	Belleville, Ont., Canada	15,000.00			15,000.00
16.	Bellflower, Calif.-Second	3,000.00		600.00	2,400.00
17.	Bellflower, Calif.-Third	3,750.00		250.00	3,500.00
18.	Bellwood, Illinois	8,000.00		500.00	7,500.00
19.	Bemis, South Dakota	4,700.00		400.00	4,300.00
20.	Bigelow, Minnesota		6,500.00		6,500.00
21.	Blenheim, Ont., Canada	5,000.00			5,000.00
22.	Bloomfield, Ont., Canada ..	10,000.00		10,000.00	
23.	Bowmanville, Ont., Canada ..	9,000.00	3,000.00	450.00	11,550.00
24.	Bowness-Montgomery, Alta.		10,000.00		10,000.00
25.	Bozeman, Montana	9,150.00		650.00	8,500.00
26.	Brampton, Ont., Canada	12,800.00		400.00	12,400.00
27.	Brandon, Man., Canada	13,950.00		354.87	13,595.13
28.	Brantford, Ont., Canada	12,875.00		375.00	12,500.00
29.	Brockville, Ont., Can.-Bethel ..	7,500.00			7,500.00
30.	Brooks, Alta., Canada	7,100.00			7,100.00
31.	Burdett, Alta., Canada		5,000.00		5,000.00
32.	Burlington, Ont., Canada		5,000.00		5,000.00
33.	Cadillac, Michigan	6,500.00		500.00	6,000.00
34.	Calgary, Alta., Canada	12,000.00			12,000.00
35.	Cascade, Michigan	8,750.00		500.00	8,250.00
36.	Cedar, Iowa	4,750.00		250.00	4,500.00
37.	Chatham, Ont., Canada	15,875.00		1,000.00	14,875.00
38.	Chicago, Ill.-Auburn Park ..	4,500.00		375.00	4,125.00
39.	Chilliwack, B.C., Canada	8,950.00		150.00	8,800.00
40.	Cincinnati, Ohio	5,600.00		400.00	5,200.00
41.	Clara City, Minnesota	9,175.00		525.00	8,650.00
42.	Clarkson, Ont., Canada	12,600.00		375.00	12,225.00
43.	Clinton, Ont., Canada	10,475.00			10,475.00
44.	Cochrane, Ont., Canada	5,625.00			5,625.00
45.	Collingwood, Ont., Canada..		8,000.00		8,000.00

No.	Church	Outstanding Jan. 1, 1956	New Loans	Payments	Outstanding Dec. 31, 1956
46.	Conrad, Montana	8,950.00		500.00	8,450.00
47.	Cornwall, Ont., Canada	12,000.00		250.00	11,750.00
48.	Cobourg, Ont., Canada		10,000.00		10,000.00
49.	Crookston, Minn.	1,182.90			1,182.90
50.	Cutlerville, Mich.-East	10,000.00		500.00	9,500.00
51.	Dearborn, Michigan	8,800.00	5,200.00	650.00	13,350.00
52.	Decatur, Michigan	1,604.24		600.00	1,004.24
53.	Delavan, Wis.	5,600.00		350.00	5,250.00
54.	Denver, Colo. - Second	1,375.00		375.00	1,000.00
55.	Denver, Colo. - Third	9,000.00		500.00	8,500.00
56.	Des Plaines, Ill.	5,625.00		375.00	5,250.00
57.	Dorr, Mich.	1,537.50		325.00	1,212.50
58.	Drayton, Ont., Canada	12,000.00			12,000.00
59.	Dresden, Ont., Canada	12,000.00		250.00	11,750.00
60.	Duncan, B.C., Canada	9,706.25		506.25	9,200.00
61.	East Palmyra, New York	2,800.00		2,800.00	
62.	Edmonton, Alta., Can.-1st..	2,975.00		500.00	2,475.00
63.	Edmonton, Alta., Can.-2nd..	12,000.00			12,000.00
64.	Edmonton, Alta., Can.-3rd..	12,000.00			12,000.00
65.	Edmonton, Alta., - Beverly ..	12,250.00		250.00	12,000.00
66.	Edmonton, Alta., JasperPlace	14,250.00			14,250.00
67.	Edson, Alta., Canada		10,000.00		10,000.00
68.	Emo, Ont., Canada	10,375.00			10,375.00
69.	Escalon, Calif.	7,125.00		500.00	6,625.00
70.	Escondido, Calif.	9,500.00		500.00	9,000.00
71.	Essex, Ont., Canada	8,615.00		500.00	8,115.00
72.	Everson, Wash.	5,216.92		500.00	4,716.92
73.	Exeter, Ont., Canada	10,000.00			10,000.00
74.	Ferrysburg, Mich.	3,800.00		200.00	3,600.00
75.	Flint, Mich.	3,650.00		575.00	3,075.00
76.	Forest, Ont., Canada	3,375.00		250.00	3,125.00
77.	Ft. William, Ont., Canada ..	13,000.00		1,050.00	11,950.00
78.	Fremont, Mich. - Trinity	10,000.00		500.00	9,500.00
79.	Fruitland, Ont., Canada	10,125.00		225.00	9,900.00
80.	Fruitport, Mich.	10,000.00		500.00	9,500.00
81.	Goshen, N. Y.	7,500.00		500.00	7,000.00
82.	Grand Rapids - Alger Park ..	9,000.00		500.00	8,500.00
83.	Grand Rapids - Immanuel ..	3,250.00		250.00	3,000.00
84.	Grand Rapids - Millbrook ..	10,000.00		500.00	9,500.00
85.	Grand Rapids - Plymouth Heights	6,375.00		375.00	6,000.00
86.	Grand Rapids - Riverside ..	4,000.00		200.00	3,800.00
87.	Grand Rapids - 36th St.	9,500.00		500.00	9,000.00
88.	Grandville, Mich. - South ..	10,000.00			10,000.00
89.	Granum, Alta., Canada	8,650.00		375.00	8,275.00
90.	Greensville, Ont. - Calvin ..		5,000.00		5,000.00
91.	Guelph, Ont., Canada	15,000.00			15,000.00
92.	Hamilton, Michigan	6,400.00		400.00	6,000.00
93.	Hamilton, Ont., Canada	6,175.00		375.00	5,800.00
94.	Hancy, B. C., Canada	11,850.00			11,850.00
95.	Hartley, Iowa	4,500.00		500.00	4,000.00
96.	Hawarden, Iowa	3,294.07		757.64	2,536.43
97.	Hoboken, New Jersey	5,300.00		50.00	5,250.00
98.	Holland Center, S. Dakota ..		10,000.00		10,000.00
99.	Holland, Mich. - Bethany ..	3,750.00		750.00	3,000.00
100.	Holland, Mich. - Holland Heights	6,000.00		375.00	5,625.00
101.	Holland, Mich. - Park Church	10,000.00		1,000.00	9,000.00
102.	Holland, Minnesota	2,250.00		150.00	2,100.00

No.	Church	Outstanding Jan. 1, 1956	New Loans	Payments	Outstanding Dec. 31, 1956
103.	Holland Marsh, Ont.	12,360.00			12,360.00
104.	Houston, B. C., Canada	3,000.00			3,000.00
105.	Ingersoll, Ont., Canada	10,000.00			10,000.00
106.	Iowa Falls, Iowa	3,239.00		513.00	2,726.00
107.	Iron Springs, Alta., Canada	8,125.00		1,000.00	7,125.00
108.	Irving Park, New Jersey		10,000.00		10,000.00
109.	Jarvis, Ont., Canada	10,500.00		600.00	9,900.00
110.	Kalamazoo, Mich. - Knollwood	4,000.00		200.00	3,800.00
111.	Kalamazoo, Mich. - Westwood	9,000.00		500.00	8,500.00
112.	Kenora, Ont., Canada		5,000.00		5,000.00
113.	Kingston, Ont., Canada	12,000.00		500.00	11,500.00
114.	Kitchener, Ont., Canada	12,500.00		375.00	12,125.00
115.	Lacombe, Alta, Canada - 1st	8,275.00		800.00	7,475.00
116.	Lacombe, Alta. - Bethel	10,000.00	5,000.00		15,000.00
117.	Ladner, B. C., Canada	7,500.00			7,500.00
118.	Langley, B. C., Canada	7,210.00		50.00	7,160.00
119.	Lansing, Ill. - Oak Glen	8,500.00		500.00	8,000.00
120.	Lansing, Michigan	2,625.00		375.00	2,250.00
121.	Leamington, Ont., Canada ..	4,950.00		150.00	4,800.00
122.	Le Mars, Iowa	9,500.00		500.00	9,000.00
123.	Lethbridge, Alta., Canada ..	13,200.00		400.00	12,800.00
124.	Lindsay, Ont., Canada	4,950.00		150.00	4,800.00
125.	Lodi, New Jersey	1,875.00		125.00	1,750.00
126.	London, Ont., Canada	7,750.00			7,750.00
127.	Luverne, Minnesota	8,500.00		500.00	8,000.00
128.	Lynden, Washington - Bethel	9,000.00		500.00	8,500.00
129.	Medicine Hat, Alta., Canada	10,000.00			10,000.00
130.	Milwaukee, Wisconsin	5,400.00	3,000.00	450.00	7,950.00
131.	Minneapolis, Minnesota	4,550.00		350.00	4,200.00
132.	Modesto, Calif.	4,500.00		300.00	4,200.00
133.	Monroe, Washington	7,650.00		450.00	7,200.00
134.	Montreal, Quebec, Canada..		5,000.00		5,000.00
135.	Morrison, Illinois	3,750.00		250.00	3,500.00
136.	Mount Hamilton, Ont.	11,600.00			11,600.00
137.	Muskegon, Mich. - Grace ..	10,000.00		500.00	9,500.00
138.	Neerlandia, Alta., Canada ..	7,600.00		1,000.00	6,600.00
139.	Newton, New Jersey	8,625.00		625.00	8,000.00
140.	New Westminster, B.C., Can.	11,700.00		150.00	11,550.00
141.	Niagara Falls-Stamford, Ont., Canada	5,000.00			5,000.00
142.	Nobleford, Alta., Canada	2,700.00		400.00	2,300.00
143.	North Haledon, New Jersey..		4,000.00		4,000.00
144.	Oak Lawn, Illinois	3,250.00		250.00	3,000.00
145.	Ogilvie, Minnesota	18,900.00		1,000.00	17,900.00
146.	Ontario, California	9,500.00		500.00	9,000.00
147.	Orangeville, Ont., Canada ..	4,125.00		125.00	4,000.00
148.	Oshawa, Ont., Canada	3,750.00	10,000.00		13,750.00
149.	Oskaloosa, Iowa - Bethel ..	4,500.00		300.00	4,200.00
150.	Ottawa, Ont. - Calvin	7,500.00			7,500.00
151.	Owen Sound, Ont., Canada ..	10,925.00		1,025.00	9,900.00
152.	Palos Heights, Illinois	10,000.00	4,000.00	500.00	13,500.00
153.	Parchment, Michigan	350.00		350.00	
154.	Peers, Alta., Canada	11,250.00		375.00	10,875.00
155.	Pembroke, Ont. - Zion	8,250.00		250.00	8,000.00
156.	Peterborough, Ont., Canada ..	7,000.00			7,000.00
157.	Phoenix, Arizona	8,700.00		500.00	8,200.00
158.	Pine Creek, Michigan	4,800.00		300.00	4,500.00
159.	Pipestone, Minnesota	9,500.00		500.00	9,000.00

No.	Church	Outstanding Jan. 1, 1956	New Loans	Payments	Outstanding Dec. 31, 1956
160.	Plainfield, Michigan		8,500.00		8,500.00
161.	Randolph, Wis. - Second	5,625.00		375.00	5,250.00
162.	Raymond, Minnesota	4,245.00		375.00	3,870.00
163.	Red Deer, Alta., Canada	11,250.00			11,250.00
164.	Redlands, Calif. - First	3,750.00		250.00	3,500.00
165.	Redlands, Calif. - Second	6,475.00		250.00	6,225.00
166.	Renfrew, Ont., Canada	10,000.00			10,000.00
167.	Ridgewood, New Jersey	6,500.00		500.00	6,000.00
168.	Ripon, Calif. - Immanuel	7,000.00		625.00	6,375.00
169.	Rock Rapids, Iowa	3,395.00		300.00	3,095.00
170.	Rock Valley, Iowa - Calvin ..	8,000.00		500.00	7,500.00
171.	Rocky Mountain House, Alta., Canada	12,450.00			12,450.00
172.	Saginaw, Michigan	13,900.00		500.00	13,400.00
173.	San Diego, California	6,650.00		550.00	6,100.00
174.	San Jose, California	5,000.00		250.00	4,750.00
175.	Sarnia, Ont., Canada - 1st ..	15,250.00		1,000.00	14,250.00
176.	Sarnia, Ont., Canada - 2nd ..	12,600.00			12,600.00
177.	Saskatoon, Sask., Canada	10,000.00			10,000.00
178.	Seattle, Washington	6,000.00		800.00	5,200.00
179.	Sibley, Iowa		4,000.00		4,000.00
180.	Sioux City, Iowa	9,500.00		500.00	9,000.00
181.	Sioux Falls, South Dakota	6,000.00		1,000.00	5,000.00
182.	Smithers, B. C., Canada	2,900.00			2,900.00
183.	Smithers-Telkwa, B.C., Can. ..	5,000.00			5,000.00
184.	Springdale, Ont., Canada	19,976.56		769.56	19,207.00
185.	St. Catharines, Ont., Canada ..	12,000.00		825.00	11,175.00
186.	Strathroy, Ont., Canada	12,250.00		350.00	11,900.00
187.	St. Thomas, Ont., Canada ..	14,950.00		150.00	14,800.00
188.	Sun Valley, Calif. - Bethel ..	9,500.00	5,000.00	500.00	14,000.00
189.	Sussex, New Jersey	9,900.00		375.00	9,525.00
190.	Taber, Alta., Canada	12,037.50		137.50	11,900.00
191.	Telkwa, B. C., Canada	7,500.00			7,500.00
192.	Terrace, B. C., Canada	7,500.00	5,000.00		12,500.00
193.	Terra Ceia, N. Car.	9,055.00		595.00	8,460.00
194.	Toronto, Ont., Canada - 1st ..	8,300.00		450.00	7,850.00
195.	Toronto, Ont., Can. - Annette ..	4,950.00		150.00	4,800.00
196.	Toronto, Ont., Can. - Weston ..		15,000.00		15,000.00
197.	Tracy, Iowa	560.10		233.00	327.10
198.	Transcona, Man., Canada	5,000.00			5,000.00
199.	Trenton, Ont., Canada	11,550.00		600.00	10,950.00
200.	Tyler, Minnesota	720.00		45.00	675.00
201.	Vancouver, B.C., Can. - 1st ..	10,998.00		875.00	10,123.00
202.	Vancouver, Can. - Bethel	11,250.00			11,250.00
203.	Vauxhall, Alta., Canada	4,125.00		825.00	3,300.00
204.	Victoria, B.C., Canada		12,500.00		12,500.00
205.	Wallaceburg, Ont., Canada	4,462.50	10,000.00	262.50	14,200.00
206.	Washington, D. C.	1,850.00		200.00	1,650.00
207.	Wellandport, Ont., Canada ..	12,250.00		750.00	11,500.00
208.	Westlock, Alta., Canada	4,500.00			4,500.00
209.	Wheaton, Illinois	8,000.00		500.00	7,500.00
210.	Williamsburg, Ont., Canada ..	12,500.00			12,500.00
211.	Winnipeg, Man., Canada	9,900.00		150.00	9,750.00
212.	Woodstock, Ont., Canada	12,000.00		800.00	11,200.00
213.	Wyckoff, N. J. - Calvin	8,500.00		500.00	8,000.00
214.	Wyoming, Ont., Canada	13,000.00		500.00	12,500.00
215.	Zeeland, Michigan - Bethel ..	7,500.00		500.00	7,000.00
216.	Zillah, Washington	4,050.00		300.00	3,750.00
Totals.....		\$1,573,050.54	\$201,100.00	\$83,319.32	\$1,690,831.22

Denominational Quotas by Classes and Other Receipts

SCHEDULE C

THE CHURCH HELP FUND

Classes	1955	1956
Alberta	\$ 4,405.71	\$ 4,786.12
Cadillac	1,085.64	5,624.50
California	9,957.75	10,157.95
Chatham	2,112.20	2,383.10
Chicago North	11,642.25	11,517.00
Chicago South	14,296.18	14,502.37
Eastern Ontario	2,445.63	2,486.69
Grand Rapids East	18,154.50	19,055.15
Grand Rapids South	21,098.02	21,720.50
Grand Rapids West	10,725.00	10,703.00
Hackensack	5,209.28	5,556.81
Hamilton	3,076.00	3,280.62
Holland	14,461.94	14,621.91
Hudson	10,445.88	10,565.50
Kalamazoo	8,673.36	9,039.58
Minnesota North	4,984.03	4,842.18
Minnesota South	5,057.48	5,064.69
Muskegon	11,515.01	10,675.50
Orange City	6,652.00	6,736.86
Ostfriesland	4,038.00	4,252.50
Pacific	10,499.20	10,543.25
Pella	10,436.50	6,752.41
Rocky Mountain		3,876.83
Sioux Center	8,760.34	8,745.79
Wisconsin	5,979.43	6,035.23
Zeeland	12,424.62	12,633.47
Miscellaneous	1,355.38	1,087.08
Canadian Emergency Building Fund	6,008.78	
Canadian Flood Relief	68,000.00	
Total	\$293,500.11	\$227,246.59

Summary

Balance on Hand January 31, 1956		\$158,438.99
Receipts:		
Repayments	"B" \$ 83,319.32	
Quotas, etc.	"C" 227,246.59	310,565.91
Total		\$469,004.90
Disbursements:		
New Loans - Notes	\$201,100.00	
Time Deposits - Northwestern State Bank	150,000.00	
Administrative Expenses	1,035.76	352,135.76
Total		\$116,869.14

Cash — \$116,869.14

REPORT NO. 24
MARITAL PROBLEMS

To the Synod of 1957

ESTEEMED BRETHREN:

Your committee was appointed by the Synod of 1954 (Acts, p. 83) "to study and evaluate the proposals re marital problems" which had been referred to the constituent churches by the Reformed Ecumenical Synod of Edinburgh (1953). The Proposals requiring study and evaluation concerned three matters: (1) the (re)admission into the church of persons unbiblically divorced and remarried; (2) Desertion as a possible ground for divorce; and (3) Polygamy on the mission field.

Your committee submitted a Report to the Synod of 1956 on the first of these matters (Acts, p. 310 ff) and requested Synod's permission to defer for a year a report on the two remaining matters. Synod granted this request and instructed our Committee to submit in 1957 a Report on "other possible grounds for divorce and the question of polygamy on the mission field" (Acts, p. 119).

In compliance with these instructions we respectfully submit the following Report.

I

DESERTION AS A POSSIBLE GROUND FOR DIVORCE

A. THE ECUMENICAL SYNOD'S STUDY COMMITTEE

The committee denies that the Scriptures provide, in 1 Corinthians 7, another *general* ground for divorce: "On no account does Paul . . . permit divorce in all cases of 'desertion'. . . He does not discuss 'desertion' in general, but in one specific case, such as only occurred in certain situations at that time. . . If the Church of Christ grants her members the right of divorce in the case of what is at present known as 'desertion,' that is certainly not justifiable with reference to 1 Corinthians 7, as though this chapter provided a 'Biblical ground for divorce'" (Acts of the Reformed Ecumenical Synod, Edinburgh 1953, p. 91).

The committee, nevertheless, does not exclude the possibility of Biblical divorce upon the ground of a *special* kind of desertion: "In the case of 1 Corinthians 7:15 (desertion because of religious hatred), it can be a matter of opinion if divorce with the right to remarry should be granted or only separation of bed and board" (Acts, p. 91).

B. THE ECUMENICAL SYNOD'S ADVISORY COMMITTEE

The committee advised the Ecumenical Synod to declare: "That adultery and desertion . . . are the only two Biblical grounds for divorce" (Acts, p. 16).

The committee advised the Ecumenical Synod further to declare: "That, if a Christian husband or wife is deserted by his or her spouse for such a length of time as indicates an irrevocable decision not to re-

sume married relations, the deserted party should not be regarded as transgressing the law of Christ in seeking divorce" (Acts, p. 17).

In support of its advice the Committee appealed to the Westminster Confession of Faith, chapter xxiv, section 6: "... nothing but adultery, or such wilful desertion as can no way be remedied by the Church or civil magistrate, is cause sufficient of dissolving the bond of marriage"; and it informed the Synod that:

"Our committee does not consider 1 Corinthians 7:8-17 to be irrelevant in this regard, because one who is guilty of such 'wilful, causeless, and incurable desertion' (A. A. Hodge) is exposed thereby as an unbeliever" (Acts, p. 17); and

"Our committee does not agree that the desertion envisaged in I Corinthians 7:8-17 is due exclusively to 'religious hatred,' although such hatred may frequently be present" (Acts, p. 17).

C. THE CHRISTIAN REFORMED CHURCH

Except for a period of two years, from 1894 to 1896, our church has recognized only one ground for divorce: adultery. In 1906 the church's position was established upon the basis of an exegetical study made by a committee appointed by the previous Synod.

The following synodical decisions are worthy of note:

1890—"The question is raised whether or not a man who has married another woman on the grounds that his first wife has deserted him can be either a full member or a baptized member of the church. The answer of Synod is: 'No, for no other reason than adultery.'" (Er wordt gevraagd of een man getrouwd met een andere vrouw, daar zijn eerste vrouw hem verlaten heeft, lidmaat of dooplidmaat der gemeente mag zijn. De Synode antwoordt op deze vraag: "Neen, niet anders dan om hoererijs") —Acts, 1890, Art. 65, p. 24.

1894—The following question was addressed to Synod: "Is the principle laid down in Art. 67 of the General Regulations and in Art. 65 of the Acts of Synod 1890 in agreement with the Word of God and Reformed practice?" ("Is het beginsel neergelegd in Art. 67 Algem. Bep. en in Art. 65 Acta Syn. 1890 in overeenstemming met Gods Woord en het Geref. gebruik?") Synod replied: "It is the judgment of Synod that the Holy Scriptures allow the dissolution of marriage only in the following two instances: (a) In the event of fornication or adultery, as is the intent of Matthew 5:31 and 32; (b) In the event of wilful desertion as Paul prescribes in 1 Cor. 7:15:: ('De Synode is van oordeel, dat de H. Schrift ontbinding van den Echt alleen toestaat aan deze twee gevallen: (a) In geval van hoererijs of overspel zooals bij Matth. 5:31 en 32 wordt bedoeld; (b) In het geval van moedwillige verlating door een ongeloovige, zooals de Apostel Paulus bij 1 Cor. 7:15 voorschrijft"). —Acts 1894, Art. 139, p. 58.

1896—Classis Hudson asked: "Does wilful desertion constitute, and shall it constitute in our church, a legal ground for divorce?" ("Geldt, en zal gelden in onze Kerk moedwillige verlating als wettige grond van echtscheiding?") Synod adopted as its reply the majority report of its advisory committee: "Although the Committee knows that on this point

the opinions of famous men vary, and that the practice of the Christian churches differs, it is the judgment of the Committee that our church should abide by the practice which has been pursued until now, and that wilful desertion cannot be a ground for divorce, since the Committee finds no basis for it in the Holy Scriptures" ("Hoewel de Commissie weet, dat op dit punt het gevoelen van beroemde mannen, en ook de practijk in de verschillende afdeelingen der christelijke Kerk verschilt, oordeelt de Commissie dat onze Kerk blijve bij de practijk, die tot nog toe door ons gevolgd is, en moedwillige verlating geen grond van echtscheiding kan zijn, dewijl zij daarvoor geen gronden kan vinden in de H. Schrift"). —Acts 1896, Art. 62, p. 37.

1898—Classis Iowa asked why the Synod of 1896 did not remain true to the decision taken in 1894, allowing two grounds for divorce. Synod in reply adopted the recommendation of its advisory committee: "With respect to this your Committee advises that the Synod do not now reconsider the decision of the previous Synod, but that Synod abide by that decision . . ." ("Met het oog hierop adviseert uwe Commissie dat de Synode thans niet terugkome op het besluit der vorige Synode, maar zij blijve daarbij . . .") —Acts 1898, Art. 84, pp. 66-67.

1904—Classis Holland presented the following request to Synod: "That Synod review the decision with respect to the dissolution of marriage taken in 1898 and revert to the decision taken in 1894; (and) that it recognize as a ground for the dissolution of marriage: wilful desertion by an unbeliever, 1 Cor. 7:15" ("De Synode herzie het besluit ten opzichte van de ontbinding van den echt genomen in 1898 . . . en keere terug tot het besluit genomen in 1894. Als grond voor de ontbinding van den echt worde erkend: moedwillige verlating van een onge-loovige, 1 Cor. 7:15"). —Synod adopted the advice of its advisory committee: "Since there is no concrete case, and since there are differing views about the point in question in the text cited, your committee advises that a committee be appointed to study this matter, especially exegetically" ("Aangezien hier geen reël geval is en er verschil bestaat over het punt in kwestie in genoemden tekst, adviseert uwe Commissie dat er eene commissie worde benoemd om deze zaak vooral exegetisch te onderzoeken") —Acts 1904, Art. 125, p. 39.

Synod appointed as members of this committee: Professor W. Heyns, Professor R. Janssen, Rev. J. Manni, Rev. J. VanderMey, and Rev. J. Groen. —Acts 1904, Art. 159, p. 62.

1906—Synod adopted the conclusions ("de conclusies") of the Report submitted to it by the Committee appointed in 1904 to inquire into the meaning of 1 Corinthians 7:15. — These are:

"Considering ("Overwegende):

1. "That the Lord Jesus in answer to the question about the legal grounds for divorce replied emphatically and clearly: 'Whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery'; ("Dat de Heere Christus op de vraag naar de wettige echtscheidings gronden beslist en duidelijk geantwoord heeft: 'Wie zijn vrouw verlaat, anders dan om hoererij en een ander trouwt, die doet overspel';)

2. "That this ordinance of the Lord in fact holds for all marriages alike; for mixed marriages as well as for others; ("Dat deze ordinantie des Heeren metterdaad voor alle huwelijken gelijkelijk geldt; voor gemengde huwelijken zoowel als voor andere;)

3. "That Paul himself in the course of his argument refers to the ordinance of Jesus as a basic law, and upholds it in verse 11 with respect to marriages in which the partners are believers, and in verse 12 and 13 with regard to mixed marriages; ("Dat Paulus zelf in zijn redebeleid hier naar die ordinantie des Heeren verwijst als naar een grondwet, en haar handhaaft in vers 11 tegenover huwelijken, waarvan beide echtgenooten geloovigen zijn, en in de verzen 12 en 13 tegenover gemengde huwelijken;)

4. "That consequently one could acknowledge that Paul here mentions a second ground for divorce, notwithstanding the express statement of Christ that there was only one legal ground for divorce, only if this were stated clearly and unambiguously; ("Dat derhalve slechts dan aangenomen zou mogen worden dat, niettegenstaande de Heere uitdrukkelijk verklaard had dat er slechts één wettige grond voor echtscheiding was, door Paulus hier toch nog een tweede genoemd werd, wanneer zulks hier duidelijk en ondubbelzinnig werd gezegd;)

5. "That rather than this being the case, the reference in verse 15 can only be to what we call 'separation of bed and board'; ("Dat in plaats dat zulks het geval is, de verklaring dat ook in vers 15, wat wij scheiding van tafel en bed noemen, alleen kan bedoeld zijn;)

"It is the judgment of the Committee: That 1 Cor. 7:15 cannot serve as Biblical proof for the legality of divorce." ("Oordeelen wij als Commissie: Dat 1 Cor. 7:15 niet kan dienen als Bijbelsch bewijs voor de wettigheid van Echtscheiding."). — Acts 1906, Bijlage X, p. 111.

D. THE COMMITTEE ON DIVORCE APPOINTED BY THE GENERAL SYNOD OF THE GEREFORMEERDE KERKEN IN NEDERLAND—1917

This committee, appointed to formulate a Reply to an Inquiry addressed by our Synod to the Gereformeerde Kerken, took the position (one member, J. Ridderbos, dissenting) that there were two Biblical grounds for divorce: Adultery (Matt. 5:32) and Wilful Desertion (1 Cor. 7:15): "It is the judgment of the members . . . that according to the Scriptures divorce is permissible only when one of the partners has committed such a sin as violates conjugal fidelity (adultery) or actually destroys the marriage fellowship (wilful desertion), because in both of these instances the very foundations of marriage are effected" ("Deputaten oordeelen, dat naar de Schrift echtscheiding alleen geoorloofd is, wanneer door een der echtgenooten een zoodanige zonde gepleegd wordt, waardoor de huwelijkstrouw wordt geschonden (overspel) of de huwelijksgemeenschap feitelijk wordt verbroken (kwaadwillige verlaten), omdat in deze beide gevallen het fundament van het huwelijk zelf wordt aangetast"). — Rapport, p. 23. — Members of this committee were: J. H. Landwehr, A. Anema, H. Bavinck, H. Bouwman, F. W. Grosheide, J. Ridderbos, B. VanSchelven, H. H. Kuyper.

Professor Ridderbos, in a Minority Report, took issue with the majority and argued "that adultery is before God the only valid ground of

divorce" ("dat overspel de eenige voor God geldige grond van echtscheiding is").

E. DE GEREFORMEERDE KERKEN IN NEDERLAND

After ordering the two Reports above named to be circulated among the churches and studied (Acta 1923, Art. 91), the General Synod took no further action. Accordingly only one ground of divorce (adultery) is recognized in the Reformed Churches of the Netherlands.

F. THE COMMITTEE WHICH REPORTED TO THE SYNOD OF THE REFORMED CHURCH IN SOUTH AFRICA—1924

The Committee declared: "Your committee wishes to say that it shares the position taken by the Christian Reformed Church in North America and by Professor Ridderbos in the Netherlands, namely that for a Christian the only valid ground for divorce is that mentioned in Matthew 5:32." (*Kerkblad*, Geref. Kerk in S.A., 1 May 1922, p. 5).

G. THE TEACHING OF PAUL IN 1 CORINTHIANS 7:10-11

"But unto the married I give charge, yea not I, but the Lord, That the wife depart not from her husband (but should she depart, let her remain unmarried, or else be reconciled to her husband): and that the husband leave not his wife."

It is important to observe that the marriage here contemplated is one in which both parties are Christians. In these verses, in contrast to those that follow (12-15), Paul is addressing himself to believers who have believing mates, to husbands and wives who are members together of the Church of Christ. What Paul tells these people who are married in the Lord is that they may under no circumstances separate. Reiterating Christ's teaching in Mark 10:11 and Luke 16:18, he unqualifiedly forbids divorce on any ground whatever. Being bound in holy wedlock the married couple, he insists, are bound to stay together. But should one of them depart from the other, in violation of Christ's command, then he or she (Paul cites the wife) is nevertheless still bound—bound either to effect a reconciliation or to remain unmarried.

H. THE TEACHING OF PAUL IN 1 CORINTHIANS 7:12-14

"But to the rest say I, not the Lord: If any brother have an unbelieving wife, and she is content to dwell with him, let him not leave her. And the woman that hath an unbelieving husband, and he is content to dwell with her, let her not leave her husband. For the unbelieving husband is sanctified in the wife, and the unbelieving wife is sanctified in the brother: else were your children unclean; but now are they holy."

The marriages in view in these verses are, unlike those in the preceding, "mixed" marriages. Paul speaks here to Christians who are married to pagans, to Christians who in all probability became followers of the Lord only after they had taken a (pagan) husband or wife. These Christians were in trouble. They were not only involved in the tension that inevitably arises when two people with radically different religious commitments live in close proximity, but they wondered whether they had the *right* to live any longer with their pagan mates, to live in the secret and inti-

mate situations that marriage creates and sustains with those who rejected the Lord. Was it not a sin to be thus yoked with unbelievers? What fellowship could light have with darkness? Was it not the duty of a pious wife to go out from her pagan husband's house, and be separate? To this Paul replies in clear and unmistakable language: The Christian is *not* to depart. He is married and he must do *nothing* to break the marriage, for all marriage is holy, even "mixed" marriage. In the sacred bond of marriage the believer is not polluted by his unbelieving spouse, and the unbeliever is sanctified by his believing spouse. Let the believer, therefore, not depart.

But what if the unbelieving partner departs? What if, not content to dwell with the believer, the unbeliever leaves? Well then, says Paul, just let him leave. Don't hinder or restrain him. "The brother or the sister is not under bondage in such cases." What is the import of these words? What does this counsel mean? Is there here a second ground for divorce, as many Reformed scholars have maintained? This can be determined only by a sustained look at verse 15.

I. THE TEACHING OF PAUL IN 1 CORINTHIANS 7:15

"Yet if the unbelieving departeth, let him depart: the brother or the sister is not under bondage in such cases: but God hath called us in peace."

1. *The Unbelieving One* — The action contemplated in verse 15 is taken by the unbelieving one, and it is taken against "the brother or the sister" who believes. It should be evident, therefore, that there is no warrant in this text for extending its teaching to parties both of whom are Christians. If such an extension is made, if the text is generalized to apply to "homogeneous" as well as to "mixed" marriages, the extension and generalization must be recognized for what it is, an *inference* resting upon the logical principle of *analogy*, a notoriously weak foundation. Most careful exegetes, accordingly understand Paul here as granting a certain liberty not to every Christian whose spouse "departs," but only to that much smaller group of Christians whose departing spouse is an "unbelieving one." Among these exegetes are the members of the Ecumenical Synod's Study Committee, who declare, "On no account does Paul . . . permit divorce in all cases of 'desertion' . . . He does not discuss 'desertion' in general, but in one specific case . . ." With this declaration your committee is in agreement.

That the "unbelieving one" contemplated in the text was a *pre-Christian pagan* and not a *post-Christian apostate* is very probably true. This has led some interpreters to declare that Paul's teaching has relevance only to a situation that no longer obtains or that obtains only on the mission field. Something of this is reflected in the report of the Ecumenical Synod's Study Committee where it is said of Paul: "He does not discuss 'desertion' in general, but in one specific case, such as only occurred in certain situations at that time." With this your committee does not agree. Paul's teaching, it believes, has relevance to every situation in which an "Unbeliever" is involved, regardless of whether he is a "heathen" or a "neo-pagan" standing within historic Christendom.

But he must be really "unbelieving." He cannot, in order to come within the purview of this Scripture, be merely "a false Christian" as Luther supposed. Nor can he be one whose "unbelief" is defined by his "desertion," as A. A. Hodge supposed. To declare as Hodge does, and as the Ecumenical Synod's Advisory Committee does, that "one who is guilty of such wilful, causeless, and incurable desertion is exposed *thereby* as an unbeliever" is to be guilty of circular definition and to introduce under cover of this fallacy the very generalization that the text excludes. The man of whom Paul speaks is not an unbeliever by virtue of his deserting: he is one who prior to his deserting is, and is known as, an unbeliever. It should also be observed that an "unbeliever" cannot properly be defined merely by the fact that he is a member of a denomination or communion other than our own. Calvin was right when he doubted that this Scripture was applicable to a marriage in which one of the partners was Protestant and the other Roman Catholic. It is applicable only to marriages in which one of the parties is Christian and the other non-Christian, to a marriage in which one of the parties denies the Christ whom the other affirms.

All of this provides a clue to the ground and reason for the unbeliever's departure. This ground is not explicitly disclosed in the text. The unbeliever is contemplated as taking action, but it is not directly revealed why he takes action. The unbeliever departs, but we are not told in so many words his reasons for departing. Because of this circumstance there is disagreement among interpreters as to whether we have here a case of "departure for no particular reason" (*malitiosa desertio*) or of a "departure for religious reasons" (*desertio religionis causa*). It would seem, however, from what has already been said, and also from the context, that the reason for the departure of the unbeliever lies in his Unbelief, i.e. his rejection of, his rebellion against, Christ, and his impatience with the religious commitment and devotion of his spouse. The unbeliever is "not content to live" with his marriage partner, a partner whose only designation and therefore whose only "fault" is that he or she is a "brother or sister" in the Lord. By the same token the only designation given the departing one is that he or she is "apistos," without belief. This term is definitive, and is moreover accompanied in verse 14 by an article in a construction (*ho aneer ho apistos*) where an article is by no means necessary, but which, when it occurs, accents the adjective (*apistos*, the unbelieving). It must be said, therefore, that the separation in view flows from a basic religious disagreement. It is *desertio religionis causa* that Paul has in view.

2. *The Departure*—The unbelieving one is contemplated as in the process of departing (*choorezetai*). What is to be understood by this departing? What is the unbeliever doing? What action is he performing? Is he abandoning his wife? Is he thrusting her out of his house? Is he filing suit for divorce?

These questions are not easy to answer, and for a number of reasons. For one thing Divorce in Paul's day was not nearly so formal a thing as it is in our own, and its difference from what we call Desertion was consequently not so obvious. In the second place, in the pericope constituted by verses 10-15 Paul uses two different words (*aphieomi* and

choorizoo) to express the action contemplated, and this leaves the interpreter wondering whether the change from one word to another is meant to point up a significant difference, or whether it is merely a rhetorical device to introduce variety. The translators for the American Revised Version seem to incline toward the latter view, for they use synonyms to translate the two Greek words, rendering the first as "leave" and the second as "depart." The translators for the Revised Standard Version, on the other hand, suggest the existence of a significant difference by rendering the first as "divorce" and the second as "separate." Linguists and philologists are not agreed as to the precise meaning of these words and are unable to point out a clear difference between them, probably because, as already indicated, the distinction between desertion and divorce was not as clear in ancient times as in our own.

The preponderance of evidence seems to your committee, however, to point toward what we today would call Divorce as the action contemplated in the text. The word *choorizoo* which is used in verse 15, although it need not mean Divorce, *can* bear this meaning, as Thayer, Robertson, Moulton, Milligan, and other authorities testify. Warrant for rendering *choorizoo* as "Divorce" is provided, moreover, by the immediate context. In verse 10 Paul refers to a Teaching of Jesus. "I give charge," he says, "yea, not I, but the Lord, that the wife *depart* not (*mee choristheenai*) . . ." The reference here is unmistakable: it is to Jesus' well-known teaching on *Divorce*. That "divorce" is here contemplated is further indicated by the presence of the clause "let her remain unmarried." This injunction assumes the possibility of remarriage, but remarriage is possible only after such a definitive and socially recognized separation as is denoted by our word "divorce."

If then, as we believe, Paul is speaking here of Divorce, there is no need to raise the question whether the believing spouse may or may not file suit for divorce. Divorce, in the situation contemplated, is an accomplished fact, or is in the process of becoming so, and it is the unbeliever who seeks and gets it. Divorce *action* on the part of the Believer is not so much as hinted at, and since divorce cannot possibly be a ground for divorce, *no ground* for such action is here provided.

3. *The Acquiescence* — Marriage is holy. A Christian may not break it, and he must do everything to preserve it. This is what Jesus taught. "What . . . God hath joined together," he said, "let not man put asunder." Jesus condemned divorce, and by implication at least, condemned acquiescence in it. But he made one exception. In the case of adultery the innocent party was permitted to sue for divorce. In no other case might he do so, and in no other case might he leave uncontested his spouse's suit for divorce.

But in 1 Corinthians 7:15 Paul says to the Christian: If the unbelieving divorce you (not on the ground of adultery, but on religious grounds), let him divorce you. He obviously means: Acquiesce in your unbelieving spouse's action. Don't hinder or deter him. Let him carry out his intentions. Don't stand in his way. Don't feel obliged to preserve the marriage he is about to break, and don't feel obliged to restore it once he has broken it. Let separation take its course. Let the husband go.

This is Paul's counsel, and he introduces it by declaring (in verse 12): "... I say, not the Lord ..." This declaration does not mean, of course, that Paul is hazarding a private opinion. He is speaking as an Apostle, with the authority of an Apostle, and under the guidance of the Holy Spirit. The declaration simply means that he can quote no word of Jesus that will apply to the case under consideration. Jesus did not contemplate mixed marriages and the problems that would arise within them. He therefore gave no explicit directions for dealing with these problems. In the course of the history of revelation it was left to Paul to give the directions and to provide the counsel. And this is his counsel: Acquiesce in the divorce.

Now, what have we here? Is this an elaboration within the framework of Jesus' teaching or a contradiction of it? The divorce in question was not on the grounds of adultery. If adultery is the only legitimate ground for divorce, as Jesus teaches, then this was an illegitimate, a sinful, an unbiblical divorce. How then can Paul advise the Christian spouse to acquiesce in it? Should he or she not rather bend every effort to prevent the divorce and preserve the marriage, and even after the divorce has taken place seek to restore the marriage? Is not this what Jesus would have counseled? Is not this the obligation implicit in his teaching?

The answer is that there exists no explicit Word of Jesus about acquiescence or non-acquiescence in this kind of divorce. What Jesus explicitly teaches is that no one (not merely no Christian, but no human being) may get a divorce, saving for the cause of adultery. And he adds that whosoever shall marry a wife put away for a cause other than adultery himself commits adultery. Paul does not change this teaching of Jesus in the least. He simply comments on the *attitude* a believing wife may take toward an unbiblical and sinful divorce initiated and effected by her unbelieving husband. If we did not have this word of Paul we might suppose, indeed, that Jesus' teaching about the high sacredness of marriage necessitates non-acquiescence in any divorce not based on adultery. But now we learn from Paul what before we did not know, that acquiescence is appropriate to a Christian in the case of a divorce effected by an unbelieving spouse and grounded in a basic religious disagreement. This does not contradict Jesus' teaching: it merely elaborates and extends it.

4. *The Freedom* — It is apparent, therefore, that Paul gives the Christian a certain freedom in the case cited. "... the brother or the sister," he says, "is not under bondage in such cases." His words are plain: The Christian is not obliged to contest the divorce; he is not obliged to prevent the departure.

But is this all that his words mean? Many exegetes do not think so. They believe that the words "not under bondage" (*ou dedouloutai*) mean that the Christian is free of the marriage, that the marriage bond is broken by the departure (divorce) of the unbelieving spouse, and that the Christian is therefore free to enter into a new marriage with another partner.

There are formidable reasons for holding this opinion and they lie close at hand, in the immediate context. There are, for example, verses 10 and 11, which form a kind of parallel to verse 15. Verses 10 and 11 say that the wife is not to divorce her husband, but if she does divorce

him (thereby committing sin), she is bound either to be reconciled or to remain unmarried, whereas verse 15 says that if the wife is (sinfully) divorced by her unbelieving husband, she is not bound to be reconciled and (presumably) not bound to remain unmarried. In addition there is verse 39: "a wife is bound for so long time as her husband liveth; but if the husband be dead, she is free to be married to whom she will; only in the Lord." Here too is a parallel. A wife is not bound (dedetai) when her husband dies (vs. 39), and a wife is not bound (dedouloutai) when her unbelieving husband divorces her for religious reasons (vs. 15). In the one case she receives explicit permission to remarry. Is the permission not therefore granted in the second case as well?

Some members of your committee feel that these arguments are determinative, and they therefore hold that Paul here indicates another way in which a marriage may be dissolved. Marriage, they believe, may be dissolved in three ways: by death, by divorce action on the ground of adultery, and by being (passively) divorced by an unbeliever for a religious cause. Other members of your committee, while appreciating the force of the arguments adduced, regard them as inconclusive, and believe that Paul's teaching should be otherwise construed.

They point out that the argument from verse 39 can be turned about and made to establish a contrary conclusion: Since Paul took pains to grant permission of remarriage to widows in verse 39, would he not have taken similar pains to grant permission of remarriage to the divorcees contemplated in verse 15, if this is what he intended? So likewise with the argument from verse 10 and 11: If Paul wished in verse 15 to absolve the Christian from the double obligation imposed in verse 10 and 11 (the obligation to be reconciled or to remain unmarried), why did he not do so; why did he, while absolving the Christian of one obligation (the obligation to be reconciled), fail to absolve him of the other, if this is what he intended? Why did Paul go out of his way, as it were, to omit mention of remarriage, if he intended to authorize it?

But there is more that deters the other members of your committee. For them the biggest obstacle to the view that Paul is here freeing the Christian wife from the marriage bond and thus giving her permission to remarry is the word of Jesus in Matthew 5:32: "every one that putteth away his wife, saving for the cause of fornication, maketh her an adulteress; and whosoever shall marry her when she is put away committeth adultery." Unless one adopt the untenable position that Jesus in Matthew 5 and 19 is merely citing adultery as an example of several unnamed grounds for divorce rather than as the only ground, one brings Paul into conflict with Jesus by interpreting him as allowing remarriage after divorce on grounds of religious hatred.

What then, it will be asked, is the freedom that is here accorded the believer? The answer is: The freedom, in good conscience, to let the husband go! This is no small freedom. It is a freedom from absolute enslavement. When Paul tells the believer that he or she is not under bondage, he does not mean that they are not bound *by* the marriage tie. What he means is that they are not bound *in* the (continuing) marriage tie. That is, they are not so enslaved by the marriage institution that they are compelled to preserve the "living together" at all costs. The

demand to live together is central to marriage, to be sure, but it is not an absolute demand. The demand need not be met if it causes continuous unrest at the deepest (i.e. the religious) level of one's existence, and if by it one is under constant temptation to surrender the faith. It is significant that the word used here is not *dedetai* as in verse 39, which is properly translated "bound"; but the word *dedouloutai*, which is properly translated "enslaved." The usage indicates that the marriage is *binding* indeed, but not *enslaving*. The marriage *holds*, thus preventing the believer from remarrying, but it does not *enslave* by compelling the believer to pursue her unbelieving husband.

J. SUMMARY

1. The members of your committee agree that:
 - a. The teaching in 1 Corinthians 1:15 pertains only to Christians whose *unbelieving* marriage partners "depart" for deeply-seated *religious* reasons.
 - b. The teaching in 1 Corinthians 7:15 does not provide the Christian with a (second) ground for divorce.
 - c. The teaching in 1 Corinthians 7:15 absolves the Christian from the obligation to preserve a marriage broken or about to be broken by the divorce-proceedings of an unbelieving spouse acting from religious motives.
2. The members of your committee *do not agree* on the meaning to be attached to the words "not under bondage": some of the members interpret the phrase to mean "free to remarry"; others interpret it to mean "not obliged to obstruct departure or contest divorce, or to seek reconciliation after divorce."

II

POLYGAMY ON THE MISSION FIELD

A. MISSION PRACTICE

1. "On the mission-fields of the Geref. Kerken (of the Netherlands) it was the custom that a man who had more than one wife and who became a Christian and desired to join the Church was not bound to send all his wives away except one. In many cases this was impossible because in this way the dismissed wives would be exposed to the greatest social and moral misery. It was customary, however, that such a man could not be chosen to fill any office in the Church (Titus 1:6). The situation was quite different, of course, when someone who was already a Christian wanted to take a second wife. In such cases the man was earnestly admonished and also often excluded from Communion so that the congregation could clearly see that there could be no room for polygamous marriage in a Christian congregation. But every case must be treated on its own merits" (From the Report of the Ecumenical Synod's Study Committee, Acts, Edinburgh 1953, p. 95).

2. "That section of Nigeria where our Church is working has a fully organized African Church. That Church permits only monogamists to be Church members or to be catechumens preparing for membership. This is a ruling made by the Africans themselves. Therefore a polygamist must be freed of all but his first wife. Great care is taken by the Church

to be sure that the second and subsequent wives do not suffer as a result of this. Pending remarriage—and the equality in the number of the two sexes makes such remarriage quite possible—these women live in a home other than that of their former mate and he provides them with the wherewithal for living. The break is only made when the second or third woman is herself willing to have it so. . . . In that selfsame Church women, who at their conversion are second or later wives of a polygamist, are not allowed membership until that relationship is severed, the same conditions as above pertaining . . . In all Christian Churches in Nigeria sponsored from abroad—and they are very, very many—monogamy is recognized as the only way. Without exception this is practiced where the men are concerned. Almost without exception it is practiced where the women are concerned, but in some cases the women who were the plural wives of a polygamist before their conversion are permitted to have membership” (From a Letter to our committee by the Rev. Edgar H. Smith, Missionary of the Christian Reformed Church to Nigeria).

B. THE ECUMENICAL SYNOD'S STUDY COMMITTEE

The Committee says: “In these mission fields where polygamy is still considered quite a normal custom, it is advisable to use the uttermost caution in abolishing it. Before it can be opposed with any vigour, the conscience of the young Christians must first be trained in compliance with the Word of God . . . In many cases this requires years of devotion, because the native customs influence the train of thought even after a very long time” (Acts, Edinburgh 1953, p. 95, Chapter IV of the Report).

C. THE ECUMENICAL SYNOD'S ADVISORY COMMITTEE

The Committee says: “On the question of polygamy in the mission field our committee agrees entirely with Chapter IV of the Report . . . and feels that it could not improve on it” (Acts, Edinburgh 1953, p. 17).

D. THE TEACHING OF SCRIPTURE

1. From Genesis 2:18, 24; Matthew 19:4-6; 1 Corinthians 7:2; Ephesians 5:33; and other passages it is evident that marriage is designed to be monogamous.

2. From 1 Timothy 3:2, 12 and Titus 1:6 it is evident that pre-conversion polygamists, although not eligible for ecclesiastical office, were bonafide members of the Apostolic Church.

E. CONCLUSIONS

1. It follows from the nature of marriage and from the teaching of Christ and the Apostles that Christians may not contract a polygamous marriage.

2. It follows from the practice of the Apostolic Church that in certain circumstances polygamists may be admitted to Church membership.

3. It does not follow from the practice of the Apostolic Church that polygamists must in any and every circumstance be admitted to Church membership.

III RECOMMENDATIONS

Your committee recommends that Synod adopt the following:

A. Synod declares that

1. The teaching in 1 Corinthians 7:15 pertains only to Christians whose *unbelieving* marriage partners "depart" for deeply-seated *religious* reasons.

2. The teaching in 1 Corinthians 7:15 does not provide the Christian with a (second) ground for divorce.

3. The teaching in 1 Corinthians 7:15 absolves the Christian from the obligation to preserve a marriage broken or about to be broken by the divorce-proceedings of an unbelieving spouse acting from deeply-seated religious motives.

B. Synod declares that

1. It follows from the nature of marriage and from the teaching of Christ and the Apostles that Christians may not contract a polygamous marriage.

2. It follows from the practice of the Apostolic Church that in certain circumstances pre-conversion polygamists may be admitted to Church membership.

3. It does not follow from the practice of the Apostolic Church that pre-conversion polygamists must in any and every circumstance be admitted to Church membership.

C. Synod instructs the Stated Clerk to send to the Ecumenical Synod

1. The Decisions of 1956 respecting the (re)admission into the Church of persons unbiblically divorced and remarried, and the Decisions of 1957 respecting Desertion as a possible Ground for Divorce, and Polygamy on the Mission Field.

2. The complete text of this Report as well as the complete text of the Report submitted by the Committee on Marital Problems to the Synod of 1956.

Respectfully submitted,

Peter G. Holwerda, Chairman
Henry Stob, Secretary
William P. Brink
Gerrit Hoeksema
J. C. Ribbens

REPORT NO. 25

THE POSSIBILITY OF A NEW TRANSLATION OF THE BIBLE

ESTEEMED BRETHREN:

I. MANDATE

Your Committee was charged with the task of giving thorough consideration to an overture from the Seattle consistory, proposing "that the Christian Reformed Church endeavor to join with other conservative churches in sponsoring or facilitating the early production of a faithful translation of the Scriptures in the common language of the American people", and of reporting its findings to the Synod of 1957. (cf. Acts of Synod 1956, p. 61,126)

II. ANALYSIS AND EVALUATION OF THE SEATTLE OVERTURE

A. *The main points of the overture*

1. The need is stressed "of a faithful translation of the Scriptures in common language of the American people."

2. The suggestion is made that our church join with other conservative churches in sponsoring or facilitating the early production of such a translation.

3. The grounds adduced are:

(1) We do not now have such a translation.

(2) Such a version is needed: a. To make our own use of God's Word less difficult and therefore more effective. b. To make the Word of God easier for our children to understand. c. To make the Word of God more readily understandable to those unfamiliar with it as they are confronted with it in missionary and personal work.

(3) Our Reformed Faith which is founded on God's Word demands that we use every available, appropriate means to promote the use and study of that Word.

B. *General Considerations Regarding the Desirability and Feasibility of a New Translation.*

In its study of this overture the committee has been guided by the twofold consideration of the desirability of this project and also of its feasibility.

As to the latter, this report is submitted with the conviction that a translation such as is contemplated by the Seattle overture would be feasible, once its desirability had been established.

This conviction is based on a recent communication received from the Secretary of the Evangelical Theological Society. In it reference is made to a certain action taken by a sizeable number of the Society's members endorsing the idea of an extensive revision of the American Standard Version.

This action would seem to suggest a definite possibility to obtain that measure of concrete scholarly support for the execution of the work, which will be essential for its successful accomplishment.

Other similar possibilities, not pertaining to the American Standard Version, have also been brought to our attention.

The demand for a new translation of the Holy Scriptures after a current version (current versions) has (have) have been in use for a certain length of time is in itself natural and understandable, both in view of (a) the ever changing structure of a living language and (b) the experience which Bible societies have gained in this field.

(a): Says an author in *The English Journal*, Nov. 1955, p. 443: "A living language, like all other living things, grows and changes through the process of death and birth, decay and rejuvenation. Old words go, or change their meanings; new words arise to meet new needs."

Since it is the very purpose of a Bible translation to give to the reader the Word of God in the language in which he speaks and thinks, such a translation must from time to time be adapted to the changes which a living language constantly undergoes. The fact that earlier versions still exist and are in use is no argument against the need for a new translation. As J. F. Mozley puts it: "The work of making the Word of God known to every man in his own tongue has become the continuing task of generation after generation of scholars. Their work is never finished because language is a living, changing thing" (*Interpretation*, Vol. VIII, 1954, p. 304 ff).

(b): The general fairness of the demand for a new translation of the Bible at certain intervals is also borne out by the experience of Bible Societies. This experience suggests "that a Bible translation in a living language needs revision every fifty years or so because of the normal development of a spoken language" (The Revision of the Russian translation of the N.T., by Bishop Cassian in: *The Bible Translator*, Vol. 5, No. 1, Jan. 1954, p. 28).

C. Limits to be observed

A separate question, though closely related to the foregoing point, concerns the precise extent to which the Christian community may allow the demands of modernity in speech and thought to influence its views concerning the usability of any existing translation of the Bible. In this connection it is well to keep in mind a remark made by Dr. O. T. Allis made in the latter's analysis of the Revised Standard Version. Discussing the insistence on the part of the translators of the RSV upon the removal of certain archaisms from its translation work the author uses the word "fourscore" as an example. This word is admittedly archaic. But does that mean that we must replace it with the modern "eighty"? If that is deemed necessary for the language of the Bible why wouldn't it be necessary for the famous American classic called the Gettysburg Address, where the same word occurs? Or shall we take the position, thus the author continues, "that an American classic such as this should be preserved intact and American children should be taught to understand that "fourscore" means "eighty", a fact which any reputable dictionary will make clear to them?"

In general, then, it ought to be clear that we shall have to be careful, in our zeal for modernity not to demand from the Bible what we would not remotely demand from any classic document of our national history.

This need for observing proper limits is intimately bound up with what the Bible is. It is God's Word to man. As such it possesses an inherent dignity which must always be preserved; no matter how much the need for understandability may be recognized.

On the one hand it is self-evident that those who read the Bible must understand it. But it appears to be no less true that the very language of the Bible must lift the reader's language to a higher level. That is why it belongs to the secrets of good Bible translating that the speech of everyday life and of the ordinary folk is used to the full and yet is somehow transformed by whatever genius the translator may bring to his task.

Any endorsement of a project which would aim at the production of what the overture calls "a faithful translation of the Scriptures in the common language of the American people" ought to be made with due regard to the point raised under C.

D. The greatness of the task of Bible Translation

There appears to be an equal need to delineate the task which is contemplated in this overture in all its immensity.

Your committee can only agree to the suggestion of "an early production" of a faithful translation as indicated, if the word "production" be taken as a noun of action, rather than as a noun indicating the result of an action.

A few examples may serve to emphasize our point.

a. For a number of years the Netherlands has had the use of a Bible translation which may be said to contain for that country the same features as are suggested by the Seattle overture for the English speaking world in North America. A group of competent Bible scholars, living in close proximity to each other, worked on the "early production" of this version from 1927 till 1951.

b. Another Bible scholar, working on a revision of the Russian translation of the New Testament writes that for two years he has been living in complete seclusion in a small Spanish village and that even under those circumstances of a continued concentration upon his task the work is progressing slowly.

c. Bible translating is a delicate and humiliating experience. Luther reportedly said: "It is good for me that I have undertaken to translate the Bible; for otherwise I might have died with the fond persuasion that I was learned." And another writer puts it as follows: "A man who undertakes the work of translation takes his reputation, if not his life, into his hands, for he is attempting the impossible. In all translations something is omitted, something is therefore lost" (*Interpretation*, Vol. VIII, July, 1953).

If the Synod should wish to endorse the Seattle overture it could only do so, in the Committee's opinion, after due consideration of the implications of its decision in terms of years of hard and continuous labor on the part of those who are deemed qualified for this task.

E. The Christian Community and Bible Translation

The preceding point also makes it clear that Bible translation work of the kind as is suggested in the overture must not be considered the

work of a limited number of scholars only. It is true, the latter are most likely to bear the actual load of the translating. But translation projects undertaken in other parts of the world have evoked the comment that it is ultimately the entire Christian community which may be deemed in a measure responsible for the execution and the success of the work. This responsibility may express itself in at least two distinct ways.

(1) Such translating is effective only when it occurs in connection with a living Christian community, a good catechism, up-to-date preaching of the gospel and a compassionate sharing in the life of this age.

(2) The Christian community may be expected to support such a gigantic project in every possible way and stand behind it with a measure of confident loyalty to those to whom the actual task has been assigned.

An endorsing of Seattle's overture, therefore, should be accompanied by a spiritual mobilization of the Christian constituency that can reasonably be expected to lend support to and benefit from this great undertaking.

F. Results of a poll taken.

Since it is suggested in the overture that our denomination "join with other conservative churches in sponsoring or facilitating the early production of a faithful translation," your Committee took a poll of a large number of churches and other organizations which could be expected to be interested in this sort of a project, making it clear that all that was meant by this poll was a preliminary canvassing of the field in order to come to some opinion in this matter.

The answers received by the time this report was written covered a rather representative section of what is sometimes called the evangelical world in America and Canada.

Summarizing our conclusions we feel that the following observations are in order:

a. A sufficiently large number of Christians in North America is of the opinion that the existing versions currently in use among us are somewhat antiquated so that the production of a new, or revised translation of the Holy Scriptures obviating that difficulty would be welcomed by them.

b. A sufficiently large number of Christians in North America is of the opinion that the Revised Standard Version, though possessing many good qualities, is nevertheless not entirely suitable for home and pulpit use.

c. Great stress should be placed on the demands for stylistic beauty and literary dignity as well as on clarity and simplicity in terms of contemporary speech and diction.

d. The support for a new translation project such as is here considered should be as broad as possible, although the initial stages of the organization of this work could most profitably be handled by a relatively small number of persons who were in substantial agreement in general outlook, as to matters of translation.

e. The two requirements laid down in the preceding paragraph need not in any way be considered as mutually exclusive since it is of the

mark of all true Biblical scholarship, such as would be represented in the initial organization of this huge project, not to be exclusive but rather inclusive of all those who could be expected to give effective cooperation in producing a translation of this kind.

f. Every assurance should be sought that those who will engage in the production of a new translation of the Holy Scriptures shall be men of competence, either as to their ability in handling the original languages of the Bible or their command of a kind of English that is of a high degree of literary quality.

8. Without seeking to minimize anything of what has just been said under points (c) and (f) it is nevertheless the Committee's opinion that the just requirement of a high degree of linguistic competence on the part of the translator and of a fine literary quality of the final product should not make us shut our eyes to the need for the production of a translation as suggested by the overture here considered.

Under the circumstances it appears needful to strive for a solution in which both of the above elements are made the prayerful concern of those who would now be deemed best qualified for this huge undertaking.

If this task be begun in a due sense of its immensity and of the smallness of the human instruments called upon to accomplish it, the outcome of it all will surely be such that the positive aim of making God's Word available for our bewildered and mystified generation will be reached in a moderately satisfactory manner.

Who knows but that the proper organization of a project as is here contemplated may stir up certain energies hitherto slumbering and thus create a genuine revival of Biblical studies throughout this Northern hemisphere, a revival from which in due time our translation would certainly reap the fruits.

h. A number of communications point to certain concrete possibilities for implementing any organized plans for a translation project of this kind; e.g. a number of competent Evangelical scholars have suggested the use of the American Standard Version as a suitable basis for a possible revision. Names have been suggested of individuals who might be willing to consider cooperating with translation work. There are also some indications that the publication of a new Bible translation might not meet with too great obstacles.

G. *Evaluating the Chief English Versions*

One of the grounds which the overture adduces is that no such translation as envisaged by it is now available. Any consideration of this overture such as is expected of your Committee will consequently require some evaluation on its part of the major versions of the Bible in English. In fact, it is the Committee's opinion that much of what was said in the foregoing pages hinges on our evaluation of the existing translations as fit media for transmitting the message of the living Word of God to our present generation.

a. The King James Version or Authorized Version (AV)

Throughout the history of the revision of Bible translations this version has had its ardent admirers, and rightly so. Only recently *Christianity*

Today printed a warm article of commendation and praise for this venerable translation of Holy Writ.

But it appears to your Committee that no fervent outpouring of the soul in favor of this admittedly beautiful monument of English prose (and poetry) should make us oblivious to the fact that a version's prime duty is to transmit the Biblical message to the generation of its own day, and if at all possible to some generations hence.

Anyone who has worked with young people, or persons who have not grown up within close range of the sacredness of the Biblical atmosphere, and with others whose thoughts and diction are thoroughly modern, will be compelled to admit that the archaic character of the AV forms an important barrier for a correct understanding of the Bible's contents.

b. The American Standard Version (ASV)

The question arises whether those features which in the Committee's opinion render the AV less than adequate for modern use have been effectively removed by the extensive revision work done in England and in this country more than 50 years ago. We refer here to the so-called "English Revised" and the "American Revised" versions, which appeared in 1881-1885 and 1901 respectively. The latter has, upon recommendation of its Synod, found a wide acceptance within the Christian Reformed Church.

There are two reasons which make the Committee believe that the above revision(s) fall(s) short of the demands for a Bible translation as envisaged by the Seattle overture.

1. One of those reasons lies in a fact stated in the Preface to the English Revision of the New Testament, published in 1881 and taken over in America in 1901 with minor linguistic changes. Said Preface states that in this matter of modernizing the language the revisers, in strict adherence to their mandate, "never removed any archaisms, whether in structure or in words, except where we were persuaded either that the meaning of the words was not generally understood, or that the nature of the expression led to some misconception of the true sense of the passage" (Preface to the Edition of A.D. 1881, in: *Standard Edition*, Thomas Nelson & Sons, p. xiv). That same Preface goes on to say: "The frequent inversions of the strict order of the words . . . have been seldom modified" (*ibid*).

What the nature is of the changes, made by the American Editors, may be learned from the following quotations taken from the Preface to the American Edition of the N.T., op. cit. p. iv: "In dealing with the language, the American revisers have endeavored to act with becoming deference and reserve. A few archaisms . . . have been generally although not invariably discarded." This Preface also states: "But in making these and other slight changes, the American editors have not forgotten that they were dealing with a venerable monument of English usage, and have been careful not to obliterate the traces of its historic origin and descent" (*ibid*).

In the Preface to the American Edition of the O.T., op. cit. p. vi, mention is also made of "certain additional alterations which have seemed to be required by regard for pure English idiom," but at the same time

the editors state that they do not forget "that it has been no part of our task to modernize the diction of the Bible (ibid).

This obviously leaves us with a great many archaisms which, although constituting part of the beauty of the earlier version, the AV, nevertheless appear quite inadequate for the purpose of conveying the Biblical thought-content to the mind of many modern readers.

2. A second reason for our opinion that the ASV falls short of the requirements which may be set for a modern translation of God's Word derives from the relatively limited acceptance which this version has received, when compared with the AV. The latter version, even after the Revised Versions had been published, has continued to be used extensively.

It is the Committee's opinion that a Bible translation within a given linguistic and geographical area ought to have the endorsement of as large a part of Christendom within that area as could possibly be served with such a translation.

It is granted that at first sight a proposal to undertake the production of a new translation alongside the existing versions might seem to defeat the very purpose of unity which has just been stressed as one of our desiderata. This objection might assume an even greater weight in view of the recent production of the RSV, a Bible translation in modern English. But certain things should be kept in mind: a. The ideal of having one Bible for an otherwise divided Christendom finds its proper and necessary limitation in the very doctrine which makes that Bible Christendom's sacred book, namely the doctrine of infallible inspiration.

b. It appears to be of little use to plead for the retention of a current version simply because otherwise we would have more disunity than we have already.

c. It is not the existence of many versions of the Bible which causes divisions between those who otherwise ought to be one. Rather, the existence of a version such as the RSV, which, for all its many good qualities, appears to have been influenced extensively by liberal tendencies (cf. Acts of Synod, 1954, pp. 419-436), is a clear evidence to the fact that Christendom is divided on one of its pivotal articles of faith, the believing adherence to an infallibly inspired Bible.

In view, therefore, of the basic fact of a Christendom which is divided on an essential doctrine of the Christian faith, and also in view of the relatively limited support which the American Standard Version has received, when compared with its great predecessor the Authorized Version, it would seem advisable from a truly Christian-ecumenical point of view to strive for the production of a Bible version on which all those who adhere to the teaching of an inspired and supernaturally produced Bible could agree, and for which they could possibly combine their forces in a common endeavor.

Our efforts in this field should be satisfied with nothing less than the broad support of the full range of the North-American Christian world, in so far as this Christian world still knows what alone will be able to keep Christianity truly Christian. This is just another way of saying that all Christians who subscribe to the doctrine of Scripture's infallible in-

spiration must be deemed to be within the range of the operation of this project.

Important theological matters are intimately bound up with our plea for a separate and yet ecumenical translation of Holy Writ in the language of today. We cannot lightly enter upon this project. Our defense, if such be asked of us, must be intelligent and understanding. It must seek to enter into the thought patterns of those who, for reasons of what we deem an ill-conceived notion of scientific honesty have felt compelled to handle with undue freedom that written record which, just because of its divine authority, would wish to be recognized as the ultimate criterion concerning what constitutes scientific honesty.

It is currently held by many theologians that today, after the rise of historical criticism, we have a faith produced by the Bible, whereas in times past we had only a faith *about* the Bible. This view may make some appeal to those who are content to look at their own precious doctrines through the eyes of those who have never fully understood those doctrines. It should carry far less weight when the Reformation doctrine of the Holy Scriptures is once again clearly enunciated with reference to, and if at all possible in the language of theology today.

The need for a separate, ecumenical-Christian translation of Holy Scripture in today's English can only be defended if the doctrine of the infallibility of the Scriptures, with all its many and important implications for our entire theological endeavor, can still be defended. In our opinion this defense can be and must be made. Such a defense will touch upon the vitals of our Christian faith and will demand a statement of our precious heritage as related to the ever changing background of theological thinking.

CONCLUSION:

The preceding considerations have led the Committee to the conclusion that the ideas set forth in the Seattle overture are both feasible and desirable.

Great and responsible is the task which is here envisaged. Only a firm conviction concerning its urgent necessity has prompted us to suggest that steps be taken toward its execution.

The inadequacy of available human resources for the accomplishment of the work involved in our proposals is readily granted. Neither must our endorsement of Seattle's overture in any way be construed as implying that the Committee members individually or corporately should feel necessarily under obligation to participate in the actual translation work here contemplated. These details are not within the scope of our present study. They will await further organization and a careful formulation of principles and procedures.

But in spite of all the many problems which will await later consideration the Committee is convinced of the basic merit of the overture here considered.

May the greatness of the task involved make us look more earnestly to Him who has said: "But if any of you lacketh wisdom let him ask of

God, who giveth to all liberally and upbraideth not; and it shall be given him" (James 1:5).

RECOMMENDATIONS:

In the light of the above materials your Committee appointed to consider the overture from Seattle and to report to the Synod of 1957 presents the following recommendations to Synod:

1. Synod endorse the Seattle overture.
2. Synod appoint a Committee which shall be charged with taking the necessary steps in order to carry out the intent of the overture.
3. This Committee is to report to the Synod of 1958.
4. Synod grant its permission to have the above report sent to all parties that may be considered concerned with this project.
5. Synod authorize the Committee to make use of the plates used for the printing of this report in the Agenda and the Acts for additional copies.

Respectfully submitted,

H. Schultze, Chairman

R. Stob

M. H. Woudstra, Reporter

M. J. Wyngaarden, Corresponding Sec'y

REPORT NO. 26

FAITH, PRAYER AND TRACT LEAGUE

To the Synod of 1957

ESTEEMED BRETHREN:

This annual report is not presented primarily because it is customary, or because it is required, but because, as your official representative, it gives me real pleasure to inform you of the great blessings which the Lord has poured forth upon this growing organization during the past year.

The Faith, Prayer and Tract League had a very small beginning. Throughout the years it has shown limited, but gradual growth. It was during the past few years that the scope of its service and growth has reached new horizons. Many of our people have become regular users of the available tracts and as a result have become living witnesses, as well as instruments in God's hands, to bring others to Christ.

Overhead costs and current expenditures in connection with maintaining the league have not risen in proportion to its growth. The league business is still housed in moderate quarters, the pay roll is very low, and the general expense has been kept at a minimum under the able management of Mr. John Brondsema, who has grown up with the league and whose efficient leadership the board greatly appreciates.

In this report we will not bother you with facts and figures. These can later be given to committees, but we can say that whereas formerly we thought of tract distribution in terms of thousands, we now speak in terms of millions, and whereas earlier we spoke in terms of growth as moderate we now rejoice in a growth which is exceptional. For these blessings we should give God our humble thanks and we should rejoice in His goodness.

As your representative, I suggest that the league be given the full moral and financial support of our denomination.

Respectfully submitted,

John Keuning

REPORT NO. 27
THE BACK TO GOD HOUR

To the Synod of 1957

ESTEEMED BRETHREN:

The Back to God Hour Committee feels privileged to present this report of its activities during the year 1956, and does so with humble gratitude to God for His blessings upon our broadcast. The Church is kindly asked to give diligent attention and consideration to the matters presented here. The mandate of the Committee is found on pp. 33-34, 68, and 125 of the 1956 Acts of Synod.

I. ADMINISTRATION AND PERSONNEL

A. *The Back to God Hour Committee*

The personnel of the Committee is as follows: The Rev. H. Baker, R. O. De Groot, B. J. Haan, K. Hart, A. W. Hoogstrate, W. Kok, and G. Postma, and the Messrs. L. Beré, D. Evenhouse, J. Hamstra, H. Hoving, A. Van Noord, and G. Zuiderveen. At its September, 1956, meeting, the following officers were elected: President, the Rev. W. Kok; Vice-president, the Rev. H. Baker; Secretary, the Rev. A. W. Hoogstrate; and Treasurer, Mr. L. Beré. The terms of the Revs. R. O. De Groot and G. Postma and the Messrs. A. Van Noord and H. Hoving have expired. Only Mr. Van Noord is eligible for reelection. Nominations for Committee members will appear in Section VI of this report.

B. *The Business Manager*

Mr. C. J. den Dulk saw fit during the year to tender his resignation as Business Manager of the Back to God Hour. This resignation was accepted with regret, and with full recognition of Mr. den Dulk's faithful service to this cause.

C. *The Office Staff*

Mr. Harold Pals continues as office manager, assisted by Mr. John Olthoff and Mr. Donald Dykstra, and there have been one or two changes in personnel. Our office is located at 10858 South Michigan Avenue in Chicago, and visitors are most welcome to stop in and see the whole intricate process of mailing, literature, responding to letters, etc., done by a staff of devoted and efficient workers who labor together for this cause in the spirit of sacrifice.

D. *The Office Building*

Our building is kept in good repair and serves as a commodious house for our facilities. We occupy only a small part of the total space of this large business. There are three businesses renting space in our building at reasonable rates, bringing us a small net income after expenses and taxes are paid. A financial report for 1956 pertaining to the operation of the building will be in the hands of the delegates to Synod.

E. The Radio Minister

Rev. Eldersveld has regained his health and is performing his task at a normal pace. We pray that the Lord will spare his life and that his good state of health will continue. In addition to his other work, he was busy filming the second television series in 1956, and completed his part of it at the end of the year. During the summer months four of our ministers served the radio broadcast as guest speakers, as usual. A special series of Centennial programs is being presented during March, April, and May, 1957, featuring guest speakers who represent various fields of service in our church.

F. The Radio Choir

Prof. De Jonge and his Calvin College Radio Choir have continued to serve our program with distinction and honor. The choir has made many personal appearances and is very greatly appreciated. Many responses from our listeners indicate their appreciation for the music on our program, and this is indeed a tribute which we value highly. The following is a quotation from a typical letter with reference to the choir: "Our hearts are stirred, not only by the preaching of the Word of God on your program, but also by the beautiful renditions of your radio choir. The music always fits the message so well, and the singing is spirited."

II. BROADCASTING

A. The Radio Stations

Some 350 stations carry our program at present, approximately 300 of them on the Mutual Network; the others are obtained independently on a "spot basis." We are grateful to be able to report that the number of stations now available to us on the Mutual Network has increased substantially. This indicates a most welcome change, for we had been constantly losing stations over a two-year period, due to certain unfavorable factors in the religious radio picture. Our position is now much stronger.

Certain stations are being paid for by individual congregations in the Christian Reformed Church, over and above their regular quota for the Back to God Hour. For this we are deeply thankful, and we heartily recommend this good example to others.

B. Foreign Broadcasting

WRUL, Boston, Massachusetts, has carried our program by short wave at 3:30 p.m. EST since December 2, 1956. Letters have been received from Finland, Sweden, England, Ireland, Newfoundland, Cuba, and the British West Indies.

DZAS, Philippine Islands began airing our program on January 1, 1957, on Tuesday at 9:00 a.m. for the Islands and at 10:00 p.m. on their overseas service which has immense coverage.

Radio GOA, on the Portuguese Island of Goa (near India), has scheduled our program at 5:00 p.m. each Sunday. This station is very important since Radio Ceylon no longer carries religion, though they are permitting present broadcasters to continue until their contracts expire.

ELWA in Liberia has advised that they have no time available at present. We are investigating the use of Radio Tangier on the northern

coast of Africa, or Lourenco Marque which is located on the southern tip of the continent.

HCJB, Quito, Ecuador, provides exceptional coverage in the Pacific and elicits a good response.

HOXO, Panama, carries our program to the Canal Zone with good results.

We now have sponsors for DZAS and ELWA (\$1,600.00 per year each). Since ELWA is doubtful, the sponsor has graciously consented to permit use of the funds for WRUL until a definite decision is made. Bethel Church, Paterson, New Jersey, has guaranteed a minimum of \$1200.00 per year for WRUL. In addition, more than \$3800.00 has been received from interested churches, societies, and individuals.

Summary:

Total cost per year of WRUL, DZAS, GOA, and ELWA	\$14,200.00
Cash and pledges received thus far	8,200.00
Balance	\$ 6,000.00

In addition, our anonymous Michigan friend is still supporting HCJB, and the Holland-Zeeland Young Calvinist League has agreed to pay the cost of HOXO for another year.

Considerable correspondence is being carried on with Rev. Dick Bouma of the Reformed Church of Australia. They request that we buy time on local Australian stations. This would be a great help to them—help which they claim is desperately needed. Rev. Bouma has succeeded in placing our TV series on the Ten Commandments on two television stations, one of which is located in Sydney. He is currently obtaining prices on radio stations.

We will continue to finance the foreign broadcasting program by station sponsorship and special gifts from individuals, societies, and churches in accordance with the decision of the Synod of 1956. We trust that our people will continue to remember this cause with their prayers and gifts.

III. TELEVISION

A. The first series on the Ten Commandments, has been shown widely on a free-time basis, on 180 stations, and has been very well received. It is still available, and is still being shown. On the basis of survey reports, it has been estimated that some 3,000,000 have seen this series.

B. The second series, on the Lord's Prayer, has been completed and is now also available to television stations. We believe that we have profited from the experience of producing the first series, and that the new set of 13 films is a better production. Every effort should be made locally by our churches to obtain free time for it on local stations.

So that our churches may become familiar with the production techniques of TV filming, the film studio made a special production film at no extra cost. About 30 minutes in length, it takes you behind the scenes and gives some idea of the immense amount of effort and detail necessary to make a film which will be acceptable to TV stations and audiences. This production film will be available to our societies and churches soon.

IV. RESPONSE

A. *Mail.* During the year 1956, 53,942 pieces of mail were received at the office. This mail came from all of the states, provinces of Canada,

and from 43 foreign countries and islands. Our secretary has tried to keep our constituency informed through the Back to God Hour page in The Banner as to the nature of these responses. We are thankful that the Holy Spirit has inclined so many to listen to our program and to express their interest in it. There is no doubt that He is continuing to use it to the salvation of sinners and the strengthening of the saints.

A radio sermon entitled, "The Word for This World," was reprinted recently in *Christianity Today*.

Action, the official organ of the National Association of Evangelicals, reprinted the sermon delivered on October 21, 1956, entitled, "The Freedom of Religion." This reprint was in conjunction with the convention of the National Association of Religious Broadcasters, the radio and TV arm of the NAE, which was held on January 30 and 31 in Washington, D.C., Rev. Eldersveld was one of the speakers at this gathering, where the subject of religious freedom was the main theme. A report on his address was published in the *Washington Evening Star* and in *Broadcasting and Telecasting* magazine and carried on the wires of Associated Press. Also, a large portion of his radio message on the subject was incorporated in an address by Dr. Eugene Bertermann of the Lutheran Hour, and subsequently adopted as the official statement of the National Religious Broadcasters.

B. *Literature*. During 1956 nearly 2 million copies of the radio messages were sent out. Over 90,000 copies of the Family Altar are now being printed and mailed each month. We appreciate the fine labors of our ministers who have written for this most successful devotional booklet. 1,912 Home Study courses were sold and 1,195 new subscriptions received for the Listeners' Digest. Through our recommended book lists, 636 books were purchased by our radio listeners. Requests for free copies of the Doctrinal Series totaled 1,333; for the Readers' Guide, 681.

V. FINANCES

The treasurer's report for 1956 is attached, along with the proposed budget for the year 1958. The Supplementary Report to Synod will contain an additional report of our treasurer to cover the receipts and expenditures for the first four months of 1957.

VI. MATTERS WHICH REQUIRE SYNODICAL ATTENTION

A. *Expression of Thanks*

The Committee recommends that Synod thank our Radio Minister, the summer speakers, the retiring board members, Rev. G. Postma, Rev. R. De Groot, and Mr. H. Hoving, Professor De Jonge and the Radio Choir, Mr. C. J. den Dulk, Mr. Ralph Rozema, our Agency Representative, the office staff, announcers, and technicians for their faithful and efficient service.

B. *The Committee presents the following nominations:*

The Committee recommends that Synod reappoint Mr. Andrew Van Noord, who comes from the California area.

Messrs. Ralph Ver Meer, from Pella, Iowa, and Abe Geurkink, from Pease, Minnesota.

Revs. John Geels, from Bozeman, Montana, and William Reinsma, from Lynden, Washington.

Revs. C. O. Buus, from Highland, Indiana, and M. Ouwinga, from South Holland, Illinois.

C. *The Committee recommends that the proposed budget for 1958 and a quota of \$7.25 be adopted.*

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

Respectfully submitted,

W. Kok, Pres.
H. Baker, Vice-pres.
A. W. Hoogstrate, Sec'y
L. Beré, Treas.
R. O. De Groot
B. J. Haan
K. Hart
G. Postma
D. Evenhouse
J. Hamstra
H. Hoving
A. Van Noord
G. Zuiderveen

BACK TO GOD HOUR

Financial Report—December 31, 1955 to December 31, 1956 and comparative figures with previous year

Receipts	1956	1955
Synodical quotas	\$286,089.06	\$293,985.45
Churches	10,289.94	8,445.07
Church — Reimbursements	598.00	
Organizations	8,230.92	16,242.81
Rallies	3,320.05	
Individuals	108,050.45	106,519.07
Station sponsors	4,465.36	4,047.63
Literature	5,291.30	6,207.95
TV	16,160.60	13,192.32
Foreign Broadcasting	1,186.00	
Choir tour	1,248.60	
Others	1,165.58	953.48
Transfer from Building Fund		297.59
Total Receipts	\$446,095.86	\$449,891.37
Disbursements	1956	1955
Broadcasting:		
Mutual Network	\$162,510.53	\$189,235.12
Spot stations and recording	118,873.76	74,338.86
Foreign	1,382.15	
TV	10,706.00	
Salaries	39,829.68	40,768.41
Social Security Taxes	317.80	
Committee:		
Travel	2,657.78	2,111.62

Other expense	15.29	46.74
Office:		
Supplies	2,301.52	1,536.10
Equipment	521.39	482.99
Phone, light, and power	1,661.61	1,994.92
Others	37.00	20.00
Travel	1,482.88	2,838.14
Choir:		
Music	183.44	393.26
Travel	7,499.32	2,766.40
Repairs:		
Office	324.95	57.06
Manse	436.60	1,306.51
Publicity:		
Messages	15,563.56	14,483.43
Postage	10,789.78	14,174.68
Other printing	5,574.63	13,590.08
Advertising	2,533.24	1,605.94
Books and Periodicals	769.11	957.65
Literature	4,731.84	4,305.86
Hall rent		567.50
Taxes — Real Estate donated	64.48	
Family Altar:		
Printing	32,724.19	38,631.60
Postage	8,075.00	8,900.00
Writers	1,208.12	1,426.75
Radio Bulletin	9,515.87	7,922.67
Christmas gifts	350.00	775.00
Insurance	349.80	808.30
Auto allowance	500.00	500.00
Moving expense		2,306.96
Gift to Radio Minister (hospital and medical)		500.00
Audit	163.60	150.20
Adjustments — funds remitted to us in error and spurious checks	757.79	375.20
Total Disbursements	\$444,412.71	\$429,877.95
Balance — December 31, 1955		\$25,204.32
Receipts over Disbursements		1,683.15
Cash Balance — December 31, 1956		\$26,887.47
Note:		
Unexpended Reserve for TV in above cash balance		10,822.59
		Lambert Beré, Treasurer

TENTATIVE BUDGET — 1958

Estimated Receipts	1958	Actual, 1956	Budget 1956	Budget 1957
Synodical Quotas—				
48,000 families @ \$7.25	\$348,000.00	\$286,089.06	\$304,000.00	\$310,500.00
Churches	12,000.00	10,887.94	2,000.00	9,000.00
TV	25,000.00	16,160.60	26,000.00	25,000.00
Organizations and rallies	13,000.00	12,799.57	16,000.00	16,000.00
Individuals	110,000.00	108,050.45	105,000.00	107,000.00
Station sponsors	5,000.00	4,465.36	2,600.00	5,000.00
Literature	5,300.00	5,291.30	5,500.00	6,000.00
Foreign broadcasting	1,500.00	1,186.00		
Others	500.00	1,165.58	500.00	500.00
	\$520,300.00	\$446,095.86	\$461,600.00	\$479,000.00

Disbursements	1958	Actual, 1956	Budget 1956	Budget 1957
Broadcasting:				
Mutual Network	\$211,000.00	\$162,510.53	\$206,000.00	\$190,000.00
Spot stations & recording	130,000.00	118,873.76	75,000.00	90,000.00
Foreign	4,000.00	1,382.15		
TV	20,000.00	10,706.00	20,000.00	25,000.00
Salaries	42,000.00	39,829.68	42,000.00	44,000.00
Social Security Taxes	1,000.00	317.80		
Committee expense:				
Travel	3,000.00	2,657.78	3,000.00	3,000.00
Other expense		15.29	200.00	
Office:				
Supplies	2,500.00	2,301.52	1,500.00	1,600.00
Equipment	1,000.00	521.39	1,000.00	1,000.00
Phone, light, and power ..	1,800.00	1,661.61	1,500.00	2,500.00
Others		37.00		
Travel	2,300.00	1,482.88	3,000.00	3,000.00
Choir:				
Music	200.00	183.44	200.00	400.00
Travel	1,500.00	7,499.32	1,500.00	3,000.00
Repairs:				
Office		324.95		
Manse	800.00	436.50	500.00	1,000.00
Publicity:				
Messages	16,000.00	15,563.56	16,000.00	16,000.00
Postage	12,000.00	10,789.78	14,000.00	15,000.00
Other printing	6,000.00	5,574.63	9,000.00	10,000.00
Advertising	2,700.00	2,533.24	2,000.00	2,000.00
Books and Periodicals	800.00	769.11		
Literature	5,000.00	4,731.84	8,500.00	8,500.00
Hall rent			1,000.00	1,000.00
Taxes, real estate donated ..		64.48		
Family Altar:				
Printing	35,000.00	32,724.19	37,000.00	40,000.00
Postage	8,500.00	8,075.00	9,000.00	9,500.00
Writers	1,200.00	1,208.12	1,200.00	1,400.00
Radio Bulletin	10,000.00	9,515.87	6,500.00	8,500.00
Christmas gifts, honorariums ..	500.00	350.00	500.00	800.00
Insurance	500.00	349.80	700.00	700.00
Interest			100.00	100.00
Auto allowance	800.00	500.00	500.00	800.00
Audit	200.00	163.60	200.00	200.00
Adjustments (refunds and spurious checks)		757.79		
	<u>\$520,300.00</u>	<u>\$444,412.71</u>	<u>\$461,600.00</u>	<u>\$479,000.00</u>

REPORT NO. 28

BRITISH AND FOREIGN BIBLE SOCIETY

ESTEEMED BRETHREN:

Each year sees an increase in the work carried on by the Bible societies all over the world. The British and Foreign Society is one of some 24 national organizations having the same purpose of existence. The Canadian Society considers the above-named its parent organization. It operates independently, but lends considerable support to the world-wide effort of the older society.

The Canadian Bible Society consists of ten districts and each of these comprises one or more auxiliaries. The first district, for instance, comprises the auxiliaries of Newfoundland, Cape Breton, and Nova Scotia. The auxiliaries of Prince Edward Island and New Brunswick constitute the second district. And, to mention no others, the last district is British Columbia.

Most of these employ one or more colporteurs. In the last named district there are two, both of whom bear Dutch names, David De Groot and Frank Martens. From the reports one gets the impression that they do outstanding work. Altogether there are 11 full-time, 8 part-time, and 11 voluntary colporteurs.

Upper Canada is the name of another of the auxiliaries and it constitutes a district all by itself. It covers a good part of Ontario; but the western section, with headquarters in London, is a separate district. Financially by far the greatest contribution comes from the Upper Canada Auxiliary. In 1955 a total of \$731,583.23 was contributed throughout the country, which was considerably less (about \$270,000) than in 1954. The decrease was in large measure due to the special Jubilee offerings taken in the former year.

In 1955, the latest year for which we have statistics, 329,417 English Bibles were distributed. Besides, nearly 32,000 foreign language Bibles were sold or given away. In nearly all cases the Bibles are sold since it is felt that the very payment of a sum of money will enhance the value of the Scriptures to people. The foreign language editions were 68 in number. The French Bible led with 13,787 copies circulated. Then came the German Bible, of which 4,261 were distributed, thereupon the Italian, followed by the Dutch Bible. Of the last named 2,000 were handed out. Nearly all the English Bibles are in the King James Version. English Bibles are given to new Canadians at the time of their naturalization.

There are 3,457 branches throughout the country. These hold annual drives to raise money for the work of the society, and in general, promote its cause. No doubt some of our people contribute to the Bible Society when such drives are held. From the classical financial reports in the Year Book it is clear that our Canadian congregations produced \$320.09

in 1956. This is slightly better than the total for 1955, but is still far below the figure for 1953, which was \$600.

Since the Board of Directors of the society is composed of people appointed by the auxiliaries, your representative has no official standing whatsoever in the organization.

We trust that Synod will again recommend this worthy cause to our Canadian churches for support.

Respectfully submitted,
Cornelius Witt

REPORT NO. 29

IMMIGRATION COMMITTEE

To the Synod of 1957

ESTEEMED BRETHREN:

The Immigration Committee for Canada is pleased to report its activities for the year 1956.

PERSONNEL AND ORGANIZATION

Rev. P. J. Hoekstra, Chairman, Classis Alberta
Mr. J. Vander Vliet, Secretary-treasurer, Classis Eastern Ontario
Rev. A. Disselkoen, Classis Minnesota South
Mr. A. Kaemingk, Classis Minnesota North
Rev. J. Gritter, Classis Chatham
Rev. C. Spoelhof, Classis Hamilton
Mr. J. Vander Velden, Classis Pacific
Rev. J. Van Harmelen, Classis Toronto
Rev. J. M. Vande Kieft, Missionary-at-Large

Rev. J. M. Vande Kieft, member of the Committee since its inauguration in 1946, whose great interest in Canadian affairs and wise counsel in the committee have been a source of inspiration, was emeritated during the year and was succeeded by Dr. D. L. Van Halsema, the new Home Missionary-at-Large.

Fieldmen (full-time) :

Mr. B. Nieboer, Southern Alberta
Mr. T. Polet, Manitoba and Northwestern Ontario
Mr. C. Steenhof, Toronto and district
Mr. J. Vander Vliet, Central Ontario
Mr. A. De Jonge, Quebec and Eastern Ontario
Mr. H. J. Lam, the Maritime provinces

Fieldmen (part-time) :

Mr. S. De Walle, Victoria, British Columbia
Mr. A. De Jong, Southern British Columbia
Mr. E. Laninga, Southern British Columbia
Mr. J. Prins, Central British Columbia
Mr. T. Reitsma, Central Alberta
Mr. H. J. Ten Hove, Lacombe, Alberta
Mr. N. Vander Zouwen, Calgary, Alberta
Mr. A. J. Looy, Saskatoon, Saskatchewan
Mr. P. J. Cruson, Regina, Saskatchewan
Mr. H. Niemen, London and district (Ontario)
Mr. G. J. Kampjes, Hamilton, Ontario, and district

The majority of the part-time fieldmen have been working for your committee for a number of years. They are paid by the day. No new appointments were made in 1956.

SURVEY OF WORK IN 1956

Since the war some 120,000 immigrants from the Netherlands have entered Canada. This number was not divided into 10 equal groups of 12,000 each year, but it rose from a small start of less than 2,000 in 1947 to a high of 22,000 in 1953. After that came a steady decline until a

low of less than 8,000 was reached in 1955. Factors, contributing to this decrease were the industrial expansion in the Netherlands by which process large numbers of workers were absorbed which otherwise might have emigrated, large scale immigration to Australia and a temporary economic recession in Canada during 1954 and 1955.

From last year's total of about 9,000 some 4,000 were listed in the official reports as having been members in Holland of various Protestant churches, such as "Gereformeerd," "Hervormd," "Christelijk Gereformeerd," "Oud Gereformeerd" and "Gereformeerd, onderhoudende Art. 31, K.O." The remaining ones were Roman Catholic and people without religion.

The transportation was done by boat and by plane. 33 boats, carrying immigrants, arrived in our Halifax, Quebec and Montreal ports. The number of immigrants travelling by air has increased.

The assistance rendered by our fieldmen in the ports of entry has been widely recognized by government agencies and by groups, who do not supply this service. It was greatly appreciated by our own people.

Fieldmen in their far spread districts, who were not always fully kept busy throughout the year with placement activities have done valuable research work and have written pamphlets on placement possibilities, development of natural resources and on the industrial expansion in their own areas for the purpose of distributing this information among the prospective immigrant in the Netherlands.

The demand for skilled and unskilled laborers was very heavy but most of the jobs could not be filled because of lack of immigrants. In some farming areas workers had to be shifted from one farmer to another in order to help as many as possible. In the meantime boats called at our ports, carrying only small numbers of settlers, not nearly sufficient to fill the waiting jobs.

However, during the early fall of 1956 inquiries about placement possibilities began to arrive and have gone up to as high as 200 per month. They came not, as in former days, practically only from the agricultural section of the population, but from various walks of life, such as tradesmen, merchants, technicians, professional people and administrative personnel.

The main reasons for their contemplated emigration are: crowded conditions in the Netherlands, socialistic tendencies of the government, whereby certain groups in the economic set-up are practically forced out of business, shortage of homes, increased taxation, lack of freedom, government interference in private life and business, high cost of living, and fear for the future.

In most of the letters diligent inquiry was being made as to the possibility of being placed close to a congregation of the Christian Reformed Church and a Christian School.

All inquiries have been answered and the services of your committee and its staff were offered with the result that a large number of families and single persons have applied through the regular channels in Holland for emigration to the places allocated to them in advance by our field-

men. This process calls for proper coordination of activities between the office of the general secretary, the fieldmen and the local immigration committees with their contactmen. The result of this procedure is that prospective immigrants are brought in contact with the church of the place of settlement before they leave their country, whereby scattering far away from our congregations is largely eliminated.

Your committee met in Winnipeg in February and in Montreal in the month of October. On both occasions the Dutch as well as Canadian government officials and representatives of the Canadian Railway systems were present. The cooperation with these official bodies has been excellent.

A delegate from our sister organization, the "Christelijke Emigratie Centrale" in Holland, Mr. J. Abma, met separately with all our committee members and fieldmen in their respective territories during his visit to Canada in the summer of 1956.

For the sake of providing proper information in Holland the fieldman from Winnipeg, Mr. T. Polet, was sent abroad for a period of four months. He has addressed several large gatherings and met with individuals and groups in a great number of places. The results of his trip cannot be estimated yet since he will not return to Canada until the end of March. We have reason to believe that the reliable information about conditions in Canada passed on to a large number of prospective immigrants will tend to an increased interest in this country. Mr. Polet's visit coincided with the upward trend of Canadian immigration in general.

PROGRAM FOR 1957

There is no doubt at present that the year 1957 will see a sharp reversal of the diminishing numbers of the last two years into a greatly enlarged influx of people of Reformed convictions into Canada. With the arrival of immigrant-carrying government vessels and planes our fieldstaff will soon be extremely busy with the placement of many newcomers in our busy factories, offices and in other forms of employment.

Synod is therefore urged not to insist at this time on a further reduction of our fieldstaff since our personnel in their strategic locations and with their skill and experience are necessary to cope with the greatly increased flow of immigrants which is expected this year.

Your committee would also request that the existing quota of \$1.35 per family be not further reduced since our activities would be hindered considerably if the necessary funds were lacking.

This spring the Canadian Immigration Department intends to allow entrance to Canada to several thousands of Hungarians. A small percentage of them belongs to the Magyar Calvinistic Church and would join our church in places where there is no congregation of their own.

Our fieldmen have been instructed to assist these Calvinists when they arrive. In some places in Western Canada a small number of families have been placed in jobs while others have received temporary lodging in the homes of our people.

FINANCES

A financial report for 1956 and a budget for the year 1958 will be submitted to your Financial Committee.

In 1956 our cash surplus increased to about \$13,800. With growing expenditures and decreasing income it would seem that this amount will be entirely consumed by 1958.

RECOMMENDATIONS

We recommend:

1. that Synod continue the Immigration Committee for Canada as duly constituted by the appointment of various classes and approved by Synod (see Acts 1953, page 133);
2. that Synod continue to appointment of all full-time fieldmen;
3. that Synod continue the quota of \$1.35 per family.

CONCLUSION

Your committee is grateful for God's blessings which it has received during the 10 years of its existence, mindful also of the support the church has given by which benefits the committee was enabled to perform its task.

May our Lord give unto Synod a clear insight in and a warm heart for the immigration work in Canada and may He bestow his richest favors upon your work in general.

P. J. Hockstra, President

J. VanderVliet, Secretary-Treasurer

REPORT NO. 30
THE BOARD OF TRUSTEES OF CALVIN
COLLEGE AND SEMINARY

ESTEEMED BRETHREN:

The Board of Trustees of Calvin College and Seminary deems it a privilege to render a report to the Synod of 1957 of the Christian Reformed Church concerning the administration of our denominational academic institutions. We are grateful to God who has shown many evidences of his favor during the past year in our educational endeavors, both in the sphere of collegiate training and in the preparation of our ministry. A spirit of Christian harmony and religious dedication pervaded in this Christian Reformed Church commitment. Although the student population and faculties have again increased in size, the Board, acquiescing to the wishes of the Synod of 1956, has patiently halted urgent physical plant construction awaiting the direction of the Synod of 1957. The needs of today are fast becoming the needs of yesterday so that it is most difficult to carry on the activities of our schools with the present equipment.

As in years past, for the convenience of Synod, the report will be divided into Part I—Communication, and Part II—Recommendations. These two parts will have divisions pertaining to the Board of Trustees, the Seminary, the College, and Property and Finance.

I. COMMUNICATION

A. BOARD OF TRUSTEES

1. *Membership*

A marked change in the complexion of the membership of the Board of Trustees is evidenced each year. Only a few members in attendance at Board meetings have knowledge of Board work of a few years ago. Three new Classes sent delegates approved by the synodical committee, namely, Classis Toronto, Classis Alberta North, and Classis Alberta South.

The Board of Trustees now is representative of 28 Classes with 9 members at large, for a total of 37. The President of the College and the President of the Seminary are members *ex officio*, and the Business Manager of Calvin College and Seminary aids in the work related to Property and Finance.

2. *Laymen*

Laymen on the Board of Trustees have not kept pace proportionately as delegates have been seated from newly formed Classes. Approximately 10 years ago the ratio was one layman to two minister delegates. At the present time it is one to three. However, the Board of Trustees decided not to take action on this problem because of the pending report

of the special synodical committee studying matters pertaining to Calvin College and Seminary.

3. *Officers*

The Rev. William Van Rees is President of the Board: First Vice-president, Rev. J. Breuker; Second Vice-president, Rev. J. Gritter; Secretary, Dr. Daniel De Vries; Assistant Secretary, Rev. L. Veltkamp. These officers were elected at the past winter meeting of the Board held February 5, 1957, and following days.

4. *Meeting*

The sessions of the Board held during February, 1957, required three and one-half days to complete the work. The agenda for the meeting consisted of items presented by the Executive Committee as summarized by the secretary of the Board from the minutes of this committee. Further, the reports of the President of the College and the President of the Seminary were considered with their suggested recommendations, and the reports of the Standing Committee for Seminary Appointments, Seminary President Nominating Committee, Diamond Jubilee Committee, and the Long-Range Planning Committee were acted upon.

5. *Committees*

a. *Standing Committee on Seminary Appointments.* This committee had been instructed by the Executive Committee to come prepared to the Board of Trustees' meeting of February, 1957, with a report as to qualified candidates for the Department of Missions and the Old Testament Department. The Seminary Faculty had also considered the needs in these departments and came with recommendations.

The Board, after deliberating, particularly upon the chair of Missions, appointed a study committee to investigate the encyclopedic place of missions in the theological curriculum, the number and nature of the courses to be taught in the missions curriculum, and the function which the chair of Missions is expected to serve in the denomination. This committee will, if possible, come with advice to the May, 1957, meeting of the Board of Trustees.

The department of Old Testament can not at this time be staffed with a regular appointment because the Board could not come with a satisfactory nomination, due to a lack of sufficient data available at the time of the Board. Interim appointments for these departments will be suggested under the Board's recommendations.

b. *Seminary President Nominating Committee.* The Executive Committee reviewed the decision of the Synod of 1956 pertaining to the Seminary Presidency. A conclusion was reached that a new nomination should be prepared for the Synod of 1957 and instructed the nominating committee for the Seminary Presidency to prepare such a nomination following the prescribed rules for the Seminary Presidency. The Board submits a nomination of two under recommendations in this report.

c. *Diamond Jubilee Scholarship Committee.* There are two candidates for this award who are worthy, and the Diamond Jubilee committee deemed it wise to proceed with further consideration of the qualifications of these prospective scholarship awardees. A decisive action therefore

was not taken by the Board of Trustees, and the Executive Committee plans to act upon this as soon as the Diamond Jubilee Committee comes with its recommendation.

d. *Long-Range Planning Committee.* Because of the decisions taken by the Synod of 1956, the planning activities of this committee were, of necessity, somewhat limited during this academic and inter-synodical year. However, recognizing this decision of the Synod of 1956 and the existence of the synodical committee on long-range planning, the Board of Trustees' committee could not proceed in its thinking and planning "as though nothing had happened." Although the work of the committee has been carefully circumscribed, it has also courageously decided to bring important items to the attention of the Board for ratification by Synod. Neglect would delay college planning for a year or more after the Synod of 1957 and would indicate a lack of intelligent responsibility. The Board committee on long-range planning has proceeded in good faith on the assumption that once the Synod of 1957 has made constructive decisions relative to Calvin College and the Centennial Seminary Building, it will want to act immediately on the Board of Trustees' recommendations concerning new construction as well as on the eventual sale of the present campus. Hence, certain recommendations will be forthcoming in the latter part of this report.

6. *Class Visits*

Approximately 60 class visits have been made by members of the Board of Trustees living in the Grand Rapids and Ontario areas. This included visits to classes of the College and Seminary. Particular attention was given to those members of the faculties who are being considered for reappointment. Preferably two or more visits were made to these professors in order that the reports could be read at the time the Board of Trustees considered the recommendations of the College President for reappointments.

B. SEMINARY

1. *Faculty*

a. Dr. John H. Kromminga has assumed the office of President of the Seminary for this year as decided by the Synod of 1956.

b. The Seminary Faculty has chosen Dr. Fred Klooster as registrar, and Dr. Henry Stob as secretary.

c. Dr. Fred Klooster began his work in the department of Dogmatics.

d. The installation of Dr. Fred Klooster and the Rev. Carl G. Kromminga as Professors of Theology took place at the evening service of the Neland Avenue Christian Reformed Church on September 9, 1956. The vice-president of the Board of Trustees, the Rev. John Breuker, read the form for the installation, President John Kromminga addressed the professors and the congregation, and Dr. Ralph J. Danhof, pastor of the local church, preached the sermon.

e. Emeritus Professor Clarence Bouma has shown improvement in health. Upon the request of his physician the Executive Committee has worked out limited employment. The work is for the library, and the director, Prof. Lester De Koster, reports that it has been highly satisfactory.

f. All members of the faculty of the Seminary have signed the formula of subscription.

2. Curriculum

a. All required courses have been taught in the Seminary.

b. Besides the regular undergraduate courses, the following elective and graduate courses were taught during the semester just completed: *Messianic Prophecies and Their Fulfillment*, *Messages of the Psalmists*, *Messages of the Major Prophets*, *Messages of the Minor Prophets*, by Prof. M. J. Wyngaarden; *The Period Between the Old and New Testaments*, and *The Epistle to the Hebrews* by Prof. H. Schultze; *Advanced Reading of the Greek New Testament* by Prof. Ralph Stob; *Common Grace* by Prof. H. Kuiper; *Philosophy of St. Augustine* by Prof. Henry Stob; *Studies in the History of Preaching* by Prof. Carl G. Kromminga; *The Liturgy of the Christian Reformed Church* by Prof. M. Monsma. During the second semester the following graduate courses are being taught: *The Messages of the Sages and Poets* by Prof. Wyngaarden; *The Epistle to the Hebrews* by Prof. Schultze; *The Theology of Karl Barth* by Prof. Klooster.

c. President John H. Kromminga has continued to teach the regular undergraduate courses in Church History. However, the Executive Committee of the Board of Trustees has asked him to feel free to notify the Board in event his load is too heavy.

d. A free lecture period has been introduced during the second semester of this school year. It is a one class period each week set aside for lectures by denominational, educational, scientific, and civic leaders. The Board took note of this new feature in the curriculum of the Seminary with favor because of its academic potential.

3. Students

a. Enrollment. The present enrollment in the Seminary is 125. There are 11 graduate students, 42 senior seminarians, 40 middlers, 27 juniors, and 5 unclassified students.

b. Two graduate students for orientation studies, who have indicated their desire to become ministers in the Christian Reformed churches, upon the advice of the Seminary faculty, have been given license to exhort in our churches. One of these students will pursue a two-year program.

c. Requests for services of student exhorters is falling off. The President of the Seminary, at the request of the student senate, has written a letter to churches in the Grand Rapids area, urging them to remember the needs of seminarians in arranging for pulpit supplies. The Board instructed the Executive Committee to study the problem of lack of opportunities for students to conduct worship services and to present recommendations to the May, 1957, meeting of the Board of Trustees.

C. COLLEGE

1. Faculty

a. New Members. Dr. Anthony Hoekema accepted the appointment tendered him by the Board of Trustees in May of 1956, is at present teaching in the department of Bible of Calvin College. Mr. and Mrs.

Fred Brouwer, teachers respectively in Philosophy and English, are currently also on the college staff, having been appointed for one year by the Executive Committee. Others who are at present teaching for their first year at the college are Dr. Carl Sinke, Dr. Herman Broene, Mr. Philip Lucasse, Mr. John De Bie, and Mr. C. Van Zwoll. The presence on the faculty of new personnel has strengthened the staff substantially.

b. Prof. Henry Zylstra, chairman of the department of English, died suddenly in the Netherlands on December 2, 1956, while on a Fulbright grant to the Free University. Words cannot adequately measure the extent of our loss or the depth of our sorrow on the occasion of the demise of Dr. Henry Zylstra. Calvin College will miss him sorely.

c. The trustees were called upon to take action on recommendations involving the status of 21 staff members. This included three in administrative positions. Reappointments were considered in the light of the College President's recommendations and reports of trustee class visits. The actions appear later in this report for approval by Synod.

d. The Board of Trustees took notice with pride and gratitude that Dr. Robert Otten has received a doctoral degree in the field of classical language, that Miss Ann Janssen expects to obtain a Ph.D. degree in the field of Speech from Northwestern University this spring, and that Prof. Lester De Koster and Dr. John De Vries have joined the ranks of authors of new books. Prof. De Koster's handy volume entitled "All Ye That Labor" was published by Wm. B. Eerdmans Publishing Company. Dr. John De Vries is also under contract with Eerdmans Publishing Company for his new textbook in Physical Science.

e. The College President informed the Board that temporary inconvenience to the College should not be a deterrent in acting upon requests for leaves of absence. The College should do everything within its power at this relative early date with pressure for new faculty members increasing to strengthen our present faculty by encouraging work on advanced degree programs, even at the price of temporary dislocations and short-term deferments in departmental program development. Concurring in the recommendations of the College President, five members of the College faculty have been given leaves of absence for one or two years, beginning in the fall of 1957.

f. The need for teaching personnel at Calvin College is increasing and procurement becomes more difficult. The President of the College acquainted the Board of Trustees with the need that exists in the following departments: Art, Engineering, Physics, English, Mathematics, Speech, Physical Education, French, Music, Biology, Sociology, Psychology, and Philosophy.

g. All members of the College faculty have signed the formula of subscription.

2. Curriculum

a. A new course in the Bible department was introduced this past year known as Calvinism 301X. Those in position to give a competent evaluation of this experimental course in handling one section of Calvinism report approval of it. This is also the judgment of the heard of the Bible

department. Lectures in various fields by the members of the College faculty were given.

b. The problem of reciprocal academic credit evaluation with Canadian colleges has been fairly well routinized. In order to obtain first-hand acquaintance with the situation and to establish rapport with Canadian administrative officials, the dean of the College visited the Ministry of Education in Toronto and held a conference with the admissions officer at McMaster's University, Hamilton, Ontario. Both were friendly and highly profitable interviews. The Ministry of Education in Toronto is now in possession of a packet of detailed information on Calvin's educational program, especially in the area of teacher certification. And Calvin College has received additional information which will enable it to deal more accurately with the Canadian requirements.

c. The Educational Policy Committee of the College has been dealing with many problems, such as, Student Admissions Policy, Reformulation of Major and Minor Requirements for the General College A.B. degree, Reconsideration of Foreign Language Requirements, Academic Honors Society, Honors Program for Superior Students, Teacher Loads, Teacher Appraisal, and various studies on curriculum improvement.

3. Students

a. The enrollment in Calvin College has reached an all-time high and approaches that predicted for 1960. The present enrollment is 1751 students. Several interesting observations on the 1956 enrollment come to mind. This year marks the highest percentage of students at Calvin from the Christian Reformed Church (89.7%). Also present this year is the highest enrollment of students from outside the United States. There are 85 from Canada (75 men and 10 women); 22 from the Netherlands, most of whom came to us from Canada, but have not as yet established legal residence there; 2 from Ceylon; 1 from Formosa; 1 from Japan; 3 from Korea; and 1 from Morocco.

b. The Student Health Service has continued to expand and is being used to a great extent by the out-of-town students. Dr. Martin Sharda is campus physician, and Miss Carolyn Vredevoogd, R.N., is campus nurse.

c. Student life and conduct on the campus has been gratifying. The fact that student frictions are kept at a minimum under the crowded conditions which prevail on the campus is a tribute to the good behavior of the individual student. In order to promote a greater sense of student responsibility toward the whole student community, the College has introduced an experiment in student participation in setting up rules and regulations and enforcing them. There has been a remarkable and complete success with this procedure in dealing with chapel attendance violations, and it is also working in the area of automobile operations violations. The dean of men has added several students to membership in the important committee of Student Social and Religious Activities.

d. Housing especially for women students has been referred to frequently in previous reports of the Board to Synod. Something must be done about it soon. Emergency housing such as is being used at the present time is at best temporary, non-fireproof and results in a financial loss of operation. At a recent interview of the Board with the dean of

women she was asked what the most pressing need was at Calvin College for women students after ministering to the spiritual needs, and the immediate emphatic reply was "Permanent housing for our freshman women." This places a great responsibility upon the Synod of 1957 to give approval to proceed with the urgent need of housing not only for our women students but also for men students. Many students' rooms are below standards and scattered so that supervision is well-nigh impossible.

D. PROPERTY AND FINANCE

1. *Knollcrest*

a. Although the legal instruments gave possession of the Knollcrest properties on December 31, 1956, actually the Board took possession August 1, 1956. All income and expenses were assumed on that date except several minor adjustments in taxes and insurance. The tenants who occupied homes at the time of the transfer were continued and at present the four rental properties have an income of several hundred dollars a month for the college and seminary.

b. A limited use of Knollcrest has been made for some school activity. The physical education department laid out a temporary running track and a baseball diamond at minimum cost. Other buildings have been used for class socials, and the manor house for conferences.

c. In order that the property may be watched, the services of a host and hostess who will live at the reception center have been secured. Mr. and Mrs. George Kamp will serve in this capacity and Mr. Kamp will be assigned special college and seminary business analysis jobs in addition to his function at Knollcrest.

2. *Revised Budget — Financial Statements*

a. The revised budget as submitted by the administration, preliminarily approved by the Executive Committee, and adopted by the Board of Trustees, indicated a total expense of \$1,019,940 for the fiscal year 1956-57.

b. A financial statement prepared by the Board's appointed auditor, Mr. Peter Vander Meer, C.P.A., for the fiscal year ending August 31, 1956, was approved by the Executive Committee and received as information by the Board as in good order.

c. A condensed financial report for consistories has been worked out by the Executive Committee of the Board of Trustees, and the Board decided to send this report to all consistories. This will be sent shortly before congregational meetings so that all of our constituency may know the exact financial condition of our educational institution.

3. *Salaries — Insurance*

a. The College faculty submitted a letter to the Board of Trustees, expressing thanks for the salary increases from which the teachers are benefiting during the current school year.

b. The fringe benefit of the Aetna Hospital Insurance Plan as in force at the present time has been a great help to the personnel of the faculty and has been generously needed so that an increase in premium was sanctioned because of the heavy demands this past year. Similar bene-

fits to emeritus professors were also deemed advisable with Calvin College and Seminary paying 50% of the premium.

4. *Gifts*

a. Numerous grants-in-aid have been received without solicitation from foundations of industry and other sources, and have been processed according to the rules previously adopted for acceptance of these gifts. Gifts have been received from the Colgate-Palmolive Company, Standard Oil Company, General Motors Corporation, Eastman Kodak Company, Detroit Edison Company, duPont Grant, Battjes Foundation, and from the Gerke Visser estate. These generous gifts have been gratefully received.

b. The Ford Foundation money is being received and invested in securities as designated in an investment policy for non-quota funds outlined by the Executive Committee of the Board of Trustees at its September 1956 meeting. The income distribution from the Ford endowment was clarified so that the earnings from both the basic award and the accomplishment award are equitably distributed to college and seminary personnel. This was the result of a study made by the presidents of our academic units and approved by the Board of Trustees.

5. *"Needs of Today" Campaign*

This is the last year of the "Needs of Today" campaign. During the five-year period designated by the 1952 Synod for the drive, we shall not attain the two-million dollar goal. However, it is estimated that an amount of approximately \$1,350,000 may be expected. Follow-up work by the Development Secretary among individuals, churches, and classes, which did not participate fully in the initial effort should be encouraged.

II. RECOMMENDATIONS

A. BOARD OF TRUSTEES

1. Classis Alberta South, in a letter to the Board of Trustees, requested that a copy of the minutes of the meetings of the Executive Committee and the Board of Trustees be sent not only to the delegate from the Classis but also to the alternate. This was considered by the Board of Trustees and referred to Synod for a ruling on this matter for all denominational boards.

B. SEMINARY

1. *Reappointments*

The Board of Trustees at its winter meeting considered at length the problem of nominations for the departments of Missions and Old Testament. The Board deemed it advisable to present to Synod the following recommendations:

a. That Rev. Harold Dekker be continued in his present status for one year. (Instructor in Missions).

b. That the Rev. Marten Woudstra continue in his present status for one year. (Instructor in Old Testament).

c. That Dr. Herman Kuiper be reappointed as Associate Professor of Dogmatics for a term of one year.

2. Nomination for Seminary President

The Board of Trustees presents to Synod the following nomination for President of Calvin Seminary: Dr. John H. Kromminga and Dr. Henry Stob. The terms of appointment, rank, and tenure are specified in the rules for Seminary Presidency (Acts 1955, p. 319).

C. COLLEGE

1. Reappointments and Appointments

The College President presented a summary of the qualifications, teaching record, and his recommendations concerning the following faculty members considered for reappointment and for the candidates to be appointed to the faculty of the college. The Board, after listening to class visit reports, made the following reappointments and appointments, and submits them to Synod for approval.

- a. Andrew Bandstra, B.D., was appointed as Instructor in Bible for two years.
- b. James Bosscher, B.S., was reappointed as Instructor in Mathematics and Engineering for two years.
- c. Tony Brouwer, Ph.D., was appointed as Assistant Professor of Economics for two years.
- d. Henry De Wit, M.B.A., was reappointed as Assistant Professor of Economics for two years.
- e. Alan Gebben, A.M., was reappointed as Assistant in Biology for two years.
- f. Harold Geerdes, A.M., was reappointed as Assistant Professor of Music for four years.
- g. Henry Ippel, A.M., was reappointed as Assistant Professor of Political Science and History with indefinite tenure.
- h. Ann Janssen, A.M., was reappointed as Assistant Professor of Speech and English for one year.
- i. Walter Lagerwey, A.M., was reappointed as Assistant Professor of Language and Culture of the Netherlands for two years.
- j. Robert T. Otten, A.M., was reappointed as Assistant Professor of Classical Languages for one year.
- k. Donald Eugene Pruis, M.B.A., was appointed as Instructor in Economics for two years.
- l. H. Evan Runner, Th.M., Ph.D., was reappointed as Associate Professor of Philosophy for one year.
- m. Lewis Smedes, Th.D., was appointed as Assistant Professor of Bible for two years.
- n. Bernard Ten Broek, A.M., was reappointed as Instructor in Biology for two years.
- o. Richard Tiemersma, A.M., was reappointed as Assistant Professor of English for two years.
- p. Walter Terris, A.B., was given an appointment as Assistant in the department of Speech for one year.

q. Dave Tuuk, A.M., was reappointed as Instructor in Physical Education for two years.

r. Steve Vander Weele, Ph.D., was reappointed as Assistant Professor of English for one year.

s. Bastiaan Van Elderen, B.D., A.M., was reappointed as Instructor in Classical Languages for one year.

t. Emo F. J. Van Halsema, S.T.M., was reappointed as Lecturer in the department of Modern Languages for four years.

u. Roger S. Van Heyningen, M.S., was appointed as Instructor in the department of Physics for two years.

v. Helen Van Laar, A.M., was reappointed as Instructor in Education for two years.

w. Sherman Van Solkema, M.Mus., was reappointed as Instructor in Music for two years.

x. Henry De Wit, M.B.A. (Administrative) was reappointed as Business Manager for four years.

y. Nell Ornee, B.S., A.M.L.S. (Library) was reappointed as librarian for four years.

z. Catherine Van Opynen, A.M., was reappointed as Dean of Women with indefinite tenure.

2. Reappointment of College President

The Board of Trustees of Calvin College and Seminary gratefully recognizes the excellent services of Dr. William Spoelhof to Calvin College and the Christian Reformed Church, and recommends that Synod reappoint Dr. Spoelhof as President of Calvin College with indefinite tenure.

D. PROPERTY AND FINANCE

1. "Needs of Today" Campaign and Capital Expenditure Needs

a. The Board decided to bring to the attention of Synod of 1957 that this is the last year of the "Needs of Today" campaign and ask Synod to reassert its decision of 1953 in reference to this matter (cf. Acts 1953, Art. 90, Par. G, p. 62).

b. To regularize the procedure for additional contributions for our continuing needs from supporters who prefer to make their donations through their local churches, the Board of Trustees of Calvin College and Seminary recommends that Synod construe the function of the office of the Development Secretary to involve the solicitation of funds to meet Calvin's capital expenditure needs, recognizing that many of our donors prefer to make their contributions to Calvin through their local churches in weekly or monthly amounts by means of envelope system. Further, that Synod declare that such methods as require the active support of local church officers shall be inaugurated and maintained only after receiving approval of the consistory of the church involved in this procedure.

2. Long-Range Planning

The Board of Trustees of Calvin College and Seminary seeks approval from Synod as one method of long-term financing of College dormitory

construction the use of funds obtained through the United States Federal Housing and Home Finance Agency.

a. The advantages of such a Federal Agency Loan are:

(1) Availability

Since these funds are appropriated by Congress specifically for this purpose, the Agency is obligated to allocate the necessary funds to any institution which can demonstrate eligibility and need. It has already been determined that Calvin can do both. Private financing, on the other hand, could be unavailable at the time the funds are needed.

(2) Interest Rate

The present interest rate on HHFA loans is $2\frac{7}{8}\%$ —approximately 2% less than private financing. Assuming total borrowings of about \$2,000,000, amortized over 40 years, this 2% rate variance would result in a savings of \$800,000 in interest payments.

(3) Maturity Period

Government loans may be made for a maximum of 50 years, but it has been the policy of the Agency to limit loans to a period not exceeding 40 years. However, this is still about 15 years more than could be expected under a private financing arrangement. The obvious advantage of a longer amortization period is a lower per annum debt service requirement.

(4) Equity

Federal loans may be made for 100 per cent of the final cost of the land, site improvement, and construction. It is highly unlikely that such a provision could be written into a private loan agreement.

(5) Supervision

The terms of the HHFA loan agreement provide for close inspection by Agency-appointed engineers of both the design and the construction of the new dormitories. Because of their wide experience in this matter they could well be of considerable assistance to us in insuring the "most for our money."

b. Other considerations are:

(1) Loan Processing Time

It is probable that the time required to process an HHFA loan would be somewhat longer than that required to process a private loan—perhaps by as much as six months.

(2) Open Bidding

One of the terms of an HHFA loan is that "Open competitive bidding is required in the letting of all construction contracts; and contracts must be awarded to the lowest responsible bidder." The government insists on this clause for its own protection. It must be assured that the work will be done at the lowest possible cost.

3. *Recognition of Gifts and Naming of Buildings*

The following report prepared by a committee of the two presidents of our educational units concerning the recognition of gifts and naming of buildings was approved by the Board of Trustees and is submitted to Synod for ratification.

"A. That the Board of Trustees adopt a policy which permits the following procedures:

"1. The naming of buildings or portions of buildings in recognition of donors (individuals or organizations) or prominent figures in the history of the Christian Reformed Church;

"2. The solicitation of gifts (cf. the policy adopted by Synod, Acts, 1956 Article 132, I) with the promise of placing a plaque recognizing the individuals or organizations who make a specific building and facility possible;

"B. That as far as possible the large gifts presently recognized (such as the Hekman gifts of buildings) shall receive recognition on the proposed new campus also;

"C. That this general policy be subject to ratification by Synod;

"D. That the specific application of this policy to large gifts such as entire buildings be subject to ratification by Synod; that the application to lesser gifts, such as portions of buildings, be left in the hands of the Board upon recommendation from the Administrations; and that the application to small gifts, such as works of art, be left to the Administrations, which shall report all such applications to the Board;

"E. That in case there is danger that a gift shall be lost due to delay in recognition, the Administrations or Board shall be empowered to act in keeping with established precedent;

"F. That the naming of Guild Halls, which was assigned to the Administrations some time ago, shall be deferred until the decision on the Long-Range Plan is made. At that time the naming shall take place in line with the policy outlined above."

This concludes the primary report of the Board of Trustees of Calvin College and Seminary to the Synod of 1957. A supplementary report will of necessity follow because of the spring meeting of the Board of Trustees which will be held May 21 and following days of 1957. It is most difficult to give an adequate picture of the large task which God permits our Church to perform at Calvin College and Seminary in an accounting of this kind. We have attempted to give some insight into the happenings on our campus and have pointedly given the recommendations which Synod must act upon. The Board of Trustees is mindful of the important work which confronts Synod and invokes God's choicest blessing to rest upon the delegates as they deliberate in assembly at the beginning of the second century of the existence of the Christian Reformed Church. Centennial congratulations!

Respectfully submitted,

Board of Trustees of Calvin College and Seminary
Daniel De Vries, M.D., Secretary

REPORT NO. 31

CHAPLAIN COMMITTEE

ESTEEMED BRETHREN:

The Chaplain Committee herewith presents its report for the past year, and presents certain matters for action by Synod.

I. Committee Membership:

The terms of two members of this committee, Rev. Dewey Hoitenga and Dr. William Vander Ploeg, expire at this time. Both are eligible for reelection.

The committee requests, moreover, that one additional member be appointed, making a total membership of six. The work of the committee has increased considerably during the past two years, with an increase of the number of military chaplains on duty and in reserve.

Rev. Harold Dekker has functioned as an advisory member of the committee during the past year, as well as acting as corresponding secretary. This was necessary in view of his continuing appointment as delegate to the General Commission on Chaplains.

We submit the following nominations for appointments by Synod to regular three year terms. All nominees are military veterans.

1. Rev. Dewey Hoitenga and Rev. Paul Zylstra
2. Dr. Marenus J. Berkema and Dr. William Vander Ploeg
3. Rev. Harold Dekker and Rev. Simon Vroon

II. Active Duty Chaplains:

With great pleasure we inform Synod that our total of active duty chaplains now stands at seven, plus one on orders to duty, making a total of eight expected to be on duty when Synod convenes. This total includes: Army 3, Navy 2, Air Force 2, and Veterans Administration 1.

Our new active duty chaplains are: Chaplains Harold Ellens, Harvey Smit, and Jay Vander Ark, all candidates of last year, and Chaplain J. Bernard Dokter, until recently pastor at Hills, Minnesota. Chaplain Ellens is serving at Ft. Riley, Kansas; Chaplain Smit presumably at Ft. Leonard Wood, Missouri; and Chaplain Vander Ark at Sheppard Field, Texas. The assignment of Chaplain Dokter, following training at the Air Force Chaplain School, is not yet known.

Chaplains Elton Holtrop, William Kosten, Dick Oostenink, and Adrian Van Andel continue at the same places announced in our last year's report. Chaplain Oostenink has been promoted to the rank of major. Chaplain Van Andel expects to return to civilian life during the coming summer.

III. Student Chaplains:

Two of our seminarians attended the Army's Chaplain School at Ft. Slocum for eight weeks last summer. We expect another to attend during the coming summer. In this connection it may be noted that the Rev.

George Vander Kooi, who holds a reserve commission in the Army Reserve as a lieutenant-colonel, has completed the second phase of a course of advanced training at the same school. At present a total of five seminarians are in the Army's probationary chaplain program.

IV. Present Quotas and Openings:

The fact that we have a total of eight chaplains on active duty should not make us self-satisfied or complacent. The Army is still asking us for two more chaplains during the current fiscal year. When Chaplain Van Andel goes off active duty soon, we will have a definite vacancy in the Navy. Moreover, all branches are still asking us to supply more men for the inactive reserve.

In this connection we once again call attention to the age limit of 33 for all branches of the Armed Forces, with age waivers possible in certain cases for veterans. Several of our ministers have tried to initiate applications just a year or two too late, to their disappointment and to our regret.

The General Commission on Chaplains has supplied copies of a questionnaire which we have used to solicit information from our younger ministers as to the extent of their availability for the chaplaincy. These are now being returned, and we will inform Synod as to the results in our next report.

V. Institutional Chaplaincy:

The Synod of 1955, in response to our suggestion, authorized us "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" (Acts, 1955, p. 55). We made a partial report to the Synod of 1956, but because of the nature of the investigation required we suggested that further study be done and a report made this year.

We would now share with you some of the results of our study. In addition to the interviews reported last year, we have met with two more men well qualified to give information in this area. We discussed with Dr. G. Heyns, warden at Ionia Reformatory, and with Mr. Louis Vander Til, Supervisor of Paroles for western Michigan, the problem of the prisoner and the parolee. It was forcibly pointed out how these men need the Gospel. Moreover, their needs are quite special and require the spiritual guidance and care of a qualified ordained minister. Here is a field into which we as a denomination have not entered, which is as open to us as to any other church group.

A second field for Reformed witness, we found, is in our state hospitals, both mental and medical. Here again are people away from home who have a very definite need for spiritual care. Our own people who are patients in denominationally supported hospitals, we have followed with spiritual care by ordained men. Our public hospitals offer another large area of necessary work for the Christian minister. Just recently this was brought to our attention when Rev. George Vander Kooi, a member of our committee, received and accepted an appointment as Senior Chaplain to the Kalamazoo State Hospital. This hospital has a capacity of

3,600 patients. Here again is a chaplaincy work in which there are not enough qualified, ordained ministers.

The third area of institutional chaplaincy is found among the aged. The number of the aged is growing steadily in our country and with that number there is an increase in homes for the aged and so-called rest homes. These people are away from home and often forgotten spiritually. They need religious and spiritual care, and here too there is a need for the Reformed witness.

A somewhat different, but related field, is that of the industrial chaplaincy. We are not yet ready to report on this phase.

On the basis of our study we now present the following recommendation:

Recommendation: That Synod authorize the Chaplain Committee to enlarge the scope of its responsibility so as to include institutional chaplaincies, to the extent of investigating openings and opportunities wherever chaplains are appointed or needed and recruiting qualified men among our ministers and seminarians.

Ground:

1. The institutional chaplaincy is the responsibility of our church as well as others.
2. This offers us a broader area for Reformed witness.
3. Some of our ministers and seminarians are interested in such work.
4. Assigning this responsibility to your committee would establish a desirable official liaison between the denomination, the institution concerned, and the prospective chaplain.

VI. Finance:

A financial statement follows. Our reserves are ample for current needs, and the committee does not request placement on the list of causes approved for special offerings.

Respectfully submitted,

Dewey J. Hoitenga, President
Richard Wezeman, Reporter
Harry Faber, Treasurer
George Vander Kooi
William Vander Ploeg

CHAPLAINS' FUND OF THE CHRISTIAN REFORMED CHURCH

Statement of Cash Receipts and Disbursements

March 1, 1956, to February 28, 1957

Receipts

Balance on hand, March 1, 1956	\$1,713.29
Grandville Ave. Chr. Ref. Church	\$165.18
Interest from Washington, D. C., Chr. Ref. Church bonds	90.00
Total Receipts	\$ 255.18

Disbursements

Banking expense	\$ 8.90
General Commission dues	232.00

Travel expenses	260.50
Clerical expense	69.95
Banner subscriptions and tracts	21.95
Miscellaneous	36.64
Total Disbursements	\$ 629.94
Balance on hand, February 28, 1957	
Represented by deposit in Old Kent Bank	\$1,338.53
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	3,000.00

Gentlemen:

The above statement represents an accurate and correct record of receipts and disbursements of the Chaplain's Fund of the Christian Reformed Church for the year ending February 28, 1957

Harry Faber, Treasurer

1228 Dickinson St., SE, Grand Rapids, Michigan
Dated: March 12, 1957

REPORT NO. 32
SPONSORSHIP OF FOREIGN STUDENTS

ESTEEMED BRETHREN:

The Committee on Sponsorship of Foreign Students herewith presents its report for the year ended March 15, 1957.

During this first year of the committee's operations three foreign students are being supported. They are Mr. Audrey Van Hoff from Ceylon, Mr. Dunstan Thuring from Ceylon, and Mr. Hee Suk Moon from Korea. All three are enrolled at Calvin College in the pre-seminary course. Each one has expressed sincere gratitude for this opportunity to prepare himself for kingdom work in his native land.

Seven scholarships, the exact amount of each to be determined after further consultation with the grantees, have been granted for the school year 1957-58. In addition to a renewal of aid for the three beneficiaries now studying at the College, scholarship awards have been made to four men who will enroll at Calvin Seminary. They are Frank Peng of Formosa, Yong Suck Cho of Korea, Hak Soo Han of Korea, and Sam Suk Hahn of Korea. Each of these young men has indicated a desire to return to his native land after the completion of work at Calvin Seminary and there to serve as a professor in the theological school and/or as a minister of a native church.

Your committee feels that this program will, through the grace of God, help strengthen the Reformed churches in the Far East and serve to stimulate their growth and influence. We therefore humbly suggest that Synod again recommend that one or more offerings be taken by each church annually for the support of this program.

A financial report for the period March 1, 1956 to February 28, 1957, follows:

Cash balance, March 1, 1956	\$ 85.00
Receipts — Church offerings	5,039.00
Disbursements:	
Scholarships:	
A. Van Hoff	\$750.00
D. Thuring	750.00
H. Moon	680.00
Insurance for Grantees	167.10
	<u>2,347.10</u>
Cash balance, February 28, 1957	\$2,776.90

Respectfully submitted,

Committee for Sponsorship of Foreign Students

Prof. H. G. Dekker
Dean H. J. Ryskamp
Dr. Fred Klooster
Prof. H. De Wit
Mr. A. Huibregtse
Rev. Harry Blystra
Mr. Gordon Buter
Dr. J. T. Hoogstra

REPORT NO. 33
CHURCH ORDER REVISION

To the Synod of 1957

ESTEEMED BRETHREN:

The Synod of 1950 received a communication from the Gereformeerde Kerken in Nederland requesting our churches to express themselves, both as to the advisability of revising our present redaction of the Church Order of Dort, and as to our readiness to cooperate with them in producing a new redaction of said Church Order (cf. Acts 1950, pp. 63, 64).

In response to this communication our Synod of 1951 decided to take to hand the revision of the Church Order and to do so in cooperation with the Gereformeerde Kerken in Nederland, and Die Gereformeerde Kerk in Suid Afrika, should this latter church decide to cooperate (cf. Acts 1951, pp. 14-16).

The Synod of 1952 gave the revision committee the following directives:

a. That the proposed revision shall seek to retain the venerable Church Order of Dordt (1618-19) as to its general order and the number of articles.

b. That the proposed revision shall present an improvement of the wording of the present redaction, which in several instances is obsolete or not clear. However, all needless changes shall be studiously avoided.

c. That in so far as situations of sufficient importance have arisen in the life of the churches which are not covered by the rules of the present Church Order, the proposed revision may include additions to certain relevant articles, as long as these are in accordance with the Scriptures, our Reformed principles and present established ecclesiastical practice.

d. That this proposed revision shall be undertaken in close cooperation with the Dutch and possibly the South African churches but without binding the committee necessarily to incorporate the fruits of the labors of these others.

((We have quoted the directives only. For grounds attached, see Acts 1952, p. 35).)

As will appear from the draft herewith submitted to Synod, the committee suggests the following main divisions and subdivisions for the new redaction of the Church Order:

Introduction (Article 1.)

I. *The Offices of the Church (Articles 2, 3)*

A. Ministers (Articles 4—20)

B. Elders and Deacons (Articles 21—25)

II. *The Assemblies of the Church (Articles 26, 27)*

A. Consistories (Articles 28—36)

B. Classes (Articles 37—41)

C. Particular Synods (Article 42)

- D. General Synod (Article 43)
- E. General Provisions (Articles 44—53)
- III. *The Task and Activities of the Church*
 - A. The Worship Services (Articles 54—61)
 - B. The Sacraments (Articles 62—67)
 - C. Membership Attestations (Article 68)
 - D. Catechetical Instruction (Article 69)
 - E. Evangelism and Missions (Article 70)
- IV. *The Admonition and Discipline of the Church*
 - A. Membership Discipline (Articles 71—80)
 - B. Discipline concerning Office-bearers (Articles 81—84)
- Concluding Provisions* (Articles 85—87)

The following articles of our present Church Order have been omitted from the draft now being submitted to Synod:

Articles 45 and 46.

These articles were drafted and adopted when the printing and general distribution of Agenda and Acts was not yet an established custom. Today their provision can hardly be called necessary.

Article 52.

The original of this article goes back to the earliest days of the Reformed Churches, when some used the Dutch language and others — from the Southern Netherlands or Belgium — the French language. For a number of years, when many of our Christian Reformed major assemblies used both the Dutch language and the English language, Article 52 served a good purpose. Today it is no longer needed. If it should be remarked that some of our Canadian Classes are today still bi-lingual, then we would suggest that the necessary translation will be made as a matter of Christian courtesy and good procedure, whether this matter is specified in the Church Order or not.

Article 55.

Article 55 was substituted some years ago for a much earlier article which provided for the censure of books. (Boekencensuur). The provision of Article 55 is obvious, and hardly requires a special article in the Church Order.

Article 57.

This article is definitely obsolete. It goes back to the days right after the Reformation, when according to the teachings and customs of Rome, sponsors would present the children for baptism, and not the parents. The natural parents, according to the Church of Rome, were unclean and unworthy. Spiritual parents—godfathers and godmothers—were substituted for the natural parents. The use of sponsors was permitted in the Reformation churches. But the parents should not be set aside. They should present their children for baptism, and not the sponsors. Article 57 mentions the fathers only since children were, as a rule, baptized before the recovery of the mothers.

Article 83.

This article is also obsolete. It was incorporated into the Church Order when economic and social conditions were radically different.

Article 85.

The provision of this article is covered by provisions contained in Articles 85 and 86 of our draft.

We next call Synod's attention to a number of articles in our draft which are new in the sense that they deal with matters which are not covered by our present Church Order, at least specifically. We merely mention the number of each of these new articles and indicate their subject matter:

- Article 32—Congregational meetings
- Article 39—Counselors
- Article 47—Executive and Study Committees
- Article 48—Stated Clerks and Treasurers
- Article 53—Classical and Synodical Committees
- Article 54—Worship Services
- Article 56—Exhorters and Readers
- Article 58—Congregational Prayers
- Article 60—Control regarding Choirs, Soloists, etc.
- Article 61—Thankofferings
- Article 66—Receiving Members from other churches
- Article 69—Catechetical Instruction
- Article 70—Evangelism and Missions
- Article 80—Discipline, Members-by-Baptism
- Article 85—Ecumenicity
- Article 86—Reformed Ecumenical Synod

Article 35, which would replace Article 70 of our present Church Order, dealing with the solemnization of marriages, has been synodically approved already. See Acts 1955, pp. 43, 44.

The complete text of the draft now presented to Synod appeared in The Banner of November 30 and December 7, of last year. The committee invited suggestions and criticisms. At the writing of this report a number of communications relative to this matter have already been received. The committee hopes to meet shortly before Synod to give due consideration to all criticisms and suggestions. In all likelihood our committee will present a supplementary report to Synod.

One more matter. The committee found it not only inadvisable, but also impossible to retain the old numbering system. Good order and proper sequence compelled us to follow a new numbering system.

The committee, as per instruction of Synod, has taken careful note of what the committee of the Gereformeerde Kerk in Nederland has proposed to the Synod of these churches, and what these churches have already adopted provisionally. We have benefitted greatly by their work. Last autumn copies of our draft were sent to the Netherlands for all the Dutch revision committee members. We have solicited their suggestions and criticisms. (The brethren of the Netherlands, we are thankful to say,

also kept us fully informed of their work and proposals, and have invited our reactions to their proposals).

Respectfully submitted,
J. H. Kromminga, President
M. Monsma, Secretary
R. J. Bos
R. J. Danhof
I. Van Dellen

P. S.

Because of membership on other important committees, and especially because of his appointment to the presidency of Calvin Seminary by the Synod of 1956, Dr. Kromminga found it difficult to continue to function as secretary of our committee and asked to be excused as such. The agreement was reached that Rev. Monsma and Dr. Kromminga should exchange their positions on the committee, so that now the latter functions as our chairman and the former as our secretary and reporter.

THE CHURCH ORDER OF THE CHRISTIAN REFORMED CHURCH A Revision of the Church Order of Dort, 1618-19

INTRODUCTION

Article 1.

In the Church of Christ all things are to be done decently and in order, as demanded by the apostolic injunction of 1 Corinthians 14:40.

The following articles provide the regulations according to which the organization and activities of the churches are to be arranged, so that they may be engaged in their calling according to the Scriptures and the confessions.

The main subjects which are treated successively in these articles are: The Offices of the Church; The Assemblies of the Church; The Task and Activities of the Church; The Admonition and Discipline of the Church.

I. THE OFFICES OF THE CHURCH

Article 2.

There are three kinds of office-bearers called by Christ to render service in His Church: The ministers, the elders, and the deacons. Only male members of the Church are eligible to its offices. The offices differ from each other only in mandate and task, not in dignity and honor.

Article 3.

They only shall engage in the ministry of the Word and sacraments who have been officially called and ordained to this office. Anyone who violates this rule makes himself subject to discipline.

A. MINISTERS

Article 4.

The following shall be eligible to calls from Christian Reformed churches:

1. Those who have followed the synodically prescribed course of study and have subsequently been declared candidates by synod or classis;
2. Those who are already in the ministry of the Christian Reformed Church;
3. Ministers of other denominations who have received adequate training and are sound in the Reformed faith and exemplary in their Christian life;
4. Men who have been declared candidates according to Article 9 of this *Church Order*.

The counsellor of a church shall assure himself that the conditions prescribed in the above statements, as well as all applicable synodical rulings, have been met

before he approves a nomination. For the nomination of ministers from other denominations, the approval of the three nearest Synodical Deputies is also required.

Article 5.

The calling, ordination, and installation of ministers shall take place as follows:

The consistory shall make a nomination of at least two men from which the congregation shall choose the minister to be called, in accordance with the regulations for elections made by the consistory. In special circumstances a consistory may submit only one name to the congregation, giving its reasons for doing so, and may proceed to call such a minister if no valid objections are raised by the congregation. The letter of call shall be signed by all members of the consistory and by the counsellor.

After acceptance of this call, with the approval of the dismissing consistory and classis, the counsellor may proceed with the installation or ordination. However, before a candidate is ordained, he shall submit to an examination by the classis, conducted according to synodical regulations. The ordination of a candidate shall be accompanied with the laying on of hands by the officiating minister and other Christian Reformed ministers who may be present.

The classes are encouraged to hold a *colloquium doctum* with ministers coming from denominations with which the Christian Reformed Church maintains full ecclesiastical fellowship; the classes are required to hold a *colloquium doctum* with all ministers coming from denominations with which the Christian Reformed Church maintains restricted ecclesiastical fellowship. The Synodical Deputies shall be present at these *colloquia docta*.

Article 6.

The task of the minister is to preach the Word and administer the sacraments; to lead the congregation in its prayers; to teach the catechism classes; to visit the sick; to exercise pastoral care over the congregation, assisting the elders faithfully in their home visitation work; and to help exercise Christian discipline. He shall also endeavor to bring the gospel to the unconverted of the community.

Article 7.

Ministers of the Gospel who work as home missionaries or foreign missionaries or in other special fields, as specified in Article 8, shall be called as stipulated in Articles 4 and 5. Their work may be regulated in conjunction with Classical or Synodical Committees, but they shall without exception be responsible to their calling and commissioning churches.

Article 8.

Ministers who are charged to perform extraordinary ministerial duties, for example, chaplains in our armed forces, spiritual counsellors in institutions of mercy, and teachers of Bible, shall be called as all other regularly-charged ministers are, and the various provisions of the *Church Order* shall apply to them as they do to all other ministers.

Article 9.

Persons who have not taken a regular course of study for the ministry, but who are exceptionally gifted as to godliness, humility, discreteness, and intellectual ability, besides having the gift of public address, may, by way of exception, especially when the need is urgent, be admitted to the ministry in the following manner:

1. Upon recommendation of their consistories, men considered to be gifted as indicated, may be asked by their classis to submit themselves to an examination, at which the Synodical Deputies shall be present to give their advice.

2. If the brother sustains the examination, the classis shall extend to the brother the right to exhort in the churches of classis, and he shall, upon request, not only lead the worship services in some of the vacant churches, but also in churches not vacant, so that the ministers of such churches may hear him.

3. If at the end of the trial period described above, which shall ordinarily extend over a period of several months to a year, the classis is re-affirmed in its convictions that the brother is exceptionally gifted as described above, it shall declare him eligible for a call to the ministry.

4. If a call is received and accepted, the brother shall be examined in the same way as all other candidates for the ministry as provided for in Article 4.

Article 10.

Ministers of other denominations who for valid reasons desire to serve in our churches, shall ask the Christian Reformed classis of their residence, or the one nearest to the place of their residence, to declare them eligible for a call.

The classis shall interrogate the applicant carefully as to his academic training, his motives for desiring to enter the Christian Reformed ministry, his ability and past record as minister and pastor, his knowledge and conviction regarding the Reformed faith, and his personal piety.

After one has been declared eligible for a call according to the present article, receives and accepts a call, his installation shall not take place without a satisfactory *colloquium doctum* and the concurring advice of the three nearest Synodical Deputies.

Article 11.

A minister of the Word, once lawfully called, is bound for life to the ministry of the Word and sacraments, and is not permitted to enter a non-ministerial vocation except for such weighty reasons as shall receive the approval of the classis.

Article 12.

The consistories, representing their congregations, shall provide for the proper support of their ministers.

Article 13.

A minister who is compelled, or who for sufficient reasons desires to discontinue the services to his church for a time, shall do so only with the consent of his consistory, and he shall at all times be and remain subject to the call of his congregation.

Article 14.

Debarment from service shall be considered in order when an intolerable situation between a minister and his church has arisen, so that the welfare of the congregation makes it highly advisable that the minister's work in his church be terminated. The classis, in consultation with the Synodical Deputies, shall judge of this matter, and shall also see to it that an equitable financial agreement is reached between the minister and his church. Until he accepts a call to another congregation, a debarred minister continues to be officially connected with his church, but his debarment prevents him from exercising any of the rights and duties of his office in his own congregation. The classis shall announce by means of the church papers that the active relationship between the minister in question and his church has been severed, and that he is eligible to a call from another congregation. Eventually, if no call is forthcoming, the brother loses his ministerial office, a matter of which the classis and synod shall judge.

Article 15.

A minister who by reason of old age or physical or mental disability is rendered incapable of performing the duties of his office, shall nevertheless retain the honor and title of a minister and his official connections with the church

which he has served last, and the churches shall provide honorably for him and his dependents according to the general ecclesiastical ordinances in the matter.

Article 16.

A minister shall not be permitted to conduct services in a church or location other than that of his own congregation, without the consent or request of the consistory of that location. Neither shall anyone conduct religious services for churches of another affiliation without the approval of the Christian Reformed consistory of that location.

Article 17.

The churches shall maintain a theological seminary at which men are trained for the ministry of the gospel. The seminary shall be governed by synod through a board of trustees, appointed by synod, and responsible to it.

Article 18.

Ministers of the Word who are appointed as professors of theology are to expound the Word of God to the students, to warn them against heresies, and to instruct them how to be teachers and shepherds to the flock. These duties are more fully described in the Form for the Installation of Professors of Theology.

Article 19.

The churches shall encourage able and godly young men to give prayerful consideration to the gospel ministry as their calling for life, and the churches shall support students for the ministry financially to the extent of their need.

Article 20.

Students who have received licensure shall be permitted to exhort in the gatherings for public worship.

It is also the prerogative of the classes to grant the right to exhort within their own bounds to men who are gifted, well-informed, and consecrated. Such men shall be licensed to exhort for a designated period of time and only when the urgent need for their services is evident, and after a thorough examination by the classis.

B. ELDERS AND DEACONS

Article 21.

The elders and deacons shall be chosen according to the regulations for that purpose established by the consistory. In pursuance of these regulations, every church shall be at liberty, according to the circumstances, to give the members an opportunity to direct attention to suitable persons, whereupon the consistory shall present the names of twice the number of men required to fill the vacancies to the congregation, and shall afterwards install the one-half chosen by it, using the Form for that purpose. When a consistory finds it necessary, because of special circumstances, it may appoint as many brethren as there are vacancies, and having submitted their names to the congregation, may proceed with their installation if no valid objections are presented by the congregation.

Article 22.

The task of the elders is to see to it that their fellow officers — ministers, elders, and deacons — faithfully discharge their offices; to visit the families of the congregation at least annually, in order that they may comfort, instruct, and encourage each one according to need, particularly with a view to the proper and faithful use of the church services and of the sacraments; to visit the sick and the bereaved; to exercise Christian discipline; and to see to it that everything is done decently and in order. The elders shall also seek to inform and exhort unbelievers regarding the Christian faith.

Article 23.

The task of the deacons is to provide for the poor, first of all in their own congregation, but also for other members of the household of faith and for the

poor in general. For the execution of their task the deacons shall diligently collect moneys and other gifts of charity, and after mutual consent, faithfully and diligently distribute the same to the poor as their needs may require. They shall also visit and comfort the distressed, and exercise care that the gifts are not misused. They shall render account of all their work to the consistory.

Article 24.

In localities where other agencies are caring for the poor, the deacons shall seek a mutual understanding with them so that the gifts may be distributed efficiently among those whose need is greatest. Moreover, when necessary they shall enable the needy under their care to receive the benefit of Christian institutions of mercy. It is also desirable that the deacons hold conferences with diaconates of neighboring churches for the purpose of consulting and assisting one another.

Article 25.

The elders and deacons shall serve two or more years, according to local regulations, and a proportionate number shall retire each year. The retiring office-bearers shall be succeeded by others unless the circumstances and the profit of any church make immediate eligibility for re-election advisable. Elders and deacons who are thus elected to succeed themselves shall be re-installed.

II. THE ASSEMBLIES OF THE CHURCH

Article 26.

The churches recognize and maintain the following assemblies: Consistories, Classes, Particular Synods, and General Synods.

Article 27.

No church shall in any way lord it over other churches, no minister over other ministers, no elder or deacon over other elders or deacons.

A. CONSISTORIES

Article 28.

In all churches there shall be a consistory composed of the ministers of the Word, the elders, and the deacons. Consistories shall meet at least once a month. The minister of the Word (or ministers, if there be more than one, in turn) shall preside and regulate the proceedings. In the interest of efficiency separate meetings may be held by the elders and by the deacons. However, in churches in which the number of office-bearers is five or less, no such separate meetings shall be held.

Article 29.

Groups of believers among whom no consistory can as yet be constituted shall be placed under the care of a neighboring consistory. For the organization of a new congregation and the constitution of a new consistory, the approval of the classis must be obtained.

Article 30.

Each church shall keep a complete record of all births, baptisms, confessions of faith, receptions and dismissals of members, excommunications, exsursures, and deaths.

Article 31.

The ministers of the Word, elders and deacons, shall before the celebration of the Lord's Supper exercise Christian censure among themselves and in a friendly spirit admonish one another with regard to the discharge of their office.

Article 32.

The consistory shall seek the co-operation of the congregation in the election of office-bearers, and likewise invite its judgment about major matters regarding

building and grounds, missionary undertakings, salaries, etc. To that end the consistory shall call a meeting at least annually of all members entitled to vote. Congregational meetings shall be conducted by the Consistory as the governing body of the church. Only those matters shall be acted upon which are presented for consideration by the consistory. The consistory shall feel itself obligated to execute the decisions taken at congregational meetings, except when it becomes convinced that such execution would be harmful to the spiritual welfare of the congregation entrusted to its care.

Article 33.

Consistories shall provide for the proper incorporation of their congregations so that they can claim legal protection for the retention of their properties. However, even at the risk of losing their church properties, consistories shall never permit the least infringement upon the royal government of Christ over His Church.

Article 34.

Consistories shall diligently encourage the members of their churches to establish and maintain good Christian schools, and shall urge believing parents to have their children instructed in these schools.

Article 35.

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.

Article 36.

The burial of the dead is the responsibility of the near relatives, and funeral services are not ecclesiastical.

B. CLASSES

Article 37.

A classis shall consist of a number of neighboring churches. Classical meetings shall be held at least every three months, unless great distances render this impractical, at such time and place as was determined by the previous classical meeting. Each church within the classis shall delegate a minister and an elder as its representatives, and shall supply these delegates with proper credentials. If a church is vacant or the minister is prevented from attending, two elders shall be delegated. In these meetings the ministers shall either preside in rotation, or one shall be chosen to preside; however, the same minister shall not be chosen twice in succession.

At the beginning of each classical meeting the president shall interview the delegates of each church as to its spiritual condition and its faithfulness in doing the work of the Lord. Among other things the following questions must be asked:

1. How often does your consistory meet?
2. Is church discipline faithfully exercised?
3. How does the office of deacons function in your church?
4. How does your consistory promote the cause of Christian day schools in your locality?
5. Do all the members of your church receive a home visitation call at least annually by the minister and the elders?
6. Do you need the judgment and help of classis for the proper government of your church?

And finally, at the last meeting but one, or, if necessary, at the last meeting before the (particular) synod, two ministers and two elders shall be elected by ballot from among the most competent to serve as delegates to said synod.

Article 38.

In a church where there are more ministers than one, those ministers not delegated according to the foregoing article shall also have the right to attend classis with advisory voice.

Article 39.

When a church is without a minister, the classis shall designate one of the neighboring ministers as counsellor to give the vacant church the necessary advice and guidance. The counsellor shall be required to give an account of his labors to classis. The consistory is obligated to consult the counsellor regarding all matters which concern the calling of a minister, and the counsellor shall attend the consistory meetings of the vacant church if the consistory requests him to do so.

Article 40.

Each classis shall be at liberty to take counsel or joint action with its neighboring classis or classes in matters of mutual concern.

Article 41.

The classis shall authorize at least two of its ministers who, by reason of their age, experience, and wisdom, are best qualified, to visit all the churches once a year and to ascertain whether the minister and the consistory faithfully perform the duties of their office, adhere to sound doctrine, observe in all things the adopted order, and properly promote as much as lies in them, through word and deed, the upbuilding of the congregation, in particular of the youth, to the end that they may in time fraternally admonish those who have in anything been negligent, and may by their advice and assistance help direct all things unto the peace, upbuilding, and greatest profit of the churches. Permanency in the committee is to be sought, so that continuity of supervision may be obtained. The churches are free to call on their church visitors whenever serious problems arise.

C. PARTICULAR SYNODS

Article 42.

Every year four or five or more neighboring classes shall meet as a particular synod, to which each classis shall delegate two ministers and two elders. Each particular synod shall determine the time and place of the next particular synod, and designate a convening church to summon the next synod and to make whatever preparations may be required for its gatherings.

D. GENERAL SYNOD

Article 43.

The general synod shall meet annually. Each classis shall delegate two ministers and two elders to this synod. If at least a majority of the classes deem it necessary that the synod meet either earlier or later than the regular time, the local church charged with convening the synod shall in due season determine, in consultation with the Synodical Committee, when and where it is to meet. The task of the synod shall be to establish and maintain the confessions, the *Church Order*, the liturgical songs and Forms, and the order of worship.

E. GENERAL PROVISIONS

Article 44.

In every assembly there shall be a president and a vice-president. It shall be the duty of the president to state and explain the business to be transacted, and to see to it that the stipulations of the *Church Order* are observed and that everyone observes due order and decorum in speaking. There shall also be a clerk or

clerks whose task it shall be to keep an accurate record of all the proceedings. As to major assemblies, the above-named offices shall cease when the assembly adjourns.

Article 45.

The proceedings of all assemblies shall begin with calling upon the Name of God and shall be closed with thanksgiving. In these assemblies ecclesiastical matters only shall be transacted and that in an ecclesiastical manner. Decisions should be taken by common consent, and if possible, unanimously. In major assemblies only such matters shall be dealt with as could not be finished in minor assemblies, or such as pertain to the churches of the major assembly in common.

Article 46.

Those who are delegated to the assemblies shall bring with them their credentials and overtures, signed by those sending them, and they shall have a vote in all matters except such as specifically concern themselves or their churches.

Article 47.

Synod may delegate to committees the execution of its decisions or the preparation of reports for future considerations. Synod shall give every committee a well-defined mandate, and shall require of these committees regular and complete reports of their work. However, synod shall never transfer its authority to them, since they are not ecclesiastical assemblies, and all church governmental authority resides in the church assemblies only.

Article 48.

Major assemblies shall appoint Stated Clerks for the purpose of receiving communications, keeping the files and the archives, and preparing and distributing the agenda. They shall likewise appoint treasurers to receive and distribute finances.

Article 49.

If anyone is persuaded that a decision of an assembly is contrary to God's Word or the *Church Order*, he shall have the right to address a protest to the assembly next in order, or, regarding decisions by the general synod, to the next general synod. Furthermore, if anyone complains that he has been wronged by the decision of a minor assembly, he shall have the right to appeal to a major ecclesiastical assembly. Whatever is agreed upon regarding protests and appeals shall be considered settled and binding, unless it be proved to conflict with the Word of God or with the *Church Order*. The question whether or not a specific decision or ruling is in conflict with the Word of God and the *Church Order* is ultimately decided by the general synod.

Article 50.

The classis has the same control over the consistory as the particular synod has over the classis, and the general synod over the particular synod.

Article 51.

Matters once decided upon by major assemblies shall not be resubmitted for consideration and action unless a revision is requested. For such suggested revisions grounds must be given.

Article 52.

In order that agreement with the creeds of the Church may be signified, the Forms of Subscription shall be signed by the parties and on the occasions here stipulated: the elders and deacons at the first meeting of the consistory after their installation; all delegates to classis upon the occasion of their first delegation to a given classis; the ministers upon meeting with their consistories for the first time; the professors of theology and all other teachers in educational institutions con-

trolled by the Church, upon assuming their office. All who refuse to do so shall by that fact be suspended from their office.

Article 53.

Classes and synods may appoint Classical and Synodical Committees respectively for the purpose of taking some action on matters which concern their constituent churches, and which cannot well await action by the assemblies themselves at their next meeting. Such committees shall receive well-defined and limited mandates, and they shall regularly submit a report of their work to their assemblies for approval.

III. THE TASK AND ACTIVITIES OF THE CHURCH

A. THE WORSHIP SERVICES

Article 54.

The congregation shall meet especially on the Lord's Day, to hear God's Word preached, to use the sacraments, to engage in congregational prayer and praise, and to give Christian alms. This public worship shall be under the supervision of the consistory. The synodically approved order of worship, liturgical forms, and *Psalter Hymnal* shall be used exclusively.

Article 55.

The churches shall appropriately observe Christmas, Good Friday, Easter, Ascension Day, Pentecost, the Day of Prayer for Crops, the National Thanksgiving Days, Old Year's Day, and New Year's Day. In time of war, pestilence, national calamities, and other great afflictions, the presence of which is felt throughout the churches, it is fitting that they proclaim special days of penitence and prayer.

Article 56.

The minister of the Word conducts the services. Readers and exhorters shall refrain from official acts of the ministry. All sermons used by elders in reading services shall have the approval of the consistory.

Article 57.

In the services of the Word, Holy Scriptures shall be explained and applied. At one of the services each Sunday the minister shall briefly explain the doctrine of Holy Scripture as summarized in the Heidelberg Catechism, in consecutive order, without omissions, according to the division of the Catechism into its Lord's Day sections.

Article 58.

The minister shall lead the congregation in public prayers, not neglecting the elements of adoration, confession, thanksgiving, and supplication, and remembering the needs of all Christendom and of society in general. In this ministry, use may be made of the approved liturgical prayers, but not to the exclusion of free prayer.

Article 59.

In the churches only the one-hundred fifty psalms of David and the collection of hymns for church use, approved and adopted by synod, shall be sung. While the singing of the psalms in divine worship is a requirement, the use of the approved hymns is left to the freedom of the churches.

Article 60.

Choirs, soloists, or groups who sing at the public worship services, shall sing only those anthems or hymns which are found in the official *Psalter Hymnal* or have been previously approved by the consistory as to their scriptural soundness and general appropriateness.

Article 61.

Opportunity shall be given at every worship service for a thank-offering by the congregation, in order that the ministry of mercy may be exercised, and that gratitude to God may be expressed tangibly.

B. THE SACRAMENTS

Article 62.

The administration of the sacraments shall take place only upon authority of the consistory, with the use of the ecclesiastical forms, and in a public gathering of believers.

Article 63.

The Sacrament of Baptism shall be administered to children of communicant members, in the public assembly of the congregation when the Word is preached. Consistories shall urge parents not to postpone the baptism of their children needlessly. If parents are prevented by lingering sickness or death, or for some other valid reason, from presenting their child for Baptism, others shall present such a child for Baptism in the capacity of sponsors. Only such sponsors shall be approved by consistories as are in a position to take upon themselves the baptismal promises. Baptisms administered by other Christian denominations, or in groups of believers by one authorized by such groups, shall be acknowledged as valid if it can be ascertained that the parties concerned were baptized in the Name of the Triune God.

Article 64.

The Sacrament of Baptism shall also be administered, upon a proper profession of faith, to adults who have not been baptized previously. When such adults are baptized, they are by that fact admitted to all privileges of the church.

Article 65.

Members by baptism shall be admitted to the Lord's Supper and all membership privileges after they have made profession of the Reformed faith and have manifested their faith by a godly conduct.

Article 66.

To those who come from other Christian Reformed congregations, membership privileges shall be granted upon the presentation of certificates attesting their soundness in the faith and godliness in conduct. The same rule shall apply to those who come from churches with which the Christian Reformed denomination maintains full ecclesiastical fellowship. Those who come from other Reformed churches shall not be received before the consistory has assured itself regarding their soundness in the faith and godliness of life. And those who come from non-reformed churches shall, after proper instruction, be received only upon public profession of the Reformed faith.

Article 67.

The Lord's Supper shall be administered at least every two or three months. Every church shall administer it in such a manner as it shall judge most conducive to edification, provided, however, that the outward ceremonies as prescribed in God's Word are not changed, and all superstition is avoided. At the conclusion of the sermon and the usual prayers, the Form for the Lord's Supper, together with the prayers incorporated in that form, shall be read. Each administration of the Lord's Supper shall be preceded by a preparatory sermon and followed by an applicatory sermon.

C. MEMBERSHIP ATTESTATION

Article 68.

To those who remove from the congregation, a letter of testimony concerning their profession and conduct shall be given by the consistory, signed by two of its members, ordinarily the president and the clerk.

Article 69.

Each church shall instruct its children and young people in the teachings of the Scriptures as formulated in the creeds of the Church, preparing them to make public profession of their faith, to assume their responsibilities as members of the congregation, and in all things to live according to the revealed will of God. Selection of textbooks is made by the minister in consultation with the consistory. The minister of the Word shall function as the catechism teacher, with the help, if need be, of others appointed by the consistory.

E. EVANGELISM AND MISSIONS

Article 70.

Each church is privileged and in duty bound to bring the gospel to those who do not know Christ and salvation in Him. This task shall, wherever possible, be left to the particular churches, who may execute it singly or in co-operation with one or more neighboring churches. Only if the scope of the work puts it beyond the sphere of local supervision, and demands close denominational co-operation, shall it be undertaken by synod, in which case it shall be regulated by a *Synodical Mission Order*.

IV. THE ADMONITION AND DISCIPLINE OF THE CHURCH

A. MEMBERSHIP DISCIPLINE

Article 71.

Christian discipline is spiritual discipline and exempts no one from civil trial and punishment; nor does action by the civil authorities exempt one from discipline by the church.

Article 72.

The purpose of Christian discipline is the maintenance of God's honor, the restoration of the sinner, and the removal of offense from the Church of Christ.

Article 73.

If anyone errs in doctrine or offends in conduct, as long as the sin is secret and does not give public offense, the rule clearly prescribed by Christ in Matthew 18 shall be followed.

Article 74.

Secret sins of which the sinner repents after having been admonished by one person in private or in the presence of two or three witnesses, shall not be reported to the consistory.

Article 75.

Anyone who fails to heed the Christian admonition by two or more persons concerning a private sin, shall be reported to the consistory. One who is guilty of a public sin shall likewise be reported to the consistory.

Article 76.

The reconciliation of a sinner who is guilty of a public sin or guilty of a secret sin which became public because the admonition of the church was rejected, shall take place, upon sufficient evidence of repentance, in such a manner as the consistory shall deem conducive to the edification of the church. When grievous public offense has been given, reconciliation shall ordinarily take place in public. If serious difference of opinion arises about the necessity of a public reconciliation, the consistory shall consult one or two neighboring consistories or the classis.

Article 77.

He who rejects the admonition of the consistory shall be suspended from the Lord's Supper and from the exercise of all other rights of church membership.

Article 78.

He who persistently rejects the admonition of the consistory shall be excommunicated from the Christian Church. Excommunication, however, shall not be hastily executed. It shall take place only after three public admonitions to the congregation, in which the following elements shall be included: the offense of the sinner shall be explained; his obstinacy shall be made known, together with the care bestowed upon him in reproof, in suspension from the Lord's Supper, and in repeated admonitions; and the congregation shall be exhorted to speak to him and pray for him.

In the first announcement, to spare the sinner, his name shall not be mentioned.

In the second announcement, with the concurring advice of the classis, his name shall be mentioned.

In the third announcement, the congregation shall be informed that unless he repents, the sinner shall at a definite date be excommunicated, according to the form adopted for that purpose.

The intervals between the announcements shall be left to the discretion of the consistory.

Article 79.

When anyone who has been excommunicated desires to become reconciled to the church, the consistory having satisfied itself as to the sincerity of his repentance, shall announce this fact to the congregation. If no valid objections are presented, he shall be publicly restored to the fellowship of the Church of Christ, with the use of the Form adopted for that purpose.

Article 80.

Members by baptism who fail to repent and believe, shall be faithfully and urgently admonished by the minister and elders. Those who neglect the means of grace or are unchristian in their conduct and life, shall be erased from the rolls of the church, but not until two announcements regarding them and their sin have been made to the church. In the first announcement the name of the unrepentant, wayward member by baptism shall not be mentioned, but his waywardness shall be indicated in general terms, and the congregation shall be urged to pray for him. In the second announcement, with the concurring advice of the classis, his name shall be mentioned, and his erasure shall be announced as a forthcoming event, with the understanding, however, that the erasure will not take place if the member by baptism manifests sincere repentance before the date set for the erasure. The congregation shall again be asked to pray for him, and be encouraged to speak to him.

B. DISCIPLINE CONCERNING OFFICE-BEARERS

Article 81.

Besides being subject to the discipline described in the foregoing articles, the office-bearers shall also be subject to suspension or expulsion from their office. Sins which call for such action are these: neglect or abuse of office; departure from sound doctrine and godly conduct; violation of promises made when signing the *Formula of Subscription*.

Article 82.

Elders and deacons guilty of sins as indicated above, shall be suspended or expelled from their office by action of the consistory, which for the consideration of the case meets with the consistory of the nearest Christian Reformed church. Suspension or expulsion from office shall take place upon the concurring vote of both consistories.

Article 83.

Ministers guilty of sins as indicated above, shall only be suspended from office by action of the consistory, meeting for the consideration of the case with the con-

sistory of the nearest Christian Reformed church. By the concurring vote of both consistories, a minister may be suspended from office; whether he shall be desposed from office shall be subject to the decision of the classis, reached with the concurring advise of the Synodical Deputies.

Article 84.

When a consistory finds that it cannot in good conscience acquiesce in the opinion of its neighboring consistory regarding any discipline case involving an office-bearer, it shall be at liberty to present the case to classis, or, when it cannot acquiesce in the judgment of classis, to present the matter to synod.

CONCLUDING PROVISIONS

Article 85.

The Christian Reformed Church shall enter into fellowship with other Reformed denominations which maintain the Reformed creeds and form of church government, to give expressions to the unity and ecumenicity of the Church of Christ and to enable the churches to enjoy the mutual help and advice which such fellowship affords.

Article 86.

The fellowship referred to in the foregoing article shall be exercised specifically through the sending of delegates to the meetings of the Reformed Ecumenical Synod, with the understanding that decisions reached at these synods shall be binding upon the Christian Reformed church only when ratified by its general synods.

Article 87.

These articles relating to the lawful order of the church have been drafted and adopted by common consent. They may be altered, augmented, or diminished, if such action is demanded for the profit of the churches. Revision of these rules shall be made by the general synod only, and all consistories, classes, and synods shall diligently observe this *Church Order*.

REPORT NO. 34

THE COMMITTEE ON EDUCATION

ESTEEMED BRETHREN:

The personnel and officers of the committee during the 1956-1957 season were as follows: Dr. Lewis B. Smedes, President; Dr. George Stob, Vice-president; Rev. John E. Meeter, Secretary; Sidney Van Til, Treasurer; Gerrit Dykstra, Milo Okkema, Rev. Bernard E. Pekelder, and Rhine C. Pettinga.

Rev. N. H. Beversluis attended some of the meetings to help in the work of revising the Compendium. The four members who are not ministers are principals of our Eastern Christian schools or teachers at the Eastern Christian Senior High School.

I. COMPENDIUM REVISION

A. *Background*

1. In 1951 Synod's "Committee on Catechetical Training" reported that only about half of our churches were using the Compendium revised in 1943. Some ministers returned to the use of the "old Compendium," and others were making their own revisions and simplifications.

The criticisms had to do mainly with pedagogical difficulties in memorizing and understanding the lessons. Objections were said to be "formal rather than material." Specific points of criticism were: "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." The committee therefore urged "Synod to authorize a revision of the Revised Compendium, one which will in no way alter its general content and coverage" (Acts 1951, p. 365).

The Synod of 1951 authorized "the rewriting of the Revised Compendium, adopted in 1943, which is to remain materially the same, but in form is to take account of such specific points of criticism as the following"—here quoting the committee's summary of specific criticisms, cf. above.

These were the grounds given (presumably those offered by the Committee on Education—the reference in Acts 1951 is not clear):

a. The wording, phrasing, and sentence structure of the Revised Compendium are such that it is not pedagogically effective.

b. Due to the said faults the Revised Compendium is either not being used at all, or is being used in an altered form in a majority of our churches.

The task of revision was assigned to the Committee on Catechetical Training, with instruction to present its material to Synod for consideration as soon as possible. One of the grounds for this was that "the situa-

tion uncovered indicates a need for immediate action" (Acts 1951, Art. 108, p. 57).

2. In 1952 the Committee on Education presented a specimen revision, covering nineteen (19) questions and answers, and asked "that Synod express its general satisfaction with the revision so far completed, so that the committee may be assured that its work is proceeding in agreement with the mandate given" (Acts 1952, pp. 423-426).

The Synod of 1952 approved certain additions, the breaking down of some material into a greater number of questions and answers; but disapproved changes of certain terms with "rich theological content," and some instances of what seemed to be "material change." For the rest, Synod urged "our ministers and elders to correspond with the Committee on Education concerning this revision" (Acts 1952, pp. 72, 73).

3. In 1954 the Committee on Education presented a revision through questions 1-44 of the Compendium, and asked that Synod give final approval for the work done, so that the Committee might proceed with sample lessons and have them classroom tested (Acts 1954, pp. 320-328).

The Synod of 1954 instructed the Committee to complete the revision as soon as possible, and place it in the hands of our consistories for evaluation and criticism (Acts 1954, p. 100).

4. The Committee on Education presented a completed revision of the entire Compendium to the Synod of 1955 (Acts 1955, pp. 455-476).

The Synod of 1955, without expressing itself on the merits of the revision, instructed the Educational Committee "to correspond with our ministers and place the materials in their hands, inviting suggestions and constructive criticisms of the material presented" (Acts 1955, p. 94).

5. In 1956 the Committee on Education reported that the 1955 revision had been published and sent out to all the ministers. Up to the time of its report in 1956, however, only three letters of comment and evaluation had been received. The Synod of 1956 again urged "that the revised Compendium of 1955 be studied by the churches for comment and evaluation" (Acts 1956, p. 340, p. 29).

B. Report and Recommendation to the Synod of 1957

1. It should be noted that the Committee on Education is a changing entity, due to synodical rules limiting tenure to six consecutive years, and due to occasional instances of moving by committee members to other parts of the country. Since 1951, when the mandate for revision of the Compendium was received, no less than seventeen (17) different men have been working on the revision of the Compendium in one way or another.

The current Committee on Education addressed itself intensively this past year to the task of preparing for the Synod of 1957 what might be called a "final revision" for adoption by Synod. This has been no easy task. Only three members of the current committee of eight have had a part in the revision that was submitted to the Synod of 1955. The other five members have approached the task without full understanding of the mind and motives behind the revision of 1955, and with new ideas concerning what might be considered desirable revision.

It was determined, however, that it is not properly the task of the current committee to subject the 1955 revision to its own thorough review, but rather to accept the 1955 revision as a basis on which to operate and to make such improvements as might commend themselves within that framework. The current committee has therefore taken note of the comments submitted by our ministers and consistories (about five additional to the three letters of comment and evaluation submitted in 1956), and also of comments submitted by the members of the committee itself, and, with reference to these comments, has made such changes in the 1955 revision as it considered advisable.

What is now submitted, therefore, is the 1955 Revision, revised after taking into account comments submitted in response to the requests of various synods. There are in the current committee differences of judgment concerning the merit of this newly revised Compendium. We do not feel, however, that the revision of the already Revised Compendium, which was initiated in 1951, should be carried on over any more extended period of time.

The committee felt bound to the basic substance and framework of the revision completed in 1955—as well as to the mandate of 1951—and feels that the present document is the best form of the 1955 revision that it can at this time submit.

2. Recommendation of the Committee on Education:

That Synod accept for use in catechetical instruction the revised form of the Compendium submitted herewith (see below).

Grounds:

a. It is the result of a revision process which has been under way since 1951.

b. It is a revision which conforms to the mandate of the Synod of 1951 and the further directives given by the Synods of 1952 and 1954.

c. It is a revision that has taken account of the comments and evaluations submitted by ministers and elders after from one to two years of actual classroom testing.

Note: It is understood by the Committee that this is the basic Compendium text, intended for Courses No. 7 and 8 (Compendium I and II, for ages 14 and 15) in the previously adopted Catechism Curriculum (cf. Acts 1954, p. 313, cf. p. 84).

3. The Committee on Education now informs Synod that it intends to proceed immediately to the task of preparing a Compendium for use in Courses No. 3 and 4 (Elementary and Intermediate Compendium) of the accepted Catechism Curriculum (Acts 1954, p. 313), with hopes of completing it well in advance of the Synod of 1958, to which Synod it expects to be able to submit for adoption a Compendium shorter in compass and simpler in language and thought-form than the one submitted now for Courses 7 and 8.

II. CATECHISM TEXTBOOKS

Miss Marian Schoolland has been preparing the first textbook in the series described in the Acts of Synod, 1954, 9, 313. In the Acts of 1952,

pp. 410-411, you will find this first course, Elementary Bible Doctrine, for grade 3, age 8, fully described. In the Acts of Synod, 1956, pp. 341-357, the First Quarter, as reviewed and revised by your Committee, was published. Synod urged that the churches evaluate the material and send comments to the Committee. The number of comments received has been negligible. The Second Quarter of the same series has been carefully reviewed and revised by your Committee. It is appended to this report (see below) under the title God's Covenant of Grace, and is submitted for your preliminary evaluation. Miss Schoolland has also submitted a draft for the Third Quarter which the Committee hopes to present to the following Synod.

III. PERSONNEL OF THE COMMITTEE

A. Since Rev. M. C. Baarman resigned from the committee because of his moving to Fort Lauderdale, Florida, the committee appointed Rev. Bernard E. Pekelder to fill out his unexpired term. Since Mr. C. Van Zwoll, elected by the Synod of 1956, was unable to serve because he accepted appointment as professor at Calvin, the committee appointed Mr. M. Okkema, teacher at Eastern Christian Senior High School, to serve in his place. The committee requests synodical approval for these actions.

B. The terms of Rev. Bernard E. Pekelder and Mr. Rhine C. Pettinga expire at this time. (The committee notes with thanks the faithful service of Mr. Pettinga for six years.) In addition, Dr. Lewis B. Smedes is resigning from the committee after two years of service (for which the committee also thanks him) because he has accepted the appointment as professor of Bible at Calvin College. In view of this the committee recommends:

1. That Rev. Pekelder, who served only a half year of the unexpired term of Rev. M. C. Baarman, be appointed by Synod to a three-year term.
2. That no replacements be made for Mr. Pettinga and Dr. Smedes, and that the number of persons serving on the Committee of Education be left at six.

Grounds:

- a. Since Sunday school work no longer belongs to the scope of this committee's assignment, there is no need for so large a committee.
- b. For the intensive work of revision and composition, a large committee is unwieldy, slows up the process, and makes the work generally less effective.
- c. There is adequate representation in the remaining constitution of the committee, which would then be composed of three teachers and three ministers.

IV. MISCELLANEOUS

A. Representation at Synod

The committee requests that it be represented at Synod by Dr. Lewis B. Smedes from Classis Hackensack and Rev. Bernard E. Pekelder from Classis Hudson.

B. Finances

The committee requests five hundred dollars (\$500) to meet its expenses during the 1957-1958 season.

The committee presents its report with gratitude at having been privileged to share in the important work for the Christian nurture and education of our Church youth. It wishes you the imperative guidance of the Holy Spirit in all your deliberations and decisions.

Respectfully submitted,

Lewis B. Smedes, President
George Stob, Vice-president
John E. Meeter, Secretary
Sidney Van Til, Treasurer
Gerrit Dykstra
Milo Okkema
Bernard E. Pekelder
Rhine C. Pettinga

COMPENDIUM OF THE CHRISTIAN RELIGION

INTRODUCTION

Question 1. What is your only comfort in life and death?

Answer. *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.*

Q. 2. What must you know to enjoy this comfort?

A. *To enjoy this comfort I must know three things: (1) that my sin and misery are very great, (2) that Jesus Christ redeems me from my sin, (3) that I must live the new life of the redeemed Christian.*

THE FIRST PART

Sin and Misery

Q. 3. Whence do you know your sin and misery?

A. *I know my sin and misery from the law of God.*

Q. 4. What does God require of you in His law?

A. *Jesus said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second like unto it is this, Thou shalt love thy neighbor as thyself. On these two commandments the whole law hangeth and the prophets" (Matthew 22:37-40).*

Q. 5. Are you able to keep God's law?

A. *I am not able to keep God's law for by nature I am inclined to hate God and my neighbor, and to break God's commandments in thought, word, and deed.*

Q. 6. Did God create man wicked and perverse?

A. *God created man good and in His own image, endowed with true knowledge, righteousness, and holiness.*

Q. 7. How did man become wicked and perverse?

A. *Man became wicked and perverse through the fall and disobedience of Adam in Paradise.*

Q. 8. Why does the disobedience of Adam affect us?

A. *This disobedience of Adam affects us because he was the father of us all, and our covenant representative.*

Q. 9. 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.*

Q. 10. 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.*

Q. 11. 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.*

Q. 12. What punishment do you deserve because of your sins?

A. *In His truth and righteousness, God punishes sin both in this life and the life to come.*

THE SECOND PART

Deliverance

Q. 13. Can you save yourself from the punishment and power of sin?

A. *I cannot save myself; divine redemption is my only hope.*

Q. 14. 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.*

Q. 15. What does our Mediator do to save us?

A. *By bearing our punishment and by perfectly obeying God's law, our Mediator delivers us from the wrath of God and endows us with eternal life.*

Q. 16. 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 by true faith are grafted into Christ.*

Q. 17. 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.*

Q. 18. 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.*

Q. 19. 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.*

Q. 20. 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.*

And in Jesus Christ, His only begotten Son, our Lord; who was conceived by the Holy Spirit, born of the virgin Mary;

Suffered under Pontius Pilate, was crucified, dead, and buried; He descended into hell;

The third day He rose again from the dead;

He ascended into heaven, and sitteth at the right hand of God the Father Almighty;

From thence He shall come to judge the living and the dead.

I believe in the Holy Spirit.

I believe a holy catholic Church, the communion of saints;

The forgiveness of sins;

The resurrection of the body;

And the life everlasting.

Q. 21. 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.*

Q. 22. 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.*

Q. 23. 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.*

Q. 24. 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.*

Q. 25. 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.*

Q. 26. What are miracles?

A. *Miracles are supernatural acts of God's power for the purpose of revelation and redemption.*

Q. 27. 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.*

Q. 28. 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.*

Q. 29. 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.*

Q. 30. Why must our Mediator be truly God?

A. *Our Mediator must be truly God because only thus could He truly reveal God, make infinite satisfaction for our sins and unite us with God.*

Q. 31. 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.*

Q. 32. Why must our Mediator be without sin?

A. *Our Mediator must be without sin for only a sinless human nature could offer a perfect sacrifice for sin.*

Q. 33. 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.*

Q. 34. Why is the Son of God called Jesus?

A. *The Son of God is called Jesus, the Savior, because He alone saves His people from their sins.*

Q. 35. 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.*

Q. 36. What is the redemptive work of Christ as Prophet?

A. *As Prophet Christ reveals to us the counsel and will of God for our redemption.*

Q. 37. What is the redemptive work of Christ as Priest?

A. *As Priest Christ sacrificed Himself for us and makes continual intercession for us with the Father.*

Q. 38. 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.*

Q. 39. 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.*

Q. 40. 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, suffered the torments of hell for me.*

Q. 41. For whom did Christ die?

A. *Christ died for all those whom God in sovereign grace has chosen to be His people.*

Q. 42. 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.*

Q. 43. What do we understand by the resurrection of Christ?

A. *We believe that Christ who was crucified rose from the grave and lives forever.*

Q. 44. 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.*

Q. 45. 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.*

Q. 46. Is not Christ with us until the end of the world, as He has promised?

A. *Though Christ is absent from us with His body He is always present with us in His Spirit.*

Q. 47. 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.*

Q. 48. 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 take His chosen ones to heaven and to cast His enemies into hell.*

Q. 49. 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.*

Q. 50. What is the work of the Holy Spirit in your redemption?

A. *The Holy Spirit regenerates, and sanctifies me, and guides me in the way of truth and obedience.*

Q. 51. 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.*

- Q. 52. How does this new life reveal itself in the Christian?
 A. *The new life reveals itself in true conversion.*
- Q. 53. What is true conversion?
 A. *True conversion is a heartfelt sorrow for sin and a sincere turning to Christ as Savior and Lord.*
- Q. 54. 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.*
- Q. 55. How does the holy catholic Church come into being?
 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.*
- Q. 56. 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.*
- Q. 57. 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.*
- Q. 58. 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.*
- Q. 59. How is the purity of the Church maintained?
 A. *The purity of the Church is maintained through the pure preaching of God's Word, the proper administration of the sacraments, and the faithful exercise of Christian discipline.*
- Q. 60. What do you understand by Christian discipline?
 A. *Christian discipline means that the Church lovingly tends its unfaithful members, and excludes from its fellowship those who wilfully continue in unchristian doctrine or life.*
- Q. 61. What do you believe concerning the forgiveness of sins?
 A. *I believe that God, for my Savior's sake, forgives all my sins and no longer condemns me for my sinful nature.*
- Q. 62. What do you believe concerning the resurrection of the body?
 A. *I believe that at the last day my body will be raised by the power of Christ and be made like His glorious body.*
- Q. 63. 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 joy, and that in the life to come I shall live with God and serve Him forever.*
- Q. 64. What is the blessed state of the Christian believer?
 A. *The Christian believer, though he has kept none of God's commandments, is righteous in Christ before God.*
- Q. 65. How does the Christian believer become righteous before God?
 A. *The Christian believer is justified by faith alone.*
- Q. 66. 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.*
- Q. 67. Does faith merit justification?
 A. *Faith does not merit justification; it is the gracious gift of God by which we receive the righteousness of Christ.*

Q. 68. Why cannot we be justified by works?

A. *We cannot be justified by works, for even our best works are imperfect and polluted by sin.*

Q. 69. 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.*

Q. 70. 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.*

Q. 71. 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.*

Q. 72. What are the sacraments?

A. *The sacraments are holy signs and seals of the Covenant of Grace.*

Q. 73. What is the Covenant of Grace?

A. *The Covenant of Grace is the gracious arrangement in which God promises His people complete salvation and calls them to faith and obedience.*

Q. 74. 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.*

Q. 75. How many sacraments has Christ instituted?

A. *Christ has instituted two sacraments, Holy Baptism and the Lord's Supper.*

Q. 76. 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.*

Q. 77. Who should receive the sacrament of Baptism?

A. *The sacrament of Baptism should be received by all believers and their children.*

Q. 78. Why should the children of believers also be baptized?

A. *The children of believers should be baptized because they as well as their parents are in the Covenant of Grace and belong to the people of God.*

Q. 79. 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 and now nourishes my spiritual life.*

Q. 80. 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 means to receive into our souls the grace of our crucified Savior.*

Q. 81. 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.*

Q. 82. 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.*

Q. 83. How must a Christian examine himself before coming to the Lord's Supper?

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.*

Q. 84. 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.*

Q. 85. How does the Church open the doors of the Kingdom?

A. *The Church opens the doors of the kingdom by promising salvation to all who repent and believe, and receiving such into its sacred fellowship.*

Q. 86. 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.*

THE THIRD PART

Gratitude

Q. 87. How should a Christian live?

A. *A Christian, in humble gratitude for his deliverance, should live a new life in the service of his Lord.*

Q. 88. What is the new life?

A. *The new life is a continual dying to sin and a living unto God in all good works.*

Q. 89. What are good works?

A. *Good works are those which proceed from a true faith, conform to the law of God, and glorify Him.*

Q. 90. 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.*

Q. 91. 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.*

Q. 92. 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:*

I am Jehovah thy God, who brought thee out of the land of Egypt, out of the house of bondage.

I. *Thou shalt have no other gods before me.*

II. *Thou shalt not make unto thee a graven image, nor any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself unto them, nor serve them; for I Jehovah thy God am a jealous God, visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation of them that hate me, and showing loving kindness unto thousands of them that love me and keep my commandments.*

III. *Thou shalt not take the name of Jehovah thy God in vain; for Jehovah will not hold him guiltless that taketh his name in vain.*

IV. *Remember the sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is a sabbath unto Jehovah thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days Jehovah made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore Jehovah blessed the sabbath day, and hallowed it.*

V. *Honor thy father and thy mother, that thy days may be long in the land which Jehovah thy God giveth thee.*

VI. *Thou shalt not kill.*

VII. *Thou shalt not commit adultery.*

VIII. *Thou shalt not steal.*

IX. *Thou shalt not bear false witness against thy neighbor.*

X. *Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man servant, nor his maid servant, nor his ox, nor his ass, nor anything that is thy neighbor's.*

Q. 93. 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.*

Q. 94. What does God require in the first commandment?

A. *In the first commandment God requires that I acknowledge Him as the only true God, and that I worship and trust Him alone.*

Q. 95. What does God require in the second commandment?

A. *In the second commandment God requires that I acknowledge Him as Spirit, and that I worship Him not through images or any mere form, but in spirit and in truth.*

Q. 96. What does God require in the third commandment?

A. *In the third commandment God requires that I honor His revelation of Himself, that I stand in awe of His majesty and that I never profane His holy name.*

Q. 97. 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 public worship.*

Q. 98. 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 has placed in authority over me.*

Q. 99. 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.*

Q. 100. 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.*

Q. 101. 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.*

Q. 102. 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.*

Q. 103. 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.*

Q. 104. 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.*

Q. 105. What is the purpose of the preaching of the law?

A. *The law must be constantly preached as the teacher of sin and as the rule of Christian gratitude.*

Q. 106. 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.*

Q. 107. Why is prayer necessary in the sanctified life?

A. *Prayer is necessary because it 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.*

Q. 108. 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.*

Q. 109. 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.*

Q. 110. 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 on earth as it is in heaven.

Give us this day our daily bread;

And forgive us our debts as we forgive our debtors;

And lead us not into temptation but deliver us from evil.

For thine is the kingdom, and the power, and the glory forever. Amen.

Q. 111. 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.*

Q. 112. What do we pray in the first petition, "Hallowed by 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.*

Q. 113. 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.*

Q. 114. What do we pray in the third petition, "Thy will be done on earth as it is in heaven"?

A. *In the third petition we pray that we and all men may renounce our own wills, and obey the will of God as gladly and faithfully as the angels do in heaven.*

Q. 115. What do we pray in the fourth petition, "Give us this day our daily bread"?

A. *In the fourth petition we pray that our heavenly Father may daily provide for all our bodily needs.*

Q. 116. What do we pray in the fifth petition, "And forgive us our debts as we forgive 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.*

Q. 117. What do we pray in the sixth petition, "And lead us not into temptation but deliver us from evil"?

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.*

Q. 118. 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.*

Q. 119. What does the word "Amen" signify?

A. *"Amen" signifies that this prayer shall truly and certainly be answered.*

(In terms of the numbers of the 1955 edition the Committee decided to omit: Nos. 4, 9, 14, 59, 65, 81, 85, and 91.)

CHANGES IN BIBLE TEXTS

Q. 7. (Q. 8—old numbering) Gen. 2:17—But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die.

Gen. 3:6—And when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of the fruit thereof and did eat; and she gave also unto her husband with her, and he did eat.

Rom. 5:12—Therefore as through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned.

Rom. 5:18, 19—So then as through one trespass the judgment came unto all men to condemnation; even so through one act of righteousness the free gift came unto all men to justification of life. For as through the one man's disobedience the many were made sinners, even so through the obedience of the one shall the many be made righteous.

Q. 41 (Q. 44—old numbering) John 10:11—I am the good shepherd: the good shepherd layeth down his life for the sheep.

John 15:13, 14—Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do the things which I command you.

Q. 56 (Q. 60—old numbering) Acts 2:46, 47a—And day by day, continuing steadfastly with one accord in the temple, and breaking bread at home, they took their food with gladness and singleness of heart, praising God and having favor with all the people.

Phil. 1:1—Paul and Timothy, servants of Christ Jesus, to all the saints in Christ Jesus that are at Philippi, with the bishops and deacons.

Titus 1:5—For this cause left I thee in Crete, that thou shouldest set in order the things that were wanting, and appoint elders in every city, as I gave thee charge.

Q. 57 (Q. 61—old numbering) 1 Cor. 12:12—For as the body is one, and hath many members, and all the members of the body, being many, are one body; so also is Christ.

Rom. 12:4, 5—For even as we have many members in one body, and all the members have not the same office: so we, who are many, are one body in Christ, and severally members of one another.

1 John 1:7—But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin.

Col. 2:2—That their hearts may be comforted, they being knit together in love, and unto all riches of the full assurance of understanding, that they may know the mystery of God, even Christ.

Q. 116. (Q. 124—old numbering) Ps. 51:1—Have mercy upon me, O God, according to thy lovingkindness: according to the multitude of thy tender mercies blot out my transgressions.

1 John 1:9—If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness.

Matt. 6:14, 15—For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

ELEMENTARY BIBLE DOCTRINE

Second Quarter

GOD'S COVENANT OF GRACE

- I. GOD PRESERVES HIS PEOPLE (The Flood)
- II. GOD CONTROLS EVIL (The Tower of Babel)
- III. GOD MAKES A GREAT PROMISE (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 (God's Mercy Is of Old)

Lesson I

GOD PRESERVES HIS PEOPLE

Genesis 6-10

We have learned about God's promise to Eve. Satan tempted Eve. Eve listened to the tempter, and sinned against God. Adam sinned too. Their sin brought trouble and sorrow upon the whole earth. But God is merciful. He promised a Savior who would save us from our sin. This is what God meant when He said that some day the seed of Eve would crush the seed of Satan.

Then we learned how God chose Seth. Seth was the father of a people who would serve God. The promised Savior would come from that people.

Now we shall learn more about God's plan, and about the things God did for man.

Many years passed by. Adam and Eve died. Their children and grandchildren grew up. More and more people were born. All these people were sinful. Sin was in every heart. Even the children of Seth forgot God. Many made idols. Some worshipped the sun and the moon. Many were very wicked and cruel.

God looked down upon the earth and saw that it was full of sin and wickedness. Men gave their hearts to sin. God was grieved. God said, "I will destroy this earth which I have made."

But God had promised to save man. And God's promises are sure. He would not destroy all men.

There was one man who served God. He was a man from the family of Seth. His name was Noah. God spoke to Noah. He told Noah that He was going to send a great flood. He told Noah to build an ark, so that he and his family might be safe when the flood came.

Noah believed God, and obeyed Him. He began to build the ark. When the flood came, the ark was ready. Noah went in, with his wife. Noah's three sons went in, with their wives. God took animals of every kind into the ark. Then the great flood came. It destroyed all living things, except those in the ark. God kept Noah and his family safe in the ark, while the rest of the world was drowned.

God preserves His people today, too. He saves them from sin. He watches over them in time of trouble. He will save them when the earth is destroyed again.

God told Noah what to do to be saved. He tells us what to do. He saved Noah in the ark. He saves us in Jesus Christ.

Noah believed and obeyed God. We, too, must believe and obey God. He will save all those who believe in the Lord Jesus Christ.

Question Box

1. Why did God send a great flood?
2. How did Noah show his faith in God?
3. What must we do to be saved today?
4. How is Noah's ark a picture or symbol of Jesus?

Memory Verse

"Jehovah preserveth all them that love him." —Psalm 145:20

Something to Think About

When the water was all gone off the earth, and God let Noah out the ark, what was the first thing Noah did? He made an altar, and he brought a thanksgiving offering to God.

God was pleased with the offering of Noah. God said, "There shall not be another flood to destroy the whole earth." He gave the beautiful rainbow as a sign of His promise.

We do not bring burnt offerings to God. But we do bring gifts of thanksgiving. And we also sing songs of thanksgiving and praise. This time we shall sing from Psalm 66.

Come, all ye people, bless our God
And tell His glorious praise abroad,
Who holds our soul in life,
Who never lets our feet be moved
And, though our faith He oft has proved,
Upholds us in the strife.

Exercises

1. Fill the blanks to complete the following story. Use words from the list below.

In Noah's day, people about God.

Their were very wicked.

God down upon them from heaven.

He saw their

He said He would destroy them with a

He sent a very great

The rose higher and higher, till it the earth.

But Noah and his family were in the

safe	rain	hearts	ark	wickedness
earth	forgot	flood	covered	looked

2. Some of the following sentences are not true. Place a T behind each sentence that is true. Place an F behind each one that is false.

Example: At the time of the flood, many people served God. (F)

- a. The story of the flood shows us that God sees what we do. ()
 - b. The story of the flood shows us that God punishes sin. ()
 - c. The great flood destroyed all of God's creation. ()
 - d. Noah was saved by obeying God. ()
 - e. Noah was not a sinner. ()
 - f. The story shows us that God cares for those who love Him. ()
 - g. We see the rainbow every time it rains. ()
 - h. The rainbow is a sign of God's promise never to send another such great flood. ()
3. There are many stories which show us that God saves His people. Fill the following blanks with names of Bible men whom God saved.
- a. God planned to destroy a city by fire, and sent angels to take out of that city.
 - b. God sent a princess to take baby from a basket in a river.
 - c. God sent ravens to feed when King Ahab tried to kill him.
 - d. God stopped the mouths of lions when was thrown into their den.

Closing Prayer

Thou art pure and holy, O God. We are sinners. We thank Thee for saving Noah in the ark, long ago. We thank Thee for saving us in Jesus Christ. Amen.

Lesson II

GOD CONTROLS EVIL

Genesis 11:1-9

When we look around us, we see many kinds of wickedness in the world. The world is full of evil, just as it was in the days of Noah. Evil seems to be stronger than good.

There are many people who never pray to God. There are many who never go to church. There are some who go to church but never truly love and serve God. There are many people who never care to do God's will.

There is stealing, and lying, and cheating. Some people hate one another. There is war, and sickness, and pain and trouble.

Is evil stronger than good? No; evil is not stronger than good. God is good, and God is stronger than evil. He is even stronger than Satan. God can destroy all evil. Some day He will burn all evil out of the earth; He will end all sorrow and trouble, too.

Even now God controls evil. He does not let evil go its own way. He does not let evil rule the hearts of all people. God saves some people. He gives them His Spirit to make them good and true and holy. He will not let evil control them.

After the flood, sin was still in the world. The flood did not wash sin out of the hearts of Noah and his children. More children were born, and not one of them had a pure heart. After many years, the earth was filled with people again. And again wickedness was very great.

The people of that time lived close together. They were proud people. They planned to build a great tower and a big city. They did this to show how great they were, and to keep from being scattered.

By living together, sinful people helped one another in their sinfulness. God wanted the people to scatter over the earth. He did not like their proud and evil ways. They did not want to scatter, but God could make them do what He wanted.

And so one day God changed their language. Because of this the people could not keep on building the city and the tower. They could not understand each other. They could not work together. Therefore they did not want to stay together. They began to scatter to all parts of the earth.

So God controlled the evil of that day. He would not let the power of evil become too great.

God controls evil today, too. Evil would swallow up God's people, if God did not stop it and control it. All things are in His hand.

Question Box

1. What happens when sinful people live and work together?
2. How did God stop the evil plan of the people who tried to build a big tower and a big city?
3. What evil do we see in the world today?
4. How can there be any good left if all men have evil in their hearts?

Memory Verse

"... The way of the wicked He turneth upside down." Psalm 146:9.

Something to Think About

The very first Psalm tells us about the way of the wicked, and about the way of the righteous. It is the first number in our Psalter Hymnal.

That man is blest who, fearing God,
From sin restrains his feet,
Who will not stand with wicked men,
Who shuns the scorner's seat.

The Lord will guard the righteous well,
Their way to Him is known;
The way of sinners, far from God,
Shall surely be o'erthrown.

Exercises

1. The Lesson Story.

Fill in the blank spaces to complete the story:

Wicked men said to each other, "Let us build a c And let us build a t that will reach high up to h". They made b They began to build the t

God h all that they said. He s all that they were doing. God did not want these w men to live together in one big c How could He st them?

God confounded their l Then they could not finish the t So God sc them.

2. Word study of today's hymn and today's lesson.

a. Here are the meanings of some of the words:

restrain — to keep back

shun — to turn away from

scorner — one who mocks at holy things
guard — to keep watch over
righteous — one who does right
confused — mixed up
scattered — sent away from each other

- b. Read the hymn again, using the small words instead of the big ones.
3. Use the above words from the hymn and the lesson to finish the following sentences:
- a. God does not let sin go its own way; He r..... sin.
- b. We should sh..... all that is wicked.
- c. The builders of the Tower were sc.....; Noah was r.....
- d. God c..... the language and so sc..... the people.

Closing Prayer

Father in heaven, Thou seest all the evil in the world. Thou seest the evil in our hearts. Forgive all our sins. Keep us from evil. Help us not to sin against Thee. For Jesus' sake, Amen.

Lesson III

GOD MAKES A GREAT PROMISE

Genesis 12:1-7

After the flood there were many people upon the earth again, but only a few remembered God. Only a few tried to know God's will. Only a few prayed to Him. Many prayed to the sun, and moon, and stars. Some made idols of gold and silver and wood.

One who did serve God was a man named Abram. He lived in a land called Ur of the Chaldees. He prayed to God, and God heard him.

One day the Lord said to Abram, "Come away from your country and from your people. Go to a land that I will show you." And God made a great promise. He said to Abram, "I will bless you. I will make you a great nation. All the families of the earth shall be blessed in you."

That was a wonderful promise. Perhaps Abram did not understand all that the promise meant. We know that it was the promise of a Savior. Abram's children would have children, and these would have children, too. Finally one of the seed of Abram would be Jesus, the Christ, the Savior of the world. God chose Abram, and promised to bring forth this Savior through him. In this way the whole world was blessed through Abram.

Abram obeyed God. He took down his tents; he packed all his goods; he took his wife and his nephew Lot; and he left his father's house. He started out to go to the country which God promised him. He did not know where that country was. He simply trusted God to lead him there. God led him to the promised land, the land which afterwards became the home of the Israelites.

God's promise to Abram is called the Covenant of Grace. It is God's promise of grace and mercy. All are sinners; all of us deserve to be punished for our sins. But long ago, in the time of Abram and even before that, God promised to send a Savior to die for our sins. That promise was given to Abram and to Abram's children.

Abram believed God, and obeyed God. That was his part of the Covenant.

In all of the Bible we see how God carried out His promise. From Abram's children God chose His people. He took care of them and guided them. He blessed them with all kinds of good things. He punished them when they turned away from Him. He loved them, even when they sinned against Him. At last He

sent His Son, Jesus, to be born among them. Jesus was the Savior of the world. And so God's promise to Abram came true.

The promise is for us, too. The Bible tells us that all who believe in Jesus are children of Abram. We, too, should believe God and obey Him. The promise to Abram is for every one who believes in Jesus and receives Him as Savior and Lord.

Question Box

1. What wonderful promise did God make to Abram?
2. What is this promise called?
3. What was Abram's part in the Covenant?
4. How do we receive the blessings of the Covenant?

Memory Verse

"Walk before me and be thou perfect . . . and I will be a God unto thee and to thy seed after thee." —Genesis 17:1, 7

Exercises

1. Word Study: There are some words in this lesson which are probably new to you. Study the meanings, so that you understand the lesson well.

seed—children

to serve—to worship and obey

to bless—to make happy (sometimes

to bless means to sing praise)

covenant—a promise or agreement

grace—undeserved kindness

mercy—help in time of need

2. Can you answer these questions about the words in our Word Study?

a. Why are the Jews the seed of Abram?

b. How did Abram show that he served God?

c. How did God make Abram happy?

d. Who were the two persons in the Covenant of Grace?

e. Why do we not deserve God's kindness?

f. Do we need help from God?

3. Finish the following story by filling in the blanks. Choose words from the list given below. Some words may be used more than once. You may add "ed" to some of the words.

God c..... Abram and told him to move to another c.....

God said He would b..... Abram and make him a great n.....

Abram b..... God and o..... God. God also said, "All the

f..... of the earth shall be bl..... in you." That was God's

p..... to send J....., who would be the S..... Abram

was a f..... of God. He l..... God. God made this C.....

of G..... with Abram and his children. We, too, are Abram's children,

if we love and obey. We can serve God doing what our text tells us:

"W..... before me and be thou p....."

nation

perfect

grace

country

called

Jesus

friend

children

walk

families

believe

bless

Savior

obey

love

covenant

promise

A Hymn to Learn

Number 217 in our Psalter Hymnal tells about the wonderful Covenant of Grace. It tells how God keeps His Covenant through the years. God's love is like a father's, but much greater.

The tender love a father has
For all his children dear,
Such love the Lord bestows on them
Who worship Him in fear.

Unchanging is the love of God,
From age to age the same,
Displayed to all who do His will
And reverence His Name.

Those who His gracious covenant keep
The Lord will ever bless;
Their children's children shall rejoice
To see His righteousness.

Closing Prayer

We thank Thee for Thy love, O God! We praise Thee because
Thou art merciful and kind. Teach us Thy will, and help us to love
and obey as Abram did. Amen.

Lesson IV

GOD KEEPS HIS PROMISES

Genesis 18:1-15; 21:1-3

Do you remember the great promise God made to Abraham? God promised that Abraham's children would become a great nation. He also promised that a Savior would be born from this nation.

When God made this promise Abraham and Sarah did not have even one child. But Abraham believed God's promise. He waited for God to give him a son.

Many years went by. Abraham grew old. Sarah, Abraham's wife, grew old. Still they did not have a child. It seemed as if God would not keep His promise. So Abraham married another wife. Her name was Hagar. They had a child together whose name was Ishmael. Abraham hoped that Ishmael would be the son of promise. But God said, "No."

Many more years went by. When Abraham was ninety-nine years old, God came to him again. God said, "My covenant is with thee; thou shalt be a father of a multitude of nations." God also changed Abraham's name. He changed it from "Abram" to "Abraham," which means "Father of many." And God said, "I will give thee a son . . . and I will make a covenant with him for an everlasting covenant."

Abraham waited still longer. Another year passed by. Abraham and Sarah were very old, much too old to have a baby. But God does wonders. He gave them a son. He also told them to name the baby Isaac. This was the son God had promised.

Many more years passed before God fulfilled more of His promise. Abraham was a hundred and sixty years old when his two grandsons, Jacob and Esau, were born. After Abraham died, many more years passed before the family of Abraham became a great nation.

But this was not all. Hundreds of years passed, and from the family of Isaac came another son, an even more wonderful Baby, the Son of God. He was the promised Savior of the world. And so God fulfilled His promise.

Question Box

1. Who were Abraham's two sons?
2. Which of them is called the son of promise?
3. In what way was the birth of Isaac a wonder (miracle)?
4. What other promised child was even more wonderful?

Something to Think About

The people of Israel (the Jews) are the seed of Abraham because they are born from his family. But Abraham is also called the "father of believers." We, too, are children of Abraham, if we believe in God and in His Son Jesus Christ.

Psalter Hymnal number 407 is a song about the promise of God to Abraham. Let us memorize it and sing it:

Thus saith the mercy of the Lord,
 "I'll be a God to thee;
 I'll bless thy numerous race, and they
 Shall be a seed to Me."

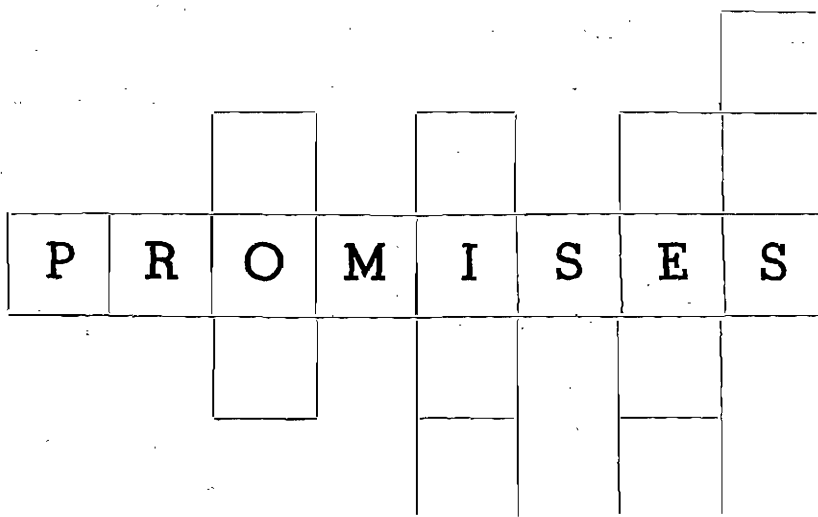
"Numerous" means very many . . . so many that we can hardly count them. Are there that many children of Abraham today?

Exercises

1. In this story some words are misspelled; the letters are mixed. Unscramble them.
 God promised Abraham a *sno*. Abraham *vedbelie* God. Many *reyas* passed by. When Abraham was ninety-nine years old, he did not yet have the *nos* of *orpsime*. But Abraham still *vedbelie* God. When the right *item* was come, God *vage* Abraham and Sarah a son. They *maned* him Isaac.
2. God has given us many promises. See how many you can name by looking up these Bible verses:
 - a. In Genesis 17:7 He promises to be our
 - b. In Psalm 41:3 He promises to take care of us in time of
 - c. In 1 John 1:9 He promises to us
 - d. In Isaiah 65:24 He promises to us when we call.
 - e. Find other promises if you can.

3. Fill in the blanks to make the words of this sentence:

"God will keep His promises."



Closing Prayer

Thy promises to us are wonderful, O God. Help us to trust Thee.
We are happy in Thee when we remember all Thy goodness to us.
In Jesus' Name we pray. Amen.

Lesson V

GOD TESTS FAITH

Genesis 22:1-14

Abraham and Sarah loved Isaac very dearly. He was their only son. He was the son of promise. They had waited many years for him to be born.

You remember the promise God gave to Abraham—the covenant promise, the promise of the coming Savior. God said, "In thy seed shall all the nations of the earth be blessed." Isaac was the one through whom that blessing was to come. God had promised that.

Abraham did not understand the whole meaning of that promise. We know that Jesus was born, many years later, from the family of Abraham and Isaac. Abraham knew only that the wonderful promise would come true through his son Isaac.

One day God gave Abraham a strange command. He told Abraham to take his son, his only son, and to offer him as a sacrifice, on a certain mountain.

Abraham might have said, "I cannot do that! If I sacrifice Isaac, he can never become a great nation. If I sacrifice him, the promise can never come true."

Abraham did not say that. He simply obeyed God. He took Isaac to the mountain. He tied Isaac upon the altar. He took his knife to sacrifice him. Then the angel of the Lord stopped him.

Abraham was going to sacrifice Isaac. He was sure that God's promise would still come true. He believed that God could bring Isaac back to life again.

What does this story teach us about Abraham? It shows us Abraham's great faith in God. Abraham obeyed God even in the very hardest thing to do. He is called "the father of believers."

What does the story teach us about God? It shows us that God sometimes tests the faith of His children. God wants us to prove our love for Him, and our faith in Him. Sometimes He asks hard things of us, so that we can learn more and more to love and trust Him.

The story also gives us a picture of God. Abraham offered his only son. God gave His only son to die for us.

And there is also a beautiful picture of Jesus in this story. After the angel stopped Abraham, Abraham looked around for another sacrifice. He saw a ram caught in a bush. He took that ram and offered it in Isaac's place. God provided a ram to die in the place of Isaac. God provided His own Son, the Lamb of God, to die in our place.

Question Box

1. What had God promised about Isaac?
2. How did God test Abraham's faith?
3. How strong was Abraham's faith?
4. How is Abraham a picture of God?
5. How is the ram a picture of Jesus?

Memory Verse

"God will provide Himself a lamb for a burnt offering, my son."—Genesis 22:8

Something to Think About

In this story God shows us two pictures of the great covenant promise. Abraham's offering his only son is a picture of God, who gave His only Son for us. The ram that Abraham offered in the place of Isaac is a picture of Jesus, who died for us. Abraham believed that God would provide a lamb. God did provide a lamb—Jesus is the Lamb of God.

Today we have the second stanza of Psalter Hymnal number 407. Let's sing the one we learned last week, and add this to it.

Abram believed the promised grace,
And gave his child to God.
But water seals the blessing now,
That once was sealed with blood.

"To seal" means to make sure. Think about the meaning of the last two lines, and discuss them with your teacher.

Exercises

1. Abraham is called "the father of believers." What did he do that all believers should do? Complete the words in the following sentences.
 - a. Abraham tr..... God.
 - b. Abraham b..... God.
 - c. Abraham w.....p..... God.
 - d. Abraham ob..... God.
 - e. Abraham lo..... God.
2. The story of Abraham's offering Isaac teaches us many things. Fill in the blanks to tell what it teaches.
 - a. This story shows us that God wants us to love most of all.

- b. It teaches us that we must God, no matter how hard a thing He asks of us.
 - c. It shows us how God sometimes tests our
 - d. It teaches us that God keeps His
 - e. It shows us that God provides a Lamb to for us.
3. Can you tell how God tests our faith?
- a. in time of sickness and pain?
 - b. by not giving us what we ask?
 - c. by taking away a dear one?
 - d. by giving us hard tasks to do?
 - e. by letting us suffer blame we do not deserve?

Think about these things, so that you can talk about them in class.

Closing Prayer

Our Father in heaven, Thou hast promised to make all things well for us. Help us to believe that promise, even when things seem to be all wrong. For Jesus' sake. Amen.

Lesson VI GOD REPEATS HIS PROMISE

Genesis 28:10-22

In today's lesson we shall see how God's promise was given to one of Abraham's grandsons. God had said, "I will be a God unto thee, and to thy seed after thee." Isaac was Abraham's seed. God was Isaac's God. Isaac served God, and God blessed Isaac.

But Isaac's two sons were not like Abraham and Isaac. Jacob and Esau were Abraham's seed. They were his grandchildren. But Esau did not care about the covenant promise. Jacob did care about the promise, but he was a deceiver. Jacob's faith was not as strong as that of his father and his grandfather.

You know the story — how Jacob tried to buy the blessing from Esau one day. And when Isaac was old and blind, Jacob tried to steal the blessing. He cheated and lied to get the blessing.

After he cheated and deceived his father, Jacob had to go away from home. Esau was angry, and wanted to kill him. Could the covenant promise of God be for such boys?

The covenant promise was for Jacob. God chose Jacob, and loved Jacob. When Jacob went away from home, God was with Jacob. When Jacob lay down on the ground to sleep, God spoke to him in a dream. In his dream Jacob saw God upon the top of a ladder that reached to heaven. God spoke to him and said, "I am Jehovah, the God of thy father Abraham, and the God of Isaac . . . to thee will I give this land, and thy seed shall be as the dust of the earth." And he even gave Jacob that most wonderful promise of all, "In thee and in thy seed shall all the families of the earth be blessed."

So God repeated the promise to Abraham's grandson. Jacob had sinned against God. But God kept the promise He had made to Abraham. God loved even sinful Jacob, and blessed him.

When God chose Jacob it was not because Jacob was good. God remembered His promise to Abraham; that is why He blessed Jacob. God always keeps His promises to His children, even though they sin against Him.

God repeated and fulfilled His promise many times. He included you and me in the covenant promise, too. God is still the covenant God, the God who repeats and keeps His promise to be with us and bless us.

Question Box

1. How do we know that God loves even sinful men?
2. How did both children show themselves unworthy of God's blessing?
3. What promise did God give to Jacob at Bethel?
4. How did Jacob show that he did not trust in God's promise?

Memory Verse

"For by grace have ye been saved, through faith," —Ephesians 2:8.

A Hymn of Praise

Today's hymn is Psalm 103 as found in Psalter Hymnal 212. In it we praise God because our sins are forgiven.

Oh my soul, bless thou Jehovah,
All within me bless His Name;
Bless Jehovah and forget not
All His mercies to proclaim.
He forgives all thy transgressions,
Heals thy sicknesses and pains;
He redeems thee from destruction,
And His love thy life sustains.

Exercises

1. Word Study: When we sing a hymn, it should be to the praise of God. And in order really to praise Him with our songs, we must understand what we are singing. So our word study should help us praise Him better.
To bless Jehovah means — *to sing praise to Him*
To proclaim means — *to tell everywhere*
Transgressions are sins — *the breaking of God's law*
He redeems means — *that He pays for our sins*
He sustains means — *that He gives us strength*
2. Read Genesis 28:10-17, and then try to finish these sentences:
 - a. Jacob used a for a pillow.
 - b. In his dream, Jacob saw going up and down a
 - c. He saw Jehovah standing
 - d. Jehovah said to Jacob, "I am the God of and of"
 - e. When Jacob awoke he said, "Surely Jehovah is here and I"
3. Here is a True-False exercise. Put an F before the statements which you think are false; put a T before those you think are true. These are important statements. You may want to talk to your father or mother or teacher about them.
 - () a. God loves us only when we are good.
 - () b. God blesses us even if we sin against Him.
 - () c. God makes us bear the punishment for all our sins.
 - () d. God often lets us suffer because of our sins.

Closing Prayer

We sin against Thee every day, O Lord. Thou art good and loving. Forgive us our sins, and bless us. We pray in Jesus' name. Amen.

Lesson VII

GOD PROVIDES FOR HIS PEOPLE

Genesis 50:15-21

In this lesson we shall see that God controls events for the fulfilment of His promises. He turns evil into good for His people. When God made His covenant with Abraham, He promised to bless Abraham and to make His seed into a great nation. To do this He controlled the lives of His people and the lives of the people around them.

Jacob had twelve sons. These were the beginning of the great nation that God had promised to Abraham, Isaac and Jacob. These were God's people.

Jacob's older sons hated their young brother Joseph. They were jealous of him. They sold Joseph to some traders, who brought him down to the land of Egypt. The traders then sold Joseph as a slave to a man named Potiphar. But Joseph rose to be a great man. He was tempted to sin, but he said "No," to temptation. He was put in prison, though he did not wrong. But he was rescued. The king of Egypt had a strange dream. Joseph told him what his dream meant. As a reward he was made assistant ruler of all Egypt.

When he was a ruler, Joseph did much good for the land of Egypt. There was a great famine in all the lands. Joseph was wise. He saved food during the years of plenty so that there was enough food for all during the famine. Many came from far places to buy food in Egypt. Joseph's brothers came to buy food for their families. Joseph recognized his brothers. First he tested them. Then he forgave them. He brought his father and his brothers and all their families to live in Egypt with him. There they had plenty to eat.

Later on, things changed. A new ruler came. He was not a friend of Joseph's family. He made them all slaves. Things were very hard for them. But while they were slaves, they learned to live together. They held together and became a large nation. In this way, God used the bad things that happened to Joseph and his family to make the family of Jacob, Joseph's father, into a nation.

Still later, another man named Moses led the people out of the land of Egypt. God made it possible for them to get out of Egypt by means of many miracles. They went into the wilderness and received God's laws to live by. Then they became a great nation to live according to God's law. So the promise to Abraham about his seed becoming a great nation was coming true. God took care of His people and made them a special nation. He used even the bad things that happened in order to make His promise come true.

God's people often are in trouble. But God brings good things out of the bad things. God takes care of His children. He controls all things that happen to them, just as He controlled the bad things that happened to Joseph. God wants to have a large family of people whom He calls His children. He even turns the evil things that happen into good things for them. This is God's *providence*: He provides for His people. By providing for His people in Joseph's time, He kept His promise made to Abraham long before. God still provides for His people today.

Question Box

1. What great evil did Joseph's brothers do?
2. What other troubles did Joseph have?
3. How did God turn Joseph's troubles into something good?
4. What does the word "providence" mean?

Memory Verse

"We know that to them that love God all things work together for good . . ."

—Romans 8:28

Something to Think About

Sorrow and trouble come to all of God's children. You and I will have troubles, too. But God always takes care of His children in time of trouble, and He always turns trouble into blessing.

Two hundred years ago a man named William Cowper wrote a poem about God's blessings that come through trouble. We can sing that poem. It is number 445 in our Psalter Hymnal. Think about it until you know what it means.

God moves in a mysterious way

His wonders to perform;

He plants His footsteps in the sea,

And rides upon the storm.

Ye fearful saints, fresh courage take;

The clouds ye so much dread

Are big with mercy, and shall break

In blessings on your head.

Exercises

1. Word Study of the lesson and the hymn.

God's providence—God's care

Mysterious—Something we do not understand

Perform—to do

Courage—Something in the heart that makes you strong in time of danger and trouble.

Try to say the first two lines of our hymn in your own words.

The second two lines remind us that God is everywhere, even

The first line of the second stanza urges God's children to have

The last three lines speak of dreadful clouds, and tell us that dark clouds of trouble will bring us

2. Put a pencil line through the incorrect words in the sentences below:

a. Jacob and Rachel had two, twelve, ten sons.

b. Jacob's favorite son was Judah, Samuel, Joseph.

c. Joseph's brothers hated him, loved him, listened to him.

d. Joseph became a slave of Pharaoh, Potiphar, Benjamin.

e. In the end, Joseph's trouble brought pain, blessing, sorrow, to his father Jacob.

3. When we read our Bible stories, we find that God always takes care of His own. Look up the texts given below. Tell what God did for these men:

a. For David—1 Samuel 17:37

b. For Daniel—Daniel 6:21, 22

c. For Job—Job 42:12

Closing Prayer

Loving Father, we have learned about Thy providence. We know that Thou dost always take care of Thy children, even in time of trouble. We thank Thee for Thy great love. In Jesus' name. Amen.

Lesson VIII

REVIEW

We have learned seven wonderful things about God in these seven lessons. We learned how God came to His people long ago. We learned what kind of God He was. God was merciful and good. God did good things and made kind promises. Even long ago He prepared the way for Jesus the Savior to come to earth.

- I. GOD PRESERVES HIS PEOPLE
- II. GOD CONTROLS EVIL
- III. GOD MAKES A GREAT PROMISE
- IV. GOD KEEPS HIS PROMISE
- V. GOD TESTS FAITH
- VI. GOD REPEATS HIS PROMISE
- VII. GOD PROVIDES FOR HIS PEOPLE

In this review lesson we shall ask ourselves questions about the things that we have studied, so that we may understand and remember the lessons well.

1. What main lesson did we learn in each of the following stories:

- (a) the flood,
- (b) the tower of Babel,
- (c) the call of Abraham,
- (d) the birth of Isaac,
- (e) the sacrifice of Isaac,
- (f) Jacob's dream at Bethel,
- (g) the story of Joseph?

2. The seven lessons of this quarter all tell about God's Covenant of Grace. Find the answers to the following questions:

- a. What is grace? See Lesson III.
- b. What is a covenant? See Lesson III.
- c. What were the promises of God's Covenant? See Lesson II.
- d. With whom did God make the covenant? See Lesson II.
- e. How many of God's children are in the Covenant? See Lesson IV.
- f. What is our duty in the Covenant? See Lesson IV and the memory verse of Lesson III.
- g. God provided a lamb for Abraham's sacrifice. What does this teach us? See Lesson V.
- h. How does God sometimes test our faith? See Lesson V.
- i. How does Jacob's life show that God loves sinners? See Lesson VI.
- j. What is God's providence? See Lesson VII.

3. In these lessons we have the promise of Jesus' coming.

- a. What were the words of God which promised that Jesus would come? They begin with: "In thy seed"
- b. What pictures did God give of Jesus?
 - (1) Isaac on the altar was a picture of Jesus because
 - (2) The ram caught in the bushes was a picture of Jesus because
 - (3) Joseph sold by his brothers was a picture of Jesus because

4. Review the memory verses so that you can recite them.
5. Sing the hymns we have learned.
6. Pick out a hymn that you like very much, and explain why you like it.

Closing Prayer

Dear Lord, we thank Thee for the things we have learned. We thank Thee for our teacher and for our Church. Bless us, we pray. Help us to walk before Thee and be perfect. Amen.

REPORT NO. 35

THE PUBLICATION COMMITTEE

To the Synod of 1957

ESTEEMED BRETHREN:

The Publication Committee of the Christian Reformed Church herewith presents the report of its activities during the past year, and desires to bring the following to the attention of Synod:

I. COMMITTEE MEMBERSHIP

The Publication Committee is divided into two sub-committees, designated as the Editorial and Business Committees respectively. The Editorial Committee is composed of the ministerial members of the Publication Committee, the brethren W. Van Peurseem, G. Goris, N. Veltman, and J. A. Mulder. The Messrs. Geo. W. Hertel, A. W. Hulst, J. Petersen, A. Vanden Bout, and C. Van Valkenburg comprise the Business Committee. These sub-committees meet as the business requires, while the Publication Committee meets on the first Thursday of each month. The officers for the past year were as follows: President: Rev. W. Van Peurseem; Secretary, Rev. J. A. Mulder; Treasurer: Mr. A. Vanden Bout. The terms of the brethren N. L. Veltman, A. Vanden Bout, and C. Van Valkenburg expire at this time. Mr. Vanden Bout is not eligible for re-election according to the synodical rule for tenure of office. We are loathe to see him leave our committee and take this occasion to thank him for all the labors he has performed for the cause of the Christian Reformed press, and for his valued advice from which we have profited throughout the years of his service. Since the other two named are eligible for re-election, we submit the following nomination:

For a three-year term:

Rev. N. Veltman*
Rev. G. Rozenboom

For a three-year term:

Mr. C. Van Valkenburg*
Mr. John Vander Honing

For a three-year term:

Mr. Gerrit I. Buist
Mr. Anton J. Hoogewind

*indicates those now serving, eligible for re-election.

II. THE PLANT

Since we now occupy our new quarters in the Denominational Building, we have been able to add to the capacity of our printing establishment. For the first time in our history we could print the Yearbook and the Agenda in our own plant. We anticipate doing the same in respect to the Acts of Synod this year. We look eagerly forward to taking care of all the printing needs of the denomination in the future. Our new facilities have increased the effectiveness of the Publishing House

in the discharge of the duties assigned it, and we pray God for His blessing upon the work of our denominational press to His glory.

III. EDITORS AND PERSONNEL

The Rev. John Vander Ploeg took over full editorial responsibility and labors last September, and began his work with enthusiasm and vigor. After a few months, however, it became necessary for him to submit to extensive lung surgery, which incapacitated him for some time. We are happy the Great Physician has restored his health and strength in a measure which permits him once again to take up his work, and we pray that ere long he may enjoy a full measure of health for the many and taxing duties of the editor-in-chief. We are pleased that Rev. Vander Ploeg has been able to resume the full load of work, even though he is not yet as strong as before his surgery.

During the leave of absence which Rev. Vander Ploeg was forced to take because of his illness we were happy to have the Rev. H. J. Kuiper return to the editorial chair. Although retired as editor-in-chief, he continues to take a keen interest in The Banner and could adequately fill our needs during the weeks Rev. Vander Ploeg was unable to function in this capacity. We sincerely appreciate the work Rev. Kuiper performed for us during this period, and are pleased to report that he will remain with us for some time to come. He has been working on the index for The Banner covering the years from 1928 to the present and assisting in other ways as he is needed in the editorial office. An arrangement has been entered with Rev. Kuiper whereby he will remain with the Christian Reformed Publishing House for at least the next two years, the Lord willing.

Mr. Peter Meeuwseu has taken up his duties as Business Manager which Mr. Jacob Buiten relinquished at the time of his retirement. He has begun his work in an energetic and commendable way, and though we are still in the first year under his guidance, the Publication Committee is very happy with the work he has done up to this point, and we have every reason for confidence in the future with God's blessing. Mr. J. Orlebeke has been appointed plant-superintendent, while Miss Gertrude Kunz has assumed the duties of office-supervisor. With this reorganization and cooperation of all involved, the efficiency of the entire staff has been increased, and harmony reigns in both office and shop.

IV. THE CORPORATION NAME

Since the name legally employed to designate the corporation has proved inconvenient and cumbersome in our legal transactions (The Publication Committee of the Christian Reformed Church of America), the committee requests, upon legal advice, that Synod change this to "The Publication Committee of the Christian Reformed Church, Inc.," and that the name "Christian Reformed Publishing House" be used on our letterheads and in business transactions.

V. THE REVISED PSALTER HYMNAL

Synod has authorized the publication of the revised Psalter Hymnal during the Centennial year, this edition to be known as "The Centennial

Edition." Since it now appears unlikely that we will be able to get this edition out in the calendar year of 1957 due to the many details and difficulties attending such publication, and since the liturgical portion of the book is still in process of revision, the Publication Committee herewith requests Synod to hold up the final publication of the revised Psalter Hymnal until the new liturgical section can also be included. This will cut down the costs of production and make for better distribution and use, since otherwise there would be an only partially revised edition for sale, to be replaced by a fully revised one at a later date.

VI. SUMMARY

The following matters require the action and approval of Synod:

1. Appointment of committee members:

For a three year term:

Rev. N. L. Veltman*

Rev. G. Rozenboom

For a three year term:

Mr. Cornelius Van Valkenburg*

Mr. John Vander Hoving

For a three year term:

Mr. Gerrit I. Buist

Mr. Anton J. Hoogewind

*indicates those now serving, eligible for re-election.

2. The committee requests the approval of Synod upon the use of the name "The Publication Committee of the Christian Reformed Church, Inc." in our legal transactions, and "Christian Reformed Publishing House" in our ordinary business transactions.

3. The committee petitions Synod to rescind its action in Art. 83, recommendation 1, Acts of Synod 1956, that the revised Psalter Hymnal "be made available in 1957."

Ground:

It now appears unlikely that we will be able to get this edition out in the calendar year 1957 due to the many details and difficulties attending such publication.

4. The committee further petitions Synod to hold up the final publication of the revised Psalter Hymnal until the new liturgical section can also be included.

Grounds:

1. To bring out a partially revised edition now will add greatly to the cost of production.

2. To print this edition without having the liturgical section revised will increase the problems of distribution and use, since now we would have only a partially revised Psalter Hymnal, to be followed with a fully revised one at a later date.

3. The liturgical portion is now in process of revision, and the completion of this work will enable us to bring out the fully revised new Psalter Hymnal in the first edition.

Humbly submitted,

The Publication Committee,

Rev. W. Van Peurseem, Pres.

Rev. J. A. Mulder, Sec'y

Rev. G. Goris

Rev. N. L. Veltman

Mr. Geo. W. Hertel

Mr. A. W. Hulst

Mr. J. Peterson

Mr. A. Vanden Bout, Treas.

Mr. C. Van Valkenburg

FINANCIAL REPORT

Balance Sheet—December 31, 1956

Assets

Current Assets:

Cash on hand and in bank	\$12,895.19
Accounts receivable	40,280.87
Account Westminster Presbyterian Church	152.87
Inventory—Paper, Supplies, and Type	33,923.08
Meter Deposits	580.00
Unredeemed bonds—Pension fund	3,856.00

Total Current Assets\$ 91,688.01

Fixed Assets:

	Cost	Res. for Depr'tion	Book Value
Land, 2850 Kalamazoo Ave...\$	66,929.95		\$ 66,929.95
Land improvement and sprinkler system	34,244.59	\$ 156.33	34,088.26
Building	420,710.28	5,127.28	415,583.00
Machinery and Equipment*..	168,073.31	38,602.97	129,470.34
Office equipment, old*	3,792.60	1,166.50	2,626.10
Office equipment, new (and other furnishings)	23,321.41	547.01	22,774.40
Property on 28th St.	13,372.08		13,372.08
Totals.....	\$730,444.22	\$45,600.09	\$684,844.13

684,844.13

Prepaid items:

Prepaid insurance	190.66
Prepaid hospitalization and Ministers' pension	177.76

Total Prepaid Items 368.42

Total Assets\$776,900.56

*Some fully depreciated machinery and office equipment has been taken out of these accounts. It has been set up on the books as reserve machinery and equipment as a memo account.

Liabilities

Current Liabilities:

Accrued Payroll Taxes	\$ 2,223.35
Other Accruals	24.33

Total Current Liabilities\$ 2,247.68

Long Term Liabilities:

Contract on 28th Street property	4,676.99
Mortgage on building	141,885.47

Long Term Liabilities	146,562.46
Reserve for Pension Fund	27,480.37
Paid to Mr. J. J. Buiten in 1956	777.80

Remainder	26,702.57
Reserve for unexpired subscriptions*	66,645.00

Total Liabilities and Reserves\$242,157.71

Equities

Investment, January 1, 1956	\$440,829.19
Investment, Denom. Bldg. Com., Jan. 1, 1956	130,000.00
Investment, Denom. Bldg. Com. (for furnishings)	5,000.00
Bond redeemed (previously placed in Pension Fund now deposited in General Fund)	4,790.00

Total Investment	\$580,619.19
Profit for year, January 1 to December 31, 1956	20,768.66

Total Investment, December 31, 1956	\$601,387.85
Less: Reserve for unexpired subscriptions	66,645.00

534,742.85

Total Liabilities and Equities\$776,900.56

*Unexpired Subscriptions includes: De Wachter	\$ 4,041.00
The Banner	62,604.00

Total\$66,645.00

OPERATING STATEMENT

Income for Year 1956

Banner subscriptions	\$167,402.41
Banner advertising	37,967.70
Wachter subscriptions and advertising	17,666.80
Sunday School papers	113,812.27
Psalter Hymnals	17,636.33
Yearbooks	8,366.28
Other income	27,791.75

Total Income\$390,643.54

Operating Cost

Shop wages	\$ 77,950.89
Paper supplies, etc.	74,777.73
Ink	5,688.52
Other work	27,114.39
Postage, depreciation, and production cost	69,581.61
Editors' and Contributors' remuneration	31,832.83
Agents salary and travel expense	5,422.08
Other agents commissions, etc.	6,393.51
Office salaries, supplies, postage, etc.	40,149.22

Cost of printing Yearbooks	8,758.52
Cost of Psalter Hymnals	15,416.50
Social Security expense and interest	6,789.08
Total Cost	<u>\$369,874.88</u>
Profit	<u>\$ 20,768.66</u>

Details of Profit and Loss

The Banner	\$18,202.20
De Wachter	12,004.31-
Sunday School papers	11,871.37
Other income, books, and other works	2,699.40
Totals	<u>\$ 20,768.66</u>

Respectfully submitted,

Cornelius Van Valkenburg,
Secretary of the Business Committee,

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OVERTURES

No. 1 — Divorce and Remarriage Decision

We urgently request the Synod to declare that the Synod of 1956 erred in its decisions re Divorce and Remarriage, since its decisions are in serious conflict with the explicit declaration of Article 31 of the Church Order, which declares: "Whatever may be agreed upon by majority vote shall be considered settled and binding, unless it be proved to conflict with the Word of God"

Grounds:

1. There is not the remotest evidence in the Acts of Synod of 1956 that any study committee, advisory committee, or any delegate to that Synod produced proof that the traditional stand of our Christian Reformed Church re Divorce and Remarriage is in "conflict with the Word of God."

2. The Study Committee on Divorce and Remarriage has carefully formulated its advice, and has demonstrated that the traditional stand of the Christian Reformed Church rests upon the "cumulative and inferential argumentation" from the Holy Scriptures. The argumentation of the Study Committee is of equal validity with that which supports our doctrine and practice of Infant Baptism. Reformed theologians will grant that no specific text can be cited which declares that the church shall baptize infants, yet that the doctrine is solidly grounded in the Scripture, and that because the "cumulative and inferential argumentation" establishes this precious doctrine. In like manner the traditional position of our denomination re Divorce and Remarriage is firmly grounded in the Scripture.

3. Should Synod allow the specious argumentation of the Study Committee on Marital Relations to persuade us to uphold the decision of 1956, there is no guarantee for us as a denomination that should a group arise to agitate against our traditional stand of Infant Baptism, that another future Synod would declare that there is "no substantial and conclusive Scriptural evidence" for infant baptism. If such biblicistic argumentations are allowed to go unchallenged, any historic stand may be abandoned because there is no specific text which literally declares "Thou shalt," or "Thou shalt not."

We therefore petition Synod to declare:

- a. That Synod of 1956 erred in its decisions regarding Divorce and Remarriage.
- b. That the Synod of 1957 declares that the traditional stand has not been proven to be out of harmony with the Word of God, and that it is therefore to be adhered to until "substantial and conclusive evidence" is produced that our traditional stand is unscriptural.

The Consistory of the First Christian
Reformed Church of Oskaloosa, Iowa,

John Bruxvoort, Vice-Pres.
C. Louwsma, Clerk

Done in Consistory

January 21, 1957.

No. 2 — Remarriage of Divorced Persons

Classis Grand Rapids South protests against the 1956 decision with respect to the remarriage of divorced persons (found on p. 59 of the Acts of Synod; also p. 118 A, 2 and 3) and overtures the Synod of 1957 to rescind it.

Grounds:

The Synod of 1956 has failed to *prove* its position. The well-established principle that when people who have been instructed in the principles of the Christian religion and who accordingly understand the implications of the marriage-vow, nevertheless enter into an adulterous marriage-relationship, they are, if they continue in that relationship, not only living in adultery but are in addition forfeiting the right of membership in the church, is a deeply rooted conviction among our people. The Synod of the Christian Reformed denomination has repeatedly taken this stand and has also in the past officially adopted inferential evidence from Scripture in support of this position (Rom. 7:1-3; 1 Cor. 7:39; Prov. 28:13, etc., see Acts of the Synod of 1947, pp. 65-69). Already the Synod of 1908 spoke of a "living in adultery" and pronounced that people who are guilty of this sin cannot be members of the church. Other denominations have made similar pronouncements. Thus, the church of the Nazarenes speaks of a "living in adultery," and the Evangelistic Synod of Missouri (Lutherans) speaks of the necessity of "forsaking such an adulterous union." (See Agenda I, 1936, pp. 50, 51; pp. 75-82.)

Certainly the Synod of the Christian Reformed Church has no right, by means of a bald pronouncement, a statement lacking every bit of officially adopted scriptural support, to overthrow the historical position of the church, thereby creating confusion, lowering the bars of discipline, giving tacit approval to that which has always been considered sinful conduct, and last but not least, weakening the foundations of the Christian home.

Classis Grand Rapids South,
Rev. S. A. Werkema, S. C.

No. 3 — Clarification on Divorce and Remarriage Decision

Since the Synod of 1956 has altered our historic position on Divorce and Remarriage, Classis Sioux Center respectfully requests Synod to clarify our present position in respect to the following:

1. Is the remarriage of a party unbiblically divorced merely a sinful act, or does it constitute a sinful relationship?
2. If it constitutes a sinful relationship, just when and how does this sinful relationship cease?

Furthermore, we humbly request Synod to furnish substantial and conclusive Scriptural evidence for the position taken in regards the questions submitted above.

Grounds:

1. To remove confusion in the minds of our people.
2. To make a more effective and united witness in our preaching and teaching against the evils of divorce and sinful remarriage.
3. To promote a more unified application of discipline in our treatment of these evils.

Classis Sioux Center,
G. B. Dokter, S. C.

No. 4 — Rescind "Handopening"

Classis Pacific overtures Synod to eliminate the practice of "Handopening" in the sense of "permission to call a minister" except in the case of the first call after organization.

Grounds:

1. Every church has an inherent right to call a minister.
2. "Handopening" is a thing of the past, as no church any more extends its open hand to the government for a donation toward the minister's salary as was required or practiced when this custom originated.
3. Each case of a small or needy church will be brought to Classis for special attention anyway in connection with FNC.

Classis Pacific,
B. T. Haan, S. C.

No. 5 — Denominational Television Program

Classis Hudson recommends to the Synod of 1957 the following:

That a study be made of the desirability of a nationwide, denominationally sponsored and produced television program.

Classis Hudson,
Rev. F. L. Netz, Stated Clerk

No. 6 — Denominational Diaconate

Classis Hackensack overtures Synod of 1957 to organize a denominational diaconate, so that the church may promptly carry out the work of mercy when there is a regional, national or international need.

Grounds:

1. There is no existing denominational organization to function promptly when unusual needs arise, (e.g. flood, wind or earthquake disasters; also the present refugee needs).
2. The church is called to exercise mercy to those geographically removed from it as well as those nearby. The admonition to the Corinthians to take offerings for the poor in Jerusalem is good evidence of this.
3. It would seem logical that those who have been ordained to the office of deacon should function in this capacity.

Classis Hackensack,
B. Bruxvoort, S. C.

No. 7 — Editor of Sunday School Materials

Classis Hackensack overtures Synod to appoint a full-time Editor for Sunday school materials—a person well-trained in knowledge of the Bible and in educational psychology, and with ample experience in practical Sunday school work. This editor would develop further our Christian Reformed line of Sunday school papers.

Grounds:

1. The growth of churches and Sunday schools, in the established mission communities, creates demand for more and better materials.

2. The fine progress made in revising present papers must be continued and new materials must be provided, to meet youth's need for the Word.

3. At present the post of editor is a part-time position. This arrangement does not allow sufficient time of the editor to prosecute vigorously the development of our Sunday school materials.

4. Appointment of a full-time editor-in-chief and the resulting enhancement of Christian Reformed papers will aid immensely in obtaining wider use of our own papers by our denomination.

Classis Hackensack,
B. Bruxvoort, S. C.

No. 8 — Study Committee Restrictions

Classis Hackensack respectfully overture Synod of 1957 to remove the restrictions placed by the Synods of 1954 and 1955 on the committee appointed to study and revise the formulary for the Lord's Supper. The restriction referred to is that contained in the following instruction: "No extensive revision or abbreviation of our beautiful and well-rounded Form for the Lord's Supper shall be made." (Acts, 1954, Art. 101, p. 51; Acts, 1955, Art. 93, p. 57).

Grounds:

1. Such restrictions are not necessary since it is the prerogative of Synod to reject any more or less extensive revision that the committee may conceivably propose.

2. It is the better manifestation of humility in regard to its work of the past and of courage in regard to its work of the future for the church to grant at least the possibility that extensive revision of the present formularies may be necessary or salutary. It is, furthermore, contrary to the reformation spirit for the church officially to exclude beforehand the possibility of extensive improvement of its man-made formulations.

3. A committee appointed to a task of revision should be given freedom to address its task with its best mind and abilities, utilizing the best materials at its command, without previously defined restrictions, letting Synod then be the judge of its labors, either approving or rejecting them.

Classis Hackensack,
B. Bruxvoort, S. C.

No. 9 — Home Missions Administration

Classis Hackensack overtures the Synod of 1957, pursuant to the decision of the Synod of 1956—rejecting the proposed Regional Missionaries Plan—to take steps to improve the administration of our Home Missions effort and to resolve some of the problems which prompted the proposal of the Regional Missionaries Plan (cf. Acts, 1956, p. 99, and pp. 200-203), and proposes that the following steps be taken:

1. That Synod take note of the judgment of the Synod of 1956 that, in order to remove "the difficulties and deficiencies of the present Home Missions operations," it would be better "if the function of the M-a-L were so conceived that more attention and effort could be given to policy and administrative direction than to extended itinerant work," and that therefore Synod instruct the M-a-L

and the Executive Committee for Home Missions to conduct and supervise the work of the M-a-L in keeping with this judgment.

Grounds:

a. The extensive itinerant work heretofore expected of the M-a-L is too exacting, and too scattering of the M-a-L's effort to allow for the most effective discharge of his strategic task.

b. The services of an M-a-L, whose full-time office has relation to our total denominational Home Missions effort, are too valuable to be dissipated in extended routine itinerant work. Most of the contact the M-a-L is expected to maintain with missionaries and fields can be carried out by correspondence and regular reports. Itineraries of the M-a-L should be few, selective, and prompted by special needs.

c. Since the M-a-L is engaged full time in work relating to our total denominational Home Missions effort, and may, by reason of training and experience, be thought to have exceptional competence in Home Missions idea and practice, he should be given larger scope in planning and proposing Home Missions policy and strategy and in providing for effective organization and administration of our denominational Home Missions program.

2. That the office of the Secretary for Home Missions (cf. Acts, 1947, Art. 109, p. 60), be abolished, and that a lay person (man or woman) be engaged for secretarial functions of the General Home Missions office, as in the case of the Foreign Missions office.

Grounds:

a. It does not make for sound and effective Home Missions policy and administration to have two full-time ordained men share in the executive direction and control of the Home Missions program. In fact, the position of the Secretary of Missions in the Executive Committee, and the relatively non-itinerant character of his work, tends to give to his office much of the character of Executive Secretary, and to make the office of the M-a-L correspondingly more itinerant.

b. There is no need for an additional ordained functionary—the Secretary of Missions—to “carry on preaching and speaking engagements in the churches to the interest of the Home Missions cause.” This can very adequately be done by Home Missionaries in various areas, the itinerant Home Missionary(ies), the M-a-L, and by the ministers of our churches.

c. The secretarial character of the work of a “Secretary” of Missions—correspondence, record keeping, filing, mimeographing, and mailing of reports, etc.—does not require a person ordained to the ministerial office.

3. That the General Home Missions Committee and the M-a-L be instructed to study and propose how the office of the M-a-L may be best defined so as to provide for most effective administration of our Home Missions effort, and that study be made of the advisability of changing the title of this office to “Director of Home Missions.”

Grounds:

A study of Home Missions administration is necessary in view of:

a. The greatly enlarged and still expanding character of our Home Missions efforts.

b. The difficulties and deficiencies of present Home Missions operations which prompted the recommendation of administration alteration in the direction of the Regional Missionaries Plan.

c. The expressed judgment of the Synod of 1956 that the function of the M-a-L should be conceived as other than merely itinerant.

Classis Hackensack,
B. Bruxvoort, S. C.

No. 10 — Aid to Local Churches

Classis Hackensack overtures the Synod of 1957 to rescind 5-b of the Rules bearing on "The Scope of Church Extension—Aid to Local Churches," which reads: "When local churches undertake or propose to undertake a mission project which they are not able to carry on alone, they may solicit the aid of the Home Missions Committee according to the rules of the Home Missions Order. The Home Missions Committee upon investigation shall advise the local churches how to proceed, and if Home Missions Committee aid is needed this shall be proposed by the Home Missions Committee to the next forthcoming Synod. Each request or proposal shall be adjudged on the basis of its own merits; nor shall Synod be bound by any precedent or rule that Home Missions Committee aid is to be given to any church requesting it." (Acts, 1951, Art. 62, p. 25).

Grounds:

1. This rule is not wise since it is too easily subject to abuse. The mere existence of this rule encourages churches to seek synodical funds to assist in carrying on a parish program when this is neither warranted nor necessary.

2. As a general rule it ought rather to be maintained that no church is called upon to, nor should undertake to, carry on an effort which is beyond its competence in respect to available personnel and finances. When the work exceeds the competence of a local church, the work should be undertaken by a larger agency, a fact which the forementioned rules recognize (*Ibid.*, cf. 4b and 5a of the same rules).

3. This rule makes it possible for churches to by-pass other agencies, such as local church groups and Classes, and look to synodical funds to carry on local efforts. To the contrary, local initiative, and *local responsibility*, ought to be more fully encouraged.

4. This rule is not necessary. If urgent situations do exist which require the intervention of a synodical agency, Synod always has the right and power, for adequate reasons, to make decisions it deems proper and necessary.

Classis Hackensack,
B. Bruxvoort, S. C.

No. 11 — Home Missions Policy and Practice

Classis Hackensack overtures the Synod of 1957 and the General Home Missions Committee to re-examine carefully policy and practice with reference to the opening of new fields and the purchase of property and the building of church structures in connection with them. Classis believes that there should be clear definition of the conditions and considerations which challenge our church to prosecute a mission in any community, a delineation of goal and objective we have in mind in beginning such work, as assessment of our ability (in terms of available men with missionary competence and developed method) to undertake an expensive program in any given community, careful consideration of the question whether certain mission efforts immediately contiguous to our churches should not be left to Classis or local groups of churches, and study of the measure of investment and given field warrants or needs (including study of the feasibility and advantage of using portable chapels).

Grounds:

1. The experience in Oklahoma City, where the mission is in a critical situation, and where a chapel has been built and a full-time missionary has labored for some time, prompts serious re-examination of our mission policy and method. It is not enough to suggest that perhaps "our church has not favored Oklahoma City and

similar fields with the love, prayers, and intercessions to which they can rightfully lay claim." (The latter is quotation from a special report on Oklahoma City.)

2. There are serious questions about the very large expenditures made for a very small number of our own families in places where the challenge is not particularly clear. Witness the weak and uncertain character of the Champaign, Illinois, group, and the large expenditures for properties (\$55,000), in an area already abundantly churchied.

3. There is a growing restiveness in the denomination about the expenditure of considerable effort and large sums of money for small groups of Christian Reformed people in distant areas in the name of Home Missions. It is becoming increasingly plain that the existence of what may be called a "nucleus" does not constitute significant warrant for opening a field and engaging in large mission expenditures.

4. In order to evaluate and responsibly make expenditures for such fields as Alaska it is necessary to know what is the particular urgency of this distant work, and what objectives the church has in mind. Would it, for example, be better to use such expenditures in fields closer to our denominational residence and existing denominational efforts?

Classis Hackensack,
B. Bruxvoort, S. C.

No. 12 — Agenda for Synod

Classis Hackensack overtures the Synod of 1957 to adopt the following directives with reference to the preparation and distribution of the synodical Agenda:

1. That Board and Committee Reports, Study Committee Reports, and Overtures intended for the synodical Agenda, be set in type, printed, and distributed as soon as they are ready; that they be printed in sheet or leaflet form, in uniform size, with perforations for inclusion in a loose-leaf note-book; and that they be printed in type set-up that may be used for reprinting in permanent form in the Acts. It is to be understood that Board and Committee reports will be written and sent to the Stated Clerk as soon as the General Meeting of these Boards is concluded (e.g., after the February meetings of the Board of Trustees, the Foreign Missions Board, and the General Home Missions Committee), with supplementary reports to follow when necessary; that Study Committee reports will be written as soon as the study is completed, and that these and Classical and congregational overtures will be sent to the Stated Clerk as soon as they have been duly processed.

Grounds:

a. The current late appearance of the Agenda, occasioned by the necessity of collecting and printing a mass of material in one publication, makes it well-nigh impossible for the church and the synodical delegates to prepare adequately for the synodical task.

b. Completed materials are held unduly long from the church's attention, study, and discussion, by the present method. Overtures adopted in January or February meetings of the Classis could, with the proposed method, be distributed in February or March, instead of in May as at present. Study Committee reports could be printed and distributed as soon as the Committee makes them ready, hopefully many months in advance of the meeting of Synod. (E.g., the Report of the Committee on the Revision of the Church Order could have been in the hands of the church already in October or November, 1956, for action by the Synod of 1957.)

2. That no overtures or study reports received by the Stated Clerk after March 15 shall be taken up for decision by the next following Synod, except by special decision of Synod on the basis of the most weighty grounds.

Grounds:

a. It is needful to discourage the growing evil of belated overtures, which come to the attention of synodical delegates by way of mimeographed documents distributed at Synod, or by way of late printing in the church papers.

b. It is not fair to delegates and it is injurious to the church to have Synod deal with overtures, which may have far-reaching implications, without benefit of previous careful thought and study.

3. That all Committees and Boards which find it necessary to submit supplementary reports do all in their power to have these prepared for distribution at the earliest feasible moment, and that every effort be put forth so that the new material placed before synodical delegates in mimeographed form be reduced to an absolute minimum.

4. That Synod ask the churches to bear in mind that the purpose of the Agenda is to place before the church the reports, studies, and positive proposals with which Synod will have to deal; and that therefore the Classis, as a general rule, should discourage counter-overtures to already submitted overtures or to Study Committee recommendations.

Grounds:

The Agenda should not be used as a debating forum.

Classis Hackensack,
B. Bruxvoort, S. C.

No. 13 — Immigration Matters

Classis Chatham is convinced of the great importance of continued immigration from the Netherlands for our church, and that the church exercise a controlling influence in the placements. Hence, the Classis urges Synod not to curtail the work of its committee for immigration but to let it continue its work as necessary.

Classis Chatham,
Jacob Hoogland, S. C.

No. 14 — Segregation in the Churches

Classis Hackensack overtures the Synod of 1957 to adopt the following resolutions relative to Segregation in the Churches, as its own and to make them known to the churches:

The problem of segregation of races within the church is one to which the church must come with the Word of God. While it is true that the issue of segregation is complicated by social and cultural traditions, especially as it applies within civic communities, their schools and their industries, the church must follow the mandate of God alone in respect to its own house. It may wisely learn from the counsel given by social and civic leaders, but its policy must be determined exclusively by the Word of God. As it is given grace to hear the truth, it is also called to obey the truth and to speak it with clarity and conviction.

Therefore, Synod declares the following statements to be the teaching of the Word of God relative to the segregation of the races within the church.

I. *The Scriptures teach the solidarity of the human race.*

A. AS SEEN IN MAN'S CREATION

1. God created man in His image without distinction of race. The image of God is that which constitutes the essence of man. All men alike share that image by virtue of their creation in Adam.

2. The New Testament emphasizes the unity of the human race as well as does the Old. The apostle Paul, for instance, declares that God "hath made of one blood all nations for to dwell on the face of the earth" (Acts 17:26).

B. AS SEEN IN THE DIVINE JUDGMENT UPON SIN

1. All men alike are declared to be under the judgment of God. There is, therefore, a complete solidarity of the human race in sin and condemnation. No race can claim for itself superiority over another in the sight of God. "There is no distinction; for all have sinned . . ." (Romans 3:23).

2. The so-called Hamitic Curse has no bearing upon the relationship between colored and white peoples. There is no suggestion of evidence in the biblical account of this curse that the Negro race was cursed because of the sin of Ham (Genesis 9).

C. AS SEEN IN MAN'S REDEMPTION

1. All men alike are accepted by our Lord with no qualification other than faith and righteousness (John 3:16; Acts 10:34, 35). Therefore all men, indiscriminate of race, who do His will are brothers and sisters (Matthew 12:50; 22:39; Romans 15: 6, 7).

2. In Christ all earthly distinction becomes irrelevant (Col. 3:11). The new creature in Christ is the only relevant fact about membership in the church. The Christian is called with Paul no longer to regard men after the flesh, but rather after the new creature which is in Christ (2 Cor. 5:16).

3. The New Testament teaching about the Body of Christ stresses the truth that the church is made up of diversity in unity. There are many members, with many varying gifts, but one Body. Therefore, what God has joined together in the Body of Christ, no man may excusably force apart. What is true of the spiritual organism may not be denied of the instituted congregation. The only distinction within the Body are those of the spiritual gifts, administrations, and functions; there are no distinctions according to race (1 Cor. 12:4-12). The intimate unity of believers brought about by a common possession of Christ must transcend any cultural or ethnic differences among the members of the Church of Christ (cf. Rom. 12:4-10; 1 Cor. 12:4-27).

4. The eschatological teaching of the Bible points us to the day when God himself will dissolve all earthly differences within His Kingdom (Luke 13:29). It is the intention of our Lord to create a new race in His Kingdom. The members will be gathered together "in one" (Eph. 1:10), as even now all are "fellow citizens with the saints, and of the household of God" (Eph. 2:19). What our Lord intends to perfect in His household to come, we are obliged to strive for in His household at present.

II. *Since these seem to be the clear and irrefutable Scriptural teachings, Synod declares and presents for the guidance of the congregations that:*

a. Segregation within the church according to race is contrary to the entire intent of the scriptural teaching regarding man and his life in the church.

b. In times when the problem of segregation has become a national issue of profound concern, the Christian Reformed Church, in all of her congregations, has

a calling to show by precept and example that neither official nor un-official segregation has a place of right or respect within the church.

c. Since membership within the church involves actual participation in the full communion of the church, as well as a right to occupy a place in the pew during public worship, the congregations are urged to embrace within the intimate fellowship of daily life all members regardless of race or color.

d. Realizing that segregation is often enforced more by long standing practice than by stated official policy, all churches are urged to:

1. Seek to enlighten their members with the relevant teachings of Scripture, thereby to foster the Christian attitude toward men and fellow Christians regardless of race or color.

2. Seek to make it clear to all races by means of active and earnest solicitation that all who confess the faith of the church and live the Christian life are embraced within the complete fellowship of the church.

III. *Synod declares that the deprivation of equal rights and opportunities in society on the basis of race or color is contrary to the will of God.*

a. Negroes have been deprived of rights and opportunities equal to those given to whites, have been often relegated to a position inferior to that of whites in social respectability. Racial prejudice leading to such social injustice is a tragic blot on our society.

b. It is the duty of the members of the church of Christ to be active in removing this stain.

c. The church is called upon to heal that which is broken and raise up that which is fallen. Therefore, it is called to give special help and nurture to those against whom a social injustice has been committed.

d. In the entire problem, the church should seek to possess that grace given to Paul, who though once a proud Pharisee was able to sit at meat with Gentiles and to speak of them as "beloved in the Lord."

Synod humbly offers these resolutions as a statement drawn from and based upon the Word of God in response to the challenge of our times. We are called as a church to transcend the prejudices of individuals and the traditions of sections of the people. We are called to seek the unity of believers which was created in Christ Jesus. We are called to seek this unity first within our own household. To this end we are zealously prayerful that these resolutions will be carried forward into the sustained and consecrated practice of our churches everywhere.

Grounds:

1. The problem of racial segregation is not confined to a single congregation or classis, but it is an issue on which many churches in many places have need of guidance.

2. It provides the Synod with an opportunity to speak on a vital issue involving the Christian conscience in a matter with direct and immediate bearing upon the life of the church.

3. It provides Synod with an opportunity to speak with the Word of God before the world on a vital issue which has been disturbing the conscience of our society for many years.

4. It is the duty of the church to address such issues as this with courage and conviction, clarity and consistency, from the Word of God.

Classis Hackensack,
B. Bruxvoort, S. C.

No. 15 — Denominational TV Program

Classis Hackensack overtures Synod of 1957 that a study be made of the possibility of a nation-wide, denominationally sponsored and produced television program.

Classis Hackensack,
B. Bruxvoort, S. C.

No. 16 — Examination for Candidacy

Whereas Mr. Paul C. H. Szto, S.T.M., is requesting the Synod of 1957 to examine him for candidature for the ministry in the Christian Reformed Church, Classes Hackensack and Hudson overture Synod to accede to this request and to waive the requirement of a year's study at our own Seminary in this particular case and to declare Mr. Szto a candidate if he passes the examination successfully. The Classes urge Synod to consider this matter before the preparatory examinations are conducted.

Information and Grounds: In considering the above overture Synod should take note of the following: (See "Work among the Chinese in New York City," in supplementary report of General Committee for Home Missions.)

1. Mr. Szto is a member in full communion and in good and regular standing of the Third Christian Reformed Church of Paterson, N. J.

2. Mr. Szto is at present a full-time missionary worker among the Chinese living in metropolitan New York for the General Committee for Home Missions.

3. Mr. Szto has been licensed to exhort by Classes Hackensack and Hudson and according to reports he is able to edify our churches in their public worship services.

4. Effective work among the Chinese in our land and the possible organization of Christian Reformed churches among them as well as the proper care of such churches make the ordination of Mr. Szto necessary.

5. Mr. Szto's academic training and degrees qualify him for submission to the preparatory examination of Synod. He obtained his college education in China and all of his theological training in our country. No less than five years were spent by him at Westminster Theological Seminary — three of these in under-graduate work and two in post-graduate. He holds a master's degree in theology and has practically completed his residence work for a doctor's degree at Union Seminary in New York.

6. The resolution of Synod requiring that a person submitting to an examination for candidature study in part the final year of his training at our own institution was based upon the consideration that it is difficult to determine the Reformed character of many theological seminaries of our land (see Acts 1900, p. 32; 1922, p. 12; 1924, p. 38). Mr. Szto has taken practically all of his work at the Westminster Theological Seminary, and there is no reason to doubt the Reformed character and soundness of this institution.

7. Mr. Szto subscribes to the Confessional Standards of the Christian Reformed Church and is acquainted with its history and practices. Without scruples he has been happy to adjust himself to the Christian Reformed Church and feels at home in it.

8. Mr. Szto is working among the Chinese in our land and expects to devote his entire life to this work. He has become a United States citizen by naturalization. (Classis Hackensack did not adopt this ground. R. J. D., Stated Clerk.)

It appears that the facts stated above warrant Synod to admit Mr. Szto to the preparatory examination and to make an exception to the rule of requiring a year's study at our Seminary. As in the case of the Rev. E. S. Callender, the exceptional character of Mr. Szto's case need not set an undesirable precedent for more ordinary cases.

Respectfully submitted,

Classis Hudson, F. L. Netz, S. C.

Classis Hackensack, B. Bruxvoort, S. C.

No. 17 — Representatives to Non-Denominational Boards

Classis Toronto respectfully requests Synod to adopt a uniform ruling regarding the appointment of liaison representatives to non-denominational boards and committees that are recommended for financial support.

Grounds:

1. Liaison representatives are now appointed only to some boards, such as: World Home Bible League; Faith, Prayer and Tract League; The Lord's Day Alliance of the United States; the British and Foreign Bible Society, etc.

2. Giving approval for financial support also entails a measure of responsibility for the policies adopted by such boards, committees, and organizations.

3. Failure to adopt a uniform rule might be regarded as discriminatory.

R. Wildschut, S. C.

No. 18 — Reconsideration of Decision

Classis Toronto with disappointment took notice of the synodical decision, mentioned in Acts of Synod 1956, Art. 151, III, Reports of Synodical Examiners (Special Matters), B, Recommendation 2, reading as follows:

"Regarding the recommendation of the Synodical Examiners of Classes Grand Rapids South, Holland, and Hamilton (Revs. W. H. Rutgers, J. Beebe, and A. Persenaire) to Classis Chatham, that Mr. James Joosse 'be given the right to exhort' with a view to entrance into the gospel ministry of the Christian Reformed Church via Art. 8 of the Church Order: Your committee recommends that Synod approve the action of the Synodical Examiners. We call the attention of Synod to the fact that the advice of the examiners is 'somewhat out of the ordinary,' according to their own words." *Rejected*

Classis Toronto urgently requests of Synod to reconsider the matter concerned, and to render it possible for Mr. Joosse to enter into the gospel ministry via Art. 8 of the Church Order.

Grounds:

1. Classis holds the opinion that, in consideration of the official recommendation of Synodical Examiners, only exceptional and most important reasons may induce a Synod to reject such a recommendation. Therefore Classis has serious objection against the fact that the above mentioned decision contains nothing more than the word "rejected," without any reason being given.

2. Though it may be true that the advice of Synodical Examiners was 'somewhat out of the ordinary,' because Art. 8 is not the normal way to enter into the gospel

ministry, yet Classis regards Art. 8 as a good way and it knows of no Synod which in the past has deleted or discontinued this article.

R. Wildschut, S. C.

No. 19 — Membership in Neutral Labor Unions

Classis Toronto, having taken note of the answer which the 1956 Synod gave to Classes Hamilton and Eastern Ontario (who, with their own grounds and formulation, requested Synod to declare that there is no proper place in, that our members should not be members of, the existing neutral labor unions)—while Classis Toronto is somewhat encouraged by some of the expressions made in the seven resolutions, yet it is not entirely satisfied. It humbly requests Synod to rescind resolutions 3 and 6 because they not only suggest another avenue of so-called Christian action in the labor area than do the other resolutions, but obviously, do not unequivocally declare that a church member should not be a member of a neutral labor organization.

Therefore, inasmuch as the 1956 Synod did not categorically answer the overtures of Classes Hamilton and Eastern Ontario, Classis Ontario anew, on the basis of the grounds and pattern suggested by both classes last year, asks Synod to declare that our members should not be members of the existing neutral labor organizations. We add these considerations:

a. The 1956 Synod already in some of the resolutions not in question stated that the so-called neutral labor organizations often deny the Word of God in practice and that thus a believer cannot fully profess his faith in them.

b. Our church surely ought to bring the antithesis into reality in its decisions. Compare Matt. 12:30 and 2 Cor. 6:14-17.

R. Wildschut, S. C.

No. 20 — Full-time Denominational Appointments

Classis Cadillac respectfully overtures Synod to exercise particular care in the creation of any new full-time offices on the denominational level.

Grounds:

1. Faithful stewardship of kingdom funds requires that administrative expenditures be kept to an effective minimum.

2. There is a present trend toward the creation of such offices, e.g. last year one office was created, and now the creation of two more is being suggested to Synod.

Classis Cadillac,

Rev. I. D. Couwenhoven, S. C.

No. 21 — Lodgism

Classis Sioux Center overtures Synod in this our Centennial Year to reaffirm our historic position on lodgism as adopted by the Synod of the year 1900. We would urge Synod to present to our denomination in official translation the report signed by Rev. J. Groen and make provision for its distribution throughout the church.

Grounds:

1. The question of lodgism was a determinative factor in the origin of our denomination.
2. Recently voices have been raised that must give the church cause for watchful concern.

Classis Sioux Center,
Derke P. Bergsma, S. C.

No. 22 — Method of Promoting Missions

Classis Sioux Center overtures Synod to appoint a committee to study the legitimacy of our present method of promoting missions.

Ground:

The present method of promoting missions indicates that confusion exists in the minds of our people re the fact that missions is not a kingdom project but is strictly the work of the church.

1. This confusion is manifested in the CRB of Missions which has turned over in part the promotional aspect of missions to the Women's Missionary Unions; in our membership in general which has countenanced the activity of the WMU and is working towards the organization of Children's Missionary Unions and Men's Missionary Unions (Societies); and more particularly, in those congregations which have mission societies within the church.

2. Three examples of Reformed thinking on this subject are:

- a. Dr. J. H. Bavinck writes: "...missions may not be the work of a society but ... they are the responsibility of the Church." *The Impact of Christianity on the Non-Christian World*, page 15.

- b. Dr. S. Volbeda in notes on the "principles of Missions" said that the *Agents* of mission work are, first and primarily, Christ the incarnate Son of God, but secondarily and subordinately, the Church, the body of Christ, as His co-worker.

- c. Dr. H. N. Ridderbos writes: "Want de ekklesia . . . is . . . de vergadering dergenen, die als het orgaan van de basileia geroepen worden tot . . . de missionaire taak van de prediking van het evangelie in heel de wereld." *De Komst van het Koninkrijk*, page 308.

3. The mission task belongs to the church, that is, the congregation as duly constituted under a consistory. Since part of the mission task is its promotional aspect, the Church as Institute is responsible for this work.

4. According to Reformed principles there is no room for a society (societies) in the church to promote and work for missions. It is the task of the church as Institute and thus of all its members, not of a few. It is not a kingdom project, as e.g., the Christian school movement, but is strictly the work of the church.

Classis Sioux Center,
Derke P. Bergsma, S. C.

No. 23 — Seminary in Nigeria

Classis Sioux Center, having been apprised of the problem relative to the proposed theological school at Gindiri, wishes to go on record as being opposed

to the unified effort of theological training in one seminary of interdenominational character.

While we recognize the need for unified action pertaining to the national or political problems such as may arise, we cannot and may not compromise our doctrinal and ecclesiastical principles.

Classis Sioux Center,
Derke P. Bergsma, S. C.

No. 24 — Immigration Policy

Classis Alberta South overtures Synod to decide that the present immigration policy be continued.

Classis Alberta South,
Ring Star, S. C.

No. 25 — Immigration Field Men

Classis Alberta South overtures Synod to drop its request made in 1954 and repeated in 1955 and 1956 "to work toward the elimination of the Fieldmen as employees of the Church" (Acts page 22, 4-C-1, 1954; 17-3-b, 1955; and 11-3-1956).

Reasons:

1. By eliminating the Fieldmen as employees of the Church would mean to eliminate them altogether for there is no other source of income from which to remunerate them for their labor. And if the Fieldmen should drop out of the setup our whole present immigration work would be thrown into confusion, all our gains in this field would be lost. Moreover, it is not the work of the Ministers and/or the Home Missionaries.

2. It is a necessary Kingdom work which belongs to the domain of the whole church. The church as an organism cannot undertake it but only when organized can it take hold of this task. There is no other agency to which the church can commit this most important work.

3. Synod never gave any reasons why the church should not perform this work.

Classis Alberta South,
Ring Star, S. C.

No. 26 — Publication of Report on Lodgism

That Synod address itself to the translation of the Report in the Matter of *Secret Societies*, which appears in its original form in the Holland language as written by the Secretary of that Synod Committee, the late Rev. Johannes Groen. (Compare the Acts of Synod of 1900, Supplement 10. Also referred to in the Banner of January 11, 1957).

Furthermore, that this forthcoming Synod prepare this translated report in pamphlet form for distribution in our churches.

Grounds:

1. The matter of Secret Societies proves one of the principles on which the Secession of 1857 was based.
2. Various trends of today remind us that we must ever be on our guard if we are to maintain our cherished position.
3. There is real need of setting forth the evils of the lodge to our young people, who contemplate making profession of their faith.

Note: This overture was submitted to our Classis by the consistory of the Sheldon Christian Reformed Church and approved in its entirety to be sent on to Synod.

Classis Orange City,
Andrew Baker, S. C.

No. 27 — Baptism Formulary

Classis Alberta North respectfully overtures Synod to insert the reference "(Col. 2:11-13)" in the Form for Infant Baptism, after the clause of p. 84, Psalter Hymnal: "Since then baptism has come in the place of circumcision." (The whole sentence will then read: "Since then baptism has come in the place of circumcision (Col. 2:11-13), the children should be baptized as heirs of the kingdom of God and of His covenant . . .")

Grounds:

1. This is an important step in expressing our position on infant baptism; therefore it should be substantiated with a reference.
2. In view of the rising influence of Fundamentalism with its baptistic emphasis, this substantiation would help our people to defend the biblical teaching on infant baptism.
3. This reference is also included under Lord's Day XXVII, Question 74.

Classis Alberta North,
J. Hanenburg, S. C.

No. 28—Finality of Synodical Decisions

Classis Pacific overtures Synod that it study the advisability of making a rule that constitutional changes, such as concern matters of doctrine, discipline, government or worship, shall become binding upon the churches only after a majority of the classes have approved their final formulation.

Grounds:

1. Present synodical procedure permits decisions of major importance to be made that do not reflect the mature thinking of our churches.
2. The suggested rule involves a major change in our church polity and ought to be carefully studied.
3. Many presbyterian denominations have such a constitutional safeguard.
4. If such a rule is to be introduced, it is in order now when the church is considering such basic matters as revising its confessions, church order and polity.

Classis Pacific,
B. T. Haan, S. C.

No. 29—Immigration Policy

Classis Pacific overtures Synod to continue the present Immigration policy.

Grounds:

1. It has proved the best under the circumstances.
2. The only way to handle a national situation is through a strong centralized synodical appointed committee.
3. It has been imitated by other churches, and it has the respect of the Netherlands and Canadian Immigration authorities and the railway companies, both on a local and national level.

Classis Pacific,

B. T. Haan, S. C.

No. 30—Church Order Art. 41

Classis Pacific overtures Synod that Synod add to the list of questions to be asked of each church by the classis in Article 37 of the proposed revision of the church order (article 41 in the existing church order) the question: Is the church fulfilling its evangelistic duty?

Ground:

There is in the proposed list of questions no reference at all to this important part of the churches' life and work.

Classis Pacific,

B. T. Haan, S. C.

No. 31—Proposed Changes in Revised Church Order

A. Classis Pacific overtures Synod that Articles 43 and 54 of the proposed revision of the Church Order be changed to read as follows: "the task of the Synod shall be to establish and maintain the confessions, the Church Order, the liturgical forms and songs, and the principles for the order of worship."

Grounds:

1. Our churches in the past have resisted the attempt of Synod to impose upon them a uniform order of worship (cf. Acts, 1930)
2. The varied conditions and character of our churches make it desirable that Synod leave room for local variations in matters which are non-essential.

B. Classis Pacific overtures Synod to reject the phrase "has the same control" and to favor the phrase "has the same delegated authority" in Article 50 of the proposed revision of the Church Order.

Ground:

This is in harmony with our accepted presbyterial form of government.

C. Classis Pacific overtures Synod that in its new revision of the Church Order (Art. 66 of the Committee Revision) it do not make a repetition of *public* confession of faith mandatory in the case of members who come to our churches from other evangelical churches, but rather leave the manner of their admission to

our churches to the discretion of the consistories, provided only that the consistories make certain of their agreement with our doctrine and practice.

Classis Pacific,
B. T. Haan, S. C.

No. 32—Examination of Candidates

Classis Pella respectfully overtures the Synod of 1957 as follows:

1. That Synod decide that the examination of candidates for the ministry of the Word and Sacraments in the Christian Reformed Church be no longer conducted by Synod at its annual sessions but by the several Classes of the church.

Grounds:

a. The growing dissatisfaction with the present method of conducting examinations;

b. The avoidance of unnecessary duplications and embarrassment to the candidate and calling church;

c. The increasing agenda at our annual synods, which makes it impossible for the synods to devote the necessary time and attention to the examinations;

d. The inherent right, which Reformed Church polity has always recognized, of the Classes to conduct such examinations. This will greatly enhance the prestige of the Classes and bring the work closer to the life of the local congregations which are most deeply concerned in the examination of the candidates.

2. That Synod declare that the Classis in which the prospective candidate resided prior to his enrollment in the college and seminary shall be designated as the examining Classis in the case of each candidate.

Grounds:

a. This Classis in most instances will be better acquainted with the person, family, background, etc., of the individual candidate than any other Classis. Hence this body may usually be considered the best qualified to judge of the soundness of doctrine, fitness for the ministry, etc.

b. This will spread the work of examinations over several Classes of the denomination. In most instances prospective candidates have membership in one of the Grand Rapids churches during the last few years of their study, since both college and seminary are located there. However such membership is of necessity a temporary one. In addition it would greatly overburden Grand Rapids East, if the examinations are to be conducted by the Classis in which the prospective candidates reside immediately prior to the time of examination.

3. That Synod decide that the seminary faculty shall provide a dossier in the form of a continuous record of each student by each professor for the student's whole career at the seminary. This dossier shall consist of an annual appraisal of the student's scholastic ability, character, soundness of Reformed convictions, fitness for the ministry of the gospel, with special attention to any irregularities or unfavorable indications.

a. Such dossier will provide the examining body with all pertinent information it needs to make an adequate judgment of the candidate's fitness.

b. This gives the proper honor and recognition to our seminary professors, who can better judge on these matters because of their long and intimate association with the prospective candidates.

4. That Synod decide that this dossier together with the recommendation of the seminary faculty must be forwarded to the examining Classis prior to the date of such examination for candidacy.

Grounds:

a. By this means the examining Classis will have in its possession relevant and necessary information concerning the prospective candidate's soundness of doctrine and godliness of life and fitness for the ministry, covering the years when he was living outside of the confines of said Classis for the purpose of study.

5. That Synod decide that at such examinations the synodical delegates of three neighboring Classes shall be present in accordance with previous synodical decisions, and that upon successfully sustaining these examinations the candidate shall be declared approved both for a call by one or more of the churches, and for ordination when such a call has been accepted.

Grounds:

a. The presence of the synodical delegates will continue to give the church at large a voice in this important matter.

b. The approval for ordination will by this method occasion no unnecessary delay or possible embarrassment.

6. That Synod decide that the traveling expenses of the prospective candidate from his residence to the sessions of the Classis examining him and home again shall be paid by the synodical treasurer.

Ground:

In this way the prospective candidate is spared financial hardship such as may be occasioned when a great distance separates him from the examining Classis.

Humbly submitted,
Classis Pella,
J. D. Pikaart, S. C.

No. 33—Status of Ordained Missionaries in Ecclesiastical Assemblies

Classis Rocky Mountain overtures the Synod of the Christian Reformed Church, June, 1957, that it clarify the status of ordained missionaries serving organized churches re: their relation to local consistories, classis, and synod.

Grounds:

1. It is not clear whether an ordained missionary is a member of the local consistory where his membership resides when his ministerial papers are in his calling church.

2. It is not clear whether such missionaries can be delegated by the local consistory to classis.

Classis Rocky Mountain,
John L. Meppelink, Alt. S. C.

No. 34—Church Order Revision

Classis Sioux Center overtures Synod to postpone action on revision of the Church Order for one year.

Grounds:

1. A document so important to the church deserves much careful study.
2. The present formulation of the document seems to lack the clarity desirable in a work so basic to the government of our church.

Classis Sioux Center,
Derke P. Bergsma, S. C.

No. 35—Divorce and Remarriage

Classis Orange City petitions Synod to show from the Word of God that a marriage begun in adultery can become a genuine marriage; and that they especially concern themselves in reconciling the present stand of the Church with Romans 7:2, 3 and 1 Corinthians 7:39.

Ground:

The Church should be able to demonstrate that its declarations are based on Scripture.

Classis Orange City,
Andrew Baker, S. C.

DELEGATES TO THE SYNOD, 1957

PRIMI DELEGATES

Classis Alberta North

Ministers J. H. Piersma
 B. J. Boerkoel
 Elders..... J. Olthuis
 N. Greidanus

Classis Alberta South

Ministers M. Dornbush
 P. J. Hoekstra
 Elders..... M. Hofman
 A. Nieboer

Classis Cadillac

Ministers H. Vanderaa
 W. Huyzer
 Elders..... F. Westmaas
 E. Koster

Classis California

Ministers J. Putt
 J. T. Holwerda
 Elders..... J. Zoetewey
 J. D. Vander Ark

Classis Chatham

Ministers J. Gritter
 A. B. C. Hofland
 Elders..... B. W. Klinker
 H. Knapper

Classis Chicago North

Ministers R. J. Frens
 O. Breen
 Elders..... J. Huizenga
 M. Vander Velde

Classis Chicago South

Ministers B. Van Someren
 S. Kramer
 Elders..... J. Fennema
 E. Ooms

Classis Eastern Ontario

Ministers P. M. Jonker
 D. Mellema
 Elders..... Dr. H. H. Felderhof
 J. Louwerse

ALTERNATES

Ministers B. Nederlof
 G. Van Laar
 Elders..... J. Brouwer
 C. Tuininga

Ministers D. J. Scholten
 T. E. Hofman
 Elders..... H. Van Dellen
 C. Van't Land

Ministers P. Hondred
 E. Boeve
 Elders..... E. Kamper
 J. Witt

Ministers L. Voskuil
 H. Petroelje
 Elders..... G. Ten Harmsel
 W. Verhoeven

Ministers G. J. Spykman
 G. J. Hoytema
 Elders..... J. Joosse, Sr.
 E. Hiemstra

Ministers A. De Kruyter
 W. Ackerman
 Elders..... J. Kooy
 B. Huiner

Ministers W. D. Buursma
 W. Van Dyk
 Elders..... I. Slagter
 J. C. Dekker

Ministers J. Betten
 M. Vrieze
 Elders..... T. E. Vos
 (one alternate only)

PRIMI DELEGATES

Classis Grand Rapids East

Ministers J. A. Mulder
 G. Gritter
 Elders..... B. Sevensma
 S. Van Til

Classis Grand Rapids South

Ministers G. Goris
 J. Schuurmann
 Elders..... C. Van Malsen
 J. Koop

Classis Grand Rapids West

Ministers A. C. De Jong
 J. W. Visser
 Elders..... L. Kloet
 D. F. Van Vliet

Classis Hackensack

Ministers C. Vos
 L. Smedes
 Elders..... P. Borduin
 C. Jones

Classis Hamilton

Ministers J. Geuzebroek
 A. Persenaire
 Elders..... P. Damsma
 J. Jaarsma

Classis Holland

Ministers J. H. Brink
 J. A. De Kruyter
 Elders..... Dr. C. De Graaf
 R. Holwerda

Classis Hudson

Ministers B. Pekelder
 N. J. Monsma
 Elders..... A. Visbeen
 C. Tanis

Classis Kalamazoo

Ministers W. Vander Haak
 O. Holtrop
 Elders..... C. Van Andel
 J. Verbridge

Classis Minnesota North

Ministers J. H. Stek
 J. L. Bult
 Elders..... A. H. Ledeboer
 K. A. Brouwer

ALTERNATES

Ministers J. Hasper
 W. Haverkamp
 Elders..... Dr. J. H. Bratt
 T. Hoekstra

Ministers W. Rutgers
 M. Arnoys
 Elders..... R. Van Dam
 F. Wierenga

Ministers R. Rienstra
 A. A. Koning
 Elders..... F. Dieleman
 C. Faber

Ministers E. Kooistra
 E. Jabaay
 Elders..... T. Scott
 M. Slager

Ministers H. J. Triezenberg
 J. M. Dykstra
 Elders..... J. H. Bosman
 (Only one alternate)

Ministers S. Vroon
 A. P. Veenstra
 Elders..... H. Bratt
 G. Joldersma

Ministers S. Van Dyken
 F. L. Netz
 Elders..... D. Van Hoff
 A. Frieling

Ministers G. Rientjes
 T. Yff
 Elders..... H. Schurrman
 J. Bultje

Ministers H. G. Arnold
 J. H. De Haan
 Elders..... A. Vander Pol
 B. Mouw

PRIMI DELEGATES

Classis Minnesota South

Ministers J. A. Hoeksema
 O. De Groot
 Elders..... J. Van Essen
 B. Vanden Berg

Classis Muskegon

Ministers L. Veltkamp
 D. Drost
 Elders..... J. Vander Wel
 W. De Young

Classis Orange City

Ministers L. C. Bossenbroek
 H. Minnema
 Elders..... J. Boer
 C. De Boer

Classis Ostfriesland

Ministers J. A. Wesseling
 E. H. Oostendorp
 Elders..... A. Haupt
 A. Cooper

Classis Pacific

Ministers W. Verwolf
 J. Roorda
 Elders..... J. Visser
 W. Reinsma

Classis Pella

Ministers L. Van Laar
 J. Olthof
 Elders..... W. Boender
 T. Vander Hart

Classis Rocky Mountain

Ministers J. L. Meppelink
 H. Roelofs
 Elders..... H. Schreuder
 J. Deters

Classis Sioux Center

Ministers G. Vander Plaats
 L. Bouma
 Elders..... M. Mosterd
 J. Ten Harmsel

Classis Toronto

Ministers H. A. Venema
 J. Rook
 Elders..... C. Hollander
 J. W. F. Uitvlugt

ALTERNATES

Ministers J. Elenbaas
 G. S. Kok
 Elders..... G. Vander Ziel
 B. Tinklenberg

Ministers G. Postma
 G. Holwerda
 Elders..... J. Schuitema
 W. Spect

Ministers A. Dusseljee
 B. Vanden Brink
 Elders..... J. Ekdom
 S. Faber

Ministers E. D. Dykema
 P. Holtrop
 Elders..... B. Hinders
 J. Kole

Ministers J. Griffioen
 W. Reinsma
 Elders..... E. Norden
 C. Tiemersma

Ministers T. De Vries
 E. Hills
 Elders..... P. Meyer
 D. Hugen

Ministers R. Posthuma
 H. Visscher
 Elders..... N. Porter
 F. Volkema

Ministers C. Huissen
 P. Huisman
 Elders..... G. Vander Lugt
 H. Vanden Bok

Ministers R. Wildschut
 J. Van Harmelen
 Elders..... W. Snel
 R. Wildschut

PRIMI DELEGATES**Classis Wisconsin**

MinistersB. A. Van Someren
H. Exoo
Elders.....J. Ribbens
G. Eisenga

Classis Zeeland

MinistersJ. Breuker
C. Schemper
Elders.....E. Wezeman
J. J. Steuring

ALTERNATES

MinistersL. J. Hofman
C. G. Ter Maat
Elders.....W. C. Kuiper
F. Van Someren

MinistersH. Bajema
F. M. Huizenga
Elders.....C. Haveman
J. Hoffman

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NOTIFICATION OF APPEALS

1. Mr. John Medema re preaching in Florida Chapel.
2. Appeal signed by 13 persons re decision of the Board of Missions.
3. Appeal of Mr. T. P. Maliepaard against decision of Classis California.
4. Appeal by 13 members to "....turn Calvin College over to a Society."