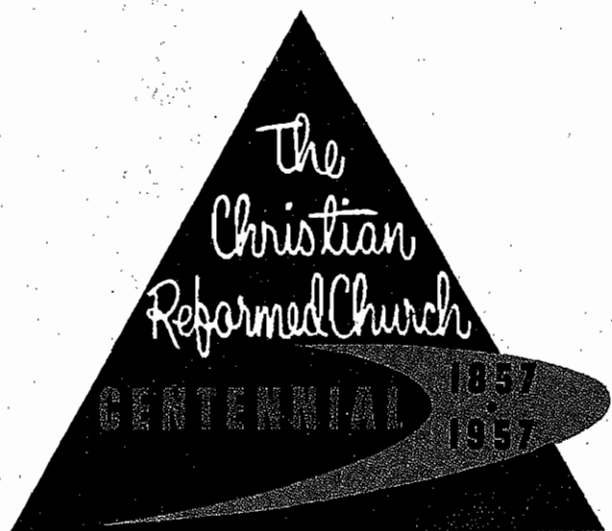


# Acts of Synod



"... I WILL BUILD MY CHURCH"

1957

**CHRISTIAN REFORMED PUBLISHING HOUSE**

2850 Kalamazoo Avenue

Grand Rapids 8, Michigan - U.S.A.

# **ACTS OF SYNOD 1957**

***Centennial Year  
of the  
Christian Reformed  
Church***

**JUNE 12 TO JUNE 26, 1957  
At Calvin College Auditorium  
Grand Rapids, Michigan, U.S.A.**



**Christian Reformed Publishing House**

**2850 Kalamazoo Avenue, S.E., Grand Rapids 8, Michigan, U.S.A.**

# Synodical Prayer Service

**First Christian Reformed Church, Grand Rapids**

**Tuesday, June 11, 1957, 7:45 o'clock**

PRELUDE — *Een Vaste Burg is Onze God* - - - - - Jan Zwart

SILENT PRAYER

\*PSALTER HYMNAL - - - - - Number 320:1, 2, 4, 6

\*VOTUM AND SALUTATION

SCRIPTURE READING - - - - - Colossians 1

PSALTER HYMNAL - - - - - Number 24

PRAYER

OFFERTORY — *Prayer of Thanksgiving* - tune, Old Netherlands Melody  
*Offering for Centennial Memorial Thankoffering*

\*PSALTER HYMNAL - - - - - Number 329

CHOIR — *Faith of Our Fathers* - - - Arranged by H. E. McCall

TEXT - - - - - Colossians 1:9, 10

SERMON — *Paul's Prayer for the Colossian Church* - - - - -  
- - - - - Rev. William Van Rees

PSALTER HYMNAL - - - - - Number 420:1, 2

PRAYER FOR SYNOD

\*BENEDICTION

\*PSALTER HYMNAL - - - - - Number 131:5, 6

\*DOXOLOGY — *Praise God from Whom All Blessings Flow* - - -  
- - - - - Psalter Hymnal Number 468

POSTLUDE — *The One hundredth Psalm* - - - - - Henry Purcell

\* Standing

# ACTS OF SYNOD

of the

## CHRISTIAN REFORMED CHURCH

### *Grand Rapids, Michigan*

WEDNESDAY, 9:00 A.M., JUNE 12, 1957

First Session

#### ARTICLE 1

The Rev. William Van Rees, pastor of the convening church, calls Synod to order. Synod is invited to sing Psalter Hymnal No. 340, "O God How Wonderful Thou Art." Rev. Van Rees reads 1 Corinthians 3 after which he leads in prayer using the "Opening Prayer for Ecclesiastical Assemblies."

#### ARTICLE 2

Rev. Van Rees welcomes the delegates to Synod, the advisers, the fraternal delegates from the sister and corresponding churches, and addresses Synod as follows:

*Delegates to the Synod of 1957, Advisers, Fraternal Representatives of Our Sister and Corresponding Churches, Brethren in Jesus Christ:*

In the name of the convening church, the First Church of Grand Rapids, I wish to welcome you to this synodical meeting. As one of the Centennial Churches we consider it a high honor that we were designated as the convening church for Synod in this year of our 100th anniversary. The early history of the First Church is so closely interwoven with the early history of the denomination that there is a very intimate union between the two.

At this meeting of Synod I ask you to remember the significance of our denominational history. Ours is a denomination which has a very strong historical feeling. We see in the past not only the actions of men imbued with a love for the Word of God and unquestionable loyalty to the Reformed faith, but we are especially conscious of the guidance of the Holy Spirit so richly experienced in the years of our history. Consequently we must have a keen appreciation for the past history of our church. Let us not break with the past merely because it is old. Let us be thankful for the guidance of our providential God, for the blessings and favors of the covenant Jehovah, and for the rich heritage which He in his infinite grace has given us. But we must also be aware of our present responsibility as well as the challenge of the future. We live today, and it is today that we must make our contribution according to the grace which God has given us and we must seek to make an impact upon the world in which we live.

There have been many changes throughout the years of our denominational existence. Years ago our fathers worshipped God in humble buildings while today we are a denomination of many beautiful churches. The financial con-



tributions of our people are very large. We are thankful for our ever expanding College and Seminary. And yet the problems which confront the church today are not so different than those of past years. The Agenda for this Synod presents matters which have been considered again and again by past synods. I think of ecclesiastical control of our college, the problem of divorce and remarriage, woman suffrage, membership in neutral Labor Unions, etc.

You are now ready to begin your work. It is our prayer that God may fill you with the knowledge of his will. Face the problems Scripturally, prayerfully, realistically. Consider the principles of God's truth in their application to the existing situations. Debate the issues, see to it that Synod remains a deliberative body, but ever maintain the spirit of unity. Seek the honor of God, the purity of doctrine, the holiness of life, and the welfare of the church. "Put on love which is the bond of perfection." "And whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father through him."

### ARTICLE 3

The credentials are presented and the roll call reveals the following delegates to be present:

#### Classis Alberta North

Ministers.....Rev. J. H. Piersma  
Rev. B. J. Boerkoel  
Elders.....J. Olthuis  
N. Greidanus

#### Classis Alberta South

Ministers.....Rev. M. Dornbush  
Rev. P. J. Hoekstra  
Elders.....M. Hofman  
C. Van't Land

#### Classis Cadillac

Ministers.....Rev. H. Vander Aa  
Rev. W. Huyser  
Elders.....E. Koster  
E. Kamper

#### Classis California

Ministers.....Rev. J. Putt  
Rev. J. T. Holwerda  
Elders.....J. Zoetewey  
J. D. Vander Ark

#### Classis Chatham

Ministers.....Rev. J. Gritter  
Rev. A. B. C. Hofland  
Elders.....B. W. Klinker  
H. Knapper

#### Classis Chicago North

Ministers.....Rev. R. J. Frens  
Rev. O. Breen  
Elders.....J. Huizenga  
M. Vander Velde

#### Classis Chicago South

Ministers.....Rev. S. Kramer  
Rev. W. Buursma  
Elders.....E. Ooms  
J. C. Dekker

#### Classis Eastern Ontario

Ministers.....Rev. P. M. Jonker  
Rev. D. Mellema  
Elders.....Dr. H. H. Felderhof  
J. Louwerse

#### Classis Grand Rapids East

Ministers.....Rev. J. A. Mulder  
Rev. G. Gritter  
Elders.....Dr. J. H. Bratt  
S. Van Til

#### Classis Grand Rapids South

Ministers.....Rev. G. Goris  
Rev. J. Schuurmann  
Elders.....C. Van Malsen  
J. Koop

#### Classis Grand Rapids West

Ministers.....Rev. A. C. De Jong  
Rev. J. W. Visser  
Elders.....L. Kloet  
D. F. Van Vliet

#### Classis Hackensack

Ministers.....Rev. C. Vos  
Rev. L. Smedes  
Elders.....P. Borduin  
C. Jones

#### Classis Hamilton

Ministers.....Rev. J. Geuzebroek  
Rev. A. Persenaire  
Elders.....P. Damsma  
J. Jaarsma

#### Classis Holland

Ministers.....Rev. J. H. Brink  
Rev. J. A. De Kruyter  
Elders.....Dr. C. De Graaf  
R. Holwerda

<b>Classis Hudson</b>		<b>Classis Pacific</b>	
Ministers.....	Rev. B. Pekelder Rev. N. J. Monsma	Ministers.....	Rev. W. Verwolf Rev. W. Reinsma
Elders.....	A. Visbeen C. Tanis	Elders.....	J. Visser C. Van Dalfsen
<b>Classis Kalamazoo</b>		<b>Classis Pella</b>	
Ministers.....	Rev. W. Vander Haak Rev. O. Holtrop	Ministers.....	Rev. L. Van Laar Rev. J. Olthof
Elders.....	C. Van Andel J. Verbridge	Elders.....	T. Vander Hart P. Meyer
<b>Classis Minnesota North</b>		<b>Classis Rocky Mountain</b>	
Ministers.....	Rev. J. H. Stek Rev. J. L. Bult	Ministers.....	Rev. J. L. Meppelink Rev. H. Roelofs
Elders.....	A. H. Ledeboer K. A. Brouwer	Elders.....	H. Schreuder J. Deters
<b>Classis Minnesota South</b>		<b>Classis Sioux Center</b>	
Ministers.....	Rev. J. A. Hoeksema Rev. O. De Groot	Ministers.....	Rev. G. Vander Plaats Rev. L. Bouma
Elders.....	J. Van Essen B. Vanden Berg	Elders.....	M. Mosterd J. Ten Harmsel
<b>Classis Muskegon</b>		<b>Classis Toronto</b>	
Ministers.....	Rev. L. Veltkamp Rev. D. Drost	Ministers.....	Rev. H. A. Venema Rev. J. Rook
Elders.....	J. Vander Wel W. De Young	Elders.....	C. Hollander J. W. F. Uitvlugt
<b>Classis Orange City</b>		<b>Classis Wisconsin</b>	
Ministers.....	Rev. L. C. Bossenbroek Rev. H. Minnema	Ministers.....	Rev. B. A. Van Someren Rev. H. Exoo
Elders.....	J. Boer J. Ekdom	Elders.....	J. Ribbens G. Eisenga
<b>Classis Ostfriesland</b>		<b>Classis Zeeland</b>	
Ministers.....	Rev. J. A. Wesseling Rev. E. H. Oostendorp	Ministers.....	Rev. J. Breuker Rev. C. Schemper
Elders.....	A. Haupt A. Cooper	Elders.....	E. Wezeman J. Sturing

#### ARTICLE 4

Synod elects the following officers:

<i>President</i> .....	Rev. N. J. Monsma, Paterson, New Jersey
<i>Vice-President</i> .....	Rev. John Gritter, London, Ontario
<i>First Clerk</i> .....	Rev. John Breuker, Hudsonville, Michigan
<i>Second Clerk</i> .....	Rev. John T. Holwerda, Bellflower, California

#### ARTICLE 5

Rev. William Van Rees, President pro-tem, introduces the officers to Synod. The President responds, expressing appreciation to Rev. Van Rees for his message at the prayer service and for his opening address to Synod. He also thanks Synod for the confidence placed in him and the other officers elected and urges that we set ourselves prayerfully and diligently to the work before Synod. He acknowledges the Advisers, voicing the happiness of Synod that all are able to be present at the first meeting. He also greets the representatives of sister and corresponding churches.

## ARTICLE 6

The President reads the "Public Declaration of Agreement with the Forms of Unity" and the delegates express their agreement by rising.

## ARTICLE 7

The Second Clerk announces that the officers have appointed the following *Program Committee*: the officers of Synod, the Revs. J. H. Piersma, P. J. Hoekstra, S. Kramer, J. Schuurmann, C. Vos, J. A. De Kruyter, J. Bult, O. De Groot, L. C. Bossenbroek, W. Reinsma, L. Van Laar, J. Rook; and the Elders E. Koster, M. Vander Velde, Dr. H. H. Felderhof, Dr. J. Bratt, D. Van Vliet, P. Damsma, C. Van Andel, J. Vander Wel, A. Cooper, H. Schreuder, M. Mosterd, G. Eisenga.

## ARTICLE 8

Synod adopts the following time schedule: 8:30 to 11:45 a.m. with a 15-minute recess at 10:30; and from 1:30 to 5:45 p.m. with a 15-minute recess at 3:30.

## ARTICLE 9

Dr. John H. Kromminga announces that the Centennial Committee has arranged for the delegates of Synod to attend the Pageant, Upon This Rock, in a body Wednesday evening in the Civic Auditorium, and that a dinner has been arranged for all the delegates and representatives of sister and corresponding churches for Wednesday evening, June 19, in the Calvin Commons. Synod decides to approve of these arrangements.

## ARTICLE 10

Synod decides to recess until 4:00 p.m. in order that the *Program Committee* may be able to prepare its report. The Vice-President leads in closing prayer.

## ARTICLE 11

Synod reconvenes at 4:00 p.m. The Second Clerk reports for the *Program Committee*. The following Advisory Committees are appointed:

COMMITTEE No. I — *Educational Matters*

Chairman, Rev. J. Schuurmann; Reporter, Rev. G. Gritter. Revs. J. H. Brink, P. M. Jonker, H. Exoo, H. Minnema; Elders D. F. Van Vliet, C. Van Andel, E. Wezeman, A. H. Ledeboer, B. W. Klinker, C. Jones. Advisers: Pres. W. Spoelhof (College matters), Pres. J. H. Kromminga (Seminary matters).

COMMITTEE No. II — *Long Range Planning*

Chairman, Rev. L. Van Laar; Reporter, Rev. A. C. De Jong. Revs. C. Vos, L. Veltkamp, J. Putt, J. Geuzebroek; Elders A. Cooper, J. Huizenga, R. Holwerda, A. Visbeen, J. Ribbens, J. Deters, J. Visser. Advisers: Pres. W. Spoelhof, Pres. J. Kromminga.

COMMITTEE No. III — *Indian and Foreign Missions*

Chairman, Rev. A. Persenaire; Reporter, Rev. W. Vander Haak. Revs. L. C. Bossenbroek, C. Schemper, D. Drost, G. Vander Plaats; Elders H. H. Felderhof, P. Meyer, C. Van Malsen, J. D. Vander Ark, E. Ooms, M. Greidanus. Advisers: Rev. H. Dekker, Dr. M. Wyngaarden.

COMMITTEE No. IV — *Home Missions*

Chairman, Rev. O. De Groot; Reporter, Rev. Elco Oostendorp. Revs. P. J. Hoekstra, J. L. Bult, W. Verwolf, W. Buursma; Elders E. Koster, J. C. Dekker,

J. Verbridge, J. Van Essen, J. Boer, J. Olthuis. Advisers: Rev. H. Dekker, Dr. M. Wyngaarden.

COMMITTEE No. V — *Publication Matters*

Chairman, Rev. J. De Kruyter; Reporter, Rev. B. Pekelder. Revs. W. H. Huyser, B. J. Boerkoel, J. Meppelink, J. Wesseling; Elders E. Kamper, G. Eisenga, P. Damsma, M. Hofman, B. Vanden Berg, J. Ekdorn. Advisers: Prof. C. Kromminga, Prof. H. Schultze.

COMMITTEE No. VI — *Church Order*

Chairman, Rev. J. A. Mulder; Reporter, Rev. O. Breen. Revs. L. Smedes, J. Hoeksema, S. Kramer, J. Stek, H. A. Venema; Elders S. Van Til, M. Mosterd, J. Jaarsma, C. Van Dalfsen, C. Hollander, J. Vander Wel. Advisers: Prof. M. Monsma, Prof. R. B. Kuiper.

COMMITTEE No. VII — *Varia*

Chairman, Dr. G. Goris; Reporter, Dr. O. Holtrop; Revs. J. H. Olthof, D. Mellema, H. Roelofs, M. Dornbush; Elders J. Louwerse, J. Koop, K. A. Brouwer, T. Vander Hart, J. Ten Harmsel, W. De Young. Advisers: Prof. H. Kuiper, Dr. R. Stob.

COMMITTEE No. VIII — *Protests and Appeals*

Chairman, Rev. R. J. Frens; Reporter, Rev. W. Reinsma. Revs. L. Bouma, J. W. Visser, A. B. C. Hofland, J. H. Piersma; Elders C. De Graaf, J. Sturing, J. H. Bratt, P. Borduin, J. Uitvlugt, C. Van't Land. Advisers: Dr. F. Klooster, Dr. H. Stob, Prof. M. Woudstra.

COMMITTEE No. IX — *Budget*

Chairman, Elder H. Schreuder; Reporter, Elder M. Vander Velde. Revs. J. Rook, B. A. Van Someren, H. Vanderaa; Elders L. Kloet, C. Tanis, J. Zoeteway, H. Knapper, A. Haupt. Advisers: The Standing Advisory Budget Committee.

ARTICLE 12

Synod decides to hold a session Saturday forenoon, June 15.

ARTICLE 13

The Stated Clerk reads the reports of the Synodical Committee and of the Stated Clerk. (cf. Supplement No. 44)

The reports are received as information, and the work approved.

The Stated Clerk will thank the Grand Rapids Deacons' Conference for its work in behalf of Tornado Relief in Michigan. (cf. Supplement No. 44)

ARTICLE 14

Synod adjourns, and the Vice-President, Rev. J. Gritter, leads in closing prayer.

THURSDAY MORNING, JUNE 13

Second Session

ARTICLE 15

The President calls Synod to order. The First Clerk leads in devotions. He requests that Synod sing No. 254 of the Psalter Hymnal, reads Psalm 119:105-112, and leads in prayer.

ARTICLE 16

The roll is called. All delegates are present with the exception of Rev. J. Bult, who was called home because of a funeral.

## ARTICLE 17

The Chairman appoints the following Committees:

*Reception Committee:* Rev. L. Veltkamp and Rev. S. Kramer. (cf. Arts. 23, 37, 38, 52, 65, 78, 105)

*Obituary Committee:* Rev. L. Van Laar and Rev. D. Mellema. (cf. Art. 177)

## ARTICLE 18

The Committee on *Credentials of the Candidates* reports on two exceptional cases. Rev. J. Stek reporter.

I. *An Appeal of Mr. Richard Hartwell*

In a letter dated June 11, 1957, addressed to the Stated Clerk of Synod, Mr. Richard Hartwell appeals to Synod the decision of the Faculty of Calvin Seminary and requests that he be recommended for Candidacy in the Christian Reformed Church. Specifically, Mr. Hartwell appeals to Synod "to waive the required recommendations and to accept him for examination with a view to Candidacy for the Ministry in the Christian Reformed Church."

## A. HISTORY OF THE CASE

1. Mr. Hartwell attended Calvin College four years, graduating with an A.B. degree, at which time he was of Baptist persuasion.

2. He took up his theological training at Westminster Seminary with a view to entering the Baptist ministry. At that Seminary he studied for four years, attaining to the Master of Theology degree.

3. Upon leaving Westminster in the spring of 1955, he became aware that he was no longer of Baptist convictions but had become persuaded of the Reformed faith with its covenant doctrines. Thereupon he became a member of the La Grave Avenue Christian Reformed Church.

4. During the course of the past year he has attended Calvin Seminary with a view to entering the ministry of the Christian Reformed Church, having been accepted as a regular student by the Board of Trustees. He has completed 24 semester hours of graduate work. During the course of the year he has been licensed to exhort in our churches and has done so acceptably, according to the Executive Committee of the consistory of the La Grave Ave. congregation.

5. President Kromminga reports that the Faculty has evaluated Mr. Hartwell's academic record at both Westminster Seminary and Calvin Seminary as "thoroughly satisfactory."

6. His one academic deficiency lies in the area of the Dutch language. He has submitted to a Dutch reading test, given him by the Seminary Faculty, and failed. On the basis of this deficiency, and in accordance with standing rules pertaining to such cases, the Faculty has not recommended Mr. Hartwell.

## B. RECOMMENDATIONS

That Synod take cognizance of the fact that the Faculty's failure to recommend Mr. Hartwell was based solely on his deficiency in the Dutch language, and that Synod waive the Dutch requirement in this case.

*Grounds:*

1. The special circumstances; particularly the fact that during all of his pre-seminary training and practically all of his theological training Mr. Hartwell had in view the Baptist Ministry but now, because of a change in convictions, wishes to enter the Christian Reformed Ministry.

2. Mr. Hartwell's acceptable academic record. His deficiency in the Dutch is not due to lack of academic ability but to a deficiency in his academic training.

3. Mr. Hartwell has attended our Seminary this past year as a regular student, satisfactorily completing (without the Dutch requirement) 24 semester hours of academic work, and he has exhorted acceptably in our churches.

Rev. J. A. Mulder reports on the sermon Mr. Hartwell presented to Synod. It is decided that the recommendation of the Advisory Committee be adopted after the amendment is added that Mr. Hartwell will be expected to remedy his deficiency in Dutch. Mr. Hartwell is now admitted to the examination for candidature.

II. *The Case of Mr. Paul Stzo.* (See Overture No. 16, and Supplement No. 8-A)

A. RECOMMENDATION:

The Committee recommends that Synod accede to the overture of Classes Hudson and Hackensack re Mr. Paul Stzo for the reasons given.

Rev. R. J. Frens reports relative the sermon submitted by Mr. Stzo. Synod adopts the recommendation of the Committee.

ARTICLE 19

Synod adjourns for the day so that the advisory committees may perform their work. The Second Clerk, Rev. J. T. Holwerda, leads in prayer and Synod adjourns.

FRIDAY MORNING, JUNE 14, 1957

Third Session

ARTICLE 20

The President calls upon Rev. John H. Piersma to conduct the devotions. Synod sings No. 396, stanzas 1-3 from the Psalter Hymnal. Rev. Piersma reads Ephesians 4:1-16 and presents the needs of Synod in prayer to God.

ARTICLE 21

The roll call reveals all delegates present with the exception of Rev. J. Bult, who was not yet returned. (See Art. 16)

ARTICLE 22

The minutes of the first and second sessions are read and approved.

ARTICLE 23

(cf. Arts. 37, 38, 52, 65, 78, 105)

Rev. L. Velkamp, member of the Reception Committee, presents Rev. Mamoru Tamaki, representative of the Reformed Church in Japan. Rev. Tamaki conveys to Synod the sincere greetings of his Church in Japan. He congratulates the Christian Reformed Church on its Centennial; expresses the appreciation of his Church for the cooperation received from our Church particularly through our Missionaries in Japan; and prays that our Church may be abundantly blessed and requests that we remember them before God's throne of grace.

Dr. L. Smedes responds and expresses our interest in the Reformed Church in Japan; assures them of our continued prayers; and bespeaks for them God's favor in the future.

## ARTICLE 24

The Committee on *Credentials of the Candidates* and the *Sermon Critics* report that they know of no reason why the examination of the Candidates should not proceed. — *Received as information.*

## ARTICLE 25

The delegates of Synod are divided into four sections for examination of the candidates which is conducted according to the following schedule:

The candidates preach on the following assigned texts:

Wilbur L. De Jong.....	Gen. 1:26-28	Esler L. Shuart.....	John 15:1, 2
Jay De Vries.....	Gen. 2:15-17	Gordon T. Stuit.....	Eph. 2:4-6
Harold L. De Weerd.....	Gen. 3:1-8	Jacob Stulp.....	Eph. 2:19-22
John Groenewold.....	Gen. 6:5-8	Paul Szto.....	Eph. 3:14-19
Aris Haalboom.....	Gen. 17:7-9	Louis Tamminga.....	Eph. 4:11-13
Richard Hartwell.....	Gen. 35:1-4	Hans Uitenbosch.....	Eph. 4:30
Earl S. Holkeboer.....	Gen. 12:1-4a	Clarence Vander Plate.....	Luke 15:25-32
Louis Kok.....	Gen. 25:29-34	Thomas Van den Bosch.....	Isaiah 6:1-5
Peter Kranenburg.....	Gen. 32:24-28	Peter Van Egmond.....	Isaiah 49:14-16
Eugene W. Los.....	Matt. 25:1-13	Roger E. Van Harn.....	Isaiah 60:1-3
John W. Maas.....	Luke 15:11-24	Gerald E. Van Oyen.....	1 Peter 1:3-5
Gordon Negen.....	Psalms 16:5, 6	L. Van Staaldin.....	1 Peter 1:6, 7
Harvey Ouwinga.....	Psalms 78:4-7	Henry Van Wyk.....	1 Peter 1:13-16
Jack H. Paauw.....	Psalms 119:17-19	James E. Versluys.....	1 Peter 2:9, 10
Eugene F. Rubingh.....	Luke 9:57-62	Donald Wisse.....	1 Peter 2:11, 12
Arend Rumph.....	John 10:27-29	Lloyd Wolters.....	1 Peter 3:15, 16

The examinations are conducted according to the following schedule:

## SECTION No. 1

Chairman, Rev. N. J. Monsma; Reporter, Rev. J. Piersma

*Examining Classes:* Alberta North, Alberta South, Cadillac, California, Chatham, Chicago North, Chicago South.

*Candidates examined:* Wilbur De Jong, Jay De Vries, Harold De Weerd, John Groenewold, Aris Haalboom, Richard Hartwell, Earl Holkeboer, Louis Kok.

## SECTION No. 2

Chairman, Rev. J. Gritter; Reporter, Rev. J. W. Visser

*Examining Classes:* Eastern Ontario, Grand Rapids East, Grand Rapids South, Grand Rapids West, Hackensack, Hamilton, Holland.

*Candidates Examined:* Peter Kranenburg, Eugene Los, John Maas, Gordon Negen, Harvey Ouwinga, Jack Paauw, Eugene Rubingh, Arend Rumph.

## SECTION No. 3

Chairman, Rev. J. Breuker; Reporter, Rev. O. De Groot

*Examining Classes:* Hudson, Kalamazoo, Minnesota North, Minnesota South, Muskegon, Orange City, Ostfriesland.

*Candidates examined:* Esler Shuart, Gordon Stuit, Jacob Stulp, Paul Szto, Louis Tamminga, Hans Uittenbosch, Thomas Vanden Bosch, Clarence Vander Platc.

## SECTION No. 4

Chairman, Rev. J. T. Holwerda; Reporter, Rev. L. Bouma

*Examining Classes:* Pacific, Pella, Rocky Mountain, Sioux Center, Toronto, Wisconsin, Zeeland.

*Candidates examined:* Peter Van Egmond, Roger Van Harn, Gerald Van Oyen, Leonard Van Staaldin, Henry Van Wyk, James Versluys, Donald Wisse, Lloyd Wolters.

ARTICLE 26

Synod meets in full session for the examination in Practica. The examination is conducted by Revs. P. J. Hoekstra, J. W. Visser, O. Holtrop, and L. Van Laar. Thereupon opportunity is given to the delegates to ask questions of the prospective candidates.

ARTICLE 27

Synod adjourns until 7:30 p.m. and Elder J. Zoetewey offers the closing prayer.

FRIDAY EVENING, JUNE 14

Fourth Session

ARTICLE 28

Rev. M. Dornbush asks Synod to sing No. 394 from the Psalter Hymnal and leads in prayer.

ARTICLE 29

Rev. George Holwerda is present for Rev. D. Drost from Classis Muskegon. The President requests him to arise and to express agreement with the Public Declaration.

ARTICLE 30

Synod continues the examination of the prospective candidates. The Sermon Critics, Rev. G. Gritter reporting, render their reports, and no objections are presented. — *Received as information.*

ARTICLE 31

The Committee on Credentials of the Candidates, Rev. J. H. Stek, reporting. They also have no objections to offer. — *Received as information.*

ARTICLE 32

Synod goes into executive session. The reporters of the various sections render their reports, which are received as information.

Dr. John H. Kromminga, President of the Seminary, informs Synod that the Seminary Faculty has recommended all the men except Mr. Hartwell and Mr. Szto, whose cases have been dealt with directly by Synod. — *Received as information.*

Rev. John Gritter leads in prayer. Whereupon a motion is made that all the young men be admitted to candidacy. The ballot reveals that all are admitted. They are:

Wilbur De Jong  
Jay De Vries  
Harold De Weerd  
John Groenewold  
Aris Haalboom  
Richard Hartwell  
Earl Holkeboer  
Louis Kok  
Peter Kranenburg  
Eugene Los  
John Maas

Gordon Negen  
Harvey Ouwinga  
Jack Paauw  
Eugene Rubingh  
Arend Rumph  
Esler Shuart  
Jacob Stulp  
Paul Szto  
Louis Tamminga  
Hans Uitenbosch

Thomas Vanden Bosch  
Clarence Vander Plate  
Peter Van Egmond  
Roger Van Harn  
Gerald Van Oven  
Leonard Van Staalduin  
James Versluys  
Henry Van Wyk  
Donald Wisse  
Lloyd Wolters

The above prospective candidates are declared eligible for a call on or after July 8, 1957.



At the close of the executive session, the candidates are called in and Rev. Monsma informs them of Synod's decision. He addresses and congratulates the men, impressing upon them the seriousness of the work upon which they desire to enter, and bespeaks for them God's favor and blessing. Synod sings Psalter No. 295:3, and all present congratulate the candidates.

#### ARTICLE 33

Synod adjourns. Elder C. Van Malsen offers the closing prayer.

### SATURDAY MORNING, JUNE 15

#### Fifth Session

#### ARTICLE 34

The President requests Rev. Vander Aa to lead in devotions. Synod rises to sing Psalter Hymnal No. 177. Rev. Vander Aa reads Psalm 87 and leads in prayer.

#### ARTICLE 35

Roll is called. Rev. D. Drost has returned as delegate from Classis Muskegon. Rev. R. J. Frens and Rev. J. Bult are absent.

#### ARTICLE 36

The minutes of the third and fourth sessions are read and approved.

#### ARTICLE 37

Rev. S. Kramer (cf. Art. 23), member of the Reception Committee, introduces Rev. Richard Sytsma, our missionary to Japan, who speaks of the difficulties of the work in Japan. It is a "grass-roots" program even though our men can work in cooperation with the Reformed Church in Japan. The work is very urgent. We have an open door and a welcome in Japan and we should make the most of it. We need more men there. He requests our prayers for the work.

Dr. George Goris responds. He assures him of our interest in the work there and of our continued prayers, and asks that he greet the brethren in Japan in name of Synod.

#### ARTICLE 38

The Reception Committee (cf. Arts. 23, 37), per Rev. S. Kramer, also presents Rev. K. S. Lee, fraternal delegate of the Korean Presbyterian Church. He extends congratulations to our Church upon our 100th anniversary and thanks God for our Reformed faith, our loyalty to the Scriptures, and our clear witness to the Truth. He speaks of the problems which have arisen for the Korean Presbyterian Church after the Korean war, and expresses the appreciation of the Korean people for the assistance rendered by our churches and especially for the influence upon their leaders who have received an education at our schools.

Rev. Oliver Breen responds for Synod.

#### ARTICLE 39

The Advisory Committee on *Indian and Foreign Missions* reports, Rev. W. Vander Haak, reporting.

## I. REPORTS OF THE BOARD OF MISSIONS

A. *Materials*: Agenda Report No. 16 and No. 16-A. (See Supplements No. 16, 16-A)

B. *Recommendation*: Synod accept with appreciation the reports of the Christian Reformed Board of Missions and take grateful recognition of the labors and progress God has granted us in our mission fields.

— *Adopted*

## II. REPRESENTATIVES AT SYNOD

A. *Materials*: Agenda Report No. 16, Section one, E, and Agenda Report No. 16A, Section IV. (See Supplements No. 16, 16-A)

B. *Recommendations*:

1. Synod grant the privilege of the floor on mission matters to Rev. H. J. Evenhouse, Rev. R. O. De Groot (President of the Board), Mr. J. Daverman (Treasurer of the Board), and also to the following missionaries on matters pertaining to their fields: Rev. F. Vander Stoep, Indian Field; Rev. C. Van Ens, Ceylon Field; Rev. R. Sytsma, Japan and Korean Fields; and Mr. S. K. Bergsma, Nigerian Field. — *Adopted*

## III. QUOTA EXEMPTION

A. *Material*: Agenda Report No. 16, Section 2-B. (See Supplement No. 16)

B. *Recommendation*: Synod grant the Board permission to remove the "125% clause" from the new Mission Order, and apprise the churches of this change.

*Grounds*:

a. It is out of date because it is no longer needed as an incentive to secure churches to support a missionary.

b. 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.)

c. This procedure is not followed by any other denominational board.

d. This removal will present a more accurate picture to the Board for setting up its quota. — *Adopted*

Synod decides that this decision shall not be retroactive, although all consistories granted quota exemptions under the previous arrangement, shall be urged to fall in line with this policy.

## IV. GALLUP CHURCH ORGANIZATION

A. *Material*: Agenda Report No. 16, Section 3-A (See Supplement No. 16)

B. *Recommendations*:

1. Synod take grateful cognizance of the establishment of the congregation at Gallup with thanksgiving unto the Lord. — *Adopted*

2. Synod urge the Board of Missions, missionaries on the field, and Rocky Mountain Classis to clarify the position of the church at Gallup so as to remove the ambiguity of the status of this church in our denomination. — *Adopted*

## V. INTERMOUNTAIN INDIAN SCHOOL, BRIGHAM CITY

A. *Material*: Agenda Report No. 16, Section 3-B. (See Supplement No. 16)

B. *Recommendation*: Synod approve the intention of the Board that Brigham City (Intermountain School) Utah, be established as a mission post on our Indian Field.

### *Grounds:*

a. The number of Navajoes concentrated in one place (2300) warrants the establishment of a mission post.

b. Approximately 400 students are registered as Christian Reformed.

c. A large number of these students are in the years of adolescence when life's decisions are usually made.

d. The circumstances (a) that the student is divorced from the pagan environment, (b) that he can understand the English language, (c) that he has a greater measure of cultural development, therefore make him more approachable than on our mission field.

e. The responsibility we have to our covenant young people challenges our best efforts to reap the harvest of the seed sown on our Indian field (humanly speaking, not having a missionary at Intermountain means losing them for the Christian Reformed Church).

f. The evident blessings of the Lord upon our labors that not only have a number of covenant young people made profession of their faith, but there have also been a number of adult baptisms. Our challenge is not only nurturing our covenant youth to public profession of their faith, but also a general witness for Christ.

g. The contribution of the work here toward the ultimate goal of an indigenous native church in the field, in that a number of students plan or are preparing for Kingdom service among their people. The students at Intermountain are the more aggressive and capable element of Navajoes. — *Adopted*

## VI. NEW WELL AT REHOBOTH

A. *Material*: Agency Report No. 16, Section 3-C. (See Supplement No. 16)

B. *Recommendation*: That Synod approve the recommendation of the Board to drill a new well at an estimated cost of \$25,000.

### *Grounds:*

a. The uncertainty of repairs.

b. The absolute necessity of water for living conditions and protection of our buildings against fire. — *Adopted*

## VII. KOREAN SPIRITUAL RELIEF

A. *Material*: Agenda Report No. 11. (See Supplement No. 11)

B. *Recommendations*:

1. Synod express appreciation for the work of the Committee.

— *Adopted*

2. The Committee for Korean Spiritual Relief be continued for the present to supervise the disbursement of funds received for this cause.

*Grounds:*

a. 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.

b. Future relationships between the Korean Presbyterian and the Christian Reformed Churches depend largely on the experiences and study of the Committee for Korean Spiritual Relief. — *Adopted*

3. In view of the present freezing of funds, due to difficulties existing in Korea, Synod instruct the Korean Spiritual Relief Committee to continue studying the matter with a view to resolving the problem. Synod advises the Committee to seek the advice of the Rev. B. F. Hunt, who will be in this country in the near future, and request our representatives of the Christian Reformed Board of Missions, who plan to visit the Orient this fall, to serve the committee with information.

*Grounds:*

a. Prolonged freezing of funds will create hardship in Korea.

b. The problem should be definitely resolved before disbursement of funds is resumed. — *Adopted*

VIII. MISSIONARIES TO KOREA

A. *Material:* Agenda Report No. 16A-V. (See Supplement No. 16A-V)

B. *History of the Case:*

The Committee on Korean Spiritual Relief in its report to the Synod of 1956 requested "two ordained men as professors to Korea" (Acts of Synod, 1956 - Supplement No. 28-A). The Advisory Committee recommended "That Synod do not accede to the request for two ordained men for Korea but that the Board of Missions continue to study this matter and report to the Synod of 1957." (Acts of Synod, 1956 - Article 53 p. 22). This was adopted. The Board in its February session inquired into the needs of the Korean field and decided not to proceed at this time to recommend the sending of missionaries to Korea, because confusion existed in the report concerning the field.

C. *Recommendations:*

1. In the light of additional information and clarification received since the meeting of the Board, regarding the situation in Korea and the type of work to be done there, Synod declare to the Board that it looks with favor upon the sending of one or two missionaries to Korea. That the Board instruct the representatives, who shall visit Japan this fall to investigate the specific needs and opportunities in Korea with a view to a precise definition of duties. That the Board be given the power to act in the calling of one or two men for this work.

*Grounds:*

a. There appears to be a significant opportunity and a strong challenge for representatives of our church to serve in cooperation with the Presbyterian Church of Korea. The Christian Reformed Church with its doctrinal heritage and educational strength, is uniquely qualified for such strategic service to a young church.

b. The work envisioned in Korea is consistent with the type of missionary work now being done in cooperation with national churches in Sudan, South America and Ceylon.

c. Such men who are on the scene would be very useful in representing the interests of the Committee on Korean Spiritual Relief and the Committee on Korean Material Relief. — *Adopted*

2. Synod extend the privilege of the floor to the Rev. R. S. Lee in the discussion of this matter. — *Adopted*

(Report on Indian and Foreign Mission Matters continued in Article 93.)

#### ARTICLE 40

The Stated Clerk reads the following correspondence: (cf. Art. 41)

1. A letter from Mr. Andriese, the *Transportation Secretary*. — *Received as Information*.

2. A letter from the *National Association of Evangelicals* congratulating us upon our anniversary and suggesting a reconsideration of our decision relative to membership in their Association. — *Received as information and referred to the Committee on Ecumenicity and Inter-church Correspondence*.

3. A telegram from the *American Bible Society* congratulating us upon our Centennial observance. — *Received as information*.

4. A letter from the *Reformed Church in America* informing us that Dr. Jerome De Jong has been appointed fraternal delegate to our Synod. — *Received as information and referred to the Reception Committee*.

5. A letter from the *Associate Reformed Presbyterian Church* written by Dr. R. T. Nelson who had been appointed to represent his Church at our Synod but is unable to attend. He sends the felicitations of his Church. — *Received as information*.

6. A personal letter from *Professor and Mrs. S. Du Toit* expressing their interest in our Centennial celebration and wishing us God's richest blessings for the future. — *Received as information*.

7. A letter from the *Chinese Christian Reformed Fellowship* in New York containing congratulatory expressions and prayers on our behalf. It also expresses their gratitude for the spiritual and financial relief given by our people. — *Received as information*.

8. A letter from "*De Christelijke Gereformeerde Kerken*" in the Netherlands expressing their regret at not being able to send a fraternal delegate and expressing by this letter their felicitations. — *Received as information*.

9. A letter from the *Classis Buenos Aires in South America* congratulating us and expressing prayers for our future. — *Received as information*.

10. A letter from the *Reformed Church of Ireland*. They express regrets for not being able to send a delegate and commend us for our Reformed stand and pray that God may bless us in the future. — *Received as information*.

11. A letter from the *Irish Evangelical Church* who cannot send a delegate and express their felicitations and best wishes. — *Received as information.*

12. A letter from the *Bethesda Sanatorium* congratulating our Church upon its Centennial. — *Received as information.*

13. A letter from the *Protestant Reformed Churches* informing us that they will not be able to send a representative to our Synod and requesting that a way may be found for discussion of the differences which exist between us. — *Received as information and referred to the Committee on Church Order.*

14. A letter from Rev. John Zwaanstra reporting as fraternal delegate to the 1956 Assembly of the Orthodox Presbyterian Church as representative of our church. — *Received as information.*

15. A letter from the Synod of "Die Gereformeerde Kerk in Suid-Afrika." — *Received as information and referred to the Committee on Church Order.*

#### ARTICLE 41

Synod decides to refer these congratulatory letters to the Advisory Committee on Publications for advice as to the publication of these letters. (cf. Art. 40)

#### ARTICLE 42

The Advisory Committee on *Varia* presents the following, Dr. O. Holtrop reporting:

##### I. THE AMERICAN BIBLE SOCIETY

A. *Material:* Agenda Report No. 2 (See Supplement No. 2). This is the report of our representative to the American Bible Society.

B. *Recommendation:* That Synod thank the representative to the American Bible Society for his service in our behalf. — *Adopted*

##### II. KOREAN MATERIAL RELIEF

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

B. *Recommendations:*

1. Synod thank the Grand Rapids Deacons Conference for its work.
2. Synod continue the work of relief and Synod so decides.

*Ground:* The need continues for hospital and medical care, drugs, powdered whole milk, etc., as well as for the orphans in Korea.

3. Synod permit Rev. William Haverkamp to represent the Korean Material Relief if more information is needed. — *Adopted*

##### III. CANADIAN RELIEF

A. *Materials:* Agenda Report No. 10 (See Supplement No. 10).

After explaining the work done and the needs that obtain the committee writes: "We therefore kindly request that Synod again recommend this cause for diaconal support, so that this work of mercy may continue."

B. *Recommendations:*

1. Synod thank the Canadian Relief Fund Committee for its work.

— *Adopted*

2. That in view of the continued need the committee be continued.

— *Adopted*

#### IV. CENTENNIAL COMMITTEE

A. *Materials*: Agenda Reports No. 21 and 21-A.

B. Three items in the report have already been decided upon by the Synod, nl., (1) Synodical attendance at the Pageant in Civic Auditorium on June 13, 1957; (2) the Centennial Dinner for June 19; and (3) the Centennial Exhibit in the Library. (cf. Art. 9)

#### C. *Recommendations*:

1. Synod continue the Centennial Committee for another year that it may complete its business, close its books, and serve the Synod of 1958 with such recommendations as may arise out of its experience.

— *Adopted*

2. Synod authorize the Centennial Committee, in consultation with representatives of the mission and publication agencies of the church, to study the advisability of creating a denominational information agency, with a view to submitting a report on this matter to the 1958 Synod.

#### *Grounds*:

a. Valuable experience and momentum in this direction has developed by way of the activities of the Centennial Committee.

b. Visual aids, materials for mass communication, and other such materials can serve to expedite the work of the church on several fronts.

c. The production of first-class informational materials requires a measure of skill, experience, and concentration which the different boards, each for themselves, cannot be expected to have. — *Adopted*

3. That Synod thank the Centennial Committee for its good work in general and specifically for giving Synod the opportunity to attend the Pageant. — *Adopted*

(Varia Matters continued in Art. 49.)

#### ARTICLE 43

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

#### ARTICLE 44

Synod adjourns and Elder Dr. John Huizenga leads in a prayer of thanksgiving.

### MONDAY MORNING, JUNE 17, 1957

#### Sixth Session

#### ARTICLE 45

The President calls Synod to order. Rev. P. M. Jonker requests Synod to sing Psalter Hymnal No. 387, stanzas 1-4. He reads from the Gospel of John, chapter 15:1-12, and leads Synod in prayer.

#### ARTICLE 46

Roll call reveals that all the delegates are present with the exception of Rev. J. Bult.

ARTICLE 47

The minutes of the fifth session are read and approved.

ARTICLE 48

A telegram has been received from the Free Magyar Reformed Church in America informing us that they have appointed Rev. Aladar Komjathy as their representative to our Centennial Synod (cf. Arts. 40, 41). — *Received as information and referred to the Reception Committee.*

ARTICLE 49

Synod continues the report of the Advisory Committee on *Varia*, Dr. O. Holtrop reporting (cf. Art. 42).

I. CHAPLAIN COMMITTEE

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

The Committee submits 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. Beukema and Dr. William Vander Ploeg; 3. Rev. Harold Dekker and Rev. Simon Vroon.

A further recommendation is also offered, namely, "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 of recruiting qualified men among our ministers and seminarians.

*Grounds:*

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.

B. *Recommendations*:

1. Synod approve the submitted nominations. (See Article 137)

— *Approved*

2. Synod approve the second recommendation of the Chaplain Committee, authorizing it to enlarge the scope of its responsibility. — *Adopted*

3. Synod declare that it intends hereby in no way to limit or restrict any local initiative or responsibility for such chaplaincy work. — *Adopted*

4. Synod thank the Chaplain Committee for its work. — *Adopted*

II. STUDY COMMITTEE RESTRICTIONS

A. *Material*: (See Overture No. 8) The overture seeks removal of restrictions on the study committee for the revision of the Lord's Supper formulary, namely, that "No extensive revision or abbreviation of our beautiful and well-rounded Form for the Lord's Supper shall be made." (Acts 1954, p. 101; Acts 1955, p. 57)



B. *Recommendation*: That Synod adopt the overture of Classis Hackensack with its grounds. Synod tables the recommendation. See Art. 160 for final decision.

### III. SEGREGATION IN THE CHURCHES

A. *Material*: (Overture No. 14) This overture seeks to have Synod adopt proposed resolutions relative to Segregation in the Churches.

#### B. *Recommendations*:

1. That Synod refer the church to the material found in this overture for guidance in the race segregation problem.

#### *Grounds*:

(1) The problem of race segregation is not confined to a single congregation or classis, but it is an issue on which many congregations in many places have need of guidance.

(2) The material provides guidance on a vital issue involving the Christian conscience in a matter with direct and immediate bearing upon the life of the church.

(3) This material also provides a witness from the Word of God to 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 itself to such issues as this with courage and conviction, clarity, and consistency from the Word of God.

Synod adopts this recommendation, with grounds (1) and (2). Synod decides to drop grounds (3) and (4).

2. That Synod declare this to be its answer to Classis Hackensack's overture. — *Adopted*

That this material be printed under separate cover and be made available to the churches is rejected. (Varia matters continued in Art. 53)

### ARTICLE 50

Synod adjourns for the noon recess. Elder E. Ooms leads Synod in prayer.

## MONDAY AFTERNOON

### Seventh Session

#### ARTICLE 51

Elder D. F. Van Vliet conducts the devotions. Synod is invited to sing Psalter No. 56:1 and 4.

#### ARTICLE 52

Rev. L. Veltkamp (cf. Arts. 25, 37, 38), member of the Reception Committee, presents *Rev. John De Waard*, fraternal delegate from the Orthodox Presbyterian Church. He brings greetings and congratulations from his church; speaks of his early contacts with our church and of his constant interest in our history; warns against the threats of fundamentalism and dispensationalism, and mentions the appreciation his church feels for the fellowship it has with us and speaks of the high esteem in which

men like L. Berkhof, G. Vos, C. Van Til, N. Stonehouse, and R. B. Kuiper are held by them. He bids us be faithful to the Word and continue to produce God-fearing leaders.

*Rev. Clarence Vos* responds. He expresses our joy in having *Rev. De Waard* in our fellowship; acknowledges the close parallel between the Orthodox Presbyterian Church and ours; assures of our keen interest in the future history of that church, and prays that some day our relationship may become even closer than it is now.

*Rev. L. Velkamp* also presents the *Rev. Mr. Joseph A. Hill*, fraternal delegate of the Reformed Presbyterian Church of North America. *Rev. Hill* is a teacher of Bible at Unity Christian High School, Hudsonville, Michigan. He reminds us that though they are not a large church, the members are found all over the United States. His Church is 150 years old and presents virtually the same witness to the world as we do. He expresses as his conviction that the Reformed faith is the truly ecumenical faith and hopes we will ever remain true to it.

*Dr. John Bratt* responds. He assures brother *Hill* that we acknowledge the kinship and appreciate their soundness. *Dr. Bratt* expresses the hope that ecumenical conversations may bring about closer relationships with them.

*Rev. L. Velkamp* now presents *Dr. S. J. Vander Walt*, fraternal delegate from "Die Gereformeerde Kerk in Suid Afrika," who brings the congratulations and good wishes of his Church to us in this our centennial year. He speaks of our common faith and our mutual problems; delineates the comparative sizes of our churches and educational institutions; urges us to remain strong in our adherence to the Word of God; reminds us of the great responsibility of the Reformed churches in these trying times when the powers of darkness are exerting such tremendous efforts against us, and presents to our Church a copy of the book, "Die Ontstaan Van Die Gereformeerde Kerk in Suid Afrika," written by *Dr. B. R. Krüger*.

*Rev. J. T. Holwerda* responds. He asks *Dr. Vander Walt* to bring our greetings to his Church and expresses the prayer that they may receive deep spiritual blessings during their centennial celebration in 1959 as we have done. He assures him of our appreciation of their problems and suggests that they seek better publicity especially in the press of our country.

#### ARTICLE 53

Synod continues the report on *Varia* (cf. Arts. 42, 49), *Dr. O. Holtrop* reporting:

#### I. REPRESENTATION TO NON-DENOMINATIONAL BOARDS

*A. Material:* Overture No. 17. This overture reads: "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."

#### *B. Recommendations:*

1. Synod do not adopt a uniform rule on this matter regarding the appointment of liaison representatives to non-denominational boards and committees that are recommended for financial support.

*Ground:* Synod cannot appoint members to other organizations without invitations to do so from such organizations. — *Adopted*

2. Synod do appoint a liaison member to such boards whenever this is feasible and/or requested.

*Grounds:*

1. Giving approval for financial support also entails a measure of responsibility for the policies adopted by such boards, committees, and organizations.

2. Failure to adopt a uniform rule might be regarded as discriminatory. — *Adopted*

## II. FULL-TIME DENOMINATIONAL APPOINTMENTS

A. *Material:* Overture No. 20. "Classis Cadillac respectfully overtures Synod to exercise particular care in the creation of any new full-time offices on the denominational level.

B. *Recommendation:* Synod adopt this overture with its grounds. — *Adopted*

## III. HOSPITALIZATION INSURANCE FOR MINISTERS

A. *Material:* Overture No. 44. The overture reads: "Classis Holland overtures Synod to appoint a committee to determine the feasibility of arranging for or providing group hospitalization insurance for the ministers of the Christian Reformed Church and their dependents. If it is found feasible said committee is to present a plan to the Synod of 1958."

B. *Recommendations:* Synod do not act upon this insurance matter. Synod decides to withhold action in this matter.

## IV. REPRESENTATIVE TO THE VATICAN

A. *Material:* Overture No. 45 from Classis Grand Rapids East.

B. *Recommendation:* Synod address a communication to President Dwight D. Eisenhower expressing Synod's opposition to the appointment of a representative to the Vatican because such an appointment would violate the principle of the separation of church and state. — *Adopted*  
(Varia Matters continued in Art. 160)

## ARTICLE 54

Synod considers the report of the Advisory Committee on *Publication Matters*, Rev. B. E. Pekelder reporting.

## I. UNITED YOUTH MOVEMENT

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

B. *Recommendations:*

1. Synod appoint one man and one woman to represent Synod at the meetings of the Board of the Young Calvinist Federation of America. Said representatives shall carry such responsibility as the federation may wish to assign them, and shall report annually to Synod. — *Adopted*

2. That the following nominations be approved by Synod:

a. Rev. Louis Dykstra and Rev. Marinus Goote

b. Mrs. Dick Van Halsema and Mrs. Richard Tiemersma

— *Adopted*

3. Synod express its deep appreciation to the United Youth Committee for its work in coordinating the youth activities of the Christian Reformed Church, and now discharge said Committee. — *Adopted*

## II. SUNDAY SCHOOL COMMITTEE

A. *Materials*: Agenda Reports No. 12 and 13. (See Supplements Nos. 12, 13)

### B. *Recommendations*:

1. Rev. John H. Schaal be given the privilege of the floor on matters pertaining to the Sunday School. — *Adopted*

2. The following nominations be approved:

a. Rev. Clarence Boomsma and Rev. Gysbert Rozenboom

b. Dr. J. L. De Beer\* and Mr. Cornelius Van Zwoll

(\*retiring member, eligible for re-election) — *Adopted*

3. Synod take note of the Committee's study of the advisability of providing work books, and advise the Committee to continue this study.

— *Adopted*

## III. THE PUBLICATION COMMITTEE

A. *Material*: Agenda Report 35. (See Supplement No. 35)

### B. *Recommendations*:

1. That the following nominations be approved:

a. Rev. N. Veltman\* and Rev. G. Rozenboom

b. Mr. C. Van Valkenburg\* and Mr. John Vander Honing

c. Mr. Gerrit I. Buist and Mr. Anton J. Hoogewind

(\*retiring members, subject to re-election) — *Adopted*

2. Synod approve 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.

*Ground*: This change is proposed upon legal advice. The present name proves inconvenient and cumbersome in legal transactions.

— *Adopted*

3. Synod take note of the fact that the revised Psalter Hymnal cannot be made available in 1957, according to the synodical directive of last year, because of the details and difficulties attending its publication.

— *Adopted*

4. The final publication of the revised Psalter Hymnal be deferred until the new liturgical section can also be included.

### *Grounds*:

a. To bring out a partially revised edition now will add greatly to the cost of production.

b. 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.

c. 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.

Synod decides to table this until after the formulary for the Lord's Supper has been acted upon.

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

A. *Material*: Agenda Report No. 14. (See Supplement No. 14)

B. *Recommendation*: That Synod take note of the sudden death of Dr. Henry Zylstra, whose fruitful contributions to the revised Psalter Hymnal make us debtors to him and to God, who so singularly blessed him with remarkable talents. — *Adopted*

#### V. SYNODICAL TRACT COMMITTEE

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

B. *Recommendations*:

1. The Synodical Tract Committee be informed that it is a permanent Committee (cf. Acts of Synod 1946, p. 86) and that it is not required to make annual request for continuation. — *Adopted*

2. That the following nominations be approved:

a. Mr. H. Hoekstra\* and Mr. E. Postma

b. Rev. H. J. Teitsma\* and Rev. A. Zylstra

c. Rev. J. Rickers\* and Rev. H. Guikema

(\*retiring members subject to re-election) — *Adopted*

#### VI. NEW TRANSLATION OF THE BIBLE

A. *Materials*: Agenda Report No. 25. Letter from Reformed Churches of New Zealand. (See Supplement No. 25)

B. *Summary*: The Seattle Consistory overtured the Synod of 1956 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." This study committee now recommends the endorsement of this overture, stating that "only a firm conviction concerning its urgent necessity has prompted us to suggest that steps be taken toward its execution."

C. *Recommendations*:

1. That Synod do not endorse the overture of the Seattle Consistory.

*Grounds*:

a. The Committee appointed by Synod to study this matter has not demonstrated that the inadequacies of the present translation are such that there is "an urgent necessity" for a new translation.

b. The Committee has not demonstrated that there are sufficient conservative churches interested in this project.

2. Synod express its appreciation to the Committee for the work they have done, and herewith dissolve the Committee.

Since the advice of the Advisory Committee differs from that of the Study Committee, the report of the latter comes before Synod first. Prof. M. Woudstra reads the report.

Synod decides to defer action on the whole matter until next year, since the judgments of other communions have been solicited in this matter and official answers have not been received from them.

## VII. COMMITTEE ON EDUCATION

A. *Material*: Agenda Report 34. (See Supplement No. 34)

B. *Recommendations*:

1. Rev. Louis Smedes be granted the privilege to represent the Committee on Education on the floor of Synod. — *Adopted*

2. The proposed revision of the "Compendium of the Christian Religion," together with the proof texts, be approved and accepted for use in catechetical instruction, with the following minor revisions:

a. Answer 2: Insert the word "gratefully" between the words "must" and "live."

b. Answer 11: Delete the words "by nature."

c. Question 12: Substitute "Does God punish sin?"

d. Answer 47: Substitute "gives" for "pour out" and "to" for "upon."

e. Questions and answers 64 and 65. Delete word "Christian" in both questions and answers.

f. Answer 84: Substitute "The keys of the Kingdom of heaven are the preaching of the word and the exercise of discipline, which are given by Christ to His Church to open and close the doors of the kingdom."

g. Answer 97: Delete words following "and" and substitute "engage in the public worship and service of God."

h. Answer 110: Add word "one" behind "evil" in sixth petition.

i. Question 117: Add word "one" behind "evil."

### *Grounds:*

a. This revision of the compendium has been in process for six years. Some 17 different members have served on the committee during this time. The revisions have been before the church; comments have been received and considered.

b. The process of revision ought not to continue indefinitely. In the interest of progress in other catechetical courses it is necessary that the Committee address itself to other parts of the curriculum.

c. No compendium will ever satisfy every person on every score. In spite of reservations that may be held, we judge this to be a real improvement and the basis for effective teaching.

A motion is made to approve of this recommendation. An amendment under revision B 2 "a" is proposed, *nl.*, that it shall read: "a life of gratitude to God" instead of: "the life of a redeemed christian."

A motion is made to table the motion and that members of Synod present suggestions for consideration to the Advisory Committee.

— *Adopted*

Further discussion of the report is postponed until the suggestions handed in by the members of Synod have been considered by the Advisory Committee. (See Art. 109 for final decision of Synod)

3. Synod declare its general approval of the second quarter of the Elementary Bible Doctrine series, and advise the Committee to continue work on this series. — *Adopted*

4. The Committee on Education be instructed to include questions and answers for memory work in this series of lessons.

*Ground:* The present series makes no provision for this memory work. At this age level, when children are introduced to elementary Bible doctrines, there is real merit in memorizing answers pertaining to basic truths of Scripture. — *Adopted*

5. Synod take note of the Committee's intention "to proceed immediately to the task of preparing a Compendium for use in Courses 3 and 4 (Elementary and Intermediate Compendium) of the accepted Catechism Curriculum (Acts 1954, p. 313)." — *Adopted*

6. Synod approve the Committee appointment of Rev. B. E. Pekelder to fill out the unexpired term of Rev. M. C. Baarman, and the appointment of Mr. M. Okkema in the place of Mr. C. Van Zwoll, who was unable to serve on the Committee. — *Approved*

7. 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. — *Adopted*

8. That no replacements be made for Mr. Pettinga and Dr. Smedes, and that the number of persons serving on the Committee on Education be left at six.

*Grounds:*

a. For the intensive work of revision and composition a large committee is unwieldy, slows up the process, and makes the work generally less effective.

b. There is adequate representation in the remaining constitution of the committee, which would be composed of three teachers and three ministers. — *Adopted*

VIII. EDITOR OF SUNDAY SCHOOL MATERIALS

A. *Material:* (Overture No. 7)

B. *Summary:* "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."

C. *Recommendations:*

1. Synod instruct the Committee on Education, in consultation with the Sunday School Committee, to investigate the appointment of a full-time secretary of education, and report in 1959.

*Grounds:*

a. The Synod of 1954 already committed this matter to the Committee on Education, in consultation with the Sunday School Committee and the Publication Committee, and instructed them to report in 1955. This was never done.

b. The Sunday School Committee has said it is "not ready to commit itself as to the feasibility of a full-time editor at this time." (cf. Agenda Report No. 13) (See Supplement No. 13)

c. This matter deserves serious consideration, for there is reason to believe such a secretary is highly desirable if our educational program is to be pursued most effectively. — *Adopted*

2. The overture of Classis Hackensack be referred to the Committee on Education. — *Adopted*

(Publication matters continued in Art. 60)

#### ARTICLE 55

A motion to adjourn prevails, and closing prayer is offered by Elder S. Van Til.

### TUESDAY MORNING, JUNE 18, 1957

#### Eighth Session

#### ARTICLE 56

The President calls upon Rev. J. H. Brink to lead in devotions. Synod sings Psalter Hymnal No. 311. Rev. Brink reads a portion of Exodus 24 and leads in prayer.

#### ARTICLE 57

The roll is called. All delegates are present.

#### ARTICLE 58

The minutes of the sixth and seventh sessions are read and approved.

#### ARTICLE 59

The President appoints the following delegates to serve as the *Committee on Appointments*: Revs. John Gritter, John A. Hoeksema, O. Breen, J. Schuurmann, J. H. Stek, J. Rook; Elders C. Van Malsen, R. Holwerda, C. Tanis, J. Zoeteway, J. Boer, G. Eisenga.

#### ARTICLE 60

Synod continues the discussion of the report of the Advisory Committee on *Publication Matters* (cf. Art. 54), Rev. B. E. Pekelder, reporting:

#### AGENDA FOR SYNOD

*Material*: Overture No. 12.

Classis Hackensack overtures the Synod of 1957 to adopt four directives with reference to the preparation and distribution of the synodical Agenda.

1. Classis overtures that all Boards and Committee Reports, Study Committee Reports, and Overtures be printed in leaflet form for inclusion in a loose-leaf notebook, and be distributed as soon as said reports are received by the Stated Clerk.

*Recommendation*: That Synod do not adopt this directive.

#### *Grounds*:

a. The late appearance of the Agenda is not due to problems of printing the mass of material in one publication, as affirmed in ground a. of the overture.



b. The expenses incurred in printing many separate reports, as well as the cost of addressing and mailing, would be greatly increased.

c. The loose leaf arrangement could be a very disorderly and inconvenient arrangement. — *Adopted*

2. Classis overtures "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."

*Recommendation:* That Synod declare that no overtures or study reports received by the Stated Clerk after March 15 shall be considered for decision by Synod, except those overtures which deal with matters relevant to reports found in the printed Agenda. Any other overture or study report shall be considered only 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. — *Adopted*

3. Classis overtures "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.

*Recommendation:* That Synod do not adopt this directive.

*Ground:* This is already the clear directive of Synod. The Acts of 1954 (p. 111) declared that the Board of Trustees of Calvin College and Calvin Seminary, the General Committee for Home Missions, and the Christian Reformed Board of Missions, the Back To God Hour Committee, are permitted to file a Supplementary Report after March 15. These Boards are urged to incorporate as much of their materials as possible in the printed Agenda, and that matters for the Supplementary Agenda Reports be held to the lowest possible minimum. Our problem is not lack of directives; it is the failure to observe existing regulations.

— *Adopted*

4. Classis overtures "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.

*Recommendation:* That Synod do not adopt this directive.

*Ground:* It is an inherent right of any Classis to express its mind on matters concerning the church through overtures addressed to Synod. While recognizing the danger of employing the agenda as a "debating

forum," Synod ought not to call into question officially this right which every Classis possesses. — *Adopted*

(Publication Matters continued in Art. 101)

#### ARTICLE 61

The Advisory Committee on *Educational Matters*, Rev. G. Gritter reporting, presents the following: (The President and the Secretary of the Board of Trustees are given the privilege of the floor.)

#### I. BOARD MINUTES TO ALTERNATE BOARD MEMBERS

A. *Material*: Since Classis Alberta South requested that a copy of Board and Executive Committee minutes be sent to alternates as well as to all Board members, the Board of Trustees decided to refer this matter to Synod "for a ruling on this matter for all denominational Boards." (cf. Agenda Report No. 30, IIA.) (See Supplement No. 30, IIA.)

B. *Recommendation*: That Synod advise all denominational boards to send minutes to both members and alternates.

*Ground*: This will enable the alternates to serve more intelligently when they are called upon to function at Board meetings. — *Adopted*

#### II. NOMINATIONS FOR BOARD MEMBERS

A. *Material*: The Board of Trustees presents the following nomination "for lay members and alternates." (cf. Agenda Report No. 30-A, II, A.) (See Supplement 30-A)

1. Central District — for regular delegate — George Tinholt and Louis Heeres. For alternate delegate — Jerry Jonker and Raymond Holwerda.

2. Far West — for regular delegate — Dr. Jack Hoekzema and Marius Van Vuren. For alternate delegate — Harm Te Velde and Howard Long.

B. *Recommendation*: That Synod accept the nomination and elect one delegate and one alternate from the districts as indicated. — *Adopted*

#### III. COMMITTEE ON SPONSORSHIP OF FOREIGN STUDENTS

A. *Material*: Mr. Gordon Buter resigned as a member of this committee, and Mr. Wallace Waalkes, a member of the Board of Trustees, was appointed in his stead. This is a synodical committee. (cf. Agenda Report No. 30-A, II, E.) (See Supplement No. 30-A)

B. *Recommendation*: That Synod approve Mr. Wallace Waalkes as a member of this committee. — *Approved*

#### IV. COLLEGE APPOINTMENTS AND REAPPOINTMENTS

A. *Materials*: Agenda Report No. 30, II, C; No. 30-A, II, C. (See Supplements 30, 30-A)

##### B. *Recommendations*:

1. Synod approve the following *Reappointments* to Staff positions:

a. James Bosscher, M.S., reappointed as Instructor in Engineering for two years.

b. Henry De Wit, M.B.A., reappointed as Assistant Professor of Economics for two years.

- c. Alan Gebben, A.M., reappointed as Assistant in Biology for two years.
- d. Harold Geerdes, A.M., reappointed as Assistant Professor of Music for four years.
- e. Henry Ippel, Ph.D., reappointed as Associate Professor of Political Science and History, with indefinite tenure.
- f. Ann Janssen, Ph.D., reappointed as Assistant Professor of Speech and English for one year.
- g. Walter Lagerwey, A.M., reappointed as Assistant Professor of Language and Culture of the Netherlands for two years.
- h. Robert T. Otten, Ph.D., reappointed as Assistant Professor of Classical Languages for one year.
- i. H. Evan Runner, Th.M., Ph.D., reappointed as Associate Professor of Philosophy for one year.
- j. Bernard Ten Broek, A.M., reappointed as Instructor in Biology for two years.
- k. Richard Tiemersma, A.M., reappointed as Assistant Professor of English for two years.
- l. Dave Tuuk, A.M., reappointed as Instructor in Physical Education for two years.
- m. Steve Vander Weele, Ph.D., reappointed as Assistant Professor of English for one year.
- n. Bastiaan Van Elderen, B.D., A.M., reappointed as Instructor in Classical Languages for one year.
- o. Emo F. J. Van Halsema, S.T.M., reappointed as Lecturer in the Department of Modern Languages for four years.
- p. Helen Van Laar, A.M., reappointed as Instructor in Education for two years.
- q. Sherman Van Solkema, M. Mus., reappointed as Instructor in Music for two years. — *Approved*
- 2. Synod approve the following *new appointments* to Staff positions:
  - a. Andrew Bandstra, B.D., appointed as Instructor in Bible for two years.
  - b. Tony Brouwer, Ph.D., appointed as Assistant Professor of Economics for two years.
  - \*c. Mrs. Winifred Holkeboer, A.B., appointed as Assistant in English for one year.
  - d. Henry Holstege, A.B., appointed as Assistant in Sociology for one year.
  - e. Simon Kistemaker, B.D., appointed as Assistant in Classical Languages for one year.
  - \*f. Jacob Nyenhuis, A.B., appointed as Assistant in Classical Languages for one year.
  - g. Donald E. Pruis, M.B.A., appointed as Instructor in Economics for two years.
  - \*h. Howard Rienstra, A.M., appointed as Instructor in History for two years.
  - i. Theodore Rottman, M.S., appointed as Instructor in Sociology for two years.
  - \*j. Ellen Rottman, A.B., appointed as Assistant in Physical Education.
  - k. Howard Slenk, A.B., appointed as Assistant in Music for two years.
  - l. Lewis Smedes, Th.D., appointed as Assistant Professor of Bible for two years.
  - \*m. Henrietta Ten Harmsel, A.B., appointed as Assistant in English for one year.
  - n. Walter Terris, A.B., appointed as Assistant in Speech for one year.
  - \*o. Marten Vande Guchte, M. Ed., appointed as Instructor in Speech for two years.
  - p. Nelvin Vos, A.M., appointed as Assistant in English for one year.
  - \*q. Richard Westmaas, A.B., appointed as Assistant in Psychology for one year.

\*Denotes these appointments are subject to a favorable interview.

— *Approved*

3. That Synod approve the following *appointment* and *reappointments* to Administrative positions:

a. Melvin Berghuis, A.M., appointed as Registrar for two years, beginning September, 1958. — *Approved*

b. Henry De Wit, M.B.A., C.P.A., reappointed as Business Manager for four years. — *Approved*

c. Catherine Van Opynen, A.M., reappointed as Dean of Women, with indefinite tenure. — *Approved*

#### V. REAPPOINTMENT OF COLLEGE PRESIDENT

A. *Material*: The Board of Trustees, appreciative of the excellent services rendered by Dr. William Spoelhof to Calvin College and the Christian Reformed Church, recommends that Synod reappoint Dr. Spoelhof as President of Calvin College with indefinite tenure. (cf. Agenda Report No. 30, II C, 2.) (See Supplement No. 30, II)

B. *Recommendation*: That Synod thankfully and enthusiastically reappoint Dr. Spoelhof as President of Calvin College with indefinite tenure. — *Synod so decides.*

The President of Synod addresses President Spoelhof informing him of his reappointment, commending him for the excellent services he has rendered, and bespeaking for him God's richest blessings for the days and tasks that lie ahead.

#### VI. TRIBUTE TO PROF. W. HARRY JELLEMA AND PROF. HARRY G. DEKKER

A. *Material*: The Board calls attention to the fact that Professor W. Harry Jellema has completed 25 years of faithful teaching service at Calvin College, and that Professor Harry G. Dekker is retiring after 36 years of consecrated service as Professor in the Department of Chemistry and Registrar of the College. (cf. Agenda Report No. 30 A. - I, C.) (See Supplement No. 30 - A, I)

B. *Recommendation*: That Synod gratefully acknowledge the valuable services rendered and give due recognition to both Prof. W. Harry Jellema and Prof. Harry G. Dekker as our guests at the special Synodical dinner. — *So decided.*

#### VII. EMERITATION OF PROF. HARRY G. DEKKER

A. *Material*: The Board of Trustees conferred on Prof. Harry G. Dekker the title of Professor Emeritus and Registrar Emeritus. (cf. Agenda Report - No. 30-A - II, C, 3.) (See Supplement No. 30 - A, II, C, 3)

B. *Recommendation*: That Synod approve the action of the Board. — *Approved*

#### VIII. SEMINARY REAPPOINTMENTS

A. *Material*: Agenda Report No. 30, II, B, 1. (See Supplement No. 30, II, B, 1) Supplementary Report No. 30 A - II, B. (See Supplement No. 30 - A, II, B) Letter from Dr. Herman Kuiper.

B. *Recommendations*:

1. That Synod reappoint the Rev. Harold Dekker as Instructor in Missions for one year.

This appointment for one year should be interpreted in the light of the fact that a committee, which had been appointed to study the place and function of the Chair of Missions, did not report until the May meeting of the Board. It was, therefore, impossible to present the required nomination to this Synod. — *Adopted*

2. That Synod reappoint the Rev. Marten Woudstra as Instructor in Old Testament for one year.

This appointment for one year should be interpreted in the light of the fact that sufficient data concerning some possible nominees was lacking. It was, therefore, deemed inadvisable to present the required nomination to this Synod. — *Adopted*

3. That Synod reappoint Dr. Herman Kuiper as Associate Professor of Dogmatics for three years. — *Adopted*

4. That Synod instruct the Board of Trustees to present a nomination for the department of Dogmatics to the Synod of 1958.

*Grounds:*

1. Dr. Kuiper is scheduled for retirement in three years and may retire at an earlier date.

2. The selected nominee will thus be given adequate time to prepare. — *Adopted*

A letter from Dr. H. Kuiper was read by the reporter and received as information. (On File)

#### IX. NOMINATION FOR SEMINARY PRESIDENT

A. *Material:* 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 the Seminary Presidency. (Agenda Report No. 30 - II, B, 2.) (See Supplement No. 30)

B. *Recommendation:* That Synod accept the nomination and elect one of the nominees for the Office of Seminary President by majority vote. — *Adopted*

Synod decides to vote for the presidency of the Seminary now.

Dr. John H. Kromminga is elected for a term of four years.

The president of Synod addresses Dr. Kromminga. He informs him of his election to this high office and congratulates him in name of Synod. He utters the prayer that God may give him wisdom and courage to accept the appointment and may bless him as he assumes the responsibilities that will be his.

#### X. PENSION ADJUSTMENT FOR MRS. L. BERKHOF

A. *Material:* In Overture No. 51, the Neland Ave. Consistory calls attention to the fact "according to existing rules governing the pension allowance to be paid to Mrs. Berkhof as a beneficiary of the Calvin College pension plan she will be permitted to receive the inadequate allowance of \$750 per year and that for 10 years."

B. *Recommendation:* That the Board of Trustees be authorized to pay annually to Mrs. L. Berkhof from the General Fund of Calvin College

and Seminary a sum of money equal to the amount of the pension for widows under the Ministers' Pension Fund as adopted by Synod each year.

*Ground:* This is the arrangement made by Synod in a similar situation. (cf. Acts of Synod 1955. Art. 128, p. 87) — *Adopted*

#### XI. RECOGNITION OF GIFTS AND NAMING OF BUILDINGS

A. *Material:* The Board of Trustees submits for approval a policy in which the procedure for the solicitation and acceptance of gifts, and the related naming of buildings is outlined. (cf. Agenda Report No. 30, II, D, 3.) (See Supplement No. 30, II, D, 3)

B. *Recommendation:* That Synod refrain from establishing a policy at this time.

##### *Grounds:*

1. The general policy adopted in 1956 is adequate for the present. (cf. Acts of Synod 1956)

2. Since certain features of the proposed policy seem to be undesirable, it would be better to judge each case on its own merits. — *Adopted*

#### XII. "NEEDS OF TODAY" CAMPAIGN AND CAPITAL EXPENDITURE NEEDS

A. *Material:* Agenda Report No. 30 - II, D. (See Supplement No. 30 - II, D)

B. *Elucidation:* This is the last year of the "Needs of Today Campaign." The intention is that as this campaign ends, each consistory shall receive a final report with due acknowledgment of the congregation's participation in the campaign. Two specific matters are brought to the attention of Synod:

1. A request "to reassert its decision of 1953 in reference to this matter" (cf. Acts 1953, Art. 90, Par. G, p. 62)

2. A request to make provision for continuing contributions for Calvin's capital expenditure needs.

##### *C. Recommendations:*

1. Synod reaffirm the decision of 1953 in reference to this matter, "favoring additional efforts to reach our desired goal through such methods as would be appropriate to the churches which have not attained their anticipated amounts and that the Financial Secretary shall, with the advice of the Curator, contact these churches and in consultation with minister and consistory devise further plans." (cf. Acts 1953, Art. 90, Par. G, p. 62) — *Adopted*

2. Synod authorize the Board of Trustees to contact all our consistories through the Development Secretary with a view to encouraging continued systematic giving for Calvin's capital expenditure needs.

— *Adopted*

#### XIII. DR. HENRY STOB

Synod is informed that Dr. Henry Stob has received and accepted an invitation to deliver a series of lectures at the Kobe Reformed Seminary in Japan during the period from April to July, 1958.

Synod congratulates Prof. Stob on this honor and expresses the hope that his visit to Japan may prove to be of mutual benefit to the Reformed Church of Japan and the Christian Reformed Church.

#### ARTICLE 62

Synod adjourns and Elder C. Jones voices the closing prayer.

### TUESDAY AFTERNOON

#### Ninth Session

#### ARTICLE 63

Rev. W. Van der Haak asks Synod to sing No. 179:1, 2, 6, 9 from the Psalter Hymnal and offers prayer.

#### ARTICLE 64

Synod considers the report of the Advisory Committee on *Home Mission Matters*, Rev. E. Oostendorp, reporting:

#### I. BACK TO GOD HOUR

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

#### B. *Recommendations*:

1. Synod permit the Rev. Peter H. Eldersveld to represent the Committee in the discussion of this report. — *Adopted*

2. Synod thank our radio minister and the summer speakers: the retiring Board members, Rev. G. Postma, Rev. R. De Groot, and Mr. H. Hoving; Prof. James 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.

— *Adopted*

#### 3. Nominations for committee members:

Synod re-elect Mr. Andrew Van Noord from the California area.

Synod decides that the Back to God Hour Committee be asked to present a nomination to the Advisory Committee from which an election can be made.

Synod approve the following nominations: Messrs. Ralph Ver Meer, Pella, Iowa, and Abe Geurkink, Pease, Minnesota; Revs. John Geels, Bozeman, Montana, and William Reinsma, Lynden, Washington; Revs. C. O. Buus, Highland, Indiana, and M. Ouwinga, South Holland, Illinois. — *Synod so decides.*

4. Your Advisory Committee recommends that the request of the Back to God Hour Committee regarding its reorganization in the event of the introduction of Particular Synods be placed in the hands of the Advisory Committee for Church Order matters (Report 27-A, IV) (See Supplement No. 27-A, IV). — *Adopted*

5. Synod endorses the request of the Committee that our congregations consider the challenge of local station sponsorship (Agenda No. 27-A, III). (This is a reiteration of the decision of the Synod of 1954).

— *Approved*

## II. NETWORK TELEVISION PROGRAM

A. *Materials*: Overtures No. 5 and No. 15. Classes Hackensack and Hudson ask Synod that a study be made of the desirability and possibility of a nation-wide, denominationally-sponsored and produced television program.

B. *Recommendation*: Synod calls the attention of these Classes to the fact that the Back to God Hour Committee has been studying this matter for some time. Synod, however, refer these overtures to the Back to God Hour Committee and request that a specific report be submitted to the Synod of 1958 as to the desirability and possibility of such a television program.

*Ground*: Because of its experience and study in the field of television the Back to God Hour Committee is the logical body to study this matter. — *Adopted*

## III. THE CHRISTIAN SEAMEN'S AND IMMIGRANTS' HOME

A. *Material*: Agenda Reports No. 3, No. 36. (See Supplements Nos. 3, 36)

B. *Recommendation*: Synod decide that the work of the Seamen's Home as it is now carried out, be abandoned if and when the Holland America 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 the 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 ships' personnel by the H-A Lines on the pier, and with the facilities now in use at South Street and the Port Society Center. — *Adopted*

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

### *Grounds*:

a. The grounds mentioned in Classis Hudson's report, would seem to bring into question the advisability of continuing the work, even if the Holland America Line does not move (See Supplement No. 3, 2-a to e).

b. There have been new developments in this matter since the reports were written in February, as reported to our Advisory Committee by Mr. Visbeen, Secretary of the Seamen's Home Board. — *Adopted*

3. Synod requests Classis Hudson to consider seriously the feasibility and advisability of discontinuing the work regardless of whether the Holland America Line moves from Hoboken, and to come with its advice to the Synod of 1958.

*Grounds*: Same as for recommendation 2 above. — *Adopted*  
(Home Mission Matters continued in Art. 72.)



## ARTICLE 65

Rev. S. Kramer, member of the Reception Committee (cf. Arts. 23, 37, 38, 52), introduces the following Fraternal Delegates to Synod:

I. *Dr. Peter Stam, Jr.*

Dr. Stam represents the *Bible Presbyterian Church*. He brings the fraternal greetings from his Church. Dr. Stam speaks of our common convictions and reminds us of the common foe. His Church values our prayers on their behalf and would appreciate closer ties with us. He expresses the prayer that God's richest blessings may be ours in the future.

Rev. B. E. Pekelder voices our appreciation of their greetings and felicitations. He assures Dr. Stam that we are appreciative of their orthodoxy and that our prayers on their behalf will continue.

II. *Rev. E. Pylman*

Rev. Pylman is the fraternal delegate of our sister church, "*De Gereformeerde Kerken in Indonesia*." He informs us that his Church is small. There are seven churches with 2,000 souls. He thanks us for the invitation to attend our Centennial. He reminds us that there may be differences between us, but that we have much in common. The Indonesian church has many problems and faces a great struggle. It is searching for support and hopes that we may be able to give it. He presents three questions to Synod:

"1. Will I be permitted to have a short talk with the General Mission Board relative our problems?"

"2. If opportunity presents itself, would a member of the Mission Board be permitted to stop off and visit us?"

"3. May the Board of Missions offer us some financial aid?"

Synod decides that Rev. Pylman should confer with Rev. H. J. Evenhouse, Director of Missions, on the problems raised.

Rev. A. B. C. Hofland responds to the address of Rev. Pylman. He assures him of our continued interest in his Church and its problems; thanks him for his good wishes, and expresses the prayer that we may both remain true churches of Christ.

III. *Rev. C. Vander Woude*

Rev. Vander Woude is the fraternal delegate of our sister Church, "*De Gereformeerde Kerken van Nederland*." He brings the hearty greetings of his Church and speaks of the close ties which exist between us both historically and doctrinally. We have been dependent upon their institutions and writings and now they in turn are making use of our productions. They are happy that some of their men could come here as lecturers and have appreciated those who came to them from us for similar purposes. They were especially saddened by the death of Dr. Henry Zylstra, who so suddenly was called out of this life while in their midst. He urges us to keep God's Word and to make diligent use of the open door He has given to proclaim the wonderful gospel of Christ.

Rev. John Gritter responds for Synod. He acknowledges the close affinity between our churches. We have the same roots, background, and doctrines. We appreciate the Reformed scholarship found with

them and we benefit from the speakers and lecturers who come to us. We are happy to have the immigrants come to us and join our churches. He asks that Rev. Vander Woude bring our greetings to his home Church when he returns.

#### IV. Rev. J. F. H. Vander Bom

Rev. Vander Bom is here in a double capacity. He has been asked to represent the *Reformed Church in Australia* and the *Reformed Church in New Zealand*. He acknowledges the providence and guidance of God in his own life especially in his going to Australia. He tells us of what the Christian Reformed Church has meant to him and that he constantly learns from us in his pioneer work there. He makes mention of the encouragement received from Dr. R. J. Danhof, from the Back to God Hour messages, De Wachter, and The Banner, which are sent to them. He also relates that they make grateful use of the National Union of Christian Schools and their publications as well as of our Psalter Hymnal. He extends the invitation to send someone to their coming Synod. He voices the prayer: "May God, the Father of our Lord Jesus Christ, make you a blessing in this world so that you may remain strong in orthodoxy and faith and may remain diligent in His work."

Rev. H. Venema responds in appropriate words. He asks that our greetings be brought to the churches in Australia and New Zealand and expresses the hope that the visit of Rev. and Mrs. Vander Bom in our midst may be an encouragement to keep the faith and to do the Lord's work.

#### ARTICLE 66

The Advisory Committee on *Church Order* presents the following, Rev. O. Breen reporting:

#### I. CHURCH ORDER REVISION

##### A. *Materials*:

1. Agenda Report 33; 2. Overtures No. 30, 31, 34, 42, and 48.

##### B. *Recommendations*:

1. Synod accede to the request in Overtures No. 34, 42, 48, to postpone action on the adoption of the Revised Church Order for one year.

*Ground*: The Church Order is of such basic importance for the welfare of the churches that they should be given sufficient time to come to mature convictions. — *Adopted*

2. Synod express its appreciation for the thorough labors of the Revision Committee, and that the present committee be continued.

— *Adopted*

3. Synod urge each classis to place the Church Order Revision on its Agenda and report its reactions to the Revision Committee at the earliest possible date. — *Adopted*

4. Synod asks the Revision Committee to take cognizance of the suggestions made in Overtures No. 30 and 31. — *Adopted*

#### II. RESCIND "HANDOPENING"

- A. *Material*: Overture No. 4, which reads: "Classis Pacific overtures Synod to eliminate the practice of "Handopening" in the sense of "per-

mission to call a minister" except in the case of the first call after organization."

*B. Recommendations:*

1. Synod eliminate restriction of the right of a church to call a minister, with two exceptions:

a. In case a small or needy church seeks aid from the Fund for Needy Churches.

b. In case a church desires to call a minister for some type of ministerial service according to the provision of Article 6 of the Church Order. (cf. Acts of Synod, 1950, Art. 136, p. 61).

*Grounds:*

a. Every church has an inherent right and duty to call a minister.

b. The term "Handopening" has no warrant in our church polity.

— *Adopted*

2. We recommend that Synod declare that this decision constitutes its answer to the Overture of Classis Pacific. — *Adopted*

(Church Order Matters continued in Art. 71)

ARTICLE 67

Synod adjourns, and Elder C. Tanis expresses our gratitude to God in closing prayer.

WEDNESDAY MORNING, JUNE 19, 1957

Tenth Session

ARTICLE 68

The opening devotions are conducted by Rev. John Hoeksema. Synod sings No. 302, stanzas 1-3. Rev. Hoeksema reads Psalm 138 from the Scriptures and offers prayer.

ARTICLE 69

The Roll is called. Dr. John Bratt is absent because of illness.

ARTICLE 70

The minutes of the eighth and ninth sessions are read and approved.

ARTICLE 71

The report of the Advisory Committee on *Church Order* (cf. Art. 66) presents the matter on *Particular Synods*. (See Supplement No. 17)

Synod after some discussion decides to recommit the matter to the Advisory Committee for reformulation.

(Church Order Matters continued in Art. 100)

ARTICLE 72

The Advisory Committee on *Home Mission Matters* (cf. Art. 64), Rev. E. Oostendorp reporting, presents the following:

I. DENOMINATIONAL FILM

A. *Material*: Agenda Report No. 7. (See Supplement No. 7)

**B. Recommendations:**

1. Synod do not accede to the recommendation of the Denominational Film Committee that Synod approve the production of a film of an inspirational nature rather than a documentary film, at this time.

**Grounds:**

a. The need for such a film has not been conclusively and adequately established by the committee in its report.

b. The original proposal by the Centennial Committee did not envisage such a film as is proposed by this committee. (cf. Acts 1956, pp. 428, 429)

c. The cost, at least \$40,000, would involve a large burden for our people in a year when quotas are already being sharply increased.

d. The Centennial sight-sound programs have met the need for a visual presentation of our history and heritage to our people for the immediate present. — *Adopted*

2. Synod discharge the Committee with thanks for its labors in investigating the matter of a denominational film. — *Adopted*

**ARTICLE 73**

The Vice-President reads a telegram addressed to Synod by the Faculty and Trustees of the Korean Theological Seminary, expressing their gratitude for the financial assistance received from us. This is received as information and referred to the Committee on Publication Matters.

**ARTICLE 74**

The report of the Advisory Committee on *Long Range Planning* is considered, Dr. A. C. De Jong, reporting:

**I. MATERIALS:**

A. Agenda Report No. 37. (See Supplement No. 37)

- B. Overture No. 41.

C. Sixteen letters, identical in content, from individuals, and originating from the California and northwestern Iowa areas.

**II. SUMMARY OF THE MATERIALS:**

A. The reports differ on the question whether the Church as institute has a *duty* based upon Scripture to own and operate a liberal arts college.

The majority report argues for such a duty.

The minority reports argue against such a duty.

B. There is an area of agreement in all three reports on the question whether the Church as institute has the right under certain circumstances to own and operate a liberal arts college.

1. **Majority Report:** Its recommendation A speaks of this right. "... Hence the Church as institute has both the right and the duty to operate a college whenever in its considered judgment the spiritual welfare of the youth and the demands of kingdom training make it necessary." (See Supplement No. 37, Majority Report)

2. **Minority Report No. 1:** (See Supplement No. 37, Minority Report No. 1) The whole spirit of the Petzinger report assumes this, and it becomes explicit in such an emphatic statement as: "Although preferring the society principle from several viewpoints, I believe that the exigencies

of our situation are such as to impel me to suggest that for the foreseeable future the Church launch her college expansion plan — this for intensely practical reasons.”

3. **Minority Report No. 2:** (See Supplement No. 37, Minority Report, No. 2)

a. “This does not mean that we intend to take the position that the Church may never do anything which cannot be strictly defined as belonging to her essential and definitive task . . . But the Church’s right or obligation in such an instance depends on the *urgency of the practical situation* which compels the Church.”

b. “Whether the Church has the right to own and operate Calvin College depends on whether the existential situation is such that the Church is compelled by urgent necessity to do so.”

c. Recommendation 6. c. allows for the possibility that the grim realities of the situation will not permit separation of Church and College.

C. The reports differ as to whether the present situation is sufficiently urgent to demand that the Church as institute exercise this right by continuing to own and operate Calvin College. On this point the majority report and minority report No. 1 agree. Minority report No. 2 disagrees on this point.

D. Overture No. 41 requests postponement of any action by this Synod because of insufficient time for study by the various classes.

E. The 16 individual form letters request society control of Calvin College and the halt of all expansion.

### III. OBSERVATIONS

All reports submitted by the Study Committee are impressive. In view of the extensive scope of the mandate given them by last year’s Synod, the ramifications which the study problems present, and the brief period allowed to this committee, these reports are indeed commendable pieces of work.

Your Advisory Committee, although finding substantial material and cogent argumentation at many points in all three reports, cannot, however, recommend the adoption in whole of any one of the reports. The reasons why these cannot be accepted concern principally the two lengthy reports — the majority and the minority No. 2. Generally speaking, without pinpointing this concretely, we find:

1. Both reports suffer from some ambiguity caused by a failure to define or abide by definitions of key words.

2. Both reports attempt to prove too much from the grounds they adduce.

3. The reports do not always meet head-on but “talk” past each other.

4. The reports contain prejudicial words and phrases which make for good debating and a readable style, but not for asserting an official policy position of the Church.

5. The Petzinger minority report provides the argument for and against society control and asserts the personal position of the writer. The early part contains no recommendations and as such is not written as a self-

contained, complete report which could be adopted as it stands, even if its argumentation were acceptable.

In addition, your committee disagrees with some of the recommendations in each of the reports.

#### IV. OVERTURE No. 41

A. *Material*: Classis Chatham requests Synod to postpone any action concerning Calvin College at the coming Synod, because the churches and the Classes have not had sufficient time to study the reports in the Agenda.

B. *Recommendation*: Synod do not accede to the request of Classis Chatham.

*Ground*: This overture is in contradiction to the manifest intent of last year's Synod which appointed a Study Committee for only one year because of the urgency of the situation at Calvin College. — *Adopted*

#### V. DECLARATION OF PRINCIPLES RE THE ECCLESIASTICAL OWNERSHIP OF A COLLEGE. (See Supplement No. 37)

##### A. *Recommendations*:

1. Synod reject Majority Recommendation A, which reads: "Though the essential and definitive task of the church as institute is to preach the Gospel, administer the sacraments, and care for the poor, nevertheless, implied therein is the right and duty of the church as institute to insure the successful performance of its essential and definitive task. Hence the Church as institute has both the right and the duty to operate a college whenever in its considered judgment the spiritual welfare of the youth and the demands of kingdom training make it necessary."

##### *Grounds*:

a. Passages such as John 21:15, Matt. 28:19, 1 Tim. 3:15 do not establish the position that the Church as institute has the primary duty to own and operate a college.

b. This declaration may be read to mean more than Scriptural evidence warrants. — *Adopted*

2. Synod reject Minority No. 2 Recommendation A, with its grounds, which reads: "That Synod declare that the establishment, maintenance, and administration of a College for general liberal arts and scientific education is not an ecclesiastical duty or right that may be derived from the Scriptural teaching concerning the nature and task of the Church."

##### *Grounds*:

"a. This appears from a careful inquiry into the Scripture teaching concerning the Church's nature and calling.

"b. This is consistent with the judgment that has for the most part been held by our own Church throughout the course of her history, and from which she was led to depart in some instances only by reason of practical pressures.

"c. This is consistent with the judgments prevailing in the classic Reformed tradition."

##### *Grounds*:

1. This recommendation may be read to mean more than Scriptural evidence warrants.

2. The texts cited by the Majority Report and some statements contained in Minority Report No. 2 can be employed to substantiate the position that the Church as institute has the right under certain circumstances to own and operate a college.

#### ARTICLE 75

Synod adjourns for noon recess, and the discussion re recommendation A, of Minority Report No. 2, is continued in Articles 80, 86. Mr. A. H. Ledebøer offers prayer.

### WEDNESDAY AFTERNOON, JUNE 19

#### Eleventh Session

#### ARTICLE 76

Rev. J. L. Meppelink requests Synod to sing No. 390: stanzas 1 and 2 from the Psalter Hymnal, and leads in prayer.

#### ARTICLE 77

Elder F. Wierenga is present as delegate from Classis Grand Rapids South, replacing Elder J. Koop. The President asks him to express his agreement with the "Public Declaration of Agreement . . ." which he does by rising.

#### ARTICLE 78

The Reception Committee per Rev. L. Veltkamp (cf. Arts. 23, 37, 38, 52, 65), presents:

##### *I. Rev. Richard Vernon Metzeling*

Rev. Metzeling brings the official greetings from our sister Church, The Dutch Reformed Church of Ceylon. Rev. Metzeling speaks of our common origin and background, tracing it to Christ and His apostles. He reflects on the 100 years of blessings God has given the Christian Reformed Church and expresses the prayer that we may ever remain true to God and His service. He voices the gratitude of his Church for the assistance it has received from us especially in the men we have sent to assist them. He mentions Rev. J. O. Schuring, the Revs. Van Ens brothers, and Rev. R. R. De Ridder. He informs us that as a church they are not strong, and need men of the type that have come from us. Rev. Metzeling speaks of the grateful use they make of our publications and of the help received from our Stated Clerk, Dr. R. J. Danhof. He presents to us a copy of "The Articles of Faith of the Reformed Church of Ceylon." He reminds us that the Church must stand forever and therefore we must not hold our peace and dedicate ourselves wholly to Christ.

Dr. M. J. Wyngaarden responds. He thanks Rev. Metzeling for the greetings and expresses thankfulness for his personal faithfulness. He expresses the joy of having brother Metzeling in our midst; assures him we are happy to have been of help to them, and voices the hope that a new era may be in the offing for the Reformed Faith in Ceylon. He asks that Rev. Metzeling bring our greetings to his home Church and assures him of our continued prayers.

## II. *Rev. Aladar Komjathy*

Rev. Komjathy brings the official greetings from the Free Magyar Reformed Church. He tells us that they do not only appreciate the Christian Reformed Church but also that they love us. They have benefited from our publications and the Psalter Hymnal. They feel especially indebted to us the great help we rendered during the trying days which followed upon the communistic domination under which they suffered. Many faithful members of their church are in prison camps and face trial and possible death even now. They are in great need of our continued prayers and help. One of their greatest problems is the training of ministers for their churches. They have no seminary. And so their Synod has decided that with our cooperation they will send their young men to our seminary for training. He prays for God's rich blessings upon our Church.

*Dr. L. Smedes*, in response, relates to him the delight we experience in fellowshiping with him and in being able to be of assistance to the struggling Hungarian brethren. In Rev. Komjathy we have an able and adequate replacement for Rev. Vincze who met with us so often. He bids the brother: "Go back to your brethren with the assurance of our prayers and encourage your people to remain faithful."

## III. *Dr. Jerome De Jong*

Dr. De Jong is the fraternal delegate of the Reformed Church in America. He brings the greetings from his Church. He prays that we may live together as brothers in Christ and reminds us that we need each other in this world to preach the conservative interpretation of God's wonderful Truth. Dr. De Jong notes some outstanding characteristics of our Church and commends us for them, namely, doctrinal vigor, faithfulness of the membership, diligent exercise of discipline, the application of the gospel to life, our fine system of Christian education. He prays that our future may be as successful as our past and admonishes us in the words of Rev. 3:11, "Behold I come quickly: hold that fast which thou hast, that no man take thy crown."

*Rev. John Schuurmann* responds for Synod. He states that our fellowship has been enjoyable and beneficial to us. He thanks him for the greetings received. He expresses to him our gratitude for the areas of cooperation, mentioning the area of Christian mercy and Christian education in which there is a growing interest among many in the Reformed Church. He expresses the hope that we may grow in the common witness to the Reformed Truth and in the common faith.

## IV. *Rev. Murdo Mac Ritchie*

Rev. Mac Ritchie represents the Free Church of Scotland, who serves a congregation in Detroit, Michigan. He brings greetings from his Church and speaks with appreciation of the benefits they have received from our Church. He commends us for our system of Christian education. They too had their own schools but turned them over to the government and have regretted it. He also commends us for our radio work and especially the labors of our radio minister. Rev. Mac Ritchie thanks us for the opportunity extended him to attend our centennial Synod and asks for



our prayers and bespeaks for us God's grace so that our witness may continue to be strong and true.

Rev. M. Monsma responds as follows: "Rev. Mac Ritchie, we appreciate your remarks. We have enjoyed your fellowship these days as well as we enjoyed the fellowship of your people at the Ecumenical Synod a few years ago. Our tie in Christ is more meaningful than that which is generally found in your being Scotch and our being Dutch. We are grateful for what the Scotch Presbyterians have produced. Please convey our greetings to your Church. May God keep us faithful to the faith once and for all delivered unto the saints."

#### ARTICLE 79

Rev. William Haverkamp is present, replacing Rev. G. Gritter as delegate from Classis Grand Rapids East. Upon the request of the President, he rises to express agreement with the "Public Declaration."

#### ARTICLE 80

Synod continues the discussion of the report on *Long Range Planning*. (cf. Art. 74) The matter before the house is the motion to adopt recommendation A. 2 of the Committee report. (Continued in Art. 86)

#### ARTICLE 81

Synod adjourns, and Elder J. Vander Wel offers the closing prayer.

#### ARTICLE 82

Wednesday evening Synod attends a Centennial Banquet in the Calvin Commons, which had been arranged for us by the Centennial Committee. The following items appeared on the program:

1. Mr. Cornelius Plantinga presented a Centennial Cake for the Centennial banquet in appreciation of the spiritual home he has found in the Christian Reformed Church.

2. The President of Synod offered prayer.

3. Rev. R. J. Frens served as toastmaster.

4. Dr. Dick L. Van Halsema led in a song service.

5. The following honored guests were introduced: Rev. Mac Ritchie, Rev. and Mrs. E. Pylman, Rev. S. J. Vander Walt, Rev. and Mrs. J. Vander Bom, Rev. Aladar Komjathy, Dr. Jerome De Jong, Rev. R. S. Lee, Rev. John De Waard, Rev. and Mrs. R. V. Metzeling, Rev. A. Cammenga, Rev. and Mrs. Joseph Hill, Rev. C. Vander Woude.

6. Dr. S. J. Vander Walt, who was about to leave, spoke a few words of farewell.

7. Rev. J. T. Holwerda, in the name of Synod addressed a few words of tribute to Prof. Harry Dekker, who is retiring. Prof. Dekker responded.

8. Rev. Donald Drost sang, "I call unto Thee out of the deep." Dr. Dick L. Van Halsema accompanied him.

9. Our tribute to Dr. W. Harry Jellema was expressed by Dr. G. Goris. Prof. Jellema has taught for 25 years at Calvin College. Dr. Jellema responded.

10. We listened to the veteran Rev. I. Van Dellen as he made some of the past live again in his reminiscences.

11. Dr. John H. Kromminga pointed up some of the high spots in our Centennial experiences.

12. Rev. John Vander Ploeg, Editor of The Banner, helped us look into the future as he reminded us that according to Jesus' Sermon on the Mount we must not live in isolation; nor may we conform to the world around us; but we must be shining lights, illuminating the world with the true gospel of Christ.

13. Rev. John Gritter, Vice-president of Synod, offered the closing prayer after which the Centennial Hymn was sung.

## THURSDAY MORNING, JUNE 20, 1957

### Twelfth Session

#### ARTICLE 83

Rev. A. B. C. Hofland leads in devotion: Synod sings No. 241 from the Psalter Hymnal. Rev. Hofland reads Phillipians 2 and offers prayer.

#### ARTICLE 84

The roll call reveals that Rev. George Gritter is back as delegate from Classis Grand Rapids East and that Elder T. Hoekstra is present in the place of Dr. J. H. Bratt from Classis Grand Rapids East. The President asks Mr. Hoekstra to declare his agreement with the "Declaration." He does so. Elder H. Knapper became ill and had to be taken home. Dr. H. H. Felderhof is also absent, since he accompanied Mr. Knapper.

#### ARTICLE 85

The minutes of sessions ten and eleven are read and approved.

#### ARTICLE 86

Synod continues the discussion of the Advisory Committee on Long Range Planning, Dr. A. C. De Jong reporting, Recommendation 2-a continues to be debated (cf. Arts. 74, 80).

Synod decides to table the motion to adopt Recommendation A-2 of the Study Committee, Minority Report No. 2 (cf. Art. 74, V, A-2).

Synod affirms concerning the duty and right of the Church re ecclesiastical ownership of a college:

a. That Scripture is abundantly clear in defining the primary task of the Church as Preaching and Teaching the Word, Administering the Sacraments, Exercising Discipline, and Collecting and distributing Alms. — *Adopted*

b. That the Church cannot own and operate a general liberal arts college within the definition of this primary task of the Church as institute. — *Adopted*

c. That Scripture neither *directly* affirms nor *directly* denies the right of the Church to perform other functions which are related to her primary task. — *Adopted*

d. That the Church has, however, the derived (not inherent) right, and even duty, to perform functions related to, but not of the essence

of, the primary task of the Church, whenever the well-being of the Church and her members demands it. Times, places, conditions, and circumstances determine this right. — *Adopted*

e. That the Church possesses the derived, though not inherent, right to exercise ownership and control of a college. This derived right is based upon the following concerns, each of which is Scripturally oriented:

1. The responsibility of the Church for the spiritual nurture of its youth.

2. The grave responsibility of the Church to the Kingdom of God.

3. The close association of Church and education in the area of normative truth, which is especially a matter of importance in the relation of the college to the Church.

4. The demands upon the modern Church to assert its distinctive positions in a world of factionalism, sectarianism, and denominationalism. — *Adopted*

f. That Synod declare that it does not interpret the above statements to be a contradiction of the following synodical decisions:

1. Acts of Synod, 1908, Art. 37, that "it is in principle more correct that a college should arise out of private initiative."

2. Acts of Synod, 1926, Art. 31, which declared concerning the separation of the college from the Church that "the school would thereby follow a more correct course." — *Adopted*

#### ARTICLE 87

Synod adjourns until 1:30 p.m., and Elder J. Boer offers the closing prayer.

### THURSDAY AFTERNOON, JUNE 20

#### Thirteenth Session

#### ARTICLE 88

Rev. J. Wesseling is in charge of devotions. He requests Synod to sing No. 259 from the Psalter Hymnal and then voices the prayer of Synod.

#### ARTICLE 89

Rev. H. Blystra, Secretary of Home Missions, presents to Synod:

1. Dr. Dick L. Van Halsema, Home Missionary-at-Large, who briefly addresses Synod.

2. Chaplain A. Van Anandel, who has been appointed as Service Pastor for Norfolk, Virginia. He also speaks briefly on his present work.

#### ARTICLE 90

Rev. Henry J. Evenhouse, Secretary of Missions, presents Rev. and Mrs. Clarence Van Ens from Ceylon. Rev. Van Ens speaks to Synod.

Rev. Evenhouse also introduces Miss Lena Benally, Miss Lena Bulthuis, missionary workers on the Indian field; Rev. and Mrs. F. Vander Stoep

from the Indian field; Mr. and Mrs. K. Bergsma from Nigeria; Mr. and Mrs. Ray Browneye, and Miss Dorothy Sytsma, also from Nigeria.

Rev. Vander Stoep and Mr. Bergsma both represent their fields, respectively, as they speak.

Rev. C. Schemper responds with a few well-chosen words.

#### ARTICLE 91

Synod once again resumes the discussion of the report of the *Long Range Plan* (cf. Arts 74, 80, 86), Dr. A. C. De Jong reporting:

**A. Material:** THE CONTINUED OWNERSHIP AND CONTROL OF CALVIN COLLEGE

**B. Recommendation:** Synod declare that under present circumstances the Church shall continue to own and operate Calvin College.

##### *Grounds:*

1. The appreciation of, and devotion to, a Christian liberal arts training are not sufficiently articulate at present among many of our people to insure the future of Calvin College under any other arrangement.

2. It is very doubtful that a society can successfully maintain broad, vital, and active interest in the cause of Calvin College because of the great geographical distances.

3. The Church can exercise more direct and effective supervision over the religious character of the instruction given and over the spiritual tone of the college when she owns the college and is fully responsible for appointments, and when she is able to require full reports from the Staff and/or Board.

4. The history of other church-related colleges is a witness to the danger of disrupting the present relationship.

5. Financial stability is necessary for Calvin's academic development. Faculty morale and essential services to both students and faculty require such stability. Calvin College is dependent for its support upon the constituency of the Christian Reformed Church since there is no prospect of financial assistance from the government such as is enjoyed by the Free University.

It is moved that this recommendation be approved.

The motion is temporarily tabled so that two other urgent matters may come before the Synod (continued in Art. 99).

#### ARTICLE 92

The Advisory Committee on *Budget Matters* makes the following recommendation to Synod:

That the reimbursement for traveling expense for the delegates, when using an automobile and when traveling alone to Synod, be set at 6c per mile and, when carrying other delegates, the reimbursement be set at 1c per mile for each additional delegate. — *Adopted* (Budget Matters continued in Art. 120.)

#### ARTICLE 93

The Advisory Committee on *Indian and Foreign Mission Matters* (cf. Art. 39), Rev. W. Vander Haak, reporting, presents the matter in re:

## MINISTERS FOR AUSTRALIA

A. *Materials:*

1. Agenda Report No. 16A, Section VI (See Supplement No. 16A, VI).
2. Additional request from the Reformed Church in Australia asking for four men.

B. *Recommendations:*

1. Synod assume the responsibility for the traveling and moving expenses of two ministers of our Church duly called by one of the congregations of the Reformed Churches of Australia subject to the following stipulations:

a. He shall serve the Australian Churches at least five years, unless an eventuality arise that would make his return to our country necessary.

b. Should he be called by one of our congregations after five years of service in Australia and the call be accepted, his return passage shall be paid by our Church.

c. Salary is to be paid and residence provided by the Reformed Church of Australia as they have promised, with the CRBFM authorized to make a salary adjustment (or supplement) if circumstances should demand such. — *Adopted*

2. In the event that the Churches of Australia fail to obtain the ministers of our Church by call as suggested above, it is recommended that Synod through the CRBFM lend two pastors to the Australian Churches if those churches so desire, the arrangements to be similar to those that prevail with respect to South America and Ceylon, subject to the following stipulations:

a. The ministers term of service shall be for a period of at least five years.

b. A furlough of one-half year be granted after five years of service, with expenses of the furlough to be paid by our Church.

c. The loan arrangement shall be renewed or continued as long as there is need.

d. Salary is to be paid and residence provided by the Australian Church as promised, with the CRBFM authorized to make salary adjustments (or supplement) if circumstances demand such. — *Adopted*

3. That Synod allow an adequate amount in the budget of the CRBFM for the above-named expenses. — *Adopted*

(Indian and Foreign Missions continued in Art. 106)

## ARTICLE 94

Synod continues the discussion of the recommendation that the Church continue to own and control Calvin College under present conditions. (cf. Articles 74, 80, 86, 91, and also Article 99)

## ARTICLE 95

Synod adjourns and Elder T. Vander Hart offers the closing prayer.

FRIDAY MORNING, JUNE 21, 1957  
Fourteenth Session

ARTICLE 96

Rev. W. Verwolf announces No. 268, Psalter Hymnal, for the morning devotions. He then reads from Hebrews 10:1-19 and offers prayer.

ARTICLE 97

The roll call reveals that Elder J. Joosse, Sr., replaces Elder H. Knapper from Classis Chatham. Elder Joosse expresses his agreement with the "Public Declaration." All other delegates are present.

ARTICLE 98

The minutes of sessions twelve and thirteen are read and approved.

ARTICLE 99

Synod continues the discussion of the report of the Advisory Committee on *Longe Range Planning*, on the motion that the Church continue to own and operate Calvin College under the present circumstances.

Synod decides that under the present circumstances the Church shall continue to own and operate Calvin College.

*Grounds:*

1. Before the Church may cease to own and operate Calvin College appreciation of, and devotion to, a christian liberal arts college training should be sufficiently articulate among our people to insure the future of Calvin College under some other arrangement.

2. Before the Church may cease to own and operate Calvin College a society or association that could successfully maintain broad, vital, and active interest in the cause of Calvin College should be organized and sufficiently established to merit the confidence of the Church.

3. Before the Church may cease to own and operate Calvin College the Church must be sure that such arrangements have been made as to insure effective supervision over the religious character of the instruction given and over the spiritual tone of the College, in accordance with the Church's responsibility for the spiritual nurture of the youth. (cf. Art. 86)

4. The history of many other church-related colleges in America is a witness to the need of exercising very great care in severing the unique connection between Calvin College and our denomination.

5. Financial stability is necessary for Calvin's academic development. Faculty morale and the academic efficiency of both staff and student body require such stability. Before the Church may surrender her ownership of Calvin College to an association the Church must be reasonably assured of the financial stability and sufficiency of the organization responsible for Calvin's support and of the financial arrangements which will be put into operation.

Synod considers the motion to appoint a Committee to investigate the possibility of organizing a society which will own and control Calvin College under the following guarantees:

1. Complete fidelity to the infallible Word of God and doctrinal soundness as expressed in our Forms of Unity.

2. When and where reasonable assurances are evident of financial responsibility and stability.

3. When adequate provisions can be made to assure broad, vital, continuous and active interest in society membership as a whole. — *Rejected*

*The Motion to Reject Recommendation A* of the Minority No. 2 Study Committee's report (cf. A. 2 of Advisory Committee report) is taken from the table. (See Supplement No. 37, Minority Report No. 2)

This motion is tabled in order that A. 1 of Synod's Advisory Committee's report may be reconsidered.

It is decided to reconsider our decision to reject Recommendation A of the Majority Study Committee. (See Article 74, V, A, 1)

Synod decides to withhold action on this matter.

Synod also withholds action on the recommendation to reject the recommendation A of the Minority No. 2 report (cf. above). (See Article 74, V, A, 2)

(Long-Range Matters continued in Article 113)

#### ARTICLE 100

Synod continues the discussion of the report of the Advisory Committee on *Church Order Matters* (cf. Arts. 66, 71), Rev. E. Oostendorp, reporting:

#### I. PARTICULAR SYNODS

##### A. *Materials:*

1. Agenda Report No. 17. (See Supplement No. 17)
2. A letter from the Rev. Howard Spaan favoring Particular Synods but differing in details.
3. Overture No. 49.
4. A letter from the West Cleveland Christian Reformed Church endorsing the letter of the Rev. Howard Spaan.
5. Agenda Report No. 27-A, IV. (See Supplement No. 27-A, IV)

##### B. *Recommendations:*

1. Synod take steps for the establishing of Particular Synods.

##### *Grounds:*

- a. They have a legitimate place in the Reformed system of Church government and are provided for in Article 47 of the Church Order.
- b. In the light of the present strength and number of our Classes and anticipated growth, the institution of Particular Synods is warranted.
- c. The institution of Particular Synods may greatly benefit our churches. — *Adopted*

2. That Synod appoint a representative committee with the mandate to:

- a. Draw up a plan for denominational organization in which Particular Synods would form an integral part, taking into account the work of the Study Committee of 1956. (See Art. 178, V, C.)

b. Present this plan to the various Classes for their consideration, individually and in conference with neighboring classes if they so desire.

The Classes will then offer their judgment regarding the plan to the Committee.

c. Present the plan to the various denominational Boards and Committees concerned, for their judgment.

d. Present its final plan for the consideration of the Synod of 1959.

— *Adopted*

3. That Synod express its thanks to the present Study Committee for its work. — *Adopted*

4. That these decisions constitute Synod's answer to Overture No. 49 and the letters from the Rev. H. B. Spaan and the West Cleveland consistory, and to the Back to God Hour Committee. — *Adopted*

(Church Order Matters continued in Art. 141)

#### ARTICLE 101

Synod considers the report on *Publication Matters* (cf. Arts. 54, 60), with Rev. B. Pekelder, reporting:

#### I. LODGISM PUBLICATIONS

A. *Materials*: Overtures Nos. 21 and 26.

1. Classis Sioux Center "overtures Synod . . . to reaffirm our historic position on lodgism as adopted by the Synod of the year 1900."

2. Both Classes Sioux Center and Orange City request the translation of this report into the English language and its preparation for distribution.

B. *Recommendations*:

1. Synod declare that it is not necessary for Synod to reaffirm our historic position on lodgism at this time.

*Grounds*:

a. This stand has not been challenged through any ecclesiastical channels.

b. No evidence whatever has been presented that the churches are departing from this historic stand in practice. — *Adopted*

2. That the Synodical Tract Committee be instructed to translate and make available for distribution the report of the Synod of 1900.

*Grounds*:

a. This report of our stand, written in the Holland language, should be made available to all the people of our churches.

b. Such a well formulated statement of the position of our Church would be of real value for home missionaries and others who wish to acquaint people with our Church's stand. — *Adopted*

Synod decides that the Synodical Tract Committee shall also provide a translation in the modern Dutch and make it available for our immigrants.

#### II. LATE APPEARANCE OF AGENDA

A. *Material*: Overture No. 39

Classis Kalamazoo overtures Synod expressing "its grievance and protest to Synod against the lateness of synodical reports to the con-



sistories on important matters dealing with our denominational activity and development (and) requests Synod to apply pressure again upon its study committees to get their reports in on time."

B. *Recommendation*: Synod take note of the grievance of Classis Kalamazoo, and once again urge its committees to abide by the existing rules which are established for the profit of the churches. (See Article 60) — *Adopted*

### III. FINAL DECISIONS ON REPORTS OF STUDY COMMITTEES

#### A. *Material*: Overture No. 40

Classis Grand Rapids South overtures the Synod of 1957 to establish the general policy to make no final decisions on the reports of the study committees unless the contents of these reports have been before the church at large for a period of six months.

B. *Recommendation*: Synod do not establish this policy.

#### *Grounds*:

1. Such a policy would compel a committee to hurry its work in order to have it available by December 15. This would almost necessitate that every study committee be a two-year committee which often might not be to the profit of the churches.

2. If study committees will only abide by existing rules, and present their reports by March 15, the Church will have ample time to study their reports. (See Article 60) — *Adopted*

### IV. CONGRATULATORY CORRESPONDENCE. (cf. Arts. 40, 41)

A. *Materials*: Letters received extending felicitations on Centennial.

#### B. *Recommendations*:

1. The editors of *The Banner* and *De Wachter* be instructed to place the congratulatory letters received from other denominations in successive issues of their publications. — *Adopted*

2. The Centennial Committee be instructed to place the congratulatory letters in the Centennial Memorial Book, if possible. — *Adopted*

3. The Centennial Committee is authorized to publish the congratulatory letters and addresses received, in a separate brochure if it is not possible to include them in the Centennial Memorial Book. — *Adopted*  
(Publication Matters continued in Art. 109)

#### ARTICLE 102

Synod adjourns for noon recess, and Elder J. Ten Harmsel offers the closing prayer.

## FRIDAY AFTERNOON, JUNE 21

### Fifteenth Session

#### ARTICLE 103

Synod sings No. 102:3, 4, from the Psalter Hymnal, and Rev. H. Venema leads in prayer.

ARTICLE 104

Rev. W. H. Ackerman is present in the place of Rev. O. Breen, and expresses his agreement with the "Public Declaration."

ARTICLE 105

The *Reception Committee* (cf. Arts. 23, 37, 38, 52, 65, 78), Rev. S. Kramer presents to Synod Rev. A. Cammenga from the (Orthodox) Protestant Reformed Church. Rev. Cammenga briefly addresses Synod, expressing the deep appreciation of his Church for the gracious invitation it might receive from us to attend our Centennial Synod. He speaks of differences which causes us to live apart these years but also utters the hope that in obedience to the prayer of Christ for unity among His people, we may seek and find that unity which ought to be found with us. He brings the greetings from his Church and prays that God may bless us and keep us faithful to Him in years to come.

Rev. R. J. Frens fittingly responds, assuring Rev. Cammenga of the sincere happiness we experience in having one of his Church present with us at this time. He also assures him that we remain keenly interested in them. He tells him that we will continue to pray for them and adds that his church truly has a place in our affection.

ARTICLE 106

The Advisory Committee on *Indian and Foreign Mission Matters* (cf. Arts. 39, 93), Rev. W. Vander Haak, reporting, presents the following:

I. THEOLOGICAL EDUCATION IN NORTHERN NIGERIA

1. *Material*: Overture No. 23 — Seminary in Nigeria
2. *Statement of the case*:

Classis Sioux Center wishes to go on record as being opposed to the unified effort of the theological training in one seminary of interdenominational character. The reasons for this position are implied in the statement "we cannot and may not compromise our doctrinal and ecclesiastical principles."

3. *Background*:

In order to deal properly with this overture, the precise history and status of the proposed program of the theological education in Nigeria should be clearly before Synod. In 1955 Synod decided to "accede to the request of the Board for authorization to lend a teacher at Gindiri for native pastor training." In the report of the Board this position was described as "instructor for ministerial candidates being prepared by the several missions associated with the Sudan United Mission." Furthermore, it is stated that "this school is under the general direction of the British branch of the S.U.M." (Acts, 1955, pp. 29,358).

In 1956 the Board reported regarding this matter as follows: "Not a great deal as yet can be said about the theological education to be carried forward at Gindiri under the instruction of Dr. Harry R. Boer. The past half year has been mostly of an exploratory nature . . . The further planning of the Gindiri theological school is still in process."

It may be noted that the plans previously approved by Synod in 1955 do not involve the Christian Reformed Church as such in any program

of interdenominational theological education. These plans provide only for the loaning of a missionary teacher by the Christian Reformed Church to the Church of Christ, Benue province (Ekkliziyar Kristi A Sudan Lardin Benue), a church which is, incidentally a sister church (cf. Acts, 1956, p. 64). It is this church, not the Christian Reformed Church, which contemplates participation in a program of interdenominational theological education.

#### 4. *Recommendations:*

Synod declare:

a. There is no "compromise of our ecclesiastical principles" in the plans for theological education which were approved by the Synod of 1955 and further elaborated in the proposals submitted by the Nigerian General Conference to the Board.

#### *Grounds:*

This is not to be a school of our denomination but will belong to the autonomous Churches in Nigeria. — *Adopted*

b. There is no "compromise of our theological principles" in the plans for the theological education which were approved by the Synod of 1955 and further elaborated in the proposals submitted by the Nigerian General Conference to the Board.

#### *Grounds:*

(1) Our Missionary Teacher is expected to teach in accordance with his theological convictions. This is assured in the proposed plan. — *Adopted*

(2) Our Missionary Teacher is permitted by provisions of the proposed plan to give additional training to the students that come from the Lupwe-Tiv area. This will insure the instilling of Reformed principles in the native pastors prepared for our sister churches in Nigeria.

## II. THE REPORT OF THE BOARD OF MISSIONS REGARDING THEOLOGICAL EDUCATION IN NORTHERN NIGERIA

1. *Material:* Agenda Report No. 16, Section 8-V (See Supplement No. 16, Sec. 8-V)

#### 2. *Statement of the case:*

A plan for a theological school was formulated and presented to the CRBFM for its consideration, support and possible recommendation to Synod. Without accepting the entire report, the Board decided 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.

#### 3. *Background:*

It is expected that in the near future Nigeria will become fully independent. The North, in which our missionaries labor is apt to be under the predominant influence of Mohammedan power. We must count seriously on the possibility of a curtailment of specifically religious mission work in the North. Under such an eventual condition the combined Christian community may be able to staff one theological school. However, in the Lupwe-Tiv area secondary education has not even

been begun as yet, and no indigenous academic theological leadership can be expected for many years to come.

The Church of the S.U.M. wants a school which all their students can attend together and where the leaders of the future can learn to know each other. This is in harmony with the distinctively close cooperation of the African Churches. It should be noted that this school will come to existence and native pastors for our sister churches will be trained there whether or not we provide a missionary teacher. The distinctive situation of the African Church requires a united effort.

Northern Nigeria needs theological leadership at the highest level at which it can be given. Few men are available. The number is insufficient for any single mission to make a school of its own possible.

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 has unanimously recommended the plan to the Board.

4. *Recommendation*: Synod endorse the recommendation of the Board that Dr. H. R. Boer be encouraged to carry forward the plans to teach in the United Theological Seminary as originally approved two years ago.

*Grounds:*

a. Such a teaching effort is warranted in the light of:

- (1) the political future of Nigeria.
- (2) the desire of the African Churches.
- (3) the urgent need for training at the highest level.
- (4) the enthusiastic approval of the missionaries in Northern Nigeria and our own Nigerian General Conference.
- (5) the distinctive situation of the African Church.

b. The presence of a Missionary Teacher of Reformed conviction in a school which is planned to train native pastors for all of northern Nigeria, enlarges the opportunity for a Reformed witness in Nigeria.

— *Adopted*

(Indian and Foreign Missions continued in Art. 148)

ARTICLE 107

Dr. John H. Kromminga, having been elected President of the Seminary, now announces his acceptance and reads the following letter to Synod:

DEAR BRETHREN:

The gracious words by which your chairman conveyed to me your decision to appoint me to the presidency of Calvin Seminary have impressed upon me the weight of responsibility involved in this office. My experience of the past year has also made me realize, more clearly than before, the difficulty and importance of this task and my own considerable shortcomings.

In the realization of these things I have prayerfully considered the appointment you have tendered me. I have come to the conclusion that I cannot do anything else than accept. The kind of cooperation and support I have received during the past year encourage me to make this decision. I take very seriously also the

promises given that the members of Synod and of the church will pray for me in this office. I believe and trust that these promises will be carried out.

In the light of these considerations, and calling on God for help, I accept the appointment to the presidency of Calvin Seminary. I pledge my best efforts to the church in this office, and trust that God will use my unworthy self to help Calvin Seminary, not to go backward or to stand still, but to go forward in His service.

Sincerely yours,

(signed) J. H. Kromminga

#### ARTICLE 108

Dr. William Spoelhof, having been reappointed to the presidency of Calvin College with indefinite tenure, announces his acceptance and reads the following letter:

##### ESTEEMED BRETHREN:

Thank you for this opportunity by which I am permitted to express to you my sincere appreciation for the honor you conferred upon me of reappointment to the presidency of Calvin College. I am deeply grateful for the kind words which were addressed to me by your president and for the many assurances of good will which members of this Synod have given to me. I shall share these expressions with my colleagues on the faculty and the administrative staff and with members of your Board of Trustees, to all of whom I pay tribute for their zeal, devotion to duty, dedication to the cause of Christian collegiate education, and for their fine spirit of cooperation and helpfulness.

In every passing year—and I now count six in the presidency—new dimensions are added to the responsibilities of the College for giving to the youth of our Church a solid, God-centered, Christian liberal arts education. To the grave responsibilities of ever developing spiritual and academic depth are added new obligations to make this Christian education relevant to changing times and conditions. In accepting the reappointment to the office of President of Calvin College, I accept these responsibilities, to be shared, however, by all those who constitute Calvin College.

For the task of meeting these responsibilities we need your prayers, not only in the congregations of God's people, but in your homes . . . "for our help cometh from the Lord who made heaven and earth." Thus, in answer to your prayers and ours, may God add strength to our weakness and may He give health and wisdom and prudence to conduct the affairs of Calvin College, an agency of primary importance to God's kingdom.

We of the College are deeply grateful to the Church which has nourished the College. Our pride in this parentage of the Church runs much deeper than its patronage. God grant that, together as Church and College, we may ever remain faithful to His revealed will.

Thank you sincerely.

Fraternally yours,

(signed) William Spoelhof

#### ARTICLE 109

The Advisory Committee on *Publication Matters* (cf. Arts. 54, 60, 101), Rev. B. Pekelder, reporting:

##### I. COMMITTEE ON EDUCATION

###### A. *Materials*: (cf. Art. 54)

B. *Recommendation*: That the proposed revision of the "Compendium of the Christian Religion," together with the proof texts, be approved.

and accepted for use in catechetical instruction, with the following revisions:" — *Adopted*

a. *Answer 2:*

(1) Suggestion that (3) read: "that I am gratefully living the new life of the redeemed Christian." Suggestion that (3) read: "that I am living the new life of Christian gratitude."

(2) *Recommendation:* that (3) read: "that in gratitude I am daily striving to do the perfect will of God." *Ground:* This substitution, which is the same as the 1943 edition, retains the idea of gratitude, as suggested. — *Adopted*

b. *Answer 11:*

(1) *Recommendation:* Delete the words "by nature."

*Ground:* Even though man is regenerated, he is still *by nature* incapable of doing any spiritual good. — *Adopted*

c. *Question 12:*

(1) *Recommendation:* that the question "Does God punish sin?" be substituted for the proposed question.

*Ground:* This question better fits the answer which considers the punishment of sin not primarily from our deserving it, but from the necessity for God to punish sin. It fits in better with the approach of the Heidelberg Catechism. — *Adopted*

d. *Answer 47:*

(1) *Recommendation:* Substitute "gives" for "pour out" and "to" for "upon."

*Ground:* "Pour out" has a Pentecostal association, which should be preserved for the unique event of Pentecost. — *Adopted*

e. *Answer 50:*

(1) *Suggestion:* "drop second 'and'; add at end of sentence 'and comforts me'."

(2) *Recommendation:* That this answer be revised to read: "The Holy Spirit regenerates and sanctifies me, comforts me, and guides me in the way of truth and obedience."

*Ground:* There is real merit to adding the idea of "comfort" as a work of the Holy Spirit. The proposed revision reads easier than the suggestion above. — *Adopted*

f. *Questions and Answers 64 and 65:*

(1) *Suggestion:* "suggest the term 'Christian' be retained."

*Ground:* All men believe something, but not all men are Christian believers.

(2) *Recommendation:* That the word "Christian" be deleted.

*Ground:* There is no need of the word "Christian" for the whole context of the catechism shows it is the "Christian" believer that is considered. The word "Christian" is not used in the many other places where the word "believer" is found. — *Adopted*

g. *Answer 80:*

(1) *Three different suggestions* were made concerning this answer. They all dealt with different matters, but all will be met by this recommendation.

(2) *Recommendation*: The substitution of this answer for the present one: "To eat Christ's body and drink His blood is to embrace with a believing heart the sufferings and death of Christ, and thus to become more and more united to Him as our Head."

*Ground*: This preserves the elements in the Heidelberg Catechism and is found in the 1943 and 1955 editions. — *Adopted*

h. *Answer 84*:

(1) *Recommendation*: Substitute "The keys of the Kingdom of heaven are the preaching of the Word and the exercise of discipline, which are given by Christ to His Church to open and close the doors of the kingdom."

*Ground*: This is more exact than saying that the "keys of the Kingdom are the power . . ." — *Adopted*

i. *Answer 97*:

(1) *Recommendation*: Delete words following "and" and substitute "by engaging in the public worship and service of God."

*Ground*: This is a broader answer and avoids a possible misunderstanding that only attendance at worship is required. — *Adopted*

j. *General comments*:

(1) *Recommendation*: That all Scripture references found in the Compendium should be according to the ASV. — *Adopted*

(2) *Suggestion*: "That the newly approved Compendium be arranged in the form of lessons." Synod should note that this is the intention of the Committee on Education. — *Received as information*

k. The Committee on Education be authorized to publish the revised Compendium. — *Synod so decides.*

#### ARTICLE 110

Synod adjourns and prayer is offered by Elder George Eisenga.

### FRIDAY EVENING, JUNE 21

#### Sixteenth Session

#### ARTICLE 111

Rev. J. Geuzebroek conducts the devotions. He requests Synod to sing No. 332 from the Psalter Hymnal and then leads in prayer.

#### ARTICLE 112

Rev. A. A. Koning replaces Rev. J. W. Visser from Classis Grand Rapids West. Upon request from the President, he rises to express agreement with the "Public Declaration."

Rev. George Holwerda is present in the place of Rev. D. Drost as delegate from Classis Muskegon.

#### ARTICLE 113

Synod continues the discussion of the report of the Advisory Committee on *Long Range Planning* (cf. Arts. 74, 80, 86, 91, 94, 99), Dr. A. C. De Jong, reporting:

RECOMMENDATIONS RE AGENDA REPORT No. 30-B. (See Supplement No. 30-B)

A. The Board of Trustees resubmits the Long Range Plan of 1956 to the Synod of 1957. — *Received as information.*

B. The Board of Trustees recommends that Knollcrest again be designated as the site for all campus expansion other than minor remedial measures on the present campus. Our recommendation: that Synod adopt this proposal. (Continued on Art. 119)

#### ARTICLE 114

While the motion to adopt the proposal to make Knollcrest the site for all campus expansion is being discussed, the time for adjournment arrives.

Rev. H. Blystra offers closing prayer.

### SATURDAY MORNING, JUNE 22, 1957

#### Seventeenth Session

#### ARTICLE 115

The President calls Synod to order. Rev. J. H. F. Vander Bom, fraternal delegate from the Reformed Church of Australia, leads in devotions. Synod sings Psalter Hymnal No. 335:1, 3. Rev. Vander Bom reads Luke 14:25 to the end of the chapter and offers prayer.

#### ARTICLE 116

The roll is called. Rev. J. W. Visser, Rev. O. Breen, and Rev. D. Drost have returned as delegates from their respective Classes. Elder J. Kooy replaces Dr. J. Huizenga from Classis Chicago North. He expresses his agreement with the "Public Declaration."

#### ARTICLE 117

The minutes of the fourteenth, fifteenth, and sixteenth sessions are read and adopted.

#### ARTICLE 118

Synod meets in executive session. The minutes of this session are in the Archives of Synod.

#### ARTICLE 119

Synod continues the discussion of the report on *Long Range Planning* (cf. Art. 113), Dr. A. C. De Jong, reporting:

RECOMMENDATION RE AGENDA REPORT No. 30-B.

A. *Material*: Knollcrest again be designated as the site for all campus expansion other than minor remedial measures on the present campus.

— *Adopted*

#### *Grounds:*

1. Careful study by the Long Range Planning Committee demonstrates that moving to the Knollcrest campus is the most economical, efficient, and practicable plan.



2. Decisions of previous Synods authorizing the construction of a new Seminary Building (Centennial Memorial) and of new dormitories can be carried out only by moving to the new campus.

3. The urgent need of the Seminary for more adequate facilities for its enlarged faculty and student body, and the very urgent need of the College for more adequate facilities to carry out its program efficiently (e.g., housing, physical education, and library) make this step necessary not only for expansion but also for effective operation at present.

4. The decision adopted is in accord with the advice of the synodical Long Range Plan Study Committee Majority report, and is not objected to by either minority report.

(The above four grounds are tabled. Final decision on grounds are given in Art. 133.) (Long Range Matters continued in Art. 126.)

#### ARTICLE 120

Synod considers the report of the Advisory Committee on *Budget Matters* (cf. Art. 92), Mr. M. Vander Velde, reporting:

##### I. AUDITING FINANCIAL RECORDS OF DENOMINATIONAL AGENCIES

###### A. *Material*: Agenda Report No. 41 (See Supplement No. 41)

"Our Committee recommends that the annual audits of denominational agencies be made under the auspices of the synodically appointed Special Advisory Budget Committee, which committee shall determine the scope of each audit and to which committee the auditor shall submit his report with a copy to the agency audited.

B. *Recommendation*: Synod adopt the recommendation of the Special Advisory Budget Committee as above.

###### *Grounds*:

1. Synod itself through one of its standing committees should determine the scope of audit and the type of report to be submitted. At present each agency determines the scope of audit.

2. This will make for uniformity in reporting if one committee determines the audit scope for denominational agencies and the kind of reports to be submitted.

3. It will assist the committee in its examination of financial needs and proposed budgets.

4. It will broaden the usefulness of this committee. — *Adopted*

##### II. HOME MISSIONS

###### A. *Materials*:

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

2. Agenda Report No. 43 (See Supplement No. 43)

3. Auditor's Report

###### B. *Recommendations*:

1. Synod approve a quota of \$15.25 per family for Evangelism and Church Extension.

###### *Grounds*:

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

b. The requests of the Committee for \$50,000 each for new fields represents the total need for such fields. The Committee's experience indicates that not all of this amount will be needed in one year.

— *Adopted*

2. Synod adopt a quota of 75c per family for 1958 for Jewish Mission.

*Grounds:* This amount is considered sufficient to meet budget needs in view of the funds on hand. — *Adopted*

3. Synod adopt a quota of \$5.20 per family for 1958 for the Fund for Needy Churches.

*Grounds:*

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

b. In the opinion of this committee this quota will be needed to meet expected demands in 1958.

c. This fund has operated on deficit spending through borrowed funds for some years. — *Adopted*

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

*Grounds:*

a. Large amounts annually requested for salary subsidies.

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

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

d. Churches in program are not all paying their quotas as they are required. — *Adopted*

### III. INDIAN AND FOREIGN MISSIONS

A. *Materials:* Agenda Report No. 16 and 16A; Agenda Report No. 43; Auditor's Report.

B. *Recommendations:*

1. Synod approve the request of the Board for additional expenditures from operating funds of \$65,685 for 1957; from special gift funds of \$68,685 for 1957; and \$136,640 for special gifts in 1958 plus an additional supplemental amount of \$28,500 for special gifts in 1958.

— *Adopted*

2. Synod approve a quota of \$16 per family for 1958.

*Grounds:*

a. Liquid assets on hand in operating fund at December 31, 1956, amounted to \$342,785. However, this balance will be reduced by approximately \$103,000 during 1957, leaving a balance of \$239,000.

b. In our opinion available surplus funds should be used to finance budgets of subsequent years. — *Adopted*

#### IV. CHURCH HELP FUND

##### A. *Materials:*

1. Agenda Reports Nos. 23, 43 (See Supplements Nos. 23, 43)

2. Auditor's Report

##### B. *Recommendations:*

1. Synod approve a quota of \$1 per family for 1958.

##### *Grounds:*

a. Liquid assets on hand amounted to \$266,869 on December 31, 1956.

b. Estimated receipts from quota and repayments during 1957 less new loans made during that year will not, in our opinion, reduce this balance considerably.

c. We concur with the decision of the Synod of 1956 "that an earnest effort ought to be made to make the Church Help Fund more of a revolving fund." — *Adopted*

2. Synod by a special pronouncement call 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 their 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." — *Adopted*

3. If Synod adopts the above we recommend that the Church Help Fund Committee inform all churches holding loans of the above decisions and of Synod's mandate to make this fund a revolving fund.

— *Adopted*

4. We also call Synod's attention to the fact that at the end of 1956 funds totaling \$266,869 were held in one bank, the Northwestern State Bank, Orange City, Iowa.

Synod call this matter to the attention of this agency that the synodical rule of 1936 is that excess denominational funds be invested only in U.S. Government Bonds. — *Adopted*

#### V. CANADIAN IMMIGRATION FUND

##### A. *Materials:*

1. Agenda Reports Nos. 29, 43

2. Auditor's Report

B. *Recommendation:* Synod discontinue this fund as a quota supported cause.

##### *Grounds:*

1. Many of those now entering Canada have relatives in this country who can and do assist.

2. This committee was appointed as an emergency committee to assist arriving immigrants who came to Canada and to prevent widespread dispersal. In your committee's opinion the emergency no longer exists.

3. Cost per new families added to our churches are in excess of \$100 per family (614 families added in 1956; disbursements \$64,787).

A motion to approve is tabled.

(Budget Matters continued in Art. 135.)

#### ARTICLE 121

The Vice-president reads a letter from the Rev. E. Pijlman in which he bids Synod farewell. — *Received as information*

#### ARTICLE 122

Synod adjourns for the week-end and Elder J. Sturing offers the closing prayer.

### MONDAY MORNING, JUNE 24, 1957

#### Eigtheenth Session

#### ARTICLE 123

President N. J. Monsma asks Rev. C. Vander Woude to conduct devotions. He requests Synod to sing Psalm 84, stanzas 1 and 3, in the Holland language. He then reads Psalm 84 and leads in prayer.

#### ARTICLE 124

The roll is called. Elder G. Joldersma is present in the place of Dr. C. De Graaf from Classis Holland and Elder J. Schuitema is present in the place of Elder J. Vander Wel of Classis Muskegon. Both these brethren express their agreement with the "Public Declaration."

#### ARTICLE 125

The minutes of the seventeenth session are read and approved.

#### ARTICLE 126

The adoption of the grounds for the decision on change of site to Knollcrest (cf. Arts. 113, 119) are deferred until mimeographed copies can be given to all the delegates. (See Art. 133)

#### ARTICLE 127

Synod continues the discussion of the report of the Advisory Committee on *Long Range Planning* (Arts. 74, 80, 86, 91, 94, 99, 113, 119), Dr. A. C. De Jong, reporting:

#### I

A. *Material*: Synod is informed that the Board of Trustees appointed an Appraisal Committee consisting of the following men: Mr. Lambert Beré, Chicago, Ill.; Mr. Edward Tamminga, Denver, Colo.; Mr. James Verbridge, Kalamazoo, Mich.; Mr. Dick Evenhouse, Chicago, Ill.; Mr. Edward Hekman, Grand Rapids, Mich., and Mr. George Kamp, Grand Rapids, Mich. (Non-voting member). The Board of Trustees recommends that the findings of this committee be accepted as the basis of negotiations for the sale of the present campus.

B. *Recommendation*: Synod adopts this proposal. — *Adopted*

## II

A. *Material*: The Board of Trustees recommends that Synod authorize the Board of Trustees to sell the present campus, provided such a sale be approved by the Board in full session and provided the Board shall safeguard the financial interests of the Church and the educational program of Calvin College and Seminary in transacting this sale. In seeking to safeguard the financial interests of the Church the Appraisal Committee shall assist the Board of Trustees in fixing final terms of sale.

B. *Recommendation*: Synod adopt this proposal. — *Adopted*

## III

A. *Material*: The Board of Trustees recommends that Synod authorize the Board of Trustees, to employ an Architects' Board of Design to work out a site plan and a basic architectural style for our new campus.

B. *Recommendation*: Synod adopt this proposal. — *Adopted*

## IV

A. *Material*: The Board of Trustees recommends that Synod authorize the Board to obtain and approve plans for and to proceed with the construction of the Seminary building in accordance with the provisions outlined in the Long Range Plan.

B. *Recommendation*: Synod adopt this proposal.

The motion that Synod delay action on Seminary construction, and appoint a Study Committee to investigate the best possible location for the Seminary from the Spiritual, Academic, and Practical point of view.

....— *Rejected*

The motion to adopt the proposal of the Advisory Committee is adopted.

## V

A. *Material*: The Board of Trustees recommends that Synod authorize the Board to negotiate government financing up to \$2,000,000 for the building of a men's and a women's dormitory (each for about 250 students). The dining facilities are to be such that they can be expanded to serve eventually 1,000 students.

B. *Recommendation*: That Synod authorize the Board to negotiate government financing, some of the conditions for which are found in the Agenda report of the Board, up to \$2,000,000 for the building of a men's and women's dormitory (each for about 250 students), the dining facilities are to be such that they can be expanded to serve eventually 1,000 students. (See Supplement No. 30) — *Adopted*

(Long-Range Matters continued in Art. 132)

## ARTICLE 128

The Vice-President reads a letter from Dr. H. Kuiper in which he informs Synod that he has accepted the reappointment tendered him for the department of Dogmatics. — *Received as information.*

## ARTICLE 129

Rev. R. V. Metzeling offers the closing prayer.

MONDAY AFTERNOON, JUNE 24

Nineteenth Session

ARTICLE 130

Dr. G. Goris asks Synod to sing Psalter Hymnal No. 290:1-3 and offers prayer.

ARTICLE 131

Rev. F. M. Huizenga replaces Rev. C. Schemper from Classis Zeeland, and expresses agreement with the "Public Declaration."

ARTICLE 132

Synod continues the report on *Longe-Range Planning* (cf Arts. 74, 80, 86, 91, 94, 99, 113, 119, 126, 127), Dr. A. C. De Jong serving as the reporter:

I

A. *Material*: The Board of Trustees requests that Synod authorize the Board to proceed with the planning and construction of such dormitories immediately.

B. *Recommendation*: Synod adopt this proposal. — *Adopted*

II

A. *Material*: The Board of Trustees recommends Synod to authorize the Board to use the accumulated reserves of the \$1.50 family quota (designated for capital expenditures) for the furnishing of these dormitories.

B. *Recommendation*: Synod adopt this proposal. — *Adopted*

III

A. *Material*: The Board of Trustees requests Synod to authorize the Board to use the \$1.50 in future quotas to help meet the "reserve" requirements incidental to government loans and also to use some of these moneys temporarily for interim financing while the government loan is forthcoming.

B. *Recommendation*: Synod adopt this proposal. — *Adopted*

IV

A. *Material*: The Board of Trustees recommends that Synod authorize the Board to arrange for and proceed with the construction of a central heating plant, depending, however, upon the recommendations of the engineering departments of the architectural firms with whom we plan to deal.

B. *Recommendation*: Synod adopt this proposal. — *Adopted*

V

A. *Material*: The Board of Trustees recommends that Synod authorize the Board to engage in preliminary planning for physical education facilities and that meanwhile the Development Secretary be permitted to solicit funds from firms, foundations, other groups, and individuals interested in such a project.

B. *Recommendation*: Synod adopt this proposal. — *Adopted*

## VI

These Resolutions be considered as an answer to the 16 letters Synod received, asking that the expansion of Calvin Campus be halted.

— *Adopted*

## VII

### The Reorganization of the Governing Body of Calvin College

A. *Material*: Agenda Report No. 37. (See Supplement No. 37)

B. *Recommendation*: With respect to the Board reorganization your committee advises that Synod refer the matter of reorganizing the governing body of Calvin College and Seminary to the Board of Trustees for study and recommendation to the Synod of 1958.

*Grounds*:

1. The suggestions and recommendations in the study reports regarding the distinctive sphere of education merit careful consideration.

2. Propriety demands that the Board of Trustees, as the synodical agency most directly involved, be allowed to address itself to this problem.

— *Adopted*

## VIII

### The Junior College Problem

A. *Materials*: Agenda Report No. 37. (See Supplement No. 37, C, 3 a; 4, c, p, D)

B. *Recommendations*:

1. Synod declare that the areas directly concerned be responsible for the initiation, establishment, and financial security of the junior college.

2. Synod refer the matters concerning equitable financial adjustment between areas operating a junior college and Calvin College to the Standing Advisory Budget Committee for study and for recommendation to the Synod of 1958, and that the decisions of the Synod of 1958 in this matter be made retroactive to January 1, 1958. — *Adopted*

## IX

### A Senior College and Graduate School

A. *Materials*: Agenda Report No. 37. (See Supplement No. 37)

B. *Recommendations*:

1. Synod do not declare itself on the question of breaking up Calvin College into a Junior and Senior College.

*Ground*: From the materials submitted in the reports to Synod we feel that Synod is not able to judge on this matter. — *Adopted*

2. Synod do not declare itself at this time concerning a graduate school.

*Ground*: None of the reports have submitted sufficient material for Synod to declare itself on this matter. — *Adopted*

## IX

### Canadian Needs

A. *Materials*: Agenda Report No. 37. (See Supplement No. 37, V, 6, D, 4)

**B. Recommendations:**

1. Synod recognize that the educational problems of our Canadian churches are of real concern not only to them but to our whole denomination. — *Adopted*

2. Synod encourage the Calvin College Administration to continue its study in close consultation with the Canadian churches of giving special consideration to the educational needs of our Canadian students with a view to their being better prepared to meet educational requirements for Canada. — *Adopted*

3. Synod expresses the hope that the Canadian brethren, as they seek to solve their educational problems, will avail themselves of every opportunity to utilize the experience of Calvin's educators. — *Adopted*

**X**

**We Recommend that Synod Thank the Study Committee for Its Work**

— *Adopted*

(Long-Range Matters continued in Art. 133)

**ARTICLE 133**

Synod considers the proposed four grounds to be attached to the resolution that Knollcrest become the site for future expansion. (cf. Art. 119)

Synod decides to delete grounds 2, 3, and 4 so that the one ground to be attached reads:

"Careful study by the Long Range Planning Committee demonstrates that moving to the Knollcrest campus is the most economical, efficient, and practicable plan." — *Adopted*

**ARTICLE 134**

The Advisory Committee on *Home Mission Matters* (cf. Arts. 64, 72), presents the following, Rev. E. Oostendorp, reporting:

**I. CANADIAN IMMIGRATION COMMITTEE**

A. *Materials*: Agenda Report No. 29 (See Supplement No. 29), Overtures Nos. 13, 24, 25, 29, 36.

**B. Recommendations:**

1. Synod continue for another year the Immigration Committee for Canada as duly constituted by the appointment of the various classes and approved by Synod (Acts 1953, p. 133). — *Adopted*

2. Synod authorize the Committee to appoint and employ full-time and part-time fieldmen according to need. — *Adopted*

3. In reply to overture No. 13 urging Synod not to curtail the work of its Canadian Immigration Committee, Overtures 24 and 25 asking Synod to continue the present program and to drop the request made in 1954, 1955, and 1956, "to work toward the elimination of fieldmen as employees of the Church," and Overture 36, requesting the same thing, Synod declares:

a. That Synod re-iterates the decisions of 1954, 1955, and 1956, namely, that the Committee work toward the elimination of employing fieldmen on the payroll of the denomination,



b. That the work of the Committee be continued on a year to year basis, and,

c. That Synod each year review the need for continuing the work in the light of the policy laid down by the directives adopted in 1954, 1955, and 1956. — *Adopted*

*Grounds:*

1. The need for the continued employment of the fieldmen is obvious.

2. If there were another source of income from which the fieldmen could be paid the Church should remove them from its payroll, but at present there is no other source, and past efforts to transfer the work to local initiative or another set-up have thus far been unsuccessful.

3. The work should be continued on a year to year basis because of the changing social, economic and political conditions. — *Received as information.*

4. Synod accede to Overture No. 36 and instruct its Immigration Committee to submit a set of "Rules and Regulations for the Immigration Work of the Christian Reformed Church in Canada," which provides a sufficient organization on the local and classical level for co-operation with the Synodical Immigration Committee (these rules and regulations to be drawn up in the spirit of previous synodical decisions, cf. 3 above). — *Adopted*

5. Synod inform Classis Alberta North that the reorganization plan of the Ontario Council has not been presented to Synod, and therefore no action on it is contemplated. — *Adopted*

6. The above decisions be considered also an answer to the overture No. 29 of Classis Pacific. — *Adopted*

7. Synod thank the members of the Immigration Committee and the fieldmen for their labors in the interest of the immigrants coming to our churches in Canada. — *So decided*

## II. CHRISTIAN REFORMED RESETTLEMENT SERVICE COMMITTEE

A. *Material:* Agenda Report No. 39 (See Supplement No. 39)

B. *Recommendations:*

1. Synod express a vote of thanks to Rev. J. M. Vande Kieft for the many valuable services rendered, and because of the mandatory rule for retirement adopted by the Synod of 1950, he be retired as a member. — *Adopted*

2. Synod appoint Dr. Lewis B. Smedes as a member of this Committee, since his experience and acquaintance with the work qualifies him. — *Adopted*

3. Synod authorize this Committee to continue the Hungarian Refugee program as soon as Congress enacts legislation favorable for it.

— *Adopted*

4. Synod authorize this Committee to continue sponsorship of Dutch immigrants, and also in relocating immigrants already in the U.S. who request assistance to live in sectors of our country where our churches and Christian schools are located. — *Adopted*

5. Synod authorize the name of this Committee to be changed and be known as the Christian Reformed Resettlement Service Committee to properly identify the work with the sponsoring denomination. — *Adopted*

6. Synod again request the Stated Clerk to continue to serve as a representative of the Synodical Committee because of contacts made by sponsoring churches and official government information. — *Adopted*

7. Synod continue the present membership personnel for the proper pursuit of the work with exception specified in Nos. 1 and 2, and authorize this Committee to employ a full-time or part-time worker to direct the work. — *Adopted*

### III. REQUEST OF COCHRANE, ONTARIO, FOR EXCEPTION TO RULING ON AGE LIMITATION OF MINISTERS CALLED TO CANADA FROM THE NETHERLANDS

A. *Material*: Overture No. 50, in which Classis Toronto supports the request of the Cochrane consistory that they be permitted to call the Rev. S. Greving, aged 50, by way of exception to the rule which sets a limit of 40 years.

B. *Recommendation*: Synod do not grant the request of the Cochrane consistory to waive the rule in this case.

*Ground*: Classis Toronto and the consistory do not adduce any grounds for making an exception in this case. — *Adopted*

### IV. MISSION OPPORTUNITIES IN CARIBBEAN AREA

A. *Material*: Overture No. 53

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

#### *Grounds*:

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

2. Synod cannot at this time determine on the basis of information available under which Board this work would be carried out. — *Adopted*  
(Home Mission Matters continued in Art. 140.)

### ARTICLE 135

The Advisory Committee on *Budget Matters* (cf. Arts. 92, 120), Elder M. Vander Velde, reporting:

#### I. RECLASSIFICATION OF ACCREDITED CAUSES

A. *Materials*: Agenda Report No. 42 (See Supplement No. 42)

B. *Recommendation*: Synod adopt the following classification of causes recommended to our consistories:

##### I. *Denominational Causes*

A. *Quota Causes*

B. *Recommended for one or more offerings*

C. *Recommended for support*

## II. *Recommended Causes for Financial Support*

- A. *Benevolent causes*
- B. *Educational causes*
- C. *Evangelistic causes*
- D. *Other causes*

### *Grounds:*

1. This is recommended by the Special Advisory Budget Committee.
2. This classification makes a distinction between synodical and other worthy causes.
3. This is a better guide for the consistories. — *Adopted*

## II. FEASIBILITY OF APPOINTING A FULL-TIME FINANCIAL DIRECTOR

A. *Material:* Agenda Report No. 41 (See Supplement No. 41)

B. *Recommendation:* Synod do not at this time appoint a full-time financial director.

### *Grounds:*

1. This is the recommendation of the Special Advisory Budget Committee.
2. The expense involved in setting up this office does not warrant the appointment.
3. Synod by appointing annually a Special Advisory Budget Committee has materially assisted the Advisory Budget Committee on budget matters. — *Adopted*

## III. CAUSES RECOMMENDED (arranged alphabetically under the Classification in I-B above)

A. *Recommended for one or more offerings* (Classified under Denominational causes I-B).

1. Back to God Television program
2. Christian Seamen's and Immigrants' Home
3. Korean Material Relief
4. Korean Spiritual Relief
5. Soldiers Fund (Home Mission Board)
6. Sponsorship of Foreign Students. — *Adopted*

B. *Recommended for Support* (Classified under Denominational causes I-C).

1. Christian Reformed Resettlement Service (only if requested)
2. Synodical Tract Committee

C. *Benevolent Causes* (Under II-A Recommended Causes for Financial Support)

1. Bethany Christian Home
2. Bethesda Sanatorium
3. Christian Sanatorium (Goffle Hill)
4. Christian School Employees Relief Fund
5. Elim Christian Training School
6. Pine Rest Christian Association — *Adopted*

D. *Educational Causes* (under II-B Recommended Causes for Financial Support)

1. Dordt College
2. National Union of Christian Schools—Education Foundation (text-book)
3. National Union of Christian Schools—General Fund
4. Reformed Bible Institute
5. Westminster Seminary — *Adopted*

E. *Evangelistic Causes*

Faith, Prayer, and Tract League — *Adopted*

F. *Other Causes* (Classified under II-D Recommended Causes for Financial Support)

1. American Bible Society (for U.S. churches only)
2. British and Foreign Bible Society (Canadian churches only)
3. Calvinist Cadet Corps
4. Christian Labor Association of U. S. (for U. S. churches only)
5. Christian Labor Association of Canada (for Canadian churches only)
6. Lord's Day Alliance in the U. S. (for U. S. churches only)
7. Lord's Day Alliance in Canada (for Canadian churches only)
8. World Home Bible League
9. Young Calvinist Federation of North America (young men and young women)
10. Young Calvinist Federation - Servicemen's Fund) — *Adopted*

IV. INCORPORATION OF THE CHRISTIAN REFORMED CHURCH IN MONTREAL, QUEBEC, CANADA

A. *Materials*: Letter from Louis Freedman, Q.C., dated May 13, 1957; and Overture No. 46

B. *Recommendation*: Synod instruct the Synodical Treasurer to pay \$1,000 towards the incorporation of the Christian Reformed Church in Montreal.

*Ground*: Decision of Synod. (See 1956 Acts, Article 112) — *Adopted*

V. BACK TO GOD HOUR

A. *Materials*:

1. Agenda Reports No. 27, 43. (See Supplements Nos. 27, 43)
2. Auditor's report.

B. *Recommendation*: Synod adopt a quota of \$7.25 per family for the year 1958.

*Grounds*:

1. This is recommended by the Special Advisory Budget Committee.
2. This is the amount requested.
3. This is the quota needed to finance this Committee's approved budget. — *Adopted*

## VI. MINISTERS' PENSION AND RELIEF FUND

A. *Materials*:

1. Agenda Reports Nos. 22, 43. (See Supplements No. 22, 43)
2. Auditor's Report.

B. *Recommendation*: Synod adopt a quota of \$5.00 per family for the year 1958.

*Grounds*:

1. This is the recommendation of the Special Advisory Budget Committee.
2. This is the amount requested in view of the small reserve.
3. This is the minimum that should be appropriated. — *Adopted*

## VII. SYNODICAL EXPENSE

A. *Materials*:

1. Synodical Treasurer's Report. (See Supplement No. 45)
2. Special Advisory Budget Committee Report No. 43. (See Supplement No. 43)

B. *Recommendation*: Synod adopt a quota of 35c per family for the year 1958.

*Ground*: This amount is considered sufficient in view of the balance on hand and the foreseeable needs. — *Adopted*

## VIII. CALVIN COLLEGE AND SEMINARY. (See Supplements Nos. 30, 30A, 30B, 43)

A. *Materials*: Agenda Reports Nos. 30, 30A, 30B, 43; Auditor's report

B. *Recommendations*:

1. Synod approve the proposed budget as submitted. — *Adopted*
2. Synod approve the schedule of tuition rates. This is the schedule previously approved by the Synod of 1956 for the current year.

— *Adopted*

3. Synod approve the pay increases granted faculty and non-faculty personnel. — *Adopted*

4. Synod adopt a quota of \$12.50 per family for the year 1958 for operations.

*Grounds*:

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

b. This is the quota requested.

c. This amount is needed to finance the approved budget.

— *Adopted*

5. Synod do not approve the request for a quota of \$1.50 per family for capital needs.

*Grounds*:

a. This is a duplication of Synod action: "That Synod authorize the Board of Trustees to contact all our consistories through the Develop-

ment Secretary with a view to encouraging continued systematic giving for Calvin's *capital expenditure needs*."

b. This makes for a dual budget system.

c. The \$1.50 quota places an upper limit to this fund and the new system gives opportunity to the Development Secretary to use all the ingenuity at his disposal to obtain funds. — *Rejected*

Synod decides to retain the \$1.50 quota for capital needs.

#### IX. CANADIAN IMMIGRATION FUND (See Supplement No. 29)

The motion to adopt the recommendation that Synod discontinue this fund as a quota supported cause (cf. Arts. 120) is rejected.

Synod decides to set a quota of \$1.00 per family for this cause.

#### X. PUBLISHING OF QUOTAS

Synod decides that a list of the quota causes and a brief explanation of each be published in the church periodicals by the Stated Clerk in conjunction with the Special Synodical Advisory Budget Committee.

#### XI. PAYMENT OF QUOTAS FOR CALVIN COLLEGE AND SEMINARY DURING 1956

A. The following Classes paid their quotas in full: Chicago North, Chicago South, Grand Rapids East, Grand Rapids South, Grand Rapids West, Kalamazoo, Ostfriesland, and Zeeland.

B. The following Classes reported that their quotas were not paid in full: Alberta South, Cadillac, Chatham, Eastern Ontario, Hackensack, Hamilton, Minnesota North, Minnesota South, Orange City, Pacific, Rocky Mountain, and Wisconsin.

C. The following Classes did not comply with the requirement of Synod to submit a report to the Stated Clerk of Synod: Alberta North, California, Holland, Hudson, Muskegon, Pella, Sioux Center.

D. Inasmuch as Classis Toronto was organized late in 1956, they reported that obviously they could not render a complete report, but that payment of quotas from their churches was made to Classes Eastern Ontario and Hamilton. — *Received as information*.

#### XII. FIDELITY BONDS

##### A. Requirement:

1. Those having in trust the funds of the denomination shall be bonded (Acts 1947, p. 30; Acts 1948, pp. 68, 69).

2. According to the Acts of Synod of 1953, Article 158, IV, A5, which states that auditors, auditing the books and financial records of these organizations be required to examine the treasurer's fidelity bond each year, and include a statement of their examination in their audit report.

B. *Observations*: The auditor's certificate or other evidences relative to fidelity bonds was not furnished in the following cases:

1. Back to God Hour
2. Synodical Treasurer
3. Canadian Immigration

C. *Recommendation*: That the above requirement be strictly adhered to and that the Stated Clerk be instructed to notify the treasurers of denominational funds relative to this matter. — *Approved*

### XIII. CORRECT CORPORATE NAMES FOR USE IN MAKING WILLS

A. *Material*: Letter from Attorney Ben G. Ottenhoff relative to this matter.

B. *Recommendation*: Synod instruct the Stated Clerk to publish a list of proper and correct corporate names of all our denominational causes and agencies in *The Yearbook*, *The Banner*, and *De Wachter*.

#### *Grounds*:

1. This may stimulate bequests to denominational causes.
2. This will save considerable time for attorneys in proving wills.
3. This will avoid confusion as to the cause meant in the bequest.

— *Approved*

### XIV. SPONSORSHIP OF FOREIGN STUDENTS (See Supplement No. 32)

A. *Request*: That the maximum scholarship award be raised from \$750 per annum to \$1,250 per annum.

B. *Materials*: Letter from Committee dated 6/13/57.

C. *Recommendation*: Synod accede to this request. — *Approved*

### XV. COMMITTEE ON EDUCATION

A. *Request*: \$500 to meet expenses to continue work.

B. *Material*: Agenda Report No. 34. (See Supplement No. 34)

C. *Recommendation*: Synod accede to this request, and to be paid from the Synodical Expense Account. — *Approved*

### XVI. REMUNERATION OF SYNODICAL OFFICERS

A. First Clerk of Synod.....	\$100.00
B. Second Clerk of Synod.....	\$ 50.00
C. Transportation Secretary .....	\$ 50.00
D. Dr. E. Y. Monsma.....	\$100.00
E. Synodical Treasurer .....	\$500.00

— *Approved*

### XVII. SPECIAL ADVISORY BUDGET COMMITTEE

*Recommendation*: The Synod thank the members of the Special Advisory Budget Committee, nl., Messrs. W. H. Boer, G. Buter, Frank Dieleman, and Henry Hoekstra, for the labors in our behalf.

### XVIII. CENTENNIAL EXECUTIVE COMMITTEE REQUEST (Supplement No. 21-A)

The Centennial Executive Committee requests that Synod authorize the Centennial Memorial Development Committee to confront the individual families of our church with the facts and figures of the Centennial Thankoffering and during this centennial year to solicit additional contributions, based on a realistic estimate of the cost of a Seminary Building adequate to meet current needs. — *Synod so decides*.

ARTICLE 136

The motion to adopt the recommendation of the *Long Range Planning Advisory Committee* that Synod authorize the Board of Trustees to use the \$1.50 in future quotas to help meet the "reserve" requirements incidental to government loans and temporary financing. (cf. Art. 119, XI, B. 1) — *Adopted*

ARTICLE 137

Synod casts its ballot for members of various Synodical Committees, Boards, etc., as follows:

1. *Chaplain Committee*: a. Rev. D. J. Hoitenga or Rev. P. Zylstra; b. Dr. M. Beukema or Dr. W. Vander Ploeg; c. Rev. Harold Dekker or Rev. S. Vroon. Rev. D. J. Hoitenga, Dr. W. Vander Ploeg, and Rev. H. Dekker are elected.

2. *Board of Young Calvinist Federation of America*: a. Rev. L. Dykstra or Rev. M. Goote; b. Mrs. D. L. Van Halsema or Mrs. R. Tiemersma. Rev. L. Dykstra and Mrs. Van Halsema are elected. Rev. M. Goote and Mrs. Tiemersma will serve as alternates.

3. *Sunday School Committee*: a. Rev. G. Rozenboom or Rev. C. Boomsma; b. Dr. J. De Beer or Mr. C. Van Zwoll. Rev. G. Rozenboom and Dr. De Beer are elected.

4. *Publication Committee*: a. Rev. N. L. Veltman or Rev. G. Rozenboom; b. Mr. C. Van Valkenburg or Mr. J. Vander Honing; c. Mr. G. Buist or Mr. A. Hoogewind. Rev. N. L. Veltman, Mr. C. Van Valkenburg, and Mr. G. Buist are elected.

5. *Synodical Tract Committee*: a. Mr. H. Hoekstra or Mr. E. Postma; b. Rev. H. Teitsma or Rev. A. Zylstra; c. Rev. J. Rickers or Rev. H. Guikema. Mr. H. Hoekstra, Rev. H. Teitsma, and Rev. J. Rickers are elected.

6. *Board of Trustees of Calvin College and Seminary*: a. Central District: regular delegate, Mr. G. Tinholt or Mr. L. Heeres; b. Central District: alternate delegate, Mr. J. Jonker or Mr. Raymond Holwerda; c. Far West: regular delegate, Dr. J. Hoekzema or Mr. M. Van Vuren; d. Far West: alternate delegate, Mr. H. Te Velde or Mr. H. Long. Mr. G. Tinholt, Mr. R. Holwerda, Dr. J. Hoekzema, and Mr. H. Te Velde are elected.

7. *Back to God Hour Committee*: a. Mr. A. Van Noord or Mr. J. Zoeteway; b. Mr. R. Ver Meer or Mr. A. Geurkink; c. Rev. J. Geels or Rev. W. Reinsma; d. Rev. O. Buus or Rev. M. Ouwinga. Mr. A. Van Noord, Mr. R. Vermeer, Rev. J. Geels, and Rev. O. Buus are elected.

8. *General Committee for Home Missions*: a. Regular delegate, Mr. J. Boeve or Mr. H. Scott; b. Alternate delegate, Dr. E. Kuizema or Mr. J. Niemeyer. Mr. J. Boeve and Dr. E. Kuizema are elected.

(See also Article 166)

ARTICLE 138

Synod recesses, and Rev. Henry J. Evenhouse offers closing prayer.

MONDAY EVENING, JUNE 24  
Twentieth Session

ARTICLE 139

Rev. H. Roelofs asks Synod to sing Psalter Hymnal No. 51, stanzas 1, 2, 4, and 5 and leads in prayer.



## ARTICLE 140

The Advisory Committee on *Home Mission Matters* (cf. Arts. 64, 72, 134), continues its report, Rev. E. H. Oostendorp, reporting; and presents the following:

## I. REPORT OF THE GENERAL COMMITTEE FOR HOME MISSIONS

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

B. *Recommendations*:

1. *Evangelism and Church Extension*: (See Supplement No. 8)

a. Synod authorize the Committee to open 10 new fields in 1958, if and when exploratory surveys warrant, and if the money is available.  
— *Adopted*

b. Synod authorize the General Committee to spend \$50,000 to purchase building sites for future mission fields. — *Adopted*

c. Chinese mission work in New York. (See Supplement No. 8-A)  
Synod continue the work among the Chinese in New York City and make it permanent.

*Ground*: The great promise of the work as indicated in the report of Mr. P. Szto. — *Adopted*

d. *Nathanael Institute Building*. (See Supplement No. 8) In this connection your Advisory Committee also considered a letter informing the Executive Committee of the decision of Classis Chicago North concerning proposed evangelization work among the negroes in the Lawndale District of Chicago. In the light of the facts stated by the Committee and the decision of Classis Chicago North we recommend:

Synod instructs the General Home Missions Committee to seriously consider use of the Nathanael Institute Building for the work of evangelization among the negroes of the Lawndale district, as recommended by Classis Chicago North, and if it be found unsuitable for this purpose authorizes the Committee to sell the property. — *Adopted*

2. *Dispersed and Non-resident Members*. (See Supplement No. 8)  
Synod calls the attention of the consistories to the desirability of sending in names of dispersed and non-resident members to the Home Missions office as promptly as possible. — *Adopted*

3. *Youth in Military Service*. The Committee calls attention to the need of remembering this work in our prayers and by our prompt and efficient cooperation. Synod urges the consistories to aid the Home Missions Committee in this important work by making use of the services it offers to our servicemen. — *Adopted*

4. *Fund for Needy Churches*. (See Supplement No. 8)

a. Synod set the minimum salary for both the United States and Canada for ministers of churches receiving aid from the Fund for Needy Churches at \$3,800. — *Adopted*

b. Synod decide 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:

(1) In the U. S. the maximum mileage for which payment is granted is set at 3,500 miles, at 6¢ per mile.

(2) In Ontario (Canada) the maximum mileage for which payment is granted is set at 5,000 miles, at 6c per mile.

(3) In the Western Provinces (Canada) the maximum mileage for which payment is granted be set at 6,500 miles, at 7c per mile.

— *Adopted*

c. Synod decide that a children's allowance of \$200 per child, in excess of the salary paid, be granted for 1958. — *Adopted*

d. Synod decide that the minimum per family contribution toward the minister's salary of families of subsidized churches for 1958 be set at \$65 in the United States and \$50 in Canada. — *Adopted*

5. *Overture of Classis Chatham re Minimum salary.*

A. *Material*: Overture No. 43

B. *Recommendation*: Synod adopt this overture and amend the rule accordingly. — *Adopted*

6. *Jewish Evangelism.* (See Supplement No. 8)

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

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

*Grounds:*

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

2. This will allow the Committee to integrate and combine the decisions adopted in connection with these reports and give Synod a clear and unified statement of policy for Synod in doing Jewish Mission Work.

— *Adopted*

7. *Branch Churches.* (See Supplement No. 8)

In connection with this matter the Advisory Committee also received and considered a letter from the Rev. William Heynen, Anchorage, Alaska, expressing his views on this matter.

8. *Classis Hackensack Overtures No. 9, 10, and 11.*

a. *Overture No. 11*: Classis Hackensack asks Synod to carefully re-examine 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. In connection with this part of a letter from missionary Rev. Wm. Heynen of Alaska was also considered by the Advisory Committee.

*Recommendations:*

- (1) Synod accept as information the General Home Missions Committee's reply to this overture. (See Supplement No. 8, G, I, A-B)
- (2) Synod reject the overture of Classis Hackensack.

*Grounds:*

(a) There are such clear directives as requested by Classis, namely the materials mentioned by the Committee. (See Supplement No. 8)

(b) The grounds adduced as instances of inadequate policy do not demand such a reexamination of the policy and practice of the Committee. — *Adopted*

(3) Synod accede to the request of the Committee "that if and when the present and established policy and practice of the committee is questioned, it should be done in recognition of the documents mentioned in B, 1, 2, 3." — *Adopted*

b. *Overture No. 9:* In this overture Classis requests three specific decisions regarding the offices of Secretary of Home Missions and Missionary-at-Large. In this connection the Advisory Committee also read portions of the letter of the Rev. Wm. Heynen.

*Recommendations:*

- (1) Synod withhold action on requests 1 and 2 of the overture at this time.

*Ground:* Your Advisory Committee suggests that these matters be taken under consideration by the study proposed by our next recommendation.

— *Adopted*

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

*Grounds:*

(a) The greatly enlarged and still expanding character of our Home Missions effort.

(b) The change in personnel affords an appropriate occasion for such a study (reference is to the recent election of a new M-a-L and the emeritation of the present Secretary). — *Adopted*

(3) Synod instruct the General Committee for Home Missions not to make any permanent appointments to the offices mentioned in overture No. 9 until the place and function of these men has been defined and approved by Synod 1958. — *Adopted*

c. *Overture 10: Aid to local churches for doing evangelization work.*

Classis asks Synod to rescind the provision of the Home Mission Order, 5b of the Rules bearing on aid to local churches in carrying on evangelization projects which they cannot support entirely themselves. (Concretely, this refers to the grants recommended by the General Home Missions Committee under H. Special Grants, Agenda, and Report 8A. There are five such grants, totalling \$9,600.) (See Supplements 8, 8-A)

*Recommendation:* Synod reject this overture.

*Grounds:*

(a) In reply to ground 1 of the overture, the fact that a provision may be subject to abuse does not make it unwise. There are safeguards that

assure that the expenditures will not be unwarranted and unnecessary, and Synod is the ultimate judge.

(b) As a general rule the provisions 4b and 5a would of course apply, but in exceptional cases evangelization projects may more profitably be performed by a local congregation. In concrete cases this has resulted in greatly stimulating local giving and interest (e.g. Cleveland East). Provision should be made for such cases so as to stimulate local initiative and interest.

(c) This rule does not make it possible to by-pass other agencies since it provides for consultation with Classis before aid can be granted.

(d) This rule, if not absolutely necessary, is nevertheless very desirable. It saves time and difficulty for consistories, classes, and Synod in that it sets up procedure to dispose of such urgent cases as Classis Hackensack itself mentions in ground 4. — *Adopted*

#### 9. *Special Grants.* (See Supplements No. 8, 8-A)

##### *Recommendations:*

(1) Hamilton, Ontario. Classis Hamilton has endorsed the request of Hamilton for \$2,000 aid for 1958 to carry on its local evangelization project. This is recommended by the General Committee. Synod approve this grant. — *Adopted*

(2) Racine, Wisconsin. The Home Missions Committee of Classis Wisconsin has endorsed the request of Racine for \$2,000 for 1958 to carry on its local evangelization project. The General Committee so recommends. Synod approve this grant. — *Adopted*

(3) Cleveland East Side, Ohio. Classis Kalamazoo has again endorsed the request of Cleveland East for \$4,300 aid for 1958 for payment of the associate pastor for evangelism. This is recommended by the General Committee. Synod approve this grant. — *Adopted*

(4) Battle Creek, Michigan, has again been endorsed by Classis Kalamazoo in its request for \$300 aid for 1958 to carry on local evangelization. This is recommended by the General Committee. Synod approve this grant. — *Adopted*

(5) Rochester, New York, has been endorsed by Classis Hudson in its request for \$1,000 aid for 1958 to carry on its local evangelization work. This is recommended by the General Committee. Synod approve this grant. — *Adopted*

#### 10. *Appointment of "full-time Treasurer."* (See Supplements No. 8, 44)

Mr. Walter Hofstra resigned as Treasurer for Home Missions, effective December 31, 1956. Since that date Mr. C. Van Malsen has been performing this function on a full-time basis in connection with other duties in the office. The Committee requests that a full-time treasurer be appointed at this time.

##### *Recommendations:*

1. Synod withhold action on the request, that Synod approve the appointment of a full-time treasurer. — *Adopted*

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

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

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

*Ground:* Since the resignation of Mr. Hofstra there is need for another treasurer. Due to the expansion of the work of Home Missions this is a full-time task. Mr. C. Van Malsen is qualified by training and experience to do this work in a competent way. — *Adopted*.

## II. CHURCH HELP COMMITTEE

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

B. *Recommendations:*

1. Synod authorize the Committee to increase the maximum of the regular 20-year loans to the churches in the United States from \$10,000 to \$15,000 as in Canada.

*Ground:* The increasing cost of building makes larger loans necessary as is indicated in overtures to Synod in 1956.

2. Synod authorize the Committee to grant "short-term" loans to needy churches which find themselves at the moment severely pressed financially. (The maximum length of time on such notes to be five years)

*Ground:* This matter has been studied by the Committee upon recommendation of Synod of 1956 and is a response to expressed needs of our churches.

3. Synod instruct the Church Help Committee to set a limit of \$20,000 for the over-all total of loans to any church.

*Ground:* Such a limit is needed for the guidance of the Committee and to assure equality of distribution of funds.

4. Synod retain the present policy of granting the churches in Canada a grace period of five years before repayment of loans is due.

*Ground:* The original reason for such a concession to immigrant churches in Canada still holds good, and a grace period of only two years would not give sufficient relief. — *Adopted*

## III. SECRETARY OF THE GENERAL COMMITTEE FOR HOME MISSIONS

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

B. *Recommendations:*

1. Synod takes cognizance of the expected emeritation of the present Secretary, Rev. H. Blystra, effective September 30, 1957, and expresses its appreciation for his faithful services rendered since 1947.

2. Synod approve the retaining of the services of Rev. H. Blystra as Secretary of Home Missions until Synod of 1958.

*Ground:* The matter of appointing a Secretary and his position in our set-up is under study. (See above under Overture No. 9) — *Adopted*  
(Home Mission Matters continued in Article 170)

# ARTICLE 141

The Advisory Committee *Church Order* (cf. Arts. 66, 71, 100), Rev. O. Breen, reporting, present:

## I. REPORTS OF SYNODICAL EXAMINERS

### A. *Material:* Reports of Synodical Examiners

#### 1. *The Examination of Candidates*

The following Synodical Examiners attended the classical examinations of the following candidates and unanimously approved their admittance to the ministry of the Word and sacraments:

*Cand. Harvey Smit* (Ostfriesland). Examiners: Rev. J. Olthoff (Pella), Rev. J. Masselink (Orange City), Rev. H. C. Van Deelen (Sioux Center).

*Cand. Robert W. De Vries, Edson T. Lewis, Jr., F. John MacLeod* (Hackensack). Examiners: Rev. N. J. Monsma (Hudson), Rev. H. Moes (Eastern Ontario), Rev. C. Spoelhof (Hamilton).

*Cand. James Bultman and Robert Tjapkes* (Ostfriesland). Examiners: Rev. J. Masselink (Orange City), Rev. J. Vanden Hoek (Minnesota South), Dr. P. Y. De Jong (Pella).

*Cand. Thomas L. Smith* (Minnesota South). Examiners: Rev. S. P. Miersma (Ostfriesland), Rev. S. Viss, Jr. (Minnesota North), Rev. C. Huissen (Sioux Center).

*Cand. Hugh Koops* (Chicago South). Examiners: Rev. C. Greenfield (Kalamazoo), Rev. J. De Haan (Wisconsin), Rev. R. L. Veenstra (Chicago North).

*Cand. John Vriend* (Eastern Ontario). Examiners: Rev. W. Hekman (Chatham), Rev. J. Beebe (Holland), Rev. A. Persenaire (Hamilton).

*Cand. John T. Ebberts* (Muskegon). Examiners: Dr. R. J. Danhof (Grand Rapids East), Dr. J. T. Hoogstra (Holland), Rev. C. Vanden Heuvel (Grand Rapids West).

*Cand. Theodore L. Brouwer, John Leugs, Calvin Nieuwenhuis* (Orange City). Examiners: Rev. C. Huissen (Sioux Center), Rev. J. Vanden Hoek (Minnesota South), Rev. S. P. Miersma (Ostfriesland).

*Cand. George Spee* (Holland). Examiners: Dr. J. H. Bruinooge (Zeeland), Rev. A. A. Koning (Grand Rapids West), Rev. C. Greenfield (Kalamazoo).

*Cand. Marvin Doornbos* (Pella). Examiners: Rev. S. Kramer (Chicago South), Rev. R. Frens (Chicago North), Rev. E. H. Oostendorp (Ostfriesland).

*Cand. Clarence Van Essen* (Pella). Examiners: Dr. J. Masselink (Orange City), Rev. S. P. Miersma (Ostfriesland), Rev. C. Huissen (Sioux Center).

*Cand. John G. Van Ryn* (California). Examiners: Rev. J. Hanenburg (Alberta), Rev. J. Griffioen (Pacific), Rev. H. Erffmeyer (Rocky Mountain).

*Cand. John Wallace Postman* (Pacific). Examiners: Rev. J. Hanenburg (Alberta), Rev. J. Putt (California), Rev. J. Masselink (Orange City).

*Cand. Benjamin J. Boerkoel* (Alberta). Examiners: Rev. Simon Viss, Jr. (Minnesota North), Rev. J. Griffioen (Pacific), Rev. H. N. Erffmeyer (Rocky Mountain).

*Cand. Sidney Cooper and Jacob Quartel* (Chatham). Examiners: Rev. C. Boomsma (Grand Rapids East), Rev. Persenaire (Hamilton), Dr. W. Rutgers (Grand Rapids South).

*Cand. John Van Dyk* (Hamilton). Examiners: Rev. H. Moes (Eastern Ontario), Rev. W. Hekman (Chatham), Dr. W. Rutgers (Grand Rapids South).

*Cand. Milton Doornbos and Henry A. De Rooy* (Sioux Center). Examiners: Dr. J. Masselink (Orange City), Rev. J. Vanden Hoek (Minnesota South), Rev. C. R. Veenstra, Pella.

2. *Recommendation*: That Synod approve of their work. — *Adopted*

B. *Placement of Names of Ministers of Other Denominations on Nominations.*

1. The following name was placed on a nomination with the approval of the Synodical Examiners:

*Rev. Wesley Smedes* (Sioux Center). Examiners: Rev. J. Vanden Hoek (Minnesota South), Rev. S. P. Miersma (Ostfriesland), Rev. J. L. Bult (Minnesota North).

*Note*: Three Synodical Examiners report that they did not approve the placement of the name of a minister from another denomination on a trio because the congregation had called only two ministers of the Christian Reformed Church.

*Recommendation*: That Synod approve of their work. — *Approved*

C. *"Colloquium Doctum" Examinations*

1. The following Synodical Examiners attended the Classical "Colloquium Doctum" examinations of ministers from other denominations who had accepted calls to one of our churches. In all cases the Examiners recommended that the Classes admit these brethren to the Ministry of the Word and sacraments in the Christian Reformed Church.

*Rev. Wesley Smedes* of Presbyterian USA (Sioux Center). Examiners: Dr. J. Masselink (Orange City), Rev. J. Vanden Hoek (Minnesota South), Rev. C. R. Veenstra (Pella).

*Rev. J. C. Derksen* of De Gereformeerde Kerken (Hamilton). Examiners: Rev. H. Moes (Eastern Ontario), Rev. W. Hekman (Chatham), Rev. J. Vander Meer (Toronto).

*Rev. R. W. Popma* of De Gereformeerde Kerken (Pacific). Examiners: Rev. G. Van Laar (Alberta North), Dr. J. Putt (California), Rev. P. J. Hoekstra (Alberta South).

*Rev. W. Vander Kolk* of De Gereformeerde Kerken (Chatham). Examiners: Rev. C. Boomsma (Grand Rapids East), Rev. A. Persenaire (Hamilton), Dr. W. H. Rutgers (Grand Rapids South).

2. *Recommendation*: That Synod approve of their work. — *Approved*

#### ARTICLE 142

#### I. EMERITATION OF MINISTERS

Synod approve the honorable emeritation of the following ministers:

1. Dr. Calvin G. Hayenga, by Classis Muskegon. Ground: Age, length of service.

2. Rev. Gerrit Hoeksema, by Classis Chicago South. Ground: Age, length of service.

3. Rev. Albert J. Smit, by Classis Hackensack. Ground: Age, health. Effective October 1, 1957.

4. Rev. Jacob Paauw, by Classis Sioux Center. Ground: Health, length of service. Effective September, 1957.

5. Rev. Herman Bel, by Classis Grand Rapids South. Ground: Age, illness. Effective January 1, 1957.

6. Rev. John M. Vande Kieft, by Classis Grand Rapids East. Ground: Years of service, age, present work too arduous. Effective October 1, 1956.

7. Rev. John Vanden Hoek, by Classis Minnesota South. Ground: Age, length of service.

8. Rev. Peter A. Spoelstra, by Classis Pacific. Ground: Permissible retirement age.

9. Rev. Henry Baker, Classis Holland. Ground: Retirement age.

10. Rev. John Beebe, by Classis Holland. Ground: Years of service and retirement age.

11. Rev. Harry Blystra, by Classis Holland. Ground: Years of service and retirement age.

12. Rev. N. Jansen by Classis Wisconsin. Ground: Years of service and retirement age.

— *Adopted*

## II. BRADENTON CHAPEL

### A. *Materials*:

1. Letter from Mr. John Medema in which he objects to the practice of Christian Reformed ministers preaching in the Bradenton Chapel while there is an organized church of our denomination in the same city.

2. Letter from the Christian Reformed Church of Bradenton, Florida, stating that "inasmuch as we do not know the contents of this letter and do not know the date this was written, the Consistory feels that we should go on record as being not for nor against this letter."

B. *Recommendation*: Synod advise Mr. John Medema to confer with the Bradenton Consistory about the matter in question. — *Adopted*

## III. PROTESTANT REFORMED CHURCHES (Rev. H. Hoeksema group)

A. *Material*: A letter responding to our invitation to send a representative to our 1957 Synod in connection with the Centennial celebration. The invitation is declined, but we are asked to seek official contact to rehearse the history of 1924-25.

### B. *Recommendations*:

1. Our invitation asking them to share in our Centennial implies our fraternal spirit toward the Protestant Reformed Churches.

2. The tone and contents of the letter are not such as give promise of fruitful discussion. — *Adopted*

## IV. PROTESTANT REFORMED CHURCHES (Rev. H. De Wolf group)

A. *Material*: See Communication No. 1.

B. *Summary*: This letter reveals a spirit of brotherhood. The Synod comes with the specific request that we consider the appointment of a broad committee whose duty it shall be to meet with a like committee (four ministers and three elders) to discuss freely the differences and similarities which are found to exist between our churches and to report back to their respective churches.

### C. *Recommendations*:

1. Synod appoint a like committee as requested. — *Approved*



2. The officers of Synod transmit this decision by letter to the Synod of the Protestant Reformed Churches. — *Approved*

3. The selection of committee members be referred to the Committee on Appointments. (See Article 178) — *Approved*

#### V. STATUS OF ORDAINED MISSIONARIES IN ECCLESIASTICAL ASSEMBLIES

##### A. *Material*: Overture No. 33

B. *Explanation*: The Synod of 1956 rules—reversing a decision of the Synod of 1930—that Home Missionaries may not be delegated to Classis as regular delegates from a church in addition to its two regular delegates provided for in Art. 41 of the Church Order. The request for clarification from Classis Rocky Mountain, so the delegates from this Classis inform the Committee, stands related to this decision of 1956. Classis Rocky Mountain is uncertain whether the ruling of the Synod of 1956 would prohibit an organized church from delegating to Classis a Home Missionary who labors in its midst as minister and pastor, although he is officially the missionary of another congregation.

C. *Recommendation*: In answer to the request of Classis Rocky Mountain for clarification, your Committee advises Synod to declare that when a Home Missionary labors in an organized church—although officially not connected with this congregation, but with the church that called and commissioned him—he may, with the approval of his calling church and at the request of the church in whose midst he labors, represent said church at major ecclesiastical assemblies. — *Adopted*

#### VI. BAPTISM FORMULARY

##### A. *Material*: Overture No. 27.

##### B. *Recommendations*:

1. Synod accede to the Overture of Classis Alberta North with the three grounds. — *Adopted*

2. Synod instruct the Publication Committee to include this change in the next edition of the Psalter Hymnal. — *Adopted*  
(Church Order Matters continued in Art. 147)

#### ARTICLE 143

Synod adjourns, and Emeritus President R. B. Kuiper offers the closing prayer.

### TUESDAY MORNING, JUNE 25, 1957

#### Twenty-first Session

#### ARTICLE 144

Synod is called to order, and Rev. D. Drost conducts the devotions. Synod sings Psalter Hymnal No. 21:1-3. Rev. Drost reads James 3 and petitions God on behalf of Synod.

#### ARTICLE 145

Roll call reveals that Rev. C. Schemper is absent and that Rev. F. M. Huizenga replaces him. The following are absent: Elder S. Van Til,

Dr. H. Felderhof, Elder H. Schreuder, Elder J. C. Dekker, and Elder J. Olthuis.

ARTICLE 146

The minutes of the eighteenth, nineteenth and twentieth sessions are read and adopted.

ARTICLE 147

The Advisory Committee on *Church Order Matters* (cf. Arts. 66, 71, 100, 141, 142), Rev. O. Breen, reporting:

I. FINALITY OF SYNODICAL DECISIONS

A. *Material*: Overture No. 28.

B. *Recommendation*: Synod refer this overture to the Church Order Revision Committee for its consideration and advice.

*Grounds*:

1. The problem presented merits consideration.
2. This subject falls within the scope of the Church Order Revision Committee's task.

Synod declares that such a procedure would be contrary to our Church Order and usage. — *Adopted*

II. NATIONAL ASSOCIATION OF EVANGELICALS

A. *Material*: A letter from the NAE extending congratulations upon the occasion of our Centennial Synod and making a suggestion and an inquiry:

1. Perhaps this is an opportune time for you to reconsider the matter of affiliation with the National Association of Evangelicals.

2. Is it possible for our Synod to take some action approving the support of NAE by the individual churches of your denomination if they so desire?

B. *Recommendation*: That Synod refer this letter from the NAE to the Synodical Committee on Ecumenicity and Interchurch Correspondence. — *Adopted*

III. REPORTS OF SYNODICAL EXAMINERS

A. *Material*: Letters from Examiners

B. *Recommendations*:

1. Synod approve the work of its Synodical Examiners in advising Classis California to grant the request of Rev. Bernard Ibershof that the active pastoral relation between himself and the congregation of Arcadia, California, be severed. (Rev. J. Griffioen, Pacific; Dr. P. Y. De Jong, Pella; Rev. C. Huissen, Sioux Center). — *Approved*

2. Synod approve the work of its Synodical Examiners in advising Classis Minnesota North to grant the request of the consistory of Emo, Ontario, for separation from its pastor, Rev. John E. Brink. (Rev. S. Kramer, Chicago South; Rev. H. C. Van Deelen, Sioux Center; Rev. R. L. Veenstra, Chicago North). — *Approved*

(Church Order Matters continued in Art. 149.)

## ARTICLE 148

The Advisory Committee on *Indian and Foreign Mission Matters* (cf. Arts. 39, 93, 106), Rev. Vanden Hoek, reporting: *Appeal Re Business Manager on Indian Field*.

A. *Materials*:

1. Appeal dated March 13, 1957, signed by 13 members of Mission staff.
2. Letter dated May 7, 1957, to Board of Missions by two members of General Conference.
3. Letter dated June 3, 1957, in which two of the original appellants as members of General Conference withdrew their names.
4. Communications May 7, 1957, and June 3, 1957, in which six appellants request removal of their names.
5. Letter dated May 13, 1957, in which authors of letter dated June 3, resubmit their appeal.

B. *Recommendation*: That Synod inform the appellants it sees no reason to ask the Board to reconsider the matter of the reappointment of the Business Manager on the Indian Field.

*Grounds*:

1. The Board acted within its province.
2. This action was taken for sufficient reason. — *Adopted*  
(Indian and Foreign Mission Matters continued in Art. 156)

## ARTICLE 149

Synod considers the report of the Advisory Committee on *Church Order Matters* (cf. Arts. 66, 71, 100, 141, 142, 146, 147), Rev. O. Breen, reporting:

## BELGIC CONFESSION REVISION

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

B. *Recommendations*:

1. Your Advisory Committee recommends that none of the suggested revisions be made in the Confession at this time.

*Grounds*:

- a. Possible minor inaccuracies not affecting at all the faith confessed in the Creed may well be corrected at some future time when the Reformed Churches holding the Belgic Confession write a new redaction of this Creed. (cf. Points 1, 2, 5, 6.)
- b. The term "baptism" should not be replaced by "regeneration." The reference in the Confession is a simple statement in opposition to the Roman Catholic view of the removal of original sin. The Roman Catholic Church said that original sin is removed by baptism. The writer of the Confession said that original sin was not removed by baptism. Though it is possible that the present English translation of the sentence in which "baptism" occurs is not a wholly accurate rendering, the teaching is plain and unobjectionable. (cf. Point 3)
- c. The phrase against which objection is made in the Overture to the Synod of 1952 faithfully reflects, in the light of its context, the teaching

of John Calvin as to the presence of Christ in the Lord's Supper. (cf. Point 4)

2. In the light of the objection voiced against the statement concerning Christ's presence in the Lord's Supper in Article XXXV, we recommend that Synod appoint a committee to study whether or not this statement faithfully reflects the teaching of Scripture.

Dr. C. Boersma, secretary of Minority Report, and Rev. J. Weidenaar, member of Majority Report, are accorded the privilege of the floor.

(Final decision on this matter recorded in Art. 160 upon reformulation of advice by the Advisory Committee).

ARTICLE 150

Synod takes noon recess. Elder T. Hoekstra offers prayer.

TUESDAY AFTERNOON, JUNE 52

Twenty-second Session

ARTICLE 151

Synod reassembles. Rev. W. Buursma requests Synod to sing Psalter Hymnal No. 164: 1, 3, 6 and leads in prayer.

ARTICLE 152

Rev. C. Schemper has returned as has also Dr. J. Bratt.

ARTICLE 153

Rev. C. Vander Woude speaks a brief word of farewell to which the President fittingly responds.

ARTICLE 154

The Advisory Committee *Protests and Appeals*, Rev. W. Reinsma, reporting, presents:

DIVORCE AND REMARRIAGE

A. *Majority Report of the Advisory Committee*

1. *Requests to rescind the 1956 decisions:*

a. *Materials:* Overtures 1, 2, 38, letter of Mr. D. Kort, and letter of Mr. J. Poortenga.

b. *Analysis:* These overtures request Synod to rescind the declaration of 1956 re divorce and remarriage. The reasons presented for these requests may be summarized as follows:

(1) The consistory of the First Church of Oskaloosa maintains upon the basis of Article 31 of the Church Order that "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."

(2) Classis Grand Rapids South contends that Synod has failed to furnish officially adopted Scriptural support for its 1956 decisions.

(3) Overture 38 contends that "no conclusive evidence is given by any Study Committee of Synod that our old stand, the stand prior to 1956, was not Scriptural."

(4) Mr. D. Kort believes that Synod acted hastily in view of the request of the committee for another year of study, and contends that a remarriage after unbiblical divorce is unlawful.

(5) Mr. J. Poortenga, basing his argument on the analogy between marriage and the Covenant, concludes that the remarriage of unbiblically divorced persons is an unlawful state which "is continued sin as long as it exists."

*c. Recommendation:*

(1) That Synod do not accede to these requests to "rescind" or reverse the 1956 decisions re divorce and remarriage.

*Grounds:*

(a) Synod was merely asked to judge whether substantial and conclusive Scriptural evidence had been produced to support the then existing decisions and therefore Article 31 of the Church Order was not directly applicable in 1956.

(b) Since Synod of 1956 judged that substantial and conclusive evidence for the former position had not been produced, it apparently concluded that the marital problems in question fell under the general Scriptural instructions regarding repentance and forgiveness, and deemed it unnecessary to cite specific passages.

(c) The lack of substantial and conclusive evidence in Synod's judgment removed all Scriptural foundations for the former position.

(d) There is no evidence that Synod acted with undue haste; besides, the Study Committee had already been appointed in 1952.

(e) No Scripture evidence is produced in the documents requesting rescission to prove that remarriage after unbiblical divorce is unlawful.

(f) There is no difference of opinion as to the fact that the marriage contracted by unrepentant unbiblically divorced and remarried persons is sinful.

(g) No evidence is offered to prove that the 1956 decisions are in conflict with Scripture. (cf. Art. 31 C.O.)

(2) That Synod declare that this is its answer to Overtures 1, 2, 38, letter of Mr. D. Kort, and the letter of Mr. J. Poortenga.

*2. Requests for Clarification:*

a. *Materials:* Overtures 3 and 35.

b. *Analysis:* These overtures request clarification of and Scriptural substantiation for the 1956 decisions re divorce and remarriage.

*c. Recommendation:*

(1) That Synod do not accede to these requests.

*Grounds:*

(a) Neither of these overtures contains an actual protest.

(b) There is no evidence in the overtures that the problems cited could not be solved by the consistories and Classes.

(2) That Synod direct the attention of Classis Sioux Center and Orange City to the declaration. (Acts 1956 p. 118)

(3) That Synod declare this as its answer to Overtures 3 and 35.

3. *Request for new study committee:*

a. *Material:* A communication from the Oak Glen Consistory.

b. *Analysis:* The Oak Glen Consistory requests the appointment of a new committee to "study and evaluate the reports of both the divorce and remarriage committee and the marital problems committee." Their reasons for this request are:

(1) Synod failed to cite biblical evidence for the position "that parties remarried after being divorced on the ground of their own adultery or divorced on non-biblical grounds are not living in continuous adultery."

(2) Synod erred in not postponing action until 1957 as requested by the divorce and remarriage committee because of Dr. J. H. Kromminga's last minute change of mind.

(3) The Oak Glen consistory believes that such a study would "achieve a greater measure of unanimity among our constituency."

c. *Recommendations:*

1. That Synod do not accede to this request.

*Grounds:*

(a) The Oak Glen consistory has not produced sufficient argument for the appointment of a new committee.

(b) The Oak Glen consistory has not proved that the appointment of a new committee would produce greater unanimity.

(c) The appointment of a new committee now would discourage action at the consistory level where the problems should be first faced.

2. That Synod declare that this is an answer to the Oak Glen consistory.

B. *Minority Report of the Advisory Committee*

1. *Materials:*

a. Overtures 1, 2, 3, 35, 38.

b. Letters from Mr. Kort, Mr. Poortenga, and Mr. Fynaardt.

2. *Recommendations:*

a. That Synod clarify the Church's position taken by Synod in 1956 with 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 can this sinful relationship be terminated?

b. That Synod furnish Scriptural evidence, according to Art. 31, Church Order, direct or inferential, to substantiate the answers to the above questions.

*Grounds:*

(1) The present confusion in the minds of many of our people should be removed.

(2) A more united and effective witness in our preaching and teaching against the increasing evil of divorce and remarriage is desirable.

(signed) Elder J. Sturing  
Elder J. Uitvlugt  
Elder T. Hoekstra

A motion is made that the recommendation of the Majority Report under 1. c be adopted.

This motion is tabled so that the Minority Report recommendation may be considered first.

It is moved that the recommendation a. and b. of the Minority Report be adopted.

Synod adopts the first part of the Minority Report recommendation 2. a., n.l.: "That Synod clarify the Church's position taken by the Synod of 1956."

Rev. J. W. Visser requests that his negative vote be recorded.

Synod rejects the second part of recommendation 2.a., n.l.: "with respect to the following (1) Is the remarriage, etc., and (2) If it constitutes, etc."

At this stage Synod decides to appoint a committee of three who shall prepare a recommendation for Synod as to further procedure in this matter See Art. 158).

The President appoints Dr. John H. Bratt, Rev. John Stek, and Rev. L. Veltkamp.

(Appeals and Protests continued in Art. 159).

#### ARTICLE 155

The Advisory Committee on *Church Order* (cf. Arts. 66, 71, 100, 141, 142, 146, 147), Rev. O. Breen, reporting:

#### WOMAN SUFFRAGE IN CONGREGATIONAL MEETINGS

A. *Material*: Agenda Report No. 19 (See Supplement No. 19)

B. *Recommendation*:

Synod declare that consistories which determine to invite women members of the congregation to participate, with the right to vote, in congregational meetings, do so without objection from the Synod.

A motion to approve this recommendation is *tabled*.

Synod decides that women may participate in congregational meetings with the right to vote subject to the rules that govern the participation of men. The question as to whether and when the women members of any church shall be invited to participate in the activities of its congregational meetings is left to the judgment of each consistory.

#### ARTICLE 156

The Advisory Committee, *Indian and Foreign Mission Matters* (cf. Arts. 39, 93, 106, 148), Rev. W. Vander Haak, reporting:

#### I. MISSION ORDER REVISION

A. *Material*: Agenda Report No. 16, Section II-B (See Supplement No. 16, Sec. II-B)

B. *Recommendations*:

1. *Preamble* — Synod adopt the Preamble as unchanged. — *Adopted*

2. *Article I*

a. Your committee recommends a slight change of wording as follows: that Synod shall as far as possible, control all our mission work which demands denominational co-operation.

*Ground:* This change will remove ambiguity with respect to Article 30 of the Church Order.

b. Synod adopt the revision of Article I as amended. — *Adopted*

3. *Article II*

a. That the word "Foreign" be inserted in the designation "Board of Missions" so that it read — there shall be an approved synodical Board of Foreign Missions. — *Adopted*

*Ground:* This will allow for a technical uniformity with the rest of the Mission Order.

b. Synod adopt the revision of Article II as amended. — *Adopted*

4. *Article III* — Synod adopt the revision of Article III. — *Adopted*

5. *Article IV* — Synod adopt the revision of Article IV. — *Adopted*

6. *Article V* — Synod adopt the revision of Article V. — *Adopted*

7. *Article VI* — Synod adopt the revision of Article VI. — *Adopted*

8. *Article VII* — Synod adopt the revision of Article VII. — *Adopted*

9. *Article VIII*

a. Synod incorporate the following:

Section 1 — Qualifications:

(1) Age. Preferably between 24 and 40, although the CRBFM is authorized to appoint older persons in exceptional cases.

(2) Health. Average good health, verified by medical and psychiatric examinations. If a married man, this holds also for his family.

(3) Special love for and adaptability for mission work, verified by past experience and activity in this line. If a married man, this applies also 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 or she may come in contact.

(6) Academic and practical requirements as needed.

*Ground:* Qualifications should be stated for unordained workers as well as for the ordained. — *Adopted*

b. Synod adopt the revision of Article VIII as amended. — *Adopted*

II. NEW DORMITORY AT REHOBOTH

A. *Material:* Agenda Report No. 16, Section 3-D (See Supplement No. 16, Sec. 3-D)

B. *Survey:* The Indian General Conference recommended to the Board the building of an 80-bed dormitory. The Board decided that a 40-bed dormitory would meet the immediate need.

C. *Recommendation:* Synod authorize the construction of a 60-bed dormitory at Rehoboth at an estimated cost of \$80,000.

*Grounds:*

1. A new dormitory is desperately needed for high school students.

a. Present facilities are overcrowded.



b. The housing of grade school and high school students in the same building creates serious problems of discipline.

2. A 60-bed dormitory is the most practical size to build.

a. The additional 20 beds, beyond that recommended by the Board, would cost proportionately less than the initial 40 beds since the central facilities (matron's quarters, etc.) could accommodate the additional number of students.

b. Enrolling 20 additional high school students would make for a more efficient use of our facilities since the high school building and teaching staff are adequate for a larger student body.

c. More applicants could be admitted who are now rejected due to the shortage of rooms. This is particularly important since the high school age is such a strategic one in the life of the young Indian. — *Adopted*

### III. SALE OF PROPERTY

A. *Material*: Agenda Report 16, Section 3-E (See Supplement Nos. 16, Sec. 3-E 16-A, VIII)

#### B. *Recommendations*:

1. Synod approve the actions of the Executive Committee in the sale of the 50 acres to the Boyd Construction Company for \$50,000.

#### *Grounds*:

a. There was need of haste in this transaction.

b. The Mission has no need for this land.

c. The money can be well used for capital improvements on the Indian Mission Field.

d. The Executive Committee was convinced that this was the final proposal from this firm for the purchase of the land. — *Adopted*

2. Synod authorize the CRBFM to proceed with the sale of the remaining 150 acres on the terms as found in the offer presented in Supplement 16-A, VIII.

#### *Grounds*:

a. We have more land than needed, so that the sale of this land will in no way curtail our mission work or any future plans for expansion.

b. The land will be restricted to residential use for one or two family homes. Sale of liquor will be prohibited.

c. The amount offered for this tract has been established by the Financial Committee of the Board as an attractive financial proposition.

— *Adopted*

3. That the receipts of the sale of the property be placed in the Special Gifts Fund. — *Adopted*

### IV. PHOENIX

A. *Material*: Agenda Report 16, Section 3-G (See Supplement No. 16, Sec. 3-G)

B. *Recommendation*: The work at Phoenix be continued by replacing the Rev. C. G. Hayenga who is retiring from service. The duties to which his successor shall be assigned are as follows:

1. Teaching at the Cook Indian Training School.
2. Ministering to the spiritual needs of our covenant children in the government school.
3. Working among the Indians in the camps in the Phoenix area.

*Grounds:*

- a. One of our missionaries, Rev. J. Van Bruggen, has been offered an appointment at the Cook Training School. This is an opportunity to help maintain the continued orthodox teaching of the school.
- b. Some students from our field are attending the Cook School.
- c. The training program of this school permits students from our mission field to assist in our work in the Phoenix area under the direction of our missionary.
- d. We owe spiritual care and nurture also to our students in the government school.
- e. There is great need for our continued witness in the Indian workers' camps at Phoenix. — *Adopted*

V. CHURCH ORGANIZATION IN TIVLAND

A. *Material:* Agenda Report No. 16, Section 8-II (See Supplement No. 16, Sec. 8-II)

B. *Recommendations:*

1. Synod take grateful note of the establishment of the Tiv Church.  
— *Adopted*
2. Synod request the Committee on Ecumenicity and Interchurch Correspondence to study the possibility of establishing relationships with the Tiv Church. — *Adopted*

(Indian and Foreign Missions continued in Art. 172.)

ARTICLE 157

Synod adjourns and Mr. Raymond Holwerda offers closing prayer.

TUESDAY EVENING, JUNE 25

Twenty-third Session

ARTICLE 158

Synod sings Psalter Hymnal No. 329:1, 2, 4, and Rev. H. Exoo beseeches God for His divine blessing.

ARTICLE 159

The special Committee (cf. Art. 154), appointed to recommend further procedure in the matter of Divorce and Remarriage procedure, Rev. J. Stek reporting as follows:

A. The Committee recommends that there be added to the decision taken, the two resolutions taken by Synod 1956 (Art. 96, Acts 1956) and the three declarations expressed by that Synod (Art. 152, Acts 1956), so that the decision would read:

*Synod clarify the decision of 1956:* "No substantial and conclusive Scriptural evidence has been produced to establish the thesis that parties remarried after being divorced on the ground of their own adultery, or divorced on non-biblical grounds, are living in continual adultery" (Acts of 1956, Art. 96, page 59).

"No substantial and conclusive Scriptural evidence has been produced to warrant the demand that a person remarried after being divorced on the ground of his own adultery, or divorced on non-biblical grounds, must, in order to prove the sincerity of his repentance, cease living in the ordinary marriage relationship with his present spouse" (Acts of 1956, Art. 96, page 59).

"The consistories are urged most earnestly to guard the sanctity of marriage, and warn unceasingly against every violation of the marriage bond through unbiblical divorce or through adultery, keeping in mind the need for true repentance on the part of all who seek admission to the Church" (Acts of 1956, Art. 152, page 118).

"The consistories are advised that people who are guilty of unbiblical divorce, or who are divorced as the result of their own adultery and having married, seek entrance or re-entrance into the Church shall be expected to show their sorrow and genuine repentance during an adequate period of probation. Such cases shall not be settled without the advice of the Classis" (Acts of 1956, Art. 152, page 118).

"These declarations are referred to the consistories for their guidance so that they may deal with the concrete cases which come before them in accordance with the given situations, the demonstrable teaching of Scripture on marriage, divorce, repentance, and forgiveness, and the general provisions of the Church Order" (Acts of 1956, Art. 152, page 118). — *Adopted*

B. The Committee recommends that the Marital Problems Committee, whose recommendations were adopted by the Synod of 1956, be intrusted with this task. — *Tabled*

C. That the clarification of this committee be made available to the churches in mimeographed form. — *Tabled*

Synod decides to reconsider this whole decision.

The motion to adopt the recommendation of the Advisory Minority Report is tabled so that the Advisory Majority Report may be considered.

It is now moved that the Majority recommendation C. 1, nl., "that Synod do not accede to these requests to 'rescind' or reverse the 1956 decision re divorce and remarriage" (cf. Art. 154) be adopted. Synod decides that it will not accede to the requests to "rescind" or reverse the decision of 1956.

#### *Grounds:*

a. Synod was merely asked to judge whether substantial and conclusive Scriptural evidence had been produced to support the then existing decisions and therefore Art. 31 of the Church Order was not directly applicable in 1956.

b. Since Synod judged that substantial and conclusive evidence for the former position had not been produced, it apparently concluded that the marital problems in question fell under the general Scriptural instructions regarding repentance and forgiveness, and deemed it unnecessary to cite specific passages.

c. The lack of substantial and conclusive evidence in Synod's judgment removed all Scriptural foundations for the former position.

d. There is no evidence that Synod acted with undue haste; besides, the study committee had already been appointed in 1952.

e. No conclusive evidence is offered to prove that the 1956 decisions are in conflict with Scripture (cf. Art. 31 Church Order).

Synod also declares that this is its answer to overtures 1, 2, 38, letter of Mr. D. Kort, and the letter of Mr. J. Poortenga.

2. *Request for Clarification.* (cf. Art. 154)

The recommendation of the Majority Advisory Committee, nl., that Synod do not accede to these requests for clarification with the grounds is adopted.

Synod directs the attention of Classis Sioux Center and Classis Orange City to the declaration (Acts 1956, p. 118).

Synod declares that this is its answer to Overtures No. 3 and No. 35.

3. *Requests for new study committee.* (cf. Art. 154)

The recommendation of the Committee, nl., that this request be not granted with the grounds, is adopted.

Synod declares that this is its answer to the Oak Glen consistory.

(Elders J. Sturing and F. Wierenga request that their negative votes to all these decisions be recorded.)

Rev. J. H. Piersma, Rev. J. W. Visser, Elders Van't Land and Peter Borduin, members of the Advisory Committee, presents the following statement for information:

*Synod of the Christian Reformed Church*

DEAR BRETHREN:

The undersigned members of your Advisory Committee re Protests and Appeals desire to present the following statement: Article 31 of our Church Order requires that decisions of major assemblies "shall be considered settled and binding, unless it be proved to conflict with the Word of God." This properly places the burden of proof on protestants. The Synod of 1952 reversed this procedure when it placed the burden of proof to substantiate with Scriptural evidence the old position re divorce and remarriage on its study committee. This is not the normal procedure according to Article 31 of our Church Order. The discovery of this unusual procedure disturbs us. We request only that Synod receive this statement for information.

Yours Respectfully,

(Signed) J. H. Piersma  
Peter Borduin  
S. Van't Land  
J. W. Visser

—Received as information

## ARTICLE 160

The Advisory Committee *Church Order Matters* (cf. Arts. 66, 71, 100, 141, 142, 146, 147, 155), Rev. O. Breen, reporting:

## I. BELGIC CONFESSION REVISION

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

Majority Report I and Minority II dealing with alleged inaccuracies in the Belgic Confession and recommending certain alterations in the Creed, your Advisory Committee recommends that:

B. *Recommendations*:

1. Synod adopt no changes in the confessions without prior consultation with other Reformed Churches holding the same confession.

*Ground*: It is contrary to the spirit of Reformed ecumenicity to make changes in a confession held faithfully in common with sister Churches.

— *Adopted*

2. Synod appoint a committee whose task shall be:

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

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

c. To report to Synod the redactional modification (if any) which it in common consent with its corresponding committees deems advisable. (cf. Art. 178 V-C) — *Adopted*

3. Synod thank the Study Committee for its labors. — *Adopted*

## II. FORMULARY FOR THE LORD'S SUPPER

A. *Materials*:

1. Report of Study Committee, Agenda Report No. 38. (See Supplement No. 38)

2. Letter from De Gereformeerde Kerken in Nederland

3. Letter from the Rev. Richard R. De Ridder

B. *Summary*:

Synod's Study Committee has produced a revised Formulary for the Lord's Supper. Synod reminded the Committee to keep in mind the instruction of 1954 which states, "no extensive revisions of our beautiful and well-rounded Form for the Lord's Supper shall be made." It further states that the Committee shall "preserve the unity of the Form, and remove those alterations in the draft which would affect this unity. In general the Committee shall endeavor to improve upon the content, language, and construction of the present draft, both linguistically and liturgically."

The Gereformeerde Kerken in Nederland present to this Synod, and to seven other denominations of Reformed persuasion, three specific questions, and would appreciate a reply by July 1, 1957. These are:

1. Are your churches also engaged in making revisions [of liturgical Forms]—each denomination in its own land and language—and will you kindly inform us regarding this matter?

2. Are you prepared to establish relationships with us regarding eventual future revisions, in order to work together, under God's favor, toward a common book of liturgy for Churches of the Reformed Confessions?

3. Do the tentative Forms mailed to you give you occasion for comments which you would transmit to us as a committee and would you serve us with your criticism?

The letter from Rev. R. R. De Ridder comments on Agenda Report No. 38 (the present revision) and expresses his hope that the clause "considering that the wrath of God against sin is so great that He, rather than to leave it unpunished, has punished it in His beloved Son Jesus Christ," be deleted from any approved revision of the Form.

*C. Recommendations:*

1. Synod receive the Report of the Study Committee as information and thank the Committee for its labors. — *Adopted*

2. Synod reply to the inquiries of De Gereformeerde Kerken:

a. We are engaged in a revision of the Form of the Lord's Supper with the view of making it linguistically and liturgically more acceptable.

b. We wish to enter into correspondence with them regarding the revision of the Form for the Lord's Supper.

c. That because of the great amount of work with which our General Synod is confronted, Synod does not have opportunity to evaluate the revisions proposed in your brochure. — *Adopted*

3. Synod appoint a liturgical revision committee whose task will be:

a. To evaluate the revisions of our Form for the Lord's Supper, proposed by our recent study committees.

b. To enter into correspondence with the representatives of De Gereformeerde Kerken in Nederland for the purpose of discussing revisions in the Form for the Lord's Supper, with a view to making it linguistically and liturgically more acceptable to the churches.

c. In the light of the two points aforementioned, to draw up a proposed revision of the Form for the Lord's Supper, to be presented if possible, to the Synod of 1959. — *Adopted*

4. That Synod authorize this liturgical revision committee to enter into correspondence with the representatives of De Gereformeerde Kerken in Nederland concerning revision of other liturgical Forms.

*Grounds:*

a. This is in line with the request of our sister church.

b. This may prove fruitful toward a common revision of other liturgical Forms. (cf. Art. 178 V-C) — *Adopted*

ARTICLE 161

The Advisory Committee *Varia* (cf. Arts. 42, 49, 53), Dr. O. Holthrop, reporting:

STUDY COMMITTEE RESTRICTIONS (cf. Article 49 and Overture No. 8)

This matter Synod deferred until the problem of the Belgic Confession had been decided. Synod decides to withhold action in the matter here presented. (See Article 160, I)

## ARTICLE 162

Synod decides to refer all the concept minutes which have not yet been approved to a committee for approval. The committee consists of Dr. G. Goris, Rev. J. Mulder, and Rev. J. W. Visser.

## ARTICLE 163

Synod adjourns and Rev. J. Putt voices the closing prayer.

## WEDNESDAY MORNING, JUNE 26, 1957

## Twenty-fourth Session

## ARTICLE 164

Rev. J. Bult requests Synod to sing No. 373 from the Psalter Hymnal and then leads in prayer.

## ARTICLE 165

The roll call reveals that Rev. R. Rienstra is present as alternate for Dr. A. C. De Jong from Classis Grand Rapids West. He rises to express agreement with the "Declaration."

## ARTICLE 166

Synod approves the following nominations presented by the Committee on Appointments and decides by ballot the following:

I. *Christian Reformed Board of Missions — Member-at-Large*: Dr. R. De Mol or Mr. F. Dieleman. Dr. De Mol is elected.

II. *Minister's Pension and Relief Administration* — Mr. J. Jonker or Mr. P. Marcusse. Mr. J. Jonker is elected.

III. *Reformed Ecumenical Synod* — Dr. J. H. Kromminga or Dr. Henry Stob; Dr. J. T. Hoogstra or Rev. N. J. Monsma; Mr. H. Post or Dr. Richard Wierenga.

The Advisory Committee on *Varia* recommends that Synod approve the appointing of three regular voting delegates to the Reformed Ecumenical Synod to be convened in the Union of South Africa in 1958 (See Supplement No. 18-A.) — *Adopted*

Dr. John H. Kromminga is elected with Dr. H. Stob as alternate.

Rev. N. J. Monsma is elected with Dr. J. T. Hoogstra as alternate.

Dr. R. Wierenga is elected with Mr. H. Post as alternate.

Synod also decides that since we are entitled to three additional non-voting delegates, the Synodical Committee is authorized to appoint these if any are available in the vicinity and without financial responsibility for the Church.

## ARTICLE 167

The Advisory Committee on *Protests and Appeals* (cf. Arts. 154, 159), Rev. W. Reinsma, reporting:

## RECONSIDERATION IN RE MR. JOOSSE

A. *Materials*: Overture No. 18 from Classis Toronto and Overture No. 52 from Classis Chatham.

B. *History*: Mr. James Joosse, who was born in Canada and is a member of the Second Christian Reformed Church of Sarnia, desired to enter the ministry of our Christian Reformed Church via Article 8 of

our Church Order. He is 33 years of age, married, the father of four children and has had only an eighth grade education.

Mr. Joosse has followed the prescribed rules of our Church to enter the ministry of our denomination via Article 8 of the Church Order. In following these rules he submitted to a preliminary examination conducted by Classis Chatham and attended by the synodical delegates from Classes Grand Rapids South, Holland, and Hamilton. Classis Chatham, acting upon advice of the synodical delegates, made plans to make it possible for Mr. Joosse to realize his cherished goal to enter the ministry of our Church in this way.

At the Synod of 1956 the Advisory Committee on Church Order, in reporting on the work of synodical delegates, recommended that Synod approve the work of the synodical examiners in his case. (cf. Acts 1956, Art. 151, pp. 114-115).

In spite of the fact that all the prescribed rules were followed in this case the Synod rejected the Advisory Committee's advice without giving grounds for such rejection. Through this action of Synod the plans of Mr. Joosse and Classis Chatham were brought to a standstill.

C. *Requests of Overtures*: That Synod reconsider the decision of 1956 in re Mr. Joosse.

D. *Recommendation*: That Synod reconsider the decision of Synod of 1956 in re Mr. Joosse. (cf. Acts 1956, Article 151, pp. 114, 115)

*Ground*: Synod should not disapprove of the actions of its synodical delegates without stating good and sufficient reasons.

*Synod decides to reconsider as recommended.*

It is moved that the actions of the Synodical Examiners of 1956 in this matter be approved. — *The motion is tabled.*

Synod feels that it is possible for Mr. Joosse to pursue a course of studies, and that it is not necessary to pursue the course advocated by Classis Chatham, and therefore Synod decides not to approve the admission of Mr. Joosse under Article 8 of the Church Order.

Elder Calvin A. Jones presents the following protest:

*To the Synod of the Christian Reformed Church, 1957:*

The undersigned desires to protest the action of Synod on the Overtures of Classes Chatham and Toronto (Nos. 18, 52).

*Grounds:*

1. Scholastic standing is not a prerequisite in preaching Salvation by Grace.
2. The Holy Spirit is the source of all true knowledge and equips us for His Kingdom service.—(Signed) Calvin Jones

#### ARTICLE 168

The Advisory Committee, *Church Order* (cf. Arts. 66, 71, 100, 141, 147, 149, 155, 160, Rev. O. Breen, reporting, presents:

#### EXAMINATION OF CANDIDATES

##### A. *Materials*:

1. Agenda Report No. 9. (See Supplement No. 9)
2. Overture No. 32.

##### B. *Summary*:



Agenda Report No. 9 recommends that the examination of candidates for the ministry 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, and then specifies details of procedure.

Overture No. 32 of Classis Pella agrees with Report No. 9 of the Study Committee in asking for examination by the several Classes.

*C. Recommendations:*

1. That Synod thank the Study Committee for its labors. — *Adopted*  
 2. That Synod retain the Preliminary Examination for the present, in view of the fact that this subject will necessarily enter the considerations of the Study Committee for Particular Synods. — *Adopted*

3. That Synod appoint the ministerial delegates of the Calvin Board of Trustees as a Committee of Synod, to conduct the preliminary examination for candidacy, for a period of two years, with the following specifications:

a. This examination to take place during the early part of the week following the May meeting of the Calvin Board of Trustees.

b. Recommendations on the basis of the examination will be presented to Synod which body shall then declare or withhold candidacy.

*Ground:* This group acting as a Committee of Synod, is best suited to perform this task in this interim period. — *Rejected*

4. That Synod refer the matter of the examination of candidates, including the report of the Study Committee and the overture pertaining thereto, to the Committee for Particular Synods. — *Adopted*

5. That Synod declare this decision to be its answer to Overture No. 32. — *Adopted*

ARTICLE 169

The Advisory Committee *Publication Matters* (cf. Arts. 54, 60, 101, 109), Rev. B. Pekelder, reporting presents:

PUBLICATION COMMITTEE. (See Supplement No. 35)

The motion to approve the recommendation that the final publication of the revised Psalter Hymnal be deferred, etc., is removed from the table. — *Synod decides that the publication shall not be deferred.*

ARTICLE 170

The Advisory Committee on *Home Mission Matters* (cf. Arts. 64, 72, 134, 140), Rev. E. Oostendorp, reporting presents:

A. *Material:* Branch Churches. (See Supplement No. 8)

B. *Recommendations:*

A. Synod recognize the authority of the missionary, in consultation with and by permission of those supervising his work, to receive professions of faith and to administer the sacraments to members of the church, though these have not yet been organized into self-governing congregations.

*Grounds:*

1. This may be done under the mandate and authority given the missionary by his calling and commissioning church, and prescribed in the Form for Ordination (or Installation) of Missionaries.

2. Such authority is needed for practical reasons in some of the fields where our missionaries work. — *Adopted*

B. That Synod reserve judgment on recommendations 1, 3, 4, 5, and 6 of the General Home Missions Committee, and refer them to the Committee for further study and consideration, for more complete statement of procedures involved, and for possible incorporation in the Home Missions Order, subject to the approval of Synod in 1958.

*Ground:* These recommendations involve matters of varying degrees of importance which need to be worked out in some detail so that the introduction of this distinct departure from our established practice may be guarded against misuse because of undue haste. — *Adopted*

#### ARTICLE 171

Rev. T. De Vries is present in the place of Rev. J. Olthoff from Classis Pella. Rev. De Vries rises to express his agreement with the "Public Declaration."

#### ARTICLE 172

The Advisory Committee *Indian and Foreign Mission Matters* (cf. Arts. 39, 93, 106, 148, 156), Rev. W. Vander Haak reporting, presents:

##### I. FIELD SECRETARY

A. *Material:* Agenda Report No. 16, Section III-F. (See Supplement No. 16 Sec. III-F)

The Board desires authorization from Synod to call a missionary to serve as field secretary on the Indian Field.

B. *Recommendation:* Synod refer this matter back to the Board for clarification.

##### *Grounds:*

1. It is not possible for Synod to judge on this matter until the duties of such a secretary have been defined.

2. It is not clear whether a missionary is to be called to serve in this capacity full-time or part-time.

3. The organizational chart, in its present form, does not make provision for a field secretary. — *Approved*

##### II. METHOD OF PROMOTING MISSIONS

A. *Material:* Overture No. 22

B. *Recommendation:* That Synod appoint a committee to examine the overture of Classis Sioux Center, analyze the problem raised and advise Synod as to the basic principles and methods to be adhered to in mission promotion. (See Art. 178 V-C)

##### *Grounds:*

1. The overture raises certain problems that merit study.

2. Mission promotion is important to the Church. — *Approved*

#### ARTICLE 173

The Advisory Committee *Varia* (cf. Arts. 42, 49, 53, 160, 165), Dr. O. Holtrop, reporting, presents:

##### I. THE CENTENNIAL SEAL

A. *Material:* Overture No. 47

B. *Explanation*: The desire of Classis Grand Rapids South is that the Centennial Seal be adapted as an insigne identifying our Church on our publications, e.g., *Year Book*, *The Banner*, *De Wachter*, Sunday School papers, stationery, etc. It could also be used by our congregations on their bulletin covers, stationery and bulletin boards. Such an insigne would be copyrighted to prevent unauthorized uses of it.

C. *Recommendation*: Synod instruct the Centennial Committee to adapt the Centennial Seal for a permanent insigne for our denomination and submit the suggested form to Synod for approval.

*Grounds:*

1. Such an insigne would identify our denomination wherever it is used.
2. Other denominations have used such insignia with advantage, e.g. the Lutherans and the Reformed Church of America. — *Adopted*

## II. CORRESPONDENCE WITH THE REFORMED PRESBYTERIAN CHURCH, N.A.

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

1. The committee reports that its work has just commenced.
2. It requests that the committee be continued.

B. *Recommendations*:

Synod continue the committee:

- a. Its work has only begun.
- b. Its mandate is to report progress to subsequent synods. — *Adopted*

## III. ECUMENICITY AND INTERCHURCH CORRESPONDENCE

A. *Material*: Agenda Reports No. 18 and 18-A. (See Supplement No. 18, 18-A)

The New Zealand Reformed Churches request clarification on their problem as to the compatibility of membership by Reformed Churches in both the World Council of Churches and in the Reformed Ecumenical Synod. The recognition of the Reformed Church of Ceylon as a sister church and sending of fraternal delegates to the Provincial Synod of Graafschap-Bentheim are further matters taken up in this report.

B. *Recommendations*:

1. Synod advise 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:*

a. The RES of Edinburgh gave a positive testimony in urging its members holding membership in the WCC to review their position.

b. 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.

c. A matter of this kind should be approached through persuasion rather than through legislation. — *Adopted*

2. Synod declare the adoption of the above recommendation as its reply to the New Zealand Reformed Churches. — *Adopted*

3. Synod receive as information that the Committee on Ecumenicity according to authority given it, has approved of the Dutch Reformed Church of Ceylon as a sister church. — *Received as Information.*

4. Synod receive as information that the same committee has instructed the Stated Clerk to invite said Church to send a delegate to our Centennial Synod. — *Received as Information.*

5. Synod recommend to RES that the Dutch Reformed Church of Ceylon be a member of the RES fellowship. — *Adopted*

6. Synod send a fraternal delegate to the Provincial Synod of Graafschap-Bentheim, with the following conditions:

- a. that we have someone available in the Netherlands who can attend.
- b. that such a delegate would represent us to bring fraternal greetings.

— *Adopted*

7. The Synod of 1957 charge its Committee on Ecumenicity and Inter-Church Correspondence to study existing ecumenical organizations and to advise the Synod of 1958, in accordance with Reformed principles, practices, and action, whether the Christian Reformed Church should seek membership in one of these organizations.

a. the principle of ecumenicity honored by us points in the direction of such a study.

b. The urgency of the world situation calls for it. — *Adopted*

8. Synod thank the committee for its work. — *Adopted*

#### IV. CHURCH ECUMENICITY AND THE ORTHODOX PRESBYTERIAN CHURCH

##### A. *Material:* Agenda Report No. 40. (See Supplement No. 40)

This committee was mandated by Synod of 1956 to seek closer fellowship with the Orthodox Presbyterian Church by way of conversations with a similar committee appointed by the Orthodox Presbyterian Church. It had a fruitful session with such a committee from the Orthodox Presbyterian Church and unanimously the following statement was agreed upon:

1. In view of the unity of the body of Christ and in view of the basic community that exists between The Christian Reformed Church and The Orthodox Presbyterian Church in doctrine, polity, and practice it is an obligation resting upon these two Churches to make every legitimate endeavor to bring this unity and community to their consistent expression in the organic union of the two denominations.

2. It would, however, be prejudicial to this ultimate objective and unrealistic to fail to take account of the differences which exist between the two denominations, and it is therefore necessary to face these differences and explore ways and means of resolving them. In order to promote these aims it is indispensable that conference between representatives of the two Churches be increasingly cultivated, and it is advisable that the two Churches consider carefully the establishment of sisterly relations.

3. In view of the aforementioned community and to the end of promoting greater understanding and harmony it is proper that the Churches consider greater cooperation in the conduct of enterprises which they have in common such as those in home and foreign missionary work.

*B. Recommendations:*

1. Synod allow the above statement as a working basis for further conversations. — *Adopted*
2. Synod thank the Committee for its work. — *Adopted*

**V. MINISTERS' PENSION AND RELIEF ADMINISTRATION**

*A. Material:* Agenda Report No. 22. (See Supplement No. 22)

This report speaks of (1) Personnel and Organization, (2) Information on Pensioners, (3) The Ministers' Pension Fund, (4) The Ministers' Relief Fund, and (5) Matters Requiring Synodical Attention. The latter includes details of a plan for paying moving expenses of retired ministers and widows of deceased ministers from their last place of service to the place where they wish to make their home.

*B. Recommendations:*

1. Synod thank the Committee for its work — *Adopted*
2. Synod approve the Rev. F. Handlogten as representative of the Board if further information is desired. — *Adopted*
3. Synod approve the details of the plan of operation as submitted by the committee. They are as follows:

*a. The following shall be covered by the plan:*

(1) 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.

(2) Ministers emeritated for reasons other than age or length of service. Same limited to one move in a lifetime.

(3) 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.) — *Adopted*

*b. The following costs shall be paid:*

(1) 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.

(2) Packing charges with maximum of \$75.

(3) Transit insurance with maximum of \$25.

(4) 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 2, 3, and 4 are legitimate travel expense, and the amounts are believed to be adequate. — *Adopted*

*c. Financing and administration:*

(1) 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. — *Adopted*

(2) Payment of costs to be made by the Synodical Treasurer upon the approval of the Ministers' Pension and Relief Administration.

— *Adopted*

d. Plan to become effective January 1, 1957, for ministers emeritated and/or wives of ministers in active service widowed on or after that date.

— *Adopted*

## VI. DENOMINATIONAL DIACONATE

A. *Material*: Overture No. 6. 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.

B. *Recommendation*: Synod do not accede to this overture.

*Grounds*:

1. It would tend to stifle local initiative.
2. Local or area diaconates can best take care of any need in any particular area.
3. Local or area diaconates together with the Synodical Committee have been able to meet these emergencies adequately in the past.

— *Adopted*

## VII. UNNECESSARY SUNDAY LABOR

A. *Material*: Overture No. 37.

B. *Recommendation*: Synod approve the overture of Classis Hudson with its grounds.

A motion that the Overture of Classis Hudson be adopted with the grounds is made. An amendment is proposed that the words "and also the buying and selling of milk on this day" be deleted from the decision adopted by our Church in 1881. (cf. Schaver *The Polity of the Churches*, Vol. II, p. 178)

*Ground*: The buying and selling of milk on Sunday is not normally a work of necessity.

Synod decides to withhold action and refer Classis Hudson to Article 91, Acts 1939.

## VIII. ARTICLE 36 OF THE BELGIC CONFESSION

A. *Material*: A letter from a committee of the "Gereformeerde Kerken" of the Netherlands offering a proposed change in the wording of Article 36 of the Belgic Confession.

B. *Recommendation*: Synod place the proposal of the Committee of the Gereformeerde Kerken re changing the wording of Article 36 of the Belgic Confession in the hands of a study committee, and that said committee be instructed to publish its advice sufficiently early so that our consistories can study the same and be able to decide at the 1958 Synod.

*Ground*: So important a matter requires more time and study than either a synodical advisory committee or even Synod itself has at its disposal at this session. (cf. Art. 178 V-C) — *Adopted*

## I. MARITAL RELATIONS

A. *Material*: Agenda Report No. 24. (See Supplement No. 24)

This report takes up the question as to whether there is a second ground for divorce given in Scripture and secondly the problem of polygamy on the Mission Field.

**B. History:**

The Ecumenical Synod's Study Committee denies that the Scriptures provide in 1 Corinthians 7 another general ground for divorce; it however allows the possibility of biblical divorce upon the ground of a special kind of desertion. The Advisory Committee of said Synod advised the Ecumenical Synod to declare: "That adultery and desertion . . . are the only two grounds for biblical divorce." Our Christian Reformed Church except for a period of two years (1894-1896) has recognized only one ground for divorce: adultery. A study committee of the Gereformeerde Kerken (1917) took the position that there are two grounds given in Scripture for divorce: adultery and willful desertion. A minority of this committee maintained there is only one ground for divorce in Scripture. General Synod of the Gereformeerde Kerken took no final action on this question. The Reformed Church in South Africa (1924) agreed with the Christian Reformed Church in North America.

After this review of the history of this question among the Reformed Churches referred to, the Study Committee on Marital Relations gives a detailed and excellent exegesis of 1 Corinthians 7:10-15.

On the matter of Polygamy on the Mission Field a brief review of two different mission field practices is given; further, we are informed that the Ecumenical Synod's study committee and advisory committee both recommended the utmost caution in abolishing polygamy on the mission field; lastly, several passages of Scripture are cited to indicate that marriage is designed to be monogamous (Gen. 2:18, 24; Matt. 19:4-6; 1 Cor. 7:2; Eph. 5:33) and that preconversion polygamists, although not eligible for ecclesiastical office, were bonafide members of the Apostolic Church (Tit. 1:6; 1 Tim. 3:2, 12).

**C. Recommendations:** Synod adopt the following:

**1. Synod declares that:**

a. The teaching in 1 Corinthians 7:15 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 deeply-seated religious motives.

**2. Synod declares that:**

a. It follows from the nature of marriage and from the teaching of Christ and the apostles that Christians may not contract a polygamous marriage.

b. It follows from the practice of the Apostolic Church that in certain circumstances pre-conversion polygamists may be admitted to Church membership.

c. 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.

3. *Synod instructs the Stated Clerk to send to the Ecumenical Synod:*  
 a. The Decisions of 1956 respecting the readmission 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.

b. The complete text of this Report on Marital Relations as well as the complete text of the Report submitted by the Committee on Marital Problems to the Synod of 1956. — *Adopted*

4. Synod thank the Study Committee for its work — *Adopted*

#### ARTICLE 174

Synod appoints Dr. G. Goris and Mr. C. Van Malsen to bring our greetings to Prof. H. Schultze, who is hospitalized. Likewise Synod appoints Rev. J. F. Schuurmann and Elder F. Wierenga to call on Elder H. Knapper, who also is hospitalized.

The time for noon recess has arrived, and Dr. J. H. Bratt offers prayer.

### WEDNESDAY AFTERNOON, JUNE 26

#### Twenty-fifth Session

#### ARTICLE 175

Rev. W. Huyser leads in devotions. He announces No. 63 from the Psalter Hymnal and leads in prayer.

#### ARTICLE 176

The Advisory Committee on *Protests and Appeals* (cf. Arts. 154, 159), Rev. W. Reinsma reporting, presents:

#### I. PROTEST OF MR. HENRY J. BLACQUIERE

A. *Material*: Mr. Blacquiere protests the decision of the Synod of 1956 in which Synod declared his letter to the Synod of 1956 out of order because he was not a member of a Christian Reformed Church.

B. *Recommendation*: Synod reaffirm its position of 1956 in this matter, since his (Mr. Blacquiere's) status remains unchanged. — *Adopted*

#### II. APPEAL OF MR. HAROLD TILMA OF GRAND RAPIDS, MICHIGAN

A. *Material*: A document of Mr. Tilma in which he expresses the request that Synod take steps to re-unite the two Protestant Reformed groups with the Christian Reformed Church.

#### B. *Recommendations*:

1. Synod inform Mr. Tilma that there is an active standing committee on Ecumenicity charged with the task of exploring all ecumenical possibilities. — *Adopted*

2. Synod inform Mr. Tilma that this matter which is of concern to him is before Synod and has been acted upon. (See Art. 178) — *Adopted*

#### III. PROTEST OF MR. T. P. MALIEPAARD AGAINST THE CONSISTORY OF THE CHRISTIAN REFORMED CHURCH OF HANFORD, CALIFORNIA

A. *Material*: Correspondence between Mr. Maliepaard and the consistory of Hanford Christian Reformed Church and Classis California.



**B. History:** The Hanford consistory incorporated in its 1955 budget the item of \$1.50 quota for Calvin capital expansion. Mr. Maliepaard protested against this. The consistory ruled that a two-thirds majority was required at the congregational meeting to remove the item from the budget, judging that this was a rescission of a Synodical decision, and referring to the 1939 edition of Schaver's, *Polity of the Churches*, Page 186. Mr. Maliepaard apparently had a later edition of the Church Order (cf. Schaver 1947 edition, Page 309) and insisted that only a majority vote was required. At the congregational meeting a majority voted to eliminate the \$1.50 item, but since it was short of a two-thirds majority the consistory did not remove said quota. Mr. Maliepaard brought his protest to Classis which, contrary to a study committee's advice, failed to sustain the protestant, whereupon Mr. Maliepaard appeals to Synod.

**C. Recommendations:**

1. Synod declare that both parties erred in assuming that eliminating this particular item from the budget was virtually rescinding a synodical decision. — *Adopted*

2. Synod declare that the consistory erred when it required a two-thirds majority vote. — *Adopted*

**IV. PROTEST OF CLASSIS TORONTO IN RE MEMBERSHIP IN NEUTRAL LABOR UNIONS**

**A. Material:** Overture 19 - Membership in Neutral Labor Unions.

**B. Requests of Classis Toronto:**

1. Synod declare that our members should not be members of the existing neutral labor unions.

2. Synod rescind pronouncements 3 and 6 of the Declarations re Labor adopted by the Synod of 1956.

**C. Recommendations:**

1. Synod do not accede to the request of Classis Toronto of making the declaration it desires.

*Ground:* Such a declaration would be contrary to the historic stand of the Christian Reformed Church. Cf. Schaver Vol. II, pp. 218, 219—“Church membership and membership in a so-called neutral labor union are compatible as long as such union gives no constitutional warrant to sins, nor shows in its regular activities that it champions sins.” Acts 1916, Art. 36, p. 38; Acts 1943, Art. 172, p. 102; Acts 1946, Art. 141, pp. 103, 104. — *Adopted*

2. Synod do not accede to the request of rescinding pronouncements 3 and 6 of the declarations of 1956 in re labor.

*Ground:* These declarations are not in conflict with anything Synod has previously declared.

a. Resolution 3 merely calls for the formation of study groups independent of organized labor unions to search for Christian answers to current problems in the field of labor.

b. Resolution 6 simply calls upon Christians that are members of a neutral labor union “to be diligent in professing Christ and Christian principles within these unions.” — *Adopted*

3. Synod refer Classis Toronto to declaration 2 of 1956, cf. Acts 1956, Article 144, pp. 105, 106: "Synod declares that when the Synod of 1946 affirmed that 'church membership and membership in so-called neutral labor unions are compatible' it did not mean to suggest that membership in Christian or non-Christian unions is a matter of indifference, as is evident from the fact that in 1945 and again in 1946 Synod urged all our people 'whenever possible to establish and promote definitely Christian organizations'." — *Adopted*

V. PROTEST OF MR. AND MRS. HENRY VAN KOOTEN OF BETHEL CHRISTIAN REFORMED CHURCH, OSKALOOSA, IOWA

Note: Since the reporter, Rev. W. K. Reinsma, was at one time pastor to the protestants he insisted and the committee agreed to have Dr. J. H. Bratt serve as reporter on this matter.

A. *Material*: Letter of protest against the Synod for the decisions made in 1954, 1955, and 1956, which did not sustain their protest against Classis Pella and Oskaloosa I.

B. *History*: This matter was reviewed by the Synod of 1954, again in 1955 and once more in 1956; including a personal interview with one of the protestants.

C. *Recommendation*: Synod do not re-open the case for review.

*Grounds*:

a. Previous Synods have considered the case and found no reason to sustain the protestants.

b. No new evidence has been submitted in their latest protest.

(Rev. W. Reinsma refrains from voting)

— *Adopted*

ARTICLE 177

The *Obituary Committee* (cf. Art. 17), Rev. D. Mellema, reporting:

We would, first of all, call attention to an unintentional omission in the obituary report of the Synod of 1956. We refer to the homegoing of Rev. John C. Schaap, on January 5, 1956. This brother served seven churches over a period of 42 years, until his retirement in 1946. For six years after that he served as assistant pastor. Besides this, he was, for a number of years, a valued member of the Board of Missions and of the Board of Trustees of Calvin College and Seminary. Until 1931 he was also co-editor of the Yearbook.

At the end of the past year, on December 2, 1956, our Church suffered a great loss in the person and work of Dr. Henry Zylstra, professor of English at Calvin College. He was one of our most brilliant and learned men. He had a penetrating mind. His thorough knowledge of Reformed truth he consistently, devotedly, and enthusiastically sought to apply to all of life. The loss which we sustain in the homegoing of Dr. Zylstra is, humanly speaking, intensified when we consider that he might well have served our school and denomination another 20 years.

Rev. Abraham Blik went to his eternal reward on January 28, 1957. The brother served six churches from his ordination in 1909 until his emeritation in 1946.

On May 18, 1957, *Emeritus Professor Louis Berkhof* of Calvin Seminary was called home. Professor Berkhof became a candidate for the ministry in 1900. He served the church of Allendale for two years and then entered Princeton Seminary. He served Oakdale Park Christian Reformed Church of Grand Rapids, Michigan, and in 1906 was appointed professor at Calvin Seminary. He served in that capacity for 38 years, receiving honorable emeritation in 1944. Prof. Berkhof was a man of unusual ability, particularly in the field of Dogmatics.

On June 10, 1957, just prior to the convening of Synod, the Lord called home our Emeritus Professor, *James Nieuwdorp*, of the Department of Mathematics, at the age of 82. Professor Nieuwdorp began his work at Calvin College in September, 1913, as an Instructor in Inorganic Science. From 1921 to August, 1945, the time of his emeritation, he taught Mathematics. He served in a part-time capacity for four more years.

Synod humbly bows before the inscrutable wisdom of our Sovereign God, who carries out his plan for our lives and controls our destiny. Synod gratefully acknowledges God's favor in granting us men of varied talents for the development of our denomination and the furtherance of His glorious Kingdom. "Let us labor while it is day, for the night cometh when no man can work."

Synod commends the bereaved to the God of all comfort and consolation. "They rest from their labors and their works do follow them."

We recommend that this statement be placed in the minutes of Synod and that a copy be sent to the bereaved families. — *Adopted*

#### ARTICLE 178

The Advisory Committee on *Appointments*, Rev. J. A. Hoeksema reporting, presents the following:

#### I. SYNOD APPROVE THE ELECTION OF THE FOLLOWING MEMBERS OF THE BOARD OF TRUSTEES OF CALVIN COLLEGE AND SEMINARY

<i>Classis</i>	<i>Member</i>	<i>Alternate</i>
Alberta North .....	Rev. J. H. Piersma.....	Rev. B. Den Herder
Alberta South .....	Rev. T. E. Hofman.....	Rev. G. J. Vander Ziel
Cadillac .....	Rev. H. Zwaanstra.....	Rev. E. Boeve
California .....	Rev. K. de Waal Malefyt.....	Rev. P. Van Tuinen
Chatham .....	Rev. J. Gritter.....	Rev. K. Hart
Chicago North .....	Rev. A. Brink	
Chicago South .....	Rev. M. Goote.....	Rev. C. O. Buus
East Ontario .....	Rev. R. J. Bos.....	Rev. C. Tuininga
Grand Rapids East .....	Rev. W. Van Rees.....	Rev. N. L. Veltman
Grand Rapids South .....	Rev. W. Kok.....	Rev. J. Schuurmann
Grand Rapids West .....	Rev. C. Vanden Heuvel.....	Rev. A. A. Koning
Hackensack .....	Rev. B. Bruxvoort.....	Dr. L. Smedes
Hamilton .....	Rev. T. C. Van Kooten.....	Rev. J. Ehlers
Holland .....	Rev. W. P. Brink.....	Dr. E. Masselink

<i>Classis</i>	<i>Member</i>	<i>Alternate</i>
Hudson .....	Rev. B. E. Pekelder.....	Rev. N. J. Monsma
Kalamazoo .....	Rev. J. Bouwsma.....	Rev. C. Greenfield
Minnesota North .....	Rev. J. H. Stek.....	Rev. J. L. Bult
Minnesota South .....	Rev. R. Veldman.....	Rev. G. S. Kok
Muskegon .....	Rev. L. Veltkamp	
Orange City .....	Rev. H. Minnema.....	Rev. J. B. Hulst
Ostfriesland .....	Rev. E. H. Oostendorp.....	Rev. B. H. Visscher
Pacific .....	Rev. C. M. Schoolland.....	Rev. J. Griffioen
Pella .....	Rev. H. Verduin	
Rocky Mountain .....	Rev. N. De Vries.....	Rev. J. Zwaanstra
Sioux Center .....	Rev. B. J. Haan.....	Rev. H. Petersen
Toronto .....	Rev. J. Rook.....	Rev. H. Venema
Wisconsin .....	Rev. H. Exoo.....	Rev. M. Zylstra
Zeeland .....	Rev. J. Breuker.....	Rev. J. H. Bruinooge
Eastern District .....	Dr. P. Hofstra.....	Mr. Samuel Steen
Central District .....	Mr. L. Beré.....	Mr. R. Tolsma (1959)
	Dr. D. De Vries.....	Mr. C. Van Valkenburg (1959)
	Mr. G. Buter.....	Dr. G. Heyns (1959)
	Dr. E. Feenstra.....	Dr. J. Harkema (1959)
	Mr. W. Waalkes.....	Mr. A. Hulst
	Mr. G. Tinholt.....	Mr. R. Holwerda
Midwest District .....	Mr. J. Brouwer	
Far West District .....	Dr. J. Hoekzema.....	Mr. H. Te Velde
— <i>Approved</i>		

## II. SYNOD APPROVE THE ELECTION OF THE FOLLOWING MEMBERS OF THE CHRISTIAN REFORMED BOARD OF MISSIONS.

<i>Classis</i>	<i>Member</i>	<i>Alternate</i>
Alberta North .....	Rev. G. H. Vande Riet .....	Rev. B. Nederlof
Alberta South .....	Rev. D. J. Scholten.....	Rev. A. H. Selles
Cadillac .....	Rev. M. Stegink.....	Rev. F. Einfield
California .....	Rev. G. B. Boerfyn.....	Rev. H. A. Dykstra
Chatham .....	Rev. J. C. Verbrugge.....	Rev. K. Hart
Chicago North .....	Rev. O. Breen	
Chicago South .....	Rev. C. W. Flietstra.....	Rev. S. Voortman
East Ontario .....	Rev. A. H. Smit.....	Rev. M. Vrieze
Grand Rapids East .....	Rev. J. H. Schaal.....	Rev. J. Hasper
Grand Rapids South .....	Dr. R. Wierenga.....	Rev. D. J. Hoitenga
Grand Rapids West .....	Rev. R. O. De Groot.....	Rev. A. A. Koning
Hackensack .....	Rev. E. Bradford.....	Rev. C. Vos
Hamilton .....	Rev. J. M. Dykstra	
Holland .....	Rev. L. Oostendorp.....	Rev. M. J. Vanderwerp
Hudson .....	Rev. R. Evenhuis.....	Rev. N. Vander Zee
Kalamazoo .....	Rev. O. Holtrop.....	Rev. T. Yif
Minnesota North .....	Rev. M. Keuning.....	Rev. J. C. Lont
Minnesota South .....	Rev. J. A. Hoeksema.....	Rev. J. Rubingh
Muskegon .....	Rev. A. Poel	
Orange City .....	Rev. J. B. Hulst	
Ostfriesland .....	Rev. P. Holtrop.....	Rev. R. Graves

<i>Classis</i>	<i>Member</i>	<i>Alternate</i>
Pacific .....	Rev. P. De Jong.....	Rev. J. A. Petersen
Pella .....	Dr. P. Y. De Jong.....	Rev. W. Vande Kieft
Rocky Mountain .....	Rev. H. N. Erffmeyer.....	Rev. H. Visscher
Sioux Center .....		
Toronto .....	Rev. R. Groeneboer.....	Rev. H. W. Kroeze
Wisconsin .....	Rev. P. Vander Weide.....	Rev. C. Ter Maat
Zeeland .....	Rev. F. M. Huizenga	
Member-at-large .....	Dr. R. De Mol.....	General Alternate:
„ .....	Dr. E. Y. Monsma.....	Mr. J. Van Dellen
„ .....	Mr. J. T. Daverman	

—*Approved*

### III. SYNOD APPROVE THE ELECTION OF THE FOLLOWING MEMBERS OF THE GENERAL COMMITTEE FOR HOME MISSIONS

<i>Classis</i>	<i>Member</i>	<i>Alternate</i>
Alberta North .....	Rev. R. Kooistra.....	Rev. B. Boerkoel
Alberta South .....	Rev. R. Star.....	Rev. J. W. Van Stempvoort
Cadillac .....	Rev. W. Huyser.....	Rev. H. Bultje
California .....	Rev. J. F. Hollebeek.....	Rev. B. Huizenga
Chatham .....	Rev. J. Vande Kieft.....	Rev. K. Hart
Chicago North .....	Rev. H. Leestma.....	Rev. G. Zylstra
Chicago South .....	Rev. M. Ouwinga.....	Rev. W. Buursma
East Ontario .....	Rev. A. Schaafsma.....	Rev. P. M. Jonker
Grand Rapids East .....	Rev. G. Vander Hill.....	Rev. J. A. Mulder
Grand Rapids South .....	Rev. H. Vander Kam.....	Rev. E. B. Pekelder
Grand Rapids West .....	Rev. L. Van Drunen.....	Rev. W. Swierenga
Hackensack .....	Dr. G. Stob.....	Rev. E. Jabaay
Hamilton .....	Rev. A. Persenaire.....	Rev. C. Spoelhof
Holland .....	Rev. J. A. De Kruyter.....	Rev. J. T. Hoogstra
Hudson .....	Rev. S. H. Rooy.....	Rev. E. Boer
Kalamazoo .....	Rev. J. Entingh.....	Rev. H. Guikema
Minnesota North .....	Rev. J. L. Bult	
Minnesota South .....	Rev. J. Elenbaas.....	Rev. C. Steenstra
Muskegon .....	Rev. R. W. Bronkema	
Orange City .....	Rev. A. Baker.....	Rev. R. De Haan
Ostfriesland .....	Rev. E. D. Dykema.....	Rev. R. Graves
Pacific .....	Rev. F. W. Van Houten.....	Rev. W. Verwolf
Pella .....	Rev. T. De Vries.....	Rev. E. Cooke
Rocky Mountain .....	Rev. J. Meppelink.....	Rev. H. Roelofs
Sioux Center .....		Rev. H. Petersen
Toronto .....	Rev. F. Guillaume.....	Rev. H. Hollander
Wisconsin .....	Rev. R. Opperwall.....	Rev. L. Hofman
Zeeland .....	Rev. N. Beute.....	Rev. G. Haan
<i>Members-at-large</i>	<i>Alternates</i>	<i>Terms</i>
J. Boeve .....	Dr. E. Kuizema.....	1957-1960
F. Oldemulders .....	T. Hoeksema.....	1955-1958
C. Van Malsen .....	R. Dykema.....	1956-1959

—*Approved*

IV. SYNOD APPROVE THE ELECTION OF THE FOLLOWING SYNODICAL DELEGATES FOR EXAMINATION

<i>Classis</i>	<i>Member</i>	<i>Alternate</i>
Alberta North .....	Rev. J. Hanenburg.....	Rev. G. Van Laar
Alberta South .....	Rev. P. J. Hockstra.....	Rev. D. J. Scholten
Cadillac .....	Rev. H. Vanderaa.....	Rev. I. D. Couwenhoven
California .....	Rev. J. Putt.....	Rev. J. Daane
Chatham .....	Rev. W. Hekman	
Chicago North .....	Rev. A. Brink.....	Rev. R. J. Frens
Chicago South .....	Rev. S. Kramer.....	Rev. C. O. Buus
Eastern Ontario .....	Rev. H. Moes.....	Dr. P. Schrottenboer
Grand Rapids East .....	Rev. G. Gritter	
Grand Rapids South .....	Dr. W. H. Rutgers.....	Rev. W. Van Peurseem
Grand Rapids West .....	Rev. C. Vanden Heuvel.....	Rev. A. A. Koning
Hackensack .....	Rev. C. Vos	
Hamilton .....	Rev. A. Persenaire.....	Rev. C. Spoelhof
Holland .....	Dr. J. T. Hoogstra.....	Rev. S. Vroon
Hudson .....	Rev. N. J. Monsma	
Kalamazoo .....	Rev. C. Greenfield.....	Rev. J. Bouwsma
Minnesota North .....	Rev. J. L. Bult.....	Rev. J. De Haan
Minnesota South .....	Rev. R. Veldman.....	Rev. G. S. Kok
Muskegon .....	Rev. D. Drost	
Orange City .....	Rev. C. Vander Ark	
Ostfriesland .....	Rev. S. P. Miersma.....	Rev. B. Visscher
Pacific .....	Rev. J. Griffioen	
Pella .....	Dr. P. Y. De Jong.....	Rev. J. Olthoff
Rocky Mountain .....	Rev. H. Erffmeyer.....	Rev. N. De Vries
Sioux Center .....	Rev. C. Huissen.....	Rev. C. Van Deelen
Toronto .....	Rev. J. Vander Meer.....	Rev. H. Kroeze
Wisconsin .....	Rev. H. Exoo.....	Rev. B. A. Van Someren
Zeeland .....	Dr. J. H. Bruinooge.....	Rev. F. M. Huizenga

— *Approved*

V. SYNOD APPROVE THE FOLLOWING APPOINTMENTS

A. *Standing Committees:*

1. **Synodical Committee:** Revs. G. Hocksema, J. K. Van Baalen, J. C. Verbrugge, and Stated Clerk (ex-officio); Alternate: Rev. George Gritter.
2. **Stated Clerk:** Dr. R. J. Danhof (Term expires 1960); Alternate: Rev. P. Holwerda.
3. **Synodical Treasurer:** Mr. Tony Noordewier; Alternate: Mr. Lester Ippel (Term expires 1958).
4. **Treasurer of Canadian Churches:** Mr. J. Vander Vliet; Alternate: Mr. L. Vanden Berg (Term expires 1958)
5. **Representative General Commission Army and Navy Chaplains:** Rev. Harold Dekker; Alternate: Dr. George Stob.
6. **Representative British and Foreign Bible Society:** Rev. C. Witt; Alternate: Rev. Joseph Vande Kieft.
7. **Centennial Executive Committee:** Dr. John Kromminga, Revs. Wm. Kok, E. B. Pekelder, Dr. J. T. Hoogstra, Rev. Harold Dekker, Mr. S. T. Youngsma, Mr. Fred Baker, Mr. Herbert Daverman.

8. **Ecumenicity and Correspondence with Other Churches:** Drs. W. H. Rutgers, J. T. Hoogstra, Prof. M. Monsma, Stated Clerk (ex-officio).
9. **Historical Committee:** Dr. J. H. Kromminga, Dr. G. Stob, Dr. E. Y. Monsma, Prof. H. J. Van Andel.
10. **Transportation Committee:** Mr. A. H. Andriese.
11. **Arrangements and Mimeographing Reports for Next Synod:** Dr. E. Y. Monsma; Alternate: Mr. L. Ippel.
12. **Representative Lord's Day Alliance (U.S.):** Rev. Clarence Vos; Alternate: Rev. Jacob P. Smith.
13. **Representative National Christian Association:** Rev. A. De Kruyter; Alternate: Rev. O. Breen.
14. **Young Calvinist Federation of America:** Rev. L. J. Dykstra, Mrs. D. Van Halsema; Alternates: Rev. M. Goote, Mrs. R. Tiemersma.
15. **Canadian Immigration Committee:** Revs. P. J. Hoekstra, A. Disselkoen, J. Gritter, C. Spoelhof, J. Van Harmelen; Messrs. J. Vander Vliet, J. Vander Velden, A. Kaemingk, H. J. Ten Hove; Home Missionary-at-Large.
16. **Korean Reformed Spiritual Relief:** Dr. J. T. Hoogstra, Revs. M. Vander Werp, J. Schuurmann; Messrs. A. Naber, E. Ver Maat.
17. **Contact Committee:** Rev. E. F. J. Van Halsema and Stated Clerk (ex-officio).
18. **Special Advisory and Assisting Budget Committee:** Messrs. H. Hoekstra, Frank Dieleman, William Boer, Jacob De Jager; Alternate: Mr. George Tinholt.
19. **Representative Lord's Day Alliance of Canada:** Rev. R. Wildschut; Alternate: Rev. H. Venema.
20. **Pension Board of Calvin College and Seminary:** Messrs. Lambert Beré and Tony Noordewier.
21. **Synodical Representative on Faith, Prayer, and Tract League:** Mr. J. Keuning.
22. **Christian Reformed Resettlement Service Committee:** Rev. W. Van Rees, Dr. Lewis B. Smedes, one elder from Neland Avenue, Mayfair, Oakdale Park; one deacon from West Leonard, Grandville Avenue, and Alpine Avenue, and Stated Clerk for Synodical Committee.
23. **Church Help Fund, Inc.;** Revs. A. Baker, R. Venema, L. Bossenbroek; Messrs. A. Engbers, M. Wiersma.
24. **Representative American Bible Society:** Rev. H. Bouma; Alternate: Rev. E. S. Callender.
25. **Convening Church for next Synod:** Burton Heights, Grand Rapids, Michigan.
26. **Sunday School Committee:** Revs. W. Van Peursem, G. J. Rozenboom; Miss Dena Korfker; Dr. J. L. De Beer; Mr. A. Vander Veer.
27. **Sponsorship of Foreign Students:** Registrar of Calvin Seminary, Dr. H. J. Ryskamp, Prof. Harry Dekker, Prof. H. De Wit, Dr. J. T. Hoogstra, Mr. A. Huibregtse, one representative from the Board of Home Missions, Mr. Wallace Waalkes from the Board of Trustees.
28. **Back to God Hour Committee:** Revs. W. Kok, H. Baker, A. W. Hoogstrate, B. J. Haan, K. Hart, J. Geels, C. O. Buus; Messrs. L. Beré, D. Evenhouse, J. Hamstra, G. Zuiderveen, R. Ver Meer, A. Van Noord.
29. **Synodical Tract Committee:** Revs. N. L. Veltman, G. J. Rozenboom, R. Bronkema, Jr., H. Teitsma, J. Rickers; Messrs. R. Weidenaar, C. Dykhouse, J. De Jager, H. Hoekstra.

30. **Chaplain Committee:** Revs. G. Vander Kooi, R. Wezeman, D. J. Hoitenga, H. Dekker; Mr. H. Faber, Dr. W. Vander Ploeg.

31. **Ministers' Pension and Relief Administration:** Revs. J. O. Bouwsma, J. Beebe, F. Handlogten; Mr. L. Heeres, Mr. J. Jonker; Alternates: Revs. D. Drost, T. Yff; Messrs. Walter De Hoog, B. De Jager, G. B. Tinholt.

32. **Committee on Education:** Dr. G. Stob, Revs. J. E. Meeter and B. E. Pekelder; Messrs. Sidney Van Til, G. Dykstra, M. Okkema.

33. **Publication Committee:** Dr. G. Goris, Revs. J. A. Mulder, W. Van Peursem, N. L. Veltman; Messrs. A. Hulst, G. Hertel, J. Petersen, C. Van Valkenburg, G. Buist.

— *Approved*

*B. Fraternal Delegates:*

1. Synod of the Gereformeerde Kerken, the Netherlands: Rev. J. T. Holwerda. — *Approved*

2. Altreformierte Kirche in Germany

3. Orthodox Presbyterian Church

4. The Free Magyar Reformed Church

5. The Associate Reformed Presbyterian Church (General Synod)

6. The Korean Presbyterian Church

7. The Reformed Church of Japan

8. The Reformed Presbyterian Church of North America

The Synodical Committee is instructed to appoint the delegates named under 2-8 above.

*C. Study Committees:*

1. **Committee on Improvement and Revision of the Psalter Hymnal:** Dr. H. Bruinsma, Dr. D. Van Halsema and Rev. D. H. Walters Dr. W. H. Rutgers, Professors J. De Jonge and S. Swets, Mr. M. Baas, Mr. A. Hartog, Miss Johanna Oranje, Mrs. Trena Haan.

2. **Church Order Revision:** Dr. J. H. Kromminga, Prof. M. Monsma, Rev. I. Van Dellen, Dr. R. J. Danhof, Rev. R. J. Bos.

3. **Church Ecumenicity — Orthodox Presbyterian Church:** Revs. N. J. Monsma, C. Vos, B. Pekelder; Mr. P. Watz.

4. **Church Ecumenicity — Reformed Presbyterian Church:** Dr. W. Rutgers, Revs. A. Brink, and C. De Haan; Mr. B. Ottenhoff.

5. **Relations with the Protestant Reformed Church (De Wolf):** Revs. H. Baker, J. Weidenaar, M. Monsma, A. Persenaire; Messrs. Hero Bratt, C. Van Malsen, C. Zylstra.

6. **Bible Translation:** Seminary Faculty — Old and New Testament.

7. **Particular Synods:** Revs. E. Oostendorp, W. Vander Haak, C. Vos, G. J. Hoytema; Messrs. S. Van Til, J. Zoeteway, A. Sluis.

8. **Liaison man between World Home Bible League and the Church:** Rev. Chester Schemper.

9. **Liturgical Revision:** Revs. A. Hoekema, J. Stek, J. Eppinga; Mr. W. A. De Jong; Dr. J. Timmerman.

10. **Belgic Confession Art. 36:** Rev. A. B. C. Hofland, Dr. Paul Schrottenboer, Rev. M. Vrieze.

11. **Mission Promotion:** Dr. O. Holtrop, Rev. J. A. De Kruyter, L. Oostendorp, H. Van der Kam, Harold Dekker.

— *Approved*



*The Committee on Appointments recommends:*

That whenever members of a committee in a given area move out of the area, the committee appoint replacements subject to the approval of the Synodical Committee. — *Approved*

#### ARTICLE 179

Synod having come to the end of its work, Rev. N. J. Monsma, President of Synod, addresses Synod as follows:

#### ESTEEMED BRETHREN:

An established custom does not only cause me to address you at this time. In a larger measure and in a different way gratitude to our God and Father and a sense of indebtedness to you prompt me to speak these words.

It behooves us first of all to acknowledge the good hand of our God upon us. Considering the fact that we are undeserving of any blessing and that even the best among us is lacking in ability to perform work for God, it is a marvel of His grace that we have accomplished as much as we have. With imperfect products we turn to God, beseeching Him that He will forgive the imperfections and employ them for His perfect purposes, the imperfections notwithstanding.

But under God I am indebted to you, my brethren. May I assure you that I am aware of my limitations. I am far from claiming perfection for the work done as your presiding officer. For that reason I am happy to be able to avail myself of this opportunity to thank you for your kind considerateness and for the patience you have exercised. I have the impression that a brotherly spirit has prevailed throughout our sessions — we have sought to understand and to appreciate each other as brethren of the same house and called to the same task should. I trust that you join me in thanking God for this. Indeed, all the good which we have experienced was from God; all the evil was from ourselves.

It is impossible to mention specifically all who have made the weighty task assigned to me the easier. However, I cannot refrain from mentioning the names of the brethren who in the good providence of God occupied places on the platform with me. All three were my friends and with all three I had the privilege of cooperating in some capacity or another. But I feel that these assignments have made us even more appreciative of each other. The Vice-president, Rev. John Gritter, has been very helpful to me and generous with his valued counsel and has in that way made my work less burdensome. Thank you, brother Gritter, for your assistance. Throughout the sessions of Synod I have admired the diligence and accuracy of our clerks, the Rev. John Breuker and Rev. J. T. Holwerda. I feel sure that the Acts of this Synod, when published, will be a credit to you. Of course, the greater part of this work was the responsibility of the First Clerk, the Rev. Breuker. However, I have observed with how great a willingness the Second Clerk has stood at his side. Allow me to express my thanks to both of you for your diligence.

I feel that I would be remiss if I should not mention the pastor and the consistency of the First Christian Reformed Church of this city for calling Synod together and for organizing it into a body able to function. In this connection I may not neglect the preparatory work of the Stated Clerk, Dr. R. J. Danhof, and the work of my brother, Dr. Edwin Y. Monsma, who, as well as I know, is a man without a synodical title, but who has again, as at other times, faithfully looked after many technical details indispensable for the smooth and efficient

operation of Synod. We thank them as well as the stenographers who typed and mimeographed the many reports with great accuracy and speed. I am sure that you would think it ill of me if I should neglect to mention Mr. A. Leeuwen and his staff for their care for us and the tasty as well as nourishing meals provided. What would this Synod have done without their devoted services.

With gladness I make mention of the many labors performed and reports rendered to this Synod by boards and committees. These were labors of love. The secretaries or reporters of these bodies have done their utmost in supplying Synod with necessary information and proposals. I wish to express my sincere gratitude to all of them. Similarly, I would make mention of the work and the advice so unstintingly given by President Kromminga and by President Spoelhof, as well as by the professors of the Seminary. I am certain, brethren, that Synod has appreciated your interests and good offices. To our advisory committees and especially to their chairmen and reporters I should like to express my deep appreciation. Brethren, you have labored much and long. Without your diligent application to the problems assigned to you Synod would have been unproductive.

In every Synod we see as it were the work of the Christian Reformed Church concentrated. In rapid succession we see the work of the church pass before view—the work pertaining to public worship, to education, to missions, to publications and the like. That is usual and occurs every year. However, this Synod bore a very special character, one so special that the like is not to occur until 100 years from this date. Indeed, the work assigned to us was important and resolutions adopted were in some cases determinative for the future. But this has been called “the Centennial Synod.” In this address to you I shall not seek to dwell upon the significance of that fact as it pertains to us *ad intra*. However, I must make mention of the significance of this “Centennial Synod” as it pertains to us *ad extra*. This “Centennial Synod” has been most unusual and most beautiful in that we were privileged to receive more fraternal delegates from sister churches and churches akin to us than, I think, any Synod in our history. According to information our Stated Clerk kindly gave me, no less than 15 denominations sent delegates or representatives to us. With only one exception every continent of the globe was represented. Delegates came not only from our own countries, Canada and the United States, but likewise from South Africa, the Netherlands, Australia and New Zealand, Indonesia, Japan, Ceylon, Korea, and Scotland. Moreover, telegrams or letters of congratulations were received from such distant places as Ireland, Argentina, the Netherlands, South Africa, and Korea. Indeed, this Synod bore more of an ecumenical character than any preceding assembly. The fact that we could and actually did join with these brethren in prayer and thanksgiving to God; that we conversed with these brethren and were able to enter into each other's work and problems; that bonds of spiritual unity were established or renewed and strengthened; that with greater faith and emphasis our hearts responded to the creed, “I believe a holy catholic church”; all this and much more filled our hearts with joy and gratitude to God. With Peter upon the Mount of Transfiguration we might be inclined to utter the wish to construct tents in this place and to abide here.

But nay, we cannot abide here. God has far better things in store for us. We must all return to our continents and lands and to our fields of labor to work—to work hard and diligently not for any earthly resting place, but for that heavenly place of rest, and therefore, for the coming of the Kingdom of God and of His Christ. Brethren, in that realm the true and abiding ecumenicity of the Church will come to full and perfect development and expression. In that realm there will be no “centennials” for there time will be no more. There we shall ever be with the Lord, which is very far better—better even than this “centennial” and “ecumenical” Synod.

And now, brethren, may the grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all! Farewell! God be with you and cause His light to shine upon you.

*The Vice-President, Rev. J. Gritter, responds as follows:*

MR. PRESIDENT:

We thank our God concerning you for the grace which was given you in behalf of the Christian Reformed Church Synod of 1957. Long before this body was convened it was apparent that its work would be of more than ordinary importance, not only because it would be the Centennial Synod, but even more because of the important issues placed on its agenda. It was plain that calm, clear-cut, positive, and careful leadership would be greatly needed.

In this need the Synod of 1957 turned to you. With the help of God you rose to the occasion. The Lord graciously endowed you with such qualities as were necessary to fill this weighty assignment. Your insight into synodical procedure, your poise, your fairness and patience, and withal your positive leadership, have been evident to all. The Synod has fared well with you as its president.

We thank God and we thank you, and we trust that the Lord will continue to use you for the welfare of His Church.

#### ARTICLE 180

Synod's work is done. The delegates rise while the President expresses the deep gratitude of each heart to God for His mercies and faithfulness. Synod stands adjourned and we bid one another farewell.

*Note:* The minutes which had not previously been approved were read in the presence of the committee appointed for that purpose and approved. (See Article 162)

REV. N. J. MONSMA, President

REV. JOHN GRITTER, Vice-President

REV. JOHN BREUKER, First Clerk

REV. JOHN T. HOLWERDA, Second Clerk

Attested a true Copy

DR. R. J. DANHOF, STATED CLERK

Denominational Building  
2850 Kalamazoo Ave. SE  
Grand Rapids 8, Michigan

# 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.

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#### 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

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#### 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.

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#### 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.

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## 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.

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### 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.

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### 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.

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### 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.

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### 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.

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### 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 basilica 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.

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#### 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.

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#### 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.

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#### 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.

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### 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.

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### 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.

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**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.

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**No. 36—Immigration Re-organization Plan**

Classis Alberta North at its sessions of March 6-7, 1957, has decided to call to your attention the following matter:

1. Classis Alberta North, having considered the Re-Organization Plan of the Ontario Council which proposes a radical revision of our entire immigration set-up, does NOT FAVOR this drastic revision; but
2. Requests Synod to abide by the present immigration set-up.
3. Further, overtures Synod to drop its demand to eliminate the Field Men from the payroll of the Church. (See Acts '54, '55, '56.)
4. Finally, Overtures Synod to instruct its Immigration Committee to submit a set of "Rules and Regulations for the Immigration Work of the Christian Reformed Church in Canada," which provides a sufficient organization on the classical and local level for cooperation with the Synodical Immigration Committee and its officers.

*Grounds:*

1. Adopting the Ontario-Plan will mean that our whole present set-up, acquired through years of labor and study, will be thrown into confusion and rendered useless.
2. Our present system has proven to be the best under the circumstances.
3. The proposed Ontario-Plan appears too costly and too cumbersome involving not less than 400 men in the Immigration Organization.
4. The only way to deal effectively on the Federal level (that is, to deal with heads of Federal Departments) is by means of a strong centralized Synodical Committee.
5. To help the new immigrants on their arrival we need the services of our Field Men.

6. To eliminate the Field Men as employees of the Church would mean the total loss of their services since there is no other source to remunerate them for their labor.

7. Synod never gave a reason why Field Men had to be eliminated from the pay-roll of the Church.

8. Our system has been imitated by other Churches because of its proven efficiency.

9. The reputation we have gained for our system, and which we enjoy with the Dutch and Canadian Immigration authorities, is due to our present set-up and policy.

10. The disbanding and/or de-activating of the Immigration Societies requires adequate organization on Classical and Local levels.

J. Hanenburg, Stated Clerk

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### No. 37 — Unnecessary Sunday Labor

Classis Hudson at its recent meeting observed that many of our members have milk-vending machines, and are filling such machines two times on the Lord's Day because of good business and profits made. When members are approached about this they hide behind the decisions of 1840 adopted by the "Gereformeerde Kerken of the Netherlands," and also officially adopted by our Church in 1881, General Rules, Art. 76, and amended, Acts 1940, Art. 93, p. 103, according to Schaver, The Polity of the Churches, Vol. II, pp. 177, 178, which states: "*And if somehow the performance of such labors is tolerated in the case of members in general,*" etc.

Classis Hudson having taken cognizance of this situation, decided at its meeting on April 23, 1957, to overture the Synod of 1957 to delete the words, "... and also the buying and selling of milk and similar products on this day" from the list mentioned because (our grounds) "the buying and selling of milk on Sunday is not normally a work of necessity."

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

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### No. 38 — Divorce and Remarriage Decision

The undersigned overtures Synod to declare that the Synod of 1956 erred in its decisions re Divorce and Remarriage in that no conclusive evidence is given by any study committee or Synod that our old stand, the stand prior to 1956, was not Scriptural. Therefore as long as no conclusive evidence can be given which shows that our traditional stand is wrong let us not lose sight of the Glory of God concerning this matter.

The undersigned also feels that it is unwise and a dangerous step of the church of Christ to need specific texts for its stand of faith and doctrine. We should also consider the underlying principles and teachings of Scripture.

The undersigned also feels that it is dangerous for a church to change its stand which it has held for 100 years as it has with the above. Let us with Jeremiah say, "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old



paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, we will not hearken" (Jeremiah 6:16).

Yours in the service of Christ,

John Fynaardt, Eddyville, Iowa

P.S. The above overture received the following comment from the consistory of Cedar, Iowa, "Just a note from the consistory: Though it does not endorse this overture yet we feel it our duty to inform you that John Fynaardt is a member in good and regular standing." Date May 6, 1957, Cedar, Iowa, and signed by Pres., Rev. C. Van Essen, and Clerk, C. Groenendyke.

### No. 39 — Agenda for Synod

Classis Kalamazoo at its session of May 10, 1957, overtures Synod as follows:

1. Classis expresses its grievance and protest to Synod against the lateness of synodical reports to the consistories on important matters dealing with our denominational activity and development.

2. Classis requests Synod to apply pressure again upon its study committees to get their reports in on time.

Classis Kalamazoo,

Rev. John Entingh, S. C.

### No. 40 — Final Decisions on Reports of Study Committees

Classis Grand Rapids South overtures the Synod of 1957 to establish the general policy to make no final decisions on the reports of the study committees unless the contents of these reports have been before the church at large for a period of six months.

#### Grounds:

1. There is under our present practice often no time for our consistories and classes to study the reports of synodical study committees.

2. This will keep the Church from making decisions for which the Church is as yet unprepared.

3. It will enhance the respect for the decisions of synod by lessening the increasing tendency of one synod reversing the decision of another synod.

4. Under the present practice even the synodical delegates do not have sufficient time to form a mature opinion on these matters.

Classis Grand Rapids South,

S. A. Werkema, S. C.

### No. 41 — Decision Re Calvin College Planning

Classis Chatham requests Synod to postpone any action concerning Calvin College at the coming Synod, because the churches and the classes have not had sufficient time to study the reports in the agenda.

Classis Chatham,

J. Hoogland, S. C.

### No. 42 — Revised Church Order

Classis Chatham requests the Synod of 1957 not to make a final decision with respect to the proposed new Church Order. The churches need more time to study the new Church Order.

Classis Chatham,  
J. Hoogland, S. C.

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### No. 43 — Minimum Salary for Ministers

Classis Chatham overtures Synod to clarify the ruling adopted in 1948 in regard to the minimum salary for ministers. The ruling reads as follows: "We recommend that Synod urge all consistories, classes, and church visitors to exert themselves to the end that all our ministers receive salaries at least commensurate with the minimum set annually for 'Needy Churches,' and where the consistory is unable to meet that minimum, that it unhesitatingly appeal to the Fund for that purpose." Acts, 1948, page 18.

That ruling is clear enough in itself. However, the ruling says nothing about children's allowance. It was in 1950 that Synod decided that a children's allowance be added to the minimum salary, which was also to be paid from the Fund for Needy Churches.

Classis Chatham, therefore, requests Synod to amend the ruling made in 1948 to read as follows: "Synod urge all consistories, classes, and church visitors to exert themselves to the end that all our ministers receive salaries at least commensurate with the minimum set annually for 'Needy Churches' and where the consistory is unable to meet that minimum, *inclusive of Children's Allowance when it applies*, that it unhesitatingly appeal to the Fund for Needy Churches for that purpose.

#### *Grounds:*

1. Because the provision for Children's Allowance was made *after* the rule adopted in 1948, the present ruling leads to uncertainty. Some would interpret the ruling of 1948 so that it includes Children's Allowance, while others would say that such is not the case because the rule preceded the provision for Children's Allowance.

2. Churches which reach the self supporting stage on the basis of the number of families, and who have a minister with a large family, might find it difficult to raise the equivalent of the Children's Allowance. Or if such a church became vacant, would find for that reason they could not consider calling a minister with a large family.

Classis Chatham,  
J. Hoogland, S. C.

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### No. 44 — Hospitalization Insurance for Ministers

Classis Holland overtures Synod to appoint a committee to determine the feasibility of arranging for or providing group hospitalization insurance for the ministers of the Christian Reformed Church and their dependents. If it is found feasible said committee is to present a plan to the Synod of 1958.

*Grounds:*

1. The present methods and plans have not proved acceptable.
2. The problem is being approached in a haphazard way.
3. The participation of all the ministers, including those of the smaller churches, is desirable.
4. This is the only way in which active and emeriti ministers would be eligible for group insurance.

Classis Holland,  
T. Heyboer, S. C.

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**No. 45 — U.S. Representative to the Vatican**

Classis Grand Rapids East in session May 16, 1957, overtures Synod to address a communication to Pres. Dwight D. Eisenhower expressing Synod's opposition to the appointment of a representative to the Vatican because such appointment would violate the separation of church and state.

Classis Grand Rapids East,  
M. H. Faber, S. C.

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**No. 46 — Incorporation of Montreal Church**

Classis Eastern Ontario respectfully asks Synod to help the congregation of Montreal in paying the cost of incorporation. The total bill is \$1700. Upon decision of the classical meeting, held on the 16th of May, Montreal is expected to pay \$200; our Classis \$500, and Synod is asked to assure the responsibility for the remaining \$1,000.

Only by being incorporated is it possible for a church in Quebec to carry out its functions properly and therefore this step had to be taken.

Obviously neither Montreal nor Classis Eastern Ontario have the financial strength to bear this entire burden alone. We therefore beg of you to lend a helping hand.

Classis Eastern Ontario,  
C. Witt, S. C.

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**No. 47 — Centennial Seal**

Classis Grand Rapids South overtures Synod to instruct the Centennial Committee to preserve the Centennial seal.

Classis Grand Rapids South,  
S. A. Werkema, S. C.

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**No. 48 — Revised Church Order**

Classis Toronto overtures Synod to postpone decision on the report of the "Committee on Church Order Revision" for one year.

*Grounds:*

1. The matter of Church Order revision is so important to the church that much opportunity is to be given for careful study before decision is taken.
2. The new articles 32 (congregational meetings) and 60 (choirs, etc.) are only two examples of the need of serious consideration.
3. The foregoing publication of the complete text of the draft (The Banner, No. 30 and Dec. 7, 1956) is highly appreciated. However more time for sufficient discussion and study should be given.

Classis Toronto,  
R. Wildschut, S. C.

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**No. 49 — Particular Synods**

Classis Toronto has taken the following decision with reference to the introduction of Particular Synods and overtures Synod that in regard to the composition of Particular Synods as proposed by the Study Committee of Synod, with respect to an Eastern Particular Synod, Classis Toronto favors a Particular Synod of Eastern Canada made up of the present four Ontario Classes.

The above decision clearly implies that Classis Toronto favors the introduction of Particular Synods. But it does not agree with the composition of the Eastern Particular Synod as proposed by the Study Committee.

Classis Toronto,  
R. Wildschut, S. C.

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**No. 50 — Age Limitation Ruling for Minister**

Classis Toronto endorses the following request of the Cochrane consistory and hereby overtures Synod that the rule pertaining to the age limitation for ministers that may be called from the Netherlands be removed in the case of Rev. S. Greving of Wildervank, the Netherlands. Minutes of Classis Toronto, Jan. 17, 1957.

The request of Cochrane-New Liskeard was made when the New Liskeard group was still a part of the Cochrane congregation. At the meeting of Classis Toronto, May 9, 1957, New Liskeard was given permission to be organized as a separate congregation. That means that the above request comes only from the Cochrane group, the New Liskeard group having taken no official action on it.

Rev. Greving will be 50 years old on August 5, 1957, according to the official Yearbook of the Gereformeerde Kerken of the Netherlands.

Classis Toronto,  
R. Wildschut, S. C.

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**No. 51 — Pension Adjustment****ESTEEMED BRETHREN:**

In His sovereign providence God removed from our congregation the Rev. Prof. Louis Berkhof, who served our entire denomination for many years as a minister and as a professor in our Seminary.

At the time of his retirement as professor in the Seminary he was the recipient of a pension allowance approximating \$1,400 per year. Due to increased living costs the Synod from year to year voted an additional allowance, and at the time of his death he received \$2,100 per year, a sum slightly less than the amount paid to retired ministers as beneficiaries of the Ministers' Pension and Relief Administration.

According to existing rules governing the pension allowance to be paid to Mrs. Berkhof as a beneficiary of the Calvin College pension plan she will be permitted to receive the inadequate allowance of \$750 per year and that for a period of 10 years. At the end of the 10th year Mrs. Berkhof will have to prove that she is in financial straits to receive an allowance from the Relief Fund administered by the Ministers' Pension and Relief Administration. See Acts of 1939, page 63.

We are of the unanimous opinion that our Church intended to provide for the widow of Professor Berkhof in a manner similar to the widow of a deceased pastor. We are encouraged to believe this on the basis of decisions recorded in the Acts of Synods from 1947 to 1955 (See Acts, 1947, pp. 439, 440; and Acts, 1955, pp. 86, 87).

We humbly overture Synod of 1957 to provide for the pension allowance for Mrs. Berkhof to be equal to that of widows of deceased ministers, beneficiaries of the Ministers' Pension and Relief Administration. We kindly overture Synod to take action similar to that expressed in the Acts of 1955, pages 68, 87, and that the Board of Trustees of Calvin College and Seminary be authorized to pay annually to Mrs. Berkhof from the General Fund of Calvin College and Seminary a sum of money equal to the amount received by widows who are beneficiaries of the Ministers' Pension Fund and regulated by Synod from year to year. Such action would be in harmony with the decisions of Synods from 1947 to 1955 in dealing with a similar situation.

Humbly Submitted,

Consistory of Neland Ave., Grand Rapids,  
Christian Reformed Church,

Sidney Stuk, Vice-president

Gerald S. Zylstra, Clerk

Done in Consistory  
June 3, 1957

## No. 52 — Reconsideration in re Mr. Joose

Classis Chatham protests against the decision of the Synod of 1956 to reject the recommendation of the Synodical Examiners of Classis Grand Rapids South, Holland, and Hamilton (Revs. Rutgers, Beebe, and A. Persenaire) to Classis Chatham "that Mr. James Joose be given the right to exhort, with a view to entrance into the ministry of the Christian Reformed Church via Art. 8 of the Church Order" (Acts 1956, Art. 151, III. B2) by which rejection the decision of Classis Chatham in regard to Mr. James Joose became workable—and requests that the Synod of 1957 reconsider the matter.

### Grounds:

I. The Synod of 1956 has by this decision nullified the action of her delegates for examination (who according to Art. 49 of the Church Order have the right to "supervise all examinations" and who are charged to act with synodical authority in this respect), and has negated the action of Classis Chatham (which

considered her action to be in agreement with Art. 8 of the Church Order and with the regulations of the Synod of 1922 and 1947):

- a. without investigating either the grounds of Classis Chatham for their action on the grounds of the Synodical Examiners in approving this action,
- b. without mentioning any grounds for their decision,
- c. after a brief discussion, which was abruptly ended by the motion to cease the debate, thus giving the delegates of Classis Chatham no fair hearing,
- d. in spite of the advice of the Synodical Advisory Committee which approved the action of the Synodical Examiners.

II. The Synod of 1956 has by this decision and by the manner in which this decision was reached (see ground I above) acted as if Art. 8 of the Church Order does not obtain any more for our time, although

- a. this was never declared by any synod,
- b. this would be contrary to the historical meaning of Art. 8 (see I), the report of the Study Committee in the Acts of the Synod of 1947, page 407 ff. and 12, and (2) Monsma and Van Dellen *Church Order Commentary*, page 45, "the door must ever remain open for such as God graciously qualified for service without special training."

The Classis adopts this protest and the clerk is asked to send it to the Synodical Clerk of Synod.

Classis Chatham,  
Jacob Hoogland, S. C.

### No. 53 — Mission Opportunities in Caribbean Area

The Miami consistory requests Synod to study Mission opportunities in the Caribbean area on the following grounds:

1. *The Need* — Throughout the West Indies there is widespread need for the Gospel. Many areas are still under the influence of a lifeless Romanism or superstitious paganism.

2. *The Opportunity* — Christian missionaries who labor in these Caribbean islands relate how God has blessed their labors. There is a strong hunger for the Word. Various missionaries urge other true believers to join them in a task too big for present forces. Miami church especially calls attention to American flag areas (such as Porto Rico) and to Cuba.

3. *The Nearness* — The Caribbean area is a large field just outside the continental United States and is much nearer to home than any present foreign field in which our church is working. Almost any spot in the West Indies is closer to Miami, Florida than Chicago and New York are to Miami. The development of our congregations in Florida serves to emphasize the Caribbean challenge.

4. *The Contacts* — Members and ministers of several of our churches have traveled in the West Indies and observed the opportunities to proclaim the Gospel there. The possibilities of ecclesiastical fellowship between congregations in the South and sister church in Chicago, Netherlands West Indies, lends further emphasis to the Caribbean challenge.

The inclusion of the above in the agenda for Synod meeting will be most sincerely appreciated. Dr. Dick L. Van Halsema can give further explanation of this request.

Cordially yours,  
Consistory of the  
Miami Christian Reformed Church  
A Vroon, Clerk

# SUPPLEMENTS

SUPPLEMENT No. 1

(Articles 149, 160, 161)

## 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 proof-text. 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 proof-text 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

## SUPPLEMENT No. 2

(Articles 42, 135)

## 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

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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

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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



## SUPPLEMENT No. 3

(Articles 64, 135)

## 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
<b>Total.....</b>	<b>\$19,200.00</b>

## **Proposed Budget Disbursements for 1957 and 1958**

	1956 Actual	1957 Anticipated	1958 Anticipated
<b>Salaries</b>			
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
<b>Totals.....</b>	<b>\$19,419.38</b>	<b>\$19,200.00</b>	<b>\$19,200.00</b>

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

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

## SUPPLEMENT No. 4

(Article 173)

**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

## SUPPLEMENT No. 5

(Articles 42, 135)

**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

## SUPPLEMENT No. 6

(Article 54)

## 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

## SUPPLEMENT No. 7

(Article 72)

## 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.

*"Ground:*

"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

SUPPLEMENT No. 8  
(Articles 18, 120, 135, 140, 170)

## 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. Lecstma .....	Rev. G. Zylstra
Chicago South .....	Rev. B. Van Someren .....	Rev. T. Versepunt
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 Kooops. 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. Kooops
Chicago, Illinois.....	J. E. 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
Baerman, 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.,..	Supporting
	{Sumas, Washington.....	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
Hockstra, H.....	{Luctor, Kansas.....	Calling and Supporting
	{Pella II, Iowa.....	Supporting
David C. Boyd.....	Maple Ave., Holland, Mich.....	Supporting
Jeffers, J. E.....	Pella I, Iowa.....	Calling and Supporting
	{Evergreen Park, Ill.....	Calling and Supporting
Jen, I. C.....	{Park Lane, Ill.....	Supporting
	{Plymouth Hts., Grand Rapids..	Supporting
Koops, H. A.....	Bethany, South Holland, Ill.....	Calling and Supporting
Spruk, H.....	Willard, Ohio.....	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.	Toledo, Ohio	El Paso, Texas
Syracuse, N. Y.	Schererville, Ind.	Sacramento, Calif.
Buffalo, N. Y.	Indianapolis, Ind.	Britt, Iowa
Chicago — Colored	North Minneapolis, Minn.	Arlington, Calif.
St. Louis, Mo.	Fargo-Moorhead, N. Dak.	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. Bos 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
Bellevue, 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
LaGlace — 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, bevestigt 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 Gereformerd, Gereformerd. 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 warrent, 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. Oppewall, 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, 325,00 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. A. 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. Lest we 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 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
<b>Disbursements</b>		
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

	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
<b>Total balance and receipts .....</b>	<b>\$283,989.12</b>

**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
<b>Total expenses .....</b>		<b>\$112,397.68</b>
*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	
<b>Total Current Assets .....</b>	<b>\$ 69,987.11</b>	

\*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
<b>Decrease .....</b>	<b>\$ 33,740.85</b>

	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	
	<b>\$10,925.10</b>	<b>\$44,665.95</b>
		10,925.10
		<b>\$ 33,740.85</b>

## 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
<b>Total .....</b>	<b>\$71,950.29</b>

**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
<b>Total .....</b>		<b>\$217,105.77</b>

**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 .....		\$251,656.92
		217,105.77
Deficit, December 31, 1956 .....	\$ 34,551.15	
Loan from Old Kent Bank .....		20,000.00
<b>Total deficit .....</b>		<b>\$ 54,551.15</b>

**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
<b>Total .....</b>		<b>\$ 48,325.00</b>

**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	
	22,778.49	
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	
	\$ 1,501.56	

## 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		
	\$ 8,167.36	\$31,323.59	\$34,987.93	\$ 227.69	\$ 399.39

## Disbursements

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

## 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	
		\$112,397.68
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	
		40,617.83
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 .....		\$ 36,378.94
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 .....		\$217,105.77

**Disbursements**

Deficit, January 1, 1956 .....	\$ 28,015.01	
U. S. disbursements .....	\$170,653.78	
Canadian disbursements .....	47,367.21	
		218,022.99
Administration .....	5,618.92	
Total, deficit and disbursements .....		\$251,656.92
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

**B****SOLDIERS' FUND****Receipts**

U. S. receipts .....	\$ 21,016.37	
Canadian receipts .....	339.39	
Total receipts .....		\$ 21,355.76

**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
<b>Total .....</b>	<b>\$22,068.48</b>

**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
<b>Total .....</b>	<b>\$34,140.54</b>

**Balance, December 31, 1956 .....** **\$ 0.00**

E. Heerema, Treasurer

#### Savings Account

Balance, January 1, 1956 .....	\$5,612.84
Interest to December, 1956 .....	112.80
<b>Total .....</b>	<b>\$5,725.64</b>
Transferred to Checking Account (December 21, 1956) .....	5,725.64
<b>Balance, December 31, 1956 .....</b>	<b>\$ 0.00</b>

#### 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

SUPPLEMENT No. 8-A  
(Articles 18, 120, 135, 140)

COMMITTEE FOR HOME MISSIONS

ESTEEMED BRETHREN:

Consideration by Synod for the following supplementary report is herewith requested.

A. SPECIAL GRANTS (Cf. Agenda 1957, p. 66-H.)

1. *Battle Creek*. Classis Kalamazoo has endorsed the request of Battle Creek, Mich., for financial aid to the extent of \$300 for 1958 to carry on its local evangelization work. We so recommend.

2. *Rochester, N. Y.* Classis Hudson has endorsed the request of Rochester, N. Y., for financial aid to the extent of \$1,000 for 1958 to carry on its local evangelization work. We so recommend.

B. NEW YORK-CHINESE. (Cf. Agenda 1957, pp. 45-46, C.)

Pursuant to the decision taken at the annual meeting of the General Committee for Home Missions and recorded in the Agenda p. 46, the following report was received from Missionary Paul Szto:

"In the annual report of 1956 a brief history of the Chinese work was given and an analysis of the work in Queens presented. However, since the work in Queens in its present form was only four months old then, the General Committee for Home Missions and the Executive Committee thus instructed the missionary to prepare another progress report before May so that a supplementary report may be presented to the Synod of 1957 in June. The following, therefore, is a special report covering the work from Christmas to Easter. And once more we have seen God's hand working in the midst of our humble efforts to proclaim the Gospel of Jesus Christ in His birth and in His resurrection.

1. WORSHIP SERVICES

a. The attendance for the last few months is very encouraging. In September last year the average monthly adult attendance was only 20, in the last few months it has been 24-25. In the first two weeks of April it has gone up to 28 and on Easter itself 46, the highest so far.

b. We have followed the themes suggested for the Centennial Sundays closely and put much emphasis on the relationship between the Christians and the Church. Gradually these Chinese are becoming more Church conscious now.

c. As there are northerners and southerners represented in these Chinese families we have used both Mandarin and Cantonese in our service. This has brought two groups of Chinese much closer than before. The Word of God has tied them together. Some also occasionally attend the English service in the afternoon.

d. We have also experimented with an informal service on Sunday evening. Though the attendance is very small and not too successful at least an effort has been made in that direction.

e. Special evangelistic services have been held in the last week-ends of the month and many more people have been reached through these special efforts. So far more than 100 different individuals have attended our regular and special services. And it takes much effort to make them accept the Gospel.

2. SUNDAY SCHOOL

a. Before we moved into the present location we had only about 15 children in the Sunday School. Last September this was increased to 26 and to 35 in

December and January, 1957. There were 38 in February and 39 in March. The first two weeks of April we had 40 and on Easter Sunday 44.

b. We have used the materials put out by our own denomination and both the teachers and students enjoy these lessons very much. Gradually they have also learned something more about our denomination through the stories about the Centennial.

c. As most of the children remain for lunch at the church I have the opportunity to have personal contact with the group in a singing period and also teach one class in the afternoon.

d. We have three Sunday School teachers now and I go over the lesson with them on Saturday night and have a prayer meeting for the work every Saturday evening.

e. So far there are about another 100 different children who have come to our Sunday School at least once. However, it requires much more effort to keep them coming regularly.

### 3. FAMILY VISITATION

a. The work was started with 5-6 families in Bayside in the summer of 1955. In the summer of 1956 we had about 15 families represented in Vacation Bible School. When we moved into the house last September we soon contacted many more families. So far we have contacted about 50 families with about 100 adults and 100 children.

b. To keep in touch with all these families and try to meet their needs and present the Gospel to them at the same time is quite a job in itself. Yet I have enjoyed family visitation very much and put in much effort in a few families who have shown special interest in the Gospel and in our church. It is hoped that eventually these 8-10 families would become an organized church.

c. Since this is entirely a mission project we have to face many problems involved in these families. Some of them only send their children to the Sunday School, regularly or irregularly. Some, only the wives are interested in the Gospel and in some families only the husband. It requires patience to deal with them.

d. Their backgrounds are also very divergent, language and dialect different. It is nice to see their children all using English in the Sunday School and the parents follow one's own dialect in the Chinese service.

e. Sick calls have proved to be very helpful in our work. One woman doctor has been also very cooperative with our work in serving these families. Quite a few families have moved into the neighborhood and a sense of community has been created around Jesus Christ and His Church.

### 4. CHINESE CLASSES

a. At the request of these families Chinese classes have been conducted for their children. We have done so as an experiment and as a service to the community. At first we were able to have about 60 children enrolled in different classes but due to transportation difficulties it dropped to about 45.

b. Since this is a mission project we teach them Bible stories first. Thus we have developed some sort of catechism classes for these children in the afternoons. The result is very good as a whole for it supplements the Sunday School a great deal.

c. Since we charge only a nominal fee for the lessons the income from the students have not been able to cover the expenses for the teachers. However, these families have been pretty generous in their giving to the work for the mission so there has been no deficit for the work as a whole. Next fall we shall try to adjust the fee and make the classes self-supporting though.



d. From the experience of these few months we think these classes have been an asset to the work. With better transportation facilities we can run a better school and serve more families.

e. Our final goal is to have a Christian education program of our own in the form of a Christian day school. Thus these Chinese classes can serve as a basis for that greater effort in the future.

#### 5. FINANCIAL RESPONSES

a. The financial responses from these families have been very good indeed. In the summer of 1956 they first rented an apartment in Parkway village for two months for our family and supported the Vacation Bible School.

b. Once we moved into the present location they supported a part-time worker for the work. In addition to \$100 for the worker they contributed another \$100 a month for the first few months. From Christmas on their contribution to the work has been almost double. They contributed about \$200 for the work now and we collected about \$120 to \$130 from student fees, totaling \$320 to \$330 a month.

c. As a token of their interest in the Centennial we have collected an offering of \$28.69 on Centennial Sunday, April 7, for the seminary building. The offering for Easter was also over \$20.

d. A building fund has been established since the work will become permanent once the Synod approves it. So far \$150 has been collected for that. And as soon as we learn of the possibility of getting a permanent property in the neighborhood they are willing to raise \$5,000 for that purpose.

e. From the experience of these few months there is very little doubt that given enough time these families would be able to support the work on their own once they accept the Gospel and know the responsibility of stewardship.

In conclusion, we can thank God for His blessing in these past few months and rejoice with the Mission Committees that finally we begin to see fruits on our labor."

With respect to the foregoing report the Eastern Home Missions Board through its subcommittee wrote:

"The General Committee for Home Missions decided last February to ask the Eastern Home Missions Board to submit a report concerning the work among the Chinese in New York City, conducted by Missionary Paul Szto. This report was to cover more months of work by Brother Szto than could be reviewed during the month of February.

In response to that request the Eastern Home Missions Board, through its "Queens Committee," should like to call your attention to Brother Szto's report of April 23, 1957, which, we understand, has been sent to you. We should like to verify the substance of this report and request the Executive Committee to consider it as our response to the request of the General Home Missions Committee of last February.

Upon the basis of this report we should like to urge the Executive Committee to recommend to Synod that the work among the Chinese in New York City be continued and made permanent. It is our opinion that the work shows great promise. Brother Szto informs us that about six couples (Chinese) are ready to take a stand for Christ. We hope and pray that such may be the "first-fruits" of a more abundant harvest. In the face of this we dare not recommend any relinquishing of the field."

Respectfully submitted,

The Executive Committee for Home Missions,  
H. Blystra, Secretary

## SUPPLEMENT No. 9

(Article 168)

## 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, in 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 *præparatoire* 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.\*

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\*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 reinstate 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

## SUPPLEMENT No. 10

(Article 42)

## 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.

## SUPPLEMENT No. 11

(Articles 39, 135)

## 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

## SUPPLEMENT No. 12

(Article 54)

## 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 Peurseem, Chairman

Dena Korfker, Sec'y

William Van Rees

John L. De Beer

Andrew Vander Veer



## SUPPLEMENT No. 13

(Article 54)

## 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 Peurseem, Chairman

Dena Korfker, Sec'y

William Van Rees

John L. De Beer

Andrew Vander Veer

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

## SUPPLEMENT No. 14

(Articles 54, 169)

## 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 Meeuwssen, 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 worshippers.

Respectfully submitted,

Synodical Committee for Improvement and  
Revision of the Psalter Hymnal

Dick L. Van Halsema, Secretary

## SUPPLEMENT No. 15

(Articles 54, 135)

## 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
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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

## SUPPLEMENT No. 16

(Articles 39, 93, 106, 120, 148, 156, 172)

## CHRISTIAN REFORMED BOARD OF MISSIONS

*To the Synod of 1957*

## ESTEEMED BRETHERN:

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. Oren Holtrop.....	Rev. George Vander Kooi
Minnesota North .....	Rev. Maynard Keuning.....	
Minnesota South .....	Rev. John A. Hocksema.....	
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
<b>Indian</b>		
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 Hockstra.....	Overisel, Mich.
	Mr. William Hockstra.....	
	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. Kobes.....	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.
<b>Argentina</b>		
Mar del Plata.....	Rev. J. Jerry Pott.....	First, Grand Rapids, Mich.
	Rev. Willard Van Antwerpen.....	Bethany, Holland, Mich.
<b>Brazil</b>		
Castrolanda.....	Rev. William V. Muller.....	Midland Park, N. J.



Field and Post	Missionary	Calling and/or Supporting Church
<b>Ceylon</b>	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.
<b>Formosa</b>	Miss Lillian Bode.....	Second, Grand Haven, Mich.
<b>Japan</b>		
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.
<b>Sudan</b>		
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.
Lupwe.....	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.
<b>Under</b>		
Appointment.....	Rev. George Spec.....	Montello Park, Holland, Mich.
<b>On Leave of</b>		
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	Rehoboth—Miss Amy R. Pinto
Crisso—Mr. John Talley	Miss Louise Redhouse
Farmington—Mr. Benjamin Hogue	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. Gerryts, 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 Gerryts 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>
<b>Liabilities and Present Worth:</b>				
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) .....	<u>\$1,215,495.70</u>	<u>\$1,234,231.84</u>	<u>\$(18,586.04)</u>	<u>\$(150.10)</u>

**Comparative Summary of Cash Receipts and Disbursements  
Operating Fund**

	Year ended December 31,	
	1956	1955
<b>Receipts:</b>		
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>
<b>Disbursements:</b>		
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 scholar- ship 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 .....	\$123,285.74	\$ 51,748.23

**Comparative Summary of Cash Receipts and Disbursements  
Special Gift and Annuity Funds  
Special Gift**

	Year ended December 31,	
	1956	1955
<b>Receipts:</b>		
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>
<b>Disbursements:</b>		
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>
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## 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	
		<u>132.64</u>
Net increase in equity during the year .....		\$ 13,844.48
Equity at the beginning of the year .....		<u>35,720.37</u>
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	
		<u>\$ 49,564.85</u>

**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**

<b>General</b>		
Salary increases for white workers on all fields .....		\$26,500.00
<b>Indian</b>		
Native salary increases, mileage and other expense as follows:		
Brigham City .....	\$ 1,445.00	
Carriso .....	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 .....		<u>\$39,485.00</u>

**From Special Gift Funds**

<b>Indian</b>		
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
	<u>\$1,010,695.00</u>
Less expected contributions for salaries .....	170,000.00
Balance for Quota .....	<u>\$ 840,695.00</u>
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
		<u>\$ 51,640.00</u>

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.

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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

SUPPLEMENT No. 16-A  
(Articles 39, 93, 106, 120, 148, 156)

## CHRISTIAN REFORMED BOARD OF MISSIONS

To the Synod of 1957:

### ESTEEMED BRETHREN:

In this supplementary report we bring to the attention of Synod such materials as have risen for special attention since our published agenda appeared.

1. *Board Membership.* The listing as given in the agenda on pp. 103-104 must be added to, or changed, as follows:

<i>Classis</i>	<i>Member</i>	<i>Alternate</i>
Alberta North		Rev. Anthony De Jager
Holland		Rev. Marvin Vanderwerp
Hudson		Rev. Nelson Vanderzee
Minnesota North		Rev. James C. Lont
Minnesota South		Rev. J. Rubingh
Ostfriesland	Rev. Paul Holtrop	Rev. Raymond Graves
Toronto		Rev. Henry W. Kroeze
Wisconsin	Rev. P. Vander Weide	Rev. C. Ter Maat

Rev. Martin Bolt, Dr. E. Palmer, and Rev. C. Schemper, delegates from Classis Chicago North, Muskegon, and Zeeland respectively, have accepted calls and will be terminating their service with the Board.

2. *Office Personnel.* Mrs. Jane Deemter Hubers left us to assume her domestic duties full time and in her place we now have Miss Cornelia Reamsma, who comes from our church in Ellsworth, Michigan. Mr. James Tamminga, who hails from Doon, Iowa, has also entered the employ of the Board as assistant in the bookkeeping department.

3. *Field Personnel: Calling and Supporting Churches.* There is a constant appeal for new workers, but we also experience loss of personnel from time to time. During the course of this year the following will be concluding their services either to enter upon retirement, to return to school, or to commence work elsewhere: the Misses Beulah Buus, Hilda Fridsma, Adelene Haverhals, Mary Jean Kruis, Carolyn Spoelhof, Lenora Vander Veer, Rena Van Doorne, and Beverly Zimmer; Mr. John T. Ebbers; and the Revs. Calvin G. Hayenga and George Yff.

Because of health conditions within his family, the Rev. John O. Schuring will be returning to our country to re-enter the regular ministry.

We are grateful to the Lord for the labors of these missionaries and we believe that God will follow their work with his blessing.

During the course of this summer we expect that Dr. and Mrs. Lawrence Den Besten and Mr. and Mrs. Harold Padding will leave for Nigeria. Mr. Padding will serve as medical technician in our Takum Hospital.

We may add to our list of churches seeking to call or support missionaries the following: Berwyn, Ill., First Lansing, Ill., Highland Hills, Grand Rapids.

4. *Representation at Synod.* It is the desire of our conference in Ceylon that the Rev. Clarence Van Ens be permitted to represent the Ceylon missionaries before Synod. Our Sudan Mission has requested the same for Mr. S. Kenneth Bergsma, who is currently home on furlough. The Rev. Richard Sytsma will be ready to leave for Japan at the time of Synod. Whether he will be able to be present at the synodical sessions is doubtful.

5. *Korea.* For several years the issue has been raised as to whether we should send missionaries to Korea. We have had reports on the Korean situation from our missionaries in Japan, who have visited Korea. We have had personal visits from brethren of the church in Korea. The Synod of 1956 instructed the Board to "continue to study this matter and report to the Synod of 1957" (Acts 1956, p. 22).

The Board in its February session inquired into the needs of the Korean field and finally decided not to proceed at this time to recommend the sending of missionaries to Korea, because confusion existed in the report concerning the field, it not being clear whether there was need particularly for teachers, professors, and pastors, or for missionaries. The former needs seemed to be the most urgent. That the Korean nation is in need of spiritual and material help cannot be disputed, but the Board is not satisfied that the type of provision which might be made available through the Board of Missions is what is sought by the Korean Church.

6. *Australia.* The Synod of 1956 instructed "the Board of Missions to study the request for one of our ministers for the Melbourne church and make a recommendation to the Synod of 1957" (Acts 1956, p. 47). At that time the Board had asked "whether the appeal for help from Melbourne shall be given reply similar to that which shall be given to New Zealand."

In reviewing the request the Board now decided to advise Synod that we consider the request from Australia and the needs and situation in Australia to be similar and quite parallel to those existing in New Zealand, for which reason we view this request favorably and therefore recommend sending a man; but we ask that the representative of the Australian Churches, who will be at Synod, be invited to present the needs to Synod directly, and that the decision as to whether we take action similar to that in the case of New Zealand be made by Synod directly.

7. *Ceylon.* In response to a request from the General Consistory of the Dutch Reformed Church of Ceylon, the Synod of 1956 decided that "the request for a fifth minister for Ceylon be referred to the Board of Missions for study with power to act" (Acts 1956, p. 40).

The Board inquired about the need and also asked concerning the possibility of having the Dutch Reformed Church of Ceylon support a fifth man. Our conference on the field supplied information which in-

licated that there is tremendous opportunity and field for further work in Ceylon, but that the Dutch Reformed Church is already underwriting the salaries of our missionaries to a sizeable degree, especially as viewed in the light of the Ceylonese income. The Board has now decided to proceed to call a fifth man.

8. *Sale of Rehoboth Property* (See Agenda, p. 118). At the February meeting of the Board there was no specific offer to purchase part of our Rehoboth property (Section 18), just inquiries as to the availability of this land for the purpose of erecting houses for the El Paso Natural Gas Company. The Board decided to seek authorization from Synod to dispose of approximately 200 acres of this land for not less than \$200,000.

On March 8, 1957, Mr. C. H. Foster, representative of the Mines Construction Co. and the Boyd Engineering Co., met with the Finance Committee of the Board. He was under the impression that the deal could be closed by the Finance Committee and submitted a proposal for the immediate purchase of this land: \$70,000 for the first 100 acres and a 10-year option on the remaining 100 acres for \$130,000. To keep this option they would have to purchase not less than 1/10 of the remaining land each year.

He explained the reason for this apparent haste. His company was under contract to the El Paso Gas Co. to begin delivery of houses by September 1 and to complete delivery of 300 houses by October 15. The Finance Committee explained that it could not complete the sale, but would have to wait for Synod's approval.

A counter proposal was made by our attorneys for the sale of this land at a price of \$220,000: the first 100 acres for \$100,000 with a 2-year option on the remaining portion at \$120,000, subject to authorization of Synod.

For a time it seemed the entire transaction would fall through because of the urgency on their part and the insistence of our Executive Committee that this sale must await final approval of Synod.

On April 3 the Boyd Engineering Co. submitted their final offer, good until April 12, the day after the monthly meeting of our Executive Committee. This offer was as follows:

"We wish to make this offer to purchase fifty (50) acres of land belonging to you west of Gallup, New Mexico—the land to be fifty (50) acres of usable land north of the Hogback and on the west side of your property and south of the highway.

"We will pay \$1,000 per acre cash for this land. We will be happy to put up \$5,000 Earnest Money until our attorneys have had a chance to check over your titles. Other terms and conditions as to this sale will be similar to the proposal submitted to you by Foster in the first part of March—Paragraphs (9), (10), (11), (12), and finally the assignment paragraph on the last sheet.

"This offer is good until April 12th, which is one day after the Executive Committee meets this month. If the Executive Committee cannot sign an Earnest Money Contract and give title to the land after our attorneys have examined your titles in accordance with the Earnest Money Contract, then this offer must be withdrawn."

A second offer, contingent upon acceptance of the above offer, was as follows:

"This offer is only made with the understanding that previous to Synod meeting June 20th, we have purchased fifty (50) acres of land in accordance with our other proposals. This offer is made under the following general terms:

"a. We will purchase an additional fifty (50) acres of land, if agreed to by Synod, west and adjoining our previous purchase, for the sum of \$1,000 per acre or a total of \$50,000.

"b. The terms that we would like to have would be \$20,000 cash—the balance of \$30,000 payable \$10,000 per year at 6% interest. You would release to us twenty (20) acres of land when the down payment was made and carry back in mortgage on thirty (30) acres with the understanding that this mortgage was subject only to the land as security.

"c. At the end of three years, if we had met the obligations and paid for the fifty (50) acres in full, we would at that time have the right to exercise an option on the balance of the usable land north of the Hogback and south of the highway at a purchase price of \$1,100 per acre, and terms and conditions to be worked out mutually between us at that time."

This proposition was accepted by the Executive Committee and fifty (50) acres was sold to the Boyd Engineering Company for \$50,000, for the following reasons:

a. There was need of haste in this transaction. The company which is depending on these homes for its employees must have some of the homes by September 1 and all must be completed by October 15.

b. We have no need for this land, not even in the distant future.

c. Our Special Gifts Funds are in need of funds, especially in view of the improvements recommended for the Indian field.

d. The area sold without Synodical approval is only one-fourth of the total area approved by the Board.

e. The Executive Committee was convinced that this was the final proposal from this firm for the purchase of the land. If they could not make a beginning on this construction immediately they would build elsewhere.

f. They were more than meeting our counter proposal.

The Board recommends that Synod authorize the Board to complete sale of the remainder of this property as proposed by the Boyd Engineering Company.

9. *South America.* The Regional Classis of Argentina met in March of this year to consider suggested plans for cooperation in missions in their country between our church and their church. The Rev. Jerry Pott supplied us with an English copy of the decisions which we know will be of great interest to our people at home. He writes in part as follows:

"The most important points were considerations concerning the decision of Synod 1956 Christian Reformed Church re sending of missionaries to Argentina. The following points were adopted:

I. The classis adopts the overtures of Mar del Plata and Sarmiento as reaction to the decision of Synod 1956 and hereby



a. expresses its satisfaction and gratitude to the Christian Reformed Church of North America on the decision of Synod 1956 relative to the extension of the Reformed witness in Argentina, considering Argentina as a mission field and authorizing the sending of Christian Reformed missionaries;

b. cordially invites the missionaries to come to Argentina to labor in this country;

c. manifests its desire that the missionaries perform their work in close cooperation with the churches here; and

d. declares its readiness to cooperate with the missionaries in bringing the gospel to many round about us.

II. The classis considers the suggested working basis as expressed in the minutes Annual Board Meeting 1957 and adopts the following to be presented to the Board for approval:

a. The ministerial status of the missionaries resides in the Christian Reformed Church.

b. Personal membership of the missionaries and their families should, if at all possible be held in one of the churches in Argentina. The missionary will be a member of the consistory of which congregation he is a member; in case the congregation is vacant, the missionary will function as president of the consistory.

c. The Regional Classis Argentina appoints a mission committee of five members to serve the Board, the missionaries and Classis with advice and to observe the development of the mission work.

d. The Classis Argentina sets up an offering arrangement to be able to render some support to the work of the missionaries. Classis Argentina decides the use of the funds collected in the churches of classis.

e. Congregations organized as fruit of the work of the missionaries will affiliate with Classis Argentina.

f. Admission of members and administration of Sacraments will be controlled by the consistory of which the missionary is a member, or by the nearest consistory.

Subsequently the Regional Classis appointed the mission committee, consisting of Rev. J. S. Boonstra, Rev. J. L. Vander Velde, D. Bakker, D. Boonstra, and C. L. F. Slebos. It was also decided to request the churches of Classis Argentina to hold one offering a month for the mission work.

III. With regard to eventual fields of labor for the missionaries, the discussion was based on the Board's Minutes and on overtures presented by Comodoro Rivadavia, Sarmiento and Tres Arroyos. It was received as information that the first missionary (Rev. Van Antwerpen) would be placed in Mar del Plata as a replacement for Rev. Pott. The Regional Classis then decided to advise the Board to place the next missionary in Sarmiento, Chubut, supporting its advice with the following grounds:

a. There are actually about 150 souls on the registers of the group at Sarmiento; there are no capable men there to maintain or direct the activities; Rev. Boonstra of Comodoro is over a hundred miles away and can give but scant attention to the group.

b. More than half of those who attend the religious activities in Sarmiento are young people and children, who need instruction in the fundamentals of our Reformed faith.

c. If the small plant at Sarmiento is to stay alive, a worker is needed urgently.

d. In Sarmiento there are the remains of what formerly was an orthodox evangelical church. These people have demonstrated an interest in the activities of the Reformed group and present wonderful prospects for missionary efforts.

e. There are about 4,000 people in Sarmiento, but not a single evangelical worker nor representative of any sect, nor a resident Roman Catholic priest. That presents a wonderful opportunity.

Classis recognizes the value of a field conference system as mentioned in Article 9095 of Board Minutes; yet the need of Sarmiento weighs very heavily on our hearts. That led the meeting to its decision.

"In the event another missionary is sent, Classis Argentina supports the suggestion of Tres Arroyos and passes it on to the Board, that the missionary be placed in the neighborhood of Tres Arroyos, so that the congregation there can actively cooperate in the work."

We are very happy that we may have this common understanding about the mission work in South America with the churches in Argentina. We are seeking now to secure missionaries to enter into the work. Mar del Plata and Sarmiento will be two of the initial points of labor and further extension of the work will be carried on after further consultation between our Board and the committee appointed by the Regional Classis of Argentina. For the immediate future we are seeking three ordained men as agreed to by the Synod of 1956.

It should be added that due to circumstances beyond their control, Rev. Willard Van Antwerpen and family were compelled to ask for release from the call to go to Argentina and that the Board is proceeding to seek missionaries from amongst our own clergy or ministerial candidates. The Rev. Jerry Pott is for the present continuing in his missionary service at Mar del Plata, but we are not able to say just how long he will be able to do so. He had been given release earlier and was remaining at the work in order to help his successor to become oriented to the area. Our Board is very appreciative of his perseverance.

10. *Kobe Seminary.* The Kobe Seminary in Japan has been recognized as being an important link in our missionary service to Japan and for the past several years our church has supported this seminary with special gifts. The Japan mission conference this year recommends that the assistance for 1957 be \$800.00 and this has been endorsed by the Board. The Kobe Seminary is staffed by professors, all of whom are wholly committed to the Reformed faith, and several of the graduates have been active in our mission work. We believe that the forthcoming pastors for the churches arising through our mission effort will come from this seminary. The existence of this seminary also makes it unnecessary for us in Japan to consider the establishment of our own evangelists' or pastors' training school.

11. *Sudan.* The expansion of our work amongst the Tiv is growing in its demands upon us for both personnel and finance. We are moving into Mkar area and will be taking over new work in Asukunya and in an area in the vicinity of Makurdi. Since we have asked the Dutch Reformed Church Mission not to increase their staff with new workers, but to enable us to staff the openings with people from our own church, there will be need this year of a pharmacist, a printer, a teacher, and a minister. In 1958 we will need a nurse, teacher, builder-handyman, office and general worker, minister, and doctor.

In view of this progressive assumption of responsibility for the Tiv work, the Board finds it necessary to ask for \$1.00 budget beyond what was proposed in our earlier agenda. We have in Nigeria great fields of opportunity and we trust Synod will stand behind the decisions of 1950 and 1954, and now make possible the further implementation of the transfer of the Tiv field to our church.

Respectfully submitted,

Christian Reformed Board of Mission

Henry J. Evenhouse, Secretary

## SUPPLEMENT No. 17

(Articles 71, 100)

## 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 exceeding 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,

Williamina 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. Duisternars

P.S. — Mr. S. Steen informed us that he found it impossible to take part in the work of this committee.

## SUPPLEMENT No. 18

(Article 173)

## 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.

## SUPPLEMENT No. 18-A

(Articles 166, 173)

## ECUMENICITY AND INTER-CHURCH CORRESPONDENCE

## ESTEEMED BRETHREN:

The reason we requested the privilege to submit a supplementary report is that we withheld a recommendation relevant to the coming Ecumenical Synod of 1958, until we were satisfied that the Agenda would warrant the time and expense of sending delegates to it. Being satisfied on that score, we are of the opinion that Synod should send three delegates. The Agenda will be heavy and worthwhile.

We do harbor regrets that the Agenda is not published at this time as yet, and will do what is in our power to remind the Ecumenical committees of their responsibility to have articles circulated in time according to adopted rules.

At present we cannot inform Synod of the exact date when the Ecumenical Synod will convene. Those appointed will be informed in due time so that necessary traveling arrangements can be made.

According to the "Rules Pertaining to the Reformed Ecumenical Synod" (Acts of Ref. Ecum. Synod, Edinburgh, 1953) we note under, "Mode of Operation" (VI. 2. b. p. 36): "Denominations having from 100,000 to 300,000 communicant and non-communicant members shall have the right to send three (3) voting delegates, and, if they so desire, three (3) delegates with advisory voice only." Our Synod is entitled therefore to send three regular and three with advisory voice. If this Ecumenical Synod were to be held in the United States, we most likely would advise Synod to take full advantage of this rule. Since this Synod is to be held in the Union of South Africa we feel that the cost would be prohibitive. Hence we come with the following recommendation:

*Synod appoint three regular, voting delegates to the Ecumenical Synod to be convened in the Union of South Africa in 1958.*

We wish to remind Synod that in the past Synod appointed a theological professor, a minister, and an elder as regular delegates.

## STUDY COMMITTEE ON A BROADER ECUMENICITY

Your committee believes that it is not overstating when it says that the ecumenical question ranks foremost in contemporary church life, both in liberal and orthodox circles. We must accept this situation responsibly to God and to the Church.

The communion of saints demands of us that we express that communion in life, thought, and action within the limits of God's Holy Word.

There is an urgency in the ecclesiastical situation of today. Complacency would be unpardonable. We see the rise of Roman power and influence. We note its well-planned promotional efforts. We live in a communistic age. Unforeseen situations may arise that may demand joint action and testimony. The orthodox are challenged on many sides.

Besides, we are convinced that a false ecumenicity is no ecumenicity, but a deception.

We are convinced that it is urgent to strengthen and promote Reformed Ecumenical Synods, and to develop their potentialities. This will require conviction, faith, promotion, and a sanctified imagination.

We also accept the principle as given by Calvin, and by our own Synod of 1944, that we begin first with the church or churches closest to us, and then widen the circle to churches more distant to seek perhaps some legitimate area of common agreement and interest for the Church of Jesus Christ we love.

Because of principle, urgency, service we present the following recommendation in the hope that it will find favor with Synod.

*The Synod of 1957 charge its committee on ecumenicity and inter-church correspondence to study existing ecumenical organizations, and to advise the Synod of 1958, in accordance with reformed principles, practices, and action, whether synod should seek membership in one of these organizations.*

We repeat our prayer that our Centennial Synod may receive a rich portion of the Holy Spirit in all its decisions, that it may not falter in the hour of decision.

Humbly Submitted,

Committee on Ecumenicity and  
Inter-Church Correspondence,

W. H. Rutgers, Chairman

J. T. Hoogstra, Secretary

R. J. Danhof

M. Monsma



## SUPPLEMENT No. 19

(Article 155)

## 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 *agendum* 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



## SUPPLEMENT No. 20

(Article 135)

## 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 repented 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. Tadena 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

## SUPPLEMENT No. 21

(Articles 9, 42)

## 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

## SUPPLEMENT No. 21-A

(Articles 9, 42, 135)

## CENTENNIAL COMMITTEE

*Dear Brethren:*

There are two matters which we wish briefly to call to the attention of Synod by way of a supplementary report.

*I. Memorial Thank Offering*

As we indicated in the report published in the *Agenda*, we are submitting to Synod a report on the receipts from the Centennial Thank Offering, designed to provide funds for the erection of a Centennial Memorial Seminary Building. In view of the implications of the total funds received and expected, we are appending to this report a recommendation which we hope will meet with the approval of Synod.

*A. Summary of Receipts*

As of May 13 the total contributions received were \$245,913.46, coming from 325 churches reporting, representing 34,094 families. The average contribution per family on the basis of reports received so far is \$7.21. On this basis, the total receipts should amount to about \$326,000, providing all the churches participate.

The giving has varied widely. Several churches, some large, some small, achieved a high average per family. Thirteen churches contributed 15 dollars per family and more. Other contributions, however, amounted to less than a dollar per family.

*B. Observations*

In planning this thank offering, the Centennial Committee labored under peculiar difficulties. As was noted immediately at the 1956 Synod, the committee was charged with raising money for a question mark. The discussion of Calvin College expansion intruded into the Centennial thank offering to the extent that many were unable to distinguish between the thank offering and the expansion of the college. Diligent efforts were made to remove this confusion, but they were not entirely successful. Even at best, they came late for participation in the lay-away plan.

A difficulty which may be called self-imposed was encountered in the committee's attempts to avoid the trappings of a financial drive. It was the conviction of the committee that the thank offering should be as far as possible a spontaneous expression of gratitude. Therefore the committee viewed its responsibility as that of presenting the occasion and the opportunity to the congregations as clearly as possible and letting the results speak for themselves.

Why and where these efforts failed is a mystery to the committee. But it is our judgment that the results do indeed represent a measure of failure. We cannot believe that the sort of offering produced, broadly considered, was a real measure of the gratitude of our people. The proposed building, it seems to us, was a feasible project for the powers of our denomination. But if the building to be erected is to be limited to

the dimensions provided for by this offering, it will stand for years to come as a witness to a small measure of gratitude. Furthermore, we are convinced that this result would be an inaccurate reflection of the way our people react to one hundred years of blessing.

It is against that background that the following recommendation is made to Synod.

### *C. Recommendation*

The Centennial Executive Committee recommends to Synod that Synod authorize the Centennial Memorial Development Committee to confront the individual families of our church with the facts and figures of the Centennial thank offering and during this Centennial year to solicit additional contributions, based on a realistic estimate of the cost of a Seminary Building adequate to meet current needs.

### *II. Information Agency*

During its several years of service, the Centennial Committee has explored several avenues of communications within and outside of our denomination which have not been fully exploited in the past. In confirmation of our own thinking, several persons and groups have suggested to us the advisability of capitalizing on this experience and momentum to set up an information agency which will serve the various boards and committees of our church. We feel that this suggestion has real merit. The production of first-class informational materials requires a measure of skill, experience, and concentration which the several boards cannot be expected to have, each for itself. Visual aids, materials for mass communication, and other such materials can serve to expedite the work of the church on several fronts. The Centennial Committee has decided to inform Synod that we recognize the potentialities of some sort of information agency for the production of materials, and that the possibility of creating such an agency should be further explored. Furthermore, we are willing to explore this matter further in consultation with members of other representative denominational agencies.

### *Recommendation*

That Synod authorize the Centennial Committee, in consultation with representatives of the mission and publication agencies of the church, to study the advisability of creating a denominational information agency, with a view to submitting a report on this matter to the 1958 Synod.

Respectfully submitted,

Centennial Committee

Dr. J. H. Kromminga, Chairman

Mr. F. Baker, Secretary

Mr. H. Daverman

Rev. H. Dekker

Dr. J. Hoogstra

Rev. W. Kok

Rev. E. Pekelder

Mr. S. Youngsma

## SUPPLEMENT No. 22

(Articles 135, 166, 173)

## 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
	<u>\$196,000.00</u>
Ministers, 3½% (500 @ \$175.00) (Estimated average salary \$5,000) .....	87,500.00
Interest .....	2,000.00
Total Anticipated Receipts .....	<u>\$285,500.00</u>

#### 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 .....	<u>\$320,600.00</u>
Anticipated Deficit .....	<u>\$ 35,100.00</u>

##### 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

## SUPPLEMENT No. 23

(Articles 120, 140)

## 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 year's 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 their 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
Cash: \$116,869.14	
Balance on hand as per Statement .....	\$116,869.14
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.	Greenville, 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.	Haney, 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.	Muskogon, 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

## SUPPLEMENT No. 24

(Article 173)

## 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 1 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 hoererij") —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 hoererij of overspel zooals bij Matth. 5:31 en 32 wordt bedoeld; (b) In het geval van moedwillige verlaten door een ongeloofige, 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 verlaten 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 ongehoovige, 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 hoerij 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 verlating), 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 Mei 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 aner 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 con-

stituted by verses 10-15 Paul uses two different words (*aphicemi* 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 mar-

riage 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  
Gerit Hoeksema  
J. C. Ribbens



## SUPPLEMENT No. 25

(Article 54)

## 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

## SUPPLEMENT No. 26

(Article 135)

## 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

## SUPPLEMENT No. 27

(Articles 64, 135)

## 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
<b>Total Receipts .....</b>	<b>\$446,095.86</b>	<b>\$449,891.37</b>
<b>Disbursements</b>	<b>1956</b>	<b>1955</b>
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		
	\$520,300.00	\$444,412.71	\$461,600.00	\$479,000.00

## SUPPLEMENT No. 27-A

(Articles 64, 100, 135)

## BACK TO GOD HOUR COMMITTEE

## ESTEEMED BRETHREN:

The Back to God Hour Committee presents herein its supplementary report which was promised on p. 204 of the Agenda. The Committee calls the attention of Synod to the following items:

## I. FINANCIAL MATTERS

A corrected report of the treasurer for the year 1956 has been placed in the hands of the Budget Committee, along with the report of the auditor, and the financial report for the first five months of 1957.

## II. MUTUAL NETWORK DEVELOPMENTS

Our Mutual Network lineup of stations has been greatly improved during the past year. With the development of Television and its impact in the field of mass communication, the radio industry has, in many respects, been subject to changes in its operations, programming, etc. This is especially true in regard to the stations' relationship to the networks. Many stations found it possible to operate more profitably on an independent basis and as a result they left the networks and we were forced to buy them on a more expensive spot basis in order to maintain our coverage.

The networks in the meantime, adjusted their programming and agreements with their affiliates in an effort to reverse this trend. Mutual Broadcasting System was able to show a much better position with their stations at the time our contract was renewed and consequently we were able to add a substantial number of stations to our lineup.

## III. LOCAL STATION SPONSORSHIP

Many of our congregations have taken over complete payment for one or more stations, over and above their regular quota. This is a most commendable development and it is deeply gratifying. It is possible to extend in this way the wide scope of the message. In addition, the congregation giving this added support finds that local interest in the Back to God Hour increases greatly. The Back to God Hour Committee urgently requests our congregations to consider this kind of a challenge.

## IV. PARTICULAR SYNODS

The Back to God Hour Committee, cognizant of the fact that the 1957 Synod will deal with the subject of Particular Synods, respectfully requests that if and when particular synods become a reality, the constituency of the Back to God Hour Committee not be composed from the membership of one particular synod, but that the denomination-wide character of the committee be preserved.

*Grounds:*

- a. The worldwide character of the work.
- b. The wide extent of the followup work.

**V. REPRESENTATION AT SYNOD**

The Back to God Hour Committee requests that the Rev. Peter Eldersveld be given the privilege of the floor when matters pertaining to the Back to God Hour are discussed.

Respectfully submitted,

W. Kok, President

H. Baker, Vice-president

A. W. Hoogstrate, Secretary

L. Beré, Treasurer

R. O. De Groot, B. J. Haan,

K. Hart, G. Postma, D. Even-

house, J. Hamstra, H. Hoving,

A. Van Noord, G. Zuiderveen

## SUPPLEMENT No. 28

(Article 135)

## 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 Bible 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

## SUPPLEMENT No. 29

(Articles 120, 134, 135)

## 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. Hoekstra, President

J. VanderVliet, Secretary-Treasurer

## SUPPLEMENT No. 30

(Articles 61, 127, 132, 135, 136)

**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. Velkamp. 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 head 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 Puijs, 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 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

## SUPPLEMENT No. 30-A

(Articles 61, 135, 136)

**BOARD OF TRUSTEES OF CALVIN COLLEGE AND SEMINARY**

To the Synod of the Christian Reformed Church  
in Session June 12 and following days, 1957  
Grand Rapids, Michigan

**ESTEEMED BRETHREN:**

As indicated in the primary report of the Board of Trustees to the Synod of 1957, this supplementary report was anticipated. The spring meeting of the Board of Trustees was held May 21 and following days, and necessitates the appearance of an additional report at this time because of the March 15 date line for agenda material. The supplementary report will follow the outline of the printed report.

**I. COMMUNICATION****A. BOARD OF TRUSTEES***1. Meeting*

The spring meeting of the Board of Trustees held May 21 to May 24, 1957, concerned to a large extent Seminary matters. The President of the College submitted reports which were acted upon, and the work of the Executive Committee with its recommendations was considered. The Long Range Planning Committee also reported and presented proposals.

*2. Executive Committee*

As Synod must elect a lay delegate from the Central District to the Board, it seemed advisable to choose only the minister members of the Executive Committee to take office September 1, 1957. The following seven ministers were elected by ballot to serve on the Executive Committee: Rev. John Breuker, Rev. Wm. Brink, Rev. J. Bouwsma, Rev. John Gritter, Rev. C. Vanden Heuvel, Rev. Wm. Van Rees, Rev. L. Veltkamp. It was decided by the Board of Trustees that the five laymen on the Executive Committee shall be selected by the Executive Committee at its first meeting after the Synod of 1957.

*3. Long Range Planning*

The Long Range Planning Committee reported to the Board of Trustees at its May meeting and submitted specific proposals which were acted upon for synodical approval, and appear in the recommendations.

**B. SEMINARY***1. Items of Interest*

Thirty-nine Seminary students were graduated with the B.D. degree on May 31, 1957. One received the Th.M. degree. Twenty-three junior seminarians were licensed to conduct religious services in the Christian Reformed Church, and 11 graduates of the Seminary received extension of their licensure to conduct services in the Christian Reformed churches. The Board of Trustees at its May session, after interviews with the

applicants which had been processed by the Seminary faculty, unqualifiedly admitted 18 students to the Seminary, and four contingent upon removal of academic deficiencies.

## 2. *Chair of Missions—Special Study Committee*

A special study committee on the Chair of Missions at Calvin Seminary reported to the Board of Trustees at its spring meeting. This committee had been mandated to investigate the encyclopedic place of missions in the theological curriculum, the number and nature of the courses to be taught, and the function which a chair of missions is expected to serve in our denomination. The committee's recommendations were adopted, namely, that the Board consider the study of missions to be a part of the task of the department of Practical Theology, that the church may expect the chair of missions at Calvin Seminary to instruct the students in the biblical and theological doctrine of missions and to indicate for the students the application of this doctrine in the actual work of missions, and finally that the Board considers the present course offerings in missions as adequate for a basic mission course. Electives should be added from time to time which deal with contemporary issues in missions.

## C. COLLEGE

### 1. *Items of Interest*

a. A graduating class of 297 students received their appropriate degree or certificate from Calvin College at the end of this semester. Of these 34 students graduated from the pre-seminary course, and 93 from the education course. Commencement exercises were held in the Civic Auditorium May 31, 1957, at Grand Rapids, Michigan, with the Rev. Gerrit Hoeksema of Chicago, a former Board of Trustee member of many years service, as the main speaker.

b. Professor W. Harry Jellema of the Department of Philosophy completed 25 years of faithful teaching service at Calvin College and was appropriately honored at a Board testimonial dinner.

c. Professor Harry G. Dekker of the Department of Chemistry and Registrar of the College, has reached retirement age and has served Calvin College in these two capacities meticulously and with enthusiasm for 36 years. The Board, taking cognizance of the retirement of Professor Harry Dekker, conferred upon him the title of Professor of Chemistry Emeritus and Registrar Emeritus. He was also honored at the testimonial dinner given by the Board.

## D. PROPERTY AND FINANCE

### 1. *Summer Session Scholarship*

The Board of Trustees established a Calvin College Summer Session Scholarship for students under contract to teach in a Christian school. The College will offer Summer Session Scholarships in the amount of \$100 to one teacher in each of the 11 geographical districts listed in the Christian School Yearbook of the National Union of Christian Schools. Any Christian school teacher who is now teaching and will be teaching in the next school year in one of the National Union member schools is eligible to apply for this scholarship.

## E. ILLNESS AND DEATH

### 1. *Professor Clarence Bouma ill*

While the Board was in session at its May meeting, word was received that Dr. Clarence Bouma had again been hospitalized and that his illness had been suddenly aggravated. The President, the Rev. William Van Rees, commented with appropriate words since Professor Bouma had seemingly been in a measure restored to the point that he was able to do some good work for Calvin Library.

### 2. *President Emeritus Louis Berkhof demise*

The Board of Trustees at its spring meeting recessed on its first day of sessions to attend the funeral of President Emeritus Louis Berkhof of Calvin Seminary. The services were held in the Neland Avenue Christian Reformed Church with the Rev. R. J. Danhof and the Rev. H. J. Kuiper as speakers. Christian tribute and thanksgiving was given for the life of Professor Berkhof who has made such a great contribution to the Christian Reformed Church and to the ecclesiastical world at large in his teaching and writings. Professor Berkhof, whose death occurred on May 18, 1957, was a man of stature and influence under God in our first century as a Christian Reformed Church and he departed during our centennial commemoration. A resolution of sympathy to the family was adopted for publication.

### 3. *Mrs. Johanna Vander Mey's death*

The widow of our former financial secretary, the Rev. John Vander Mey, died May 5, 1957. The Board took note of this and a resolution of condolence was prepared for insertion in our church papers for the family of Mrs. Vander Mey.

## II. RECOMMENDATIONS

### A. BOARD OF TRUSTEES

The Board of Trustees at its spring 1957 meeting made the following suggested nominations to Synod for lay members and alternates who must be elected for vacancies occurring this year:

Central District, for regular delegate (Mr. Ben Staal's second term expires), George Tinholt and Louis Heeres. For alternate delegate, Jerry Jonker and Raymond Holwerda.

Far West District, for regular delegate (Dr. Jack Hoekzema's first term expires), Dr. Jack Hoekzema and Marius Van Vuren. For alternate delegate, Harm Te Velde and Howard Long.

Synod may add to the nomination if it so desires but should elect one delegate and one alternate from the districts as indicated.

### B. SEMINARY

The Board of Trustees at its May 1957 sessions altered the recommendation for the reappointment of Dr. Herman Kuiper. He will reach retirement age in three years.

The following recommendation is made to Synod: That Dr. Herman Kuiper be reappointed as Associate Professor of Dogmatics for three years.



### C. COLLEGE

1. The following appointments have been made by the Board of Trustees to the faculty of Calvin College since the regular report was submitted and Synod's approval is sought.

a. Winifred Holkeboer, A.B., was appointed as Assistant in Speech and French for one year.

b. Henry Holstege, A.B., was appointed as an Assistant in Sociology for one year.

c. Simon Kistemaker, B.D., was appointed as an Assistant to the Department of Classical Languages for one year.

d. Jacob Nyenhuis, A.B., was appointed as Assistant in Classical Languages for one year subject to a favorable interview by the Executive Committee.

e. Howard Rienstra, A.M., was appointed as Instructor in History for two years subject to a favorable interview by the Executive Committee.

f. Ellen Rottman, A.B., was appointed as an Assistant in Physical Education for one year subject to a favorable interview by the Executive Committee.

g. Theodore Rottman, M.S., was appointed as an Instructor in the Department of Sociology for two years.

h. Howard Slenk, A.B., was appointed as an Assistant in the Department of Music for two years.

i. Henrietta Ten Harmsel, A.B., was appointed as an Assistant in the Department of English for one year subject to a favorable interview by the Executive Committee.

j. Nelvin Vos, A.M., was appointed as an Assistant in the Department of English for one year.

k. Richard Westmaas, A.B., was appointed as an Assistant in the Department of Psychology for one year, contingent upon a favorable interview by the Executive Committee.

1. Nicholas Woltersdorff, Ph. D. was appointed as an Instructor in the Department of Philosophy for one year, subject to a favorable interview by the Executive Committee.

2. Melvin Berghuis, A.M., was appointed as Registrar for two years beginning with the academic year 1958—59.

3. Professor Emeritus and Registrar Emeritus Harry G. Dekker. The Board of Trustees conferred on Professor Harry G. Dekker the title of Professor Emeritus and Registrar Emeritus. Synod should take note and approve.

### D. PROPERTY AND FINANCE

#### 1. Budget.

The Board seeks approval of its adoption of the proposed budget as a whole for 1957—58. Budgeted expenses total \$1,148,475. Copies of the proposed budget are available from the secretary of the Board of Trustees.

2. The Board adopted the same schedule of tuition rates for the College as that of this year and seeks Synod's approval.

3. The Board of Trustees adopted an increase of \$100 in the base pay of the faculty of the College and Seminary. Proportional raises in salary have been given the administrative personnel and maintenance help. All members of the faculty eligible for an increment were recommended for such an increase for the next fiscal year. Synod should approve.

4. Quota.

A quota of \$14 per family is requested by the Board of Trustees. This is divided as follows:

a. \$12.50 for general operating expenses of Calvin College and Seminary.

b. \$1.50 for capital expansion.

There is no increase in the requested quota for operating expenses for Calvin College and Seminary for next year.

5. Additional Physical Plant Needs Construction Authorization.

A Supplementary Report No. 30-B to the Synod of 1957 has been prepared in which the proposals of the Long Range Planning Committee as adopted by the Board of Trustees for presentation to Synod are enumerated. It was deemed advisable to ask Synod when it wishes this report distributed. The secretary of the Board of Trustees awaits Synod's instructions.

E. MISCELLANEOUS

The Committee on Sponsorship of Foreign Students—Replacement for Mr. Gordon Buter.

Mr. Gordon Buter resigned by letter dated May 24, 1957, from the Committee on Sponsorship of Foreign Students and Mr. Wallace Waalkes, member of the Board of Trustees, was appointed in his stead. This is a synodical committee and is brought to the attention of Synod.

The secretary of the Board of Trustees of Calvin College and Seminary has attempted to give a true and accurate account of the matters pertaining to the administration of the affairs of the educational units for higher instruction owned and operated by the Christian Reformed Church and under the jurisdiction of Synod. We as members of the Board of Trustees pray for an abundant measure of the spirit of God in all your deliberations and decisions. The future of advanced education in our Christian Reformed community has its destiny at stake in the forthcoming judgments of your honorable body. Christian education at these levels has but faintly scratched the surface of the Calvinistic perspective in all fields of academic endeavor, including the extension and expansion of Reformed theology.

The Secretary of the Board of Trustees is available to meet with the advisory committee and to be present at Synod to facilitate in interpreting the reports of the Board of Trustees to Synod. With Christian gratitude for your anticipated interest and labors for Calvin College and Seminary, this report is humbly submitted.

Board of Trustees of Calvin College and Seminary,

Daniel De Vries, M.D., Secretary

## SUPPLEMENT No. 30-B

(Articles 74, 86, 113, 114, 119, 124, 127, 132, 133, 135)

BOARD OF TRUSTEES OF CALVIN COLLEGE  
AND SEMINARY*Long Range Plan Review and Recommendations*

## I. INFORMATION

During the past year the Board of Trustees has sought to prepare advice to the Synod of 1957 with respect to plans for Calvin College and Seminary in the event that development on the Knollcrest campus receives synodical approval. Two matters in particular were considered in formulating such advice. The first was the understanding that nothing should be done by way of propaganda or commitments which would prejudice the work of the synodically-appointed Long Range Study Committee. This limitation was scrupulously observed. The Board has tried conscientiously to contribute to an atmosphere in which the Synodical Study Committee could work without prejudice or compromise. The other consideration which guided us was the conviction that it was the duty of the Board to clear the way for prompt action thus avoiding unnecessary delay should Synod approve the use of the Knollcrest campus. In keeping with these considerations, recommendations have been prepared, but no publicity was given to them up to this point, at which they are submitted to Synod.

The Board reports to you, in summary, the following actions taken: All architectural planning was suspended. The Long Range Planning Committee had one meeting with representative architects to study the effects of the action of the Synod of 1956. Upon the advice of the architects, the committee determined that no "preliminary" sketches, even those of the dormitories which Synod had authorized, could be made within the allowable limits imposed by Synod.

We as Board and Long Range Planning Committee have engaged, by way of investigation and inquiry, in some financial planning for dormitory construction without making any commitments.

We have had some exploratory conversations with respect to the sale of our campus to determine its saleability.

We appointed a committee of specialists, whose membership was drawn from scattered areas in our church, to study and appraise the financial worth of our present campus.

We have made incidental use of Knollcrest, maintained its grounds and buildings, received its income (rents), had all non-income-producing holdings removed from the tax rolls, and received gifts of maintenance equipment and furniture from the original holder, amounting to approximately \$28,000.

We have refrained from giving undue publicity to Knollcrest.

Proceeding in this manner we have refrained from interfering in an unsettled issue, while at the same time carrying out our duty to serve Synod with such advice as is reflected in the proposals which follow.

## II. RECOMMENDATIONS

1. The Board of Trustees resubmits the Long-Range Plan of 1956 as information to the Synod of 1957.

2. The Board of Trustees recommends that Knollcrest again be designated as the site for all campus expansion other than minor remedial measures on the present campus.

3. Synod is informed that the Board of Trustees appointed an Appraisal Committee, consisting of the following men: Mr. Lambert Beré, Chicago, Illinois; Mr. Edward Tamminga, Denver, Colorado; Mr. James Verbridge, Kalamazoo, Michigan; Mr. Dick Evenhouse, Chicago, Illinois; Mr. Edward Hekman, Grand Rapids, Michigan; and Mr. George Kamp, Cleveland, Ohio (non-voting member). The Board of Trustees recommends that the findings of this committee be accepted as the basis of negotiations for the sale of the campus.

4. We recommend that Synod authorize the Board of Trustees to sell the present campus, provided such a sale be approved by the Board in full session and provided the Board shall safeguard the financial interests of the Church and the educational program of Calvin College and Seminary in transacting this sale. In seeking to safeguard the financial interests of the Church the Appraisal Committee shall assist the Board of Trustees in fixing the final terms of sale.

5. We recommend that Synod authorize the Board of Trustees to employ an Architects' Board of Design to work out a site plan and a basic architectural style for our new campus.

6. We recommend that Synod authorize the Board to obtain and approve plans for and to proceed with the construction of the Seminary building in accordance with the provisions outlined in the Long-Range Plan.

7. We recommend that Synod authorize the Board to negotiate government financing up to \$2,000,000 for the building of a men's and a women's dormitory (each for about 250 students). The dining facilities are to be such that they can be expanded to serve eventually 1,000 students.

8. We recommend that Synod authorize the Board to proceed with the planning and construction of such dormitories immediately.

9. We recommend that Synod authorize the Board to use the accumulated reserves of the \$1.50 family quota (designated for capital expenditures) for the furnishing of these dormitories.

10. We recommend that Synod authorize the Board to use the \$1.50 in future quotas to help meet the "reserve" requirements incidental to government loans and also to use some of these moneys temporarily for interim financing while the government loan is forthcoming.

11. We recommend that Synod authorize the Board to arrange for and proceed with the construction of a central heating plant, depending however upon the recommendations of the engineering departments of the architectural firms with whom we plan to deal.

12. We recommend that Synod authorize the Board to engage in preliminary planning for physical education facilities and that meanwhile the Development Secretary be permitted to solicit funds from firms, foundations, other groups, and individuals interested in such a project.

We conclude with the prayer that all of us, the Trustees, the Synod, and the faculties, together with the entire Christian Reformed Church, may stand up and unite to harness the power and promise in the "tidal wave" of students which is cresting in the grades of our Christian school systems scattered throughout Canada and the United States.

Humbly submitted.

Board of Trustees of  
Calvin College and Seminary  
Daniel De Vries, M.D., Secretary

## SUPPLEMENT No. 31

(Article 49)

## 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
<b>Total Receipts .....</b>	<b>\$ 255.18</b>

**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 .....	<u>\$ 629.94</u>
Balance on hand, February 28, 1957 .....	
Represented by deposit in Old Kent Bank .....	<u>\$1,338.53</u>
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 .....	<u>3,000.00</u>

## 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

## SUPPLEMENT No. 32

(Articles 61, 135)

## 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

## SUPPLEMENT No. 33

(Articles 66, 147)

## 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:

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).

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.

*To the Synod of 1957*

DEAR BRETHREN:

Your committee for the revision of the Church Order met on May 7 and 8 so as to give consideration to the communications which had been received since the publications of our draft in *The Banner* last autumn.

We are happy to say that a goodly number of individuals and consistories—more than 25—served us with their criticisms and suggestions. While some of these rested on misunderstandings, others made it evident to us that the language which we employed was not always conducive to clarity and correct interpretation. And in some instances valuable material changes or additions were suggested.

We have gone over our first draft with the aforementioned letters before us and have benefited by many of the suggestions made. We herewith present our revised draft:

*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 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.

No minister shall accept a call without the approval of his consistory and classis. No counsellor shall proceed to install a minister who does not produce satisfactory certificates of dismissal. 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 foreign missionaries 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, discreetness, 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 him 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 of not less than six months, the classis is confirmed in its convictions that the brother is exceptionally gifted, 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 knowledge and conviction regarding the Reformed faith, and his personal piety, besides investigating the applicant's ability and past record as minister and pastor.

One who has been declared eligible for a call according to the present article, and has received and accepted a call, shall not be installed 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 for sufficient reasons desires or who is compelled 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.*

A minister shall be debarred from the service of his church only when an intolerable situation between him and his church has arisen so that the welfare of the congregation makes it imperative that his work in that 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 synodical regulations regarding this 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 shall support students for the ministry financially to the extent of their need.

*Article 20.*

Students who have received licensure according to synodical regulations 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 limited 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. When necessary they shall enable the needy under their care to receive the benefit of Christian institutions of mercy. It is also the prerogative of the deacon's office to establish and maintain such institutions. It is 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 larger churches the elders and deacons may meet separately in the interest of their distinctive functions. 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, excommunications, 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 concerning 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 by civil authorities 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 funerals are not ecclesiastical services.

## 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. What is your church doing regarding evangelization and missions?
7. 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 regional synod shall determine the time and place of the next regional synod, and

designate a convening church to summon the next synod and to make whatever preparations may be required for its meetings.

#### 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 includes the establishment and maintenance of the confessions, the Church Order, the liturgical songs and Forms, and the principles and elements of 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.*

Assemblies may delegate to committees the execution of their decisions or the preparation of reports for future considerations. They shall give every committee a well-defined mandate, and shall require of these committees regular and complete reports of their work. However, they shall never transfer their authority to committees, since committees 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.*

Minor assemblies delegate to major assemblies the authority to deal with matters of common concern. The classis has the same measure of authority over the consistory as the regional synod has over the classis, and the general synod over the regional 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 controlled 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. Thus 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 in other Christian denominations, or by persons authorized by groups of believers, 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 publicly received and welcomed upon the assurance that they are in agreement with the Reformed faith.

*Article 67.*

The Lord's Supper shall be administered at least every two or three months. Those shall be permitted to communicate who are members of the congregation or visiting guests, who, upon request, have been admitted by previous action of the consistory. 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.

D. CATECHETICAL INSTRUCTION

*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 or classical supervision, 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 and exempts no one from civil trial and punishment; and action by the civil authorities exempts no 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 in Article 81, 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 in Article 81, shall only be suspended from office by action of the consistory, meeting for the consideration of the case with the consistory 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 advice 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.

Respectfully submitted,

J. H. Kromminga, President

M. Monsma, Secretary

R. J. Bos

R. J. Danhof

I. Van Dellen

## SUPPLEMENT No. 34

(Articles 54, 135)

## 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)
- The story of the flood shows us that God sees what we do. ( )
  - The story of the flood shows us that God punishes sin. ( )
  - The great flood destroyed all of God's creation. ( )
  - Noah was saved by obeying God. ( )
  - Noah was not a sinner. ( )
  - The story shows us that God cares for those who love Him. ( )
  - We see the rainbow every time it rains. ( )
  - 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.
- God planned to destroy a city by fire, and sent angels to take ..... out of that city.
  - God sent a princess to take baby ..... from a basket in a river.
  - God sent ravens to feed ..... when King Ahab tried to kill him.
  - 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."

P	R	O	M	I	S	E	S

#### 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.

SUPPLEMENT No. 35  
(Articles 54, 169)

## 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 Peursem, 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 Peursem; 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 Meeuwssen 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 Peursem, 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
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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
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Total Investment, December 31, 1956 .....\$601,387.85

Less: Reserve for unexpired subscriptions .....	66,645.00
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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

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Cost of printing Yearbooks .....	8,758.52
Cost of Psalter Hymnals .....	15,416.50
Social Security expense and interest .....	6,789.08

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Total Cost .....\$369,874.88

Profit .....\$ 20,768.66

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**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

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Totals .....\$ 20,768.66

Respectfully submitted,

Cornelius Van Valkenburg,  
Secretary of the Business Committee,

SUPPLEMENT No. 36  
(Articles 64, 135)

## CHRISTIAN SEAMEN'S AND IMMIGRANTS' HOME

## ESTEEMED BRETHERN:

Because of recent calls our ministerial membership has completely changed this past year. Our Board now consists of Rev. J. P. Smith, Pres.; Mr. Frank Dykstra, Vice-pres.; Mr. Adrian M. Visbeen, Sec'y; Mr. C. Lont, Treas.; and Rev. J. Maliepaard.

Our work has been routine as in several years past. Immigration generally has been on the decline but with last autumn's war scare there was a sudden rise. The total number aided by our staff was 792, up almost one-third from 1955. Many of these are immigrant visitor type. All assistance is deeply appreciated by the immigrant, but the help is not nearly as essential as in former years. Now each passenger has a destination, a sponsor, and pre-arranged through transportation, whereas in the past they were bewildered and faced that "Where do we go from here" problem. Most of our work is to provide a home away from home for the seafaring men.

Both our Chaplain and Business Manager strive to provide a home of high Christian character for these men. The work of Chaplain Grasman is principally of a personal contact nature, although as many public meetings are held as possible.

The Holland-America Line officials appreciate our work. During the year 1956 they donated \$1,000. A Christian purser on the Steamship Ryndam takes offerings for the specific purpose of providing air conditioning in our public room. Over \$1,500 has been contributed to date. Our finances in general are being slowly depleted because of the failure of many churches to contribute. Funds from this source were over \$3,000 less than anticipated in the year just ended.

Our financial report is attached hereto. Also our proposed budget for 1958 is herewith submitted, on which we request favorable consideration. This budget was submitted to and approved by Classis Hudson at the January session. Again we request Synod to recommend this mission activity to the churches for prayer and support. Attention is directed to the fact that only about half of our churches contribute to our work from year to year.

Last year we acquainted you with an impending problem of major import promising more data for this session. Prayerful consideration and special study compels us to conclude that the work ought to be terminated when the ships transfer to Manhattan with the exception of a spiritual advisor, whom we have reason to believe could be stationed in an office right on the pier.

A special committee of our ministerial members and Chaplain made a study of the entire situation. That entire report is made a part hereof:



## Special Committee to Explore the Possibilities for the Future of the Christian Seamen's and Immigrants' Home

### 1. Background Material:

A. The relocation of the Holland-America Line from its present site on River Street, Hoboken, New Jersey, to the New York side of the Hudson River, is a fact to be accomplished within the next two (2) years.

B. Inasmuch as the bulk of the facilities and work of the Christian Seamen's and Immigrants' Home has been directed to the personnel of the Holland-America Line and to those who are transported by this Line, therefore we are directly involved in this proposed relocation.

C. The possibility of remaining in Hoboken after the H-A Line moves. Our work in Hoboken loses much of its significance if we remain in Hoboken after the H-A Line moves. The American Export Lines are manned by men who live in the area and these persons being close to home do not make use of our facilities. The rare exception is the personnel from the Greek vessels.

### D. The alternatives:

1. Shall we now relocate with the H-A Line and proceed to set up shop to operate in New York along the lines established traditionally? This involves: (1) Overnight facilities for tourists and immigrants. (2) Limited recreational facilities such as pool, library, music room. (3) Snack bar, convenience sales. (4) Pastoral counselling, tract distribution, devotional services at the home. (5) Motion picture entertainment and instruction in the faith.

(The overnight accommodations for immigrants and tourists is becoming less and less. Arrangements are more easily made for immediate departure after landing and before departure.)

2. Or, shall the Seamen's Home relocate and streamline our work and facilities to match a new and modern situation?

### 2. Proposition:

A. The committee recommends to the Board that the work of the Seamen's Home as it is now carried out be abandoned when the Holland America 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 expenditures 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.

B. The committee recommends 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-America 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-America 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 counselling 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.

## 3. Personnel:

There is no recommendation at this time in the matter of personnel.

4. It is further recommended that the work as reorganized and arranged can with ease be supervised by a small committee rather than a board. It may even be included in the functions of one of the existing classical committees.

Signed Rev. M. Baarman  
Rev. D. Grasman  
Rev. O. Holtrop

We wish to point out that construction of the new pier has not started and therefore we will continue at least for two years more. Because of the fact that we may have to take a definite course before Synod again convenes, we desire Synod's expression at this time.

Christian Seamen's and Immigrants' Home Committee,  
Adrian M. Visbeen, Sec'y.

**CHRISTIAN SEAMEN'S & IMMIGRANTS' HOME****Proposed Budget for 1958****Anticipated Receipts for 1958**

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

## 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

Submitted by  
Cornelius J. Lont

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

January 1, 1956—December 31, 1956

Balance January 1, 1956 ..... \$ 4,982.16

Receipts

From Churches .....	\$11,960.89	
Societies .....	999.45	
Seamen's Home .....	3,229.67	
Dividends Little Miami RR .....	344.00	
Hoboken Church Property .....	600.00	17,134.01
Total Receipts .....		\$22,116.17

Disbursements

Salaries .....	\$9,935.76	
Extra Help .....	315.00	
Amortization on Parsonage .....	681.98	
Telephones .....	167.06	
Auto - Grasman .....	250.00	
Rent - Dahm .....	600.00	
Heat, Light, Water .....	1,311.33	
Publishing House .....	202.80	
Pension Fund .....	122.30	
Federal Taxes .....	260.12	
Insurance -		
Hoboken Building		
Dahm Auto .....	737.81	
Misc.		
Furniture and Equipment .....	722.95	
Miscellaneous and Supplies .....	874.63	
Repairs .....	276.64	
Air Conditioners .....	807.00	
Maintenance -		
Rewire Seamen's Home .....	954.00	
C. Fisher Allowance .....	1,200.00	\$19,419.38

Balance December 31, 1956 ..... \$ 2,696.79

Respectfully Submitted,  
C. J. Lont

## SUPPLEMENT No. 37

(Articles 74, 86, 91, 94, 99, 113)

## SYNODICAL LONG-RANGE PLANNING COMMITTEE

## Majority Report

ESTEEMED BRETHREN:

I. *Mandate*

The following quotation from the *Acts of Synod of 1956* (Art. 114, p. 83) states the task assigned to this committee:

Although it is evident from all that has been presented that the Long Range Plan is feasible and has great merit for the development of Calvin College and Seminary, nevertheless there are elements in that plan which have been brought into question by the Overtures addressed to Synod. Therefore your committee recommends the appointment of a one-year study committee of representatives of various sections of the church to consider the following matters and their possible bearing upon the future development of Calvin College and Seminary: The problem of ecclesiastical ownership of and control of Calvin College; the Junior College movement and its bearing upon Calvin College; Local responsibility for colleges, e.g., the proportionate responsibility of the Michigan area to Calvin College as compared to the responsibility of other sections of the church; Senior college and graduate school; Method(s) of financial support of Calvin College; Special needs of the Canadian section of our church. *Adopted.*

II. *The Problem of Ecclesiastical Ownership and Control of Calvin College*

It is particularly on this question that your committee is divided, hence a majority and minority report. Because the question is of basic importance and because it is the first problem presented in our mandate, we treat it first.

A. *Preliminary Remarks*

1. What is the situation out of which this part of our mandate was born?

a. In connection with the proposed recommendations for the expansion of Calvin College, Synod was faced with several overtures from the Classes.

b. These overtures, among other things, raised the question of ecclesiastical ownership and control of Calvin College. Doubt was expressed as to the legitimacy of ecclesiastical ownership and control of Calvin College. The ownership and control of Calvin College by the church as institute has been challenged.

2. What is the real problem that confronts us as we address ourselves to this question?

a. The basic question is: Is it legitimate to have ecclesiastical ownership and control? May the church as institute exercise ownership and

control of Calvin College? Does the church as institute have the right, in principle, to do this?

b. Involved in this basic question are at least two important considerations.

(1) *Can* we do full justice to education as a distinct kingdom sphere, that has its special responsibilities and task, when education is under ecclesiastical ownership and control? That is, *can* a school really be a school if owned and controlled by the church as institute?

(2) *Can* the church as institute do full justice to its essential task as Church when it is burdened by the ownership and control of an educational institution, in this instance, Calvin College?

3. What is our definition of the important terms in our mandate and what is our definition of important terms which are constantly used in the study of our mandate?

a. *Ecclesiastical*: the mandate speaks of ecclesiastical ownership and control. By ecclesiastical is meant the church as institute.

b. *Ownership*: Church ownership means that the church as institute owns the properties of Calvin College and assumes responsibility for financing these properties, as well as for the cost of running this educational institution. The church as institute determines how the finances are to be raised, itself contributing thereto.

c. *Control*: By control is meant that the church as institute exercises final authority in all matters pertaining to the operation of Calvin College. Control does not mean that the church as institute itself actively engages in liberal arts teaching and in the administration of a college, nor intrudes upon the specific sphere of the educator. It means that the church as institute appoints the proper parties, responsibly to engage in Calvinistic scholarship and teaching in accord with Reformed confessions, and it exercises supervision over such work.

d. *Church*: This term is repeatedly used in the study of this problem on ecclesiastical ownership and control of Calvin College. We distinguish between the church as institute and the church as organism. By ecclesiastical control we mean control by the church as institute. When we speak of society control, we mean control by the church as organism. When the term "church control" is used, this term means church as institute. When the term "society control" is used, we mean the church as organism.

e. *Right*: Synod has said that the church as institute has the *right* in principle to own and control a college. We understand this to mean that the church as institute does not in principle operate outside its proper sphere when it owns and controls a college. Right in principle means that this right is implied in the essential and definite task of the Church as institute.

By right, therefore, we do not mean *propriety* that is born out of an emergency situation. Rather, when the church as institute owns and operates a college because it considers this necessary, then it is engaging in a perfectly proper activity which is implied in its essential and definitive task.

#### 4. Final synodical decision on this matter is required.

Synod should come to a final decision in this matter of ecclesiastical ownership and control of Calvin College. Although Synod has at times strongly suggested that church control may not be normally proper, Synod has always maintained, in the face of repeated attempts to alter its position, that it has as institute the right to control education. Because of these pronouncements, opponents of the church control principle have been encouraged to make their protests and appeals against the present status of Calvin College. Especially now, when Calvin College is faced with critical expansion needs, it is imperative that Synod speak clearly and firmly. Unless this problem is settled it is well nigh impossible to deal consistently with the Calvin expansion program and the problems relating to it.

#### *B. Is Ecclesiastical Ownership and Control of Calvin College Right in Principle?*

We do not claim that the church as institute *must* exercise ownership and control of a college. No one questions that the church as organism, through the parents or society of believers, can claim the right to exercise ownership and control of education. We believe that the church as institute also has the right. Whether the church as organism or the church as institute is to exercise that right in a given situation depends upon the circumstances. However, since the right of the church as institute to own and control a liberal arts college has been challenged, we aim to prove that the church as institute also has this right. This right has support in the Scriptures and in history.

#### *1. Scriptural Material Supporting Ecclesiastical Ownership and Control of Calvin College.*

There is no explicit statement in Scripture which automatically settles the issue one way or the other. Evidence from Scripture for society control or church control is inferential rather than direct. The important question is whether or not Scripture supplies the kind of evidence concerning the task of the church as institute which implies its right to exercise ownership and control of education. While we do not deny that for the church as organism Scripture supplies this kind of evidence, we contend that for the church as institute Scripture supplies as much, if not more, evidence of this kind.

We base our position upon what Scripture has to say concerning the responsibility of the church as institute to the youth of the covenant, to the kingdom, to the truth, and to its own preservation as the church.

#### *a. The Church Institute and the Youth.*

Whoever else may have a special responsibility to the youth, it cannot be denied that the Scripture plainly charges the church with this responsibility. A strong case can be made for the proposition that Scripture gives to the church as institute an inescapable responsibility for the development of immature kingdom citizens to maturity. Article 21 of the Church Order supports this position. "The consistories shall see to it that there are good Christian schools where the parents have their children instructed according to the demands of the covenant."

We are dealing with the question, *may* the church as institute exercise ownership in and control of education? If the church as institute has a key responsibility to the youth and if education plays an important, if not predominant role, in the character development of the covenant youth, then it follows logically that one must recognize the right of the church to exercise ownership and control of Calvin College.

Christ commanded His church (Peter and the apostles) "Feed my lambs." See St. John 21:15. Surely this command includes more than preaching and catechetical instruction. It means general safeguarding of the spiritual development of the youth of the church. Now the church cannot successfully complete the work of feeding the lambs unless there be the kind of schools where the youth are trained in the covenant way, in the light of the Word of God. This is imperative especially in this dangerous age, with all its false philosophies, with the forces of modernism in control of most of our schools and colleges. Are we to say, in the face of all this, that the church as institute may not exercise ownership in and control of education? Must we maintain that if the church as institute deems it necessary, in its considered judgment, to exercise such ownership and control, that it is operating outside its essential and definitive task?

*b. The Church as Institute and the Kingdom.*

Here again Scripture makes abundantly plain the grave responsibility of the church as institute to the kingdom. The church institute is the responsible agent in seeing to it that her subjects are properly prepared and equipped to fulfil their kingdom obligations. Now education, together with the church as institute, plays a predominant role in preparation for kingdom service. In view of the prior responsibility of the church as institute, are men justified in holding that, should the church as institute deem it necessary to exercise ownership and control of Calvin College, it is operating outside its proper sphere?

We believe that Christ's command to the disciples, the official leaders of the instituted church, in Matthew 28:19, gives solid support to our position that the church as institute has the key responsibility to the kingdom. Christ commanded, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and the Son, and the Holy Spirit, teaching them to observe all things whatsoever I have commanded you." From this it is evident that the task of the church is not merely to preach salvation to sinners, but also to teach in the comprehensive kingdom sense, that is, to lay before men a broad program of observance of all the commandments of Christ. Now this cannot be accomplished, especially not in our world, except the teaching from the pulpit and in catechism classes be continued and reinforced in the schools, particularly in the college years. Therefore, since education is so closely connected with the responsibility of the instituted church to the kingdom, are we to declare that the church has not the right, implied in its essential task, to control education?

*c. The Church Institute and the Truth.*

Scripture calls the church, and it is speaking of the instituted church, "the pillar and the ground of the truth." 1 Timothy 3:15. Now one may

insist that this term truth has reference only to the Scriptures, and that the instituted church is the pillar and ground of the truth only with reference to special revelation. Those who take this view are quite ready to claim on this basis that the church as institute has no business interfering with truth as it relates specifically to the task of liberal arts education. However, one does not that easily rid himself of the basic issue.

If the church as institute is the pillar and the ground of the truth as it is contained in the Scriptures, certainly this is truth which vitally concerns the most essential aspects of life. It is this truth which finally lies at the basis of all liberal arts education. Education which does not build upon or grow up out of this truth cannot claim the name Christian. Therefore, though education to a certain extent concerns itself with truth which does not lie within the particular province of the church as institute, much of the truth that is handled is very directly, and all of it is very significantly connected with the truth as revealed in God's Word.

To the Word of God the church as pillar and ground of the truth has a very direct responsibility, hence too, the church has a responsibility to Christian education. For after all, education deals with the transmission of truth from past generations to the present generation and with the vital application of that truth to the present generation. As such, education plays a vital role in the character formation of the kingdom citizens and in the future life of the kingdom. For it is the truth that forms men and qualifies them. Certainly the church as institute must be deeply concerned about this tremendously important matter which is part of its basic responsibility.

Are we to say that, if the church as institute deems it necessary to exercise ownership in and control of education because of its responsibility to the truth, it is operating outside its proper sphere? We believe it is more proper to maintain that the church as institute has the right in principle to do so, and that this is implied in the essential task of the church.

d. *The Church as Institute and its Preservation.*

We all believe that everything should be done to preserve the church as institute. The instituted church is the only divinely appointed agent for the preaching of the Gospel and this Gospel is fundamental to life itself. Now we know that liberal arts education is intimately bound up with the being and well-being of the church as institute. The church as institute must know and interpret God's Word. The church as institute must make application of that Word in a changing world, confronted with immense problems in every field of life. Without a liberal arts education it is well nigh impossible for the church as institute to fulfil its mandate. The church as institute would ultimately lose its character and identity without liberal arts education.

Furthermore, if the liberal arts training which its members receive is not safeguarded from modernism and liberalism, the church as institute will soon lose its true character. The church as institute needs not alone liberal arts education but also a sound, Calvinistic liberal arts education.

This, too, strongly implies the right of the church as institute, if it deems necessary, to exercise ownership and control of a college. We be-



lieve that the Scriptural teaching on the importance of the church as institute and the bearing of liberal arts upon the being and well-being of the church as institute plainly supports this.

*c. The Church as Institute Giving Financial Support to Education.*

The problem we are concerned with at the moment is whether or not it is in accordance with Scripture that the church as institute assumes financial responsibility for education, either for a part of it or for all of it.

First of all, it is perfectly in order that the church as institute assume responsibility for the financial support of education, once it is established that it has the right in principle to exercise ownership and control of education.

Secondly, it should not be forgotten that God's people have the perfect right to bring their offerings for all God's causes, as gifts for the church as institute not only but also for the church as organism, to the divine worship service. This is the truly proper place to bring our offerings. If the church as institute agrees, because of the vital importance of education to the church's task as institute, that it should raise a certain stipulated sum for this cause, who is going to declare that this is contrary to sound principle?

In this connection, what about the common complaint that it is unfair to ask the church as institute to pay for the education of doctors, lawyers, etc.? It must be borne in mind that the church is not concerned with trade schools but with a liberal arts education. Our church does not teach men how to perform operations and extract teeth, etc. We give only a pre-dental, pre-medical, etc., training at Calvin College. We teach the man, not the technician as such. And it is this liberal education which is essential if we are properly to prepare the members of the instituted church for kingdom service. Nor should any capable person be denied the opportunity for such preparation. Rather the church should encourage, also by financial assistance, as many of its members as possible to obtain such an education. Without such assistance from the church, it may very well happen that a large majority of our members would eventually get their liberal arts training in state colleges where education costs are very low. We dread to think of what then would become of the instituted church and our Christian schools.

*2. The Historical Argument Favoring Ecclesiastical Ownership and Control of Calvin College.*

Evidently the Church of Christ throughout history has assumed the Scriptural right to exercise ownership and control of educational institutions. It has generally claimed that right and often has exercised it. This is surely true of Calvinists. Witness the establishment of colleges by the Calvinists in Scotland, England, and in the United States.

The history of our denomination reveals that the early settlers were not opposed to church control. When Calvin College began as a church controlled school there was no real opposition or debate on this question. Concern for this issue arose when a wave of immigrants, who were under the influence of Dr. Abraham Kuyper's thinking on this matter, joined our denomination. Since then it has been a live issue. Yet Synod has

continued to maintain Calvin College and to affirm that the church has a right in principle to control an educational institution.

Article 21 of the Church Order, quoted above, is also part of our church's history. Though it is true that this article does not charge consistories actively to engage in education, it does lay the responsibility for a Christian education squarely before the church as institute. While it does not necessarily call for church control, it certainly strongly suggests the right of the instituted church to control education. And to claim from Article 30 of the Church Order that educational matters do not belong to ecclesiastical assemblies is without support since the very same Church Order places this matter within the proper sphere of the instituted church.

3. *The Question of the Church Institute Truly Being True to Its Essential Task When "Burdened" with Education.*

This is the question, can the church really be the church when it exercises ownership and control of education?

a. The argument of time spent by the church in education.

Is it actually true that under church control the ministers and elders spend more time than is proper in the field of education, which is hurtful to the cause of the instituted church? First of all, it ought to be noted that, since a Christian education is vital to the well-being of the instituted church, it cannot very easily demand too much of the office bearer's time. The fact is that generally under society control just as much, if not more, of the office bearer's time is demanded. Facts will bear this out. And where ministers and elders were not willing to give their time in large measure for this work, frequently the school suffered.

Furthermore, ownership and control of the school does not mean that the instituted church is required to spend a great deal of time in education. That is an altogether wrong view of church ownership and control. The instituted church is only to supervise, having the proper bodies appointed to carry out the teaching and administration. It is probable that with respect to Calvin College the instituted church has spent more time than is necessary on educational matters. That it has caused the essential work of the instituted church to suffer is difficult to establish. We do recommend that a change be made so that less time will be consumed by the instituted church in the running of Calvin College.

b. The argument that education costs hinder the instituted church from performing its essential task.

There are some who claim that when the instituted church is held responsible for the cost of education in part or full, the instituted church cannot do full justice to its calling. This is a view that is the fruit of a very serious and basic and common misunderstanding among our people that has done the cause both of education and the church much harm. Phrases like 'parental schools,' 'education the responsibility of parents,' innocent enough in their proper contexts, have been misunderstood as absolving all but the parents of school-going children from responsibility for Christian education, lower and higher. Education, rightly under-

stood from the Calvinistic viewpoint, is the responsibility of all our people, even if they have no children, or if their children do not seek a college or high school education. This is true whether education is under society control or church control. Our people should never think for one moment that under society control their financial responsibility is diminished. This idea among our people is wholly contrary to a sound Calvinistic conception and where schools are society run ought to be corrected.

If we bear this in mind, how can we claim that when the instituted church assumes responsibility for education's cost, it will be less able to perform its essential duties? Whether our people pay as church organism or church institute, the cost is the same and the same people bear the burden. Moreover, when the instituted church takes a role in this matter, support is more equally distributed. This is as it should be.

We simply do not believe that the instituted church cannot truly be the church if it is "burdened" with education. The work and history of our denomination does not give evidence that church control of Calvin College has hampered the church in performing its essential task.

*4. The Problem: Can a School Really Be a School When Owned and Controlled by the Instituted Church?*

*a. Consideration of the Distinctive Task of Education*

Education is a distinct sphere having its special task and responsibilities. The basic task of education is the proper development of the sciences (wetenschappen) by way of Christian creative scholarship. Its duty is not merely the transmission of truth but also the vital application of the truth to the present situation.

Always this task and these responsibilities must be safe-guarded. Everything possible must be done to insure and encourage the carrying out of the specific mandate of this sphere. This very important matter has often been overlooked by our people. This may have proved detrimental to the welfare of education in our circles, just as well in our society controlled schools as in our church controlled college.

While many have made the issue of control the important thing in Kuyper's view, we are convinced that Kuyper's concern was the proper development of the sciences. We believe that this is the central thrust of Dr. Abraham Kuyper's position. Whoever controls, let that body safe-guard the task of education. This is Kuyper's insistence. Though he did not advocate church control and spoke against this generally, even though at times he did speak of situations in which the church did have the right to control education, this question who controls is not the basic issue. For this reason we do not believe that we are in basic disagreement with Kuyper's idea when we advocate the principle that the church as institute has the right to exercise ownership and control of education when it deems this necessary. We desire the best in education. But we do not believe that to achieve this ideal one must insist upon clear-cut organizational independence of church and school. We couple our defense of church control with the insistence that the educator's task be honored. We do not advocate that the instituted church exercise

such ownership and control in other spheres. Indeed not! Our position is that the church as institute and education differ from all other spheres in that they are foundational to the whole kingdom. Their tasks are intimately and essentially related. For this reason we take exception to Kuyper's strict separation of the spheres with reference to church and school.

b. Consideration of the office of the teacher.

The office of the teacher and scholar does not stem from the teaching office of the instituted church. His office is an expression of the prophetic office of all believers, the church as organism, rather than an extension of the potestas docendi of the instituted church. This does not cancel out the close relationship between the two nor minimize the truth that the teaching office of the instituted church guides and inspires the teaching office of the school teacher.

As a teacher, the scholar's one obligation is the Christian promotion and transmission of scholarly knowledge. In this obligation he is responsible first of all directly to God. This must never be forgotten for this is a basic principle of the Reformation and distinguishes our position from the authoritarianism and hierarchy of Roman Catholicism. However, this does not mean that the instituted church exercises no authority whatsoever in the teaching office of the scholar. When Christian principles are involved the church as institute speaks with authority also in the field of education.

c. Consideration of the Instituted Church's Competency in Educational Matters.

In the matter of competency we are concerned with the question whether or not the instituted church is qualified to appoint the proper and qualified parties to carry out the mandate of Christian education and to exercise the right kind of supervision over these parties.

We are prepared to defend our conviction that the instituted church is just as qualified, if not better qualified to make proper provision for education, as any other body. There is not necessarily greater competency in a board appointed by a society than in a board set up by the instituted church. Has Calvin College suffered more from incompetency in its board than our high schools and grade schools? While we recognize room for improvement in Calvin's governing body, we are not at all ready to admit that any deficiency stems from the fact that the College is church controlled.

d. Consideration of Academic Freedom and Church Control.

We are convinced that when the church as institute respects the task and the office of the teacher and exercises the proper kind of control this whole problem of academic freedom falls away. There is always the danger, under any type of control that education is robbed of its basic rights and responsibilities. This must be avoided. For that reason, together with the thought that the instituted church spend time mainly with educational matters which chiefly concern the church as institute, we recommend that there be an organizational revision of the present governing set-up. We desire a governing body which will be best quali-

fled to represent the interests and concern of both the instituted church and education.

We do believe that a school can truly be a school when under control of the instituted church.

5. *Practical Observations Bearing Upon This Issue of Ownership and Control of Calvin College by the Church as Institute.*

a. In dealing with the more practical aspects of this question, we want it clearly understood that we do not advocate ecclesiastical ownership and control for practical reasons. We believe that principle is the only justification for such ownership and control. We think that we have clearly demonstrated that such ownership and control is right in principle.

However, it stands to reason that when something is wrong in principle it will prove wrong in practice. Furthermore, if something does prove acceptable in practice, one must produce conclusive evidence if he is to demand a change. Nor ought one cast a shadow over an existing arrangement that is highly effective and jeopardize the welfare of the institution involved unless he has conclusive evidence.

Calvin College is a vital force in our Christian Reformed Church. It enjoys a splendid reputation in the academic world. It is the outstanding representative and exponent of Calvinism in the world of American colleges. Our people should not think for one moment of wresting that institution from its foundations, namely church control, unless it is convincingly shown that this method of control is wrong. For surely it is a Christian axiom that you may not cripple or destroy a beautiful and vital force in the kingdom unless Scripture demands this.

b. To say that it is not the proper task of the instituted church to establish and control a college is to say that our fathers started on the wrong road more than half a century ago when they kept control of the school at the time it became a complete college. However noble their spirit and however good their intentions, nevertheless they made a serious mistake. And our Synod today should rectify that mistake. For there was no emergency at that time which called for church control. And there is no emergency today. To claim that our people are used to a wrong method and that it is difficult to change their thinking on this matter is hardly proper.

We believe our fathers were perfectly in the right when they established Calvin College as a church controlled college. And we certainly believe that to demand a change or cast a shadow over the existing arrangement will do irreparable damage. And we hold that there is no warrant in principle for such action.

c. The college, as it is now operated under church control, enjoys financial stability. Would a society give it the same stability? The question is very pertinent, especially in view of the fact that many, if not the great majority of our society controlled Christian grammar and high schools now already lean heavily on the church as institute for financial support.

Remember, our situation is not like that in the Netherlands where approximately 80% of the funds are obtained from the state, including the grade schools, secondary schools, and the Free University. One can easily condemn church control and support while enjoying a generous bounty from the state. Are we going to condemn church support when there is no assurance of financial aid from the state? Is it perfectly in order to receive state aid but wrong to have church aid?

Then too, let us not forget the geographical situation. While in the Netherlands all of the constituency live in close proximity to the educational institutions, lower and higher, making it relatively simple to maintain lively interest and to assure financial support through direct contact, this is not true in Canada and the United States. When all our institutions of learning make heavy financial demands upon our people, then, of course, the local institutions succeed in holding the interest and support of our people, but institutions farther removed, which is particularly true of higher institutions of learning, find it almost impossible to maintain support by way of society interest. It is almost impossible to have a strong society let alone keep up interest and support through the society due to the geographical situation. This is not a mere theory. Our people have experienced this again and again. And at present our Junior Colleges are struggling with this same difficulty.

As we conclude this part of our report, dealing with ecclesiastical ownership and control of Calvin College we are reminded of the statement made by Dr. Herman Bavinck in *De Theologische School en de Vrije Universiteit*, p. 49, "Voor een Gereformeerd mensch staan de kerken toch altijd veel hooger in rang en waarde dan de deugdelijkste en grootste vereeniging. Voor het voortdurend bestaan der opleiding, voor het wetenschappelijk en het Gereformeerd karakter der school, voor het toezicht op het onderwijs, voor de voorziening in de finantieele behoeften, bieden de kerken veel sterker waarborgen dan de beste georganiseerde vereeniging. Zelfs moet deze voor dat alles toch weer bij de kerken terecht komen."

6. *Recommendations to Synod:* In consideration of the material and arguments presented above, we recommend that Synod make the following declarations:

A. Though the essential and definitive task of the church as institute is to preach the Gospel, administer the sacraments, and care for the poor, nevertheless, implied therein is the right and duty of the church as institute to insure the successful performance of its essential and definitive task. Hence the church as institute has both the right and the duty to operate a college whenever in its considered judgment the spiritual welfare of the youth and the demands of kingdom training make it necessary.

B. Always mindful that as institute it lays no claim to sovereign rights in the sphere of the sciences (wetenschappen) and aims only to make provision for the necessary spiritual and kingdom training of its youth in accord with Reformed principles, the church continue to operate Calvin College.

C. Concerning the reorganization of the Governing Body of Calvin College and Seminary:

1. That the Seminary shall remain under the direct control of the Board of Trustees.

2. That a Board of Regents be appointed to govern the college. In determining the membership of this Board special attention shall be paid to the qualifications for this office.

3. That the Board of Regents be composed of 12 members elected as follows: Five members shall be elected from the Board of Trustees by the Synod, from a double nomination presented by the Board of Trustees.

Five shall be elected from a nomination presented by the college faculty to the Synod and elected by the Synod.

Two shall be elected from a nomination presented by the Calvin College Alumni Association to the Synod and elected by the Synod.

4. The term of office of the members of the Board of Regents shall be three years, subject to reelection. And this Board shall elect its own officers.

5. The Board of Regents shall offer a full report of its proceedings to the Board of Trustees.

6. The Board of Trustees shall have veto power on all but routine matters.

7. The President of Calvin College shall be a member ex officio of the Board of Regents as well as of the Board of Trustees.

8. The Board of Trustees shall be charged with supervising the transition from our present set-up to the new arrangement with power to iron out the difficulties which may arise and to make necessary adjustment.

III. *The Problem of Calvin College Expansion Needs and Related Problems, Particularly the Junior College Problem.*

A. We consider first of all the possibility of Junior Colleges relieving the problem of Calvin College expansion. This includes the possibility of establishing a Junior College in Michigan, keeping only a Senior College and, perhaps, a graduate school under the supervision and support of the church denominationally.

1. *First, will the rise of Junior Colleges actually appreciably diminish Calvin's expansion needs?*

We are convinced that the rise of Junior Colleges will not change our present situation with its critical demands and we do not believe it will have any real bearing upon the problem for some years to come. We cannot expect Junior Colleges to come into existence rapidly enough to take care of present enrollment problems at Calvin College. Even if Junior Colleges should arise more speedily than we expect this would not relieve Calvin as some might anticipate. Enrollment prognostications simply tell another story. Furthermore, the rise of Junior Colleges, while perhaps relieving Calvin somewhat in the first two years, although not enough to obviate expansion needs, will in a short time bring such a

tremendous enrollment at Calvin for the last two years that we shall still need expansion. Let us be realistic and face the facts.

2. *Is it educationally wise to consider having a Junior College in Michigan with only a Senior College and a Graduate School under Denominational control?*

We are convinced that it would be educationally disastrous to break up our Calvin College into a Junior and Senior College. This is our central and leading educational unit. We must never tamper with this institution and jeopardize its strategic importance among us. Even our Junior Colleges should ultimately not be satisfied to remain two year colleges. A true college is a four year college. We have one such college; we need more, perhaps. Surely let us not weaken the one that we have.

In this connection we call attention to the matter of a possible graduate school or university at Calvin College. We are strongly in favor of having the church work in that direction. But we sincerely hope that we shall keep a four-year college in close working arrangement with the graduate school, even as now it is in close working arrangement with our seminary. The Junior College movement is not at all out of line with this program but rather beautifully implements it. And it certainly ought not be used as an argument for a curtailed Calvin College program. We believe that we must be ready to look at all the facts and consider the long-range situation. What we are looking for is a sound educational program, one that gives us the best in education, that enjoys financial stability, that serves to unite us in our aims and purposes. And our denominational unity should not be threatened by misunderstanding as to the cost of Calvin College. Calvin thus far has not cost us as much as some would have us believe. For a small quota we have enjoyed a most marvelous institution. And this institution has been the core of our educational unity.

Now we face the problem of our areas. We need Junior Colleges and eventually, perhaps, more four year colleges. While we recognize the areas with their needs we must not forget our goal of a university. Junior Colleges and a university must and can come simultaneously. God has prepared us for this and we are able to do this. In the above program we must strive to maintain denominational unity and must avoid sectionalism.

Since finances are always an important consideration, we would suggest that the Junior College areas be recognized and be granted a certain quota rebate on their Calvin College quotas. If they be granted a 20% rebate, approximately \$2.50 per family, and the Michigan areas supply the deficit which is created, this will not work a hardship on the Michigan people and will greatly help the areas bear their increased educational costs. If ultimately all our areas were permitted such a rebate, the Michigan Classes would have only about a \$4.00 increase in their Calvin College quota to make up the difference. This would still be a relatively small increase in comparison with the increased costs which the areas must supply for their Junior Colleges.

On what basis do we recommend a 20% rebate on Calvin College quotas? We do so because we believe that a 20% rebate is a just and



equitable and preferable arrangement. It is just in view of the additional financial responsibility of the churches supporting a Junior College. It is equitable, being only  $1/5$  rather than  $1/2$  of the quota, in view of the higher cost of education in the senior years, and also in view of the expectancy of students from the Junior College areas to enroll in the first two years of Calvin College, and considering Calvin's strategic importance, historically and at present, for our whole educational system. A percentage basis is preferable in that it does not complicate matters considering the possible increase or decrease of the college quota. We might add that this 20% is advisable also in the interests of maintaining unity in our educational program, and lending the stability to the Junior Colleges, which is so important for the achievement of academic soundness.

B. The Second Problem which we face regarding Calvin's expansion need concerns the advisability of selling the present campus and obtaining a completely new campus or of maintaining the present campus with other suggested expansion plans.

1. Synod ought to take note of the fact that this committee could not very well go deeply into this problem in so far as the financial details are concerned. First, we did not have sufficient time for such an investigation. Then too, it is hazardous for a committee appointed by Synod in an emergency to speak too specifically on matters which are more properly within the province of the Board of Trustees. We believe that the church wants to know whether or not the facts justify the proposed change in location. If this is justified, the church should be ready to entrust the working out of the financial details to the Board of Trustees.

2. We whole-heartedly concur in the advice of the Long-Range Planning Committee of the Board of Trustees, which this Board unanimously adopted, and which was proposed to last year's Synod. This advice was to sell the present campus, buy the proposed Knollcrest property, and begin to build. The Synod of 1956 purchased the Knollcrest property but took no action on the other two matters. If our people will only take the time to investigate this matter thoroughly they will see at once the wisdom of this proposal, its fairness, and the tremendous saving involved. Any other proposed remedy for our situation is simply too costly for serious consideration. That is one thing of which our people are not aware. If we do not adopt the advice of the Long-Range Planning Committee to build on the Knollcrest property there is only one other possibility that deserves serious consideration, namely to buy homes adjacent to our campus at a tremendous cost, involving hopeless difficulties of purchase, zoning laws, etc. And worst of all, when all is said and done we still would have only a very small addition to our campus, one that just cannot fulfil our needs. And the costs would be far heavier than building on the Knollcrest property. Remember, not one of the 35 Board members voted against this plan. And it was studied for months. You can hardly find one of our leaders who has opposed this plan. What we do believe needs special consideration, not that this has been completely forgotten, is the matter of

proportionate financial support for this plan from the areas. We do believe that the Michigan and adjacent areas should carry a proportionately heavier load than other areas. These areas have in the past and are today carrying a proportionately heavier load and should continue to do so in the future.

C. Recommendations to Synod:

1. With respect to the expansion program of Calvin College:

a. That Synod authorize the Board of Trustees to sell the present Calvin College property according to the terms and conditions outlined by the Board in its proposal to Synod.

b. That Synod give earnest and immediate consideration to the recommendations of the Board of Trustees as found in the *Acts of Synod 1956*, p. 458 - A to F.

2. With respect to the suggestion of a "Senior College and Graduate School."

a. That Synod affirm that it is educationally inadvisable to break up Calvin into a Senior and Junior College.

b. That Synod advise the Board of Trustees and the faculties to move in the direction of a graduate school or university in close connection with Calvin College, yet distinct from it.

3. With respect to the Junior College movement:

a. That Synod declare that the areas directly concerned be responsible for the initiation, establishment and financial security of the Junior College.

b. That Synod declare that any church which pays its full quotas to Calvin College is entitled to a 20% rebate on the Calvin quotas, provided:

(1) Such church pays a sum equivalent to the 20% rebate to the Junior College in its vicinity.

(2) There be no real occasion for Synod to question whether said Junior College is truly a liberal arts college rather than a terminal "community college."

(3) There be no real occasion for Synod to question the academic soundness of said Junior College.

c. That Synod declare that the Michigan Classes be responsible for making up the deficit which is created by rebates to the areas concerned.

d. That Synod declare that, since it is the Christian Reformed Church which gives the rebate, the proposed rebate as a rule be allowed only in the case of support for a Junior College whose governing body is strictly composed of the Christian Reformed constituency. Should rebate be sought in the case of institutions whose board is only predominantly Christian Reformed, such a request shall be made to Synod.

e. That Synod declare that the 20% rebate is allowable only after the Junior College concerned is established and in actual operation.

IV. *The Problem of Canadian Needs.*

A. *General Comments:* We have tried to give this matter earnest consideration. Three of the members of our committee are Canadian

brethren. We have listened to their problems and believe that these should be given due consideration.

It appears that Canada's immediate and pressing problem is that of providing educational facilities to make possible certification of teachers in Canadian Christian Schools. As to the financial problems of our Canadian brethren there no doubt are beautiful ideals in the minds and hearts of our Canadian brethren, the realization of which will involve real financial problems. But, aside from the fact that these ideals and problems are not specifically Canadian, nothing can be done by Synod on these matters until the movements to realize these ideals are further advanced.

B. *Recommendations:* We advise Synod to declare:

1. That Synod recognizes that the educational problems of our Canadian churches are of real concern not only to them but also to our whole denomination.

2. That Synod instruct the Calvin College Administration to study possible means of giving special consideration to the educational needs of our Canadian students with a view to their being better prepared to fulfil their obligations in Canada.

3. That Synod expresses the hope that the Canadian brethren, as they seek to solve their educational problems, will avail themselves of every opportunity to utilize the experience of Calvin's educators.

Humbly submitted,

Gerrit Hoeksema, President  
B. J. Haan, Secretary  
Henry Baker  
Enno Haan  
Harry Jellema  
Cornelius Van Beek

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### Minority Report No. 1

Unfortunately, I cannot find myself in *complete* sympathy with the motion passed in our committee meeting by majority vote designated as No. 1 below. This was the motion that basically caused the cleavage between majority and minority.

Nor am I in agreement *without qualification* with the alternative mentioned at the time, No. 2, which follows . . . for reasons developed herein. Incidentally, the No. 2 proposal was not presented for separate consideration or amendment because of the extent of the prior majority commitment to No. 1.

#### No. 1—Resolution adopted by majority

"Although the preaching of the Gospel and administration of the sacraments and caring for the flock constitute the primary work of the Church, the Church nevertheless has the right to establish and maintain a college whenever in her judgment the spiritual welfare of her youth and the demands of kingdom training make this necessary."

No. 2—*Alternative - not voted on.*

"The establishment, maintenance and control by the Church is not something based on Scripture teaching concerning the nature and task of the Church."

It is my conviction that our problem can hardly be solved by a simple "either-or" decision on the basis of the above alternatives. Not wishing to avoid discharging my responsibility as a member of the committee, therefore, I wish to state my position, which is as follows:

1. I am convinced that the *basic* function and *essential* nature of the Church as institute is "to preach the Word, administer the sacraments, maintain discipline and, through her deaconate, engage in work of mercy."

2. I concur in the statement that there appears to be no direct Scriptural direction for the Church as institute to invade the sphere of education. Scriptural passages frequently cited, in my opinion, do not necessarily, *even by inference*, provide such a *clearcut* mandate.

Neither, however, does Scripture apparently specifically forbid.

3. I concede the desirability of bringing covenant youth to Christian maturity for citizenship in the kingdom through liberal arts training; but immediately ask myself whether it is the *Church's* official task so to do . . . especially in the light of providing education for pre-law, pre-engineering and similar types of training. I have difficulty with the problem of whether it is incumbent upon the *Church* to furnish and finance this type of education, and if so, why it should not be equally applicable to all professional, technical and other types of education—to the realm of recreation, labor, business, etc.

It is a bit puzzling to me that recipients of education at our College should receive approximately half of actual *running expenses* for *their* education from the Church whereas individuals and parents at various economic levels in the secular world, particularly in the larger colleges, assume higher tuition rates *themselves*. Why then should not students from our Christian families at least do more to meet this actual cost and thus relieve the Church proportionately?

It has been suggested in committee that it is incumbent upon the Church to contribute to "the maturation of covenant youth through education." But is not the maturation of every Christian really a *lifelong* process? Even should the premise be granted, the questions of degree and potential direction become pivotal and important. *When and where* does the *Church stop* in the realm of Education?

These particular phases of the issue do not weigh so heavily in a Society operation where those not directly benefitting from such education may individually and voluntarily decide the amount and degree of support which they accord. This stands in some contrast to a synodically-imposed assessment by the Church whose basic function, in the first place, is to preach the Word, etc.

To advance an alleged statement of the late respected Dr. Abraham Kuyper that "a Church may operate a bakery if she deems it necessary," as was done in committee, is in my opinion out of context and sympathy

with the overwhelming thrust of the learned theologian's expressed conception of the function of the Church. The mission field rather than a bakery would at least appear to be a happier illustration of where the Church might indeed provide education.

One might ask: "When would a situation prevail where the spiritual welfare of covenant youth and demands of kingdom training make Christian education unnecessary? But should the Church invariably step in?"

4. Whether the Church "*ought*" to invade Education even if she "*may*," is to my mind another consideration. I believe that *under normal conditions* she probably "*ought not*" to do so; that a Society under the sphere sovereignty concept is a better plan. Let the Church be the Church! I believe that while Church and College are closely allied, they are not identical.

5. To have operated our College under Church ownership and support definitely discriminates against our Christian elementary and secondary school operation. (With the possibility of establishing a graduate school, university and junior colleges throughout the country, I would regret to see this irregularity compounded and accentuated by applying it to these *new* institutions and having the Church attempt to own and operate we know not where.)

On the other hand, how this occurred here historically, unlike the Netherlands, is understandable in the light of our development from a small group of immigrants, a few theological students tutored by the clergy and gradual growth into literary and other departments. It is my opinion that regardless of whether the Church may or may not have erred, or taken a less desirable method, she by no means *sinned*. Whether our College would have risen to its present state of development under a Society organization, however, is questionable.

The historic fact is that God has singularly blessed our College. Her problem is now one of growth—not decline. Must not this dealing of Providence also be given due consideration in planning for the future?

6. I believe that *ideally* Education is more appropriately a responsibility of the organism rather than the Church as institute; that parents of the recipients of the education should assume primary financial responsibility; the Christian community as a whole of course augmenting this support, financially and otherwise. We follow this procedure in the organization and conduct of our Christian schools. It would appear that we should do likewise for our college and eliminate present discrimination AS, IF and WHEN IT IS PRACTICABLE TO DO SO under the following guarantees:

a. Complete fidelity to the infallible Word of God and doctrinal soundness as expressed in our forms of unity.

b. When and where reasonable assurances are evident of financial responsibility and stability.

c. When adequate provisions can be made to assure broad, vital, continuous and active interest in Society membership as a whole.

Requirement "a" implies some kind of ultimate control, even though indirect, by the Church . . . probably such as our Christian school operation presently provides. I do not feel that *ideally* the Church as Church should continue indefinitely to be in effect financier for the College educational project.

7. However to change from Church to Society obviously would require a radical transformation—one which matured judgment suggests would have to be effected with consummate skill and Christian caution . . . at a propitious time . . . and under appropriate conditions. Rashness here would be suicidal. I frankly and humbly do not profess to have insight as to whether, how or when, if ever, such a change could be effected. How a Society could fulfill requirement "c" presents a formidable problem to my mind. Geographical distances alone would tend to accentuate the possibility too that a small percentage of the membership adjacent to the college could foster an unwholesome oligarchical control.

\* \* \* \*

With all of this by way of background, "pro" and "contra," the *over-riding* fact, is that Calvin is confronted with a serious emergency RIGHT NOW. She apparently must expand and on a vast scale promptly. To come to an abrupt, immediate stop, make a sudden and complete face-about, and proceed with full speed in an organizationally opposite direction would be far from feasible and would needlessly, in my opinion, jeopardize the continued existence of a project which has been built up at great sacrifice for wellnigh a century.

Our situation, unlike Holland, for example, would have to embrace coverage bounded by Florida on the South, the Eastern seaboard, widely scattered Canadian provinces throughout the north, and the Pacific coast-line. It seems unthinkable that a Society form of organization created now and made operative immediately could maintain a project of the magnitude necessary at this time. Here too, unlike Holland, State subsidy cannot come to our financial aid. The question also arises whether acceptance of such subsidy does not tend to destroy some of the pure principle of a truly independent school.

Although preferring the Society principle from several viewpoints, I believe that the exigencies of our situation are such as to impel me to suggest that for the foreseeable future the CHURCH launch her college expansion plan—this for intensely practical reasons.

A cogent reason at the moment is that I regard a bond issue as essential to financing new structures which will run into millions of dollars. Financial schemes recently employed have probably run their course and would in all likelihood be inadequate for the vastly larger expansion which now appears necessary. Among other advantages, a bond issue properly requires succeeding generations to pay a just share of this capital investment for benefits they will enjoy. Investors' interest in the College would also be correspondingly advanced and sustained. Here, too, selling possibilities of bonds would in all likelihood be greater under Church ownership as contrasted to a newly-formed Society.

The reader will, I hope, detect herein an earnest effort to examine and expose some of the basic issues of Church vs. Society Control. This has been attempted with an initial "approach" to be sure, but with an open mind. Since it is hardly a one-sided issue or a black-and-white picture, this has caused "travail of soul." Arguments advanced on both sides have created a pull in both directions. It would have been immeasurably easier for one to have been arbitrarily assigned to either side in formal debate. However, the issues involved transcend winning a debate while losing a cause (the College). My purpose is to discover and recommend the better way in an existing situation.

May the Lord grant Synod the wisdom to recognize and follow His divine will in this matter!

Lambert Petzinger

## Addenda to Minority Report No. 1

Wyckoff, New Jersey  
76 Ravine Avenue  
May 6, 1957

Dr. Ralph J. Danhof, Stated Clerk  
Christian Reformed Church  
Grand Rapids, Michigan

*Dear Dr. Danhof:*

Somewhat to my surprise, I discover from the printed release to consistories just received that my positions on certain mandates of the Calvin Study Committee (those in addition to the issue of Church vs. Society Control) have not been recorded in the agenda for Synod.

This may be due in part to my inability to attend the last session of the Study Committee held in March. (I had attended part or all of three previous week-long sessions.) Anticipating my absence from the March session, I notified the secretary of the committee thereof and subsequently—on February 27, 1957, to be exact—took the precaution of officially recording my positions on these added mandates.

In some manner this written request was overlooked.

Desiring to fulfill my responsibilities, therefore, I would through you like to take this means of officially bringing them before Synod proper. They are summarized below:

1. **FINANCE FOR NEW STRUCTURES:** Adopt suggestions in general of previous Calvin Study Committee, but provide for a bond issue.

2. **BUILD . . . AND AT KNOLCREST:** One educational plant . . . as we are able to dispose of present buildings at reasonable figures. *If feasible*, plan buildings on the new site in such a way as to permit sale of portions of property *should it become absolutely necessary*.

3. **GRAND RAPIDS AREA STUDENTS:** Request those so situated as to avoid "board and meals" to pay full running expenses themselves (presently approximating \$500 yearly) . . . for the four college years. Let other areas continue at present differentials. Reason: obvious advantages Grand Rapids has from cultural and other standpoints because of proximity to college—made possible over the years by support from remote areas which are deprived of them. Should churches and/or school



societies in Grand Rapids area elect to make up this added cost for their students, let them do so. Allocate the added revenue from Grand Rapids students to a reduction of assessments for all of our churches. Our churches as a whole will welcome such reduction here in view of the increase in assessments which will become necessary in the contemplated expansion program.

4. JUNIOR COLLEGES: Let them develop where and when impulse arises in local areas. Neither "oppose" nor "impose" the idea from without. Let them "stand on their own"—free from denominational ownership or operation; no denominational assessment. Allow some kind of proportionate credit on Calvin College synodical assessment for such areas.

5. GRADUATE SCHOOL: Encourage idea; but try to make the project organizationally self-sustaining.

6. CANADA: Propose Chair of English and Canadian History at Calvin; conference between top levels of Calvin and Canadian government officials to explore acceptability at least tentatively of such a program.

Fraternally,  
Lambert Petzinger

## Minority Report No. 2

### ESTEEMED BRETHREN:

The Synod of 1956 appointed "a one year study committee . . . to consider the following matters and their possible bearing upon the future development of Calvin College and Seminary:

"1. The problem of ecclesiastical ownership and control of Calvin College;

"2. The Junior College movement and its bearing on Calvin College;

"3. Local responsibility for colleges, e.g., the proportionate responsibility of the Michigan area to Calvin College as compared to the responsibility of other sections of the church;

"4. Senior college and graduate school;

"5. Method(s) of financial support of Calvin College;

"6. Special needs of the Canadian section of our church." (Acts 1956, Art. 114, p. 83. For the sake of convenience and clarity, numbering of the various "matters" to be considered, is introduced into this quotation of the mandate).

The committee appointed began its meeting in September 1956, and held three additional meetings in November 1956, January and March 1957, each meeting being of from three to four days in length. In addition sub-committees were appointed to work in the intervals between committee meetings to make study of and report on specific matters.

It soon became apparent that the "problem of ecclesiastical ownership and control of Calvin College," was the basic problem confronting the Committee, and that the judgment adopted on this issue would determine the approach to and resolution of all other problems given to the committee for consideration. A good deal of time was spent in the discussion of the basic question concerning the church's ownership and administration of a college for general education. On this question of "principle," the Committee was evenly divided, six members holding it to be the church's right to establish and maintain a college, and six members holding that this "right" cannot be based on the Scriptural teaching concerning the nature and task of the church. One of the latter, however, chose for reasons indicated in his report to submit a separate report setting forth "a modified viewpoint." The five undersigned have felt constrained to submit a joint Minority Report, which they do herewith.

### *I. Preliminary Observations.*

It is understandable, and it is well, that the church should once again address herself seriously to the question of the propriety of church ownership and control of Calvin College. There are at least three important considerations that prompt an earnest re-examination of this question.

A. For one thing, the position which the Christian Reformed Church has heretofore held on the question of the relationship between the church and Calvin College is not clear and consistent, nor is it based

upon Scripture considerations or on any other kind of convincing argument. There has, therefore, been no satisfactory answer to the large body of people in our church who have questioned the church's right to own and operate a college or who have protested the church's continuing preoccupation with a college for general education. On the one hand the church has said that "it is in principle more correct that a college should arise out of private initiative." On the other hand, the church has simply asserted its right to maintain a college "for one reason or another," without making any attempt to establish this right. Of late, indeed, questions concerning the propriety of church maintenance of a college have been answered with the simple declaration that "past Synods have repeatedly asserted that the church has a right to maintain a college" (Acts 1953, p. 146) — which is no answer at all but a gross instance of a begging of the question. It is high time for the church to face the basic question of the church-school relationship frankly and forthrightly, and inquire whether the church does indeed have a right to conduct a general educational enterprise, and on what Scriptural grounds this right may be based.

B. A second consideration which prompts an earnest inquiry into the relationship of the church to Calvin College is the vast growth of the Christian School movement—in lower and higher grades—throughout the entire Christian Reformed community in the United States and Canada. The burden of local educational costs, which must be raised by private subscription, raises the question of the propriety of securing the support of one educational institution—Calvin College—by the imposition of an ecclesiastical quota on all churches.

C. A third consideration which prompts an earnest inquiry into the relation of the church to Calvin College is the projected move toward large expansion of Calvin College. Calvin has grown quite beyond the character of a preparatory school for the training of ministers, and even quite beyond the character of a school for the training of Christian school teachers. It is a real question whether the church should or may continue to be preoccupied with a school that has already become and is expanding into a large institution for general and scientific education. At this point of major expansion it is in order to ask the question: Even if it be thought that the church has a right in certain situations to maintain and operate a college, how far does necessity require or how far does any right permit her to go? Where is an inevitably growing and expanding Calvin College leading the church, and how far does the church intend to go in the direction of increased quotas and an increasing involvement in an extensive educational venture?

II. *An Inquiry into the history of the Christian Reformed Church's position on the question of church-owned and operated higher educational institutions.*

It might be thought, and it is, indeed, sometimes maintained, that the Christian Reformed Church has already faced and quite conclusively resolved the question of principle in connection with the church's ownership of a college. That is not quite the case. It is rather more correct to say that our church has through the years failed to face up fully to a

consideration of this "principle," and its implications, and has permitted practical circumstances and considerations to shape her thinking on educational matters and to complicate her life and task with the maintenance and operation of an expanding venture in general education.

An examination of our history on this score will show the following: (1) That on the matter of "principle," our church was at first governed by the conviction, and has since frequently acknowledged, that it is not properly the business of the church to conduct a school for general education, but that this should be undertaken by a Society for Higher Education; (2) That our church initiated and continued to maintain a school for general education (first Academy, then Junior College, and finally a full College) under the pressure of *practical* circumstances and considerations; (3) That our church began to justify her practice of maintaining an institution for general education by declaring that the church has the right to maintain a college. It should be noted, however, that this "right" has never been proved or established, nor was any real attempt made to do so. This "right" is a simple Synodical declaration, made without the support of Scriptural evidence, and in some instances contrary to Scriptural evidence. (4) That our church has virtually elevated her unsubstantiated declaration of right to a principle by which she has justified her continuing maintenance and control of Calvin College.

We shall take note of these developments as they are disclosed by a survey of our history on the matter of church-school relationships.

A. On the matter of "principle," our church was at first governed by the conviction, and has since frequently acknowledged, that it is not properly the business of the church to conduct a school for general education.

1. The principle of the "free Christian school" had become a widely settled conviction in the Christian Reformed Church in the 1890's, as a result of the influence of the Calvinist revival under Abraham Kuyper. During this period the shift was being made in the grade schools from parochial to society-owned schools. The Synod of 1892 encouraged this movement by adopting the following resolution: "Synod encourages the organization of a society for the promotion of Christian Reformed education. If such a society comes into existence, she will give to it her moral support" (Acts 1892, Art. 23).

2. When, therefore, there was agitation for an Academy for general (non-ministerial) education, the Synod of 1896 declared: "That it is very desirable that a Society for Higher Education on a Reformed basis be formed, with the purpose of establishing an Academy and College, as soon as the way thereto is open" (Acts 1896, Art. 114).

3. The Synod of 1898, which sought to give initial impetus and help to the formation of a Society for Higher Education, declared: "that although a College such as is intended should stand under the supervision of the Church, nevertheless such an institution, both financially and materially, from the point of view of principle, cannot proceed from the church" (Acts 1898, Art. 76).

4. Even after it was decided, in 1900, for practical reasons, that the church should establish an academy, the church declared in 1908 that "it is in principle more correct (in principieelen zin zuiverder) that a College should arise out of private initiative" (Acts 1908, Art. 37).

5. The Synod of 1912 declared "that it is principally proper that a College (Prep. School and College proper) should proceed from a Society," and offered to transfer the College to a society as soon as a trustworthy society should come into existence (Acts 1912, Art. 36).

6. Though the Synod of 1914 decided "not to transfer the college to a Society *as yet*," it was said that this decision was arrived at "in spite of the fact that the conviction becomes increasingly fixed in our ecclesiastical circles that it would be principally proper if the College proceeded from a Society and were cared for by her," because "our people are not ripe" for it, since "they do not sufficiently understand the high value and great significance of an education" (Acts 1914, Art. 35, pp. 29ff).

7. When in 1918 Classis Ostfriesland asked for continued subsidy for Grundy Center College and Academy, Synod asked that these schools rather be discontinued, and in that connection stated that "since in their nature College and Academy are not principally ecclesiastical institutions . . . Synod cannot on the ground of principle give adhesion to either one of them" (Acts 1918, Art. 75, pp. 89, 90).

8. In 1920 the church decided to discontinue the Academy (or Preparatory Department) on the ground that "it is not the calling of the church as institute to provide this instruction" (Acts 1920, Art. 28, p. 35).

9. In 1922 Classis Pella asked Synod to separate the Normal school course from the College, on the ground that such education should proceed from a society. Synod answered: "Synod subscribes to the principle, expressed by Classis Pella, namely, that the Normal School should proceed from a Society." But Synod decided to approve the introduction of normal training into Calvin College because there was no society to promote this cause (Acts 1922, Art. 11, p. 10. It may be noted, however, that there was a Normal School Society in existence, which had put forth efforts at Normal training, and Curatorium was accused by its representatives of laying "the burden of Normal training on the shoulders of the church," and of smothering "to death the developing private initiative." Cf. *De Wachter*, July 6, 1921).

10. Even the Synod of 1926, which, on the basis of an extensive study committee report, decided for practical reasons to continue to maintain Calvin College, declared concerning the separation of College from the church that "the School would thereby follow a more correct course" (Acts 1926, Art. 31, p. 30).

*Note:* From this time (1926) forward, there is no more expression by the church that a non-ecclesiastical educational institution is correct or more correct in principle. There is only increasing concern to keep Calvin as a Church college, and to maintain that the church has a right to do so.

B. Our church initiated and continued to maintain a school for general education (first Academy, then Junior College, and finally a full College) because of practical circumstances and considerations.

1. A church-owned school for general education was begun in 1900. This occurred after an attempt to achieve such a school by enlisting community participation failed. The effort was a weak one, and the response of the people in Grand Rapids and environs was especially poor. On recommendation of the Curatorium the Synod of 1900 decided "that the expansion of the literary department in the direction of an academy should, *in the given circumstances*, be undertaken by the Church, because it is at present impossible for a society to establish a college" (Acts 1900, pp. 29, 30. *Italics in the original*).

2. In 1908 Synod decided that the school should remain bound to the church, "because . . . the College is better secured financially when she remains bound to the church than would be the case if she were separated from the church," and "because, for practical reasons, it is not very well possible to maintain and govern a college in another way" (Acts 1908, Art. 37). The Synod of 1910 gave the very same reasons for deciding that the college should remain the possession of the church (Acts 1910, Art. 26). The same kind of motivation was stressed by the Synods of 1914 (Acts 1914, Art. 35, pp. 28ff), of 1920 (Acts 1920, pp. 37-39), of 1922 (Acts 1922, p. 10), of 1926 (Acts 1926, p. 30, cf. Agenda, pp. 27-42).

C. Meanwhile, the church was in process of justifying her practice of maintaining a college for general education by declaring that the church has "the right" to maintain a college.

1. The first such declaration was made by the Synod of 1908: "Although it is in principle more correct that a College should arise out of private initiative, it can nevertheless not be denied that the Church, if she considers it desirable for one reason or another, has the right to maintain and govern a college" (Acts 1908, Art. 37).

The Synod of 1910 declared that the college should remain the possession of the church "because the church cannot be denied the right, if she considers it necessary for her interests, to maintain a college" (Acts 1910, Art. 56).

The Synod of 1920 declared: "Though it is not specifically the calling of the church as institute to maintain a College in the general sense, nevertheless she has a right to it whenever there is need for such an institution for the spiritual prosperity of the people of the Lord, and another organization doesn't take the matter in hand" (Acts 1920, Art. 28, p. 37).

A rather negative expression of this "right" was given by the Study Committee of 1926, which said: "History clearly teaches . . . that the Reformed in the Netherlands, Scotland, and America have not at all held it improper for the church to establish schools for higher learning, least of all when the Church considered it necessary in her own interests" (Agenda 1926, pp. 38, 39).

2. But no Synod has ever attempted to establish the "right" so claimed. The right is simply asserted by Synodical declaration, but there is no attempt to supply Scriptural evidence in support of it. The closest ap-

proach to an effort to establish the "right" is found in the extensive study report presented to the Synod of 1926. This Study Report, however, doesn't base the "right" on Scriptural evidence.

To the contrary, the Study Report of 1926 makes a great point of the fact that education in the general sense is not properly the business of the church. (1) It declares that the *potestas docendi* (teaching power) of the church does not mean that it is the church's duty to carry on the function of education in general. Rome, therefore, goes too far when she spreads the power of the church over all spheres and manifestations of life. (2) The Study Committee declares that the school belongs to nurture, and nurture is, according to the ordinance of God, the task of the parents. And the Committee cites several Scripture passages — Genesis 18:19; Deuteronomy 6:1, 7, 20; 11:19; 31:11-13; Proverbs 6:20, 21; 22:6; Psalm 78:4-7; Ephesians 6:4 — to prove that education is the task of the parents, and declares that this principle, "which is quite generally acknowledged among us with reference to lower education, holds also for the area of secondary and higher education" (Agenda 1926, pp. 30-34). (3) The Committee also notes another matter that argues for the "freedom of education, especially such education as is given at a College." "If science (*wetenschap*) is to develop freely, she must provide her own sphere of exercise, and then she must have in the free school an agency of her own." "The churches do not always have an open eye for the high demands of science (*wetenschap*), and sometimes hinder the development of her schools" (*Ibid.*, pp. 35, 36).

The Committee nonetheless defends the church's right to maintain a school, and finds this right in the fact that schools for higher education may serve to prepare men for the ministry. In this connection Dr. A. Kuyper and Dr. H. Bavinck are cited as saying that the church may establish a school. For the rest the Study Report notes only that Reformed churches in the Netherlands, Scotland, and America have not found it altogether improper that the church should establish and maintain schools for higher education, least of all when the church regarded it necessary in her own interests (*Ibid.*, pp. 36-39). In consideration of this the Committee thought that it was not advisable, for practical reasons, to separate Calvin College from the Church. The practical considerations which it thought determinative were: (1) It is not desirable to bring radical changes into an historically developed situation, unless this is absolutely necessary. There is no principal necessity, since church ownership is "not improper." Practical considerations do not require it, rather argue against it. (2) It would be difficult, if not impossible, to organize a nationwide society which could really maintain and care for a College. (3) The Church still has need of a college for the training of her ministers. (4) The threat of modern, unbelieving scholarship argues for church ownership and control. The Church is indeed subject to apostasy, but still offers better guarantee for confessional purity of a school than a society, because "the Church, and not a society, is the pillar and ground of the truth" (*Ibid.*, pp. 39-41).

In spite of the extensiveness of this report, the Synod of 1926 was not able on the basis of it to do anything more than it had done before—simply assert a "right" which was not in any sense substantiated. In fact,

the Scriptural and other considerations offered in the Study Report of 1926 the rather militated against the church's right to the continuing conduct of a college for general education.

D. Somehow, however, the church seemed to think that the Study Report of 1926 had given convincing support to the thesis that the church has a right to own and operate a college. From this time forth very little, in fact nothing, was said by way of concession to the effect that it was "principally more correct" for a society to maintain the college. The "right" before asserted was now completely assumed as established.

This process turned full wheel when the church virtually elevated this *unsubstantiated declaration of right* to the status of a governing principle by which the church considers her continuing maintenance and control of Calvin College justified. Notice that in 1953, when Classis Ostfriesland asked that steps be taken to separate Calvin College from the church, that Synod answered in the negative, *because* "past Synods have time and again faced this issue and upheld the present arrangement maintaining the right of the Church to maintain a College . . . These grounds expressed by past Synods have not been invalidated" (Acts 1953, Art. 162, p. 145). The Synod of 1953 failed to observe that no grounds were ever given, the church's position being based simply on her own declaration of right.

Also, when in 1953 Classis Grand Rapids West asked for a study committee to inquire into the possibility of turning Calvin College over to a Society, the Synod again answered negatively, and in doing so said: "We question the validity of the premise in the overture that the Church can maintain a college only in an emergency, *since past Synods have repeatedly asserted that the church has the right to maintain a college*" (Acts 1953, p. 146; italics added).

This assumption of right has, indeed, grown in the mind of the church into the church's right and even duty not only to keep Calvin College, but also to establish a Calvinistic University and Junior Colleges under church ownership and control. In 1944 an Exploratory Committee on a Proposed Calvinistic University said: "Our Church has been operating on the practical principle that it has a perfect right to establish and maintain an institution that will help it promote its distinctive conception of the Kingdom . . . It appears that a church-owned university would be entirely in accord with the practical policies followed by our church to date. We must not therefore gratuitously assume that no university may be developed under ecclesiastical control. That assumption awaits proof" (Agenda 1944, Part II, p. 141).

In 1948 a Study Committee on Junior Colleges recommended "that Synod declare that it favors church-supported and church-controlled Junior colleges where the need for these has become clear," and gave the following as one of the grounds: "The Church has the right, if she desires, to establish its own institutions for higher learning; which right our church has consistently exercised" (Acts 1948, p. 286).

And in 1950 a Study Committee went so far as to make of the establishment and maintenance of colleges an urgent duty, bearing on the very preservation of the church. It said: "The only hope of preserving our



Reformed heritage lies in education broadly conceived. And within this broader sense of the term, primary emphasis falls on our Christian School system. And with this system, it must fall on Calvin College and Seminary . . . regarded as the capstone of our educational system . . . Before we can take our educational program seriously, Calvin College and Seminary should be made what the Christian Reformed Church must demand that it should be . . . If Synod affirms this stand and takes steps toward the realization of these goals, your committee then recommends that Synod seriously consider the establishment of Christian Junior Colleges in certain regions" (Acts 1950, pp. 312, 313).

### III. *Consideration of Scriptural Teaching*

It is the judgment of the Minority that a so-called "right" of the Church to own and operate a college for general education is not something that can be derived from the Scriptural teaching concerning the nature and task of the Church. Though such passages as Matthew 28 : 19, 20, and 1 Timothy 3 : 15 are sometimes offered in proof of this right, it is our opinion that these passages do not constitute such proof.

Matthew 28:19, 20 contain the words of the Great Commission which Christ gave to the Apostles, and through them to His Church. "Go ye, therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world."

From the fact that Jesus includes in the Great Commission this charge to the church of "teaching men to observe all things" commanded by Him, it has been gratuitously assumed that there is a reference here to a broad "educative assignment" which is distinguished from the basic duty of preaching the gospel. Here, it is suggested, Jesus is telling the disciples that in addition to the primary duty of the Church, which is the preaching of the Gospel, the Church has the secondary duty of carrying on a broad program of education with reference to the Word of God. This is variously represented as a duty to "propagate Calvinism," to set forth the Christian teaching in a "comprehensive Kingdom sense," to assume responsibility for "the whole field of Christian teaching, thinking, living, and culture."

One might, indeed, read a fairly limitless task into the word "teaching." But this broad "educative assignment" cannot be read into the word "teaching" as it occurs here and elsewhere in the New Testament. The "teaching" of Matthew 28:20 has a limited and specific reference, as becomes quite obvious from the context in which it occurs. It is a "teaching" which has reference to an initial and basic discipleship, as becomes apparent from its relation to the charge to "make disciples." It is a teaching which is intended to put men in a right relationship of loyalty and commitment to the Christ whose disciples they have become. "Teaching them to observe" involves first of all, therefore, a teaching to recognize and acknowledge a new Lord and Master to whom the new disciples must henceforth give allegiance. But it also calls for a recognition and acknowledgement of the Lord in terms of the specific commands He has given. Make them my followers! said Jesus. Teach them so they will

be loyal, faithful, obedient followers. Teach them, therefore, "to observe all things whatsoever I have commanded you."

This "teaching," therefore has specific reference to the disciple's personal relationship to Christ as Savior and Lord, and is meant to bind the new disciple, the baptized Christian, to His Lord. Dr. F. W. Grosheide stresses this meaning in his interpretation of this passage, and says that in the light of the whole commission this charge means that men must be taught to keep all the commandments of God as disciples, as baptized Christians (*Kommentaar op het N.T.*, uitg. Bottenburg, I, Matth., pp. 375-379). This is Calvin's understanding also. In commenting on this part of the Great Commission, Calvin says: "He sends away the apostles with this reservation, that they shall not bring forward their own inventions, but shall purely and faithfully deliver from hand to hand (as we say) what he has entrusted to them . . . Let us hold that by these words teachers are appointed over the Church, not to put forward what they may think proper, but that they, as well as others, may depend on the mouth of the Master alone, so as to gain disciples for Him, and not for themselves" (*Harmony of the Evangelists*, Eerdmans, Vol. III, p. 390). It is impossible to read out of this charge of "teaching" the Church's calling or right to engage in a broad program of general education.

It may be added here that no New Testament reference to the Church's "teaching" task allows for an understanding of "teaching" in the broad cultural sense. When the New Testament speaks of the apostolic task of "teaching," it means teaching which has immediate relationship to the saving gospel. Luke tells us that his gospel was a "treatise . . . concerning all that Jesus began both to do and to teach" (Acts 1:1). And the "teaching" to which Jesus enjoined the apostles was in continuation of all that "Jesus began . . . to teach." Jesus assured the disciples that they would be qualified for this task, for "the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you" (John 14:26). And it was this gospel task to which the disciples were committed when they were sent out after the Holy Spirit came upon them. It was for *teaching* and preaching in the name of Jesus that they were persecuted (Acts 4:18; 5:28). An account of their ministry says that "every day, in the temple and at home, they ceased not to *teach* and to preach Jesus as the Christ" (Acts 5:42). Paul and Barnabas tarried in Antioch, "*teaching* and preaching the word of the Lord, with many others also" (Acts 15:35). Paul's ministry at Ephesus was a "*teaching* . . . publicly, and from house to house, testifying both to Jews and to Greeks repentance toward God and faith toward our Lord Jesus Christ" (Acts 20:20, 21).

Plainly, the apostolic task of "teaching" is not a broad "educative assignment" which is intended to show the Christian meaning of mathematics, chemistry, music, history, stenography, engineering. It is a teaching of the Gospel of salvation by Christ and of obedience to Christ. As Jesus taught, the Apostles were to carry on His teaching. They were to teach Christ Himself, as they did, and to teach the words of Christ, as they did, so that their teaching becomes the Apostolic teaching of the way

of salvation (Cf. Kittel, *Theol. Wörterbuch zum N.T.*, Vol. II, p. 147). This was the kind of "teaching" with which Jesus charged the Apostles whom He sent out. And it was this kind of "teaching" which, with their "preaching," made up the ministry of the Apostles. No other kind of teaching belongs to their calling, or was exercised by them; nor does any other kind of teaching belong to the calling of the Church which Jesus Christ founded in the world through His Apostles.

Another Scripture passage which is thought to give warrant to the Church to carry on the general educational enterprise is 1 Timothy 3:15, where Paul calls the Church "the pillar and ground of the truth." This means that the Church is the foundation upon which the truth rests, so that the Church may be said to support and preserve the truth. From this it may surely be concluded that the Church, in living up to her character, must concern herself with truth, exercise a fundamental care over it, be diligent in preserving it.

In connection with this passage, it is thought that since education has to do with truth, the Church, which is the "pillar and ground of the truth," may surely concern herself with education. It must be noted, however, that "the truth" here spoken of has a limited and specific reference and connotation. The "truth" here intended is not all truth which may be taught or spoken, but a particular deposit of truth placed designedly into the Church's hands and entrusted to her care. This "truth" is the redemptive revelation of God in Christ—the great "mystery of godliness" referred to in the immediately following verse, vs. 16. According to Kittel's *Wörterbuch* (Vol. I, pp. 244, 245), the meaning of truth in this text is: "die rechte Lehre, der rechte Glaube" (the pure doctrine, the pure faith). So also W. R. Nicoll, in *Expositor's Greek Testament* (Vol. IV, p. 118): "The truth has a technical Christian connotation in the Pastorals, and has not a wider reference than the Christian revelation, which is the truth insofar as it has been revealed."

The Church's duty with reference to this truth can hardly mean that the Church may conduct an educational institution for general education because education deals with truth, anymore than the Church should publish newspapers, magazines, books, own and operate radio and television stations, or carry on any other activity that has to do with truth in a general sense. The Church's duty with reference to "the truth" entrusted to her care—i.e., the revealed truth, the Word of God—is that expressed by Dr. Bouma in his comment on 1 Timothy 3:15 (Cf. *Kommentaar op het N.T.*, uitg. Bottenburg, XI, Timotheus en Titus): "Hier wordt de roeping van de Kerk uitgesproken, dat het Woord door de gemeente gepredikt en zuiver bewaard moet worden door belijdenis en leven." (Here the calling of the church comes to expression, that the Word should be preached by the church, and be purely preserved by her witness and life).

Apart from the warrant thought to be found in specific passages, it is thought that the Church's right to own and operate a College may be

deduced from certain general teachings in Scripture. Thus, it is noted that the Scripture enjoins upon the Church a scrupulous care for the nurture of the covenant youth—e.g., Jesus said to Peter: "Feed my lambs." Also, Jesus told His disciples that they are "the salt of the earth," and the Church must surely condition the lives of her members so that they may exercise a Christian influence in every phase of the world's life. Further, Jesus calls His own to the service of the Kingdom, and the Church must prepare her members, by general education at a Christian school, for a life of Kingdom activity. Again, the Scripture emphasizes the great importance of holding fast the sound Word of God and of avoiding vain philosophies, and therefore the Church must be diligent in teaching the eternal truth of God's Word to her members.

There is no doubt that these are important concerns and duties of the Church. This does not establish either a call or right for the Church to set up and operate educational institutions, however, any more than it gives the Church a right to establish any other social or cultural institution which may touch upon the Christian's living in the world. The Church must, indeed, care for the Christian's relationship to Christ and His Word. But there is no reason whatever to think that this task is so far beyond the Church's competence that she must set up agencies and organs other than the Church to carry it out. For the performance of her great task with reference to the Christian character and life of her members, Christ set up nothing less than *His Church, with her offices and agencies*. In the classic epistle which sets forth the teaching of the Church, Paul says: "And He gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ; till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a fullgrown man, unto the measure of the stature of the fulness of Christ." It ought, indeed, to be said that the Church should be more mindful of the Christian nurturing duty that Christ has placed upon her, and of the offices given to the Church herself for the performance of this duty. All that Scripture says about the Church's duty for the cultivation of the Christian life of her children emphasizes the fact that the Church herself must be diligent and faithful to her unique calling in the Gospel.

In other ways, too, the Scripture makes it plain that the task of the Christian Church is unique, limited, specifically redemptive. It is not a task so broadly cultural that she may engage in general education, or other enterprises, as she desires, or if she finds these conducive to her institutional interests.

The unique and limited calling of the Church becomes plain from the fact of the relationship of the Church to her Lord Jesus Christ. The Church is the body of Christ in the world, and as such is the organ through which Christ continues to perform His work (Cf. Matt. 28:20b; Mark 16:20). The Christ who was sent by the Father into the world had a limited and distinctive calling on earth. He did not engage in a broad program of general education. He restricted himself to his dis-

inctive task—the proclamation of the Gospel of God concerning His Son. The Church of Christ must follow her Lord, and restrict herself to her peculiar calling and task—preach the Gospel which Christ gave and preach and teach the Christ who is the embodiment of the Saving Gospel.

The unique and limited calling of the Church is plain also from her nature as Apostolic. The Church is “built upon the foundation of the apostles and prophets, Christ Jesus Himself being the chief cornerstone” (Eph. 2:20). The Church continues the apostolic office—the ministry, eldership, and diaconate having their roots in the Apostolate (Cf. Acts 6). The Church is therefore an Apostolic Church, which inherits the Apostolic commission, and is appointed to the performance of an Apostolic function. The Church must live and work, therefore, as an Apostolic Church, fulfilling the Apostolic function of proclaiming the Apostolic faith. The Apostles were men called away by their Lord from the fishing nets, the tax booths, and other occupations, to give themselves wholly to the calling of the Gospel. Paul declares that he was “separated unto the gospel of God” (Romans 1:1). The separation demanded by the divine call to the gospel is total, and it is for life. A reflection of this principle of separation is seen in the conviction that a minister of the Gospel must forsake all other vocations for the sake of the ministry of the Word and sacraments. What is true of the Church’s ministry, is certainly true of the Church herself. She is separated to the Gospel of God, and ought not to enter into the business of establishing, maintaining, and administering a College for general education.

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While the Church’s calling is thus limited and unique, this does not mean that the Church has no concern or interest in the Christian performance of the more broadly cultural task. The Church understands, or should understand, the urgent importance of the Christian home and of the Christian schools for the cultivation of the Christian life of those who are Christ’s, and for the preparation of Christians for their calling and vocation in the world. But, while in the discharge of her own task she influences these and all other social agencies, she does not take over the task of the home, nor is she expected to take upon herself the task of the school. The conducting of an educational enterprise is not the Church’s business, it does not belong to the commission she received from her Lord, she should not be able to or wish to spare efforts and energies that are needed for the performance of her own task, and she does not have the competence to maintain and administer an enterprise in general liberal arts and scientific education. Her character, gifts, training, experience, and unique calling qualify her for the work of the Gospel, and urge her complete and devoted commitment to that.

Let the Church be the Church and perform the Church’s function, and not complicate that function by adding to it the functions of general education.

#### IV. *The Practice of Reformed Churches, and the Judgments of Reformed Thinkers.*

The extensive Study Report presented to the Synod of 1926 produced several Scriptural and other considerations which indicated that general education is not the business of the church. That same report, however, held to the church's right to maintain a school, but advanced only this argument: "History clearly teaches . . . that the Reformed in the Netherlands, Scotland, and America have not at all held it improper for the church to establish schools for higher learning, least of all when the Church considered it necessary in her own interests." There was no significant support given for this assertion, however.

A. With reference to the Practice of the Reformed Churches the following may be observed:

1. It can scarcely be maintained that the Gereformeerde Kerken of the Netherlands hold or have ever held to the propriety of the church's maintaining a college for general education. It is true that the "Literary Department" of the Theological School at Kampen did develop into a Gymnasium. The Kampen Gymnasium, however, was a school for the training of ministers, and even as such it was not thought to be properly the work of the church to provide education in preparatory studies. In fact, early in the 1900s the Kampen Gymnasium was separated from the Theological School and ceased to be an ecclesiastical institution (Cf. *Sola Gratia*, Schets van de Geschiedenis en de werkzaamheid van de Theologische Hoogeschool der Gereformeerde Kerken in Nederland, Ed. J. D. Boerkoel, et al., pp, 106ff). Such institutions for higher education as exist among the Gereformeerden in the Netherlands — Gymnasia and the Free University — are not ecclesiastical institutions, but are by design and conviction non-ecclesiastical.

2. It is most assuredly true that the movement toward higher education in America is attributable mainly to the interest and initiative of the churches. An active role was played in this development by so-called "Reformed" churches, and the lead in the establishment of American colleges was taken by such churches as the Presbyterian and Congregational churches.

This can scarcely be taken as determinative for our own thinking and practice, however. It must be borne in mind that the situation on the American frontier was abnormal, undeveloped, and in the nature of an emergency situation. There was no settled society, and there were no stable communities. The Church was the only social and cultural institution with any kind of form or stability. And for intensely practical reasons, driven by social necessities as well as by the desperate need for manpower to discharge her own urgent mission, the churches established preparatory schools and colleges. These were all initially established — not excepting Hope College of the Reformed Church in America, and our own Calvin College — for the purpose of providing the church with missionaries and ministers for the performance of her calling as a church. They developed into schools for general education, and as they did many of them became dissociated from the church or came to sustain only loose ties to the church.

The American churches — Reformed or otherwise — acted not from a consideration of principle, but out of the exigencies of a practical situation. They did not face the question of "propriety" in connection with church ownership of educational institutions. Even if they had, it might be noted that we have never felt strongly inclined to take American practice or American expression of ecclesiastical principles as normative for our own thinking and practice.

3. The one American Reformed church for which we have held the highest regard — the Orthodox Presbyterian Church — takes a position quite at variance with that which justifies church ownership and control of a college. Indeed, the Orthodox Presbyterian Church has taken the position that not only general education but even theological education is not strictly the business of the church — and on principle Westminster Theological Westminister is maintained for the pursuit of theological science and the training of ministers as a school independent of church ownership and control.

B. As for the judgment of Reformed thinkers — particularly those of the Netherlands — the weight tends to fall predominantly, if not altogether, on the side of the judgment that it is not the business of the Church to establish and maintain schools for general education.

1. Dr. Herman Bavinck has been frequently quoted in support of the thesis that the Church has a "right" to maintain a college. It may be quite uncritically supposed that when Bavinck speaks to that effect he speaks objectively and in the abstract, and intends to set forth a general principle that the Church has a right to conduct a general educational enterprise. This is not at all the case.

It ought to be observed that when Bavinck expressed himself about the right of the Church to maintain a school, he was in the middle of a sharp conflict which touched upon the very existence and prosperity of the dearly cherished Theological School at Kampen. Because of the peril that the Theological School at Kampen might be swallowed up by the Free University at Amsterdam (whose proponents thought the theological teaching at the University was more respectable, and who held to the principle that theological science was not strictly the business of the Church), Bavinck fought for the Church's right to conduct such education. His utterances concerning "right," therefore, are to be regarded as bearing upon the question as to whether the church may conduct a *theological seminary*. Even on this score, because of the high tensions existing between the two parties within the church, Bavinck tended, according to his biographer Dr. V. Hepp, to express himself in extremes (Cf. V. Hepp, *Dr. Herman Bavinck*, pp. 258ff).

In one of his writing Bavinck takes note of the fact that the State Universities are no longer trustworthy, since the State no longer stands on a confessional position. Therefore, Bavinck declares, "everything pleads for the fact that the Reformed churches should, in the present time, maintain their own institution for the training to the Ministry of the Word." A Reformed University, he says, can be established and maintained only by a private society (in distinction from the State). He seriously doubts, however, that a society can offer adequate guarantee that the University shall remain standing, and that the society will be able

properly to discharge herself of the mammoth task she thus takes upon herself. Then he goes on to say: "With what right can it be demanded of the churches that they close their school for ministerial training, as soon as a society wants to take this training out of her hands. Quite apart from the competence of a private society to establish a University, and more particularly to establish a Theological Faculty, it is decidedly not plain why the churches should immediately let the training [of ministers] go, as soon as it pleases a Society to take it into her hands. For a Reformed person the churches in any event always stand much higher in position and worth than the most respectable and greatest society. For the continued maintenance of the training [of ministers], for the scientific and Reformed character of the school, for the supervision of the instruction, and for the care of financial needs, the churches offer much stronger guarantees than the best organized society. Indeed, the latter must for all of this make appeal to the churches anyway" (*Theologische School en Vrije Universiteit*, pp. 47-49). *Note*: The translation of this, of all other quotations from Dutch titles, and of most quotations from the Synodical Acts, are made by the writer of this report).

It is well, furthermore, to take note of what Dr. Bavinck says in the same situation and in the same emotional context with reference to the church's maintenance of a Gymnasium (i.e., Preparatory School). He allows that for him it is not a question as to whether the Church *can* or *may* maintain such an institution "in exceptional circumstances." He judges that there may be "considerations of utility and safety that move the church to decide to establish and maintain a gymnasium." He finds, however, that even those who once thought it the calling of the church to provide for the "literary training" of her prospective ministers, were now asking that the Gymnasium be separated from the Theological School and the Reformed churches. Concerning this he says: "Without doubt this is a notable gain for principle. For it cannot be established from the Word of God or from the confessions that the churches *must* provide for all the literary instruction which prospective ministers need in the present time for a respectable study of theology" (*Ibid.*, pp. 32, 33).

2. Dr. Abraham Kuyper has also been quoted in support of the thesis that the Church has a "right" to maintain a college. From his paper, *De Heraut*, of March 26, 1899, he is reported to have said: "The instituted church can also establish a University, set up a Faculty, call a Seminary into being. And that not at all only for the theologians, but for each science and for all sciences." It should be noted, however, that Kuyper maintains that when the Church does so she is acting in character as a private society. In the same connection Kuyper says, "the instituted church can manage an apothecary . . . have her own bakery . . . a farm . . . a library . . . a printing shop . . . an insurance organization." But "even though the instituted church can do all these non-ecclesiastical [*niet-ambtelijke*] things, she does not therefore *have* to do them . . . As a rule, indeed, the instituted church will proceed safest when she does nothing she is not required to do, and what others can do just as well as she can. Her strength lies in concentration. Insurance, cooperatives, the renting of houses, etc., always threaten to materialization. But it is indisputable that no one can prevent the church from doing what every



society may and can do, provided it is understood that she does not then do it *qua* church, but always according to the rules of private initiative . . . But whether she does one or the other, neither the University, nor the Faculty, nor the Seminary comes up out of the office [het ambt], and therefore do *not* have root in the church as institute, but in the church as organism."

It may very well be acknowledged that Kuyper's argument in this particular is a bit scholastic, and in some parts open to serious question. It is a question, for example, whether the church may function as a private society and do that which is not in keeping with her nature and calling when she engages in a major program of work. In any event, it is plain that Kuyper does not intend, in saying the above, to contradict his own insistence that education is not the business of the Church.

One needs only to call attention to Kuyper's classic formulation of the so-called theory of "sphere-sovereignty." Kuyper's thesis is that the several areas of life—family, State, Church, society, art, commerce, science, etc.—have their own peculiar character and structure and are subject to laws of their own implanted by God. Every sphere of life is subject to the all-encompassing sovereignty of God. But while there is inter-relationship between the spheres, no one sphere has the right to exercise lordship over another. Each sphere is, under God, sovereign to itself. Academic science is such a sphere, sovereign to itself, and subject to its own laws, and must be free, since it cannot develop according to its genius or perform its given task rightfully when subject to control by either State or Church (Cf. A. Kuyper, *Souvereiniteit in Eigen Kring*, pp. 11, 22, 23). These judgments, delivered in his great oration on the occasion of the founding of the Free University, are Kuyper's *Apologia* for a University free from both Church and State. It is noteworthy that Kuyper maintained this principle as well in connection with the question of theological education. The pursuit of theological science, and the establishment and government of theological schools, is not the task of the Church. Theological science is subject to laws peculiar to herself, and the Church may not attempt to govern or set bounds to theological study and research (*Encyclopaedie der Heilige Godgeleerdheid*, Vol. II, pp. 542-554).

In his answer to Dr. Bronsveld on the question of the right of a Society to establish a University, Dr. Kuyper quite definitely establishes the fact that it is not in the classic Reformed tradition that the Church should establish Universities or schools for the general sciences. The churches of the Huguenots, in Scotland under Knox, in Geneva under Calvin, have not established such schools. Kuyper goes on to show that Gijsbert Voetius, "the greatest of Reformed canonists," allowed that according to Reformed principles, the Church has the right: 1. To watch over the religious character of all study, also that of the University; 2. To exert influence upon the Theological Faculty of a University; 3. To establish theological seminaries, with or without preparatory schools, and 4. To establish preparatory and higher schools in pagan and Mohammedan countries.

He goes on to say: "In this last instance, however, something exceptional and abnormal takes place; the Church acts out of necessity or by concession of the government; therefore for circumstantial reasons, '*not by virtue of a right given to the church and therefore inherent in the church*.'" Kuyper adds that if the Theological School at Kampen should be expanded into a University, that if the church herself "as church should continue to *control* this University, and therefore also hold under *authority* the medical, juridical faculty etc.; and do that on the ground that she may so conduct herself, not by reason of *circumstantial* and *abnormal* reasons, but by virtue of a right inherent in the church as church; then this church would thereby, beyond dispute, conduct herself in open contradiction to one of the clearest Reformed principles, and thus break with her historical line."

Kuyper than repeats a principle he had before enunciated, namely: "Reformed church polity has consistently regarded the establishing of a University as something that falls completely outside of the competence of the church." This, he observed, is not a matter of indifference. "Nothing less is involved in it than the deep quality of reverence for the *ordinances of God*, which has characterized the entire life of the Reformed. It is not man who divides the tasks of life. That is something that the Lord, the Almighty God, has done, and *the church* also has to conduct herself with regard to the limitations of that division. Fruit of this obedience to God's ordinances is, then: 1. That the church, keeping herself to her own sphere, does not become spiritually formless [*geestelijk niet doervloeit*]; 2. That in every other sphere of life, *in casu*, that of the sciences, there remains a peculiar *responsibility to God*; and 3. That precisely on the basis of this ethical responsibility the *freedom of the sciences* can flourish." ("*Strikt Genomen*," *Het Recht tot Universiteitsstichting*, pp. 83-85).

Twenty-five years later, Kuyper says essentially the same thing, quite as vigorously and clearly. "Even though it may be proved that, according to history, Education [*Wetenschap*] could not at first come into being without the help of the State or the Church, this is not in the least a proof against the independent character that belongs to her . . . In North Europe, Education was planted by the Christian Church, and at first supported by her. Further, she was also unable to get along without the support of the State. Now, to the contrary, she has become so far independent that she tries to lord it over the Church and the State rather than to be subject still to the lordship of Church and State. This independence belongs to her, and is in no single instance something she has arrogated to herself. She didn't demand this independence in a spirit of pride, but she possesses it from God. So much so that she neglects her divine calling, if she permits herself again to become subservient to Church or State. Education is not a sprig that grows out of the trunk of the Church, nor is she a branch that grows up out of the root of the Church. She has her own root . . . and out of the trunk that grows out of that root she must send out her branches and cause her fruit to appear. She is, as has been expressed so completely correctly in a well-known Synodical report, 'a very own creature of God,' with her own law of life, and created in

order to develop in conformity with that law of life, and thus to develop in freedom" (A. Kuyper, *De Gemeene Gratie in Wetenschap en Kunst*, Amsterdam, 1905, pp. 1, 2).

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We conclude, therefore, that any contention that it is in the classic Reformed tradition to say that the church has the right to maintain and operate a school for general education is contrary to fact.

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*V. Implications of the Principle, and Practical Considerations Bearing on Church-School Relationship.*

A. In view of the principle set forth and maintained above, the question may be asked: "May the Church ever establish and conduct an institution for general education?"

1. This is a question which cannot be answered in the abstract. It is impossible to make general, abstract statements about what the Church may do. We can only say with certainty what, in consideration of her nature and offices and commission, the Church is appointed to do, called to do, qualified to do. On that score we say quite positively, in the confidence that we speak the thought of Scripture, that it is the Church's calling and qualification to preach the Gospel and to minister to the building up of the body of Christ.

Having said this, it is also possible and necessary to say that no general definition or principal statement of the Church's nature and calling allows for a declaration to the effect that the conducting of a general educational enterprise is something that belongs to the essential and definitive task of the Church. This is our basic objection to the position taken by the Majority of our Committee. We do not believe that the Church should adopt any such declaration of principle—for one thing because it is not true to Scripture, and secondly, because it would tempt the church the more to give too much attention and effort to something that definitely does not belong to her essential and definitive task.

2. This does not mean that we intend to take the position that the Church may never do anything that cannot be strictly defined as belonging to her essential and definitive task. There may, certainly, be *occasions* when the Church feels not only permitted but obligated to do things that are not strictly definable in terms of her essential nature and calling. But the Church's right or obligation in such an instance depends on *the urgency of the practical situation which compels the Church*. In other words, the question as to what of a number of possible things the Church may do is not a question that can be answered in the abstract. The question is existential, and the Church's right must be derived from an analysis of the existential situation.

It would appear that the basic position of the Majority acknowledges this. For the basic statement of the Majority says that the Church "has the right to establish and maintain a college *whenever* in its considered

judgment the spiritual welfare of the youth and the *demands* of kingdom training make it *necessary*" (Italics added). The words we have underscored are the pivotal words in this statement. Even on the Majority position, whether or not the Church has the right must be determined by an analysis of the situation ("whenever"). And the right exists not always or generally or in the abstract, but when in the existential situation there is a compelling urgency ("demands," "necessary").

As a general statement of principle, however, the basic declaration proposed by the Majority is unnecessary. Quite obviously the Church may do what she *must* do because the existential situation demands it of her. There is no point, therefore, in asking Synod to declare that *the Church may do a certain thing whenever it is necessary and demanded of her*. It is necessary only for the Church to be persuaded that the thing she is doing or that she proposes to do is *really demanded and necessary*.

It may be said further that it would be a very unwise thing for Synod to adopt such a declaration as the Majority proposes. For such a declaration is likely to have the effect of asserting that the nature of the church and the nature of education is such that the church may engage in general education with the confidence that in so doing she is doing what is consistent with her nature and calling. And this, is, indeed, what the Majority declaration tends to do. It tends to elevate what can be only an *existential judgment* to the status of a *general, governing principle*. And this ought not to be done.

3. Whether the Church has a right to own and operate Calvin College depends on whether the existential situation is such that the Church is compelled by urgent necessity to do so. This is the position taken by Gijsbert Voetius, Abraham Kuyper, and no less by Herman Bavinck. Recall the statement of Kuyper, made in connection with Voetius' judgment that the Church may establish preparatory and higher schools in pagan countries: "In this last instance, however, something exceptional and abnormal takes place; the Church acts out of necessity or by concession to the government; therefore for circumstantial reasons, '*not by virtue of a right given to the church and therefore inherent in the church*'" (*Strikt Genomen*," p. 84). (The quotation within the quotation are the words of Voetius).

The Majority of our Committee, in maintaining the right of the Christian Reformed Church to maintain Calvin College does not establish "necessity" or "circumstantial reasons." It has made no attempt whatsoever to do so. It has, therefore, not complied with the requirements of the basic declaration it proposes. The Church, says the Majority, may operate a college "whenever . . . necessary." The big question which it leaves unanswered is this: "Is it necessary now, or for the future, that *the Church* should own and operate a College? Is it so urgently necessary that the Church may make a major part of her effort the management of an enterprise that is non-ecclesiastical?" If so, this necessity must be strongly established. It seems to us that the Majority does not do this.

Of course, the necessity that must be established is the necessity of *Church ownership and operation*. Much of what is said about the great importance of Calvin College is simply an argument for the importance

of Christian education. That needs no argument. On that score there is no difference between Majority and Minority. We are not asking for proof of the necessity of Christian higher education. We are asking only for evidence that it is necessary, in the existing or foreseeable situation, that the Christian Reformed Church should continue to maintain and operate an extensive enterprise for general education on the college level. This necessity, we repeat, has not been established.

B. There are practical considerations bearing on the matter of Church-School relationship which we shall consider at this juncture.

1. *The question of the justice of a church-imposed quota for general education.*

We do not believe that it is right or just to impose on all church members the requirement of paying for the education of those who desire and find it possible to study for their own self-improvement, self-enrichment, or for vocational reasons. A college for general education is a non-ecclesiastical institution which conducts a non-ecclesiastical enterprise for not specifically ecclesiastical ends. The Church has no right to place upon her membership the burden and obligation of giving their energy and money to such a non-ecclesiastical enterprise.

When a person makes confession of faith in Jesus Christ, and becomes a member of Christ's Church, the Church has the right and duty to require that he contribute his rightful share to the performance of the church's calling. The Church has no right, however, to impose upon her members an assessment to defray the cost of activities and institutions that are non-ecclesiastical. She has no right to require her members to pay for the education of those who want to become doctors, lawyers, chemists, engineers, stenographers, business executives, etc. The Church may commend Kingdom causes and give an opportunity to her members to contribute to them. Christian education is such a cause. It may be, and is, commended to the support of our people. But the Church has no right to make as part of the obligation of church membership the payment of an imposed quota for a general educational institution. The Church is not only without legal, she is also without the *moral right* to impose this financial obligation.

2. *The rights and interests of local areas.*

The Church's ownership and promotion of Calvin College is also prejudicial to the educational needs and interests of the local areas. Even on the level of primary and secondary Christian education, it is unfair that a tremendous amount of private effort is required to obtain funds for the support of institutions which educate the children and young people of a local community, while a limited group of young people (and predominantly those who live in Grand Rapids and environs) are educated in Calvin College by the Synodical imposition of an educational tax on the entire church. The difficulty and unfairness becomes the more evident in those areas where a college or a college movement exists, because the burden is more parallel and there is a measure of direct competition.

There ought not to be in the church's administration of her own affairs, nor in her promotion of Kingdom interests, an undue privilege or favoritism for a Kingdom enterprise in one area over that in other areas. If it is expected that Christian grade and high schools, and also local area Junior colleges and colleges, shall exist by private endeavor and support, the same should be true of all other educational institutions which exist in our Christian Reformed community, including Calvin College.

There is, further, no better way of insuring an equitable distribution of educational costs than by requiring that all schools subsist by soliciting the voluntary support of those who are most directly concerned and most immediately served. It is impossible to work out a just arrangement by some percentage table of exemption for certain areas. Calvin College ought to exist and function and be promoted, not by preferred Synodical legislation, but by such promotion as is consistent with her position in the Christian Reformed community, and by solicitation of voluntary gifts, the largest proportion of which should come from the area in which she is situated and which she most immediately and most fully benefits.

3. *The best interests of the College and the Church.*

It is the conviction of many that Church-ownership of Calvin College has not been and is not now to the best interests of either the College or the Church. This is quite understandable, because such a relationship is in violation of the divinely appointed nature and calling of each and of the divinely given independence for each to live and develop according to her own genius without interference from or preoccupation with the other. It might seem to some that this is driving abstract principles to extremes, and that actually no real disadvantage exists in the relationship between the Church and Calvin College. It is in fact maintained by some that under the arrangement of church-ownership the Church gives the best assurance of the solid character and stability of the School, while the School greatly supports and assures the preservation and prosperity of the Church. This, however, is an illusion. We are persuaded that when one is strictly attentive to the genius and calling of both School and Church it will become apparent that the best interests of neither are really being advanced but are instead being sacrificed. If there were time and occasion for an exhaustive study, we are certain that this could be clearly demonstrated.

Even so, there is some common knowledge of the fact that in many instances the academic processes of Calvin College have been hampered by the interferences of church watchmen. Church people and ministers who have had a strong sense that Calvin was under their government, have been quick to make use of the ecclesiastical press and of ecclesiastical agencies to register protest against the kind of speakers invited to Calvin Chapel services, against the kind of speeches made by Calvin professors at these and other services, and against the kind of teaching carried on in the class-rooms. At times judicial processes have been set in motion against trusted and loyal Calvin professors on the basis of loose complaints that they lacked an indefinable "distinctiveness" in their teaching; "white papers" and mimeographed sheets have been sent from church members to consistories and groups, attempting to

undermine the administrative and educational policies of Calvin College; Synodical committees have entered into Calvin's class-rooms to investigate alarms concerning the growth of worldliness in the Calvin student and professorial body; irresponsible petitions initiated by ministers and other leaders have been circulated among the membership of our churches making broad charges against Calvin on the basis of inadequate, incorrect, or improperly interpreted information. Dr. J. Lever, though the foremost Reformed scholar in the biological sciences known to us, and though urgently desired by the academic community, is a questionable candidate for Calvin's lecture rooms because he is not acceptable to a segment of the church. It is hardly true to say that Calvin College enjoys full academic freedom. We are fearful that at Calvin, both in overt instances and by a subtle process of continuous church control and domination which is not always consciously seen and felt, academic freedom is observed more in the violation than in the honoring of it.

There are also indications that the Church is not best serving herself and her calling by her large involvement in this higher educational enterprise. Calvin College is not only one of the major but perhaps our major ecclesiastical enterprise, and commands not only a tremendous proportion of our thought and interest as a Church, but engages our church agencies and organs in a measure disproportionate to her standing as a non-ecclesiastical institution. Even on the score of finances, the quota for Calvin College is only slightly less than that for our crucial program of Home Missions, and it exceeds the quota for Indian and all Foreign Missions. In our Classes it is generally considered that the post of delegate to the Board of Trustees of Calvin College and Seminary is the most strategic of all appointments. The Board of Trustees is the largest and busiest of our ecclesiastical Boards, and meets not only once but two times per year. It is stipulated only of Classical appointees to the Board of Trustees that those who have not yet been approved by Synod must be approved by the Synodical Committee before they can be seated as members of the Board of Trustees. The Education Committees at Synod are the Number One committees for Synodical work, and as a general rule are selected with the greatest care. In the payment of quotas, it is only with reference to Calvin College and Seminary that the church decided that "each classis is to enquire at its first meeting of each calendar year of each church within its realm whether or not it has been able to meet its quota for Calvin College and Seminary and that each Classis is to report to Synod annually whether or not it has been able to meet its Classical quota for Calvin College and Seminary" (Acts 1941, p. 98). It is indicative that a few years ago when one of our churches decided to forego subsidy and pay only such quotas as its developing financial strength allowed, that church paid only two quotas—that of Classical Expenses and that of Calvin College and Seminary.

The Church's mind and spirit are often more preoccupied with Calvin College than with other denominational interests, and the problems of the church and the discussion of them more frequently center around the life and practice and appointments and educational philosophy of

Calvin College than around any other denominational effort. One of our missionaries, in a communication to the General Home Missions Committee, complained that in the Centennial booklet "pages and pages are devoted to the progress of Calvin College, which for the most part cannot be justified as a rightful task of the Church and not a word about Evangelism—the supreme and primary task of the church." One might also take note of the disproportion of interest and effort in making provisions for *the* essential teaching calling of the Church, in Catechism and Sunday School, and that expended on behalf of Calvin College.

It is not good that the Church should be so completely preoccupied with a non-ecclesiastical enterprise. And it is even more unfortunate when it is pleaded that church ownership should continue because the very well-being and the preservation of the church and her orthodoxy depend on Calvin College. If Calvin has come to occupy a place of greater significance for the church than the ministry, the offices, the educational agencies of the church; and if it must be said that we must "save our school to save our church," it ought to be confessed that we have made more of what stands outside of the Church than of the Church founded by the Lord and of the offices He has given for the building up of her life.

#### 4. *The Expansion of Calvin College.*

At different times in her history the Christian Reformed Church has become involved in higher educational enterprises by reason of the pressure of circumstances. First, in order to provide some kind of training for an urgently needed ministry, she provided a Literary Department in the Theological School. When this was expanded into an Academy, the Church, by way of concession, decided to take it over "*in the given circumstances.*" When the School expanded into a Junior College, and again when she was about to become a full College, it was decided not to turn Calvin over to a Society as yet, because "our people are not ripe" for it. What the Christian Reformed Church started out to do, only temporarily ("in the given circumstances," and until our people should be "ripe" for higher education), and as an emergency measure, has been permitted to become the normal pattern. And now the Majority of our Committee proposes that a "principal" ground be adopted for the church's indefinite involvement in and preoccupation with an expanding educational venture.

Calvin College now stands at the point of making a major move from a ten-acre campus to a 160-acre campus, and of initiating a building and development program the proportions of which no Long-Range Planning Committee can accurately foresee. There are even proposals that the Christian Reformed Church work in the direction of setting up a graduate school—a Christian Reformed University. But surely, we ought now to seriously consider that the Church has already moved farther and continued longer in the promotion of a general educational institution than she intended or thought right. Through the years the Church should have been moving in the direction of retrenchment, rather than in an unbroken line of increasing involvement. At this critical juncture



—when the demands of local areas are increasing and becoming more insistent, and when we are confronted by a rather ambitious enthusiasm for Calvin expansion—it is urgent that the Church look more carefully to her own concerns and calling, and consider also what is to the best interests of a solid and natural growth of Calvin College.

Now, at long last, after the increased interest in higher education would seem to indicate quite conclusively that “our people are ripe” for giving support to higher education, the Church certainly ought to dissociate herself from engagement in a major educational enterprise. She has no right now to commit the church, which after its 100 years of existence is becoming persuaded of the urgency of her calling as a Church of Jesus Christ to the American world, to a still more greatly expanded educational program. Nor has she the right to commit the Christian Reformed Church of the future, as the Christian Reformed Church of the past did with reference to the Church of the present, to a non-ecclesiastical enterprise which takes up a considerable part of her life and energy, and from which it is never possible to dissociate herself except with great effort, some pain, and unavoidable dislocation. The Church must now seriously consider the call to withdraw from her paternalistic preoccupation with general education, rather than contemplate a large and somewhat blind leap forward into increased and indefinitely continuing involvement in something which does not fit in with the Church’s nature and is not the Church’s calling.

It may also be said that this will be to the best interests of Calvin College herself. Calvin must grow and develop, but she must do that solidly. Since Calvin is no longer a little school serving a handful of people, but has become one of the larger of the small colleges in Michigan and in America, she ought to become the more aware of her profound responsibility to her educational calling. Let Calvin develop indigenously, according to her nature as an educational institution, without being hindered in her development by a spirit of undue dependence on the Church or by interference from the Church. Calvin must grow not only for the bright beauty of a fancied immediate future. She must grow for the long years. And she ought to grow not by the simple expedient of reaching into the treasures of the Church, but by the slower, more difficult, yet truer and more solid way of enlisting the participation and support of a Christian community committed to the best ideals of higher Christian education. Let Calvin grow not merely big, but good; not only fast, but rightly.

All those who have the truest interests of Calvin at heart ought to recognize that it would be for her greater peace and interest to be herself in control of her own manifest destiny. There are many devoted supporters and educators who are greatly disturbed by the fact that great questions concerning Calvin’s future now depend on the unpredictable temper and mind and emotions of the forthcoming Synodical assembly. This is not only an unhappy thing. It is a bad thing. It ought not to be so. Calvin’s future ought not to hang upon the accidents of a Synodical vote, registered by a body of people who are not called to and do not have the qualification for the management of a large educational

enterprise. That it is so at this moment is due to our own historic error. We have made Calvin a Church-School. Calvin herself should want now to be an independent School, able to work out her manifest destiny according to her peculiar nature and calling.

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C. It may be said that this hope that Calvin might be and develop as an independent institution is visionary, and that the achievement is beyond reasonable expectation.

Indeed, the one argument, and the only argument that has over the years been advanced, or that is now being advanced, for the necessity of the Church's continued maintenance and operation of Calvin College is the broad argument of practicality. It needs no demonstration for anyone who is remotely acquainted with the history of the Church's relationship to Calvin College to know that the Christian Reformed Church, though confessing that it was right in principle that the College should belong to a Society, yet continued to maintain Calvin for "practical reasons." And most of the conviction that this should continue turns on the same argument. It has always been assumed (even by those who thought the Church was not seriously going out of bounds by operating a College) that the Church really would not maintain Calvin if she did not have to—i.e., if it could be done by a Society.

But on every hand, now and throughout the years, we have heard the cry that "it can't be done." It is evident, indeed, that a great fear possesses some people that Calvin may fall out of the financial security assured to her by Church-ownership into the dread uncertainties and weakness of Society-ownership and control. Some think this would be a major calamity for Calvin, and the possibility of it is painted in very dark hues. When mention is made of separating Calvin College from the Church, there are some who think that this means to cripple Calvin College and to destroy the blessing which under God has come to us through the years. Church-ownership is considered, from a practical point of view, the *sine qua non* of both the existence and prosperity of Calvin College.

This is discouraging, because it reflects a spirit that is not characteristic of the strong, courageous, and conquering tradition that Reformed Christians may boast. The spirit which makes everything to turn on the argument of practicality, and which blows up the significance of the geographical spread of the Christian Reformed Church, is the spirit of lack of faith. It is lack of faith in God, and could result in a lack of complete commitment to God and His cause. If we think that the cause of Christian higher education is urgent and necessary—not only for ourselves and our Church community, but also for the service we as Calvinists are called upon to render to America—what right have we to suppose that God will fail us if as a Christian people we unite in a determined effort to erect the very best school of its kind in America, perhaps even two or three such schools. To say "it can't be done" reflects lack of faith in the Church of Christ and in the power of Christ's

Church and her ministry to produce, through the preaching and teaching of the whole Word of the Gospel, a body of Christians who are committed to the performance of an urgent Kingdom cause. And it reflects lack of faith in our people, and suggests that because of a spiritual weakness and unconcern on their part, Mother Church must take over the duties which belong to the children she has sent out into the broad field of life.

Perhaps we ought to observe that when it is said that "for practical reasons it is not very well possible to maintain and govern a college in another way," this statement is not wholly true to fact. The fact is that it has never seriously been tried. The two attempts put forth to make it succeed were feeble efforts carried off without organization, interest, or any real degree of conviction or determination. They seemed more of an attempt to prove that "it can't be done," than an endeavor to find out that "the God of heaven, He will prosper us: therefore we His servants will arise and build."

Throughout the years our Church has been more concerned to defend her "right" to maintain a college than to encourage and develop her "more correct principle" of private initiative. In 1914 it was said that "our people are not yet ripe for" the promotion of the case of Higher Education. In 1920 it was said again: "Our people are not ripe for the organization of a Society for Higher Christian Education. The Church must yet serve for awhile as teacher [opvoedster] of the people in the matter of Christian Higher Education" (Acts 1920, p. 37). Must it now be confessed that after some 40 or more years in which the church has served "as teacher [opvoedster] of the people" in these matters, we are still not ripe for it? Or, must it rather be acknowledged that the Church has not really tried to train her people for the responsibility in the matter of Christian Higher Education.

It would seem that the latter is more correct. By reason of her paternalistic behavior, the Church has failed to develop initiative in her own children. And by reason of her continuing preoccupation with the College and her concern to defend her right to be so preoccupied, she has made impossible the growth of private initiative in higher educational matters. This becomes evident, not only in the ease with which she surrendered the attempt to turn academy and college over to a Society, but also in the facility with which she discouraged at least one school Society from doing what the Church resolved to do. In 1921 there was a Normal School society in existence in Grand Rapids, which was endeavoring to promote a Normal School for the training of Christian teachers. In the same year, notwithstanding vigorous protests from the Society, Curatorium decided to introduce Normal courses into Calvin College, and the Synod of 1922 so decided. One of the leaders of the Society complained that this was to "lay the burden of Normal training on the shoulders of the church, and to smother to death the developing private initiative" (*De Wachter*, July 6, 1921). Another declared: "It is time for the Society to dissolve. And then we can also give our High Schools back to the Church, and also our primary schools" (*Ibid.*, July 27, 1921).

The practical argument that "it can't be done" is not supported by the witness of other enterprises in which our people have united and at which they have succeeded. No one will deny that such a venture as the Christian Psychopathic Hospital movement constitutes a large scale enterprise, comprising extensive facilities and a large body of professional and other employees. It is the fruit of a private initiative which the church has not hindered but encouraged. One may also take account of the Reformed Bible Institute, which has become a flourishing institution, in spite of the fact that it was for a considerable time under official suspicion, and in spite of the fact that it promotes itself only by gentle and unobtrusive methods. What has been done in these and other such ventures would rather prove that our people could well support and effectively administer a higher educational institution such as Calvin College. And there is reason to believe that they would do so with pre-eminent success if the Church would give them the opportunity and put the challenge to them.

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## *VI. Conclusions and Observations.*

### *A. Concluding Judgments.*

The Minority of the Long Range Planning Study Committee respectfully submits its judgment that the establishment, maintenance, and administration of a College for general liberal arts and scientific education is not an ecclesiastical duty or right that may be derived from the Scriptural teaching concerning the distinctive nature and task of the Church.

It is further our judgment that the Church's involvement in the administration, financing, and promotion of such a College unduly involves the Church in something which is not her business, and that the Church's ownership and administration of such a College is not calculated to rightfully or most fruitfully serve the distinctive interests and requirements of a general educational enterprise. Whether, notwithstanding, the Church has a right in any given instance to own and operate a college for general education is something that cannot and should not be answered in terms of abstract and general principle, but must be determined by existential judgment with reference to the extraordinary circumstance that is thought to make it necessary.

For both principal and practical reasons, therefore, the Minority is of the judgment that the Church ought to take steps to ultimately relinquish ownership and control of Calvin College, or at least to establish such arrangements with reference to the College as will enable the Church to dissociate herself from preoccupation with the administration, promotion, and financing of Calvin College.

This might seem to require the immediate separation of Church and Calvin College, and the Church's surrender of the College to an educational association. If that were at all feasible, it might be considered a recommended procedure. However, the Minority is quite aware of the fact that no organization or society exists which at this time could take over and operate Calvin College. Further, it is not likely that such a

society could be simply created, or brought into being in a conveniently foreseeable period of time, by Synodical decision or exhortation. The present situation is, by reason of a long historical process, deeply set in the life of Calvin College and the Christian Reformed Church.

In recognition of the existing and not readily alterable reality, and yet with a due sense of the necessity of acting consistently with the principle that education is not properly the business of the Church, and that Church ownership and control is not in the best interests of either Church or School, the Minority of your Committee humbly submits a recommendation which we believe will set the Church and the School on the right path, and ultimately, with God's blessing and our faithful commitment to His Word, fully serve the highest interests of both Church and School.

The proposal we are submitting is offered only in general outline, since we have not had adequate opportunity to make a study of all conditions and qualifications which might have to be included in the statement of it. We believe, however, that what we propose is basically sound, consistent, and feasible. It is our judgment that if this proposal should, in its general outline, be adopted by Synod, further study should be given to working out the conditions and specifications of it in careful and proper detail.

#### B. Proposed Plan of the Minority.

The Minority proposes that the Church appoint a competent Board of Administration, whose members are chosen not simply on the basis of Classical representation but on the basis of competence in educational administration, and with due regard to representation of the various sections of our Christian Reformed community.

Delegate the administration and government of Calvin College to this Board. It would be the duty of this Board to conduct the affairs of Calvin College in such a way as adequately to provide for her fruitful operation now and for necessary expansion. It would, therefore, be the duty of this Board to determine educational policy, make appointments to the Faculty, carry on a program of propaganda and promotion, and arrange for the financing and support of the College. All the while it would be the endeavor and purpose of this Board progressively to develop a solid administrative and financial structure to undergird the institution, so that her present functioning and future expansion will rest on a stable and respectable foundation. It is understood, of course, that the College meanwhile remains, as long as the Church deems it necessary, the property of the Church.

It is our belief that this proposal has these advantages and merits:

1. The financial stability of the College would be guaranteed, since the School would still belong to the Church, and the Church would still exercise full responsibility for her continuing stable financial existence. This means that the present system of financing would still remain in force, and would continue in such measure and as long as it appears necessary.

2. The Church, while standing guarantor of the continued stable existence of the College, would be freed from inordinate preoccupation with an educational venture which is not properly her task and for which she is not qualified.

3. The College would be able to function and develop with larger freedom under the administration of a responsible and competent Board of Administration. Meanwhile the Board, in consultation with the Church, could be in process of developing an administrative structure—as regards Faculty organization as well as Board and Society structure—such as would best serve the educational function of the College.

4. A financial program and structure for the support of the College could be developed which would rest not simply on the method of imposing a tax on all church members by way of a Synodical quota. This would allow, as the program would develop and succeed, in an increasing reduction of College support by way of the Synodical quota. This would also establish a significant relation between financial support and commitment to the educational ideal, since the obtaining of financial support would depend not only on effective and business-like means of promotion, but also on a propagandizing of the College cause (or the “selling” of Calvin College and higher education to the people).

5. This would be a good and completely safe experiment toward complete ownership and administration of the College by an organization other than the Church. In the measure that this independent administration and promotion develops and succeeds, the College would become less and less dependent on the sustaining agency of the Church. This, in any event, is the only reasonable expectation for what we tend to call Society ownership and control. A Society cannot be created by Synodical fiat or exhortation (the basic fault of the abortive attempt set in motion by the Synod of 1912). A Society for Higher Christian Education must evolve out of a living but intelligently directed situation.

6. In the event this development should not succeed in reaching the hoped for end or goal, the interests of Calvin College would not be jeopardized—would, to the contrary, even be promoted and advanced, since:

a. The Church would still own and be responsible for the continued existence and prosperity of the College.

b. A significant pattern of responsible and relatively independent educational administration and financing and promotion will have been established.

c. Thus, even if it were discovered that the grim realities of the situation do not allow the separation of Church and School, and that therefore of necessity the Church must continue to maintain a College, a *modus vivendi et operandi* will have been established which would best safeguard and promote the peculiar interests of both Church and College.

## VII. *Recommendations of the Minority*

In consideration of all the judgments and data offered in this report, the Minority recommends the following:

A. That Synod declare that the establishment, maintenance, and administration of a College for general liberal arts and scientific education is not an ecclesiastical duty or right that may be derived from the Scriptural teaching concerning the nature and task of the Church.

*Grounds:*

1. This appears from a careful inquiry into the Scripture teaching concerning the Church's nature and calling.

2. This is consistent with the judgment that has for the most part been held by our own Church throughout the course of her history, and from which she was led to depart in some instances only by reason of practical pressures.

3. This is consistent with the judgments prevailing in the classic Reformed tradition.

B. That Synod move in the direction of the plan proposed by the Minority in VI-B.

C. With reference to the question of the expansion of Calvin College and relocation to the Knollcrest Farm, the Minority presents the following:

1. The Minority recommends that this matter be left up to the judgment and recommendation of the administration of Calvin College, which will be expected to arrive at such judgment and recommendation in consideration of such things as:

- a. The urgency of the need for expansion and relocation.
- b. The prospects for the growth of the College.
- c. The advisability of a revised policy of admission to College study.
- d. The possibility of obtaining an adequate price from the sale of the present campus.
- e. Assessment of the cost of such relocation.
- f. Determination as to how the transition from one campus to another is to be effected.
- g. Ability to gather the needed funds without unduly burdening the Church and committing the Church to extensive long-range support.
- h. The possibility of the development of Junior Colleges and other Colleges in the U.S. and Canada and the effect this will have on the growth of Calvin College.

i. The special burdens of the Canadian churches with reference to the building of Christian grade and high schools. Etc., etc. . . .

2. The Minority urges that the Church engage in no expansion that will add to the quota for Calvin College and Seminary. Quotas for Calvin College should be reduced and ultimately well-nigh eliminated. The expansion of Calvin College, the relocation to a new campus, and the construction of new buildings should be planned in terms of a program for the obtaining of funds by the solicitation of voluntary gifts.

C. With reference to Dordt College or any other College meanwhile arising, the Minority concludes that request for reduction of quota, in view of the local college costs being borne, is altogether proper, and,

even though it will be difficult to compute what is a just reduction, a proper reduction should be granted. (The Minority observes that when educational institutions in the community are based on the financial structure of voluntary support rather than Church-imposed quota, the problem of local responsibility for the support of colleges will resolve itself in a natural way.)

D. With reference to other matters contained in the mandate:

1. We do not feel it is within our competence to recommend, or within the competence of Synod to decide on the matter of the relation of Junior College to Senior College. This is an educational problem and ought to be left to the judgment and discretion of a competent Board of educational administration.

2. We are unalterably opposed to any consideration being given to the Church's moving in the direction of an ecclesiastically owned and operated graduate school or University, and urgently recommend that Synod declare that this is not the Church's calling and that the Church should not undertake such a venture.

3. The recommended method(s) of support for Calvin College are contained in the proposal which we have set before Synod (cf. VI-D).

4. It is our judgment that the special needs of the Canadian section of our Church will best be met and can only justly be met by operating on the principle of private initiative in educational matters, leaving the Canadian section of our Church to work out their own destiny in this matter in terms of their experiences and peculiar needs. Whether special courses can or should be provided at Calvin College to meet the Canadian situation is a matter that should be left up to the judgment and discretion of the Faculty and educational administration of Calvin College—with due consideration being given to the question as to whether Canada would consider it suitable that a foreign institution teach Canadian students in matters relating specifically to Canadian life and history.

Respectfully submitted,

James Daane  
Anthony De Jager  
Francois Guillaume  
Arend Schaafsma  
George Stob, Reporter



SUPPLEMENT No. 38  
(Article 160)

FORMULARY FOR THE LORD'S SUPPER

ESTEEMED BRETHREN:

The committee for revising the form of the Lord's Supper, appointed by the Synod of 1956, submits the following formulary.

In going about its work the committee sought constantly to be mindful of the specific content of its mandate, which was that of the committee appointed in 1955 (Acts 1955, Article 93, p. 57).

Respectfully submitted:

J. D. Eppinga, Secretary

William Kok, Chairman

E. J. Tanis

The Lord's Supper

*Form for Preparatory Service:*

Beloved in the Lord Jesus Christ, attend to the words of the institution of the holy supper of our Lord Jesus Christ, as they are delivered by the holy apostle Paul (1 Cor. 11:23-29):

For I received of the Lord that which I also delivered unto you, that the Lord Jesus in the night in which he was betrayed took bread; and when he had given thanks, he broke it, and said, This is my body, which is for you: this do in remembrance of me. In like manner also the cup, after supper, saying, This cup is the new covenant in my blood: this do, as often as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come. Wherefore whosoever shall eat the bread or drink the cup of the Lord in an unworthy manner, shall be guilty of the body and blood of the Lord. But let a man prove himself, and so let him eat of the bread, and drink of the cup. For he that eateth and drinketh, eateth and drinketh judgment unto himself, if he discern not the body.

That we may celebrate the holy supper to our comfort on the coming Lord's Day, it is necessary, before all things, rightly to examine ourselves; and further, to direct this examination to that end for which Christ has ordained and instituted the sacrament—namely, to His remembrance.

The true examination of ourselves consists of these three parts:

First: Let every one consider his sins and accursedness, that he may abhor himself and humble himself before God, considering that the wrath of God against sin is so great that He, rather than to leave it unpunished, has punished it in His beloved Son, Jesus Christ, with the bitter and shameful death of the cross.

Second: Let every one examine his heart whether he also believes the sure promise of God that all his sins are forgiven him only for the sake of the passion and death of Jesus Christ, and that the complete righteousness of Christ is imputed and freely given him as his own—yea, so completely as if he himself, in his own person, had satisfied for all his sins and fulfilled all righteousness.

Third: Let everyone examine his conscience whether he is minded henceforth to show true thankfulness to God in his whole life, and to walk sincerely before His face; likewise, whether he, without any hypocrisy, heartily laying aside all enmity, hatred, and envy, earnestly resolves henceforward to live in true love and unity with his neighbor.

All those who are thus minded God will certainly receive in grace and count them worthy partakers of the table of his Son Jesus Christ.

On the contrary, those who do not confess their sins before God in a truly penitent spirit eat and drink judgment to themselves. We admonish such persons very solemnly in the name of our Lord to abstain from this food lest their judgment and condemnation be made the heavier.

This solemn warning is not intended to discourage the contrite hearts of the believers, as if no one might come to the supper of the Lord but he that is without sin. We do not come to this supper to testify thereby that we are perfect and righteous in ourselves. On the contrary, we seek our life apart from ourselves in Jesus Christ and acknowledge that we lie in the midst of death. But in spite of all our shortcomings, and the weakness of our faith, and the evil desires of our sinful nature, we may rest assured that no sin or infirmity that remains in us against our will can hinder us from being received by God in grace and being made worthy partakers of this heavenly food and drink. Inasmuch as we are heartily sorry for our sins, and desire to fight against our unbelief, and strive to live according to all the commandments of God, therefore we may rest assured that the Holy Spirit is working in our hearts and that we may partake of the Lord's Supper.

#### *Form for the Lord's Supper:*

Beloved in the Lord Jesus Christ, attend to the words of the institution of the holy supper of our Lord Jesus Christ, as they are delivered by the holy apostle Paul (1 Cor. 11:23-29):

For I received of the Lord that which I also delivered unto you, that the Lord Jesus in the night in which he was betrayed took bread; and when he had given thanks, he broke it, and said, This is my body, which is for you: this do in remembrance of me. In like manner also the cup, after supper, saying, This cup is the new covenant in my blood: this do, as often as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come. Wherefore whosoever shall eat the bread or drink the cup of the Lord in an unworthy manner, shall be guilty of the body and blood of the Lord. But let a man prove himself, and so let him eat of the bread, and drink of the cup. For he that eateth and drinketh, eateth and drinketh judgment unto himself, if he discern not the body.

Let us consider for what purpose the Lord has instituted this supper; namely, that we should observe it in remembrance of him. After this manner we are to remember him in this sacrament:

Let us be fully persuaded in our hearts of the Father's redeeming love in Jesus Christ. For our Lord Jesus Christ was sent by the Father into the world in fulfillment of the promises made to the forefathers in the Old Testament and assumed our flesh and blood. From the beginning to the end of His life upon earth He bore for us the wrath of God under which we should have perished everlastingly. He fulfilled all obedience to the divine law, especially when the weight of God's wrath against our sins pressed out of Him the bloody sweat in the Garden of Gethsemane where He was bound that we might be freed from all our sins. Afterwards He suffered innumerable reproaches that we might never be confounded, and was innocently condemned to death that we might be acquitted at the judgment seat of God. That He might take the curse from us upon Himself and fill us with His blessing He permitted His blessed body to be nailed to the cross, and humbled Himself unto the deepest reproaches and anguish of hell when He cried out with a loud voice, "My God, my God, why hast Thou forsaken me?" Because of this perfect sacrifice we are accepted of God and nevermore forsaken by Him. Finally, He confirmed with His death and the shedding of His blood the new and eternal testament, the covenant of grace and reconciliation when He said, "It is finished."

That we might firmly believe that we belong to this covenant of grace the Lord Jesus in the last passover supper with His disciples took bread, and when He had given thanks, He broke it, and gave to His disciples, and said, "Take, eat, this is my body which is given for you; this do in remembrance of me. In like manner after supper, he took the cup, and gave thanks, and gave to them, saying, Drink ye all of it: this cup is the new covenant in my blood, which is poured out for you and for many, unto remission of sins; this do, as often as ye drink it, in remembrance of me; that is, as often as yet eat of this bread and drink of this cup, you shall thereby, as by a sure remembrance and pledge, be admonished and assured of this My hearty love and faithfulness towards you; that whereas otherwise you should have suffered eternal death, I give My body in death on the tree of the cross and shed My blood for you, and nourish and refresh your hungry and thirsty souls with My crucified body and shed blood to everlasting life, as certainly as this bread is broken before your eyes and this cup is given to you, and you eat and drink with your mouth in remembrance of Me.

This institution of the holy supper teaches us that our Lord directs our faith to His perfect sacrifice, once offered on the cross, as the only ground of our salvation. By His death He has taken away the cause of our eternal death and misery, namely sin, and obtained for us the life-giving Spirit, thereby becoming to our hungry and thirsty souls the true food and drink of life eternal. The same Spirit also unites us as members of one body in true brotherly love, as the holy apostle says: Seeing that we, who are many, are one body; for we all partake of the one bread. As therefore Christ has so exceedingly loved us we are also to love one

another for His sake, and show this towards one another not only in words but also in deeds.

May the almighty and merciful God and Father of our Lord Jesus Christ help us in all this through His holy Spirit.

That we may obtain these spiritual blessings let us humble ourselves before God and in true faith implore Him for His grace.

### Prayer

Merciful God and Father, we beseech Thee that in this supper, in which we remember the sacrificial death of Thy dear Son Jesus Christ, Thou wilt be pleased so to work in our hearts through the Holy Spirit that in full confidence we may yield ourselves to Christ. May our contrite hearts, through the power of the Holy Spirit, be nourished and refreshed with His body and blood, yea, with Him, true God and man, the only heavenly bread, so that we no longer live in our sins, but He in us, and we in Him.

Grant us also Thy grace that we may take up our cross cheerfully, deny ourselves, confess our Savior from day to day, and in all temptations and trials expect our Lord Jesus Christ from heaven at His coming again, when our mortal bodies will be fashioned anew to be conformed to the body of His glory according to the working whereby He is able to subject all things unto Himself.

All this we pray in the name of Him who loved us and washed us in His blood. Amen.

That we, then, may be nourished with Christ, the true heavenly bread, let us not cling with our hearts unto the external bread and wine but lift them up on high in heaven, where Christ Jesus is, our Advocate, at the right hand of His heavenly Father, whither also the articles of our Christian faith direct us; not doubting that we shall be nourished and refreshed in our souls, with His body and blood, through the working of the Holy Spirit, as truly as we receive the holy bread and drink in remembrance of Him and thus are strengthened in the catholic, undoubted, Christian faith, of which we make profession with heart and mouth, saying:

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. Amen.

(In breaking and distributing the bread, the minister shall say:)

The bread which we break is a communion of the body of Christ. Take, eat, remember, and believe that the body of our Lord Jesus Christ was broken unto a complete remission of all our sins.

(And when he gives the cup):

The cup of blessing which we bless is a communion of the blood of Christ. Take, drink ye all of it, remember, and believe that the precious blood of our Lord Jesus Christ was shed unto a complete remission of all our sins.

(During the communion a psalm shall be devoutly sung, or some chapter shall be read, in remembrance of the passion of Christ; as Isaiah 53, John 6, 13, 14, 15, 16, 17, 18 or the like).

(After the communion the minister shall say:)

Beloved in the Lord, since the Lord has now nourished our souls at His table, let us jointly praise His holy Name with thanksgiving; and let every one say in his heart:

Bless Jehovah, O my soul; and all that is within me, bless His holy name;

Bless Jehovah, O my soul, and forget not all His benefits;

Who forgiveth all thine iniquities; who healeth all thy diseases;

Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies.

Jehovah is merciful and gracious, slow to anger, and abundant in lovingkindness.

He will not always chide; neither will He keep His anger for ever.

He hath not dealt with us after our sins, nor rewarded us after our iniquities.

For as the heavens are high above the earth, so great is His lovingkindness toward them that fear Him.

As far as the east is from the west, so far hath He removed our transgressions from us.

Like as a father pitieth His children, so Jehovah pitieth them that fear Him (Psalm 103:1-4, 8-13).

He that spared not His own Son, but delivered Him up for us all, how shall He not also with Him freely give us all things? (Romans 8:32). But God commendeth His own love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by His blood, shall we be saved from the wrath of God through Him. For if, while we were enemies, we were reconciled to God through the death of His Son, much more, being reconciled, shall we be saved by His life (Romans 5:8-19).

Therefore shall my mouth and heart show forth the praise of the Lord from this time forth for evermore. Amen.

### Thanksgiving

O merciful God and Father, we thank Thee with all our heart that of Thy boundless mercy Thou hast given us Thine only begotten Son for a Mediator and sacrifice for our sins, and as our food and drink unto life eternal; and that thou givest us a true faith, whereby we become partakers of these Thy benefits. Thou hast also through Thy dear Son Jesus Christ instituted and ordained the holy supper for the strengthening of that faith. We beseech Thee, O faithful God and Father, that through the operation of Thy Holy Spirit the remembrance of our Lord Jesus Christ and the proclamation of His death may tend to our daily increase in true faith and in blessed fellowship with Christ; through Him, Thy dear Son, in whose Name we conclude our prayers, saying:

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 for ever,  
Amen.

## SUPPLEMENT No. 39

(Articles 134, 135)

## CALVINIST RESETTLEMENT SERVICE COMMITTEE

## ESTEEMED BRETHREN:

In our report to the Synod of 1956 we have presented and explained the special program of sponsorship of our Holland people of Reformed faith under the *Refugee Relief Act of 1953 (Form DSR-8)* in co-operation with the Christelijke Emigratie Centrale as a fully accredited, voluntary agency procuring and providing the necessary assurances under the Act.

Since this Act had reached its closing year (and was nearing the terminus date of expiration on December 31, 1956) we urged Synod to continue not only the committee for another year, but also to do our share in this needy and extensive work of mercy.

Synod concurred in this request, recognizing its urgency and importance, and re-appointing and re-mandating this committee. Little did the committee or the Synod realize that within a few months the anguished cry of bloody revolt would rise from the streets and homes especially in Budapest and sweep the Hungarian nation into a reign of terror. The response to that cry and the re-action of compassionate people in many lands stirred also our government and our people in extending the arm and the hand of Mercy, although withholding military aid in view of the imminent threat of another World War.

Certainly it was one of Satan's darkest hours, and it left a train of destitute and homeless refugees and escapees seeking first to flee from their own homeland and then to find another. The gates admitting into the Land of the Free were opened to welcome the struggling men, women, and their children. Classified as "parolees," pending good behavior, they are on their way to citizenship in the USA and other countries that have opened their doors in mercy and love. We also were challenged to do our part in meeting the staggering emergency that has overwhelmed Hungary once more.

## OUR MERCY PROGRAM

It is obvious that in this situation emergency measures were required. And these are often attended with haste and much confusion. Progress is beset with problems. Only the Lord has complete foresight, insight, and hindsight. He never needs to correct mistakes because He has never made them. His counsel as well as His work is perfect from beginning to end.

Our Committee was keenly aware of the need of additional help. Our request to the Synodical Committee to take on this Hungarian Refugee Relief work, and to solicit our churches for financial aid to pursue this work was approved. At our request Dr. R. J. Danhof, Stated Clerk of Synod and the Secretary of the Synodical Committee, was willing to serve as adviser on our committee and to serve as Treasurer of the special Hungarian Relief Fund.

We deeply appreciate the ready and efficient services rendered by Dr. Danhof. We are also deeply grateful to our people in our churches for

the very generous response given to the appeal for financial aid as appears from the report of the treasurer. In activating its program your Committee proceeded after the pattern and along the lines set forth by the President of the U.S. in his proclamation and appeal calling for an initial 21,000 sponsorships providing assurances of housing and employment for destitute and homeless Hungarian refugees. To this appeal there was an immediate and nation-wide response. Our own churches were quick and ready to do their share. No less than 120 decided to become sponsors of one or more families or individuals. The spirit of our centennial year was also present in the field of christian mercy.

There were, and there still are, difficulties and obstacles to test the genuineness and the depth of our Christian compassion. We soon discovered that difference can cause hindrances that we would like to avoid and have clear and smooth sailing. We are not members of the CWS (Church World Service), which proved a handicap in procuring our share of the Hungarian Refugees of Reformed Faith, since the government had designated the CWS as the proper Voluntary Agency representing most of the Protestant churches in the sponsorship program.

Our Committee was greatly assisted in meeting and overcoming these difficulties by recruiting the invaluable services of Dr. Lewis B. Smedes as our Eastern representative. It was to his advantage, and to our profit, that Dr. Smedes resides in Fairlawn, not far from Camp Kilmer, the haven of safety and entry for the stricken Hungarian refugees. At the beginning he served on a two-day weekly schedule which soon became a full-time release period with the consent and splendid co-operation of Madison Ave. Church consistory. For Dr. Smedes it was far more than a special ministerial assignment. He was engaged in this refugee work from morning till night, with his whole heart and mind and strength, the Lord enabling, sustaining and blessing him. He carried a heavy responsibility in the matter of spiritual-screening in seeking those of our common, precious faith, and in seeking also after the lost in sin. It was a great work of mercy for him, but no less a great mission-endeavor in this Day of Grace in an acceptable time. He was committed to the work assigned to him and performed it with zeal and devotion. The Reds were bent upon to garner a harvest of sin and death, but we can rejoice in the prospect of not only assisting materially, but also of leading Hungarian refugees spiritually into the fold of the church.

#### AFTER CARE

Our Hungarian sponsorship program has also passed into the *after-care* phase. This is not simply an after-math or consequence that follows in due course of itself. It is not an involuntary process which our Hungarian friends undergo while they are asleep.

The after-care program is more than learning the English language or taking over of some of our customs and traditions. It also involves the process of assimilation and integration. It strives after higher standards and ideals than those of this present world. It can be summed up in one word—Christlikeness—and its essence is the Holy Spirit, dwelling and working in God's people.



These people are being taken into some of our homes and families. They are no longer strangers and foreigners whose presence among us we condone but do not cherish. Our Committee is sponsoring monthly Fellowship and Social meetings to draw the bonds of love and goodwill closer in the unity of the Spirit.

We have felt the need of spiritual after-care, especially for the young people who need guidance, instruction, inspiration, and encouragement in times such as these. We also have supplied our refugees with Bibles and appropriate Reformed literature through the agency of our sister church in the Netherlands. The pastors of the sponsoring churches facing the barrier of language cannot supply this need. Our Committee has therefore engaged the services of Rev. Alexander S. Ungvary of the First Magyar Presbyterian Church of New York City for a period of four months beginning May 1. Rev. Ungvary served for some time as Chaplain at Camp Kilmer and there also assisted Dr. Smedes in locating those of Reformed Faith and directing them into our sponsoring churches. We are grateful to God for sending him to labor among us.

#### PROSPECTS

It is uncertain at the present time as to when and how the Hungarian Refugee program will be carried forward. We received a total of 41 units, and these were placed in New Jersey, Michigan, Idaho, Montana, and California.

Judging by present conditions prevailing in the world today, the number of homeless and destituted refugees, displaced persons will increase rather than lessen. There are still many thousands of Hungarians besides many others of different nationalities in need of mercy.

Our American people are awaiting further legislation by Congress defining the status, the added number to be admitted, and the requirements for admission according to the new law awaiting enactment. In the meantime may the warmth of compassion for this cause not grow colder and colder while the Lord tarries.

Our Committee has also been able to assist in the replacement of a number of Dutch immigrants (families and individuals) sponsored by the World Church Service and other sponsoring agencies. Many of these Dutch immigrants are placed in localities where there is no church or school of our own. Upon appeal for help from such immigrant families to be relocated in communities of our own the necessary assistance was provided. Our chief difficulty is to obtain sponsoring churches.

Our present Committee is constituted as follows (cf. Acts of Synod, 1956, page 223): Rev. W. Van Rees, Chairman; Rev. J. M. Vande Kieft, Secretary, both appointed directly by Synod; Mr. G. Lyzenga, Treasurer; N. Krombeen, J. R. Piper, C. Beute, H. Velzen, G. S. Zylstra, were appointed upon request of the Synod by their respective consistories. Mr. Piper, stricken with a baffling disease, received treatments at Mayo Clinic and is now recovering. We join his family in gratitude to God for this restoration.

*Recommendations:*

1. Synod express a vote of thanks to Rev. J. M. Vande Kieft for the many valuable services rendered, and because of the mandatory rule for retirement adopted by the Synod of 1950, be retired as a member.
2. Synod appoint Dr. Lewis B. Smedes as member of our Committee, since his experience and acquaintance with the work qualifies him.
3. Synod authorize our Committee to continue the Hungarian Refugee program as soon as Congress enacts legislation favorable for it.
4. Synod authorize our Committee to continue sponsorship of Dutch immigrants, and also in relocating immigrants already in the U.S. who request assistance to live in sectors of our country where our churches and christian schools are located.
5. Synod authorize the name of our Committee to be changed and be known as the Christian Reformed Resettlement Service Committee, to properly identify the work with the sponsoring denomination.
6. Synod again request the Stated Clerk to continue to serve as a representative of the Synodical Committee because of contacts made by sponsoring churches and official government information.
7. Synod continue the present membership personnel for the proper pursuit of the work with exception specified in No. 1.

Humbly Submitted,

J. M. Vande Kieft, Secretary

#### **TREASURER'S REPORT — HUNGARIAN REFUGEE RELIEF FUND**

##### **Receipts**

Offerings and Donations from churches, societies, individuals, including June 7, 1957 .....\$105,324,29

##### **Disbursements**

Transportation, clothing, etc. including June 7, 1957 .....\$ 21,789,19

Balance Old Kent Bank Deposit .....\$ 83,535,10

## SUPPLEMENT No. 40

(Article 173)

**CHURCH ECUMENICITY AND THE ORTHODOX  
PRESBYTERIAN CHURCH****ESTEEMED BRETHREN:**

In accordance with the mandate given us on page 63 of the Acts of Synod, 1956, your committee renders the following report:

The committee appointed by the Orthodox Presbyterian Church and your committee found May 8, 1957, to be mutually satisfactory date to hold a joint meeting.

The members appointed by the Orthodox Presbyterian Church were Dr. N. B. Stonehouse, Prof. John Murray, Rev. Robert Atwell, and Elder Bert Roeber. Mr. Roeber was unable to be present.

Your committee keenly appreciated the congenial fellowship at this meeting. After considerable discussion on how to properly fulfil our common mandate it was decided to briefly set forth the goal and methods to be employed in the attainment of that goal.

A statement consisting of three paragraphs was unanimously agreed upon by the seven members of this joint committee. This statement will also be submitted to the General Assembly of the Orthodox Presbyterian Church. It reads as follows:

"1. In view of the unity of the body of Christ and in view of the basic community that exists between the Christian Reformed Church and the Orthodox Presbyterian Church in doctrine, polity, and practice it is an obligation resting upon these two Churches to make every legitimate endeavor to bring this unity and community to their consistent expression in the organic union of the two denominations.

"2. It would, however, be prejudicial to this ultimate objective and unrealistic to fail to take account of the differences which exist between the two denominations, and it is therefore necessary to face these differences and explore ways and means of resolving them. In order to promote these aims it is indispensable that conference between representatives of the two Churches be increasingly cultivated, and it is advisable that the two Churches consider carefully the establishment of sisterly relations.

"3. In view of the aforementioned community and to the end of promoting greater understanding and harmony it is proper that the Churches consider greater cooperation in the conduct of enterprises which they have in common such as those in home and foreign missionary work."

Your committee recommends the approval of the above statement. If approved your committee will seek another meeting with the members of the Orthodox Presbyterian Church to develop in greater detail the objectives mentioned in paragraphs 2 and 3 of the joint statement. The results of our efforts will be submitted to both major assemblies for approval.

Respectfully submitted,

Rev. N. J. Monsma  
Rev. C. J. Vos  
Rev. B. Pekelder  
Elder P. Watzel

## SUPPLEMENT No. 41

(Articles 120, 135)

# FEASIBILITY OF APPOINTING A FULL-TIME FINANCIAL DIRECTOR

## ESTEEMED BRETHREN:

The task assigned to our Committee reads: "that a study committee be appointed to study the feasibility of appointing a full-time financial director for the Christian Reformed Church" (Acts of Synod, 1956, Art. 112, page 77).

No one will deny that our financial picture is becoming increasingly more complex with the result that the Budget Committees have complained on more than one occasion concerning their inability to do justice to their assignments. A partial picture of this increasing complexity can be gained by noting the rise in expenditures from year to year, as the church enters upon new fields of labor or as existing agencies receive approval to expand kingdom activities. We present below a summary of expenditures for the years 1951-1955 and of the approved budgets for 1956 and 1957 together with the per family quota for these years:

<i>Year</i>	<i>Expenditures</i>	<i>Budgets</i>	<i>Per Family Quota</i>
1951	\$2,003,274	\$2,000,958	\$39.80
1952	\$2,567,763	\$2,316,608	\$46.20
1953	\$2,759,369	\$2,701,906	\$52.50
1954	\$2,801,801	\$3,034,148	\$58.95
1955	\$3,179,507	\$3,370,204	\$57.40
1956	—	\$3,658,032	\$60.03
1957	—	\$4,267,507	\$62.00

The amounts listed above do not include funds spent by those agencies not supported by quotas, e.g., Seamen's Home, Synodical Tract Committee, Canadian Relief Fund, Soldiers' Fund, Korean Material and Spiritual Relief, nor the expenditures by the Synodical Treasurer and for the denominational building.

The above listed funds are administered by several boards each of which presents its budget to Synod for approval without consideration of the requests of the other denominational agencies. These several disconnected requests only serve to add to the problem of Synod's Budget Committee.

Furthermore, it must be remembered that the financial reports and proposed budgets presented cover but one year's operation and tell very little if anything of any program of expansion involving future increased expenditures. Very often Synod approves an expansion of the services of its agencies without considering the added cost especially in relation to the over-all denominational budget and the ability of our people to finance further expansion.

Synod's problem is enhanced by the fact that no data is assembled and made available to give its Budget Committee some idea of the

ability of our people to finance the kingdom program as outlined in the financial reports and budgets of our denominational agencies.

Our Committee is of the opinion that some progress has been made in an attempt to understand our financial program and that the appointment of a special advisory budget committee by the Synod of 1949 was a forward step in the right direction.

It is the recommendation of our committee that Synod do not at this time appoint a full-time financial director.

*Grounds:*

1. The added denominational expense involved in setting up this office.

2. The question of particular Synods will require some revision of the administration of our denominational agencies, which will alter our financial picture somewhat.

3. Synod by appointing annually a Special Advisory Budget Committee has taken action to assist its advisory committee on Budget matters.

In this connection we desire to call to Synod's attention that this special committee can best perform its function if its personnel remains constant.

Our Committee recommends that the annual audits of denominational agencies be made under the auspices of the synodically appointed Special Advisory Budget Committee, which Committee shall determine the scope of each audit and to which Committee the auditor shall submit his report with a copy to the agency audited.

*Grounds:*

1. Synod itself through one of its Committees should supervise the audits of denominational agencies. At present each agency determines the scope of the audit of its books.

2. This will make for uniformity in reports if one Committee determines scope and type of reports desired.

3. It will broaden the usefulness of this Committee.

Respectfully submitted,

Frank Dieleman, Secretary  
Henry Hoekstra, Chairman  
William Boer  
Gordon Buter

## SUPPLEMENT No. 42

(Article 135)

## RECLASSIFICATION OF ACCREDITED CAUSES

## ESTEEMED BRETHREN:

To our Committee was referred the overture of Classis California requesting Synod to adopt the following classification of accredited causes recommended for support (See Overture No. 9, Acts of 1956, p. 515).

## I. Quotas.

II. Causes Recommended for Financial Support. a. Benevolence Causes, b. Evangelism Causes, c. Educational Causes, d. Miscellaneous Causes.

## III. Causes Recommended for Moral Support.

Grounds adduced for this overture were:

1. The present list is non-descriptive in that it features financial support with but slight distinctions.

2. The present listing is faulty in that it gives the impression that only two funds, viz. Korean and Canadian Relief are proper for diaconal support. Moreover it lists causes for moral support which are not recommended for financial contributions and therefore ought to be omitted from this particular roster.

3. The causes ought to be featured according to the Kingdom service rendered. This makes for a proper identification of the various enterprises.

4. This proposed classification challenges Deaconates especially to use their funds for the varied Benevolence Causes. Institutions of mercy are especially mentioned in the C.O., article 26, as rightfully laying claim to diaconal aid, and by grouping them together diaconates have a practical guide to so proportion their disbursements.

With some of the objections of Classis California to our present classification of causes our Committee finds itself in agreement. However, we are of the opinion that Classis California failed to differentiate between Synodical or Denominational causes and causes recommended to the churches for support. The proposed classification submitted by Classis lists under class II-A through D, both denominational agencies established by Synod and agencies established by Christian organizations for specific purposes. Our Committee is of the opinion that in any classification this distinction should be maintained.

Synod, as we understand it, has a different responsibility to perform in relation to those Kingdom agencies established by Synod itself for certain definite Kingdom activities or services. Synod must not only define the activity to be rendered by the agency but must approve its budget and establish the means to finance the approved program as outlined in the budget. This financing of the budgets of Denominational Agencies has been accomplished in at least three ways: (1) by adopting a per family quota; (2) by recommending agencies for one or more offerings; (3) by recommending the causes to the diaconates for support. The amount of the approved budget has been the determining factor in deciding the method of financing recommended. Permanent agencies

with large budgets are financed by means of the per family quota basis; permanent agencies with small budgets and temporary agencies are recommended for one or more offerings; agencies who might receive in excess of their needs if every congregation received offerings for their support are recommended to the diaconates for support. In the latter instance it has undoubtedly been assumed that our diaconates would inform themselves of the financial need of these agencies by an examination of the financial reports of these agencies appearing in the Agenda and Acts of Synod.

In the case of the other agencies not established by Synod and for whose budgets Synod is not responsible, the task of Synod is certainly different. Here it is the duty of Synod to assure itself of the worthiness of the cause, the proper administration of its funds and its needs for financial assistance, and on the basis of its finding to recommend such causes to our churches for financial support. In the past Synod has also suggested the form of this support by recommending such causes for one or more offerings.

Apart from this basic consideration our Committee finds merit in the proposed classification submitted by Classis California. However, in our opinion no approved classification should be so rigid as not to allow for synodically approved changes and exceptions. Organizations may appear which in the opinion of Synod should be recommended to our churches for one or more offerings. Any classification schedule approved should allow for such exceptions.

Governed by the above consideration your Committee recommends to Synod the following classification of causes:

I. *Denominational Causes*

A. *Quota Causes*

B. *Recommended for One or More Offerings*

C. *Recommended to Diaconates for Support*

II. *Recommended Causes*

A. *Benevolence Causes*

B. *Evangelism Causes*

C. *Educational Causes*

D. *Miscellaneous Causes*

Respectfully submitted,

Special Advisory Budget Committee,

Henry Hoekstra, Chairman

Frank Dieleman, Secretary

William Boer

Gordon Buter

SUPPLEMENT No. 43  
(Articles 120, 135)

**SPECIAL ADVISORY BUDGET COMMITTEE**

**ESTEEMED BRETHREN:**

Your Committee has met several times during the past year to review the financial reports and proposed budgets for the year 1958. We have sought, in making our recommendations to give fair consideration to the causes as such and to the overall budget requests submitted by the denominational agencies.

Your Committee *recommends*:

1. That the quotas for 1958 be adopted as listed on the attached report.
2. That the causes and institutions as listed be recommended to our churches for financial support.
3. That representatives of our Committee be designated as advisors to the Budget committee appointed by Synod.
4. That after Synod adopts the Quotas for 1958 a supplement be prepared and placed in our church papers giving a short report on the quota causes as to the nature of the work being performed and also the financial condition of the cause. This report to be prepared under the supervision of the Stated Clerk.

Respectfully submitted,

Henry Hoekstra, Chairman  
Frank Dieleman, Secretary  
William Boer  
Gordon Buter



**SYNOD 1957**  
**CHRISTIAN REFORMED CHURCH — COMPARATIVE BUDGETS AND QUOTAS 1956-1958**  
**SPECIAL ADVISORY BUDGET COMMITTEE**

Expenditures 1956	BUDGETS			PER FAMILY QUOTA			
	1956	1957	1958	1956	1957	Re- quested 1958	Recom- mended 1958
Calvin College & Seminary —							
Operations .....\$ 883,198	\$ 895,290	\$1,019,940	\$1,148,475	\$10.50	\$12.50	\$12.50	\$12.50
Capital Needs ..... 27,050	61,452	64,310	65,835	1.50	1.50	1.50	1.50
Total Calvin .....\$ 910,248	\$ 956,742	\$1,084,250	\$1,214,310	\$12.00	\$14.00	\$14.00	\$14.00
Home Missions —							
Church Ext. - U.S. ..\$ 521,062	\$ 331,377	\$ 750,232	—	\$ 6.60	—	—	—
Church Ext. - Canada 112,398	121,346	113,802	—	1.00	—	—	—
Total Evangelism & Church Extension \$ 633,460	\$ 452,723	\$ 864,034	\$ 901,617	\$ 7.60	\$12.00	\$17.05	\$15.25
Paterson Jewish Mission \$ 12,868	\$ 15,270	\$ 15,500	—	\$ .35	\$ .35	—	—
Chicago Jewish Mission 28,033	33,895	24,495	—	.60	.55	—	—
Total Jewish Mission \$ 40,901	\$ 49,165	\$ 39,995	\$ 40,038	\$ .95	\$ .90	\$ .84	\$ .84
Fund for N'dy Churches \$ 223,642	\$ 171,315	\$ 194,850*	\$ 228,480†	\$ 4.00	\$ 4.50	\$ 4.76	\$ 5.20
Total Home Missions \$ 898,003	\$ 673,203	\$1,098,879	\$1,170,135	\$12.55	\$17.40	\$22.65	\$21.29
Foreign & Indian Missions —							
Administration .....\$ 61,303	\$ 77,730	\$ 80,360	\$ 95,060				
Indian General ..... 27,998	34,220	35,830	38,880				
Rehoboth Hospital .. 58,204	60,985	57,215	61,330				
Rehoboth Mission .... 120,698	117,344	117,985	126,315				

SYNOD 1957  
CHRISTIAN REFORMED CHURCH — COMPARATIVE BUDGETS AND QUOTAS 1956-1958  
SPECIAL ADVISORY BUDGET COMMITTEE  
(Continued)

	Expenditures 1956	BUDGETS			PER FAMILY QUOTA			
		1956	1957	1958	1956	1957	Re- quested 1958	Recom- mended 1958
Navaho Missions .....	151,763	162,882	158,412	180,570				
Zuni .....	47,482	48,940	48,955	50,955				
Formosa .....	4,532	7,200	7,300	7,800				
Japan .....	69,584	127,000	117,900	102,200				
Sudan .....	177,924	204,320	237,280	359,405				
Ceylon .....	38,356	34,980	50,140	48,590				
South America .....	38,653	34,050	63,600	53,250				
New Zealand .....	—	—	8,000	8,000				
Total Indian & Foreign \$	796,497	\$ 909,651	\$ 982,977	\$1,132,355	\$14.86	\$12.00	\$17.00	\$17.00
Back to God Hour .....	\$ 429,935	\$ 435,600	\$ 454,000	\$ 495,300	6.75	6.75	7.25	7.25
Church Help Fund .....	202,136	300,000	171,492*	153,615†	5.50	4.00	3.50	3.50
Can. Immigration Fund	59,685	66,625	57,879*	62,650	1.60	1.35	1.35	1.15
Ministers Pension Fund	245,708	267,000	277,750	285,500	4.50	4.50	5.00	5.00
Synodical Expense .....		73,695	32,155*	10,973†	1.77	.75	.25	.25
Centennial Committee			51,961	—	—	1.25	—	—
Denominational Building		21,945	—	—	.50	—	—	—
Total .....	\$3,542,212	\$3,704,461	\$4,211,343	\$4,524,838	\$60.03	\$62.00	\$71.00	\$69.44

\*Budget based on number of families per Year Book — U.S. 39,461 Canada 8,530

†Budget based on estimated number of families — U.S. 40,210 Canada 9,200

## ONE OR MORE OFFERINGS

	<i>Beginning Balance</i>	<i>Receipts</i>	<i>Disbursements</i>	<i>Closing Balance</i>
Korean Ref. Spir. Relief .....	\$ 4,688	\$27,592	\$31,553	\$ 727
Soldiers Fund .....	11,598*	21,356	22,778	13,020*
Back to God Hour (Television) ....	†	16,161	10,706	10,823
Sponsorship of Foreign Students ....	85	5,039	2,347	2,777
Christian Seamen's & Immigrant Home .....	4,982	17,134	19,419	2,697
Mid-West Junior College .....	7,320	32,163	37,675	1,808

\*Deficit

†Not available

## RECOMMENDED TO DIACONATES

Canadian Relief Fund .....	\$ 4,245	\$ 4,996	\$ 4,251	\$ 4,990
Synodical Tract Committee .....	15,977	1,360	9,536	7,801

## I. DENOMINATIONAL CAUSES

A. *Quota Causes:*

Back to God Hour — Calvin College & Seminary — Canadian Immigration Fund — Church Help Fund, Inc. — Fund for Evangelism & Church Extension — Fund for Needy Churches — Indian & Foreign Missions — Jewish Missions (Chicago and Paterson) — Ministers' Pension & Relief Administration.

B. *Recommended for One or More Offerings:*

Back to God Hour Television Program — Christian Seamen's & Immigrants Home — Korean Material Relief — Korean Reformed Spiritual Relief — Soldiers' Fund — Sponsorship of Foreign Students — Midwest Junior College.

C. *Recommended for Deaconate Support:*

Calvinist Resettlement Service — Canadian Relief Fund — Synodical Tract Committee.

## II. RECOMMENDED CAUSES

A. *Benevolence Causes:*

Bethany Christian Home — Bethesda Sanatorium — Christian Sanatorium, Goffle Hill — Christian School Employees Relief Fund — Elim Christian Training School — Pine Rest Christian Association.

B. *Evangelism Causes:*

American Bible Society (For U.S. Churches only) — Boechout School with the Bible, Belgium — British and Foreign Bible Society (Canadian Churches only) — Faith Prayer and Tract League — Lord's Day Alliance in the U.S. (For U.S. Churches only) — Lord's Day Alliance in Canada (For Canadian Churches only) — World Home Bible League.

C. *Educational Causes:*

National Union of Christian Schools - General Fund — Reformed Bible Institute — Westminster Seminary.

D. *Miscellaneous Causes:*

Calvinist Cadet Corps — Christian Labor Association (For U.S. Churches only) — Christian Labor Association (For Canadian Churches only) — Young Calvinist Servicemen's Fund — Young Calvinist Federation.

## SUPPLEMENT No. 44

(Article 13)

REPORT OF THE SYNODICAL COMMITTEE  
AND OF THE STATED CLERK

ESTEEMED BRETHREN:

*A. Report of the Synodical Committee*

1. In agreement with a decision of the previous Synod, Classis Alberta split into Classis Alberta South and Classis Alberta North, and both Classes requested approval of their appointments to such Boards which require synodical approval, such as the Board of Trustees, General Committee for Home Missions, Board of Missions, and Synodical Examiners. A similar request came from the new organized Classis of Toronto to approve their appointments to the same Boards. The requests of these three Classes to approve their appointments were granted without change and thus all three Classes were in a position to be properly represented at the respective meetings of the Boards prior to the meeting of Synod.

2. The Union of Christian Schools requested permission to reprint a report adopted by a previous Synod, "Principles of Christian Education," and authorization for this reprint was granted, and the Union of Christian Schools was willing to assume the cost of the reprinted edition.

3. The Calvinist Resettlement Service Committee requested the privilege to solicit the churches for free will offerings to undertake in addition to the assignment of placement of Dutch immigrants, the placement of Hungarian refugees. Your committee granted this request and made the proper announcements in our church paper soliciting sponsoring churches and funds for the proper pursuit of this additional assignment. A special report of the work of this committee will be presented to the delegates of Synod with recommendations attached.

4. A special day of Prayer was requested by the Classical Committee of Classis Toronto, and your committee agreed as to the need for such a special day of prayer and advised the consistories to set aside Sunday December 23, 1956, for this special purpose of intercession.

5. Due to a conflict with Memorial Day the special Ascension Day services were proposed to be held on Tuesday, May 28, in such communities of the United States when and where necessary.

6. The request of the Committee for Home Missions to appoint Mr. C. Van Malsen as treasurer to succeed Mr. Walter Hofstra, who retired as of December 31, 1957, was approved as an interim appointment until Synod convenes. The Board of Home Missions comes with its own request in their official report to Synod.

7. The Centennial Committee requested approval for the appointment of a committee of study on the feasibility of a Denominational Film. The Synodical committee approved the appointment and the Agenda contains the report of the special committee of study.

8. To the Synod of 1956 we presented a rather comprehensive report of the Grand Rapids Deacons' Conference, which was requested to

assist the churches in the areas stricken by a Tornado on April 4. In the report to the Synod of 1956 it was stated that 80% of the primary losses and 30% of secondary losses were repaid from funds received. It can now be reported that the secondary losses were repaid on the basis of 45% and that two additional belated cases were taken care of as late as December of 1956. The total receipts from churches and individual donations was \$228,395.21, and an equal amount was disbursed. Fourteen churches received aid and 77 families were beneficiaries in these churches. We desire an expression of hearty thanks from Synod to the Grand Rapids Deacon's Conference and all joint committees of deacons and all others who so willingly gave their time to bring this work of mercy to a successful close. We also are deeply grateful to our churches and individual donors for their wonderful response to come to the aid of the household of faith who suffered in the disaster area.

9. The two year term of the members of the Synodical Committee expire at the Synod of 1958.

Humbly submitted,  
Rev. G. Hoeksema  
Rev. N. J. Monsma  
Rev. J. K. Van Baalen  
Dr. R. J. Danhof, Secretary

#### *B. Report of the Stated Clerk*

1. The call extended to Rev. W. P. Brink to serve as Missionary-at-large was declined by letter, and according to the decision of the Synod of 1956 the call was then extended to Dr. Dick Van Halsema, who in a letter accepted the assignment as missionary-at-large.

2. The Synod of 1956 requested me to prepare copies of the decisions of Synods as to our stand on such matters as membership in secret oath bound societies, Grange, Order of Maccabees, Modern Woodmen, Odd Fellows. In addition we also incorporated the decision of the Synod of 1900 stipulating the requirement for every consistory to inquire of persons making public confession of faith as to whether they are members of any secret society. Also the rule adopted by the Synod of 1922 for Church Visitors diligently to inquire of every consistory whether members in the congregation are members of secret societies and whether church discipline on this matter is properly exercised.

The General Rules adopted in 1881 were also compiled, the Conclusions of Utrecht adopted by the Synod 1908, the decisions on Worldly Amusements adopted by the Synods of 1928 and 1951, and the decisions of our Synod on Common Grace.

Copies were sent to the stated clerks of Canadian Classes for the purpose of acquainting ministers called from other denominations to serve a church in our own denomination.

If any minister desires a copy of these decisions they are available upon request.

3. In agreement with the decisions of the Synod of 1954 supplementary agenda reports were prepared and mailed to all synodical delegates.

However, many boards and committees not entitled to this privilege assumed the prerogative to send in belated matters for the consideration of Synod, and also these have been prepared for your consideration.

4. Also this past year an unusual amount of correspondence requesting information on our position as a denomination on the Lodge, Divorce and Remarriage, Amusements problems, Christian schools, and last but not least the request of a number of ministers serving other denominations expressing a desire to become ministers in the Christian Reformed Church.

5. Twenty-three letters of invitation were mailed to sister and corresponding churches to attend our Centennial Synod and from most of the churches we have received response. We are happy to inform Synod that delegates are present or will be present at some later session of Synod:

Our sister church in Suid-Afrika has officially delegated Dr. S. J. Vander Walt. Our sister church in the Netherlands has delegated Rev. C. Vander Woude, president of the Synod of Leeuwarden. The Reformed Churches of New Zealand and the Reformed Churches of Australia have delegated Rev. J. F. H. Vander Bom, who is also accompanied by his wife. The Reformed Churches of Indonesia, also a sister church, has delegated Rev. E. Pijlman, who also made the long trip accompanied with his wife to this Synod. The sister church of the Dutch Reformed Church of Ceylon has delegated Rev. Richard Metzeling, who also is accompanied by his wife. The church in Ceylon has also requested that we recognize Rev. Van Ens as an official delegate of the Ceylon consistory. The Free Magyar Church has delegated to our Centennial Synod Rev. A. Komjathy, and the Reformed Church of America will be represented by Dr. Jerome De Jong as the official delegate to convey the greetings of his church. The Korean Presbyterian Church has seen fit to send Rev. K. S. Lee, and the Orthodox Presbyterian Church delegated Rev. John De Waard. Dr. R. T. Nelson will represent the Associate Reformed Presbyterian Church General Synod, and the Free Church of Scotland has delegated Rev. Murdo Mac Ritchie. Dr. Peter Stam, Jr., will represent the Bible Presbyterian Church and also the Covenant College and Seminary of St. Louis, Missouri. The Protestant Church has mailed a letter, and the Protestant Reformed Churches of America have sent a letter of far reaching importance and also delegated Rev. A. Cammenga as official representative. Other churches have sent letters of congratulations.

6. All standing and study committees and their personnel were duly notified of their appointments and committee assignments.

7. All protestants filing appeals were duly notified of the decision of Synod.

8. A sizable number of letters containing requests which require synodical action will be assigned to the proper advisory committees.

Humbly submitted,

R. J. Danhof

## SUPPLEMENT No. 45

(Articles 135, 173)

## SYNODICAL TREASURER

*Synod of the Christian Reformed Church,  
Grand Rapids, Michigan,*

## ESTEEMED BRETHREN:

Again it is my privilege to submit to you an itemized statement of receipts and disbursements of the funds entrusted to my care as Synodical Treasurer. In accord with action by the Synod of 1956 this *statement covers only the period from the meeting of that Synod up to January 1, 1957.*

## Educational Committee

There is still an unexpended balance in the fund of .....\$ 825.34

## Denominational Building Fund

June 15, 1956, Balance of cash on hand .....\$ 7,903.60

Receipts as per accompanying statement ..... 9,685.93

\$17,589.53

Disbursements as per accompanying statement ..... 6,429.31

Jan. 1, 1957, Balance of cash on hand .....\$11,160.22

These funds are distributed as follows:

\$ 5,551.12 — Peoples National Bank (commercial account)

735.50 — Central Bank (savings account)

3,905.28 — Old Kent Bank (savings account)

968.32 — checks not yet deposited

\$11,160.22

## Synodical Expense Fund

June 15, 1956, Balance of cash on hand .....\$59,203.48

Receipts as per accompanying statement ..... 35,396.77

\$94,600.25

Disbursements as per accompanying statement ..... 38,748.32

Jan. 1, 1957, Balance of cash on hand .....\$55,851.93

The funds are distributed as follows:

\$30,030.15 — Peoples National Bank (commercial account)

11,356.10 — G. R. Mutual Fed'l Savings & Loan Ass'n.

11,091.06 — Mutual Home Fed'l Savings & Loan Ass'n.

3,374.62 — checks not yet deposited

\$55,851.93

and are allotted as follows:

\$ 825.00 — Educational Committee

1,815.04 — Centennial Anniversary Fund

53,211.89 — Synodical Expense Fund

\$55,851.93

In view of the substantial balance of cash on hand it would seem that the quota for the coming calendar year could be reduced to a minimum, unless Synod assumes greatly increased obligations for that period.

Respectfully submitted,  
Tony Noordewier  
Synodical Treasurer

## COMMUNICATION NO. 1

(Arts. 13, 142, 178)

June 7, 1957

1251 Clay Street, Redlands, Calif.

*Synod of the Christian Reformed Church  
Grand Rapids, Michigan*

DEAR BRETHERN:

Realizing anew, as churches, that Christ is one and that the calling of believers is always to seek the unity of the Spirit in the Gospel of Peace, we address this missive to you.

We realize that God's Church finds herself in the midst of the ages, under oath of God's covenant to preach the true gospel at home and abroad; and that she is committed to the great task of teaching, preaching and warning all men until the Lord returns. Moreover, the Church finds herself vehemently attacked by the powers of Antichrist. By means of seduction, persecution, apostasy and false doctrine he seeks the overthrow of the Church. Against his murderous ambitions we have one supreme weapon and that is the sword of the Spirit, the Witness of Faith, the Word of God.

In view of this calling to unity and witness, the question must arise whether the cause of the Lord is best promoted and defended by you and us going our separate ways or whether it is possibly better to promote and defend this cause by a mutual drawing closer together in submission to God's Word. We believe that unity does not demand that all agree and think alike on all matters of doctrine and life. For us the basis of unity is the Scripture and the Three Forms of Unity, which we cherish. Within the boundaries of Scripture and the Three Forms, however, there must be room for freedom and for healthy differences of opinion. Therefore nuances, current opinions, personalities and traditions may not be reasons before God for living and laboring separately, especially not in these end-times.

We have led a separate existence since 1924 and are willing and ready to continue to do so if witnessing to the Reformed faith so requires. You and we both believe, do we not, that the welfare and unity of the church is promoted only by being true to the witness of the Holy Scriptures? The issue is whether our witness, that is, yours and ours is similar.

Our separation took place in 1924 when your church established the Three Points and maintained them in subsequent ecclesiastical assemblies. Ever since that time we have maintained positions that differed and have found ourselves drifting farther and farther apart. We are grateful for that which the Lord has given us as Protestant Reformed Churches and this at the same time challenges us to seek the unity of the Church of Jesus Christ, to span separations and seek contacts.

This separation was a process following from the fact that we were interpreting and applying the Three Points. We admit this interpretation may have been one-sided since you gave little or no interpretation.



or application. You, brethren, can understand that we would interpret these Points, we could scarcely do otherwise. To our mind they have been elevated to Church Dogma. They became, as it were, the boundary line between Church and Sect inasmuch as office-bearers were tested and are still being tested for their orthodoxy by the things drawn from them. The action against office-bearers who refused to sign the Three Points as well as subsequent utterances of your Synods regarding the necessity of subscription to 1924 by those entering the ministry from outside your churches, certainly bears this out. And so the process went on. In this process of interpreting, criticizing and in general evaluating these points, the possibility exists that we have misinterpreted your position. If this is pointed out to us we assure you that we will correct it.

You are undoubtedly aware of the fears and objections that we, and possibly some of you also, have concerning the Three Points of Common Grace. These fears and objections have become public, spread out over many writings. But lest we should seem to deal in vague generalities, may we cite briefly some aspects of the truth we fear lost or endangered by the Three Points? They are:

1. In Point I, concerning the favorable attitude of God toward elect and non-elect, we, according to our understanding of Point I, see the Reformed doctrine of God's elective decrees and the doctrine of irresistible grace jeopardized.

2. In Points II and III, according to our understanding of these Points, we see the doctrine of the antithesis endangered. We realize that the last word has not been said about the antithesis nor about the relation between the believer and the unbeliever in this world, but by endangering the antithesis we damage its presentation and its manifestation in this world.

We are aware, brethren, that even among yourselves there are different interpretations of Common Grace and different conclusions also. We cannot help but feel, however, that when statements are raised to the level of Church Dogma they should be so clear in purpose and content that they cannot be misunderstood. To us the Three Points are not a clear and definite setting forth of the Reformed Faith.

If our fears and misgivings concerning that which you posited in 1924 are unfounded how shall these fears be removed except by your kind assistance in interpreting that which you have declared? And if our fears are found to be correct do we not do you a service by calling this to your attention?

We feel that it is essential that we thoroughly understand each other. Let us not say that it is futile to approach one another for that is to deny the calling of our Lord to strive toward the unity of the Church. Rather let us trust that where the Spirit is and where brotherly love in submission to the Scripture is present, there is also the possibility of a united witness in the same Spirit. To approach such understanding of each other, we, on our part, assure you that if any misunderstanding or error becomes evident that we will confess and forsake the same, while we trust that you on your part will do likewise.

So, brethren, may we propose to you to consider prayerfully the following propositions:

1. Will you kindly favor us with an answer to this missive so that we may feel a corresponding desire on your part to seek the welfare and the unity of the Church of Christ?

2. Will you kindly consider the fears we have expressed concerning the Three Points of 1924 and consider the possibility of delivering an interpretive statement which will allay these fears and show that these Three Points are and are intended to be a clear setting forth of the Reformed Faith?

3. For this purpose or for broader contact will you kindly consider the appointment of a broad committee whose duty it shall be to meet with a like committee from our churches, both committees empowered to discuss freely the differences and the similarities which are found to exist and to report back to their respective churches?

4. If your Synod should consider some other way of seeking the contact proposed in this letter, will you please inform us of it?

Hoping you will grant our requests and praying the Lord's blessing upon His Church,

Yours in His service,

**SYNOD OF THE PROTESTANT REFORMED  
CHURCHES**

Rev. B. Kok, President

Rev. W. Hofman, First Clerk

Done in Synod: June 7, 1957

P. S. For your information our committee is composed of four ministers and three elders. You may contact Rev. H. De Wolf of Grand Rapids, Michigan, for our committee.

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## I. DENOMINATIONAL CAUSES

Per Family for 1958

A. *Denominational Quotas*

1. Back to God Hour.....	\$ 7.25	
2. Calvin College and Seminary.....	14.00	
3. Canadian Immigration Fund.....	1.00	
4. Church Help Fund, Inc.....	1.00	
5. Home Missions		
a. Evangelism and Church Extension		
in U.S. and Canada.....	\$15.25	
b. Fund for Needy Churches.....	5.20	
c. Jewish Missions (Chicago & Paterson)....	.75	
	<hr/>	
	\$21.20	21.20
6. Indian and Foreign Missions.....		16.00
7. Ministers' Pension and Relief Administration.....		5.00
8. Synodical Expense Fund.....		.35
		<hr/>
		\$65.80

B. *Denominational Causes for One or More Offerings*

1. Back to God Television Program
2. Christian Seamen's and Immigrants' Home
3. Korean Material Relief
4. Korean Spiritual Relief
5. Soldiers' Fund sponsored by Home Mission Committee
6. Sponsorship of Foreign Students

C. *Denominational Causes Recommended for Support*

1. Christian Reformed Resettlement Service (only if requested)
2. Synodical Tract Committee
3. Canadian Relief Fund

## II. CAUSES RECOMMENDED FOR FINANCIAL SUPPORT

A. *Benevolent Causes*

1. Bethany Christian Home
2. Bethesda Sanatorium
3. Christian Sanatorium at Goffle Hill
4. Christian School Employees' Relief Fund
5. Elim Christian Training School
6. Pine Rest Christian Association

B. *Educational Causes*

1. Dordt College
2. National Union of Christian Schools (Education Foundation)
3. National Union of Christian Schools (General Fund)
4. Reformed Bible Institute
5. Westminster Seminary

C. *Evangelistic Causes*

1. Faith, Prayer and Tract League

D. *Other Miscellaneous Causes*

1. American Bible Society (for U.S. churches only)
2. British and Foreign Bible Society (Canadian churches only)
3. Calvinist Cadet Corps
4. Christian Labor Association of U.S. (for U.S. churches only)
5. Christian Labor Ass'n of Canada (Canadian churches only)
6. Lord's Day Alliance in the U.S. (for U.S. churches only)
7. Lord's Day Alliance in Canada (for Canadian churches only)
8. World Home Bible League
9. Young Calvinist Federation of North America
10. Young Calvinist Federation Servicemen's Fund

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