ACTS of

SYNOD 1959

of the Christian Reformed Church

CHRISTIAN REFORMED PUBLISHING HOUSE
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ACTS OF SYNOD 1959

June 10 to
June 24, 1959

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

Mayfair Christian Reformed Church,

Grand Rapids, Michigan

Tuesday, June 9, 1959, 7:45 o'clock

PRELUDE — *Plein Jeu* - - - - - - - - - - - - - - - - du Mage
Ye Blessed Souls Who Live in Faith - - - - - - Brahms

CALL TO WORSHIP

SILENT PRAYER AND CHORAL RESPONSE

PSALTER HYMNAL — *(Congregation standing)* - - - - - Number 95

VOTUM AND SALUTATION — *(Congregation standing)*

APOSTLES' CREED — *(in unison, Congregation standing)*

PSALTER HYMNAL - - - - - - - - - - - - - - - - Number 294
(unannounced, Congregation standing)

PRAYER

OFFERTORY PRAYER

OFFERTORY — *The Twenty-third Psalm* - - - - - - - - - Wright
(Brother James Air)
(offering for the Back-to-God Hour)

ANTHEM — *The Lord Is My Shepherd* - - - - - - - - - Matthews

PSALTER HYMNAL — *(Congregational standing)* - Number 291:1, 4, 5

SCRIPTURE READING — *1 Timothy 4*

SERMON — *The Pre-eminence of the Church*
(1 Timothy 3:14, 15)

PRAYER FOR SYNOD

PSALTER HYMNAL — *(Congregation standing)* - - - - - Number 390

BENEDICTION

DOXOLOGY — *Praise God From Whom All Blessings Flow*

POSTLUDE — *Come Thou Almighty King* - - - - - - - - William
At the console: Mr. Howard Slenk

ACTS OF SYNOD

of the

CHRISTIAN REFORMED CHURCH

Grand Rapids, Michigan

WEDNESDAY, JUNE 10, 1959

First Session

ARTICLE 1

The Rev. Henry De Mots, minister of the convening church, Mayfair Christian Reformed Church, Grand Rapids, Michigan, calls the Synod to order. Synod sings Psalter Hymnal No. 176, "Zion, Founded on the Mountains."

Mr. De Mots reads 1 Corinthians 13 and leads in the "Opening Prayer for Ecclesiastical Assemblies."

ARTICLE 2

Rev. H. De Mots welcomes the delegates to Synod, the advisers, the fraternal delegates from the sister and corresponding churches, and addresses Synod as follows:

Esteemed Brethren:

It is my great privilege to address a word of welcome to you, the delegates to the Synod of 1959. Some of you have come from points as far away as California, Washington, or the distant parts of Canada. Others have come from points as nearby as Kalamazoo or Holland or even Plymouth Rd. or Hope St., Grand Rapids.

Some of you have been delegated to this the highest ecclesiastical assembly for the first time, while others are veterans in synodical service. Possibly those of you who serve in this assembly for the first time and even those of us who have come from distant points, experience at this moment somewhat more than others, the exhileration and enthusiasm of being a part of the Synod of the Christian Reformed Church. Others, veterans in the service, may feel more heavily the weight of responsibility as problems, unknown to us at the beginning of this decade, are thrust upon us and impel us to seek, to find and to give an answer. May your work thus be characterized by a happy blending of this enthusiasm and sobriety.

In a sense it is quite unnecessary for me to welcome you, in as much as you come here as appointed delegates. You have been delegated by your churches. You have been appointed by God through the medium of your churches. We like to think and we do believe that you are here because something akin to that which took place in Antioch so many centuries ago has brought you here. "And as they ministered to the Lord and fasted, the Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them" Acts 13:2. In as much therefore as your churches have sent you forth in the name of the Lord, you may be assured that they will not fail to pray for those whom they have sent, in order

that you may so exercise yourselves in this your task, that the church may be true to its high calling, and prove itself to be the pillar and ground of the truth.

Henry De Mots

ARTICLE 3

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

Classis Alberta North

Ministers	Rev. B. Den Herder	Elders	Mr. John Ellen
	Rev. H. Van Dyken		Mr. G. Monsma

Classis Alberta South

Ministers	Rev. G. Vanden Berg	Elders	Mr. S. Nieuwenhuis
	Rev. G. J. Vander Ziel		Mr. A. Van Vliet

Classis British Columbia

Ministers	Rev. W. L. Vander Beek	Elders	Mr. M. Kwantes
	Rev. C. W. Tuininga		Mr. H. Advocaat

Classis Cadillac

Ministers	Rev. S. Newhouse	Elders	Mr. D. Bratt
	Rev. C. Bolt		Mr. M. Ouwinga

Classis California

Ministers	Rev. L. Voskuil	Elders	Mr. B. Meninga
	Rev. J. Rook		Mr. G. Te Velde

Classis Chatham

Ministers	Rev. J. C. Verbrugge	Elders	Mr. N. Buis
	Rev. S. Cooper		Mr. C. Overgauw

Classis Chicago North

Ministers	Rev. O. Breen	Elders	Mr. J. Fennema
	Rev. H. Hoekstra		Mr. B. Huiner

Classis Chicago South

Ministers	Rev. C. O. Buus	Elders	Mr. J. Gritter
	Rev. W. Verwolf		Mr. M. Monsma

Classis Eastern Ontario

Ministers	Dr. P. G. Schrotenboer	Elders	Mr. H. Hogeterp
	Rev. K. Hart		Mr. T. Strikwerda

Classis Grand Rapids East

Ministers	Rev. E. Heerema	Elders	Mr. B. Bratt
	Dr. E. H. Palmer		Dr. H. P. Ippel

Classis Grand Rapids South

Ministers	Rev. E. B. Pekelder	Elders	Mr. H. Holtvluwer
	Rev. L. J. Dykstra		Mr. L. Hoogeboom

Classis Grand Rapids West

Ministers	Dr. A. C. De Jong	Elders	Mr. E. Keegstra
	Rev. A. W. Hoogstrate		Mr. D. Hamming

Classis Grandville

Ministers	Rev. H. Vander Kam	Elders	Mr. P. Haan
	Dr. W. Hendriksen		Mr. M. Vos

Classis Hackensack

Ministers	Rev. C. Vos	Elders	Mr. P. R. Euwema
	Dr. G. Stob		Mr. H. Soodsma

Classis Hamilton

Ministers	Rev. A. H. Venema	Elders	Mr. H. Vander Zwaag
	Rev. A. J. Vander Pol		Mr. W. De Haan

Classis Holland

Ministers	Rev. M. Bolt	Elders	Mr. J. De Vries
	Dr. E. Masselink		Mr. P. Slenk

Classis Hudson

Ministers	Rev. J. P. Smith	Elders	Mr. M. Bast
	Rev. W. Vander Hoven		Mr. J. B. Smith

Classis Kalamazoo

Ministers	Rev. P. Holwerda	Elders	Rev. J. O. Bouwsma
	Rev. G. D. Pars		Mr. Vander Zyden

Classis Minnesota North

Ministers	Rev. J. H. Stek	Elders	Mr. J. Van Dyk
	Rev. F. L. Netz		Mr. H. Ledeboer

Classis Minnesota South

Ministers	Rev. E. O. Holkeboer	Elders	Mr. Henry Mast
	Rev. G. Kok		Mr. G. De Mots

Classis Muskegon

Ministers	Rev. G. Postma	Elders	Mr. H. Luchies
	Rev. W. Stob		Mr. L. Plutschouw

Classis Northcentral Iowa

Ministers	Rev. B. Visscher	Elders	Mr. J. Kamp
	Rev. R. Tjapkes		Mr. G. Alberts

Classis Orange City

Ministers	Rev. J. B. Hulst	Elders	Mr. H. Sikma
	Rev. R. S. De Haan		Mr. J. Woudstra

Classis Pacific

Ministers	Rev. R. Tadema	Elders	Mr. N. Danhof
	Rev. E. Haan		Mr. B. Koetje

Classis Pella

Ministers	Rev. J. Wesseling	Elders	Mr. B. Van Gilst
	Dr. P. Y. De Jong		Mr. T. Nibbelink

Classis Rocky Mountain

Ministers	Rev. J. Zwaanstra	Elders	Mr. H. C. Beach
	Rev. N. De Vries		Mr. B. J. Schoolland

Classis Sioux Center

Ministers	Rev. S. Voortman	Elders	Mr. I. Kroese
	Rev. C. Huissen		Mr. N. Knoll

Classis Toronto

Ministers	Rev. H. W. Kroeze	Elders	Mr. W. Snel
	Rev. P. Lagerwey		Mr. E. Van Bijlen

Classis Wisconsin

Ministers	Rev. C. M. Schoolland	Elders	Mr. C. Jasperse
	Rev. J. J. Byker		Mr. G. Eisenga

Classis Zeeland

Ministers	Rev. John Gritter	Elders	Mr. H. Schut
	Rev. L. Oostendorp		Mr. H. Ten Harmsel

ARTICLE 4

Rev. H. De Mots declares Synod constituted.

ARTICLE 5

Synod elects the following officers:

President: Rev. John Gritter of Jamestown, Michigan

Vice-president: Rev. John C. Verbrugge of Chatham, Ontario, Canada

First clerk: Rev. Peter G. Holwerda of Kalamazoo, Michigan

Second clerk: Rev. Peter Y. De Jong of Pella, Iowa

ARTICLE 6

Rev. De Mots, President pro-tem, introduces the officers to Synod. President Gritter responds as follows:

The President refers back to the text of the synodical sermon on the Church, the pillar and ground of the truth. He states that in Synod we shall endeavor to conduct ourselves properly in the House of God. He also thanks Mr. De Mots for his able service rendered in opening this first session.

The President thanks the Synod for the confidence expressed in the officers chosen. He feels honored but also deeply humbled in view of the great responsibility resting upon him. He expresses full confidence in his fellow-officers.

The President welcomes the advisory members of the Synod, the Seminary Faculty, both active and retired, and the President of the College. He briefly mentions the late Prof. Henry Schultze, who rendered such valuable service at former Synods, and whom the Lord recently took unto Himself. The President also welcomes representatives of boards, the Stated Clerk, the Editors of *De Wachter* and *The Banner,* and the *Grand Rapids Press.* He singles out for special mention the Rev. Mr. J. G. Adema, who will represent the "Gereformeerde Kerken" of the Netherlands.

ARTICLE 7

The President reads the "Public Declaration of Agreement with the Forms of Unity," and the delegates express their agreement by arising and saying Amen.

ARTICLE 8

Synod adopts the following time schedule: 8:30 to 11:45 a.m. with a fifteen minute recess at 10:30; 1:30 to 5:45 p.m. with a fifteen minute recess at 3:30; and 7:30 to 9:30 p.m.

ARTICLE 9

The President announces the appointment of the *Program Committee* to consist of the officers of Synod, the Revs. G. W. Vanden Berg, S. Newhouse, J. Rook, C. O. Buus, K. Hart, E. B. Pekelder, Dr. Wm. Hendriksen, A. H. Venema, J. P. Smith, G. Kok, R. S. De Haan, N. De Vries, H. W. Kroeze; and Elders John Ellen, M. Kwantes, J. Fennema, B. Bratt, E. Keegstra, P. R. Eeuwema, John De Vries, H. Ledeboer, L. Plutschouw, J. Kamp, B. Koetje, I. Kroese, C. Jasperse.

ARTICLE 10

The secretary of the *Psalter Hymnal Improvement and Revision Committee,* Rev. Dr. D. L. Van Halsema, requests the opportunity of presenting to the Synod the revised *Psalter Hymnal* (Centennial Edition) at a brief program to begin at 7 p.m. this evening. Synod decides to accede to this request. (See Art. 17)

ARTICLE 11

Synod adjourns to reconvene at 4:30 p.m. The Vice-president leads in closing prayer.

WEDNESDAY, JUNE 10, 1959

Second Session

ARTICLE 12

Synod sings Psalter Hymnal No. 385, and the first clerk leads in prayer.

ARTICLE 13

The first clerk reports for the *Program Committee*. The following *Advisory Committees* are appointed:

COMMITTEE No. I — *Educational Matters I*

Chairman, Rev. E. Pekelder; Reporter, Rev. E. Heerema. Revs. J. J. Byker, E. L. Haan, W. Stob; Elders J. De Vries, B. Bratt, W. Monsma, H. Advocaat, N. Danhof. Advisers: Dr. W. Spoelhof (College Matters, Dr. J. Kromminga (Seminary Matters).

COMMITTEE No. II — *Educational Matters II*

Chairman, Rev. K. Hart; Reporter, Rev. L. J. Dykstra. Revs. G. Postma, C. Huissen, P. Lagerwey; Elders J. Ellens, M. Ouwinga, H. Mast, H. Hogeterp, G. Alberts. Advisers: Dr. A. Hoekema, Prof. M. Woudstra.

COMMITTEE No. III — *Home Missions*

Chairman, Dr. E. J. Masselink; Reporter, Rev. O. Breen. Revs. S. Newhouse, J. Rook, H. Hoekstra; Elders H. Ledeboer, E. Keegstra, L. Plutschouw, J. Gritter, G. De Mots. Adviser: Dr. M. J. Wyngaarden.

COMMITTEE No. IV — *Varia*

Chairman, Rev. M. Bolt; Reporter, Dr. G. Stob. Revs. H. Van Dyken, B. Visscher; Elders J. Kamp, P. R. Euwema, J. Strikwerda, H. Sikma, E. Van Bijlen. Adviser: Prof. C. Kromminga.

COMMITTEE No. V — *Publication*

Chairman, Rev. J. P. Smith; Reporter, Rev. C. Vos. Revs. W. L. Vander Beek, J. Zwaanstra, E. O Holkeboer; Elders G. Eisenga, Rev. J. Bouwsma, P. Slenk, H. Ten Harmsel, W. Snel. Adviser: Dr. F. Klooster.

COMMITTEE No. VI — *Foreign Missions*

Chairman, Rev. G. Kok; Reporter, Dr. E. L. Oostendorp. Revs. G. W. Vanden Berg, C. Bolt, L. Voskuil; Elders J. Fennema, M. Bast, S. Nieuwenhuis, J. Woudstra, T. Nibbelink. Adviser: Rev. Harold Dekker.

COMMITTEE No. VII — *Protests and Appeals*

Chairman, Dr. W. Hendriksen; Reporter, Rev. C. O. Buus. Revs. N. De Vries, G. J. Vander Ziel, J. Wesseling; Elders C. Jasperse, H. Schut, P. Haan, J. B. Smith, B. J. Schoolland. Advisers: Dr. R. B. Kuiper, Prof. M. Monsma.

COMMITTEE No. VIII — *Budget*

Chairman, Mr. H. Holtvluwer; Reporter, Dr. H. Ippel. Rev. S. Voortman; Elders L. Hoogeboom, J. Van Dyk, D. Hamming, J. Kamp (Hackensack).

COMMITTEE No. IX — *Church Order I*

Chairman, Rev. F. Netz; Reporter, Rev. J. B. Hulst. Revs. B. Den Herder, A. J. Vanden Pol, R. Tadema; Elders N. Knoll, B. Meninga, B. Huiner, H. Vander Zwaag. Adviser: Dr. H. Kuiper.

COMMITTEE No. X — *Church Order II*

Chairman, Rev. R. De Haan; Reporter, Dr. E. H. Palmer. Revs. A. H. Venema, C. W. Tuininga, R. Tjapkes; Elders I. Kroese, G. Te Velde, H. Vander Zyden, N. Buis. Adviser: Dr. H. Stob.

COMMITTEE No. XI — *Theological College Northern Nigeria*

Chairman, Rev. A .W. Hoogstrate; Reporter, Rev. H. Van Der Kam. Revs. H. W. Kroeze, S. Cooper, C. M. Schoolland; Elders A. Van Vliet, H. Kwantes, G. Monsma, W. De Haan, B. Van Gilst, H. Luchies. Adviser: Dr. Ralph Stob.

COMMITTEE No. XII — *Infallibility*

Chairman, Rev. W. Verwolf; Reporter, Dr. P. G. Schrotenboer. Revs. W. Vander Hoven, G. D. Pars, J. Stek, Dr. A. C. De Jong; Elders B. Koetje, M. Vos, C. Overgauw, D. Bratt, H. C. Beach.

ARTICLE 14

Upon suggestion of the *Psalter Hymnal Committee* Synod decides to retain copies of the revised *Psalter Hymnal* (Centennial Edition) for its use during the sessions of Synod and instructs the *Publication Committee* to donate these copies to Calvin Seminary after Synod adjourns.

ARTICLE 15

The Stated Clerk presents the reports of the *Synodical Committee and of the Stated Clerk.* The reports are received as information and approved. (See Supplement No. 45)

1. The report of Rev. Gerrit Hoeksema, delegate to the Centennial Celebration of *"Die Gereformeerde Kerk in Suid Afrika"* is read by the Stated Clerk and received as information. (see Supplement No. 46)

2. The Stated Clerk reads the report of Mr. A. H. Andriese, Transportation Secretary. Synod receives the report with thanks. (On File)

3. The Stated Clerk reads the reports of the Synodical Treasurer. This is received as information and is referred to the Budget Committee and to the Committee on Appointments. (See Supplement No. 45 and Art. 201)

ARTICLE 16

Synod adjourns, and the second clerk leads in closing prayer.

WEDNESDAY EVENING, JUNE 10, 1959

Third Session

ARTICLE 17

Synod reconvenes at 7 p.m. to participate in the Presentation Program planned by the *Psalter Hymnal Revision and Improvement Committee.* (see Art. 10)

ARTICLE 18

The chairman, Prof. Dr. Henry A. Bruinsma, presented to Synod and the churches on behalf of the committee the revised *Psalter Hymnal* (Centennial Edition). The President of Synod accepts the new *Psalter Hymnal* and expresses thanks to the committee.

ARTICLE 19

After a prayer of thanksgiving, offered by Dr. Wm. H. Rutgers, member of the Psalter Hymnal committee, Synod adjourns in order that the Advisory Committees may prepare their reports.

THURSDAY MORNING, JUNE 11, 1959

Fourth Session

ARTICLE 20

The President calls the Synod to order. Rev. Louis F. Voskuil leads in devotions and after Synod sings Psalter Hymnal No. 295, he reads Psalm 143 and leads in prayer.

ARTICLE 21

Roll call reveals all members present except Elder J. Kamp of Classis Hackensack, who cannot attend and will send his alternate. (cf. Art. 74)

ARTICLE 22

The minutes of the Wednesday sessions are read and approved.

ARTICLE 23

The first clerk reads a notice of the death of Rev. William Meyer at Midland Park, N. J. The President expresses the sympathy of Synod to the family. (cf. Art. 180)

Rev. Nick De Vries requests to be excused from the sessions of Synod from Friday noon to Monday, in order that he may attend the funeral services of his sister at Paterson, N. J. This request is granted. (cf. Art. 53)

ARTICLE 24

The Vice-president suggests that Elder A. Van Vliet be transferred from the Budget Committee to the TCNN Committee, since the Budget Committee already has sufficient members. Synod so decides.

ARTICLE 25

The President appoints the following committees:

Reception Committee: Rev. Gerald Postma and Dr. George Stob. (See Arts. 56, 77, 126)

Obituary Committee: Rev. G. J. Vander Ziel and Rev. J. O. Bouwsma. (cf. Art. 180 for report)

ARTICLE 26

Synod adjourns for the day, in order that the Advisory Committees may continue their work.

FRIDAY MORNING, JUNE 12, 1959

Fifth Session

ARTICLE 27

The President calls Synod to order. Rev. B. Den Herder leads in devotions. After Synod sings Psalter Hymnal No. 297, he reads Isaiah 6 and leads in prayer.

ARTICLE 28

Roll call reveals all members present.

ARTICLE 29

The minutes of the fourth session are read and approved.

ARTICLE 30

Synod considers a report of the Advisory Committee on *Educational Matters* No. 1, Rev. E. Heerema reporting.

Ordination of Mr. B. Van Elderen.

A. *Materials:*

1. Agenda Report No. 28, II, B. (See Supplement No. 28, II, B)

The Board recommends that:

Synod declare that Mr. Bastiaan Van Elderen is eligible for the office of the gospel ministry;

Synod request the First Christian Reformed Church of Grand Rapids to call Mr. Van Elderen to the gospel ministry with a view to his serving the church as professor of Theology in our Seminary;

Synod request the consistory of the First Christian Reformed Church of Grand Rapids to ordain Mr. Van Elderen after due examination by Classis Grand Rapids East.

2. Overture No. 46.

3. Letter from Mr. B. Van Elderen.

B. *Recommendations:*

1. Synod approve the recommendation of the Board of Trustees relative to the candidacy, examination and ordination of Mr. B. Van Elderen.

Grounds:

a. Mr. B. Van Elderen was appointed by the Synod of 1958 after having been duly presented to the church as one member of a trio.

b. This action is in harmony with the procedure followed in the case of Dr. Henry Stob (Acts 1953, p. 82) and Dr. Ralph Stob (Acts, 1954, p. 123). — *Adopted*

2. Synod declare that this is the answer to Overture No. 46. (Educational Matters No. I, continued in Art. 84) — *Adopted*

ARTICLE 31

Synod considers the report of the Advisory Committee on *Church Order No. II,* Dr. E. H. Palmer reporter:

EMERITI PROFESSORS AS SYNODICAL ADVISORS

A. *Materials:* Overture No. 4.

B. *Recommendation:*

Synod abide by the present Rules for Synodical Procedure, Section III, A, 5, and not accede to the request made in Overture No. 4.

C. *Grounds:*

1. The danger mentioned by Classis Alberta South is not substantiated.

2. It is to the advantage of Synod to use the wisdom of emeritated professors, which has been gained by years of experience. (Church Order Matters No. II, continued in Art. 71) — *Adopted*

ARTICLE 32

Synod decides to meet on Saturday morning at 8:30 a.m. and on Monday morning at 10 a.m.

ARTICLE 33

The *Committee on Credentials,* Rev. J. H. Stek reporting, indicates that all credentials were examined and found to be in order. The *Sermon Critics,* Rev. S. Newhouse reporting, reports that the sermons have been reviewed, and that they have no objection to proceeding with the examination of prospective candidates.

ARTICLE 34

Synod adjourns to convene in four sections for the examination of the prospective candidates, and reconvene in full session at 3 p.m. to continue the examination in *Practica.*

ARTICLE 35

Synod reconvenes at 3 p.m., and the examinations in *Practica* are conducted. The President offers opportunity for the delegates to ask questions of the prospective candidates pertinent to the day's examinations.

ARTICLE 36

Synod adjourns until 7 p.m. Elder G. Monsma leads in closing prayer.

FRIDAY EVENING, JUNE 12, 1959

Sixth Session

ARTICLE 37

The President calls Synod to order. Rev. J. B. Hulst leads in prayer.

ARTICLE 38

Rev. B. Essenburg is present as the alternate delegate for Dr. Wm. Hendriksen. He expresses his agreement with the "Public Declaration of Agreement with the Forms of Unity."

ARTICLE 39

Synod meets in executive session. The reporters of the several sections present their reports, recommending all applicants for admission to candidacy with exception of Mr. John Hoogland. (Minutes of Executive Session on file). (See Arts. 150, 155, 169 on Candidacy of Mr. Hoogland).

ARTICLE 40

The President of Calvin Seminary, Dr. J. H. Kromminga, reports for the faculty that all prospective candidates are recommended except Mr. John Hoogland. (See Arts. 39, 48-50, 150, 155, 169). (Minutes of Seminary Faculty decision re recommendation for Mr. Hoogland on file). (Letter of Mr. J. Hoogland re his views on Infallibility of Scripture on file). Cf. Arts. 48-50.

ARTICLE 41

After discussion and deliberation Synod proceeds to vote on all applicants for candidacy with exception of Mr. Hoogland. Prayer is offered by Rev. Oliver Breen for the guidance of the Holy Spirit. Subsequent

ballot indicates that the following men are declared candidates for the ministry of the Word and Sacraments in the Christian Reformed Church and eligible for call by the churches after July 3, 1959:

Arthur Besteman	John Groen	Timothy Monsma
Henry Bouma	Bruce Hemple	Jelle Nutma
Calvin Bergsma	Melvin Hugen	Andrew Rienstra
Allen Bultman	James Huizenga	Walter Swets
Lyle Christensen	Albert Huls	John Timmer
John Draisma	John Kruis	Paul Vermaire
John N. Dykstra	Harry Kwantes	Douglas Vander Wall

ARTICLE 42

Synod resumes open session and the candidates return. The President of Synod addresses them as follows:

MY BELOVED BROTHERS:

I am greatly pleased to inform you that the 1959 Synod, upon examination and due deliberation and prayers, has decided to declare you candidates for the ministry in the Christian Reformed Church.

For you and your loved ones this is good news. For us too this affords a great measure of joy. In the Church of Christ in general there is a sad lack of ministers. That holds for the Christian Reformed Church as well. Your coming into the work will, to an extent, relieve this condition.

We trust that with all your hearts you have hoped to serve the Lord in the great work of the ministry. We congratulate you on being so close to the work to which your heart reaches out above all else.

When Philip was sent to join the Ethiopian of whom we read in Acts 8, and heard him read of the Lamb led to the slaughter, and heard his plea for a fuller light on this puzzling prophecy, he opened his mouth and preached to him Jesus!

May you follow his example. Preach Jesus, the Son of God, the Lamb for sinners slain, the perfect offering for sin, who also rose from the dead and is now at the right hand of God in glory and power, Jesus who brings us back to God, in whom all things shall once be restored. Our people need him; people everywhere need him.

May you be greatly used of God to exalt him, to the glory of God, to the everlasting joy of many.

ARTICLE 43

Synod sings Psalter Hymnal No. 280:3, and the delegates are given opportunity to congratulate the candidates.

ARTICLE 44

Synod adjourns. Elder H. Sikma leads in closing prayer.

SATURDAY MORNING, JUNE 13, 1959

Seventh Session

ARTICLE 45

The President calls Synod to order. Dr. E. J. Masselink leads the devotions. After Synod sings Psalter Hymnal No. 153, he reads Ezekiel 4:11-16 and offers prayer.

ARTICLE 46

Roll call reveals all members present. Dr. Wm. Hendriksen is again present.

ARTICLE 47

Minutes of the Friday sessions are read and approved.

ARTICLE 48

Synod goes into executive session and takes up further discussion of the motion to admit Mr. John Hoogland to the ministry of the Word and sacraments in the Christian Reformed Church. (cf. Art. 50).

ARTICLE 49

The communication of Mr. John Hoogland to the synod is read and received as information. (on file). (cf. Art. 40).

ARTICLE 50

Synod decides to proceed with balloting. Rev. Martin Bolt leads in prayer seeking the guidance of the Holy Spirit. The result of the balloting shows that the request of Mr. Hoogland for admission to candidacy is rejected by a vote of 62 to 56. (See Acts 150, 155, 169).

ARTICLE 51

Synod adjourns. Elder C. Overgauw leads in closing prayer.

MONDAY MORNING, JUNE 15, 1959

Seventh Session

ARTICLE 52

The President calls Synod to order. The Rev. K. Hart leads the devotions. After Synods sings Psalter Hymnal No. 327, he reads 1 Timothy 4:6-14 and offers prayer.

ARTICLE 53

Roll call reveals all members present. The Rev. N. De Vries is again present. (cf. Art. 23)

ARTICLE 54

Synod goes into executive session. Minutes of the Saturday session are read and approved.

ARTICLE 55

Two communications are received and read; the one signed by five professors of Calvin Seminary Faculty; and the other signed by ten candidates for the ministry including a postscript signed by nine members of the senior class. (On file.) These documents are referred to the officers of Synod with instructions to advise Synod as to their disposition. It was further decided that copies of these documents be printed and be presented to the delegates of Synod. (See Arts. 83, 162, 171)

ARTICLE 56

Synod again meets in open session. The Rev. G. Postma for the *Reception Committee* (cf. Art. 25) introduces Mr. William Ackerman of the World Home Bible League, who thereupon addresses Synod. The Rev. B. Visscher responds. Dr. George Stob for the *Reception Commit-*

tee introduces Dr. Ralph Mortensen, who addresses Synod on behalf of the American Bible Society. The Rev. J. P. Smith responds. (Continued in Arts. 77, 126)

ARTICLE 57

The Advisory Committee on *Varia,* Dr. George Stob reporting, presents the following:

I. THE AMERICAN BIBLE SOCIETY

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

Recommendations:

1. It should be noted that now and in the last several years our delegate has expressed regret at the fact that our financial support of the American Bible Society has been meager, and has pleaded for "increased moral and financial support." It is recommended that our churches be urged to give attention to this expressed concern. *Adopted*

2. Synod thank our representative for his services in this Kingdom area. (See Art. 201) *Adopted*

II. THE CHAPLAIN COMMITTEE

A. *Material:* Agenda Report No. 12. (See Supplement No. 12)

B. *Recommendations:*

The Chaplain Committee be given authority to grant ecclesiastical endorsement to qualified ministerial candidates for chaplaincies in mental and general hospitals — both public and private — and in federal, state, and local prisons, when this is required, and in a way similar to that now in practice for the military chaplaincy.

Grounds:

a. Promising avenues of pastoral and evangelistic service among those confined to institutions of mercy and correction are being opened to ministers who can qualify with the required pastoral experience and clinical training, and some of our ministers have taken advantage of these opportunities while still others are interested.

b. Ecclesiastical endorsement is frequently and increasingly required by hospitals, prisons, and other such institutions which engage chaplains.

c. Procedures of application and appointment for special pastoral service by our ministers in such institutions can in this way be brought under proper Synodical supervision. *Adopted*

III. SYNODICAL REPRESENTATIVES—YOUNG CALVINIST FEDERATION

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

B. *Recommendation:*

Synod thank our representatives for their work on our behalf and the Young Calvinist Federation for its services on behalf of the youth of the church. (See Art. 201) *Adopted*

IV. CHRISTIAN REFORMED RESETTLEMENT SERVICE COMMITTEE

A. *Materials:* Agenda Reports Nos. 21, 21-A. (See Supplements Nos. 21, 21-A)

B. *Recommendations:*

1. Synod continue the original mandate regarding sponsorship of Dutch immigrants and the relocation of Dutch immigrants already in the United States (cf. *Acts,* 1957, p. 68, and *Acts,* 1958, p. 65).

Adopted

2. Synod broaden the mandate of this Committee to permit work toward the resettlement of immigrants and the relocation of immigrants already in the United States regardless of nationality, implementing this service according to the same basic principles as followed in connection with Dutch immigrants. *Adopted*

3. The Christian Reformed Resettlement Service Committee be permitted to underwrite a portion of the salaries of the two Hungarian ministers and the three part-time assistants now working among the Hungarian Reformed Refugees in Austria, and that it specifically promise to provide $5,000 per year for three years for this purpose. *Adopted*

4. The Christian Reformed Resettlement Service Committee be permitted to assist the small Reformed congregation in Salzburg, Austria, with funds to purchase the site for and the erection of a barracks church. *Adopted*

5. The Christian Reformed Resettlement Service Committee be given permission to solicit offerings for these purposes from our congregations. *Adopted*

6. Synod directly appoint all the members of the Committee instead of having elder and deacon members appointed by designated consistories as heretofore.

Ground:

The requirement that elder and deacon members be appointed by designated consistories results in a tenure of service too brief for effective and efficient membership. *Adopted*

7. The request of the Committee that Synod reappoint the members presently serving on the Committee be referred to the Committee on Appointments. (Cf. Art. 201) *Adopted*

(Varia matters continued in Art. 99)

ARTICLE 58

Synod adjourns. Elder T. Nibbelink closes in prayer.

MONDAY AFTERNOON, JUNE 15, 1959

Eighth Session

ARTICLE 59

The President calls Synod to order. After Synod sings Psalter Hymnal No. 261, Dr. Wm. Hendriksen leads in prayer.

ARTICLE 60

The Advisory Committee on *Foreign Missions,* Rev. L. Oostendorp reporting, presents the following:

I. ORGANIZATION AND PERSONNEL

A. *Representation at Synod*

1. *Materials:* Agenda Report 29. (See Supplement No. 29)

2. *Recommendations:*

a. Synod grant the request of the Board to have the President and Treasurer represent the Board on matters coming before Synod, in addition to the representation of the Secretary of Missions. *Adopted*

b. Synod acknowledge the representation from the Sudan field in the person of Rev. E. H. Smith and Mr. Edward Henry as representing the Indian field. Synod takes note of the fact that Mr. Henry is the first Navaho so honored. *Adopted*

c. Synod elect a member at large for the term of Mr. J. T. Daverman from the nomination presented by the Board of Mr. J. T. Daverman and Mr. C. Schrader. (See Art. 168) *Adopted*

II. INDIAN MISSIONS

A. *Auditorium-Gymnasium at Rehoboth*

1. *Materials:* Agenda Report 29. (See Supplement No. 29)

2. *Recommendations:*

a. Synod approve the request for the construction of an auditorium-gymnasium at Rehoboth as outlined by General Conference at a cost not to exceed $45,000, this project to be financed by local solicitation of funds and by a long term loan from the Navaho Tribe independently of Mission Board funds. This is with the understanding that General Conference shall have complete supervision and that in the case a loan is arranged from the Tribal Council, the Finance Committee of the Board must first review the terms of the loan. *Adopted*

b. The question of using the $3,000 from the Thatcher Estate designated for Rehoboth for this project be left to the Board. *Adopted*

c. The maintenance costs of the auditorium-gymnasium are to be provided outside of mission funds. *Adopted*

B. *Appointment of an unordained man at Brigham City, Utah*

1. *Material:* Agenda Report 29-A. (See Supplement No. 29-A)

2. *Recommendation:*

Synod authorize the appointment of an unordained man at Brigham City, Utah, to assist the Brigham City Missionary. *Adopted*

Grounds:

(1) The number of students registered as Christian Reformed at Intermountain School has increased from 300 to 465 in four years.

(2) With another helper 125 more students could have distinctly Christian Reformed instruction in weekly Bible classes.

(3) Approximately 20 families of Indian Government staff are asking for more Christian Reformed activities.

III. CUBA MISSION

A. *Materials:* Agenda Report 29 (See Supplement No. 29), Overture No. 51

B. *Recommendations:*

1. Synod now declare the exploratory period terminated and adopt Cuba as a mission field of our church.

Grounds:

a. Full assurance has been given by the Cuban Interior Gospel Mission to the missionaries and our Board that the Christian Reformed Church will be in complete control of the field as far as doctrinal position and administration are concerned.

b. Sufficient time has elapsed and sufficient information is on hand for Synod to reach a decision.

c. Prolonged delay is misunderstood by the workers and people on the field who are eager to know what their position will be.

d. Much work in the way of instructing the workers and people and organizing the groups of believers is held in abeyance pending decisions of the Board and Synod.

e. Other groups (such as the Presbyterians) are eager to take over the Cuban Interior Gospel Mission, and this exerts pressure on the workers and the people there. *Adopted*

2. That the official name be the Interior Gospel Mission of the Christian Reformed Church (of Cuba). *Adopted*

3. That the following missionary staff be authorized:

a. *Ordained staff.* One additional ordained missionary to be assigned to begin as soon as possible with the theological training of Cuban nationals, with the view to developing in time a Reformed Seminary in Cuba.

Grounds:

(1) This is in harmony with the indigenous policy of having nationals preach to their own people.

(2) There is a crying need for such training, since at present the only training available in all the Carribean is in fundamentalist Bible schools.

(3) Such training will prepare men to carry the Gospel to other Latin American areas. *Adopted*

b. *Unordained staff.* One teacher capable of assisting in the Christian school movement.

Ground:

There is need of help and guidance in the young and promising Christian school movement among these people. *Adopted*

4. Synod declare this to be its answer to Overture No. 51 of Classis Grand Rapids South. *Adopted*

IV. NIGERIAN MISSIONS

A. *Materials:* Agenda Report 29, Sec. 7, A; and 29-A, 1. (See Supplements No. 29, 29-A)

B. *Recommendation:*

Synod invite one leader from the Benue Church in the Sudan and one from the Tiv Church to attend the Synod of the Christian Reformed Church as fraternal delegates and to visit our churches in America in

1960. The cost of this visit shall be defrayed from the funds of the Foreign Mission Board.

Grounds:

a. This will help the Nigerian Churches to feel closer to our church.

b. Such a visit will increase the interest for the Nigerian Church and mission among our people. *Adopted*

C. *Matters called to the attention of Synod*

1. The arrangements for the Tiv transfer (Agenda Report 29, Sec. 7, F) are being studied at this time. (See Supplement No. 29, Sec. 7, F and No. 29-A, 6)

2. Your committee apprises Synod of the fact that the Board, together with the Nigerian General Conference and the Dutch Reformed Church Mission are negotiating a progressive program for taking over the large Tiv field by 1964. By this year, D.V., the total administration and financial responsibility will be taken over by the Christian Reformed Church. *Received as information*

V. SOUTH ASIA MISSIONS

A. *Materials:* Agenda Reports 29, Sec. 6, and 29-A. (See Supplements No. 29, 29-A)

B. *Recommendations:*

1. Synod authorize the calling of an additional ordained man for Australia, thus answering the urgent appeal for more men and raising the total to three ordained men loaned to our sister church in Australia. — *Adopted*

2. Synod authorize the calling of an additional ordained man for New Zealand, thus answering the urgent plea for more men and raising the total to two ordained men loaned to our sister church in New Zealand. — *Adopted*

3. Synod authorize the Board to increase the budget allowance for New Zealand to include the services of a lay assistant to come from the New Zealand churches and to help with the work there.

Grounds:

a. Rev. R. J. Venema has made a request for lay assistance.

b. It is economical to use help living in the country.

c. The churches of New Zealand should use their own forces where possible. — *Adopted*

VI. FAR EASTERN MISSIONS

A. *Materials:* Agenda Reports No. 29, Sec. 4, 29-A (See Supplements Nos. 29, 29-A); See Overtures Nos. 25, 42; (Communication Rev. P. De Jong (on file).

B. *Recommendations:*

1. *Japan Chapels.* Synod leave the part in the Japan Mandate dealing with Chapels to read as it originally did. "This means that we shall build no churches or chapels and give no semblance of a purpose as the mission to settle in location, but rent halls or devise other means of assembly." To this rule shall be added the insertion "Exception to this

rule shall be permitted only where urgent need is proved and with the understanding that the emerging Japan Church body shall agree to repay the cost for the building in harmony with the proposed *"Self Support Stimulation Fund."* This fund assures the mechanics of a gradual purchase of the chapels by the national groups. The chapels are to be constructed in harmony with the modest style of Japanese life and building.

Grounds:

a. This proposal safeguards the ideal of the original mandate, while recognizing that its absolute character had not taken into account sufficiently the peculiar difficulties in Japan.

b. This formulation further insures the exceptional character of the grants by requiring proof of extreme need.

c. The reports from the field unanimously urge that some exception be allowed. — *Adopted*

2. Synod approve the whole mandate with the above insertion. — *Adopted*

3. Synod consider the above (1) and (2) as answers to Overture No. 25 of Classis Pacific, the Communication of the Japan Conference (on file), and the Communication of the Rev. Peter De Jong.

VII. SHARE-COST MISSIONARY SUPPORT

A. *Material:* Overture No. 6

B. *Recommendation:*

Since the Board has appointed a special committee to study the problems of support for missions, Synod refer this overture to the Board with a view to reporting next year. Classis Northcentral Iowa be informed that an answer to its Overture will then be given. — *Adopted*

(Foreign Missions Matters continued in Art. 188).

ARTICLE 61

The President welcomes Prof. Dr. C. Van Til, fraternal delegate of the Orthodox Presbyterian Church.

ARTICLE 62

Dr. John H. Kromminga, President of Calvin Seminary, reads a communication informing Synod that a Grand Rapids area family, who wish to remain anonymous, have donated the sum of $75,000 for the erection of the chapel unit of the new Seminary building on the Knollcrest campus. The President expresses the deep appreciation of Synod for this generous gift. (See Art. 68)

ARTICLE 63

The Advisory Committee on *Church Order No. I,* Rev. J. B. Hulst reporting, presents the material on *Particular Synods.* Discussion follows. (See Art. 71)

ARTICLE 64

Synod adjourns. Elder P. Haan leads in closing prayer.

TUESDAY MORNING, JUNE 16, 1959

Ninth Session

ARTICLE 65

The President calls Synod to order. Rev. Edward Heerema leads the devotions. After Synod sings Psalter Hymnal No. 426:1-3, he reads Matthew 7:24-27 and leads in prayer.

ARTICLE 66

Roll call reveals all members present. Dr. R. O. De Groot is present as alternate for Dr. A. C. De Jong. He arises to express agreement with the "Public Declaration of Agreement with the Forms of Unity."

ARTICLE 67

Minutes of the Monday sessions are read and approved.

ARTICLE 68

Synod decides to address a letter of thanks to the donors of the generous gift for Calvin Seminary Chapel to be erected on the Knollcrest campus. Referred to the Stated Clerk of Synod.

ARTICLE 69

Synod decides to draw up a resolution of welcome and affection to H.M. Queen Elizabeth, who is expected to arrive soon in Canada for a six weeks' visit. Referred to the officers of Synod. (See Art. 109)

ARTICLE 70

The President announces the personnel of the *Committee on Appointments:* Rev. J. C. Verbrugge (chairman), Rev. L. Oostendorp (reporter), Revs. J. Rook, K. Hart, J. B. Hulst; and Elders George Monsma, J. Fennema, P. R. Eeuwema, B. Koetje and L. Plutschouw. (See Art. 201 for complete reports)

ARTICLE 71

The Advisory Committee on *Church Order No. I* (cf. Art. 63), Rev. J. B. Hulst reporting, presents the following:

PARTICULAR SYNODS (See Supplement No. 2)

A. *Materials:*

1. Agenda Report No. 2 and Overtures Nos. 7, 8, 11, 22, 23, 26, 44, 45, 54.

2. Letter from the First Christian Reformed Church of Kalamazoo endorsing Overture No. 11.

3. Agenda Report No. 7-A from the Board of Home Missions. (See Supplement No. 7-A)

B. *Recommendations:*

1. The committee requests that Rev. W. Vander Haak, secretary of the study committee, be given permission to speak as representative of the committee while the material concerning the proposed plan for Particular Synods is being discussed. — *Adopted*

2. The committee recommends that Synod do not accede to the requests of Overtures Nos. 11, 22, 26, 44, 54 (and the letter from Kalamazoo I endorsing Overture No. 11) that Synod reconsider or postpone indefinitely the introduction of Particular Synods.

Grounds: These overtures do not present any new information or arguments of sufficient weight to warrant a reconsideration of the decision of the Synod of 1957. — *Rejected*

Synod decides to recommit this matter to the advisory committee for a new recommendation. (cf. Art. 172)

(Church Order Matters continued in Art. 76)

ARTICLE 72

Synod adjourns. Elder B. Bratt leads in closing prayer.

TUESDAY AFTERNOON, JUNE 16, 1959

Tenth Session

ARTICLE 73

The Vice-president, in the absence of the President, calls Synod to order. After Synod sings Psalter Hymnal No. 450, Rev. J. A. Wesseling leads in prayer.

ARTICLE 74

Elder H. Soodsma has arrived as Elder delegate of Classis Hackensack. He arises to express agreement with the "Public Declaration of Agreement with the Forms of Unity." (cf. Art. 21)

ARTICLE 75

Communication of the Protestant Reformed Churches (Hoeksema group) is read. Referred to the Advisory Committee on *Church Order No. I.* (cf. Art. 172)

ARTICLE 76

The Advisory Committee on *Church Order No. I* (cf. Arts. 63, 71, 75), Rev. J. B. Hulst reporting, presents the following:

I. CLOSER RELATIONSHIPS WITH THE ORTHODOX PRESBYTERIAN CHURCH

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

B. *Recommendations:*

1. Synod thank the standing committee for the efforts which it has put forth to bring us into a closer relationship with the Orthodox Presbyterian Church. — *Adopted*

2. Synod adopt the following three-fold statement as an answer to the problem which our Orthodox Presbyterian brethren have raised, i.e., "that the Christian Reformed Church requirements for communicant membership were virtually tantamount to the qualifications expected for office bearers."

a. The confession made by the candidate for communicant membership must not be construed on the assumption that a disjunction may properly be made between a Christian confession and a Reformed confession.

b. There is nevertheless, no stereotyped pattern of confession that may be applied by consistories and sessions in the reception of members. Allowance must be made for the diverse levels of understanding of the implications of a truly Christian confession on the part of those who may be deemed eligible, in accordance with Christ's institution, for communicant membership. A fixed pattern is not adequate to meet the diversity with which consistories and sessions are confronted in concrete cases. Each individual must be examined and dealt with specifically.

c. Church membership does not carry with it the implication that all male members in full communion are thereby deemed eligible for office in the church. Office in the church presupposes spiritual gifts for the office and doctrinal understanding and competence which may not be imposed as a condition of church membership. — *Adopted*

Grounds:

(1) These statements are in harmony with our principles for the reception of communicant church members.

(2) These statements will be helpful in removing an obstacle to closer relationships with the Orthodox Presbyterian Church.

3. Synod urge the study committee to seek an equitable financial arrangement whereby the doctrinal standards of the Christian Reformed Church may be circulated to the ministers and sessions of the Orthodox Presbyterian Church and the doctrinal standards of the Orthodox Presbyterian Church may be circulated to the ministers and consistories of the Christian Reformed Church. —*Adopted*

4. Synod encourage the committee not only to continue its work, but also to increase its efforts to establish sisterly relationships with the Orthodox Presbyterian Church so that the way may be paved to possible eventual union. Cf. Art. 201. — *Adopted*

II. OVERTURE NO. 2 - AMEND SYNODICAL DECISION RE READMISSION OF MINISTERS

Material: Overture No. 2.

B. *Recommendation:* Synod adopt this overture with the ground which is given. — *Adopted*

III. OVERTURE NO. 3 - DELETION IN RULES FOR SYNODICAL PROCEDURE

A. *Material:* Overture No. 3

B. *Recommendation:* Synod do not adopt this overture.

Ground: The adoption of this overture would hamper the members of Synod in voicing their conscientious objections to Synodical decisions.

— *Adopted*

IV. OVERTURE NO. 8 - PROPOSED CHANGES IN ECCLESIASTICAL PROCEDURE

A. *Material:* We are considering here only point II, A of Overture 8, because the other matters are dealt with in the preceding recommendation. This point concerns revision of rules for *Synodical procedure, section V, Matters Legally Before Synod.*

B. *Recommendations:*

1. Synod adopt the recommendation that "V, B, be changed to read: 'Overtures or communications of individuals or Consistories or Classes, on matters which have been carried *as far as possible* in the minor assemblies.'

Grounds:

a. This is consistent with Reformed Church polity, and makes for more orderly procedure. (cf. Art. 30, C.O.)

b. This will relieve Synod of unnecessary work." — *Adopted*

2. Synod adopt the recommendation to "delete part 2 of V, D, which reads, 'Likewise overtures or communications from individual members regarding matters of common interest as referred to in Article 30, Church Order'."

Grounds: Same as those given for point 1. — *Adopted*

3. Synod adopt the recommendation that "the following rule of 1936 become V, E: 'Overtures or communications of individuals when they have been unable first to present them to Consistory and Classis. Such matters shall be received as information, provided that the Stated Clerk of Synod receives evidence that it was impossible for the communications to present their matter to Consistory and Classis. Synod shall decide for itself whether it shall act upon such matters received for information.' (cf. *Acts* 1936, pp. 91, 92)

Grounds:

a. This guards the right of the individual to seek a hearing at all times, without unnecessarily opening the door for un-Reformed practices.

b. This was the position and practice of our church before 1952."

— *Adopted*

4. Synod adopt the recommendation to "change point E of the present Synodical Rules, Section V, to F, and point F of the present Synodical Rules, Section V, to G." — *Adopted*

V. THE COMMITTEE TO CONFER WITH THE PROTESTANT REFORMED CHURCHES

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

B. *Recommendations:*

1. The Synod of 1959, in the interest of fraternal understanding, address a communication to the Synod of the Protestant Reformed Churches (De Wolf group) based on I and II of this report in order to pave the way for further considerations regarding an eventual unification. (See Art. 196 for Communication) — *Adopted*

2. Synod continue the present committee which will hold itself in readiness to confer with a committee of the Protestant Reformed Churches (De Wolf group) if further conferences should be desired by the Protestant Reformed Church to work out various details necessary for effectuating such a possible re-union. (See Art. 201) — *Adopted*

(Church Order Matters No. I continued in Art. 172)

ARTICLE 77

Rev. G. Postma for the *Reception Committee* (cf. Art. 25, 56), presents Chaplain Paul Vruwink who addresses Synod on the challenge of this ministry to the churches. Rev. N. De Vries, former chaplain, responds on behalf of Synod.

Dr. George Stob for the *Reception Committee* (cf. Arts. 25, 56) presents Dr. Cornelius Van Til, fraternal delegate of the Orthodox Presbyterian Church. Dr. Van Til extends the greetings of his church and expresses the hope of a possible eventual union in view of our common goal of magnifying the Lord Jesus Christ, stressing the need of a common witness against the false views regarding God, Christ and the Scriptures. Rev. Edward Heerema responds on behalf of Synod.

ARTICLE 78

The Advisory Committee on *Church Order No. II* (cf. Art. 31), Dr. E. H. Palmer reporting, presents its recommendation concerning *Ministerial Status of President-elect of Dordt College.* After considerable discussion Synod decides to recommit the matter to the committee. (See Art. 187) (See Overture No. 14)

(Church Order Matters No. II, continued in Art. 117)

ARTICLE 79

Synod adjourns. Elder H. Ten Harmsel leads in closing prayer.

WEDNESDAY MORNING, JUNE 17, 1959

Eleventh Session

ARTICLE 80

The President calls Synod to order. Rev. Cecil Tuininga leads in devotions. After Synod sings Psalter Hymnal No. 287:1, 2, he reads Psalm 75 and leads in prayer.

ARTICLE 81

Roll call reveals all members present. Dr. S. J. De Vries is present as alternate for Dr. E. J. Masselink. He arises to express agreement with the "Public Declaration of Agreement with the Forms of Unity."

ARTICLE 82

Minutes of the Tuesday sessions are read and approved.

ARTICLE 83

Synod decides with respect to the communication of five professors of Calvin Seminary and the communication of ten candidates: (See Arts. 55, 162, 171)

1. That the consideration of these documents shall be deferred until after Synod has declared itself on the report of the Advisory Committee on *"Infallibility."* (See Arts. 129, 134, 139, 145, 150, 155)

Ground: Synod is in no position at this time to declare itself on the content of these documents.

2. That the ten candidates who signed the second communication shall be available to Synod at the time when their document is to be considered. (See Arts. 55, 162, 171).

ARTICLE 84

The Advisory Committee on *Educational Matters No. 1* (cf. Art. 30), Rev. Edward Heerema reporting presents the following:

A. *Materials:* Calvin College and Seminary Matters (See Supplements No. 28, 28-A)

B. *Recommendations:*

I. PRIVILEGE OF THE FLOOR

Synod grant the privilege of the floor to the president and secretary of the Board of Trustees when matters pertaining to Calvin College and Seminary are discussed. — *Adopted*

II. LONG RANGE PLANNING MATTERS — BUILDINGS

A. *Materials:*

1. Agenda Report No. 28 I-A, 5, a. (See Supplement No. 28)

2. Agenda Report No. 28, II-D. (See Supplement No. 28) "The Board requests permission from Synod to plan and erect a classroom building (with separate heating plant, if necessary), in connection with (or adjacent to) the two contemplated dormitories (with their eating facilities) already approved for the Knollcrest Campus—such units, teaching and dormitory, to be adequate for the serving of the coming increased enrollment as of 1961.

Reasons:

a. Student housing needs will be drastically critical by that date.

b. A classroom unit must be located near to the dormitories if the federal government is to make loans for the dormitories."

3. Information.

The dormitories to be erected at Knollcrest have already been approved by previous Synods. The planning for physical education building was approved by Synod in 1957 (*Acts,* p. 65).

B. *Recommendation:*

Synod approve the request of the Board of Trustees.

Grounds:

1. There will be an urgent need of classroom space to meet the enrollment expected by 1961.

2. A classroom unit must be located near to the dormitories if the federal government is to make loans for the dormitories. — *Adopted*

III. LONG RANGE PLANNING MATTERS — FINANCES

A. *Materials:* Agenda Report No. 28-A, II-D, 6. (See Supplement No. 28-A)

"The Board of Trustees seeks permission of Synod for the privilege of communicating directly with the members of our denomination, after receiving individual consistory approvals, in an appeal for systematic giving to our urgent buildings needs and that the funds so raised be designated for the first college classroom unit of the Knollcrest Campus.

Grounds:

1. A steady flow of money to the first college classroom unit would permit us to build on a 'pay as you go' basis.

2. Such funds are necessary to avoid borrowing from existing reserves which are maintained for authorized and specific projects.

3. With funds arriving from our people for this classroom unit we need not resort to large loans at high interest rates from banking institutions.

4. An appeal for general participation in this first college project at Knollcrest will retain denominational unity for 'onze school'."

B. *Recommendation:*

Synod grant this permission to the Board on the grounds adduced. — *Adopted*

IV. LONG RANGE PLANNING MATTERS — COMMITTEE ON SALE OF CAMPUS

A. *Materials:* Agenda Report No. 28-A, II-D, 5. (See Supplement No. 28-A)

"With reference to the possible sale of the present campus, the Board of Trustees requests Synod to appoint a committee of businessmen who are to function with the Board of Trustees in the stipulation and negotiation of terms for the sale of the campus. This Synodically-appointed committee and the Board of Trustees are to have full power to arrange and conclude a sale. The majority of the Synodically-approved committee and a majority of the Board of Trustees must approve the sale."

B. *Recommendations:*

1. Synod grant the request of the Board of Trustees. — *Adopted*

2. Synod construe this decision to mean that this action supplements the decision of Synod in 1957 in which authority to sell the present campus is given exclusively to the Board of Trustees (*Acts*, 1957, Article 127, II, p. 64), and that the committee hereby authorized supercedes the Appraisal Committee referred to in the decision of 1957. (See Art. 201) — *Adopted*

V. STUDENTS AT OTHER COLLEGES

A. *Materials:* Agenda Report No. 28, I-A, 5, b. (See Supplement No. 28) Committee on Christian Reformed Students at other Colleges.

B. *Recommendation:*

Synod take special note of the facts here given and of the efforts of the administration to deal with the problem. — *Adopted*

VI. REAPPOINTMENTS TO THE COLLEGE FACULTY

A. *Materials:* Agenda Reports Nos. 28, 28-A, II, C. (See Supplements Nos. 28, 28-A)

B. *Recommendations:*

1. Synod approve the reappointment of Andrew Bandstra, B.D., Drs. as Instructor in Bible for two years.

2. Synod approve the reappointment of James Bosscher, M.S., Aeor. Engr. as Instructor in Engineering for two years.

3. Synod approve the provisional appointment of Wallace Bratt, A.M. in German.

4. Synod approve the appointment of Tony Brouwer, Ph.D. as associate Professor of Economics for four years.

5. Synod approve the appointment of Lester De Koster, A.M., A.M.L.S., as Assistant Professor of Speech and Director of the Library with indefinite tenure.

6. Synod approve the appointment of Henry De Wit, M.B.A. (C.P.A.) as Assistant Professor of Economics and Business Administration with indefinite tenure.

7. Synod approve the provisional appointment of Calvin De Witt, A.M., in Biology.

8. Synod approve the appointment of Alan Gebben, A.M., as Instructor in Biology for two years.

9. Synod approve the reappointment of John Hamersma, M.S.M., as Instructor in Music for two years.

10. Synod approve the appointment of George Harper, Ph.D., as Associate Professor of English for four years.

11. Synod approve the appointment of Winifred Holkeboer, A.M., as Instructor in English and French for two years.

12. Synod approve the appointment of Walter Lagerwey, Ph. D., as Associate Professor of Modern Languages for four years.

13. Synod approve the appointment of Clifton Orlebeke, A.M., as Assistant Professor of Philosophy for two years.

14. Synod approve the reappointment of Donald Pruis, M.B.A. (C.P.A.), as Instructor in Economics and Business Administration for two years.

15. Synod approve the reappointment of Howard Rienstra, A.M., as Instructor in History for two years.

16. Synod approve the reappointment of Theodore Rotman, A.M., as Instructor in Sociology for two years.

17. Synod approve the appointment of Lewis Smedes, Th.D., as Associate Professor of Bible for six years.

18. Synod approve the reappointment of Bernard Ten Broek, A.M., as Instructor in Biology for two years.

19. Synod approve the appointment of Henrietta Ten Harmsel, A.M., as Instructor in English and German for two years.

20. Synod approve the reappointment of Richard Tiemersma, A.M., as Assistant Professor of English for two years.

21. Synod approve the reappointment of David Tuuk, A.M., as Instructor in Physical Education for two years.

22. Synod approve the appointment of John Van Bruggen, Ph.D., as Professor of Education with indefinite tenure.

23. Synod approve the appointment of Helen Van Laar, A.M., as Assistant Professor of Education with indefinite tenure.

24. Synod approve the reappointment of Sherman Van Solkema, M.M. (piano), as Instructor in Music for two years.

25. Synod approve the reappointment of Marten Vande Guchte, M.Ed. as Instructor in Speech for two years.

26. Synod approve the appointment of John Vanden Berg, Ph.D., as Associate Professor of Economics with indefinite tenure (retroactive to September 1958).

27. Synod approve the appointment of Leonard Vander Lugt, A.M., as Instructor in Chemistry for two years.

28. Synod approve the provisional appointment of Nelvin Vos, A.M., in English.

29. Synod approve the reappointment of Howard Slenk, A.B., as Assistant in Music for one year.

30. Synod approve the reappointment of Sydney Youngsma as Development Secretary with indefinite tenure. — *Adopted*

VII. NEW APPOINTMENTS TO THE COLLEGE FACULTY

A. *Materials:* Agenda Reports No. 28, II-A, 2, and 28-A, II-C. (See Supplements No. 28, 28-A)

B. *Recommendations:*

1. Synod approve the appointment of James Vanden Berge, M.S., as Assistant in Biology for one year.

2. Synod approve the appointment of Anthony Vroon, A.B., as Assistant in Physical Education for one year.

3. Synod approve the appointment of Stanley Wiersma, A.M., as Instructor in English for two years.

4. Synod approve the appointment of Nicholas Wolterstorff, Ph.D., as Assistant Professor of Philosophy for two years.

5. Synod approve the appointment of Rev. Henry Beversluis, A.M., Th.M., as Assistant Professor of Bible for two years.

6. Synod approve the appointment of Winifred Byker, A.M., as Assistant in Physical Education for one year.

7. Synod approve the provisional appointment of Roger Griffioen, A.M., in the Department of Chemistry and Physics.

8. Synod approve the appointment of George Harris, A.B., as Assistant in Classical Languages for one year.

9. Synod approve the provisional appointment of Donald Oppewall, A.M., in the department of Education.

10. Synod approve the appointment of Marilyn Rutgers, M.Mus., as Assistant in Music for one year.

11. Synod approve the appointment of Rev. Gordon Spykman, Th.D., as Assistant Professor of Bible for two years.

12. Synod approve the appointment of Marlene Van Kley, A.B., as Assistant in German for one year.

13. Synod approve the appointment of Sierd Woudstra, Th.M., as Assistant in Classical Languages for one year. — *Adopted*

VIII. OVERTURE No. 13 AND COMMUNICATION FROM CLASSIS TORONTO — CALVIN COLLEGE PHILOSOPHY DEPARTMENT

A. *Materials:*

1. Overture No. 13. "Classis British Columbia requests that the name of Dr. C. G. Seerveld be added to the nomination of Associate Professor of Philosophy in Calvin College."

2. Communication from Classis Toronto: 'The Classical Committee of Classis Toronto, instructed by Classis to do so, requests Synod in name of the Classis to interview Dr. C. G. Seerveld for the position to which the February Board has appointed Dr. N. Wolterstorff."

B. *Recommendation:* Synod do not accede to the requests from Classis British Columbia and Classis Toronto.

Ground: This request is not in harmony with the established rules and procedures relative to the appointment of professors to the college. (Cf. *Acts,* 1945, Art. 28, Item K, p. 14. Adopted rules given in Supplement p. 130.) — *Adopted*

ARTICLE 85

The Advisory Committee on *Educational Matters No. II.,* Rev. L. J. Dykstra reporting, presents the following:

Since the recommendations of the Advisory Committee on *Educational Matters No. II.* differ from those of the Committee on Education, the recommendations of last named committee take precedence. Dr. George Stob for the *Committee on Education* presents the basic recommendation with its grounds (see Supplement No. 32). Synod amends the recommendation to read as follows:

'Synod initiate and establish a Department of Religious Education to provide religious educational service to the churches of the Christian Reformed denomination. This department and its work is to be under the supervision of a Committee of Religious Education, appointed by and responsible to Synod, and shall be directed by a full-time Secretary of Education, assisted by such staff as the program may require."

(Synod withholds action and proceeds to consider the report of the Advisory Committee) See Art. 86.

ARTICLE 86

The Advisory Committee on *Educational Matters No. II,* Rev. L. Dykstra reporting, presents the following:

I. COMMITTEE ON EDUCATION

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

B. *Recommendations:*

1. The Committee on Education requests that it be represented at Synod by Dr. George Stob. — *Adopted*

2. Synod do not adopt the plan for a Department of Religious Education as proposed by the Committee on Education.

Grounds:

a. The domain of such a department is too broad. It is for the preparation of materials for Catechism, Sunday School, Daily Vacation Bible Schools, manuals for Home Missions work, Back to God Hour study materials, audio-visual aids, Summer-time Bible Conference materials, and programs and materials for adult religious education. (Cf. Agenda Report, pp. 236, 237) (See Supplement No. 32)

b. The addition of such a Department of Religious Education appears to be unnecessary. Apart from the preparation of Catechism materials, the areas which would be served by this Department are already being served by such existing organizations as the Publication Committee, the Sunday School Committee, the Board of Home Missions, the Back to God Hour Committee, the American Federation of Reformed Men's Societies, the Young Calvinist Federation, and the Calvinist Cadet Corps.

3. Synod appoint a permanent committee to provide Catechetical materials, responsible to and reporting regularly to Synod, composed of six persons who are appointed out of consideration for their competence, interest, and experience, and not with primary regard to geographical distribution. Initially, two are to be appointed for a three-year period, two for a two-year period, and two for a one-year period; so that the membership rotation within the Committee may conform to existing Synodical rules. In order to provide for necessary continuity with the work already done or in progress, we recommend that two members of the present Committee on Education be included in the membership of the new committee.

Grounds:

a. A permanent committee, unhampered in its work by undue change of personnel, and specifically charged with the task of providing a full set of Catechism materials, is needed to fulfill the program envisioned by the Synod of 1954.

b. Though other areas of religious education are at present being served by existing agencies, the work of producing and constantly reviewing Catechism materials will not be accomplished, unless the present committee on Education continues its work, or a new committee is appointed which is charged with this specific mandate.

c. Though there must be co-operation between this committee and the Sunday School Committee, this does not require that the work of the Sunday School Committee be absorbed by this new committee, as recommended by the Committee on Education.

4. The permanent committee do not employ a Secretary of Education.

Grounds:

a. The fulfillment of the function of this committee, as we conceive its task to be, does not require the engagement of a full-time administrator.

b. The need of establishing another post, which should be filled by a minister (as suggested by the representative of the Committee on Edu-

cation), has not been adequately established. We feel that if this area *requires* a minister without fixed charge, such a man should be appointed, but unless that is definitely proved, such an office should not be established.

5. The permanent committee be authorized to employ a part-time editor in order to fulfill its task.

Grounds:

a. This is the way in which the Sunday School Committee fulfills its mandate. Similar provisions would enable the members of this committee to produce materials without undue demands upon their time.

b. Such an editor would not be required to actually write the materials but arrange to have it written by experts at the various age levels for Catechism texts.

6. In addition to funds remaining in the hands of the present Committee on Education, a sum of $1,500 be made available to the permanent committee to cover expenses for a part-time editor, writers, and travelling expenses.

Ground: This amount appears to be a reasonable estimate of expenses which would be incurred, and can be set more accurately by forthcoming Synods after the Committee has functioned for a time.

7. This permanent Committee be known as the "Committee for Catechism Materials."

8. The Committee for Catechism Materials be given the mandate to produce Catechism books and materials according to the curriculum adopted by the Synod of 1954 (*Acts*, 1954, p. 84, Art. 142. Cf. Committee report, p. 313)

Ground: Synod has decided that the Catechism curriculum should be developed according to this pattern.

9. The Committee on Appointments present a nomination for the Committee for Catechism Materials in consultation with Dr. George Stob, representative of the Committee on Education.

10. The Committee on Education be dissolved and thanked for its labors. (Above Recommendations points 2 to 10 referred to Study Committee on Education). (See also Arts. 92, 198, re decisions on above matters)

ARTICLE 87

Elder L. Sinke is present for Elder Lyle Hogeboom. He arises to express agreement with "Public Declaration of Agreement with the Three Forms of Unity."

ARTICLE 88

Synod grants the privilege of the floor to the Rev. G. L. Rozenboom and the Rev. J. H. Schaal, chairman and secretary respectively of the Sunday School Committee (cf. Art. 93).

ARTICLE 89

Synod adjourns. Elder H. Advocaat leads in closing prayer.

WEDNESDAY AFTERNOON, JUNE 17, 1959

Twelfth Session

ARTICLE 90

The President calls Synod to order. Rev. G. S. Kok leads the devotions. After Synod sings Psalter Hymnal No. 403, he leads in prayer.

ARTICLE 91

Rev. Henry J. Evenhouse, secretary of Foreign Missions, introduces the missionaries present at Synod.

Mr. Edward Henry, the first Navaho to represent General Conference at Synod, speaks on the Indian missions. (Synod expresses delight at his presence by applause). He expresses the appreciation of the Indians for the many years of devoted and sacrificial service which the Christian Reformed Church has given on the field for more than sixty years. Increasingly our Navaho believers are assuming responsibilities for spreading the gospel among their own people and are working towards the establishment of organized congregations.

Rev. Edgar H. Smith speaks as representative of the Nigerian General Conference. He also conveys the greetings of the Tiv and Benue churches. He calls attention to what God has wrought on the field, mentioning that last year more than one thousand were added to the communicant membership, that now there are eighteen ordained nationals to serve the churches, and that the Theological College of Northern Nigeria has admitted its first class of twenty-two students (including three from the Tiv church) in February.

The following missionaries and prospective missionaries were introduced to Synod: Mrs. Ella Henry (Indian field), Rev. and Mrs. William Kosten (Formosa), Rev. Harvey Smit (Japan), Mr. and Mrs. Martin Essenburg (Japan for work in Christian education), and Miss Gertrude Van Haitsma (Indian field). Also the following workers for Nigeria: Rev. R. Recker, Rev. and Mrs. C. Persenaire, Mr. and Mrs. Ralph Dik, Miss Nancy Chapel, Mrs. Rolf Veenstra, Mr. and Mrs. Ronald Swart, Miss Geraldine Vanden Berge, and Mrs. Edgar H. Smith.

Dr. P. Y. De Jong responds on behalf of Synod.

ARTICLE 92

Synod continues its discussion of the recommendation of the *Committee on Education.* (cf. Arts. 85, 86) Synod refers the reports of both the Advisory Committee on *Educational Matters No. II* and the *Study Committee on Education* to the churches for further study, in order that these may express their reactions to the *Committee on Education* which is to report to the Synod of 1960. (See Art. 201 for Committee personnel) (See also Art. 198 on Publication of Elementary Compendium)

ARTICLE 93

The Advisory Committee on *Educational Matters No. II,* Rev. L. Dykstra reporting, presents the following:

SUNDAY SCHOOL COMMITTEE

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

B. *Recommendations:*

1. Dr. George Goris be appointed as the liaison man from the Publication Committee for the next three years. —*Adopted*

2. Miss Dena Korfker be retained on the Committee for one year after her term expires this month. (See Art. 201)

Ground: The Sunday School Committee desires her services for this additional year since three of the five members of the Committee are new this year. — *Adopted*

3. The names of Miss Jean Kamp and Miss Marian Schoolland be referred to the Committee on Appointments. (See Art. 201)

4. The Committee be enlarged by two members. —*Adopted*

Ground: This has been requested in view of the proposed merger with the Committee on Education. The Editor of the Sunday School Papers informs our Committee that such enlargement would be desirable even if this merger does not take place, as proposed by our committee. —*Adopted*

(*Educational Matters No. II,* continued in Art. 198)

ARTICLE 94

The Advisory Committee on *Home Missions,* the Rev. O. Breen reporting, presents the following:

I. MISSION PROMOTION

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

B. *Elucidation:*

1. The Synod of 1957 gave the Study Committee the mandate of "examining the overture of Classis Sioux Center, analyzing the problem raised, and advising Synod as to the basic principles and methods to be adhered to in mission promotion." (*Acts,* 1957, pp. 101 and 132.)

2. It is evident from the Overture (No. 22, Method of Promoting Missions, *Acts of Synod,* 1957, p. 132) that Classis Sioux Center doubted the legitimacy "of our present method of promoting missions" and believed "that missions is not a kingdom project but is strictly the work of the church." According to the Overture, the activities of the Women's Missionary Unions in promoting missions are the task of the Church as Institute, and contends that "there is no room for a society (societies) in the Church to promote and work for missions."

3. In fulfilling its Mandate, the Study Committee did excellent work, and:

a. Studied the Overture of Classis Sioux Center,

b. Sent out a questionnaire soliciting the reaction of Foreign and Home Missionaries to the problems raised,

c. Sent a questionnaire to the CRBFM and the CRBHM soliciting their reaction to the Overture,

d. Interviewed personnel from both Boards,
e. Studied *Acts of Synod* such as 1900, 1910, 1926, and 1934,
f. Studied relevant passages in the works of Reformed writers.

C. *Recommendations:*

1. The Chairman of the Study Committee be given the opportunity to elucidate and defend their report. —*Adopted*

2. Synod concur in the following conclusions: (See Supplement No. 4)

a. "The Holy Spirit and the missionary task have been given by Christ to His whole body. Therefore missions promotion belongs to the Church both as institution and organism, to each in ways proper to its own role in the body of Christ."

b. "Organizations such as the women's missionary unions may render valuable service in missions promotion, both to the organism within which they function and to the institution which they are privileged to serve. These organizations should not, however, carry on missionary work which is properly ecclesiastical and belongs to the church officially (i.e. the organized preaching and teaching of the Gospel), but should limit themselves to functions such as those stated above (p. 37, lines 1-4). Moreover, these organizations should work in consultation with and under the general surveillance of the instituted church."

c. "The church as institution certainly should not neglect its own necessary role in missions promotion, expecting from the organism performance of what is properly its own task. Consistories, classes and synod should promote missions in keeping with their respective responsibilities and opportunities." —*Adopted*

3. Synod declare the following to be its policy concerning *mission promotion organizations:*

a. All such organizations should be under the general supervision of the church as an institution.

b. Such organizations are not to engage in organized, properly ecclesiastical, missionary work.

c. The purpose of such organizations is that of study, prayer, and fellowship, the stimulation of missionary interest, activity and giving, and auxiliary tasks such as Bible and tract distribution.

d. When such organizations receive funds, these funds should be distributed only to ecclesiastically approved causes. —*Adopted*

4. Synod declare the following to be its policy concerning responsibility for ecclesiastical mission promotion:

a. Primary responsibility rests upon the local consistory. It is the consistory's responsibility to stimulate and instruct the congregation in mission work.

b. The local minister is to be recognized as the key man in mission promotion. He can best stimulate the consistory and through it, the congregation.

c. The denominational effort in mission promotion is primarily to assist the local congregation in carrying out its responsibility. —*Adopted*

5. Synod do not adopt the Study Committe's recommendation regarding the calling of a Minister for Mission Promotion, and referred to in point 6 below.

6. Synod proceeds in accordance with its rules for Synodical Procedure (VI, B, 2) to consider the recommendations of the *Committee on Mission Promotion,* Dr. O. Holtrop reporting:

That Synod meet its own responsibility by taking the following action:

I. Synod call a *Minister for Mission Promotion* for an initial term of two years. Considerations:

a. The need for more adequate promotion of missions on the denominational level has been recognized for years. When a Director of Missions was appointed in 1920, he was instructed to promote the cause of missions as much as possible. In 1937 a Home Missionary-at-Large was appointed who was also to engage in the promotion of missions to the extent of time and ability. In 1947 the first full-time Secretary of Home Missions was appointed who, besides his secretarial work, was also to promote missions. It has, therefore, been felt for many years that the work of mission promotion is a work of the greatest significance for the mission task of the church.

b. If the need was felt almost forty years ago it should be felt much more keenly today. During the last ten years the number of congregations in our denomination grew from 319 to 509. The number of families from 32,437 to 49,664. Due to the growth of the church and the expansion of missions, those formerly charged with the promotion of missions have been so weighed down with administrative tasks that there is insufficient time for promotion. Our people have always responded when the needs were made known. The church must be alerted to the mission potential, learn to pray for missions with understanding, and give intelligently.

c. Your committee deems an ordained minister to be necessary for the following reasons:

1) Theological knowledge is imperative to a proper pursuit of the work.

2) The promotion of missions is a prophetic calling to God's people. As such it certainly belongs to the task of the ordained minister.

3) Unction is promised with office, that is, through ordination.

4) Historically the work of promoting missions has been done by ordained ministers.

5) The pulpit will be open to him.

—Rejected

II. That Synod further meet its responsibility in the prosecution of its mission promotion task by taking the following action:

1. Instruct its Committee on Education:

a. To make *provision for instruction in mission principles and practice in catechesis.*

b. To prepare *study manuals on mission principles, methods, and current work, for use by church societies. —Rejected*

2. Instruct the Board of Trustees of Calvin College and Seminary:

a. That in the teaching of Bible courses missions be taken into account; in fact, that every department make a determined effort to relate its field to the task and responsibility of missions. —*Adopted*

b. To consider the possible expansion of mission courses for college students, and give consideration to the eventual establishment of an institute of missions correlating faculty and curriculum resources of both College and Seminary. —*Adopted*

3. Instruct its Sunday School Committee to incorporate a quarterly missions lesson in its lesson series. —*Adopted*

4. Request the National Union of Christian Schools to foster the teaching of missions in the Christian elementary and high school curricula, not only in Bible courses but also at other appropriate points. —*Rejected*

5. Urge its ministers, who are the key men in mission promotion, constantly to keep missions in view in their preaching and teaching ministry. —*Rejected*

6. Revise Question 15 in the rules of church visitation so that it will read as follows: "Is the Consistory diligent in promoting the cause of missions in its community, throughout the nation, and on the foreign field?" —*Adopted*

7. Instruct both mission boards to publish jointly a mission magazine utilizing the services of the newly formed Christian Reformed Laymen's Information Organization (*Acts* '58, pp. 86). —*Rejected*

III. Synod answer the overture of Classis Sioux Center as follows:

1. Synod thanks Classis Sioux Center for alerting the churches to pertinent problems and issues in mission promotion.

2. Synod declares that there is a legitimate place for societies in mission promotion, as circumscribed in the study committee report.

3. Synod declares that synodical boards and committees, consistories, and classes should do the work of mission promotion consistent with their missionary responsibilities. —*Adopted*

(Home Mission Matters continued in Art. 156)

ARTICLE 95

Synod adjourns. Elder H. Mast leads in closing prayer.

WEDNESDAY EVENING, JUNE 17, 1959
Thirteenth Session

ARTICLE 96

The President calls Synod to order. The Rev. E. L. Haan leads the devotions. After Synod sings Psalter Hymnal No. 118:1-4, he leads in prayer.

ARTICLE 97

The first clerk reads the following cablegram addressed to Synod:

"Havana, Cuba

Humbly grateful for unanimous decision. Brethren, pray for us.

Interior Gospel Mission" (See Art. 60)

ARTICLE 98

The Advisory Committee on *Publication Matters,* the Rev. C. Vos reporting, presents the following:

I. BACK-TO-GOD TRACT COMMITTEE

A. *Materials* Agenda Report No. 9. (See Supplement No. 9)

B. *Recommendations:*

1. Synod approve the following nominations, one name to be chosen from each group:

a. Mr. A. Bytwork and Mr. P. Vander Meer.

b. Rev. J. Guichelaar and Rev. F. Van Houten

(See Art. 168) —*Adopted*

2. Synod reappoint Mr. J. Brouwer for a three year term due to his valuable technical ability. —*Adopted*

II. PUBLICATION COMMITTEE

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

B. *Recommendations:*

1. Synod approve the following nominations for a three year term, one to be chosen from each group:

a. Rev. Richard Rienstra and Rev. J. Guichelaar.

b. Mr. Ray Van Kuiken and Mr. Lewis De Korne.

(See Art. 168) —*Adopted*

2. Synod instruct the Publication Committee to make available to the churches printed forms for the dismission of church members to other denominations, which may be used at the discretion of the consistories.

Grounds:

a. The Publication Committee has received a number of requests for such forms.

b. It is desirable that there be a measure of uniformity in our communications to other denominations in the matter of dismissing members. —*Adopted*

3. Synod approve the following amended form for the Dismission of members to other denominations.

STATEMENT OF DISMISSION

This is to certify that..... until this date.....been a member in full communion (by baptism) of the..... Christian Reformed Church of....., and at..... request..... hereby dismissed to unite with the church.....

By order of the Consistory of the Christian Reformed Church of .....

..... *Pres.*

Done in consistory on ..... *Clerk*

the.....day of....., 19....

MEMBERSHIP RECORD

	Date of Birth	Date of Baptism	Date of Confession of Faith
Adult Single Person			
Husband			
Wife			
Baptized Children			

—Adopted

III. TRACTS ON SABBATH OBSERVANCE

A. *Material:* Overture No. 5.

B. *Recommendation:*

Synod refer this overture back to Classis North Central Iowa with advice that it may be sent on to the responsible Tract Committees.

—Adopted

IV. FAITH, PRAYER AND TRACT LEAGUE

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

B. *Recommendation:*

Synod reappoint Mr. John Keuning as our representative to the League. (See Art. 201) *—Adopted*

V. LORD'S DAY ALLIANCE, U.S.

A. *Material:* Agenda Report No. 15.

B. *Recommendations:*

1. Synod reappoint Rev. C. J. Vos as representative to the Alliance, and Rev. J. P. Smith as alternate. (See Art. 201) *—Adopted*

2. Synod remind our U. S. churches of the services offered by the Lord's Day Alliance. (See Supplement No. 15) *—Adopted*

VI. LORD'S DAY ALLIANCE OF CANADA

A. *Material:* Agenda Report No. 26. (See Supplement No. 26)

B. *Recommendations:*

1. Synod reappoint Rev. H. A. Venema as representative to the Alliance, and appoint Dr. L. Praamsma as alternate. (See Art. 201)

—Adopted

2. Synod remind the Canadian Churches of the services available to them by the Lord's Day Alliance of Canada.

VII. BRITISH AND FOREIGN BIBLE SOCIETY

A. *Material:* Agenda Report No. 39. (See Supplement No. 39)

B. *Recommendation:*

Synod reappoint Rev. A. Venema as representative to the Society, and appoint Rev. J. Kuntz as alternate. (See Art. 201) *—Adopted*

VIII. BIBLE TRANSLATION

A. *Material:*

1. Agenda Report No. 22. (See Supplement No. 22)
2. Letter which accompanied the questionnaire re Bible translation.

B. *Recommendation:*

Synod accede to the request of the committee that it be given another year to complete its mandate.

Ground:

The magnitude of the task warrants an extension of time. (See Art. 201) —*Adopted*

IX. SERMONS FOR READING SERVICES

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

B. *Recommendations:*

1. Synod thank the Study Committee for its work.

2. Synod inform the churches of the availability of the sermons which may be obtained from the Credo Publishing Company, Toronto, Canada. —*Adopted*

3. That Synod appoint a standing committee whose task shall be to secure, edit and forward to the Credo Company, sermons written by the United States ministers. The date of the first sermon to be provided by this committee to be October 1, 1959. (See Art. 201) —*Adopted*

X. PICTURES IN SUNDAY SCHOOL PUBLICATIONS

A. *Material:* Overture No. 16

B. *Recommendation:*

Synod do not accede to request of Classis Sioux Center.

Grounds:

There is no evidence that the classis attempted other means to solve its problem before approaching Synod.

XI. DAILY VACATION BIBLE SCHOOL MATERIAL

A. *Material:* Overture No. 29.

B. *Recommendations:*

1. The Publication Committee be instructed to provide DVBS materials.

Grounds:

a. Materials are available from various sources; however, much of this material is not Reformed in content and approach.

b. Our churches could be assured of the availability of material which is thoroughly Reformed.

c. This would develop denominational consciousness among the objects of our evangelism and help promote the name of the Christian Reformed Church in our communities. —*Adopted*

2. Synod mandate the Publication Committee to investigate the possibility of coöperating with other agencies which are now publishing Reformed materials (e.g. "Illustracraft" of Alameda, Calif., and Great Commission Publishing Co.).

Grounds:

a. A coöperative venture would save manpower and money.

b. We should coöperate, not compete, with agencies which are seeking to provide good Reformed materials. —*Adopted*

XII. MAILING DATE OF AGENDA FOR SYNOD

A. *Material:* Overture No. 50

B. *Recommendation:* Synod do not consider this overture.

Ground: Rules for Synodical Procedure V-E.

XIII. IMPROVEMENT AND REVISION OF THE PSALTER HYMNAL

A. *Material:* Agenda Report No. 36, 36-A (See Supplement No. 36, 36-A).

B. *Recommendations:*

1. Synod authorize payment of persons engaged by the committee for extensive editing work during 1958. —*Adopted*

2. Synod authorize preparation of a *Handbook to the Psalter Hymnal,* and that the Committee for Improvement and Revision of the Psalter Hymnal be given this assignment.

Grounds:

a. Such a *Handbook* would fill a real need.

b. This committee is most qualified to fulfill this mandate. (See Art. 201) —*Adopted*

3. Synod request the Publication Committee to give the Committee on Improvement and Revision of the Psalter Hymnal place in *The Banner* (and *De Wachter,* if advisable) for a series of articles, entitled "Song of the Week," in which comments on texts and tunes of selected songs would be given each week. This series would be edited by the Committee for Psalter Hymnal revision. Each article would be very brief: about 75 words.

Ground:

This would be an excellent means of introducing the new Psalter Hymnal to our congregations as well as acquainting them with the principles involved in good congregational singing. —*Adopted*

4. Synod ask the Board of Trustees of Calvin College and Seminary, in conjunction with the Seminary Faculty, to consider the inclusion of a course (or courses) in sacred music in the Seminary curriculum—on either an elective or required basis. This instruction would present highlights of sacred music history, principles of good music for our churches, and effective utilization of Psalter Hymnal resources in congregational worship. —*Adopted*

ARTICLE 99

The Advisory Committee on *Varia,* Dr. George Stob reporting, cf. Art. 57, presents the following:

I. LAYMEN'S INFORMATION ORGANIZATION

A. *Material:* Agenda Report No. 30. (See Supplement No. 30)

B. *Information:*

The Synod of 1958, on recommendation of the Centennial Committee, decided to "encourage the formation of a laymen's information organization," to appoint a committee of five men to help organize and bring it into existence, and to maintain contact with such an organization by appointing two Synodical representatives to the organization.

The committee appointed now reports on the work so far done toward organization of the proposed Laymen's Information Organization. Since it is the judgment of the Committee that the proposed Laymen's League should be "strictly a laymen's group," Synod is now asked only to "continue the present lay member appointed by Synod."

C. *Recommendations:*

1. Synod take note of the fact that the Rev. Louis J. Dykstra consented to serve as the Synodical representative in the place of Rev. Clarence Boomsma, who was appointed by the Synod of 1958, but was unable to serve, and thank the Rev. Dykstra for his services. —*Adopted*

2. That, as requested, Synod continue its representation by reappointment of the present lay delegate, this to be referred to the Committee on Appointments. (See Art. 201) —*Adopted*

II. SUITABLE CHURCH SIGNS

A. *Material:* Overture No. 30.

B. *Recommendation:*

Synod express itself favorably on the proposal to prepare and make available a suitable highway or street sign for the churches of our denomination, and that this be referred to the Board of Home Missions for execution. —*Adopted*

III. MEMBERSHIP ON DENOMINATIONAL BOARDS

A. *Material:* Overture No. 39, asking that in keeping with the principle of fair representation Canadians be included among members-at-large on our denominational boards.

B. *Recommendations:*

1. Classis Alberta North be advised that this is already being done by several of our Boards. —*Adopted*

2. Synod call to the attention of all of our Boards and Committees the concern which comes to expression in this overture. —*Adopted*

IV. U.S. ARMED FORCES SUNDAY TRAINING

A. *Materials:* Overture No. 43, and the Overture of Classis Minnesota North, designated Printed Protest No. 2.

B. *Recommendation:*

Synod instruct the Stated Clerk to register with the Secretary of Defense our protest against the unnecessary use of the Sabbath for regular training of the National Guard and Reserves and respectfully ask that due consideration be given to the special sanctity of Sunday and that the consciences of those who feel bound to observe this day as the Lord's Day be duly honored.

Grounds:

1. There is widespread complaint about the unnecessary scheduling of military training exercises for Sunday.

2. There are reports that some of those who for reasons of conscience object to these practices are being penalized by reduction in rank.

—*Adopted*

(Varia Matters continued in Art. 116)

ARTICLE 100

Synod adjourns. Elder N. Danhof leads in closing prayer.

THURSDAY MORNING, JUNE 18, 1959

Fourteenth Session

ARTICLE 101

The President calls Synod to order. The Rev. C. Huissen leads the devotions. After Synod sings Psalter Hymnal No. 328, he reads Revelation 2:1-7 and leads in prayer.

ARTICLE 102

Roll call reveals all members present.

ARTICLE 103

Minutes of the Wednesday sessions are read and approved.

ARTICLE 104

Synod goes into executive session. A communication of seven professors and emeriti professors of Calvin Seminary is read (on file). Synod decides as follows:

(1) the consideration of this document shall be deferred until after synod has declared itself on the report of the Advisory Committee on *Infallibility,* and

(2) this document shall be made available to the delegates of synod. (See also Arts. 39, 48-50, 55, 83, 150, 155, 169)

ARTICLE 105

Synod returns to open session. The Advisory Committee on *Theological College of Northern Nigeria,* the Rev. H. Vander Kam reporting, presents the following:

I. THE THEOLOGICAL COLLEGE OF NORTHERN NIGERIA

A. *Materials:*

1. Agenda Report No. 40 (See Supplement No. 40)

2. Overtures: Nos. 17, 24, 34, 37, 38, 40, 47, 56

3. Protests: Nos. 1, 4 (See under Printed Protests). Letter of protest from Nick Roorda, member of the Immanuel Christian Reformed Church, Ripon, California. Letter of protest of Rev. John De Jong, member of the First Christian Reformed Church, Ripon, California.

4. Petition Regarding the Theological College of Northern Nigeria, from the consistory of the Aetna Christian Reformed Church (on file).

5. Communication re TCNN from Dr. H. Boer (on file). Reply of Minority TCNN Committee to the communication of Dr. H. Boer (on file).

B. Mandate of the Study Committee appointed by ~~1959~~ 1958 Synod:

A study committee of nine members be appointed (in which both the minority and majority opinions of the Board are represented), in consultation with the Nigerian General Conference to define and clarify certain matters which follow, and that clear-cut recommendations be made to the Synod of 1959:

a. The implications of our ordination vows with respect to missionaries who serve in a united theological educational enterprise.

b. The relation of the Christian Reformed Church to the TCNN taking into account our church polity as well as theological distinctiveness.

c. The relation of Nigerian General Conference to the TCNN (e.g. appointment of members to the Board of Governors).

d. The relation of the Benue and Tiv churches to TCNN.

e. The relation of the teachings of our Missionary professor to the distinctive positions and practices held by the Benue and Tiv churches.

f. The relation of our Missionary-Teacher to the Nigerian General Conference. (e.g. such matters as supervision of his teaching at TCNN and problems that arise for him at TCNN).

g. Further investigation of the need for a distinctively Reformed Theological training on the Benue and Tiv field.

Grounds:

(1) The present recommendation of the Board is somewhat ambiguous. The term "participate" can be construed in

(2) such a way that the Christian Reformed Church becomes one of the sponsoring and operating churches of the TCNN—which would violate the clear statement which Synod gave to the overture of Classis Sioux Center. Or this term might have a far weaker meaning.

(3) There are many aspects of this problem that have not been defined, or that have not come to sufficient clarity.

(4) Several classes have requested such a study.

C. *Recommendations of the Study Committee:*

1. Majority Report. (See Supplement No. 40)

a. It is recommended that Synod declare: A missionary, teaching in the Theological College of Northern Nigeria, does not thereby violate his ordination vows.

Ground: The missionary has a constitutionally guaranteed freedom both to present his doctrinal convictions and to refute all errors.

b. It is recommended that Synod participate in the program for united theological education in the Theological College of Northern Nigeria.

Grounds: (1) We are in fact participants at the present time through the Nigerian General Conference which has been instrumental in bring-

ing the TCNN into being. (2) We need not compromise our theological and ecclesiastical beliefs because of the freedom allowed us in the constitution of the school. (3) This is a development in our missionary enterprise which it would be unwise not to support in view of the strategic position which we as a Church occupy among the natives and the missions.

g. It is recommended that Synod declare: There is no need at the present time for a distinctively Reformed Seminary as an alternative to the TCNN.

Ground: The Reformed character of our training on the Nigerian Field is sufficiently assured by:

(1) Pre-TCNN training of a Reformed character.

(2) TCNN training by the Reformed Professor in regular assignments and special classes provided for in the constitution.

(3) Post-TCNN training and supervision on the field.

2. Minority Report. (See Supplement No. 40)

In view of the foregoing findings and conclusions your committee is persuaded that it must advise Synod to withhold its participation from the proposed union training school in Northern Nigeria.

For the sake of those of our missionaries and churches in Nigeria which ardently desire this union school and our participation in it, we regret that this must be our advice. We also realize that a decision as we are suggesting will in a measure be embarrassing to some of our mission personnel. We should much like to spare them this embarrassment. But loyalty to the Word of God and the interest of the Church of Christ should ever come first in our considerations.

Specifically we advise Synod to decide as follows:

Synod of 1959, having heard the majority and minority reports of the nine-member committee appointed by the Synod of 1958 regarding the TCNN question, and having fully considered the issues involved decides:

(1) That the Christian Reformed Church do not participate in the undertaking known as the TCNN (Theological College of Northern Nigeria).

(2) That the Board of Missions and the Nigerian General Conference be instructed to maintain and develop, in coöperation with the Benue and Tiv churches, our Reformed pastors' training program in Nigeria, and progressively raise the level of this training to meet the cultural and educational advancement of the Nigerian people.

(3) That if the TCNN desires the services of Dr. H. Boer as a loaned missionary—as originally requested by the British Branch SUM in 1955—the Synod of 1959 approves of such an arrangement, with the understanding however that our missionaries in Nigeria are hereby instructed to encourage prospective candidates for pastor's training from our Benue and Tiv fields to seek such training at our own Pastors' Training School.

D. *Observations:*

1. The Study Committee appointed by the Synod of 1958 found it necessary to submit both a majority and minority report to the Synod of 1959.

2. Both reports address themselves to the specific questions raised by the Synod of 1958 and contained in the mandate given to the study committee.

Recommendation: Synod thank the study committee for its work.

—*Adopted*

After Synod hears the recommendations of the Advisory Committee, it proceeds in accordance with its rules for Synodical Procedure to consider the recommendations of the majority report on the *TCNN Committee.*

The reporter of the majority report, the Rev. P. Holwerda, waives the right to present these recommendations, in order to consider the recommendations of the Advisory Committee.

The minority report of the *TCNN Committee* takes precedence and is now considered by Synod. (Continued in Art. 110)

ARTICLE 106

Synod adjourns. Elder I. Kroese leads in closing prayer.

THURSDAY AFTERNOON, JUNE 18, 1959

Fifteenth Session

ARTICLE 107

The President calls Synod to order. The Rev. C. Vos leads the devotions. After Synod sings Psalter Hymnal No. 484, he leads in prayer.

ARTICLE 108

The Rev. William V. Muller, veteran missionary who has completed twenty-five years of service in Brazil, addresses Synod briefly. He speaks of the progress of the churches there, and informs Synod that these churches are seeking ecclesiastical independence. Our Dutch sister churches are also seeking to establish a mission in that large country.

The Rev. H. J. Evenhouse responds on behalf of Synod.

ARTICLE 109

Synod decides to send the following communication: (See Art. 128)

"June 18, 1959

Her Royal Majesty
Queen Elizabeth II,
St. John's, Newfoundland

Majesty:

The Synod of the Christian Reformed Church, met in annual synodical assembly at Grand Rapids, Michigan, and representing congregations in Canada and the United States of America, humbly expresses to Your Majesty its sincere

feelings of respect and loyalty upon the occasion of Your Royal visit to the Dominion of Canada.

Praying for God's richest blessings upon Your Majesty and the entire Royal Family,

We are,
Your Majesty's Humble Servants,
For the Synod
(signed) Rev. John Gritter, Pres.
Rev. Peter Holwerda, Sec'y

ARTICLE 110

Synod adopts the advice of the officers of Synod to proceed to a consideration of the recommendations of the Advisory Committee on *Theological College of Northern Nigeria,* Rev. H. Vander Kam, reporting:

Recommendations:

1. The Christian Reformed Church *participate in TCNN only to the extent of loaning* Dr. H. Boer as teacher of Reformed Theolgy in the TCNN. — *Adopted*

Grounds:

a. This arrangement honors the autonomy of the Benue and Tiv churches.

b. This arrangement will satisfy the present needs of the Benue and Tiv churches. — *Action withheld*

2. The Christian Reformed Church make funds available to pay the full cost of Dr. De Boer's teaching for salary, housing, and traveling, according to the normal procedure of the Christian Reformed Board of Missions. — *Adopted*

3. That Synod declare that a Missionary-Teacher loaned to teach at TCNN is not thereby violating his ordination vows.

Grounds:

a. The Christian Reformed Church does not assume responsibility for the teachings of others in such a school.

b. The Constitution of the TCNN guarantees the teacher freedom to present his doctrinal convictions and to refute all error. — *Adopted*

The Rev. R. Tadema registers his protest against this decision (3). (cf. Art. 193)

4. In view of its decisions on the Theological College of Northern Nigeria Synod declares the following:

"In response to the invitation to be a member of the TCNN Synod expresses its appreciation, but regrets that in view of its total commitment to the Reformed faith it cannot see its way clear to be coresponsible for the college which may present many different doctrines. However, it would like to be helpful, especially because the Tiv and Benue churches are interested in the college. It is glad to offer the services of a minister on its teaching staff and to support him and provide him with a home."

(Nigerian Theological Training School decisions continued in Art. 115)

ARTICLE 111

Elder S. Vander Ploeg is present as alternate for Elder H. Holtvluwer. He arises to express agreement with the "Public Declaration of Agreement with the Forms of Unity."

ARTICLE 112

Synod adjourns. Elder J. B. Smith leads in closing prayer.

THURSDAY EVENING, JUNE 18, 1959

Sixteenth Session

ARTICLE 113

The President calls Synod to order. The Rev. H. Hoekstra leads the devotions. After Synod sings Psalter Hymnal No. 284, he leads in prayer.

ARTICLE 114

Elder J. Hoeksema is present as alternate for Elder P. Haan. He arises to express agreement with the "Public Declaration of Agreement with the Forms of Unity."

ARTICLE 115

Synod continues its consideration of the recommendations of the Advisory Committee, Rev. H. Vander Kam reporting, on *Theological College of Northern Nigeria:* (cf. Arts. 105, 110)

5. Synod instruct the Christian Reformed Board of Missions and the Nigerian General Conference to maintain and develop the Reformed Pastors' Training program in Nigeria with a view to hopefully establishing a Reformed Theological Seminary. — *Adopted*

Ground:

The Vernacular Pastors' Training School is serving a good purpose. — *Adopted*

6. That Synod declare the above to be its answer to the Overtures, Protests, and Petitions. — *Adopted*

(Theological School in Nigeria matters continued in Art. 193)

ARTICLE 116

The Advisory Committee on *Varia,* cf. Arts. 57, 99, Dr. George Stob reporting, presents the following:

I. KOREAN MATERIAL RELIEF

A. *Materials:* (See Supplements No. 8, 8-A)

Agenda Report No. 8, 8-A, submitted by the G.R. Deacons' Conference.

B. *Information:*

In 1953 the G.R. Deacons' Conference was designated by Synod as the organization responsible for the administration of Korean material Relief. This cause was at the same time placed on the list of accredited causes recommended to our deaconates for support. Since that time

the G.R. Deacons' Conference has rendered annual reports to Synod. This year it has, through its ministerial adviser, the Rev. J. Hasper, submitted a supplementary report in which attention is called to some problems in connection with the exercise of material relief in Korea, and in which it is recommended that Synod appoint a study committee "to work in conjunction with the Grand Rapids Deaconate and report to the Synod in 1960 concerning this entire matter." (See Supplement No. 8-A)

C. *Recommendations:*

1. Synod appoint a Study Committee to undertake, in conjunction with the Grand Rapids Deacons' Conference, a thorough investigation and reconsideration of our program of Korean Material Relief; and render report, with recommendations, to the Synod of 1960.

Grounds:

a. It is desirable that the work be conducted under a more clearly defined Synodical mandate than is at present available.

b. A recent communication from the Rev. Robert Sutton, and discussions with the Rev. Harvey Smit, former chaplain in Korea, have disclosed problems with reference to the distribution of material supplies and its effect on Korean economy which suggest the necessity of re-study.

c. Other questions have arisen in the mind of the G.R. Deacons' Conference which prompt its proposal that such a study be continued under the direction of the G.R. Deacons' Conference. — *Adopted*

2. That meanwhile, as they request, the work of Korean Material Relief be continued under the direction of the G.R. Deacons' Conference. (See Art. 201) — *Adopted*

II. KOREAN SPIRITUAL RELIEF

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

B. *Information:*

This Committee was instructed by the Synod of 1958, "in accordance with its own advice, to cut down the monthly financial support, with a view to termination of the so-called spiritual relief by 1962, as proposed in 1957" (cf. Act 1958, p. 25). The Committee now reports that it "stands ready to carry out this instruction," and has written to Korea in order to learn more exactly how this can be done.

C. *Recommendation:*

That the Committee for Korean Spiritual Relief be continued, and carry on its endeavor to so reduce financial support that "spiritual relief" may be terminated in due time. (See Art. 201) — *Adopted*

III. CALVIN REFORMATION MEMORIAL, AND INTERNATIONAL ASSOCIATION OF REFORMED FAITH AND ACTION

A. *Material* (See Supplement No. 48)

B. *Information:*

The Synod of 1958 decided, upon recommendation of the Committee on Ecumenicity and Interchurch Correspondence, to approve solicitation

of our churches for a contribution of $2,000 requested by the World Presbyterian Alliance for the restoration of the John Calvin Auditorium in Geneva. It was further decided that gifts exceeding $2,000 should be given to the International Association of Reformed Faith and Action. The Committee on Ecumenicity and Interchurch Correspondence was requested to implement these decisions. (Cf. Acts 1958, p. 101).

No report is available from this latter Committee on these matters. However, there is a communication from the Calvinistic Action Committee advising that the Calvin Auditorium Commitment has received a poor response so far, and asking that Synod permit the Calvinistic Action Committee to ask our churches for an offering for the Calvin Reformation Memorial, and also for the promotion of International Calvinism. It is suggested that if "offerings yield the expected amount," $2,000 could be allocated to the Calvin Reformation Memorial as the contribution of our denomination. Presumably, amounts received in excess of that sum would be contributed to the International Association of Reformed Faith and Action. (See Supplements Nos. 44, 45)

C. *Recommendation:*

That the Calvinistic Action Committee be permitted to ask our churches for an offering for the Calvin Reformation Memorial, and also for the promotion of International Calvinism, and that the Committee on Ecumenicity and Interchurch Correspondence be relieved of the obligation imposed upon it in this matter by Synod of 1958. (See Art. 178) — *Adopted*

IV. CENTENNIAL MISSIONS SCHOLARSHIP (See Supplement No. 43)

A. *Material:* Report of the Centennial Missions Scholarship Committee.

B. *Information:*

The Synod of 1958, upon recommendation of the Centennial Committee, decided to "approve of the establishment of a post-graduate Centennial Missions Scholarship to be set up jointly by the Board of Foreign Missions and the General Committee of Home Missions, in conjunction with the faculty of Calvin Seminary on the basis of grounds adduced by the Centennial Committee" (Acts 1958, p. 86).

The three responsible bodies herein designated appointed a committee to draw up a statement of rules regulating the awarding of scholarships and to administer this scholarship. A statement of rules has been drawn up and adopted, and the committee has solicited and received applications for this scholarship, on which they expect to be able to make a decision by the end of the month of June.

Attention is called to the fact that while it was originally proposed that the scholarship of $2,000 be set up, the committee in stipulating the amount of the award makes provision for a basic award of $2,000 plus $500 maximum for tuition or foreign travel and a dependency allowance of $200 per dependent for a maximum of three. The total award could therefore run as high as $3,100.

C. *Recommendation:*

Synod approve the work of this Committee. (See Art. 201) (Varia Matter continued in Art. 163) — *Adopted*

ARTICLE 117

The Advisory Committee on *Church Order No. II*, Dr. E. H. Palmer reporting, cf. Arts. 31, 78, presents the following:

I. TRANSFER OF LUCKNOW CONGREGATION

A. *Materials:*

1. Letter from Classis Hamilton.
2. Letter from Classis Chatham.

B. *Recommendation:*

Synod approve the transfer of the Lucknow congregation from Classis Chatham to Classis Hamilton.

Grounds:

1. The consistory of the Lucknow church requests this.
2. Classis Hamilton and Chatham approve this request.
3. The geographical position of Lucknow is such that the church can be better served by Classis Hamilton than by Classis Chatham.
4. The Lucknow consistory desires to call a minister jointly with Listowel, a congregation of Classis Hamilton. — *Adopted*

II. MINISTERS' PENSION AND RELIEF ADMINISTRATION

A. *Materials:*

1. Agenda Reports 34 and 34-A. (See Supplements No. 34, 34-A)
2. Letter of Classis Chatham concerning the Rev. J. Quartel.
3. Letters from the Ministers' Pension and Relief Administration concerning the emeritation of the Revs. A. Dusseljee and H. Dykstra.

B. *Recommendations:*

(Our committee calls Synod's attention to the fact that the Ministers' Pension and Relief Administration presents the nominations found in Agenda Report No. 34-A, Part I) (See Supplement No. 34-A, Part I). (See Art. 168)

1. Synod do not take action on the recommendations of Agenda Report No. 34, Section B (See Supplement No. 34, Sec. B)

Ground:

The recommendations need more precise formulation and clarification. —*Adopted*

2. Synod permit the Rev. J. Quartel to unite with the pension plan of our denomination, even though he failed to do so within the technically alloted time. He is prepared to contribute the required 3½% of his salary retroactively in accord with the rules.

Grounds:

a. The failure of the Rev. Quartel to do so was based on a misunderstanding.

b. There are large consequences involved.

c. The Board of Ministers' Pension and Relief Administration cannot grant this permission without our approval. — *Adopted*

3. Synod approve the honorable emeritations of the following ministers:

a. The Rev. I. Couwenhoven by Classis Cadillac.
Ground: retirement age.

b. The Rev. A. Disselkoen by Classis Minnesota South.
Ground: retirement age.

c. The Rev. A. Dusseljee by Classis Grandville.
Ground: retirement age; impaired health.

d. The Rev. Harry A. Dykstra by Classis California.
Ground: retirement age.

e. The Rev. L. Sweetman by Classis Zeeland.
Ground: impaired health.

f. Dr. J. G. Van Dyke by Classis Grand Rapids West.
Ground: retirement age and ill health.

g. The Rev. R. Veldman by Classis Minnesota South.
Ground: retirement age.

h. The Rev. Henry Verduin by Classis Pella.

—*Adopted*

4. That the decision of Synod 1958 concerning Board policies (cf. *Acts*, Art. 152, II, C, p. 94) be amended so as to include widows as well as emeritated ministers.

The amended portion would then read:

"If a pensioner is employed and receives remuneration for such employment, it shall not prejudice his (her) pension allowance unless remuneration exceeds his (her) pension allowance. In such events, the pensioner shall report his (her) earnings to the secretary of the Ministers' Pension and Relief Administration, and the excess amount of the salary over pension shall be deducted from his (her) pension allowance as long as this condition exists." (See Art. 122, C, 4)

(Church Order No. II matters continued in Art. 130.)

ARTICLE 118

Synod adjourns. Elder J. Fennema leads in closing prayer.

FRIDAY MORNING, JUNE 19, 1959

Seventeenth Session

ARTICLE 119

The President calls Synod to order. The Rev. William Vander Hoven leads the devotions. After Synod sings Psalter Hymnal No. 450, he reads Colossians 3:12-17 and leads in prayer.

ARTICLE 120

Roll call reveals all members present.

ARTICLE 121

Minutes of the Thursday sessions are read and approved.

ARTICLE 122

The Advisory Committee on *Budget,* Dr. H. Ippel reporting, presents the following:

I. PRIVILEGE OF THE FLOOR

Synod grant privilege of the floor to Mr. William Boer, chairman of the Special Advisory and Assisting Budget Committee, on matters pertaining to this committee. (See Supplement No. 47) — *Adopted*

II. BACK TO GOD HOUR

A. *Materials:* (See Supplement No. 27, 27-A)

1. Agenda Report No. 27 including tentative budget for 1960, financial statement for period Jan. 1, 1958, to December 31, 1958, and Back to God Building Fund financial report for 1958.

2. Auditor's report by W. M. Wagner and Co.

3. Report by Special Advisory Budget Committee (Supplement No. 47)

B. *Recommendations:*

1. Synod approve a special offering for the Back to God Hour television productions in 1960.

Grounds:

a. Approval for a special offering for this purpose was granted by the Synods of 1957 and 1958.

b. The Back to God Hour Committee anticipates production of a third series for TV showing. — *Adopted*

2. The Back to God Hour be granted the requested quota of $7.25 per family for the year 1960.

Grounds:

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

b. This is the same amount requested for 1958 and 1959. — *Adopted*

C. *Information:*

The projected expansion of the Back to God Hour work in Australia (Agenda Report No. 27-A, III) will be financed entirely from donations designated for "Foreign Broadcasting." (See Supplement No. 27-A) — *Received as information*

III. MINISTERS' PENSION AND RELIEF ADMINISTRATION

A. *Materials:*

1. Agenda Report No. 34, including tentative budget for 1960 and financial statements.

2. Auditor's report by Maihofer, Moore and De Long.

3. Report by Special Advisory Budget Committee. (Supplement No. 47)

B. *Explanation:*

The Synod of 1958 appointed the Standing Advisory Budget Committee, in consultation with Ministers' Pension and Relief Administration, to study the adequacy and actuarial soundness of our present system of Ministerial Pension and Relief.

C. *Recommendations:*

1. Synod recognize that the present financial arrangements for the Ministerial Pension and Relief Funds are entirely adequate for their established purpose.

Grounds:

a. The apparent ability of the Christian Reformed Church to continue the present "pay-as-you-go" system indefinitely.

b. The demonstrated faithfulness and integrity of the Christian Reformed Church to perform her obligations.

c. The Christian Reformed Church, in humble dependence on her Lord, is the living endowment for all her causes.

d. This is the recommendation of the Standing Advisory Budget Committee and its answer to the instructions given by the Synod of 1958 (*Acts of Synod,* 1958, p. 95) — *Adopted*

2. Synod urge the Board of the Ministers' Pension and Relief Administration to make every effort to collect unpaid quotas.

Grounds:

a. The "pay-as-you-go" system depends upon the unanimous financial support of the Christian Reformed Church.

b. The faithfulness and integrity of the Christian Reformed Church in performing her obligations to her ministers is judged by the ability of the church to pay its full quota as well as its ability to make adequate provisions that its ministers individually and collectively shall be provided for honorably upon retirement or during periods of special need.

c. Approximately 90% of the unpaid 1957 quotas were not collected. — *Adopted*

3. The Ministers' Pension and Relief Administration be granted the requested quota of $6.50 per family for the year 1960.

Grounds:

a. This quota is estimated as necessary to produce the approximate amount of the 1960 estimated expenditures.

b. This quota is recommended because the suggested alternative of $6 per family and an increase of 1% in the contributions of the ministers would bring hardship to low-salaried ministers.

c. This is the recommendation of the Special Advisory Budget Committee. — *Adopted*

4. Synod request the Special Advisory Budget Committee, in consultation with the Ministers' Pension and Relief Administration Board, to make a detailed study of the administrative rules and regulations of the Fund, and to come with definite recommendations to the Synod of 1960. (See Supplement No. 47)

Grounds:

a. The Special Advisory Budget Committee requests this mandate.

b. The Special Advisory Budget Committee recognizes that a number of the administrative rules and regulations of the Ministers' Pension and Relief Fund are inequitable and not in conformity with the basic set-up of the Fund. (See Art. 201 for Committee) — *Adopted*

IV. REMUNERATION OF SYNODICAL OFFICERS

A. *Recommendation:*

That Synod approve the remuneration of synodical officers of the 1959 Synod as follows:

1. First Clerk — $100
2. Second Clerk — $50
3. Transportation Secretary, Mr. H. Andriese — $50
4. Mr. Lester Ippel, Arrangements Committee — $100
5. Synodical Treasurer — $500 — *Adopted*

V. PROPERTY CONTROLLING BOARDS

A. *Materials:*

1. Report by Special Advisory Budget Committee (See Supplement No. 47)

2. Conference with Special Advisory Budget Committee and representatives of Property Controlling Boards.

B. *Recommendations:*

1. Synod instruct all Property Controlling Boards as follows:

a. The proceeds from real properties sold are not to be commingled with other funds, but are to be placed in a special bank account and are to be accounted for separately. (In the case of Calvin College and Seminary, the proceeds from properties sold should be returned to the Building Fund from which the purchase was originally appropriated.) — *Adopted*

b. These funds are to be used either as a reduction of annual budgets as approved by Synod and only to the extent contemplated in such budgets, or for such special projects as Synod may designate and approve.

Grounds:

(1) With the advent of Boards controlling multi-million dollar properties, large sums of money, resulting from the sale of such properties, may become available at any time.

(2) There have been instances in the past in which proceeds from the sale of property were used to defray current expenses or to make up deficits, thereby in fact spending money in excess of Synodically approved budgets.

(3) Such proceeds should only be held in trust by the respective Boards until proper appropriation of them is made by successive Synods. Until then the funds come automatically under the control of the denomination-at-large and not specifically under control of the Board receiving the proceeds of such liquidated properties.

(4) The absence of these instructions would constitute, at the present time and more so in future years, an open invitation to Boards to spend such moneys in excess of annual budgetary allowances and for purchases not contemplated by the Synods.

(5) These instructions are recommended by the Special Advisory Budget Committee and are acceptable to the Property Controlling Boards. — *Adopted*

2. The above instructions be made retroactive to January 1, 1959. — *Adopted*

VI. HOME MISSIONS

A. *Materials:*

1. *Agenda* Report No. 7 including Proposed Budget for 1960 and financial statements for 1958. (See Supplement No. 7)

2. Financial Statement, December 31, 1958, prepared by Peter B. Vander Meer, C.P.A.

3. Conference with representatives of Home Mission Board.

B. *Recommendations:*

1. The quota for Evangelism and Church Extension in the United States and Canada be placed at $15.32 per family.

Grounds:

a. The Home Mission Board is requesting $16.82, but expects to receive $75,000 as proceeds from sale of properties. These proceeds amount to $1.50 per family which deducted from $16.82 leaves $15.32.

b. This is the recommendation of the Special Advisory Budget Committee. — *Adopted*

2. The Quota for Jewish Missions be placed at 35c per family.

Grounds:

a. This amount is requested by the Home Mission Board and recommended by the Special Advisory Budget Committee.

b. The Jewish Mission quota of 35c added to the Evangelism and Church Extension quota of $15.32 amounts to $15.67, the same as the year 1959. — *Adopted*

VII. CALVIN COLLEGE AND SEMINARY

A. *Materials:*

1. *Agenda* Report No. 28, 28-A. (See Supplement Nos. 28, 28-A)

2. Report by Special Advisory Budget Committee. (See Supplement No. 47)

3. Auditor's report by McEwan and Kauffman

4. Financial reports and Proposed Budget

B. *Recommendation:* Calvin College and Seminary be granted the requested quota of $15 per family for the year 1960.

Ground:

The $1 excess, amounting to some $45,000, will be used solely to increase salaries of the instructing personnel. — *Adopted*

VIII. FOREIGN MISSIONS

A. *Materials:*

1. *Agenda* Reports No. 29, and No. 29-A, including 1958 financial statements and budget requests.

2. Auditor's report from Boerkoel-Verhey, Accountants, including Report on examination of Pension Fund and Relief Fund, 1958; Report on Examination of Operating, Special Gifts, Plant and Annuity Funds 1958; and detailed 1960 Budget Requests.

3. Conferences with J. Daverman, Treasurer, and Harry Boersma, members of the Board of Foreign Missions, Arie Verhey, Accountant, and the Special Advisory Budget Committeee.

4. Report by Special Advisory Budget Committee. (See Supplement No. 47)

B. *Recommendations:*

1. Synod approve the request of the Board for additional expenditures from operating funds of $48,682 for 1959; from Special Gifts Funds of $50,877.87 for 1959; from "above quota" gifts fund of $180,500, and $99,607 for special gifts in 1960. — *Adopted*

2. The Quota for Indian and Foreign Missions be placed at $16.50 per family for 1960.

Grounds:

a. This quota is similar to that granted by Synod of 1958.

b. The Budget request of the Board ($18 per family) does not adequately take into account a liquid surplus of $372,000. Even should Synod request the Board to take additional fields or duties, calling for $100,000 in added expenditures, their surplus resources would amply take care of it.

c. The Special Advisory Budget Committee has shown that over a period of the past 8 years this Board has spent an average of 16.5% *less* than quotas granted by successive Synods. In reducing quota from $18 to $16.50, only 8% of the requested quota has been deducted.

d. The Special Advisory Budget Committee, after investigation of the Board's financial structure and comparing it with other boards' financial structures, recommends that the surplus resources of the Foreign Mission Board be reduced and expects the proposed quota will accomplish this purpose. (See Supplement No. 47) — *Adopted*

3. Synod place the Christian Reformed Board of Foreign Missions on the accredited list of "denominational causes recommended for one or more offerings."

Ground: Synod of 1958 approved several fields without providing funds. Instead, the Synod advised the Board of Foreign Missions to secure additional money from churches which are able to pay above the quota. This is one of the methods of procuring funds. — *Adopted*

4. Synod instruct the Special Advisory Budget Committee to study the Board of Foreign Missions' request for a revision of its Budget System and to come to the Synod of 1960 with definite recommendations.

Ground: The Special Advisory Budget Committee had no opportunity to study this matter. — *Adopted*

IX. SYNODICAL EXPENSE FUND

A. *Materials:*

1. Financial Report for the year 1958.

2. Letter from Synodical Treasurer, March 4, 1959, indicating anticipated expenditures in 1960.

3. Conference with Stated Clerk.

4. Report of Special Advisory Budget Committee. (See Supplements No. 44 and No. 47)

B. *Recommendation:*

Synodical Expense Fund be granted the requested quota of $1 per family for 1960.

Grounds:

1. Synodical Expense quota for 1959 was not raised because the Denominational Building Fund balance was transferred to this fund.

2. Synodical Expense Fund will have no surplus funds at the end of 1959 and therefore this quota is set to meet the anticipated expenses in 1960.

3. 10c of this quota will be set aside to build up a reserve to meet expenses of the Reformed Ecumenical Synodical expenses in 1963.

— *Adopted*

X. FUND FOR NEEDY CHURCHES

A. *Materials:*

1. *Agenda* Report No. 13 (See Supplement No. 13)

2. Letter to Special Advisory Budget Committee from Fund for Needy Churches Committee indicating the Budget for 1960.

3. Report from Special Advisory Budget Committee. (See Supplement No. 47)

B. *Recommendation:*

The Fund for Needy Churches be granted the requested quota of $5.25 per family for 1960.

Grounds:

1. This is a new Committee which should be given a full opportunity to operate and it will therefore need a rather large quota for a few years until the history of its operation under the new arrangements has been established.

2. This is the recommendation of the Special Advisory Budget Committee. — *Adopted*

(Budget matters continued in Art. 157)

ARTICLE 123

The Advisory Committee on *Protests and Appeals,* the Rev. C. O. Buus reporting, presents the following:

I. LOCAL CHURCH BUDGET AND TEACHER RECRUITMENT SCHOLARSHIP

A. *Material:* Protest No. 3 (see Printed Protest No. 3)

B. Your advisory committee informs Synod that this material is legally before us.

C. *Evaluation of the material.*

Mr. D. T. Prins' protest has merit but the grounds he adduces do not properly or conclusively establish his contention. The Warren Park Consistory in their counter protest reveal that they make no distinction between the church as an organization and as an organism.

Classis Chicago North in its action evidently overlooked the fact that this distinction is the very crux of the matter.

D. *Recommendations:*

1. Synod advise the Warren Park Consistory not to include matters pertaining to the church as an organism in the congregational budget. — *Adopted*

Grounds:

a. The church has a right to expect from her members that they shall contribute to her needs. This underlies the decision of the Synod of 1864 alluded to by the protestant.

b. The church may urge her members to give support to such a cause as Teacher Recruitment Scholarship, but such an item is clearly not included in the support which the church can rightfully expect for herself.

c. The distinction must be maintained between the support the church may rightfully expect for herself and the support of causes extraneous to her own organization. — *Adopted*

2. Synod declare that this is its answer to protest No. 3. — *Adopted*

(Protests and Appeals continued in Art. 127)

ARTICLE 124

Synod adjourns. Elder P. R. Eeuwema leads in closing prayer.

FRIDAY AFTERNOON, JUNE 19, 1959

Eighteenth Session

ARTICLE 125

The President calls Synod to order. Dr. A. C. De Jong leads the devotions. After Synod sings Psalter Hymnal No. 486, he leads in prayer.

ARTICLE 126

Dr. George Stob for the *Reception Committee* cf. Art. 25, 77, presents the Rev. John G. Adema, fraternal delegate of our sister church in the Netherlands and pastor at Rotterdam-Delfshaven. He addresses Synod as follows:

"Mr. President, and Esteemed Brethren:

As a delegate of de Gereformeerde Kerken in Nederland it is a great pleasure for me on this occasion to convey the cordial greetings and best wishes from

your sister-churches in the Netherlands. At first sight such contact may have the pretence of bearing only a formal character. On closer examination, however, it turns out that it means more than an expression of courtesy and mutual understanding.

I must admit that, when coming from churches from another continent, we must become accustomed to all kinds of unusual things. Soon, however, one realizes that such unusual things concern the externals of ecclesiastical life only. The impression that we, Christians of the old world and the new world, serve one cause is prevalent. Because of this we are joined in one faith and inspired by the Holy Spirit to make the power of Pentecost penetrate all over the world.

This is what ultimately binds your church and ours together.

Indeed, one glance in the reports and other acts of this Synod will convince anyone of this at once. The same problems occupy us on both sides of the ocean. In general we follow the same ways to solve these problems. Kinship and similarity of ecclesiastical cultural history here and over there emphasize the oneness of faith. This is really very remarkable. The register of delegates in your agenda might without any alteration in the names be transferred to the convocation-list of our churches, and nobody would get the impression of foreign names.

Yet the first thing is the principal idea: that we must present a united front in the confession of the faith, handed down by the fathers, that we in holy zeal give ourselves to realize the well-known words of the catechism, "preserve and increase Thy church."

As to preserving and increasing, the churches in the Netherlands go through strange years, a time both difficult and enchanting. After the second world war the face of the whole world has changed. Many conceptions, never before attacked, have lost their meaning. At the place where formerly there stood exclamation marks we now very often find question marks, and vice versa. New problems in the field of ethics force themselves upon us. The old answers no longer meet the new problems.

It can be understood that the church has no easy time with this. And as life itself always precedes reflection on life, there may be a great danger that old morals shall disappear without being replaced by new ones. The religious problems concerning overpopulation, growing industrialization, recreation, education of adolescents, etc., are many.

It will be difficult for the American and Dutch churches to enter into each other's situation, in spite of the increased contacts of the last few years and the increased exchange of literature and persons. If I have read your Acts of 1958 and your reports for 1959 well, there is a striking resemblance between our two denominations. The difference can be conveyed as follows: the problems about the creed attract greater attention among you. The questions about life attract greater attention among us than with you.

As regards the increase of the church, our churches covet to be progressively more and more obedient to God's charge to be a salting salt and a shining light. The work of evangelism has extended very much in the last few years. For the technique of this work close connection is sought in the mentality of the man of the twentieth century who has been alienated from God and His service. The foreign mission occupies itself in seeking for new fields, since Indonesia does not give the opportunities of former years.

In great admiration our churches acquaint themselves again and again with the missionary power developed by your denomination. To express here once again our gratitude for what you did and are still doing for the thousands of Dutch immigrants in Canada cannot be out of place. With personal predilection I like to call to memory the help received by the Dutch Reformed

churches of South America from your missionary work in that country. A few years ago on an official visit by order of the Classis Rotterdam to the Classis Buenos Aires, I was favored to get acquainted with the work of the Rev. William Muller and the Rev. Jerry Pott. Each in his own way contributed to the Reformed churches in Brazil and Argentina.

Finally I express the hope that God will crown your work with His blessing in the local parishes as well as in classical and synodical connection. This general assembly also may contribute to the intensification of the ties, by which we, as churches of different denominations, are bound up with each other in our Lord Jesus Christ. We have a King who has conquered the powers of Satan, sin and death. Paul's encouragement may strengthen us again and again: "Therefore, my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not vain in the Lord."

The Rev. C. Huissen reponds on behalf of Synod, expressing our thanks for brother Adema's presence and the hope that the ties which have bound our churches together for many years may be preserved and strengthened.

ARTICLE 127

The Advisory Committee on *Protests and Appeals,* cf. Art. 123, the Rev. C. O. Buus reporting, presents the following:

I. APPEAL OF CLASSIS CALIFORNIA RE SYNOD DECISION OF 1958

A. *Material:* Printed Protest No. 5 (See Printed Protest No. 5)

B. Your advisory committee informs Synod that this materially is legally before us.

C. *Recommendations:*

1. Synod reaffirm the decision of the Synod of 1958 in re this matter.

Grounds:

a. In re ground (1) of the protest: The Synod of 1958 obviously judged a specific case or instance in the light of a general principle. In the recommendation adopted Synod states, "It does not approve of any consistory or congregation of our church identifying itself by membership with any local council or agency of the National Council of Churches, or a similar local organization which included 'churches' that deny the orthodox faith and Scriptural teaching." *Acts* 1958, Art. 151, pp. 92, 93. In the designation, "any consistory or congregation," the congregation of Alameda is included.

b. In re ground (2) of the protest: The decision of the Synod of 1958 was based on the fact that the Alameda Council of Churches was tainted by churches in which modernistic and liberal beliefs and teachings obtain. Classis California has not adduced any proof to the contrary. — *Adopted*

II. NYMEYER PETITION AND SYNOD'S DECISION OF 1958

A. *Material:* Communication from Mr. Frederick Nymeyer

B. This material is legally before us.

C. *Elucidation:*

In his letter Mr. Nymeyer alleges that the Synod of 1958 was in error in its decision to not grant his petition. He further states, how-

ever, that he is discontinuing prosecution of the case with (1) individual, (2) consistory, (3) classis and/or (4) Synod . . . . . and considers himself no longer responsible for "the inevitable ruinous moral consequences of the case on the defendant and others."

D. *Recommendation:*

Synod receive this communication as information. — *Adopted*

III. APPEAL OF MR. AND MRS. JOHN SCHEERES

A. *Materials:*

Letter of appeal (with three enclosures from Mr. and Mrs. John Scheeres).

B. Your advisory committee informs Synod that this material is legally before us.

C. *Elucidation:*

Mr. and Mrs. John Scheeres are appealing against a decision of the September 1958 meeting of Classis Grand Rapids East. In this decision Classis did not sustain a protest they brought against their consistory. Their protest was that the Imlay City Consistory had not taken sufficient action and applied disciplinary measures to stop Sabbath desecration in the form of Sunday labor. Subsequent to this decision new and further evidence has appeared to support their protest. This evidence Classis, at a later meeting, has refused to consider. Classis declared it had no bearing on their former decision. Hence the Scheeres appeal to Synod against the September 1958 decision.

D. *Recommendations:*

1. Synod do not sustain the protest of Mr. and Mrs. John Scheeres against Classis Grand Rapids East inasmuch as the material of this protest is first of all a consistorial responsibility. — *Adopted*

2. Synod advise the protestants to take the new evidence pertaining to Sabbath desecration to their consistory. — *Adopted*

IV. APPEAL OF MR. AND MRS. HENRY VAN KOOTEN

A. *Materials:*

A letter from Mr. and Mrs. H. Van Kooten asking that Synod advise Classis Pella to make a thorough investigation of their case, a petition signed by 21 people urging Synod to accede to their request, and decisions of Synods of 1954, 1955, and 1958 on the same matter.

C. *Recommendations:*

B. This material is legally before us.

That Synod refer the protestants to the decision of the Synod of 1958. (*Acts of Synod,* 1958, p. 46) — *Adopted*

V. APPEAL OF MR. PETER BOER, JR.

A. *Materials:*

Letter from Mr. Peter Boer requesting advice as to how he and his family can rejoin the church, a copy of the minutes of Classis Sioux Center in re the case, and a complete file on the case submitted by the Rock Valley Christian Reformed Church to Classis Sioux Center.

B. Your advisory committee informs Synod that this material is legally before us.

C. *History:*

Mr. Peter Boer, while under censure of his consistory, severed relations with the Christian Reformed Church along with his wife and children. In an attempt to open the way for this family to rejoin the church, the Church Visitors and the consistory formulated a statement of confession which Mr. and Mrs. Boer were given opportunity to sign and be re-admitted to full communion in the church. This offer they declined and Mr. Boer appealed his case to the February 25, 1959 meeting of Classis. The decision of Classis in re this appeal was that it, "urges Mr. Boer to repent of his sins, and submit to the reasonable demands laid down by the consistory in conjunction with the church visitors."

D. *Recommendations:*

Synod refer Mr. Peter Boer to the advice of Classis and urge him to follow it. — *Adopted*

VI. PROTEST OF MR. WILLIAM I. BUITEN

A. *Materials:*

A letter from the protestant giving a historical summary of his case and stating his protests. Twenty-one enclosures furnished as background information.

B. *Recommendation:*

Synod declare this material is legally before us. — *Rejected*

ARTICLE 128

Synod receives the following reply from H.M. Queen Elizabeth II, (cf. Art. 109)

"From St. John's, Newfoundland

The queen sincerely thanks the Synod of the Christian Reformed Church assembled at Grand Rapids, Michigan, for their kind message and for the assurance of their prayers.

signed

Private Secretary"

ARTICLE 129

The Advisory Committe on *Infallibility,* Dr. P. Schrotenboer reporting, presents its report. Synod decides to postpone the consideration of this report until the evening session. (See Art. 134)

ARTICLE 130

The Advisory Committee on *Church Order No. II,* Dr. E. H. Palmer reporting, cf. Art. 31, 78, 117, the following:

I. TRANSFER OF FOUR CONGREGATIONS FROM CLASSIS ALBERTA NORTH TO CLASSIS BRITISH COLUMBIA (See Supplement No. 45)

A. *Materials:* Duplicate requests from Classis Alberta North and Classis British Columbia.

B. *Recommendation:* Synod grant the requests of Classes Alberta North and British Columbia that the congregations of Houston, Smithers,

Telkwa, and Terrace be transferred from Classis Alberta North to Classis British Columbia.

Grounds:

1. The four congregations desire it.
2. The Classes Alberta North and British Columbia request it.
3. It is geographically better.
4. It is more convenient for the churches because of certain transportation facilities. — *Adopted*

II. ACTION OF CLASSIS CHICAGO NORTH RE DR. J. E. LUCHIES

A. *Materials:* Letter from Classis Chicago North

B. Your committee calls the attention of Synod:

1. Classis Chicago North acquiesces in the resignation of Dr. John E. Luchies from the ministry of the Christian Reformed Church because, as the classis expresses it, "the position of teaching Bible, theology, and philosophy at the Wheaton College and Graduate School of Theology is incompatible with the ordination vows of the Christian Reformed ministry";

2. and the unanimous decision of Classis Chicago North to grant permission to Dr. John E. Luchies to occupy the pulpits of Classis Chicago North. — *Received as information*

(Church Order No. II matters continued in Art. 177)

ARTICLE 131

Synod adjourns. Elder E. Keegstra leads in closing prayer.

FRIDAY EVENING, JUNE 19, 1959
Nineteenth Session

ARTICLE 132

The President calls Synod to order. The Rev. A. J. Vander Pol leads the devotions. After Synod sings Psalter Hymnal No. 261, he leads in prayer.

ARTICLE 133

The Rev. A. Brink is present as alternate for the Rev. E. B. Pekelder. He arises to express agreement with the "Public Declaration for Agreement with the Forms of Unity."

ARTICLE 134

Synod proceeds with the consideration of the recommendations of the Advisory Committee on *Infallibility,* cf. Art. 129, after a brief word of counsel from the President of Synod and introductory remarks by the reporter, Dr. P. Schrotenboer:

I. CONCLUSIONS OF THE REPORT OF THE COMMITTEE ON INSPIRATION TO THE REFORMED ECUMENICAL SYNOD OF 1958

A. *Materials:*

1. Report of the delegates to the Fourth Reformed Ecumenical Synod (See Supplement No. 18)

2. Overtures Nos. 14, 35, 53, 60.

B. *Recommendations:*

1. Synod adopt (with the included few editorial changes) the Conclusions of the Report of the Committee on Inspiration to the Fourth Reformed Ecumenical Synod of 1958. (Acts of R.E.S.) (See Supplement No. 18)

"a. The doctrine of inspiration (to which the Christian Reformed Church holds) is to the effect that Holy Scripture alone and Holy Scripture in its entirety is the Word of God written, given by inspiration of God to be the rule of faith and practice, an inspiration of an organic nature which extends not only to the ideas but also to the words of Holy Scripture, and is so unique in its effect that Holy Scripture alone is the Word of God.

"b. This doctrine of inspiration, while holding that the human authors of Scripture were moved by the Holy Spirit so as to insure that what they wrote communicated infallibly God's self-revelation, also maintains that the Holy Spirit did not suppress their personalities, but rather that he sovereignly prepared, controlled and directed them in such a way that he utilized their endowments and experience, their research and reflection, their language and style. This human aspect of Scripture does not, however, allow for the inference that Scripture may be regarded as a fallible human witness to divine revelation, for such an evaluation constitutes an attack upon the glorious sovereign work of the Holy Spirit in inspiration.

"c. This estimate of Scripture is the demand arising from the witness which the Scripture itself bears to its divine origin, character, and authority. More particularly it is demanded by the witness of our Lord and his apostles, and to entertain a different estimate is to reject the testimony of Christ and of the apostles.

"d. This doctrine of Scripture must not be regarded as a dispensable addendum, far less as a merely human accretion, to our Christian faith. Holy Scripture is the only extant form of redemptive revelation. Faith in Scripture as God-breathed revelatory Word is implicit in our faith in the divine character of redemption itself.

"e. These considerations that Scripture pervasively witnesses to its own God-breathed origin and character and that as redemptive revelation it is necessarily characterized by the divinity which belongs to redemption are the explanation of the sustained faith of the historic Christian church that Scripture in its whole extent and in all its parts is the infallible and inerrant Word of God.

"f. To this faith as it is clearly expressed in the creeds of the Reformed Churches the Christian Reformed Church bears witness and on the basis of this doctrine of Scripture seeks to testify to the whole counsel of God in the unity of the Spirit and in the bond of peace."

Ground: This is in agreement with the recommendation of our delegates to the Fourth Reformed Ecumenical Synod. — *Adopted*

2. That Synod declare that this is its answer to Overtures Nos. 15, 2; 28A; 35A; 53, 1; and 60, 1. — *Adopted*

3. *Formula of Subscription*

a. *Material:* Overture No. 35b: Classis Orange City overtures Synod to declare "that all who sign the Formula of Subscription are bound by this interpretation" (of the Conclusions of the R.E.S. in regard to Inspiration).

b. *Recommendation:* Synod take no action in this matter.

Ground: Synod expects that all who sign the Formula of Subscription will abide by all her official declarations. — *Adopted*

(Report continued in Art. 139)

ARTICLE 135

Synod adjourns. After Synod sings Psalter Hymnal No. 444, Elder H. Vander Zwaag leads in closing prayer.

SATURDAY MORNING, JUNE 20, 1959

Twentieth Session

ARTICLE 136

The President calls Synod to order. The Rev. C. M. Schoolland leads the devotions. After Synod sings Psalter Hymnal No. 135:1, 3, 4, he reads Revelation 1:12-20 and leads in prayer.

ARTICLE 137

Roll call reveals all members present. Elder Winfred Karsten is present as alternate for Elder J. De Vries. He arises to express agreement with the "Public Declaration of Agreement with the Forms of Unity."

ARTICLE 138

Minutes of the Friday day sessions are read and approved.

ARTICLE 139

Synod continues its consideration of the report of the Advisory Committee on *Infallibility,* cf. Arts. 129, 134, which presents the following

II. PROTEST AND APPEAL OF DR. WYNGAADEN

A. *Materials:*

1. Communication of Dr. Wyngaarden to Synod, introducing his "Protest and Appeal." (See No. 6 Printed Protests)

2. "Protest and Appeal" of Dr. Wyngaarden to Board of Trustees.

3. Paper of President Kromminga, "How Shall We Understand 'Infallibility'?", appended to Dr. Wyngaarden's "Protest and Appeal." (See No. 6 of Printed Protests) (See also Overture No. 60).

B. *Observations:*

Synod has received a "Protest and Appeal" from Dr. Wyngaarden against President Kromminga. This "Protest and Appeal" was first presented to the Board of Trustees in May, 1959. By means of his

communication, Dr. Wyngaarden now presents this "Protest and Appeal" to Synod. The Board of Trustees had asked Dr. Wyngaarden to hold his document in abeyance until after Synod had acted upon the Board's request for a study of the problem of the relationship between inspiration and infallibility in the light of Scripture and our Creedal Standards. (See Supplement No. 28-A). Dr. Wyngaarden has chosen not to do so, for reasons indicated in his cover letter.

In the introduction Dr. Wyngaarden calls attention to certain documents upon which he bases his charges. But inasmuch as in his document, he makes reference only to the article: "How Shall We Understand 'Infallibility'?", the committee judges that Synod must consider the charges in the light of that paper.

C. *Charges of Dr. Wyngaarden against President Kromminga*

1. The charge of Dr. Wyngaarden that President Kromminga violated a principle of church government by assuming to himself the prerogative of committing the Seminary in its policies to a drastic reinterpretation of Articles III to VII inclusive of the *Belgic Confession* (Cf. "How Shall We Understand 'Infallibility'?"), a prerogative which properly belongs only to Synod, is a charge that assumes that President Kromminga did so commit the Seminary in its policies to such a drastic reinterpretation. This Dr. Wyngaarden tries to demonstrate in the rest of the protest. The first charge depends upon the establishment of the second. That being so, the advisory committee directs Synod's attention to the charges contained in the rest of the document.

2. The charges brought against the stand of President Kromminga in II, III, and IV, of Dr. Wyngaarden's "Protest and Appeal," are really but one charge, viz, "Dr. J. H. Kromminga's position is out of line with the Synodically-approved stand (1922 and 1937), or fails to do justice to the Synodically-approved stand (1922 and 1937) in this matter . . ."

a. Under II of his document, Dr. Wyngaarden asserts that the position of President Kromminga is shown by his "expressed disagreement with the Faculty's stand as recorded in the *Minutes of the Seminary Faculty.*"

b. We recommend that Synod reply: this item of evidence is inconclusive to indicate Professor Kromminga's position.

Ground: President Kromminga replies to this charge that the words "error" and "accuracy" in the indicated minutes were and are understood by him not in the absolute sense but from the point of view of extra-Scriptural criteria of accuracy. — *Adopted*

3. a. Under III, A, of his document, Dr. Wyngaarden presents as evidence for his second charge that President Kromminga in his paper, "How Shall We Understand 'Infallibility'?", misinterprets the clause: "against which nothing can be alleged" in Art. IV of the *Belgic Confession.* He asserts that President Kromminga too narrowly restricts the meaning of that clause when he interprets it to mean "that nothing can be alleged against the inclusion of the sixty-six specified books in the canon of Holy Scripture." Dr. Wyngaarden claims that the clause

in question intends to say that nothing can be alleged against the contents of the books of Scripture.

b. We recommend that Synod reply: In view of the fact that President Kromminga acknowledges that his explanation of the clause is too restrictive and that he recognizes that it refers to the content of all the books as well as to the inclusion of the books into the canon, this item of evidence no longer supports the charge. — *Adopted*

4. a. Under III, B, of his document Dr. Wyngaarden adduces as evidence for his second charge that President Kromminga misinterprets Art. V. of the *Belgic Confession* by explaining it as if it read "believing without any doubt all things contained in them *IN SO FAR AS* they are for the regulation, foundation, and confirmation of our faith." Dr. Wyngaarden claims that "this does violence to the actual reading." He asserts: "The clause, beginning with the word: *BELIEVING,* is a further explication of what is implied in the preceding. All these books (not some or part of all) are for the regulation . . . of our faith and receiving them as such means that we believe without doubt all things contained in them."

b. We recommend that Synod reply: Although President Kromminga does not explicitly state in his paper that he interprets this clause to mean that "all these books (not some or part of all) are for the regulation . . . of our faith," that fact does not prove that President Kromminga's interpretation *excludes* that meaning. It would seem that Dr. Wyngaarden is putting words into President Kromminga's mouth when he ascribes to President Kromminga the reading *"IN SO FAR AS."* Dr. Wyngaarden is here arguing from silence. President Kromminga assures Synod that he heartily believes that Scripture in its whole extent, in all its parts, and in all its words, is the infallible and inerrant Word of God. — *Adopted*

5. a. Under III, C, of his document, Dr. Wyngaarden offers as evidence for his second charge that President Kromminga, in his paper, "How Shall We Understand 'Infallibility'?" misinterprets Art. VII of the *Belgic Confession* when he writes: "The 'infallible rule' which the article mentions is that Scripture is to be interpreted by Scripture." Dr. Wyngaarden points out that this interpretation is based upon our present English version of the creed which mis-translates the original French *comme* with "which" instead of "as." This results in a too restricted application of the phrase "infallible rule" as though it has reference only to a hermeneutical principle rather than to the Holy Scriptures as the truth of God.

b. We recommend that Synod reply: since President Kromminga now recognizes that the phrase "infallible rule" refers not so much to a hermeneutical principle but to the truth of God revealed in the Holy Scriptures, this item of evidence no longer supports the charge. — *Adopted*

6. a. Under IV, A, of his document, Dr. Wyngaarden presents as evidence to support his second charge against President Kromminga the following statement from "How Shall We Understand 'Infallibility'?"

"It was claimed with some justification that the Christian Church had 'always' believed in infallibility. But it was not clearly stated what was believed to be infallible, and how far that infallibility extended. It is this last question which our Church is now facing."

Dr. Wyngaarden registers two objections against this statement:

(1) When President Kromminga speaks of "some justification" he employs "much too weak a statement concerning the attitude of the Christian Church concerning infallibility."

(2) President Kromminga raises the question how far the infallibility of the Bible extends. Dr. Wyngaarden asserts that this question is precluded by Article V of the *Belgic Confession* which states that we believe "without any doubt all things contained in" Holy Scripture.

b. We recommend that Synod reply:

(1) In regard to Dr. Wyngaarden's first objection, although Synod agrees that the statement of President Kromminga is weak, nevertheless Synod does not judge that it substantiates so serious a charge as Dr. Wyngaarden brings against the President of the Seminary. — *Adopted*

(2) In regard to the second charge of Dr. Wyngaarden, Synod declares that the creedal statement believing "without any doubt all things contained in" the Holy Scripture precludes the legitimacy of the question: how far does the infallibility of the Bible extend? *if* we employ the term "extend" in terms of a quantitative limitation of Scriptural infallibility.

President Kromminga assures Synod that he does not use the term in this sense. Hence this item of evidence does not support the charge. — *Adopted*

7. a. Under IV, B, of his document, Dr. Wyngaarden presents as evidence to support his second charge that President Kromminga makes an unwarranted distinction between this so-called periphery and that which does not belong to this so-called periphery." Dr. Wyngaarden asserts that "this distinction is not found in Scripture, nor in the Creeds," but that rather the Creed says concerning the Scriptures that "all things contained in them" are to be believed, Art. V.

b. We recommend that Synod:

(1) Reply that the word "periphery" in this context of President Kromminga's article is ambiguous. He has employed language which may easily leave the impression that there is an area of Scripture in which it is allowable to posit the possibility of actual historical inaccuracies.

President Kromminga assures Synod that in using the term "periphery" he does not mean "this or that word" in Scripture, but rather "some aspect" of the content of the words which is not germane to the Spirit's purpose. — *Adopted*

(2) Declare that it is inconsonant with the Creeds to declare or suggest that there is an area of Scripture in which it is allowable to posit the possibility of actual historical inaccuracies. (Cf. Article V, *Belgic Confession,* "believing without any doubt all things contained therein." — *Adopted*

(3) Withhold further judgment whether or not at this point the view expressed by President Kromminga is consistent with the creeds, and commit this matter to a thorough study. (cf. Art. 201)

Grounds:

(a) The conviction of the church on such a crucial point of doctrine should not be decided hastily.

(b) This is a relatively new distinction in the theological discussion of our church.

(c) This problem is exceedingly complex, involving both apologetic methodology and far-reaching doctrinal implications.

(d) The faculty has suggested the need for a study of the relationship of inspiration and infallibility.

(e) The Board of Trustees has recommended that a study be made of the relationship between inspiration and infallibility in the light of Scripture and our creedal standards.

(f) Classis Chicago North, Classis Holland, and the Neland Avenue Consistory have asked for a study of the problem. — *Adopted*

8. a. Under IV, C, of his document, Dr. Wyngaarden presents as evidence to support his second charge the statement of President Kromminga in "How Shall We Understand 'Infallibility'?": "I recognize and admit no errors, inaccuracies, contradictions, or other inadequacies of any sort in Scripture which affect its authority on this, its message." Against this statement Dr. Wyngaarden raises three objections.

(1) "It implies that there may be errors, inaccuracies, contradictions, or other inadequacies of some sort in Scripture," particularly in the items which lie "on the periphery" of Scripture's teaching.

(2) President Kromminga here concentrates the infallibility of Scripture upon "its message" and implies that Scripture contains material on the "periphery" of "its message" to which infallibility does not apply.

(3) President Kromminga's distinction implies that fallible man must determine what is and what is not the message of Scripture.

b. We recommend that Synod reply:

(1) At this point Dr. Wyngaarden develops his argument by inference, but he has not demonstrated that his is a necessary inference. Nowhere in his paper, "How Shall We Understand Infallibility'?" does President Kromminga declare that there are parts of Scripture to which infallibility does not apply. He only asserts that it is legitimate to ask the question: "Granting that the Holy Spirit infallibly conveyed what He intended to teach, how shall we interpret Scriptural items which are on the periphery of that teaching? How shall we answer the objections which others — unbelievers, critics, or what have you — raise concerning the infallibility of such items?" — *Adopted*

(2) Dr. Wyngaarden develops his argument by inference, but does not demonstrate that his is a necessary inference when he charges that President Kromminga implies that Scripture contains material which is not essential to "its message."

President Kromminga assures Synod that he believes that Scripture in its whole extent and in all its parts and in all its words is the infallible and inerrant Word of God.

Therefore these items of evidence do not support the charge. — *Adopted*

(3) President Kromminga's distinction between peripheral and non-peripheral concepts of Scripture does not imply that fallible man must *determine* what is and what is not the message of Scripture. It only implies that fallible man must *recognize* what is the message of Scripture in distinction from that which lies "on the periphery of that teaching." This can be done by fallible man only as he is led by the Spirit in submission to the Word. President Kromminga in the concluding paragraph of his paper testifies that he makes this submission to the Scriptures.

"I bow before the authority of the Holy Scriptures as the divinely inspired revelation of the will of God, of the way of salvation, and of the worship of God, thus bowing to the authority of the Scriptures as the infallible rule of faith and practice." — *Adopted*

9. We return now to the first charge of Dr. Wyngaarden against President Kromminga, which was held in abeyance.

a. Dr. Wyngaarden charges that "with respect to church-governmental procedure, President J. H. Kromminga does not have the ecclesiastical right to commit himself in his policy as President, nor to commit the seminary in its policies to such a drastic reinterpretation of Articles III to VII inclusive of the *Belgic Confession* as is contained in the document to the Board (*"How Shall We Understand 'Infallibility'?"*) because the Synods of 1922 and 1937 interpreted these articles; and also since our signatures to the Formula of Subscription presuppose that these articles III to VII are understood by the signatories and by the Christian Reformed Church in the sense in which the Synodical decisions of 1922 and 1937 interpreted these articles of the *Belgic Confession."* (See Art. 139, II, C, 1.) (See page 66)

b. We recommend that Synod reply:

(1) President Kromminga in his paper does not commit the seminary in its policies to any interpretation of the creeds. He states explicitly in the first paragraph of his paper, "It should be clearly understood that I am not writing officially as spokesman for the Calvin Seminary Faculty. Every faculty member is at liberty to differ with what I say, as, indeed, is every member of the church." — *Adopted*

(2) In view of the admission of President Kromminga that he in his paper has given a too-restricted interpretation of crucial statements in Articles IV and VII of the *Belgic Confession,* and in view of the fact that the position set forth in this paper is admittedly the view which guided him in his official action as President of the Seminary (see first paragraph of President Kromminga's paper), it is evident that President Kromminga was being guided in his policy as President of Calvin Sem-

inary by a mis-interpretation of Articles IV and VII of the *Belgic Confession.* President Kromminga's admission indicates that this misinterpretation has been corrected. — *Adopted*

(3) Judgment in the matter of the specific charge that President Kromminga committed himself in his policy as President to a "drastic reinterpretation" of Articles III to VII of the *Belgic Confession* will have to be held in abeyance until after thorough study of the matter to which reference is made in 7 (see page 69) above.—*Adopted*

(Infallibility matters continued in Art. 145)

ARTICLE 140

Synod adjourns and Elder G. Eisenga closes this session with prayer.

MONDAY MORNING, JUNE 22, 1959

Twenty-first Session

ARTICLE 141

The President calls Synod to order. After Synod sings Psalter Hymnal No. 443, the Rev. F. Netz reads II Timothy 2:1-9 and leads in prayer.

ARTICLE 142

Elder L. Sinke is present as alternate for Elder L. Hoogeboom. Elder S. Geisel is present as alternate for Elder D. Hamming, and he arises to express agreement with the "Public Declaration of Agreement with the Forms of Unity."

ARTICLE 143

Minutes of the Friday evening and Saturday sessions are approved.

ARTICLE 144

The President extends the felicitations of Synod to Professor and Mrs. M. Monsma, who recently celebrated their 35th wedding anniversary, and also to Prof. M. Monsma, who soon will celebrate the 35th anniversary of his ordination to the ministry. At the same time he assures him of Synod's prayers for Mrs. Monsma, who will undergo surgery tomorrow.

ARTICLE 145

Synod continues its consideration of the report of the Advisory Committee on *Infallibility.* (See Arts. 129, 134, 139)

III. COMMUNICATION FROM FOUR SEMINARY FACULTY MEMBERS RE DECISION OF BOARD OF TRUSTEES ON INFALLIBILITY (See Supplement No. 28-B)

A. *Material:* Communication from four professors. (On file)

B. We recommend that Synod receive this letter as information, and take note of the fact this letter does not identify the brethren against whom a charge is made, nor does it seek to substantiate the charge. (Infallibility matters continued in Art. 150) — *Adopted*

ARTICLE 146

Synod adjourns and Elder H. Ledeboer leads in closing prayer.

MONDAY AFTERNOON, JUNE 22, 1959

Twenty-second Session

ARTICLE 147

The President calls Synod to order. After Synod sings Psalter Hymnal No. 169:1-4, Rev. E. B. Pekelder leads in prayer.

ARTICLE 148

Elder A. Leugs is present as alternate for Elder C. Overgauw. Elder A. De Kock is present as alternate for Elder H. Ten Harmsel. These alternates arise to express agreement with the "Public Declaration of Agreement with the Forms of Unity."

ARTICLE 149

The President expresses the sympathy of Synod to Elder B. Huiner in the death of his brother-in-law and commends the bereaved family to the consolations of the Lord.

ARTICLE 150

Synod continues its consideration of the report of the Advisory Committee on *Infallibility*. (See Arts. 129, 134, 139, 145)

ARTICLE 151

Synod adjourns and Elder H. Holtvluwer leads in a prayer of thanksgiving.

MONDAY EVENING, JUNE 22, 1959

Twenty-third Session

ARTICLE 152

The President calls Synod to order. After Synod sings Psalter Hymnal No. 452, Rev. William Stob leads in prayer.

ARTICLE 153

Elder S. Vander Ploeg is present as alternate for Elder H. Holtvluwer. Notice is given by Elders A. Van Vliet and L. Plutschuw that they will be unable to attend synodical sessions after this evening. A communication is read from Prof. M. J. Wyngaarden, advisory member, requesting that he be permitted to absent himself from further sessions, in order to attend a course in library science. This request is granted by Synod.

ARTICLE 154

The President extends the sympathy of Synod to the Rev. C. Tuininga in the death of his mother and to Elder D. Bratt in the death of his father-in-law. He commends the bereaved families to the consolations of the Lord.

ARTICLE 155

Synod continues its consideration of the report of the Advisory Committee on *Infallibility*. (See Arts. 129, 134, 145, 150)

IV. RECOMMENDATION OF BOARD OF TRUSTEES TO SYNOD. *"That a Study Be Made of the Relationship Between Inspiration and Infallibility in the Light of Scripture and Our Creedal Standards"*

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

B. *Recommendations:*

1. Synod adopt this recommendation of the Board of Trustees.

Grounds: "A Seminary Faculty report to the Board states: 'The Faculty agrees that the relationship between Inspiration and Infallibility is not one of 'simple identification.' The Faculty declares that there is, however, a 'necessary connection' between the Scriptural teaching on Inspiration and Infallibility rightly understood." Further earnest study of this relationship should prove very helpful to the denomination. The Seminary Faculty indicates the need for such a study when it states: "The Faculty holds that the Scripture does teach its own infallibility, although the Faculty feels the need for a clarification of the term." — *Adopted*

2. Implement this recommendation by appointing a study committee of seven. (See Art. 201) — *Adopted*

3. Charge this study committee with the following mandate:

a. To study the relationship between inspiration and infallibility in the light of Scripture and our Creedal Standards.

b. To study the matter upon which Synod withheld judgment. (See this report II, C, 7, b (3). (See Art. 139) (See page 69)—*Adopted*

4. Direct the committee's attention to the decisions of the Synods of 1922, 1924, and 1937 in which Articles III to VII of the *Belgic Confession* receive an official interpretation in the light of specific cases, and to the conclusions of the Fourth Reformed Ecumenical Synod, and to the declaration made by Synod under II, 7, b, (2). (See page 68)—*Adopted*

5. Declare that this is Synod's answer to Overture No. 59. — *Adopted*

V. INTERPRETATION OF INFALLIBILITY

A. *Material:*

Overture No. 48: Classis Chicago South overtures Synod to make no extra-creedal statement on the matter of the reinterpretation of the term "infallibility" at this time which shall bind the churches, its ministry, and its college and seminary faculties.

B. *Recommendation:*

Synod declare that she cannot entertain this overture.

Ground: It overtures Synod not to do what Synod has not yet decided to do. — *Adopted*

VI. OVERTURE No. 49

A. *Materials:*

1. That "Synod recognize the propriety and importance of the problem raised in a student publication *(Stromata)*, and the unrest evidenced in subsequent writings."

2. That "Synod appoint the Calvin Seminary Faculty to study the whole problem raised and report to the Synod of 1960."

B. *Recommendations:*

1. Synod reply that she has recognized the presence of a problem and the unrest in the church. This is evident from her actions in regard to the matter of infallibility. — *Adopted*

2. Synod leave the matter of appointing the faculty of the Seminary to study the problem to the committee on appointments. — *Adopted*

VII. OVERTURE No. 53, PART 2

A. *Material:*

Classis Holland overtures Synod "to submit to the Reformed Ecumenical Synod the study of the concept of the infallibility of Scripture in its relation to problem passages."

B. RECOMMENDATION:

Synod reply that it defers action until the Study Committee appointed by Synod has reported. (cf. Art. 201) — *Adopted*

VIII. OVERTURE No. 60, PART 2

A. *Material:*

That Synod "investigate the views expressed by the President of the Seminary in the document entitled 'How Shall We Understand 'Infallibility'?'." (cf. No. 6 of Printed Protests)

B. We recommend that Synod reply that her actions in regard to the Protest and Appeal of Dr. Wyngaarden constitutes her answer to this overture. —*Adopted*

IX. OVERTURE No. 15

A. *Material:*

Classis Sioux Center overtures Synod to declare that no seminary student who is not wholly committed to the infallibility and inerrancy of Scripture shall have access to any pulpit in the Christian Reformed Church.

B. *Recommendation:*

Synod considers this unnecessary at this time.

Grounds: The Board of Trustees has not shown laxity on this score, but on the contrary has, at least in the case of one student, appointed a special committee to investigate his views and conducted an additional interview with a prospective licentiate before granting him license to exhort in our churches. — *Adopted*

ARTICLE 156

The Advisory Committee on *Home Missions,* Rev. O. Breen reporting, cf. Art. 94, presents the following:

I. CANADIAN IMMIGRATION

A. *Materials:*

1. Agenda Report No. 35. (See Supplement No. 35)
2. Overture No. 52.

CANADIAN IMMIGRATION FIELDMEN

Classis Hamilton requests the Synod of 1959 to reconsider Overture No. 38 submitted to the Synod of 1958 by our Classis regarding continuance of the services of immigration fieldmen as employees of the Church. (cf. *Acts* 1958, pp. 73, 440).

Grounds:

a. The future need for fieldmen can be met as the need arises.

b. This year (1959) there is again a definite decrease in the number of immigrants.

c. The majority of cases of immigration have been and can be taken care of directly by relatives or Consistories.

d. Though part-time fieldmen may still be needed for contacting Canadian authorities, they can be appointed by our Canadian churches.

B. *Recommendations:*

1. Synod grant the privilege of the floor to the Dr. D. L. Van Halsema, a member of the Immigration Committee.

2. Synod reconsider the 1958 Overture No. 38 of Classis Hamilton.

Ground:

The decision of Synod 1957 that need for continuing the work be reviewed each year. (cf. *Acts* 1957, p. 68, Art. 134, B. 3. c.) — *Adopted*

3. Synod decide that by the end of 1959 the services of fieldmen, as employees of the denomination, be discontinued.

Grounds:

a. The majority of cases of immigration have been and can be taken care of directly by relatives or Consistories.

b. Though part-time fieldmen may still be needed for contacting Canadian authorities they can be appointed by the Canadian churches.

c. The appointment of fieldmen, as employees of the church, was introduced as an emergency measure. — *Adopted*

4. That Synod continue the Immigration Committee for Canada as duly constituted by representatives of the various classes as approved by Synod, together with its central office and lay employees. (See Art. 201)

Grounds:

a. As long as immigration continues we need the Committee to maintain contact with both the various agencies in the Netherlands, such as the Christelijke Emigratie Centrale and others, and those in Canada, such as the government, Immigration Departments, railroads, etc.

b. The central office is of definite service to the Committee and needs to be retained for the present and also for possible future developments.

c. The expenses involved are nominal. — *Adopted*

5. Synod approve the appointments of new members as chosen by the Classes. — *Adopted*

6. Synod recommit the Rules and Regulations for the Immigration Committee of the Christian Reformed Church in Canada to the Immigration Committee for revision.

Ground:

The elimination of fieldmen as employees of the denomination makes the rules and regulations partially obsolete. — *Adopted*

II. THE BACK-TO-GOD HOUR

A. *Material:*

Agenda Report No. 27, 27-A. (See Supplements No. 27, 27-A)

B. *Recommendations:*

1. Synod express its gratitude to the Rev. P. Eldersveld; the Rev. B. Madany; the summer speakers; the retiring board members; the radio choir and its director, Prof. James De Jonge; Mr. Ralph Rozema, our agency representative; the office staff; the announcers and the technicians for their faithful and effective service. — *Adopted*

2. A special offering for the Back-to-God Hour television productions in 1960 be approved.

Ground:

This work needs continued financial support. — *Adopted*

3. Permission to make special appeals for suppplementary funds to provide for new NBC expenditure be granted.

Ground:

The new NBC expenditure authorized by previous Synods requires continued support. — *Adopted*

4. Synod approve the decision of the Back-to-God Hour Committee re Australia and New Zealand.

a. "To continue to make use of existing stations, further our efforts in obtaining additional funds, and use whatever funds come in over and above present commitments of $1,560 annually for obtaining additional stations in New Zealand and Australia, in that order, depending upon availabilities."

b. To help support an Australian office to the extent of $3,000 annually, commencing January 1, 1960. This amount will include the salary of the man to be employed (estimated at $2,600 per year)." (See Supplement No. 27-A). — *Adopted*

5. Synod gratefully take note of the twentieth anniversary of the Back to God Hour to be held in 1959 and urge our congregations to join in the celebration of two decades of blessing upon our Radio and TV broadcasting. — *Adopted*

III. CHRISTIAN REFORMED BOARD OF HOME MISSIONS

A. *Materials:*

Agenda Reports No. 7, 7-A. (See Supplements No. 7, 7-A)

B. *Recommendations:*

1. Representation at Synod be granted to the President, Secretary, and Treasurer together with the Missionary-at-Large, when Home Missions matters are considered. — *Adopted*

2. Nominations be referred to the Nominating Committee, with the exception of the name of Mr. William Boer (for Treasurer) who has notified us that he cannot serve if elected. (See Art. 168) — *Adopted*

3. Synodical authorization be given to open eight new fields in 1960, if and when exploratory surveys warrant. — *Adopted*

4. That special grants be authorized to:

Hamilton, Ontario . . .	$2,000
Racine Wisconsin . . .	$2,000
Oak Harbor, Washington .	$3,000
Highland, Michigan . .	$2,500

— *Adopted*

5. Synod authorize free-will offerings for the Soldiers Fund. — *Adopted*

6. Synod adopt the Revised Home Mission Order.

Ground:

The Mandate of the Synod of 1958 has been fulfilled. (cf. *Acts* 1958, Art. 142, C. 2. p. 80) — *Adopted*

7. Synod concur in the answer of the Home Mission Board to the Overture of the Warren Park Christian Reformed Church (*Acts* 1958, p. 444, Overture No. 47) to Objections I through VI. — *Adopted*

8. Synod approve the addition of the representatives of Classes Chicago North, Chicago South, and Cadillac to the Executive Committee for Home Missions.

Ground:

This corresponds to the composition of the Executive Committee of the Board of Foreign Missions. — *Adopted*

IV. FUND FOR NEEDY CHURCHES COMMITTEE

A. *Material:*

Agenda Report No. 13. (See Supplement No. 13)

B. *Recommendations:*

1. The Rev. William Verwolf, Secretary of the FNC and a delegate to Synod, be consulted in matters pertaining to this Fund. — *Adopted*

2. The salary to be paid to ministers by the churches receiving assistance from the FNC be not less than $4,000. — *Adopted*

3. The per family contribution toward the minister's salary in aid-receiving congregations be set at no less than $70 in the U.S. and at not less than $60 in Canada. — *Adopted*

4. Children's allowance of $200 per child in excess of salary paid, be granted. — *Adopted*

5. Mileage allowances in congregational work be granted according to the following schedule:

The first 5,000 miles on the field no allowance.

a. In the U.S. at 7 cents per mile for not more that 3,500 miles.

b. In Ontario, Quebec, and the Maritimes at 7 cents per mile for not more than 5,000 miles.

c. In the western provinces of Canada at 8 cents per mile for not more than 6,500 miles.

Ground: These per mile allowances are the same as paid to ministers by the Home Mission Board. —*Adopted*

6. Tenure of office for F.N.C. Committee members be established. We recommend that the term be 3 years. (See Art. 201)—*Adopted*

ARTICLE 157

The Advisory Committee on *Budget,* Dr. H. Ippel reporting, cf. Art. 122, presents the following:

CANADIAN IMMIGRATION FUND (See Supplement No. 35)

A. *Materials:*

1. *Agenda* Report No. 35 and Overture No. 57.

2. Report by Special Advisory Budget Committee. (See Supplement No. 47)

3. Financial Report for 1958 prepared by Terrance M. Read, Auditor.

4. Conferences with Immigration Committee representative and several Canadian delegates to Synod.

B. *Recommendations:*

1. Synod eliminate the quota for the Canadian Immigration Fund.

Ground:

a. Past Synods have indicated the necessity to limit this work. The Synod of 1958 noted: "There is ample evidence that the scale on which this agency must operate can be reduced." *(Acts* 1958, p. 72)

b. The emergency situation which called forth substantial financial aid from the Christian Reformed Churches in the United States and Canada has ended.

c. The funds to defray nominal expenses involved in carrying on the work of the Immigration Committee for Canada can be obtained through other means. — *Adopted*

2. The Immigration Committee for Canada secure the necessary funds for its operation from the Canadian churches and by appeals to deaconates in the United States.

Grounds:

a. The 1958 quota payments of the Canadian churches amounted to approximately $4,900.

b. The Synod of 1958 authorized the Committee to appeal to deaconates. — *Adopted*

(Budget Matters continued in Art. 178).

ARTICLE 158

Synod adjourns. Elder L. Plutschouw leads in closing prayer.

TUESDAY MORNING, JUNE 23, 1959

Twenty-fourth Session

ARTICLE 159

The President calls Synod to order. After Synod sings Psalter Hymnal No. 233:1, 2, the Rev. W. Verwolf reads Nahum 1 and leads in prayer.

ARTICLE 160

Roll call reveals all members present. Elder A. Ringelberg is present as alternate for Elder L. Plutschouw, and arises to express agreement with the "Public Declaration of Agreement with the Forms of Unity."

ARTICLE 161

Minutes of the Monday sessions are read and approved.

ARTICLE 162

Synod decides that the ten candidates who presented their document to Synod are to hold themselves ready to meet with Synod, should Synod so decide. (See Arts. 55, 83, 169, 171)

ARTICLE 163

The Advisory Committee on *Varia,* Dr. George Stob reporting, cf. Arts. 57, 99, 116, presents the following:

I. REPORT OF THE DELEGATES TO THE FOURTH REFORMED ECUMENICAL SYNOD

A. *Materials:*

1. *Agenda* Report No. 18, the report of the delegates. (See Supplement No. 18)

2. Acts of the Fourth Reformed Ecumenical Synod of Potchefstroom, South Africa, August 6-13, 1958.

(*Note:* All "Reports" referred to below are the Reports of the Advisory or Study Committees of the Reformed Ecumenical Synod. "Agenda" references are to the Report of our delegates to the Ecumenical Synod, and references to the Acts of the Fourth Reformed Ecumenical Synod will be designated "Ecumenical Acts.")

B. *Report On Immigration* (*Agenda,* p. 119; (See Supplement No. 18) Ecumenical Acts, pp. 16-21.)

1. The Ecumenical Synod adopted six resolutions as bearing on cooperative efforts that might be undertaken by member churches of the Reformed Ecumenical Synod for the care of emigrants and immigrants. They are the following:

a. Every church, in the emigration—as well as in the immigration—countries, appoints Deputees or a Synodical Committee to pay special attention to all migration matters.

b. The Committees of the churches in the emigration-countries make it a point to advise their departing members most carefully about the most desirable church affiliation in the country of their destination. They look to it that the emigrant leaves with a proper attestation, and that the

church in the receiving country is duly informed about the arrival of such members.

c. The Committees of the churches in the immigration-countries do all they can to help the new immigrants that come to their country; spiritually and socially. They look to it that a report is sent to the church in the home-country when an immigrant has arrived and has been properly received in the church.

d. All committees should co-operate as closely as possible. In order to be properly informed it is essential that these Committees receive every year the yearbooks of all co-operating churches.

e. Synod stresses the necessity that Reformed Churches in countries receiving immigrants have a responsibility toward immigrants without any church affiliations.

f. The Churches shall inform the other member Churches of the names and addresses of the appointed deputies on committees.

2. *Recommendation:*

Synod adopt these resolutions as a basis for co-operation with Reformed churches in other countries on matters of emigration and immigration. — *Adopted*

C. *Report on Eschatology* (*Agenda,* p. 119; Ecumenical Acts, pp. 22 f.) (See Supplement No. 18)

1. This Committee failed to report to the Synod. The Synod continued this committee, adding Dr. Lorraine Boetner to it.

2. *Recommendation:* That this be received as information. — *Adopted*

D. *Report in Connection with Modern Warfare* (*Agenda,* pp. 119-121; Ecumenical Acts, pp. 25-29) (See Supplement No. 18)

1. After considering the report of the Synod of Assen, 1957 (Gereformeerde Kerken, on "The Task of the Church in Her Declarations Regarding War and the Bounds Thereof," the Ecumenical Synod felt herself "called upon, in accordance with the Word of God, to awaken the social conscience in connection with the problem of modern warfare." Accordingly a resolution was drawn up by a Committee and accepted by the Synod. This resolution is reproduced in our *Agenda.* (See Supplement No. 18)

2. *Recommendation:* That this Resolution be referred to a Study Committee for evaluation and recommendation concerning the use we ought to make of it, this Committee to report to the Synod of 1960. (See Art. 201) — *Adopted*

E. *Report Anent Christian and Separate Organizations* (*Agenda,* p. 121; Ecumenical Acts, pp. 24, 25.) (See Supplement No. 18)

1. The R.E.S. Synod decided to appoint an international study committee to make a thorough investigation concerning the Biblical principles involved in separate social and political organization. Two guiding principles were tentatively adopted, and the Committee of Prof. J. Vanden Berg, Calvin College; Prof. John Murray of Westminster Seminary, and E. Roelvink of the Netherlands, was appointed.

2. *Recommendation:* Synod receive as information. — *Adopted*

F. *Report on General Principles in Connection with Creation and Evolution* (*Agenda,* pp. 123-127; Ecumenical Acts, pp. 56-61) (See Supplement No. 18)

1. After receiving and considering a report of a committee appointed by the Edinburgh R.E. Synod on these matters, the Fourth Ecumenical Synod adopted the following resolutions:

a. That the Synod of the Christian Reformed Church has failed to indicate what amendments in connection with the "so-called theistic and dialectic theology" they suggest in the three general principles, and on what grounds they base their dissatisfaction;

b. That the Synod of the Christian Reformed Church has overlooked the fact that in these general principles the views of dialectical theology in connection with Gen. 1 and 2 are emphatically repudiated;

c. That the Synod of the Christian Reformed Church has similarly overlooked the explicit repudiation of any un-Christian concept of evolution, as contained in the third principle;

d. That it is not advisable for the Reformed Ecumenical Synod to pronounce judgment on theological and scientific concepts which, while professing to observe the historicity of Gen. 1 and 2, have still to be elaborated;

e. That the third general principle be amended as follows: "Observing the historicity of Gen. 1 and 2 implies *inter alia* an acceptance of Divine creation, maintenance, and government of the entire world, and accordingly implies that the Church should repudiate any concept of evolution which (1) entirely eliminates God, (2) regards Him as dependent on the process of creative evolution, (or 3) regards Him as merely incidentally intervening in the natural course of evolution. Generally, because it has to preach the Word of God, which is not a scientific treatise and which should not be bound to any particular exegetical exposition, the Church should observe the utmost discretion in making all kinds of pronouncements in connection with scientific matters."

2. It may also be noted that the Ecumenical Synod was of the judgment that competent scientific and theological studies should be made on matters concerning "the teaching of Scripture in relation to the results of modern scientific investigation in general and the subject of creation and evolution in particular." It was therefore decided that the International Association of Reformed Faith and Action should be urged to give consideration to the possibility of sponsoring the publication of books and pamphlets which may serve to inform and guide the members of the Reformed churches in considering questions raised in our time on these matters. (See Supplement No. 48)

3. *Recommendations:*

a. That Synod receive as information the above answer of the Reformed Ecumenical Synod to objections raised by the Christian Reformed Church to the second and third guiding principles on Creation and Evolution previously adopted by the Reformed Ecumenical Synod.

—*Adopted*

b. That Synod concur in the request to be presented to the International Association for Reformed Faith and Action. — *Adopted*

G. *Report on Marital Problems* (*Agenda,* pp. 127-129; Ecumenical Acts pp. 69-99.) (See Supplement No. 18)

1. This report includes the report of the Ecumenical Study Committee on the matter, an analysis of it, the Christian Reformed Church's reactions to the Study Report and her decisions on divorce and marriage, and the proposals of the Ecumenical Advisory Committee Report. Of particular interest at this time are the propositions listed under "General Lines of Approach," which are reproduced in our *Agenda,* pp. 127-129, and which the Ecumenical Synod "adopted to refer to the churches for study and report." (See Supplement No. 18)

2. *Recommendation:* That Synod take cognizance of this decision, call this report to the attention of our churches, and refer it to a Study Committee for study and report to Synod no later than 1961. (See Art. 201)

— *Adopted*

H. *Report on Race Relations* (*Agenda* pp. 129-131; *Ecumenical Acts* pp. 99-145). (See Supplement No. 18)

The Ecumenical Synod considered reports on "Race Problems" submitted by the churches of South Africa, the Netherlands, and Great Britain. The Advisory Committee, of which Dr. John Kromminga was chairman, submitted a twelve-point declaration on the question of race relations, which, with certain editorial changes was adopted by the Ecumenical Synod. A Committee for Continued Study of Racial Problems was appointed, of which Dr. J. Kromminga is convener. (See Supplement No. 18)

The twelve-point declaration of the Reformed Ecumenical Synod is the following:

1. The fact that "God has made of one blood all nations of men" (Acts 17:26) implies that the fundamental unity or solidarity of the human race is as important as all considerations of race and color.

2. The fact that in Adam all human beings are equally subject to sin and "come short of the glory of God" (Rom. 2:23) implies that, in its relationship with God, no single race may deem itself entitled to a privileged position and consider itself superior to other races.

3. For a believer, the decisive consideration, in determining his relationship with members of another race, is the commandment which God Himself has laid down for all human relations, namely, that we should love our neighbors as ourselves.

4. The fact that Jesus Christ's redemption has atoned for the sins "of the whole world" (I John 2:2) implies that all races are included in the plan of salvation, and called to eternal life (Gen. 12:3; Matt. 28:19).

5. From this it follows that a believer has primarily to regard the members of another race as fellow-sinners, to whom he should bring the message of the Gospel. If the members of the other race are likewise believers, he should receive them as his brothers and sisters in Jesus Christ (Philemon 12; Eph. 4:3, 6). In such a relationship all human distinctions, no matter how much weight they carry in social life, become considerations of secondary importance.

6. The preceeding paragraph neither denies nor ignores the fact of the multiplicity of nations; but in that multiplicity the unquestioned equality of all races, peoples, and manifestations of the true church must be recognized according to the Scriptures.

7. In view of the fact that in the present world situation the problem of race relations has become very complicated and is causing continual tension, it is the duty of the Church to avoid even a semblance of an attitude which can engender estrangement, and to make an effort to improve the already strained relations.

8. The responsibility of the Church in connection with race relations lies in three areas.

a. With respect to its own attitude in its relationship with Churches and individual believers of another race (e.g. the relationship between older and younger Churches) in which the unity of believers in Christ must come to expression;

b. With respect to its preaching and teaching, by means of which it enlightens its members as to the correct attitude in ordinary intercourse with members of other races (Gal. 5:22-23);

c. With respect to the policies of the central government and other civil bodies, which policies the Church should scrutinize in the light of God's Word.

9. The practical implication for the ministry of the Church is that in common congregational meetings and in admitting members of another race to our own gatherings, we should guard against any impression of discrimination which could imply the inferiority of the other race the members of which should be made to feel that they are being regarded as fellow-members in the body of Christ, bound to us by the closest of ties.

10. In order to progress towards the unity of believers, the efforts of the younger Churches to achieve full ecclesiastical equality with older Churches should be encouraged; closer co-operation should be sought on the level of Church assemblies and consultations; and the Church by its teaching and example should guide and prepare its members for the practice of Christian communion with believers of other races, always acting with great circumspection, love and responsibility towards all its members.

11. No *direct* Scriptural evidence can be produced for or against the intermixture of races through marriage as a statement of principle. The well-being of the Christian community and also pastoral responsibility require that due consideration be given to legal, social, and cultural factors which affect such marriages.

12. In everything it teaches or practices in connection with racial matters, the Church should make every effort to state unequivocally that it is not being led by general slogans such as those popularly proclaimed; but that it will endeavor, whenever it is confronted by an embarrassing situation, to act in humility and in obedience to the will of its Savior and Sovereign Lord. This implies that it should critically examine in the light of God's Word such concepts as trusteeships, racial distinctiveness, etc., which are the stock-in-trade of discussions of racial matters in order

to purge such concepts of any ulterior motives which may be lurking therein.

Recommendations:

a. Synod adopt this twelve-point declaration of the Reformed Ecumenical Synod as the *Testimony of the Christian Reformed Church on Race Relations.*

Grounds:

(1) In view of the racial tensions and the flagrant violation of the Scriptural principle of equality occuring in society and church, both in America and in our world, the church has a calling to register a clear and strong witness to her members and her world.

(2) Though normally a testimony of this nature ought properly to be referred to the churches for thorough study and judgment, it appears that the church should be ready to adopt this Testimony because in addition to its having appeared in our Agenda, a very similar resolution was referred to the attention of our churches two years ago (Cf. *Acts* 1957, pp. 20, 126-128). (See Supplement No. 18) — *Adopted*

b. That this Testimony be released for immediate publication in the religious and secular press. — *Adopted*

I. *On Spiritual Crisis in Africa* (*Agenda,* pp. 131f; Ecumenical Acts pp. 147-165). (See Supplement No. 18)

1. Two reports on this matter were presented by the Gereformeerde Kerk in South Africa, disclosing the challenge of anti-Christian forces which emperil the continuance of Christianity in Africa. Our delegates express regret that this Report cannot be circulated among a large number of people, because it conveys the urgency of facing the spiritual crisis in Africa with a united front. "If Christianity is to be defeated in Africa again it will be due mainly to the fact that the flourishing European Christianity does not embark upon missionary work among the indigenous population of those territories, and therefore the Protestant churches of today dare not, in these critical and crucial times, enter the battle arena faint-hearted, unarmed, and unconsolidated" (Ecumenical Acts, pp. 158f). In this connection the Ecumenical Synod appointed a Study Committee, with the Rev. H. J. Evenhouse as convener, with the following terms of reference:

a. To investigate further and make a thorough study of the spiritual state of emergency in Africa;

b. To work out a plan of concerted action for member Churches of the Reformed Ecumenical Synod;

c. To lay before member Churches this plan that by mutual arrangement whereby they may proceed to implement it as soon as possible;

d. To find possible contacts among Protestant Churches in Africa to stimulate them to self reformation.

2. *Recommendation:*

That these matters be received as information. (See Supplement No. 18) — *Adopted*

J. *Varia* (*Agenda*, pp. 132-133). (See Supplement No. 18)

1. The adopted "Standing Orders of the Reformed Ecumenical Synods" appear on pp. 14-16 of the Ecumenical Acts. Our delegates recommend their adoption.

Recommendation:

That Synod refer these to our churches for attention, and to a Study Committee for advice to the Synod of 1960. (See Art. 201) — *Adopted*

2. We call Synod's attention to the fact that the Church of Christ in the Sudan among the Tiv has been approved for membership in the Reformed Ecumenical Synod, subject to written evidence of their formal approval of the basis. — *Received as Information*

3. We call Synod's attention to the fact that the question as to whether or not it is compatible to be a member both of the Reformed Ecumenical Synod and the World Council of Churches has been referred to a Committee on Broader Ecumenicity for further study.

— *Received as Information*

4. Matters bearing on the possible organizational improvement of our Ecumenical Synods were dealt with and some decisions with respect to it were made by the Ecumenical Synod.

Recommendation:

Synod refer these to a Committee for study and report to the Synod of 1960. (See Art. 201) — *Adopted*

5. The Reformed Ecumenical Synod decided, upon invitation of our delegates, to meet in Grand Rapids in 1963, the Christian Reformed Church to be the calling church.

Recommendation:

That the Committee on Ecumenicity and Interchurch Correspondence be instructed to make the necessary arrangements, it being understood that the Committee may augment itself or appoint a sub-committee for this purpose. (See Art. 201) — *Adopted*

6. The Reformed Ecumenical Synod recommends that member churches include in their annual budget a small sum annually to enable financially weaker churches to send a delegate to the next Ecumenical Synod. (Cf. Art. 178, II, D, 12)

Recommendation:

Synod comply and refer this matter to the Budget Committee.

— *Adopted*

K. It is finally recommended that Synod take note of the work performed by our delegates, and thank them for their services in representing us at the Ecumenical Synod meeting and for their fine report of that meeting. — *Adopted*

II. MINISTERS' PENSION AND RELIEF ADMINISTRATION

A. *Material:*

1. Communication from the Rev. William Kok. (On file)
2. Agenda Report No. 34, II, C. (See Supplement No. 34)

B. *Recommendations:*

1. Synod instruct the Ministers' Pension and Relief Administration to refund the Rev. W. Kok the 3½% of his salary he has paid in since his emeritation.

Ground:

According to the rules of the Administration this payment ceases with emeritation. — *Adopted*

2. Synod instruct the Ministers' Pension and Relief Administration to pay Rev. W. Kok his full pension from the time of emeritation (Feb. 1, 1958) to the time of Synod's decision regulating this matter, i.e., June 21, 1958 (Cf. Acts 1958, p. 95).

Ground:

This is in agreement with the rule in force at the time of Rev. Kok's emeritation (Cf. Rules for the Ministers' Pension and Relief Administration, Art. 6, A.). — *Rejected*

ARTICLE 164

The Advisory Committee on *Educational Matters No. I,* cf. Arts. 30, 84, the Rev. E. Heerema reporting, presents the following:

SEMINARY — APPOINTMENT OF DR. HENRY STOB

A. *Materials: Agenda* Report No. 28, II, A, 1. (See Supplement No. 28)

"The Board of Trustees, upon the recommendation of the President of the Seminary, and after it had an interview with Dr. Henry Stob, recommends to Synod the appointment of Dr. Henry Stob as Full Professor of Ethics and Apologetics for an indefinite term."

B. *Recommendation:*

Synod appoint Dr. Henry Stob as Professor of Ethics and Apologetics for an indefinite term. — *Adopted*

(Educational Matters No. I continued in Art. 179)

ARTICLE 165

Synod adjourns. Elder J. Gritter leads in closing prayer.

TUESDAY AFTERNOON, JUNE 23, 1959

Twenty-fifth Session

ARTICLE 166

The President calls Synod to order. After Synod sings Psalter Hymnal No. 174, the Rev. N. De Vries leads in prayer.

ARTICLE 167

The Rev. R. Rienstra is present as alternate for the Rev. A. W. Hoogstrate. He arises to express agreement with the "Public Declaration of Agreement with the Forms of Unity."

ARTICLE 168

Synod approves the proposed nominations and proceeds to ballot with the following results:

1. *Back to God Hour Radio Committee* — Mr. J. Jonker, the Rev. J. Hasper, the Rev. K. Hart, Mr. L. Berè, and the Rev. L. Bazuin are elected.

2. *Back to God Tract Committee* — Mr. P. Vander Meer and the Rev. F. Van Houten are elected.

3. *Chaplain Committee* — Rev. L. J. Dykstra and Mr. L. Vander Till are elected.

4. *Ministers' Pension and Relief Fund* — Rev. F. Handlogten and Mr. W. Bonnema are elected. Rev. F. Huizenga and Mr. Walter De Hoog are elected as alternates.

5. *Publication Committee* — Rev. R. Rienstra and Mr. Ray Van Kuiken are elected.

6. *Fund for Needy Churches* — Rev. H. Hoekstra is elected.

7. *Sunday School Committee* — Miss Marian Schoolland, Dr. John Van Bruggen and Mrs. Henry Ippel are elected.

8. *Foreign Mission Board* — Mr. J. T. Daverman is elected.

9. *Home Mission Board*

(1) *Executive Secretary* — Rev. John De Kruyter is elected; the Rev. Arnold Brink as alternate.

(2) *Minister of Evangelism* — Dr. D. L. Van Halsema is elected; the Rev. B. Pekelder as alternate.

(3) *Treasurer* — Mr. C. Van Malsen is elected.

(4) *Members at large* — from Canada: Mr. D. Farenhorst is elected, with Mr. George Monsma as alternate; from the West: Mr. Harold Camping is elected, with Mr. A. Masselink as alternate; from the East: Mr. Fred Steen is elected, with Mr. John Hamersma as alternate; from the Midwest: Mr. Louis Vander Till is elected, with Dr. Ralph Blocksma as alternate.

10. *Board of Trustees* — for *members at large*: *Central district* — Dr. E. Feenstra is elected, with Mr. P. Westra as alternate; *Central district* — Mr. Arnold Hulst is elected, with Dr. D. De Vries as alternate; *Midwest district* — Mr. Ben De Boer is elected, with Mr. John Brouwer as alternate.

ARTICLE 169

Synod decides to reconsider Mr. John Hoogland for candidacy in the Christian Reformed Churches. (See Arts. 129, 134, 139) After satisfactory interrogation with respect to his position on infallibility of the Scriptures in the light of recent synodical decisions (Arts. 129, 134, 139, II, C, 7 a. b. 2.), Synod proceeds to ballot. The Rev. J. P. Smith leads in prayer. The balloting indicates that by a vote of 105-9 Mr. John Hoogland is to be declared candidate.

The President of Synod addresses him as follows:

"It gives me great pleasure to announce to you that Synod has decided to admit you to candidacy in the Christian Reformed Churches.

We rejoice with you and pray that the Lord may use you to be a blessing to our churches. May you be guided by God's Word, which we all love, and may the experiences of the past days prove to be a rich blessing to you and to us all."

Synod sings Psalter No. 280:3, and the delegates are given the opportunity to congratulate the Candidate.

ARTICLE 170

Synod decides with respect to the communication of the ten candidates and the communication of five Calvin Seminary professors and the communication of seven Calvin Seminary professors and emeriti professors (Arts. 55, 83, 104, 162), that it is not necessary to enter into the contents of these documents. Synod informs the ten candidates that their presence is no longer required. (See Arts. 55, 83, 162, 169)

ARTICLE 171

The Advisory Committee on *Church Order No. II*, cf. Arts. 31, 78, 117, 130, Dr. E. H. Palmer reporting, presents the following:

I. EXAMINATION OF CANDIDATES

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

B. *Recommendations:*

(We request that in these matters Synod grant the privilege of the floor to the Rev. Vander Haak or the Rev. E. Oostendorp, members of the Study Committee.)

1. Synod discontinue the examination of men aspiring to candidacy in the Christian Reformed Church by Synod at its annual sessions.

Grounds:

a. The increasing size of Synod's agenda and of the Classes of seminarians make it impossible to perform this work in a satisfactory manner. Experience has shown the present method to be impractical.

b. An examination for candidacy by Synod as our broadest assembly has tended to rob the classical examinations of their significance, and has placed more stress on the preparatory than on the final examination.

—*Adopted*

(See page 92 for implementation of decision)

2. Synod authorize the Board of Trustees of Calvin College and Seminary to declare "regular students" who graduate from our Seminary candidates for a call to the ministry of the Word and Sacraments. The Board shall make such announcement upon recommendation of the Seminary Faculty as to the academic and spiritual fitness of the candidates. Each candidate shall be considered individually, and in dubious cases the Board shall interview the candidates in question. The Board shall set the date for receiving calls as soon as practicable after it has taken action. Students who are not approved may in specified instances appeal to Synod. Such candidacy shall be valid for one year. In case a candidate does not accept a call before the fall meeting of his home classis one year later, he must appear before that Classis and have his candidacy reconfirmed.

Grounds:

a. Since Calvin College and Seminary are church schools the men who graduate from them after the regular course of study have been under scrutiny of Board and faculties and can be recommended to the churches without further ecclesiastical examination.

b. All other alternative plans, now used by other churches or proposed as substitutes for our present synodical examination are open to serious objections and subject to the same problems we now face.

c. There is a tendency to duplication of examination which may be necessary under different circumstances, but in our situation requires unwarranted expenditures of money, time and energy.

3. Synod instruct the Board of Trustees to study the matter of closer contact with and supervision of the students during their course of study at the seminary.

Ground: This will result in more efficient and meaningful performance of the important task of announcing candidacy.

4. Synod decide that students who have studied less than two years at Calvin Seminary, and graduates of the seminary who have pursued one or more years of post-graduate study submit to an interview with the classis of which they were members when they enrolled as (college) students. This interview shall be attended by three synodical examiners from neighboring classes. Classis shall receive a dossier of information and recommendation from the Board of Calvin similar to that given by the faculty for "regular students."

Grounds:

a. Since on the one hand the Board and Faculty cannot know enough about men who study only one year or less at Calvin; and since on the other hand a year or more of post-graduate study could possibly change a man's views, it is unwarranted to make the Board of Trustees responsible for declaring a man a candidate in such exceptional cases.

b. This is in line with our current practice for ministers coming from other denominations (Art. 9, C.O.).

c. This work can best be done by a Classis because of time factors and greater flexibility of approach. The presence of synodical examiners safeguards the interest of the denomination.

5. Synod retain the present examination for ordination (peremptoir) by the classis in which the calling church is located after a candidate has accepted a call.

Grounds:

a. This examination is an integral part of the lawful calling as outlined in Article 4 of the Church Order.

b. Synod of 1939 has clearly stated the reasons for maintaining this final examination; these are still valid.

c. Making this examination the exclusive and final one will restore honor and significance of this work of the classes.

d. Such a single and thorough examination will be a significant ecclesiastical check on the effectiveness and faithfulness of our seminary.

6. Synod adopt the proposed regulations and provisions for the Content and Method of Examination:

a. Procedure for Board of Trustees in recommending for candidacy:

(1) Faculty recommendations on grades, conduct, character, etc.

(2) Consistorial, physical, psychological, etc., recommendations.

(3) Opportunity for interview if desired by members.

(4) Announcement of eligibility for call as soon as possible, not subject to approval of Synod.

(5) Aspirants not recommended may appeal to Synod only in cases where such rejection is based on personal, doctrinal or ethical considerations; not in cases of failure to meet approved academic standards.

b. Procedure in classical interviews of "special" and post-graduate students in recommending for candidacy.

(1) Only such students as are recommended by the Faculty of Calvin Seminary as having met academic requirements (or satisfactory equivalents) may apply to a Classis for candidacy.

(2) Ordinarily such students shall have taken at least one year at Calvin Seminary, in such courses as the Faculty deems most advisable. Exceptional cases shall first be approved by Synod, and then be examined by a classis.

(3) The examining classis shall read the Seminary Faculty's evaluation, based on time spent at Calvin. In case of post-graduate students the evaluation will be the same as that furnished for the Board for regular graduates.

(4) The same credentials and testimonials re church status, physical and mental health shall be submitted.

(5) In the interview classis shall be especially concerned with reasons for desiring to become a minister in the Christian Reformed Church and the aspirant's harmony with our principles and practice. Stress should be according to the background and schooling. Synod does not prescribe a schedule, but at least one hour shall be devoted to this examination.

(6) The synodical examiners of three neighboring classes shall be present and give advice. In case of difference between Classis and examiners, Synod shall rule on the candidacy.

c. Subjects and procedure in classical examination for ordination.

(1) The candidate is to prepare a sermon on a text assigned by Classis. A copy of this sermon to be submitted to the sermon critics at least one week before examination. The sermon critics shall report whether or not the sermon warrants the continuation of the examination and shall discuss with the candidate in private the weakness or strength of his product.

In presenting the oral sermon before Classis, the length of such presentation shall be left to the discretion of Classis.

(2) Credentials will not be required of the candidate. The basic credentials will be examined by the Board of Trustees in declaring the individual eligible for call. The documents of call and letters of acceptance are implied in the application of the calling church for the examination.

(3) The examination shall be conducted in the following branches of theology: Dogmatics, Ethics, Christian Reformed Church History, Church Polity, Knowledge of the Scriptures, Old Testament and New Testament Exegesis, Knowledge of the Standards and Practice.

Observations:

(a). 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. This will aid in testing the fitness of the candidate for the ministry of our churches.

(b) The Exegesis examination in the Old and New Testament should be conducted on two assigned passages of from one to two chapters in each Testament. The assignment should be made three weeks prior to the examination. There is good warrant for including this in the examination. This is a part of the examination by other Reformed denominations and stresses a very important aspect of theological training.

While it is possible that the elders are not able to judge of the content of this examination, it can be conducted in such a way as to reveal the candidate's competence or lack of it.

This inclusion will serve as a valuable check on the exegetical teaching in the seminary; it will also offer a criterion for evaluating the faculty's recommendations in this area.

(c) To include the Knowledge of the Standards 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.

(d) We refer to the decision of 1920 for an excellent description of the manner in which this examination is to be conducted. Stress should be placed on the ability to clearly declare and defend Reformed positions. In the examination in Dogmatics special stress should be placed on Scripture proof for doctrine.

(4) Each candidate shall be examined for 15 minutes in each locus in Dogmatics and in each of the other branches. When more than one candidate present themselves for examination at a classical session the length of the examination may be changed at the discretion of 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.

(5) At such examinations the synodical delegates of three neighboring classes shall be present.

7. Synod appoint a committee to translate relevant parts of the Report of 1920 and incorporate them in a future copy of the Acts as a supplement.

Grounds: This valuable guide for our classes in conducting examinations is inaccessible to many because of the language and date.

8. Synod refer the following suggestions to the Board of Trustees and Seminary faculty for consideration and later report:

A few Classes in reacting to our tentative plan have suggested the desirability of changing the present academic arrangement so that students would have more freedom in pursuing their course of study at Calvin Seminary, with the result that they may apply for candidacy at various times rather than only at the close of the school year. That is, the desirability of following a system somewhat similar to that followed in the Netherlands. We quote in part: . . . the possibility of introducing within the near future a freer form of theological training." "Presently we have a mad rush by all our interested churches upon all the candidates en masse until the last of the candidates has been seized. Thereupon there is a period of mysterious quietness, until the churches have become astir for the next mad rush."

9. The above recommendations be our answer to overture 8 II C of Classis Wisconsin.

After adopting recommendation B-1, Synod decides the following:

(1) to withhold action on the remainder of this report;

(2) to postpone the implementation of recommendation 1;

(3) to recommit the report to the Study Committee;

(4) to instruct the Study Committee to confer with the Calvin Seminary faculty and the Board of Trustees on this plan; and

(5) to refer the whole matter to the churches for further study. (See Art. 201)

(Church Order Matters No. II continued in Art. 177)

ARTICLE 172

The Advisory Committee on *Church Order No. I,* cf. Arts. 63, 71, 76, the Rev. J. B. Hulst reporting, presents the following:

I. PARTICULAR SYNODS (See Supplement No. 3)

A. *Elucidation:*

Synod rejected recommendation No. 1 of the previous report. Having done so, the entire matter was referred to the advisory committee in order that it might interpret the vote of Synod and make further recommendations. (See Arts. 63, 71) (See pages 20, 21)

B. *Recommendations:*

1. Synod, in the spirit of Overtures 11, 23, and 45, present the study committee's plan for Particular Synods to the consistories for study for one year.

Grounds:

a. This will give the churches the opportunity to express their judgment concerning this plan.

b. This will do justice to the four years of study which have gone into the formulation of this plan. — *Adopted*

2. Synod continue the present committee that it may receive the reactions of the consistories and pursue the study of this matter. — *Adopted*

3. Synod instruct the study committee to study Particular Synods in the light of Overtures 7 and 8, II, B. — *Adopted*

(See Art. 201)

4. Synod declare that this be considered its answer to Overtures 11, 22, 26, 44, 54 and the letter of Kalamazoo I, endorsing Overture 11.

— *Adopted*

II. CORRESPONDENCE WITH REFORMED PRESBYTERIAN CHURCH, N.A.

A. *Materials:*

1. Agenda Report Number 11. (See Supplement No. 11)
2. Letter from standing committee.

B. *Recommendations:*

1. Synod continue to maintain close contact with the Reformed Presbyterian Church, N.A., by sending fraternal delegates to their synods and receiving their fraternal delegates to our Synods. — *Adopted*

2. Synod continue the study committee in order to have conversations and correspondence for the purpose of combined study of the areas of common concern, with a view to possible ultimate organic union on the basis of a mutual confession of scriptural truth. — *Adopted*

III. REPLY TO PROTESTANT REFORMED CHURCHES

A. *Material:* Letter received from the Synod of the Protestant Reformed Church (H. Hoeksema group), dated June 10, 1959. (on file)

B. *Recommendation:*

Synod reply to this letter as follows:

The Synod of the Protestant Reformed Churches of America,
Rev. Gerald Vanden Berg, Stated Clerk.

Dear Brethren:

We are in receipt of your letter dated June 10, 1959, in which you again express a willingness to enter into interdenominational discussions with us. We too are interested in interdenominational discussions concerning the differences which separate us.

However, we re-affirm the position taken by our Synod in 1958 that "these discussions must not be polemical rehearsals of past history, but should recognize a common Reformed basis, and should point toward a fuller expression of our oneness in Christ."

Yours in Christ,
The Synod of the Christian Reformed Church

— *Adopted*

(Church Order No. I. Matters continued in Art. 190)

ARTICLE 173

The Stated Clerk presents the following to Synod:

1. Report of our fraternal delegate, Rev. G. Van Groningen of Australia, who attended the Synod of the New Zealand Reformed Churches. — *Received as Information*

2. Report of our fraternal delegate, Rev. E. Van Baak, who attended the Assembly of the Reformed Church of Japan.

— *Received as Informatoin*

3. Greetings from the Ceylon General Consistory.

— *Received as Information*

4. Letter from our Synodical Treasurer, Mr. T. Noordewier, who expresses the desire to retire at this time. (Supplement No. 44) Synod passes the following resolutions to Mr. Noordewier:

"We take note at this time of the 33 years of faithful service which you have rendered as Synodical Treasurer of the Christian Reformed Church. We realize that this involved hours of hard and meticulous work, and that this work was performed with little public recognition. Nevertheless, because of your efficiency, we always knew that our Synodical funds were in dependable hands. Therefore, we take this opportunity to thank you for the devoted and consecrated spirit in which you have filled this position for so many years. May God richly bless you and continue to use you in the service of His Kingdom."

ARTICLE 174

Synod adjourns. Elder H. C. Beach leads in closing prayer.

TUESDAY EVENING, JUNE 23, 1959

Twenty-sixth Session

ARTICLE 175

The President calls Synod to order. After Synod sings Psalter Hymnal No. 167, the Rev. G. J. Vander Ziel leads in prayer.

ARTICLE 176

Dr. R. O. De Groot is present as alternate for the Rev. A. W. Hoogstrate. The following notify Synod that they cannot attend the remaining sessions: Elders B. Huiner, J. Fennema, B. Van Gilst, and the Rev. J. H. Stek.

ARTICLE 177

The Advisory Committee on *Church Order No. II,* Dr. E. H. Palmer reporting, cf. Arts. 31, 78, 117, 130, 171, presents the following:

I. LITURGICAL FORM REVISION

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

B. *Recommendations:*

1. The reporter of the study committee, the Rev. J. H. Stek, be extended the privilege of representing the committee at Synod. — *Adopted*

2. Synod recommend for study and allow for provisional use by the churches for a period of four years the two prepared revisions drawn up by the study committee. This recommendation and permission are not to affect in any way the authorized status of the present formulary.

Grounds:

a. It is inadvisable for the Synod of 1959 to make final disposition of so important a document as a liturgical form, particularly in view of the fact that the proposed revisions have been so recently submitted to the scrutiny of the churches.

b. Only by usage in the churches can a liturgical form be adequately tested.

c. This is the wise procedure being employed by our sister church in The Netherlands and by the Reformed Church in America.

— *Adopted*

3. Synod refrain from editorial changes in the proposed revisions until after the termination of the trial and study period. — *Adopted*

4. Synod authorize the printing of the proposed revisions in booklet form and their distribution to the churches. — *Adopted*

5. Synod decide to continue the committee to receive reactions on the above mentioned forms. (See Art. 201) — *Adopted*

II. LAYMEN EXHORTERS

A. *Materials:* Overtures Nos. 18, 41

B. *Recommendations:*

That Synod do not accede to the request of the overture of Classis Sioux Center. (See Overture No. 18)

Grounds:

a. It is wholly within the competence of the classis to make such a study and, if needs be, to forward concrete proposals for subsequent adjudication by Synod.

b. The urgency for such a synodical study at this time has not been substantiated by Classis Sioux Center, since former Synods have expressed themselves on this matter. (See Acts 1916, Art. 29, and Acts 1924, Art. 77) — *Adopted*

III. REVISED CHURCH ORDER

A. *Materials*: Overtures Nos. 12, 19, 21, 32, 36, 55, 58; Agenda Report No. 42. (See Supplement No. 42)

B. *Recommendations:*

1. Synod do not proceed at this time to any consideration, discussion, or adoption of the proposed revision of the Church Order.

Grounds:

a. The Church Order Revision Committee requests this postponement.

b. The Church Order Revision Committee did not have sufficient opportunity to evaluate the voluminous suggestions in the overtures.

— *Adopted*

2. Synod continue the Church Order Revision Committee which shall re-evaluate the proposed revision; consider the remarks received by the Revision Committee from classes, consistories and individuals; carefully weigh all the overtures that are before the present Synod; and serve the next Synod with advice.

Ground: Continuity in the membership of the committee is desirable for the understanding of the work already accomplished. (See Art. 201)

— *Adopted*

3. The committee be enlarged by two members. (See Art. 201)

Ground: Added members are desirable to encourage a new and critical scrutiny of the proposed Church Order. — *Adopted*

4. Recommendations 1, 2, and 3 constitute our answer to Overtures 12, 19, 21, 32, 36, 55 and 58. — *Adopted*

(Church Order No. II Matters continued in Art. 189)

ARTICLE 178

The Advisory Committee on *Budget*, Dr. H. Ippel reporting, cf. Arts. 122, 157, presents the following:

I. CHURCH HELP FUND, INC. (See Supplements Nos. 17, 47)

A. *Materials:*

1. Agenda Report No. 17, and Overture No. 31.
2. Report by Special Advisory Budget Committee. (See Supplement No. 47)
3. Conference with Special Advisory Budget Committee.

B. *Explanation:*

The Special Advisory Budget Committee has studied this Fund and has concluded:

1. That this Fund had over $2,000,000 in loans outstanding on Jan. 1, 1959.
2. That this Fund should become a truly revolving fund.
3. That loans have been granted to a number of churches which actually could have built without benefit of a $5,000 or $10,000 loan with no interest charged.
4. That delayed repayments on existing loans curtailed aid to churches in actual need.

C. *Recommendations:*

1. Synod eliminate the quota for the Church Help Fund.

Grounds:

a. The Fund has reached a multi-million dollar size and should now be made a truly revolving fund.

b. Elimination of the quota will not materially affect the proper operation of the Fund.

c. This is the recommendation of the Special Advisory Budget Committee. — *Adopted*

2. Synod instruct the Special Advisory Budget Committee and Church Help Fund, Inc., in joint consultation, to revise the Rules of the Church Help Fund to reflect the "revolving" nature of the fund to address themselves to Overture No. 31 (Amend Church Help Fund Rule) and to present the Synod of 1960 with definite recommendations.

Grounds:

a. The operation of the fund should reflect the general economic framework in which we live. The Church Help Fund originated in a time when "church help" and "need" etc. had a different connotation than today.

b. This multi-million dollar agency should be carefully studied by competent analysts.

c. The Synodical Advisory Committee on Budget can easily show that if all loans made in 1960 and thereafter bear interest at the rate of 2%

per annum the Fund would grow appreciably, the Fund could sustain the increased demands of a growing denomination, and the borrowing church would have an incentive for speedy loan repayment.

— *Adopted*

II. DENOMINATIONAL BUDGET

Denominational Causes

A. *Recommended for One of More Offerings:*

1. Back to God Television Program
2. Christian Reformed Board of Foreign Missions — The reason is that there are above quota needs for Cuba, Indonesia, etc., not included in the approved quota for the Board of Foreign Missions.
3. Christian Seamen's and Immigrants' Home.
4. Korean Material Relief - Grand Rapids Deacons' Conference.
5. Korean Spiritual Relief.
6. Soldiers' Fund sponsored by Home Missions Committee.
7. Sponsorship of Foreign Students.
8. Synodical Tract Committee (Back to God Tract)

Information: Synod's attention is called to Overture No. 10 and Supplement No. 24 (Financial support for Christian Seamen's and Immigrants' Home): ". . . a large majority of the churches fail to take one or more offerings a year for the Christian Seamen's and Immigrants' Home.) — *Adopted*

B. *Recommended for Support:*

1. Christian Reformed Resettlement Service (See Art. 57)
2. Canadian Relief Fund —*Adopted*

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 — *Adopted*

B. *Educational Causes:*

1. Dordt College
2. National Union of Christian Schools (Educational Foundation)
3. National Union of Christian Schools (General Fund)
4. Reformed Bible Institute
5. Sókei Christian School of Japan

Note: This cause is recommended for financial support not to exceed $10,000, to be administered through the Board of Foreign Missions. Any excess of funds are to be used by the Board for foreign mission work.

6. Trinity College
7. Westminister Seminary — *Adopted*

C. *Evangelistic Causes:*

1. Faith, Prayer, and Tract League — *Adopted*

D. *Miscellaneous Causes:*

1. American Bible Society (U.S. Churches only)
2. British and Foreign Bible Society (Canadian Churches only)
3. Calvinist Cadet Corps
4. Calvinist Action Committee (See Supplement No. 48)
5. Christian Labor Association (U.S. Churches only) (only if requested)
6. Lord's Day Alliance in U.S. (U.S. Churches only)
7. Lord's Day Alliance in Canada (Canadian Churches only)
8. World Home Bible League
9. Young Calvinist Federation of North America
10. Young Calvinist Servicemen's Fund
11. The Gideons (For Bible distribution only)
12. Ecumenical Synods for financially weak member churches (See Art. 163, J, 6) (See page 85) — *Adopted*

E. *Recommendations:*

That Synod instruct the Special Advisory Budget Committee to continue the study of the programs and financial needs of each of the agencies included in the list of causes recommended for financial support and to inform the consistories of the relative financial need of each cause. (See Art. 201)

Grounds:

1. Financial needs of these agencies vary greatly.
2. Consistories would profit from this study since they are often unable to determine the relative financial needs of each cause.
3. Consistories should allocate their funds for recommended causes in an intelligent manner. — *Adopted*

III. SPECIAL ADVISORY BUDGET COMMITTEE (See Supplement No. 47)

Recommendation:

Synod thank the members of the Special Advisory Budget Committee, namely, Messr. William Boer, Frank Dieleman, George Kamp, and George Wieland, for their labors in our behalf. — *Adopted*

IV. DENOMINATIONAL QUOTAS

A. *Material:* Overture No. 20. "Do its utmost to keep the quotas on the present level. Encourage our . . . boards to continue to seek financial sources in the churches where income is considerably higher."

B. *Recommendations:*

1. Synod submit its adoption of the Denominational Quotas for 1960 as its answer to Overture No. 21, item 1. (See Arts. 122, 157, 178) — *Adopted*

2. That Synod recognize that denominational boards are already seeking financial sources in the churches where income is considerably higher by soliciting donations, extra collections, and appeals to deaconates. This is to be construed as Synod's answer to Overture No. 20, item 2. — *Adopted*

ARTICLE 179

The Advisory Committee on *Educational Matters No. I,* the Rev. E. Heerema reporting, cf. Arts. 30, 84, 164, presents the following:

I. REVISED PRE-SEMINARY COURSE

A. *Materials:*

1. Agenda Report No. 28-A, I, C, 3. (See Supplement No. 28-A)

"The Board of Trustees calls Synod's attention to the proposed new Pre-Seminary curriculum. The technical features of the new curriculum adopted by the Board of Trustees have been thoroughly studied by the College and Seminary Faculties. We call the attention of Synod to the general changes which have been effected."

2. *Analysis and Information*

The Proposed new Pre-Seminary curriculum:

a. Is less one-sidedly linguistic.

b. Enables the student to complete at least one major sequence and possibly two, thus falling in line with major and minor requirements for the General A.B. degree.

c. Offers the student a greater variety of courses.

B. *Recommendation:*

Synod take note of the general changes effected in the new Pre-Seminary curriculum. — *Adopted*

II. NOMINATIONS FOR THE BOARD OF TRUSTEES

A. *Materials:* Agenda Report No. 28-A, II, A, 2. (See Supplement No. 28-A)

"The Board of Trustees requests Synod that those who have been nominated as regular delegates but are not elected be added to the nomination of the alternates."

B. *Recommendation:*

Synod grant the request of the Board of Trustees. — *Adopted*

III. TERM OF OFFICE OF MEMBERS OF THE BOARD

A. *Materials:* Agenda Report No. 28-A, II, A, 3. (See Supplement No. 28-A)

"The Board of Trustees recommends that Synod declare that a member of the Board of Trustees is eligible to serve two full consecutive three-year terms on the Board, irrespective of the question whether he has served part of the unexpired term of another member of the Board.

Grounds:

1. The present practice of staggering the terms of delegates virtually makes a member who has served part of someone else's term ineligible for two full three-year terms.

2. There is no uniformity of practice among the Classes on this point."

B. *Recommendation:*

Synod adopt this recommendation of the Board of Trustees on the grounds adduced. — *Rejected*

IV. THE BOARD AND ORIENTATION OF IMMIGRANT PASTORS

A. *Materials: Agenda* Report No. 28, II, C. (See Supplement No. 28)

"In the past Synod has requested the Board of Trustees to arrange for the orientation program for Immigrant Canadian ministers. Since the Board does not deem this to be its domain, it requests Synod to be relieved of this responsibility."

B. *Recommendation:*

Synod grant the Board's request. (See Art. 185) — *Adopted*

V. SEMINARY - DIAMOND JUBILEE SCHOLARSHIP RULES

A. *Materials:* Agenda Report No. 28-A, II, B, 2 and 3. (See Supplement No. 28-A)

B. *Recommendations:*

1. Synod adopt these revised rules for the Diamond Jubilee Scholarship. — *Adopted*

2. Synod decide that these revised rules apply to the current recipient of the scholarship. — *Adopted*

VI. SEMINARY - INSTALLATION OF ASSISTANT PROFESSORS

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

"The Board of Trustees recommends to Synod that the rules regarding the installation of Seminary Professors as adopted in 1958 (*Acts,* 1958, p. 17) be brought up to date (be amended) to provide for the installation of Assistant Professor as Professor of Theology.

"*Ground:* It has always been Synod's practice to install as Professor of Theology those who have been chosen by Synod to teach in the Seminary."

B. *Recommendations:*

1. Synod amend the rules relative to Assistant Professor (*Acts* 1958, p. 17 so that 3-d, which now reads, "He shall have faculty status," shall be changed to read as follows: "He shall be installed as Professor of Theology as soon as he undertakes his work." — *Adopted*

2. Synod amend the rules relative to Associate Professor (*Acts,* 1958, p. 17) so that 3-d, which now reads, "He shall be installed as Professor of Theology as soon as he undertakes his work," shall be changed to read as follows: "If he has not previously been installed as Professor of Theology, he shall be so installed as soon as he undertakes his work."

— *Adopted*

VII. REGULATION OF STUDENT PUBLICATIONS

A. *Materials:* Overture No. 28, part 2

"Classis Rocky Mountain overtures Synod as follows:

To exercise closer supervision of our school publications through our faculties, so that no utterances which are at variance with our historic position are printed." (Cf. Arts. 134, 139, 145, 150, 155)

(Note: this entire overture deals with the subject of the Infallibility of the Scriptures.)

B. *Recommendation:*

Synod advise Classis Rocky Mountain to address its concern in this matter to the Board of Trustees.

Ground: Such matters of school administration are properly channeled through the Board of Trustees. — *Adopted*

VIII. SPECIAL SERVICE: BY DR. RALPH STOB

A. *Materials*: The president and secretary of the Board of Trustees call attention to this item in the secretary's report to the Board (May 26, 1959): "Dr. Ralph Stob is teaching two courses formerly taught by Prof. Schultze. They are the undergraduate course, *New Testament History,* and the elective, *Johannine Theology.*"

The president and secretary further report that this added work was done on Dr. Stob's own offer and initiative.

B. *Recommendation:* That Synod take grateful note of these special services rendered by Dr. Ralph Stob in a time of emergency in our seminary. — *Adopted*

(Education Matters No. I continued in Art. 185)

ARTICLE 180

The *Obituary Committee,* the Rev. J. O. Bouwsma reporting, cf. Art. 25, presents the following:

Esteemed Brethren:

Mindful of the injunction, "Remember them . . . who have spoken unto you the Word of God," the Synod of 1959 pauses to give due recognition to the following ministers whom the Lord, since the Synod of 1958, has called to their eternal reward.

THE REV. JOHN J. DYK

Mr. Dyk was born March 16, 1886. He entered the ministry in 1919; counted it a privilege to have served these congregations: Inwood, Rock Rapids and Tracy, all in Iowa; and Vogel Center, Michigan, and retired from the active ministry in 1934. Due to a physical condition, he was not able to preach again, though that was his desire. He departed this life September 13, 1958.

THE REV. EDWARD J. TANIS

Mr. Tanis was ordained in 1911 at the age of 24 years. His was the great honor to have served God's Church and Kingdom for 45 years. He began his ministry in Kenosha, Wisconsin. Then he served these congregations in this order: Broadway, Grand Rapids; First, Grand Rapids; Second Englewood, Chicago; and Second Grand Haven. For a time he gave instruction in Bible in the Grand Rapids Christian High School. He was for 40 years a regular contributor to *The Banner.* His emeritation became effective in 1956. On December 6, 1958, he was called to be at home with the Lord.

THE REV. HENRY SCHULTZE

Prof. Schultze, born in 1894, was endowed with excellent gifts which he diligently cultivated and faithfully consecrated to the service of the Church and the Kingdom of God. After having taught 4 years in Grundy Center College, he was ordained in 1924 as the pastor of the Sherman Street Church, Grand Rapids. The Church soon recognized his exceptional abilities. The call extended to him in 1926 to teach in Calvin Seminary was accepted. In 1940 he was installed as the President of Calvin College. He returned to the Seminary 9 years ago. Though for some years he struggled with physical handicaps, he per-

severed in giving his all to the Lord. Whatever he did, whether preaching, teaching, speaking or writing, he did all in a masterly manner. Henry Schultze, who could not say, "No" to the Lord when called to service, heard on March 6, 1959 the call, "Come, thou faithful servant." He was summoned to glory.

THE REV. WILLIAM MEYER

The message of Mr. Meyer's death was received June 11, 1959, during the session of Synod. Mr. Meyer began his ministry in 1911 in Galesburg, Iowa. Subsequently he served the congregations: Amsterdam, Idaho; Carnes, Iowa, and Vesper, Wisconsin. He was "The Wandering Levite" who as a Home Missionary traveled extensively, labored diligently in the United States and Canada for a period of 21 years. He was granted emeritation in 1953.

These brethren have entered the rest that remains to the people of God. And their works do follow them.

1. Synod expresses gratitude and praise to the Lord for the services rendered by these servants of God.

2. Synod further expresses its sincere Christian sympathy to all the bereaved and commends them to the grace of the Lord for comfort.

3. Synod decides that these obituaries shall be spread upon the minutes of Synod and that copies be sent to the bereaved families.

— *Adopted*

ARTICLE 181

Synod adjourns. Elder J. Kamp leads in closing prayer.

WEDNESDAY MORNING, JUNE 24, 1959

Twenty-seventh Session

ARTICLE 182

The President calls Synod to order. After Synod sings Psalter Hymnal No. 400:1, 4, 5 the Rev. C. Bolt reads Philippians 2:1-11 and leads in prayer.

ARTICLE 183

Roll call reveals all members present except several elders who were compelled to leave Synod because of their commitments. Dr. J. Sterenberg is present as alternate for Elder P. Slenk. He arises to express agreement with the "Public Declaration of Agreement with the forms of Unity."

ARTICLE 184

Minutes of the Tuesday sessions are read and approved.

ARTICLE 185

Synod decides that the implementation of the program of *Orientation of Immigrant Pastors* (Art. 179, IV,) be assigned to the Stated Clerk.

ARTICLE 186

A communication from the Rev. John A. De Kruyter, elected by Synod yesterday to the position of Executive secretary of Home Missions, is read and received as information.

ARTICLE 187

The Advisory Committee on *Church Order No. II,* Dr. E. H. Palmer reporting, cf. Arts. 31, 78, 117, 130, 171, 177, presents the following:

I. MINISTERIAL STATUS OF THE PRESIDENT-ELECT OF DORDT COLLEGE

A. *Materials:* Overture No. 14 of Classis Sioux Center (cf. Art. 78)

B. *Recommendations:*

1. Synod appoint a committee to study comprehensively and in the light of Scripture and the Church Order the problem of the legitimacy of the minister engaging in special assignments and services which go beyond the ordinary, explicit duties of the minister.

Grounds:

a. There has been a lack of uniformity of policy in this matter.

b. To arrive at sound principles by which such matters should be governed will require more study than has been given. — *Adopted*

2. Synod withhold action on Overture 14. (See Art. 201, for Committee Personnel) — *Adopted*

II. REQUEST FOR CLARIFICATION

A. *Materials:* Overture No. 27 of Classis Rocky Mountain.

B. *Background:* In understanding the problem of this overture, it is important to remember that a minister outside our denomination may enter our church in two ways: (1) he may be placed upon nomination by a local congregation (Art. 5 of the C.O.); or (2) he may seek to be declared eligible for a call by a classis, even though no congregation of our denomination has placed him on nomination (Art. 9 of the C.O.). The question before us concerns the role of the synodical delegates in both of these matters.

C. *Recommendations:* Synod adopt the following clarification as its answer to Overture 27:

1. In answer to question one, Synod has declared that before a minister who is outside our denomination may be placed on nomination by the consistory (Art. 5 of the C.O.), the consistory must establish to the satisfaction of the Synodical delegates that there is a need for such a nomination. See *Acts of Synod,* 1934, art. 145, p. 133; *Acts of Synod,* 1943, art. 159, pp. 95, 96; *Acts of Synod,* 1945, art. 90, p. 85; *Acts of Synod,* 1954, art. 107, p. 54. — *Adopted*

2. In answer to question 2a, Synod has declared that the establishing of need is demanded in such cases where a minister outside our denomination desires to be declared eligible for a call in the Christian Reformed Church by the way of Art. 9 of the C.O. This is to be done by Classis according to the *Acts of Synod,* 1958, art. 85, IV, B. — *Adopted*

3. In answer to question 2b, Synod has declared that "it is not the prerogative of Synodical Examiners to decide whether or not an examination according to the provisions of Art. 9 shall be held, but, after hearing such an examination, to advise the Classis whether the request of the applicant should be granted" (Art. 87 of the *Acts of Synod* of 1958). In other words, 1958 declared that Synodical Examiners cannot prevent the holding of a classical examination. But Art. 9 of the C.O. states that

the Synod must give its approval to the examination. This approval can be via the Synodical delegates. But Synod has never explicitly stated that the Synodical examiners must take into account the matter of need. However, in connection with placing ministers on nomination (Art. 5 of the C.O.), the *Acts of Synod* of 1943, Art. 90, declared that the Synodical delegates must take into consideration the matter of the need. Consistency would seem to require that in the case of C.O., Art. 9, the Synodical delegates at the classical examination would be required to take the need into consideration, too. — *Adopted*

4. In answer to question three, Synod had declared that ministers outside our denomination who seek eligibility to be called by the way of article 9 must not be examined merely upon their request and the presentation of some credentials; but the Classes will take the matter of need . . . into account in granting such applicants for examination" (*Acts of Synod,* 1958, Art. 85). — *Adopted*

5. Synod further decides in connection with the discussion on the above material:

(1) No classis shall proceed to the admission of a minister by way of Article 9, Church Order, until the need of the churches for the services of such a minister shall have been demonstrated to the satisfaction of the Synodical examiners, or, in the case of difference of opinion, to Synod itself.

(2) A Study Committee shall be appointed by this Synod to formulate the rules guiding the calling of ministers from other denominations according to articles 5 and 9, Church Order. (See Art. 201)

(Church Order No. II matters continued in Art. 189)

ARTICLE 188

The Advisory Committee on *Foreign Missions,* cf. Art 60, the Rev. L. Oostendorp reporting, presents the following:

I. KOREA MISSIONS

A. *Materials: Agenda* Reports 29, Sec. 4, C; and 29-A, 5. (See Supplements No. 29, 29-A)

B. *Recommendation:*

Synod keep the status of Korea as it is at present (i.e. a field for which men are to be called).

Ground: Any radical change in the status of Korea should be dealt with by the full Board. — *Adopted*

II. INDIAN MATTERS: TWO WELLS

A. *Materials: Agenda* Report 29, Sec. 3, B. (See Supplement No. 29)

B. *Recommendation:*

Synod approve the decision of the Board to discontinue the residence of a white missionary at Two Wells.

Ground: The presence of independent missionaries in the area, and the paucity of population in the community have caused our work to decline to such a point that it no longer justifies the residence of a white missionary. — *Adopted*

ARTICLE 189

The Rev. L. Oostendorp presents the following:

REPORTS OF THE SYNODICAL EXAMINERS

A. *Reports on the Examinations of Candidates*

1. The following examinations were approved:

Classis	Candidate	Synodical Examiners	Classis
Alberta North	G. Nonnekes	P. Hoekstra	Alberta South
		G. Kok	Minnesota South
		J. Geels	Pacific
Alberta South	A. Kuyvenhoven	B. Nederlof	Alberta North
		G. Kok	Minnesota South
		J. Geels	Pacific
Cadillac	R. Brink	P. Ouwinga	G. R. West
	C. Bolt	W. Van Peursem	G. R. South
	A. Jongsma	C. Greenfield	Kalamazoo
	D. Van Gent		
Chatham	A. Van Eek	W. Haverkamp	G. R. East
	J. Koopmans	W. H. Rutgers	G. R. South
		A. Persenaire	Hamilton
G. R. South	A. Dahm	J. H. Bruinooge	Zeeland
	R. Greenway	P. Ouwinga	G. R. West
	C. Nyenhuis	W. Haverkamp	G. R. East
*Hackensack	S. Draayer	C. Spoelhof	Hamilton
	D. Griffioen	N. J. Monsma	Hudson
		H. W. Kroeze	Toronto
Hamilton	J. Kunst	W. Hekman	Chatham
		J. Vander Meer	Toronto
		P. G. Schrotenboer	Eastern Ontario
Holland	G. Holkeboer	T. Yff	Kalamazoo
	E. Meyer	J. H. Bruinooge	Zeeland
		W. H. Rutgers	G. R. South
Hudson	G. Stoutmeyer	C. Spoelhof	Hamilton
		P. G. Schrotenboer	Eastern Ontario
		C. J. Vos	Hackensack
Kalamazoo	F. Diemer	S. Vroon	Holland
	J. W. Dykstra	J. H. Bruinooge	Zeeland
	R. Wiebenga	W. H. Rutgers	G. R. South
Minnesota No.	W. De Vries	C. Vander Ark	Orange City
	J. Kroon	R. Veldman	Minnesota South
		H. C. Van Deelen	Sioux Center
Muskegon	H. Bouma	S. Kramer	Chicago South
		L. Greenway	G. R. South
		A. Brink	Chicago North
(North Central Iowa)	T. Medema	C. Vander Ark	Orange City
	V. Luchies	P. Y. De Jong	Pella
		C. Huissen	Sioux Center

*The report is signed only by C. Spoelhof of Classis Hamilton.

Classis	Candidate	Synodical Examiners	Classis
Orange City	A. Van Schouwen	R. Veldman	Minnesota South
		B. Visscher	Northcentral Iowa
		H. C. Van Deelen	Sioux Center
Pacific	H. T. Karsten	J. Putt	California
		P. J. Hoekstra	Alberta South
		N. De Vries	Rocky Mountain
Pella	L. Tanis	B. Visscher	Northcentral Iowa
		C. Vander Ark	Orange City
		C. Huissen	Sioux Center
Rocky Mountain	J. Fondse	C. Vander Ark	Orange City
	R. A. Bruxvoort	P. Y. De Jong	Pella
		C. Huissen	Sioux Center
Sioux Center	B. Mulder	J. L. Bult	Minnesota North
		G. S. Kok	Minnesota South
		C. Vander Ark	Orange City
Wisconsin	P. Vruwink	D. J. Drost	Muskegon
		S. Kramer	Chicago South
		A. Brink	Chicago North
*Holland	T. Minnema	J. H. Bruinooge	Zeeland
		D. J. Drost	Muskegon
†Pella	K. L. Havert	S. Kramer	Chicago South
	J. Vander Laan	E. H. Oostendorp	Northcentral Iowa

* The next two reports are irregular in that they are signed by only two synodical examiners.

† The reason for the absence of a third Synodical Delegate is in a letter in the possession of Classis Pella.

2. Synod's attention is called to the lack of proper signature in several reports, and to the presence of only two delegates at the examination of T. Minnema in Classis Holland; and likewise at the examinations of K. L. Havert and J. Vander Laan at Classis Pella. The reason for the absence of one delegate at Pella can be found in a letter in the files of Classis Pella.

3. Your committee recommends that Synod approve the work of the examiners. — *Adopted*

B. *Reports of Classical examinations of ministers from other denominations by a Colloquium Doctum.*

1. The following examinations were approved by the Synodical examiners:

Minister	Classis	Synodical Examiners	Classis
H. Baak*	Cadillac	P. Ouwinga	G. R. West
		W. Van Peursem	G. R. South
		C. Greenfield	Kalamazoo
H. De Moor	Chatham	W. Haverkamp	G. R. East
		W. H. Rutgers	G. R. South
		A. Persenaire	Hamilton

Minister	Classis	Synodical Examiners	Classis
J. Pott*	Chicago South	O. Breen	Chicago North
		C. Greenfield	Kalamazoo
		J. H. Bruinooge	Zeeland
J. P. Vosteen*	Eastern Ontario	W. Hekman	Chatham
G. Ringnalda		C. Spoelhof	Hamilton
		J. Vander Meer	Toronto
J. P. Vosteen	Minnesota North	S. Kramer	Chicago North
		H. Van Deelen	Sioux Center
		B. Van Someren	Wisconsin
L. J. Schalkwyk	Pacific	J. Putt	California
		P. J. Hoekstra	Alberta South
		N. De Vries	Rocky Mountain
C. Werkema	Sioux Center	Alt. J. H. Rubingh	Minnesota South
		Alt. C. Veenstra	Orange City
		Alt. J. Olthoff	Pella
D. C. Los	Toronto	A. B. C. Hofland	Chatham
Rev. D. Habermehl		A. Persenaire	Hamilton
		J. Vriend	E. Ontario
J. Kuntz	Toronto	W. Hekman	Chatham
Dr. L. Praamsma		P. Schrotenboer	E. Toronto
		A. Persenaire	Hamilton
L. Stockmeier	Sioux Center	J. Bult	Minnesota North
Regular Candidate Examination		G. Kok	Minnesota South
		C. Vander Ark	Orange City

*To be made eligible for call in the Christian Reformed Church by Art. 9.

2. Synod approve the work of the Synodical examiners at the above examinations. — *Adopted*

3. Synod inform its examiners that the reports must be signed by all the delegates, should give the full name of the minister examined, the denomination from which he comes, and the congregation to which he has been called. — *Adopted*

4. Synod instructs Stated Clerk to notify all Synodical Examiners of this decision under 3. — *Adopted*

5. *The Colloquium Doctum examination* of Rev. B. Male of the O.P. Church resulted in the following situation: Classis decided by ballot to declare Rev. Benson Male eligible for a call, while the Synodical delegates for examination of Classes Minnesota South, Orange City, and Pella gave the following advice:

a. That they had no objection on the score of Rev. Male's soundness of doctrine and godliness of life. They were satisfied on this point.

b. That they could not consent at this time to admit the brother because of several synodical rulings which in their opinion argued against granting the request.

c. That should Classis decide to admit the brother they would feel compelled to register objections to the forthcoming Synod and ask for Synod to adjudicate the matter.

This material was supplied by the Rev. John Zwaanstra, Stated Clerk of Classis. (See Art. 197 for final decision.) See Art. 187 for decision to problem raised by Synodical Examiners.)

C. *The following nominations for placing on trio:*

1. *Nominations approved:*

The examiner for Classis Alberta North, Rev. B. Nederlof, reports the approval of Rev. Bade from Valthermond for Taber and Vauxhall; the approval of Rev. A. Vander Ende, of Munnekeburen for Brooks, Alberta; and the approval of Rev. Roos from Haarlem for Medicine Hat, Alberta. These were also approved by Rev. John Griffioen of Classis Pacific.

2. *Requests denied:*

a. The request of the Consistory of Roseland II to place the name of Rev. John Pott, minister of the Ref. Church of America, on trio was refused by the Examiners of Classes Chicago North, Kalamazoo and Wisconsin, because they had not proved the need. (Rev. O. Breen, Rev. C. Greenfield, Rev. H. Exoo.)

b. The request of Bowness-Montgomery, Alberta, to call Rev. H. Vander Wey of Emmen, ex-chaplain, met with the qualified approval of Rev. B. Nederlof of Classis Alberta North, while the Rev. John Griffioen of Classis Pacific refused to give his approval because Rev. Vander Wey is past the 40-year limit, and no special urgency had been established for calling him immediately.

3. *Recommendations:*

a. Synod approve the work of the Synodical delegates mentioned in point 1. — *Adopted*

b. Synod approve the decision of delegates re Rev. John Pott. —*Adopted*

c. Synod approve the action of Rev. John Griffioen of Classis Pacific in denying the nomination of Rev. H. Vander Wey. — *Adopted*

D. *Severing of relationships:*

1. Classis Muskegon at a special Classical meeting, on Sept. 18, 1958, received advice from the Synodical delegates, Dr. J. T. Hoogstra, of Classis Holland, Rev. Siebert Kramer of Classis Chicago South, and Dr. Leonard Greenway of Classis Grand Rapids South, to sever the pastoral relations between the Rev. Earl E. Zetterholm and the congregation of First Muskegon.

2. *Recommendation:*

Synod approve the action of its examiners. — *Adopted*

(Report of Synodical Examiners continued in Art. 197.)

ARTICLE 190

The Advisory Committee on *Church Order No. I,* cf. Arts. 63, 71, 76, 172, the Rev. J. B. Hulst reporting, presents the following:

I. BELGIC CONFESSION REVISION (See Supplement No. 6)

A. *Materials:* Report No. 6, Overture No. 9, Letter of the study committee to Dr. Danhof, Feb. 11, 1959, Letter of Dr. C. Boersma to the advisory committee, June 13, 1959.

B. *Recommendation:*

Synod decides to postpone consideration of the Belgic Confession Revision until next year and refer the reports to the churches. (cf. Art. 201)

(Church Order No. II Matters continued in Art. 196)

ARTICLE 191

Synod adjourns. Elder N. Vander Zyden leads in closing prayer.

WEDNESDAY AFTERNOON, JUNE 24, 1959

Twenty-eighth Session

ARTICLE 192

The President calls Synod to order. After Synod sings Psalter Hymnal No. 192, the Rev. R. Tjapkes leads in prayer.

ARTICLE 193

I. The protest of the Rev. Rits Tadema against the decision of Synod re: TCNN (Arts. 105, 110, 115) is read and received as information: (cf. p. 46)

Esteemed Brethren in Our Precious Lord:

The undersigned is constrained to protest Synod's declaration:

"That a Missionary-teacher loaned to teach at TCNN is not thereby violating his ordination vows.

Grounds:

a. The Christian Reformed Church does not assume responsibility for the teaching of others in such a school.

b. The constitution of the TCNN guarantees the teacher freedom to present his doctrinal convictions and to refute all errors."

We read in the "tentative Draft of a plan for united Theological education in Northern Nigeria" as follows (VI4):

"Spirit of teaching

While it is not expected that any member of the faculty shall surrender his distinctive creedal or ecclesiastical convictions, it is asked that he will hold them in a spirit compatible with the coöperative character of the school. Academic probity requires that other viewpoints than one's own be adequately and objectively set forth. Positions which cannot be set forth with wholeness and honesty, so that those who hold them with conviction can recognize them as a faithful representation of the teaching they embrace."

We read in the form of Subscription:

"We promise therefore diligently to teach and defend the aforesaid doctrine, without either directly or indirectly contradicting the same by our public preaching or writing. ."

and again we read:

. . . . . "That we are disposed to refute and contradict these (namely, all errors that militate against this doctrine) and to exert ourselves in keeping the Church free from such errors . . ."

It is my conviction that too much interpretation, which has not been spelled out, is necessary to make these two requirements harmonize with one another. Since this is no proven point Synod errs in making such a declaration.

It is further my contention that the TCNN promotes such a church-union, which is in contradiction and violation with the intent of the vows of ordination, to which our ministers subscribe.

Humbly submitted,
Fraternally,
(Rev.) Rits Tadema

II. Synod receives the following as information:

June 24, 1959

Esteemed Brethren:

The delegates of Classis British Columbia herewith give notice of their dissatisfaction of the fact that Synod has not dealt with the substance of protest No. 1 (Agenda 1959) pg. 375).

Humbly submitted,
W. L. Vander Beek
C. W. Tuininga
M. Kwantes
H. Advocaat

ARTICLE 194

The President in name of Synod thanks the representatives of our General Conferences on the Indian and Nigerian mission fields for their presence at Synod. He assures Mr. Edward Henry of our deep interest in the field and asks him to convey to our Indian believers and Christian groups on the field our hearty greetings and love. He further requests the Rev. E. H. Smith to bring greetings from Synod to our missionaries on the field and especially to both the Benue and Tiv churches, assuring them of our abiding interest in and continual prayers for their welfare.

ARTICLE 195

The first clerk receives a telegram of congratulations to Synod from Harry J. Kelly, chairman of Fair Employment Practices of the state of Michigan on its stand re: Race Relations. (See Art. 163)

ARTICLE 196

The advisory Committee on *Church Order No. I*, cf. Arts. 63, 71, 76, 172, 190, the Rev. J. B. Hulst reporting, presents the following:

THE COMMITTEE TO CONFER WITH THE PROTESTANT REFORMED CHURCHES

Synod decides to send the following communication to the Protestant Reformed Church (DeWolf Group).

Synod of the Protestant Reformed Churches
Esteemed Brethren:

We welcomed your communication addressed to the Synod of 1957. We share the sentiments expressed therein. It has been a cause of grief throughout the years since 1924 that your Church and ours, which have so much in common and are wholeheartedly committed to the Reformed Faith, lived apart.

It is our desire to do all that is possible to effect a reunion.

We gladly acceded to your request that a committee be appointed to confer with your committee to discuss the matters that occasioned the separation and to explore by consultation whether a mutually acceptable basis could be established on which we could unite.

We have given thoughtful and careful consideration to your misgivings with respect to the Three Points.

This letter is a response to your request and is intended to be an official interpretive statement concerning the Three Points.

We appreciate the fact that both denominations (1) love the Reformed truth, (2) subscribe to the Three Forms of Unity, (3) are committed to the cause of Christian Education and Missions, (4) hold that the pure preaching of the Word, the proper administration of the sacraments, and the faithful exercise of Christian discipline are the marks of the true Church, and (5) accept the Biblical basis and creedal formulations of the doctrines of the divine decrees, irresistible grace, and the antithesis.

With respect to your impression that we have elevated the Three Points to church dogma, we wish to observe that they were not intended to be a church dogma concerning Common Grace. The occasion for drafting the Three Points was the fact that by the general denial of Common Grace three truths were jeopardized. These three truths Synod felt should be maintained.

No attempt was made by Synod to formulate a full statement on Common Grace. An overture requesting that Synod appoint a committee to draw up a dogma on Common Grace was rejected. Synod judged that the time was not ripe for such action and it is doubtful that even today our Church is ready to accept a statement concerning Common Grace that could be a basis for the formulation of a dogma.

Only the Three Points were at issue. Synod considered it mandatory to declare itself on them. The peace of the Church required that action.

The matters that separated us are definitely those contained in the Three Points - (1) whether there is in God a favorable attitude toward all mankind, (2) whether sin is restrained, and (3) whether the unregenerate perform civic good.

Relative to your fear that in Point I "concerning the favorable attitude of God toward the elect and the non-elect" the Reformed doctrine of God's elective decrees and the doctrine of irresistible grace are jeopardized, we wish to state that it is not warranted to ignore the distinction made in Point I with regard to the grace displayed to the elect unto eternal life and a certain favor or grace of God which He shows to His creatures in general.

We grant that the general statement "the favorable attitude of God to mankind in general and not only to the elect" might be interpreted as being a generalization of grace. However, what follows in the declaration of 1924 definitely states that the grace shown to the elect is saving grace and must be distinguished from a "certain favor or grace" which is not saving.

The doctrine of irresistible grace would indeed be jeopardized, if we held that the grace shown the elect is the same as that shown to creatures in general. We would then be guilty of the error of the Arminians who teach that all men enjoy the same grace.

It should be kept in mind that the occasion for the adoption of the First Point lay in the fact that the ministers whose views were brought to the attention of Synod contended that God shows favor only to the elect and not to anyone else. We believe with you that God's saving grace is irresistible and is bestowed only on the elect.

The intent of Point I is to affirm that besides the saving grace shown only to the elect there is also a certain favor or grace shown to mankind in general. This is taught in Psalm 145:9, "The Lord is good to all; and His tender mercies are over all His works." Matthew 5:44, 45, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be children of your Father which is in heaven; for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and the unjust." Luke 6:35, "Love ye your enemies,

and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest; for He is kind unto the unthankful and to the evil." Acts 14:17, "He left not Himself without witness, in that He did good, and gave rain from heaven, and fruitful seasons, filling our hearts with food and gladness."

It appears that the First Point in your interpretation thereof is unacceptable because by setting forth the preaching of the Gospel to sinners indiscriminately as a proof of God's favorable attitude toward all mankind we seem to generalize God's saving grace.

We can assure you that Synod in no way countenances the teaching that in making the offer of the Gospel to all who hear it God has in mind to save all. The general offer of salvation is by no means the same as the offer of a general salvation. The latter we repudiate because it is antiscriptural. The gift of justifying grace is bestowed only on the elect. Canons II, 8.

We grant (without denying the well-meant offer of salvation—which we believe to be both Biblical and Confessional—and to which further reference will be made) that the passages in the Canons of Dort cited in the declaration of the Synod of 1924 (Canons II, 5 and III and IV, 8 and 9) do not specifically state that the general offer of salvation is an evidence of God's favor toward mankind in general, and we also grant that the placement of this reference in the context of the favorable attitude of God to all men, apparently gave rise to a measure of confusion.

There is a general offer of the Gospel. That offer is well-meant, unfeigned, and earnest and it is well-pleasing to God that those who are called should come to Him. The cause and guilt of man's unbelief lies with man. Canons 1, 4, 5, and 6, "The wrath of God abideth upon those who believe not this Gospel. But such as receive it, and embrace Jesus the Savior by a true and living faith, are by Him delivered from the wrath of God and from destruction, and have the gift of eternal life conferred on them. The cause or guilt of this unbelief as well as of all other sins, is in no wise in God, but in man himself; whereas faith in Jesus Christ, and salvation through Him is the free gift of God. That some receive the gift of faith from God, and others do not receive it proceeds from God's eternal decree. According to which decree, He graciously softens the hearts of the elect, however obstinate, and inclines them to believe, while He leaves the non-elect in His just judgment to their own wickedness and obduracy."

We desire to maintain both God's sovereignty and man's responsibility. We detect in your reaction to the First Point a tendency to hold that election and reprobation are equally ultimate. The Canons avoid saying that reprobation is the fountain of all evil, whereas it does say that election is the fountain of every saving good. I, 9, "Therefore election is the fountain of every saving good; from which proceed faith, holiness, and the other gifts of salvation, and finally eternal life itself, as its fruits and effects."

Canons I, 15 speaks of reprobation. This is what the article says. "What peculiarly tends to illustrate and recommend to us the eternal and unmerited grace of election, is the express testimony of sacred Scripture, that not all, but some only are elected, while others are passed by in the eternal decree; whom God, out of His sovereign, most just, irreprehensible and unchangeable good pleasure, hath decreed to leave in the common misery into which they have wilfully plunged themselves, and not to bestow upon them saving faith and the grace of conversion; but permitting them in His just judgment to follow their own ways, at last for the declaration of His justice, to condemn and perish them forever, not only on account of their unbelief, but also for all their other sins. And this is the decree of reprobation which by no means makes God the author of sin

(the very thought of which is blasphemy) but declares Him to be an awful, irreprehensible, and righteous judge and avenger thereof."

The Conclusion of the Canons repudiates the position of those who believe in the equal ultimacy of election and reprobation. The Conclusion of the Canons states that it repudiates the contention of those who claim that in the doctrine of predestination it is taught "that God, by a mere arbitrary act of His will, without the least respect or view of any sin, has predestinated the greatest part of the world to eternal damnation; and, has created them for this very purpose; that in the same manner in which the election is the fountain and the cause of faith and good works, reprobation is the cause of unbelief and impiety; . . . . . and many other things of the same kind, which the Reformed Churches not only do not acknowledge, but even detest with their whole soul."

The Confessions state, "It is not the fault of the gospel, nor of Christ, offered therein, nor of God, who calls men by the gospel, and confers upon them various gifts, that those who are called by the ministry of the Word, refuse to come, and be converted; the fault lies in themselves." Canons III, IV, 9.

Canons III, IV, 8 states, "As many as are called by the gospel, are unfeignedly called. For God hath most earnestly and truly declared in His Word, what will be acceptable to Him; namely, that all who are called, should comply with the invitation. He, moreover, seriously promises eternal life, and rest, to as many as shall come to Him, and believe on Him."

Men are lost because of their unbelief and sins.

Coming back to the well-meant offer of salvation, we desire to stress however, that in the call of the gospel there is, indeed, a manifestation of a certain favor of God to all who hear that gospel. According to the Confession (Canons II, 5 and III & IV, 8, 9) God promises "salvation, rest of soul, and eternal life" to every one who repents and believes; and this promise is made without distinction to all those to whom the gospel is preached. And, although it is true, that among "those who are called by the ministry of the Word" there are those who "refuse to come and be converted . . . . . it (the cause or guilt of their unbelief . . . . . (Canons II, 5) is not the fault of the gospel, nor of Christ offered therein, nor of God, who calls men by the gospel and confers upon them various gifts . . . . the fault lies wholly in themselves, ..." (Canons III & IV, 9).

With respect to Point II and III you fear that these endanger the doctrine of the antithesis.

We wish to assure you that Synod is fully persuaded that the Synod of 1924 in no way desired to undermine the important doctrine of the antithesis, and that Synod disapproves of any interpretation of Points II and III which would in any way be antagonistic to that truth.

There is a restraint of sin in this present world and this restraint of sin is ascribed to the "gracious God." Article 36 of the Belgic Confession states, "Our gracious God instituted government to the end that the dissoluteness of man might be restrained." Art. 27 states, "the Church is preserved and supported by God against the rage of the whole world." Art. 13 asserts, "He so restrains the devil and all our enemies that without His will and permission they cannot hurt us." In Lord's Day 10 we read, "No creature shall separate us from His love, since all creatures are so in His hand that without His will they cannot so much as move."

The Scriptures indicate such a restraint. Psalm 105:14, 15, "He suffered no man to do them wrong; yea, He reproved kings for their sakes, saying, touch not my anointed ones, and do my prophets no harm."

From these passages it appears that there is a restraint of sin which effects a degree of good order and decency in society. It curbs the dissoluteness of man

and makes human society possible and serves especially to defend and preserve the Church in the world. Yet, in spite of the restraint of sin the carnal mind is and remains in enmity with God.

We concede that the phrase, "by means of the general operations of His Spirit" is not found in the Confessions. Objection to the inclusion of that phrase was made at the Synod of 1924 because it was not literally stated in our Confessions. Although we believe the statement is Biblical, and we can hardly conceive of there being a believer of the Reformed Faith who would ascribe the restraint of sin to anyone else than the Holy Spirit, the construction is not wholly in accordance with the fact.

With respect to Point III we assure you that we hold that there is an absolute spiritual antithesis between the children of God and the children of the devil, the regenerate and unregenerate. Man is either alive to Christ or dead in trespasses and sin.

We wholeheartedly subscribe to the statement that natural man is incapable of using the gifts of God aright in things natural and civil. Canons III and IV, "There remain, however, in man since the fall, the glimmerings of natural light, whereby he retains some knowledge of God, of natural things, and of the difference between good and evil, and shows some regard for virtue and for good outward behavior. But so far is this light of nature from being sufficient to bring him to a saving knowledge of God and to true conversion that he is incapable of using it aright even in things natural and civil. Nay further, this light, such as it is, man in various ways renders wholly polluted, and hinders in unrighteousness, by doing which he becomes inexcusable before God."

Only the regenerate can perform good works in the sense that only those works are good which proceed from true faith, according to the law of God, and to His glory.

We affirm what Art. 24 of the Belgic Confession states, "Without (justifying faith) they would never do anything out of love for God, but only out of self-love and fear of damnation."

Without the regenerating grace of the Holy Spirit they (unbelievers) are neither able nor willing to return to God, to reform the depravity of their nature, or to dispose themselves to reformation. Canons III and IV, 3.

The Confessions speak of "saving good" and of "spiritual good." The good the unregenerate perform has been termed civic righteousness and civic good. In no wise did the Synod of 1924 teach that the unregenerate can do saving good.

Concerning the so-called civic righteousness of the unregenerate it appears from Scripture and the Confessions that they perform such good. This civic good, although acceptable to us and beneficial to society in various ways, is relative good before God. This does not in the least change the sinner's depravity, neither precludes the need for repentance from dead works, nor does it enable him to turn to God.

In certain instances this civic good is characterized in Scripture as good and right. 2 Kings 10:29, "And Jehovah said unto Jehu, because thou hast done well in executing that which is right in Mine eyes, and hast done unto the house of Ahab according to all that was in My heart." Luke 6:33, "And if ye do good to them that do good to you, what thank have ye? for even sinners do the same." But inasmuch as it is not done from the root of faith, neither according to the law of God, neither to God's glory, it is sinful.

To remove any remaining doubt whether we adhere to the truth of the antithesis we call your attention to the TESTIMONY which the Synod of 1924 directed to our churches. In this TESTIMONY the Synod emphatically maintained that

it adhered to the antithesis and warned the churches earnestly against the danger of losing sight of this scriptural truth.

* * * *

TESTIMONY

In view of the diverging (deviating) opinions of the ministers, H. Danhof and H. Hoeksema, with respect to the above-mentioned Three Points and in view of the controversy that has arisen in our churches with respect to the doctrine of Common Grace, Synod admonishes both brethren to adhere in their preaching and writing to the view of our Confessions with regard to the three discussed points; it also admonishes the brethren and the churches in general to guard against all one-sidedness in the presentation of the Truth and to express themselves carefully, soberly, (moderately) and courteously.

On the other hand Synod deems that, in as far as the ministers, H. Danhof and H. Hoeksema, in their writings warn against conformity to the world, there is reason for such warning in view to the possible misuse of the doctrine of Common Grace; wherefore Synod considers it to be its duty to direct the following Testimony to the churches:

Since Synod has given a declaration relative to the Three Points which were jeopardized by the denial of the doctrine of Common Grace and thereby disapproved the general denial of this truth, it feels constrained to warn our churches and especially our leaders earnestly against overemphasis (drijven) and consequent abuse of the doctrine of Common Grace. That danger is real. When Dr. Kuyper wrote his monumental work on this subject he indicated that he was aware of the danger that some would allow themselves to be misled and become worldly. And history has proved that this danger is more than imaginary. In his Dogmatics Dr. Bavinck has also called attention to this danger.

When we take note of present-day trends (geestes-stroomingen) it is apparent that there is more danger of conformity to the world than of world-flight (wereldvlucht). Today's liberal theology virtually erases the boundaries between the Church and the world. Evermore the great significance of the Church is considered to lie in the social sphere. The consciousness of a spiritual-moral antithesis is being increasingly weakened in the minds of many and has made room for a vague sense of a universal brotherhood. To a great extent preaching touches on the things that belong to the periphery of life and does not reach its spiritual center. The doctrine of Special Grace in Christ is neglected. There is a strong tendency to bring theology in agreement with a science that is in the service of unbelief. By means of the press and through various inventions and discoveries, which in themselves are to be appreciated as gifts of God, much of the sinful world is brought into our Christian homes.

Because of these and similar influences which crowd in upon us from every side it is urgently necessary that the Church be on guard, and that she, while holding the above-mentioned points, tenaciously maintain the spiritual-moral antithesis. She may never allow her preaching to degenerate into treatises and discourses on social issues and literature. She must ever see to it that the crucified and risen Christ is at the center of all preaching. She should constantly cling to the principle that God's people is a singular people that lives a life that has its own root—the root of faith. In preaching and writing she should implore our people and especially our young people, "Be not fashioned according to this world, but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God." Enjoying the blessing

of the Lord this will preserve our churches from conformity to the world, which smothers spiritual ardor and robs the Church of its beauty.

* * * *

We sincerely hope that we have clarified our position with respect to the Three Points and that our conferences with your committee may lead to an eventual unification.— *Adopted*

ARTICLE 197

Synod decides to authorize Classis Rocky Mountain to declare the Rev. Benson W. Male eligible for call in the Christian Reformed Churches. (See Art. 189)

ARTICLE 198

The Advisory Committee on *Educational Matters No.* 2, the Rev. L. J. Dykstra reporting, cf. Arts. 85, 86, 92, 93, presents the following:

ELEMENTARY COMPENDIUM FOR AGES 9-10

A. *Material:*

1. Agenda Report No. 32, Item No. 3. (See Supplement No. 32)

2. Manuscript submitted by the Committee on Education to our advisory committee.

B. *Recommendations:*

1. Synod accept the manuscript which has been submitted as a tentative draft for the Elementary Compendium for ages 9-10.

Ground:

The Advisory Committee has studied the text and format of these lessons. In general, we approve of the document, but we feel that some changes in words and certain phrases would improve the manuscript. We have noted our suggestions on the manuscript. — *Adopted*

2. Synod refer the manuscript to the Committee on Education and give this Committee authorization to publish this book as soon as possible. — *Adopted*

3. Synod continue the present Committee on Education for one year. (See Art. 201) (Cf. also Arts. 85, 86, 92, 93) — *Adopted*

4. Synod make available to the *Committee on Education* the sum of one thousand dollars ($1,000) for the continuation of its work.

— *Adopted*

ARTICLE 199

The Advisory Committee on *Educational Matters No. I,* cf. Arts. 30, 84, 164, 179, 185, the Rev. E. Heerema reporting, presents the following:

THE SPONSORSHIP OF FOREIGN STUDENTS

A. *Materials:* Agenda Report No. 37. (See Supplement No. 37)

B. *Recommendations:*

1. Synod take note of the plan which the Committee on the Sponsorship of Foreign Students believes "will enable it to secure better qualified applicants for a shorter period of scholarship support." — *Adopted*

2. Synod recommend this cause to the churches for prayer and for one or more offerings annually. (See Art. 178) — *Adopted*

ARTICLE 200

Synod is presented with two communications regarding the recognition of the Church of Christ in the Sudan among the Tiv as a sister church. It was decided to refer this matter to the Board of Foreign Missions and the Committee on Ecumenicity and Interchurch Correspondence. (See Art. 201)

ARTICLE 201

The *Committee on Appointments,* the Rev. L. Oostendorp reporting, presents the following:

I. MEMBERS OF BOARD OF TRUSTEES OF CALVIN COLLEGE AND SEMINARY

Classis	*Primi*	*Alternate*
Alberta North	Rev. J. H. Piersma	Rev. B. Den Herder
Alberta South	Rev. T. E. Hofman	Rev. G. J. Vander Ziel
British Columbia	Rev. H. Van Andel	Rev. L. Tamminga
Cadillac	Rev. H. Zwaanstra	Rev. C. Holtrop
California	Rev. P. Van Tuinen	Rev. E. Tanis
Chatham	Rev. J. Vander Meer	
Chicago North	Rev. A. H. De Kruyter	Rev. H. Erffmeyer
Chicago South	Rev. M. Goote	Rev. C. O. Buus
Eastern Ontario	Rev. J. Vriend	Rev. A. De Jager
Grand Rapids East	Rev. W. Van Rees	Rev. N. L. Veltman
Grand Rapids South	Rev. J. Schuurmann	Rev. L. Greenway
Grand Rapids West	Rev. A. A. Koning	Rev. R. Rienstra
Grandville	Dr. W. Hendriksen	Dr. G. Goris
Hackensack	Rev. B. Bruxvoort	Rev. M. J. Baarman
Hamilton	Rev. T. C. Van Kooten	Rev. J. Ehlers
Holland	Dr. S. J. De Vries	Dr. E. J. Masselink
Hudson	Rev. B. E. Pekelder	Rev. N. J. Monsma
Kalamazoo	Rev. T. Yff	
Minnesota North	Rev. J. H. Stek	Rev. F. L. Netz
Minnesota South	Rev. G. S. Kok	Rev. J. Bergsma
Muskegon	Rev. L. Veltkamp	Rev. G. Postma
Northcentral Iowa	Rev. K. Slager	Rev. B. Visscher
Orange City	Rev. L. C. Bossenbroek	Rev. J. W. Van Weelden
Pacific	Rev. J. Griffioen	Rev. J. Geels
Pella	Rev. J. H. Olthoff	Rev. L. Van Laar
Rocky Mountain	Rev. N. De Vries	Rev. J. Zwaanstra
Sioux Center	Rev. H. Petersen	
Toronto	Rev. H. A. Venema	Dr. L. Praamsma
Wisconsin	Rev. H. Exoo	Rev. M. Zylstra
Zeeland	Dr. J. H. Bruinooge	Rev. E. Oostendorp

Members-at-Large

Eastern District	P. Hofstra, M.D.	Mr. S. Steen
Central District	Mr. R. Tolsma	Dr. G. De Jong
	Mr. C. Van Valkenburg	Mr. C. Zylstra
	Mr. G. Buter, M.B.A.	Mr. J. N. Vander Ark
	E. Freenstra, D.V.M.	Mr. P. Westra
	Mr. A. Hulst	Dr. D. De Vries
	Mr. G. Tinholt	Mr. R. Holwerda
Midwest District	Dr. Ben De Boer	Mr. J. Brouwer
Far West District	Dr. J. Hoekzema	Mr. H. te Velde

— Approved

II. CHRISTIAN REFORMED BOARD OF FOREIGN MISSIONS

Classis	*Member*	*Alternate*
Alberta North	Rev. G. H. Vander Riet	Rev. B. Nederlof
Alberta South	Rev. A. H. Selles	Rev. P. J. Hoekstra
British Columbia	Rev. R. W. Popma	Rev. C. W. Tuininga
Cadillac	Rev. F. Einfeld	Rev. S. Newhouse
California	Rev. J. Morren	Rev. H. Petroelje
Chatham	Rev. J. C. Verbrugge	Rev. S. Cooper
Chicago North	Rev. O. Breen	Rev. J. Meppelink
Chicago South	Rev. J. C. Scholten	Rev. J. T. Malestein
Eastern Ontario	Rev. A. Rumph	Rev. K. Hart
Grand Rapids East	Rev. J. H. Schaal	Rev. J. Hasper
Grand Rapids South	Dr. R. S. Wierenga	Rev. D. Hoitenga
Grand Rapids West	Dr. R. O. De Groot	Rev. P. Ouwinga
Grandville	Rev. S. A. Werkema	Rev. P. Zylstra
Hackensack	Rev. E. Bradford	Rev. C. J. Vos
Hamilton	Rev. D. J. Scholten	Rev. S. Terpstra
Holland	Rev. S. Vroon	Rev. A. P. Veenstra
Hudson	Rev. N. Vanderzee	Rev. Harry G. Arnold
Kalamazoo	Rev. O. Holtrop	Rev. T. Yff
Minnesota North	Rev. M. Keuning	Rev. J. H. De Haan
Minnesota South	Rev. J. H. Rubingh	Rev. M. Dornbush
Muskegon	Rev. A. Poel	Rev. S. Viss
North Central Iowa	Rev. Carl J. Toeset	Rev. E. C. Marlink
Orange City	Rev. J. B. Hulst	Rev. C. W. Nieuwenhuis
Pacific	Rev. P. De Jong	Rev. J. Geels
Pella	Dr. P. Y. De Jong	Rev. W. Vander Kieft
Rocky Mountain	Rev. Rodger Posthuma	Rev. A. J. Haan
Sioux Center	Rev. C. Huissen	Rev. A. A. Arkema
Toronto	Rev. H. W. Kroeze	Rev. J. Kuntz
Wisconsin	Rev. P. Vander Weide	Rev. M. Vander Werp
Zeeland	Rev. Fred M. Huizenga	Rev. L. Oostendorp
Member at Large	Mr. J. T. Daverman	alternate member-at-large Mr. J. Van Dellen
Member at Large	Dr. Richard De Mol	
Member at Large	Mr. M. Vander Wal	

— Approved

III. GENERAL COMMITTEE FOR HOME MISSIONS

Classis	*Members*	*Alternates*
Alberta North	Rev. R. Kooistra	Rev. N. B. Knoppers
Alberta South	Rev. G. Vanden Berg	Rev. P. Van Egmond
British Columbia	Rev. G. H. Polman	Rev. J. J. Holwerda
Cadillac	Rev. P. Honderd	Rev. H. Vanderaa
California	Rev. B. Den Ouden	Rev. J. Van Ryn
Chatham	Rev. A. B. C. Hofland	Rev. J. Quartel
Chicago North	Rev. G. Zylstra	Rev. B. Byma
Chicago South	Rev. M. Ouwinga	Rev. W. Buursma
Eastern Ontario	Rev. A. Schaafsma	Dr. P. G. Schrotenboer
Grand Rapids East	Rev. G. Vanderhill	Rev. J. A. Mulder
Grand Rapids South	Rev. E. B. Pekelder	Rev. L. Dykstra
Grand Rapids West	Rev. W. Swierenga	Rev. A. Hoogstrate
Grandville	Rev. H. Vander Kam	Rev. F. Van Houten
Hackensack	Dr. G. Stole	Rev. F. J. MacLeod
Hamilton	Rev. J. M. Dykstra	Rev. H. Numan
Holland	Rev. J. De Kruyter	Rev. J. Hoogstra
Hudson	Rev. S. Rooy	Rev. E. Boer
Kalamazoo	Rev. J. Ribbens	
Minnesota North	Rev. F. Netz	Rev. J. Jeffers
Minnesota South	Rev. J. Elenbaas	
Muskegon	Rev. R. W. Bronkema	Rev. G. Holwerda

Classis	*Primi*	*Alternates*
North Central Iowa	Rev. R. Graves	Rev. T. Vanden Bosch
Orange City	Rev. C. Niewenhuis	Rev. R. S. De Haan
Pacific	Rev. J. Hekman	Rev. J. R. Van Dyke
Pella	Rev. J. Wesseling	Rev. M. Doornbos
Rocky Mountain	Rev. E. Holkeboer	Rev. J. Zwaanstra
Sioux Center	Rev. H. Petersen	Rev. S. Voortman
Toronto	Rev. F. Guillaume	Rev. H. Hollander
Wisconsin	Rev. R. Opperwall	Rev. B. A. Van Someren
Zeeland	Rev. N. Beute	Rev. A. E. Rozendal
Executive Secretary	Rev. J. De Kruyter	Rev. A. Brink
Minister of Evangelism	Dr. D. Van Halsema	Rev. B. E. Pekelder
Treasurer	Mr. C. Van Malsen	

Members-at-Large

Mr. D. Farenhorst	Mr. G. Monsma
Mr. H. Camping	Mr. A. Masselink
Mr. F. Steen	Mr. J. Hamersma
Mr. J. Boeve	Dr. E. Kuizema
Mr. T. Hoeksema	Mr. R. Van Til
Mr. L. Vandertill	Dr. R. Blocksma

— *Approved*

IV. DELEGATES FOR EXAMINATION (*Synodical Examiners*)

Alberta North	Rev. B. Nederlof	Rev. J. Hanenberg
Alberta South	Rev. P. J. Hoekstra	Rev. G. J. Vander Ziel
British Columbia	Rev. H. Moes	Rev. J. J. Holwerda
Cadillac	Rev. L. Baker	
California	Rev. J. Putt	Rev. E. Tanis
Chatham	Rev. A. B. C. Hofland	Rev. W. Vander Kolk
Chicago North	Rev. O. Breen	Rev. H. N. Erffmeyer
Chicago South	Rev. S. Kramer	Rev. C. O. Buus
Eastern Ontario	Dr. P. G. Schrotenboer	Rev. J. Vriend
Grand Rapids East	Rev. G. Gritter	Rev. W. Haverkamp
Grand Rapids South	Dr. L. Greenway	Rev. J. Eppinga
Grand Rapids West	Dr. A. C. De Jong	Rev. P. Ouwinga
Grandville	Dr. G. Goris	Rev. H. Vander Kam
Hackensack	Rev. C. Vos	Rev. A. Pontier
Hamilton	Rev. T. C. Van Kooten	Rev. J. C. Derksen
Holland	Dr. J. T. Hoogstra	Rev. S. Vroon
Hudson	Rev. N. J. Monsma	Rev. S. Van Dyken
Kalamazoo	Rev. T. Yff	
Minnesota North	Rev. J. H. De Haan	Rev. J. H. Stek
Minnesota South	Rev. G. S. Kok	Rev. J. Rubingh
Muskegon	Rev. D. Drost	Rev. J. C. Medendorp
North Central Iowa	Rev. B. Visscher	Rev. R. Graves
Orange City	Rev. C. Vander Ark	Rev. C. R. Veenstra
Pacific	Rev. J. Griffioen	Rev. J. Geels
Pella	Dr. P. Y. De Jong	Rev. J. H. Olthoff
Rocky Mountain	Rev. N. De Vries	Rev. N. Vogelzang
Sioux Center	Rev. C. Huissen	Rev. H. C. Van Deelen
Toronto	Rev. H. W. Kroeze	Rev. P. M. Jonker
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:** Rev. G. Hoeksema, J. K. Van Baalen, J. C. Verbrugge, and Stated Clerk (ex-officio) (terms expire 1960); Alternate: Rev. G. Gritter.

2. **Stated Clerk:** Dr. R. J. Danhof, (term expires 1960); Alternate: Rev. P. Holwerda.

3. **Synodical Treasurer:** Mr. Lester Ippel (term expires 1961); Alternate G. Wieland.

4. **Treasurer of Canadian Immigration Fund:** Mr. J. Vander Vliet; Alternate: Mr. L. Vanden Berg.

5. **Representative General Commission Army and Navy Chaplains:** Rev. Harold Dekker; Alternate: Dr. George Stob.

6. **Representative British and Foreign Bible Society:** Rev. Alvin Venema; Alternate: Rev. J. Kuntz.

7. **Ecumenicity and Correspondence with Other Churches:** Prof. M. Monsma, Rev. A. Brink, Dr. D. Van Halsema, Stated Clerk (ex officio).

8. **Historical Committee:** Dr. J. H. Kromminga, Dr. G. Stob, Dr. E. Y. Monsma, Y. Spyksma.

9. **Transportation Committee:** Mr. A. H. Andriese.

10. **Arrangements and Mimeographing Reports for Next Synod:** Mr. L. Ippel; Alternate: Mr. G. Kamp.

11. **Representative Lord's Day Alliance (U.S.):** Rev. Clarence Vos; Alternate: Rev. Jacob P. Smith.

12. **Representative National Christian Association:** Rev. A. De Kruyter; Alternate: Rev. O. Breen.

13. **Young Calvinist Federation of America:** Rev. L. J. Dykstra, Mrs. D. Van Halsema; Alternate: Rev. M. Goote, Mrs. R. Tiemersma.

14. **Canadian Immigration Committee:** Rev. G. Bouma, Rev. P. J. Hoekstra, Rev. A. Persenaire; Messrs. E. Norden, D. J. Maat, M. Mol, H. J. Ten Hove, J. Vander Vliet; and the Minister of Evangelism.

15. **Korean Reformed Spiritual Relief:** Dr. J. T. Hoogstra, Dr. E. J. Masselink, Rev. Edward Cooke, Messrs. A. Naber, E. Vermaat.

16. **Special Advisory and Assisting Budget Committee:** Messrs. William Boer, F. Dieleman, George Kamp, George Wieland; Alternate: Clarence De Vries.

17. **Representative Lord's Day Alliance of Canada:** Rev. H. Venema; Alternate: Dr. L. Praamsma.

18. **Pension Board of Calvin College and Seminary:** Messrs. Lambert Berè, Tony Noordewier.

19. **Synodical Representative on Faith, Prayer and Tract League:** Mr. J. Keuning.

20. **Christian Reformed Resettlement Service Committee:** Dr. Lewis B. Smedes, Dr. R. J. Danhof (Corresponding Sec.), Rev. William Haverkamp; Messrs. Clarence Beute, Maynard Bouwman, Norman L. Krombeen, Jay R. Piper, Henry Velzen, Sr., Gerald S. Zylstra (Sec.).

21. **Church Help Fund:** Rev. A. Baker, C. Veenstra, L. Bossenbroek; Messrs. A. Engbers, M. Wiersma; Alternate: Rev. J. G. Vande Lune.

22. **Representative American Bible Society:** Rev. Hessel Bouma, Sr., Alternate: Rev. E. S. Callender.

23. **Convening Church for Next Synod:** Plymouth Heights Christian Reformed Church.

24. **Sunday School Committee:** Rev. G. J. Rozenboom, Miss Dena Korfker, Dr. J. L. De Beer, Mr. Jay Poel, Dr. G. Goris, Dr. J. Van Bruggen, Mrs. Henry Ippel, Miss M. Schoolland.

25. **Sponsorship of Foreign Students:** Registrar of Calvin Seminary, Dr. H. Ryskamp, Registrar of Calvin College, Prof. H. De Wit, Dr. John Bratt, Mr. A. Huibregtse (Board of Foreign Missions), Executive Secretary of Home Missions.

26. **Back to God Hour Committee:** Rev. J. Hasper, Rev. C. O. Buus, Rev. J. Geels, Rev. K. Hart, Rev. L. Bazuin, Rev. G. Kok, Rev. J. P. Smith; Messrs. J. De Nooyer, J. Jonker, R. Hoekstra, A. Van Noord, R. Vermeer, L. Berè.

27. **Back to God Tract Committee:** Rev. G. Rozenboom, Rev. J. Rickers, Rev. R. W. Bronkema, Rev. L. Dykstra, Rev. F. Van Houten; Messrs. P. Vander Meer, H. Hoekstra, C. Dykhouse, Jack Brouwer as Art Consultant.

28. **Chaplain Committee:** Rev. D. Hoitenga, Rev. H. Dekker, Rev. R. Wezeman, Rev. L. Dykstra, Mr. Louis Vandertill, Dr. W. Vander Ploeg, Rev. F. Van Houten.

29. **Ministers' Pension and Relief Administration:** Rev. F. Handlogten, Rev. D. J. Drost, Mr. J. Jonker, Mr. W. Bonnema, Dr. M. Martinus; Alternates: Rev. Fred Huizenga, Rev. T. Yff; Messrs. W. De Hoog, Kenneth Bergsma, Dr. James Harkema.

30. **Committee on Education:** Dr. G. Stob, Rev. J. E. Meeter, and Rev. B. E. Pekelder; Messrs. Sidney Van Til, G. Dykstra, M. Okkema.

31. **Publication Committee:** Rev. N. Veltman, Rev. R. Rienstra, Rev. J. F. Schuurmann, Dr. G. Goris, Messrs. Ray Van Kuiken, C. Van Valkenburg, G. Buist, L. Wierenga, J. Vredevoogd.

32. **Liaison man between World Home Bible League and the Church:** Rev. Chester Schemper; Alternate: Rev. T. Van Eerden.

33. **Fund for Needy Churches:** Mr. A. Sluis, Maurice Vander Velde, Henry P. Ottenhof, Rev. Wm. Verwolf, Rev. Herman Hoekstra, Mr. C. Van Malsen (ex officio) for Committee Home Missions.

34. **Synodical Seal:** Rev. Wm. Kok, Rev. E. Pekelder, Dr. J. Kromminga.

35. **Representative to Laymen's Information:** Mr. P. Lamberts.

36. **Korean Material Relief—Grand Rapids Deacons' Conference:** Rev. J. Hasper, adviser. — *Adopted*

B. *Study Committees:*

1. **Committee for Handbook on the New Psalter Hymnal:** Dr. H. Bruinsma, D. Van Halsema and Rev. D. H. Walters, Professors J. De Jonge and S. Swets, Mr. M. Baas, Miss Johanna Oranje, Mrs. Trena Haan, Mr. A. Hartog.

2. **Church Order Revision:** Dr. J. H. Kromminga, Prof. M. Monsma, Rev. I. Van Dellen, Dr. R. J. Danhof, Rev. R. J. Bos, Rev. A. B. C. Hofland, Rev. L. Oostendorp.

3. **Church Ecumenicity - Orthodox Presbyterian Church:** Revs. N. J. Monsma, E. Lewis, B. Pekelder; Mr. P. Wattez.

4. **Church Ecumenicity - Reformed Presbyterian Church:** Dr. A. C. De Jong, Revs. A. Brink and C. De Haan, Mr. Walter De Jong.

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 and Candidates' Examinations:** Revs. E. Oostendorp, W. Vander Haak, C. Vos, G. J. Hoytema; Messrs. S. Van Til, J. Zoetewey, A. Sluis.

8. **Sermons For Reading Services:** Revs. B. T. Haan, Enno Haan, Wm. K. Reinsma.

9. **Committee to Study the Matter of Korean Material Relief:** Revs. J. Hasper, J. Schuring, G. Vander Plaats; Messrs. M. Vander Wal, and Andrew J. De Vries, in consultation with the Grand Rapids Deacons' Conference.

10. **Committee on Sale of Calvin Campus:** Messrs. Edward Hekman, Julius Mellema, Lambert Berè, Jerry De Nooyer, Marvin Muller.

11. **Committee to Study the Reformed Ecumenical Synod Report on Warfare:** Rev. J. T. Holwerda, Dr. Wm. Rutgers, Rev. J. Rook, and two laymen to be appointed by Classis California.

12. **Committee to Study Reformed Ecumenical Synod Report on Marital Problems:** Rev. J. Verbrugge, T. C. Van Kooten, R. Frens, Dr. E. Palmer, and Rev. K. Hart.

13. **Committee to Study Matters of Infallibility and Inspiration:** Dr. John Bratt, Dr. P. G. Schrotenboer, Dr. J. T. Hoogstra, Rev. John Stek, Dr. L. Praamsma, Rev. C. Vos, Dr. Gordon Spykman.

14. Study of **"Standing Orders of the Reformed Ecumenical Synod,"** and the **Organizational Aspects:** Committee on Ecumenicity and Interchurch Correspondence.

15. **Committee for Study of Extent of Use of Ordained Men:** Dr. P. Y. De Jong, Revs. J. B. Hulst, H. Erffmeyer, J. Wesseling, Gerrit Hoeksema; and Messrs. J. Lobbes, J. Huyser.

16. **Liturgical Revision Committee:** Dr. A. Hoekema, Rev. J. H. Stek, Dr. Lewis Smedes, Dr. J. Timmerman, and Mr. W. De Jong.

17. **Art. 5 and Art. 9 of Church Order, and the Rules of Synodical Examiners:** Rev. R. S. De Haan, Rev. C. R. Veenstra, and Rev. C. Huissen.

— *Adopted*

C. *Fraternal Delegates*

To be appointed by the Synodical Committee. — *Adopted*

ARTICLE 202

The minutes of the Wednesday sessions are read and approved.

ARTICLE 203

Synod adopts a resolution of hearty thanks to the convening church, the Mayfair Christian Reformed Church of Grand Rapids, Michigan.

ARTICLE 204

The President now addresses Synod as follows:

My Beloved Brothers:

As to size the Christian Reformed Synod of 1959, counting 132 members, exceeded all its predecessors. It did not prove unwieldy; and the increased number of advisory committees, reducing the work load for each one, helped to expedite matters. Yet the constant increase in the size of our Synods leads many of us to think that a reorganization will be necessary before long. Whether a plan for Regional Synods and a gradual implementation of this plan will help solve this problem time must tell.

It has been suggested that this Synod could be the most important Christian Reformed Synod ever held. Of that we cannot now judge. That it will prove to have been of outstanding importance we do not doubt. And that, of course, because of the momentous issues on which decisions were made.

Among these the infallibility of the Holy Scriptures is, in my estimation, the most fundamental. The question was not whether we as a Church hold to the

infallibility of Holy Writ. We do. We accept wholeheartedly the Bible as the inspired, infallible, authoritative revelation of God. An attempt at a fuller understanding and formulation of this, however, places us before questions and these caused some unrest in the Church. May the Synod's decisions serve to still this unrest, and may the Lord graciously guide the study committee so that its work may bring another fulfillment of Jesus' promise: "Ye shall know the truth, and the truth shall make you free."

On the matter of united training for the ministry in Northern Nigeria, the Synod chose to assist our sister churches there with a missionary teacher, while at the same time holding to the ideal of distinctive Reformed preparation for the ministry. May the Lord graciously bless the young church in Nigeria and lead it on to ever greater strength.

On some issues, such as regional synods, missionary promotion, and a Department of Education, the Synod judged that a fuller consideration would be the part of wisdom.

On other fronts it went forward with resolution: an initial occupation of the beautiful new campus for our college and seminary will be made soon; to our foreign mission fields Cuba will be added, and the number of workers in foreign lands continues to increase; more Home Mission stations will be opened, all within the framework of the new Mission Order now fully adopted. May God bless all our missionaries and those who have been called to give direction to the work.

Our churches will gladly receive the brethren declared candidates for the ministry. May they be greatly used of the Lord, and may He continue to bless all our educational endeavors based on His Holy Word.

My brothers, a complete account of all the work done by this Synod is not necessary. In fully two weeks we have worked hard, some of us to the point of exhaustion. While differences of insight often occurred and sometimes came to sharp expression, all the discussions throughout were on a high level of love and mutual appreciation and forebearance. Our frequent prayers for the Lord's presence in our midst were answered. The knowledge that many brothers and sisters were praying for us sustained us from day to day.

The beautiful weather provided a most pleasant setting. The physical accommodations on our campus again served us admirably. We are grateful to the kitchen staff, which served delicious food, to Mr. Lester Ippel and Mr. George Kamp for help on the floor, to the secretarial staff, and to the reporters who serve to inform our people and the world around us of the work done.

As your President, I am grateful for the opportunity you gave me in this way to serve the church I deeply love. While conscious of my many limitations, I served with a growing confidence and joy. I thank everyone of you for your good will. Not one of you has wilfully made my work difficult.

I am deeply grateful to the Vice-President for his ever ready and most valuable and cheerful assistance. Without that, dear brother, my work would have been utterly impossible. I thank you most heartily.

Our Clerks rendered very efficient and accurate service. It is a great help to a Synod to have good clerks. We extend our warm appreciation.

An unusual number of our members were cast into mourning while we were in session. May God grant to them and theirs abundant consolation.

My brothers, we are growing. In the providence of God doors open to us and we enter. The voice of the Christian Reformed Church is heard practically around the world. The cost of our denominational enterprises is now figured in terms of millions of dollars. The support given by our people to this program is most heartening. May God keep us from a bigness complex and give us grace to make humble and grateful use of the opportunities placed before us.

At this Synod I was impressed with the talent which our God has richly bestowed on us. May all this talent and every resource at our disposal be wholly

dedicated to the service of our God, the coming of His Kingdom, and the glory of His Name. To Him be the dominion and the power and the praise, now and forevermore.

ARTICLE 205

The Vice-President, Rev. J. C. Verbrugge, responds as follows:

Rev. Gritter, may I as Vice-President of this Synod express to you, in name of all the delegates, our appreciation to you for your patient and fair leadership. On June10 the delegates entrusted to you a weighty responsibility. To be president of Synod is always a large responsibility. But the issues that were to be faced by this Synod were of more than usual moment. You have served this Synod and our Church well. There were times when the strain tended to weariness. If you were tired, you did not permit it to be evident. We pray that God's blessing may rest on the service you have ably rendered.

ARTICLE 206

The President leads in a prayer of thanksgiving and intercession to close the sessions of Synod. The Synod of 1959 adjourns.

The REV. JOHN GRITTER, President
The REV. JOHN C. VERBRUGGE, Vice-President
The REV. P. G. HOLWERDA, First Clerk
DR. P. Y. DE JONG, Second Clerk

Attested a true copy

DR. R. J. DANHOF, STATED CLERK
Denominational Building
2850 Kalamazoo Ave., SE
Grand Rapids 8, Michigan

SUPPLEMENTS

SUPPLEMENT No. 1

(Articles 57, 178, 201)

THE AMERICAN BIBLE SOCIETY

To the Synod of 1959,

ESTEEMED BRETHREN:

It was my privilege to attend the meetings of the Advisory Council of the American Bible Society in New York on November 18th and 19th. The delegates of 55 denominations were presented with the reports of the work carried on in almost every part of the world. In consultation and co-operation with the 23 other National Bible Societies the great purpose is to supply the Word of God unto every people in their own tongue. The number of languages in which at least a portion of Scripture has been translated reached the number of 1,111. The translation department occupies an extremely important place as it assists any missionary or mission board in the translation or revision of any part of Scripture. This past year translations in 69 languages were examined; 19 new translations were printed; 31 translations are in process.

The American Bible Society production issued from the Bible House in New York for 1957 is a total of 693,915 Bibles; 1,253,075 New Testaments; 11,292,287 Portions; 49,494 for the blind; total 13,290,771. This excludes production overseas.

What happens to all these volumes? Many remain in the United States. Division secretaries work with mission boards to supply inexpensive volumes for work with Indians, migrants, local churches and special groups.

A large part goes to the chaplains for distribution among our men in the military forces. The budget for this work alone of $150,000 was overdrawn and this year $25,000 more was appropriated. Let us not fail to supply this need.

Voices have been raised that the government should take care of this, but the American Bible Society is convinced that the churches consider it their privilege to supply our boys with God's Word. The chaplains report a great demand for a complete Bible instead of a New Testament.

The American Bible Society tries to reach the blind and those who cannot read Braille with the truth of Scripture. The books for the blind and the records of Scripture are in great demand. Portions of Scriptures are printed in Braille in more languages every year.

A new avenue has been opened, to reach those who cannot read, by means of "finger-phonos." This is an inexpensive hand-operated phonograph with Scripture records in various languages. One thousand of them were distributed to the Navajo Indians in New Mexico. They were very

well received and appreciated. Our missionaries have requested that more records in the Navajo language be sent to them.

There was also a request from Holland, Michigan for finger phonos to be distributed by our missionaries among the Mexican migrants in their area. The American Bible Society donated 15 finger phonos in answer to this request, together with sufficient Spanish records.

The finger-phonos are also being tried out in Liberia, India, Mexico, Guatemala and Spain.

The Bible work in Latin America is very encouraging, except for the fact that we can hardly supply the Scriptures they request in large enough numbers. A wonderful spirit manifests itself in Mexico, Brazil and Argentina; the lay people of the churches, rather than leaving the work of distributing Scriptures to the colporteurs, are doing it themselves. In order to faciliate the work and the supply problem the American Bible Society will try to provide Argentina with $50,000 and Brazil with $100,000 for printing facilities of their own. This is the more needed since the British and Foreign Bible Society had to drop more of its work in Brazil for lack of funds.

We are still able to send some supplies to Communist dominated countries. Paper was shipped to East Germany; Hungarian Gospels were sent into Hungary with relief supplies; 4,000 Bibles, 400 New Testaments and 2,000 Gospels in Russian were sent to Poland; and we supply half of the budget requirements for the work in France.

In the middle East we still have two secretaries and the Bible distribution depends mostly upon the colporteurs. In spite of all the warfare and confusion the work is carried on to a great extent.

In Africa we have a joint agency with the British Bible Society in the Congo Basin supplying the Scriptures to 2,000 missionaries of whom 1,200 are from the United States.

In India there is a large demand for Scriptures, but there is much opposition from the government and the anti-Christian religions.

Red China is closed to the Bible, but 20 million Chinese living in the East are open to the Gospel and we try to fill this need.

The Korean Bible Society resumed its full program. 753,861 Scriptures were circulated, the highest in 11 years. The circulation in Japan reached 1,792,352.

This is a bird's-eye view of the world in respect to the work of our Bible Society. There are fields where the call for the Scriptures is urgent and other fields where we have only limited time and again others where the doors are closed.

The need is great, the time is short. In many lands the literacy rate is rising. Adults are taught to read (about 20 million a year). The population of the world is growing (at least 25 million a year). These situations create a greater demand than ever for Scriptures in the languages of the people and the United Bible Societies of the world are not able to keep step with this increase. Communism and pagan religions distribute their poison. We have the gospel for the healing of the nations.

Last year our denomination contributed *three cents* per member for the work of the American Bible Society. Yes, that is correct, three cents per member for a whole year! If we could raise this to *five* cents per year, it would be a great help.

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

Respectfully submitted,
Hessel Bouma

SUPPLEMENT No. 2
(Articles 63, 71, 172, 201)

PARTICULAR SYNODS

To the Synod of 1959

ESTEEMED BRETHREN:

Your committee for Particular Synods herewith presents its report in fulfillment of the mandate given at the Synod of 1957.

HISTORY AND MANDATE

The Synod of 1957 adopted the following:

I. SYNOD TAKE STEPS FOR THE ESTABLISHMENT 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*

II. 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 Article 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 this 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*

A detailed study of the history of particular synods is given in the Report of the Study Committee presented to the Synod of 1957 (see Acts of Synod, P. 287).

We interpret our mandate to mean that a plan is to be drawn up by which steps may be taken for the establishment of particular synods. This plan to be drawn up by taking into consideration the plan proposed by the committee reporting to the Synod of 1957 and guided by the judgment of the classes and denominational boards and committees. We have

addressed ourselves to the formulation of a plan of organization in which particular synods form an integral part and have considered means of implementing this plan.

In December of 1957 a tentative plan was sent to the classes and denominational boards and committees. To this proposed tentative plan we have received the reaction of 25 classes and 5 denominational boards and committees. Seven classes expressed disapproval for the idea of particular synods. In so far as those opposed attacked the idea of particular synods we consider these objections directed against the decision of Synod 1957 and not against the Plan as proposed. 15 classes expressed approval of the plan and in many instances offered helpful recommendations for changes. In 3 responses it was difficult to determine whether the classis was for or against the idea of particular synods. We also profited greatly from the replies sent in by the committees and boards. Guided by these responses we have drawn up our final plan which, we believe, will be acceptable to the denomination.

We have concluded that synod by its decision accepted the principle that institution of particular synods is feasible and desirable. We need not defend these points as previous committees have done. (See Acts of Synod, 1957, P. 287f.). The grounds for the decision of Synod of 1957 are ably substantiated by the previous committee.

Your committee prefers the name Regional Synods as was also indicated in several classical responses. We believe this terminology more expressive of the nature of such assemblies. The new Church Order also uses this term. We therefore take the liberty of using the expression Regional Synods.

THE PLAN

I. GEOGRAPHICAL GROUPING OF CHURCHES INTO REGIONAL SYNODS

A. *Guiding principles*

1. The Church Order suggests 4 or 5 classes combine into a regional synod. While it is impossible to adhere to the principle strictly, there is prospect that suggested Regional Synods, which now consist of less than four classes will eventually develop into that number. It will be observed that previous studies advocated virtually the same number of regional synods.

2. We have attempted to abide by the principle that as much as possible regional synods should consist of classes having similar area interests. As an example, we are convinced that Canadian churches should be organized into Canadian regional synods for the following reasons:

a. Canada has peculiar problems all of its own such as language, immigration, publicity, relation to the government, etc.

b. Stewardship of time demands that assemblies apply themselves as much as possible to problems that are general within its area.

c. Existing classes have divided along the national border, ex. Classis Pacific and British Columbia.

If it is feared that this will create sectionalism between the Canadian and the United States churches we call your attention to the fact that

our unity is in our Confessional Standards, denominational interests, and loyalty to the Truth. We have one Seminary at which our ministers are trained, etc. Sectionalism or unity is produced by the mind and attitude of people, not primarily by organizational lines. There is at present a good sense of solidarity which will undoubtedly increase rather than decrease as the Canadian and United States churches continue to work together. There is no official sentiment among the Canadian or United States for division.

While our recommendation results in some rather large areas and others that are small, this is the inevitable result of geography and the location of our church areas. Nor is there reason to believe that this will appreciably change in this wide land of ours.

It is also recognized that some regional synods are more populous than others as far as church members are concerned. However, delegation has never been established upon the basis of families or individuals, (i.e. delegates to classis or synod), nor is this compatible with our system of church government. Minor assemblies send delegates not representatives to major assemblies.

B. *Proposed Regional Synods*

1. *Atlantic Synod* composed of Classes Hudson and Hackensack together with new classes which may be organized in the eastern area of the United States. There is already a movement for the organization of a classis composed of the churches of eastern Michigan and Ohio. The possibility also exists that the churches of Hudson and Hackensack will eventually reorganize into three classes as new churches are added to their number.

Grounds for adding Michigan and Ohio churches to Atlantic Synod:

a. Some of the churches in this area have problems and interests akin to those of the Atlantic coast churches, especially the churches in metropolitan areas.

b. This would widen the scope of the eastern churches and tie them even more intimately with the Michigan area.

2. *Eastern Canada Synod* composed of Classes Eastern Ontario, Toronto, Hamilton and Chatham.

3. *Michigan Synod* composed of Classes Holland, Zeeland, Muskegon, Cadillac and Kalamazoo.

4. *Grand Rapids Synod* composed of Classes Grand Rapids East, South, West and Grandville.

While this synod covers a small compact area, such a synod will unite the churches involved in the interests and problems of the Grand Rapids area.

5. *Chicago Synod* composed of Classes Chicago North, South and Wisconsin.

6. *Midwestern Synod* composed of Classes Minnesota North, South, Sioux Center, Orange City, North Central Iowa and Pella.

7. *Western Canada Synod* composed of Classes Alberta North, South and British Columbia.

8. *Pacific Synod* composed of Classes California, Rocky Mountain and Pacific.

II. REGULATIONS AND IMPLEMENTATION

A. Each classis shall delegate three ministers and three elders to the regional synod. If the regional synod is composed of less than four classes it may be constituted of more than three ministers and three elders from each classis.

B. The regional synod shall meet once a year or more often if it is deemed necessary.

C. Synod designate the first named classis to convene the organizational meeting of the regional synod and suggest that this meeting be held in the latter part of the month of April.

D. The regional synod will elect its officers and appoint a Stated Clerk and Treasurer.

E. Each regional synod shall draw up its own rules of procedure or do so in consultation with other regional synods.

F. Organize its Home Mission set-up.

G. Elect its delegates to the designated boards and committees of synod.

III. REORGANIZATION OF DENOMINATIONAL WORK

A. *Guiding Principle*

Article 30 of the Church Order states: "...In major assemblies only such matters shall be dealt with as could not be finished in minor assemblies, or such as pertain to the churches of the major assembly in common."

B. *Recommendation for Reorganization*

We recommend the following proposals for the reorganization of denominational work. It is our conviction that the detail work must be done in an organic and gradual way by experts in the areas concerned.

1. *Home Missions:*

a. *Organization:* Each consistory shall do as much as it can locally. This is in harmony with our Church Order. Each classis shall have a Classical Home Missions Committee of three or more men, preferably including laymen and ministers. This committee shall supervise work within the classis that cannot be assigned to a local consistory but can be carried on by classis. Each regional synod shall have a Home Missions Committee composed of at least one minister and one layman from each classis, one of whom shall be a member of the Classical Home Missions Committee. The Regional Synod Home Missions Committee shall regulate the work that cannot be administered by the classes. The Classis and Regional Synod Home Missions Comittee shall meet as often as the need of their work requires determined by each classis and each regional synod. Each regional synod shall delegate one minister and one layman to a General Synod Home Missions Committee. This committee shall apply itself to policy making, administer general funds to regional synods needing financial assistance and recommend new areas to regional synods.

There will still be need 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 Foreign Missions. He would serve as a co-ordinator of Home Missions efforts, as the present office of Missionary-at-Large prescribes, keeping in touch with the different fields and serving as an advisor to those in charge of fields. He should be the secretary of the General Home Missions Committee and work under its supervision. He should be the general expert on Home Mission work to whom men can turn for advice and direction. There will undoubtedly be need for a part-time treasurer on the General Committee level.

b. *Implementation:* Synod decide that the following steps be taken to effect the above organizational proposals.

(1) The present General Home Missions Committe, constituted by delegation from classes and members-at-large, be continued for a period of three years, when synod shall consider reorganizing the General Missions Committee by delegation from the regional synods.

(2) The regional synods shall discuss the effectuation of the above plan on the basis of the following principles:

(a.) Regional synods shall review denominational home missions projects in their areas to determine whether they are able to administer and finance any or all of these projects. Regional synods shall apply to the General Home Missions Committee for assuming responsibility for fields or projects it selects. The general synod, with the advice of the General Home Missions Committee shall determine when projects shall be transferred to the regional synod. This is in conformity with the Home Mission Order. Until such transfer denominational home missions projects shall remain under the administration of the General Home Missions Committee.

(b) In accordance with article 30 of the Church Order, the priority for assuming responsibility for new home mission projects shall be given in the following order — consistories, classes, regional synods, general synod.

(c) Finances shall continue to be regulated according to the present arrangement, with a Synodical quota. The classes and regional synods are to study, in consultation with general synod, modification of present methods of financing the work of the assemblies on the various levels. A denominational quota shall be maintained as long as regional synods are in need of financial assistance.

2. *Back to God Hour*

a. *Organization*

The work shall be continued as a denominational project. The committee shall be composed of two delegates from each regional synod. These delegates would represent the interest of each area from which they are delegated and serve as contact men with the broadcast facilities within that area. One of the two delegates shall be a member of the

regional synod home missions committee to provide liaison between our broadcast work and home mission activities in the interest of follow up work, etc.

The work to be supported by synodically established quotas as at present. Scope of responsibility: Broadcasting and literature distribution along present lines. Responsibility for follow-up work to be assumed by the regional synod home missions committees.

b. *Implementation*

The committee will continue for the present as now constituted. The regional synods and the Back to God Hour Committee will study the best time and method to put into effect the new method of organization. After three years the general synod shall review the progress made to this end.

3. *Board of Trustees — Calvin College and Seminary*

Since Synod (1957) has given a mandate to the Board to study the matter of administration, the matter of representation and administration shall be determined at the time that Synod deals with this matter.

4. *Christian Reformed Board of Foreign Missions*

a. *Organization*

A board of missions shall continue to administer the work as at present with a denominational quota determined by the general synod. The board shall be composed of three delegates from each regional synod, at least one of whom is a layman.

b. *Implementation*

(1) The committee as presently constituted shall continue to function until the work is reorganized. At the organizational meeting of the regional synods, delegates shall be elected to the board of missions. When approved by the next following general synod the newly constituted board shall begin to function.

(2) Synod instruct the Chr. Ref. Board of Missions, regional synods and classes to emphasize the desirability of the calling and supporting of missionaries by local congregations or groups of churches. The Board be instructed to work toward this end until ultimately quotas will be required only for administrative expenses.

Grounds:

1. This will serve to increase interest in the local church for mission activity.

2. This conforms with the spirit of article 30 of the Church Order, although the administration of mission fields, by reason of its complex nature logically belongs to one central committee.

5. All other denominational committees remain in status quo since their work by its very nature is of denominational interest.

IV. ANNUAL OR BIENNIAL SYNODS

If regional synods function as they should the load of general synod will be materially lightened and its time of session shortened. The smaller constituency of general synod should lead to increased efficiency.

(See also previous committee's report. Acts of Synod, 1957, P. 290-291). Biennial synods ought to be an ideal. But the actual change can be effected by Synod only as soon as conditions warrant. Hence we recommend that synod make no change for the present, but declare itself as favoring the ideal of an eventual return to biennial synods.

V. TENTATIVE AGENDA FOR REGIONAL SYNODS

1. Opening by minister of convening church; constituting synod; election of officers; 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. Report of committees appointed to execute synodical decisions.

6. Report on home mission work within synod.

7. Reports on general synod matters such as Board of Trustees, Foreign Missions, etc.

8. Appeals.

9. Matters brought by classes, requests for advice, etc.

10. Appointments and elections: delegates to the general synod; regular functionaries, as stated clerk, treasurer; committees to execute decision of synod; any other committees; delegates to Board of Foreign Missions, Back to God Hour Committee, etc.

11. Approval of documents to be sent to general synod.

12. Designating convening church for next synod.

13. Thanks to entertaining church; reading of minutes; closing.

VI. RECOMMENDATIONS

Your committee recommends that Synod:

1. Adopt the PLAN for geographic arrangement for regional synods.

Grounds:

a. The PLAN does justice to area interests in as far as this is possible.

b. The PLAN follows the suggestion of the Church Order as to the number of classes in each regional synod in as far as this is presently possible in the light of expected changes.

2. Declare that these assemblies shall be called regional synods.

Grounds:

a. The Revised Church Order so designates them.

b. The term conveys more accurately the nature of such assemblies.

3. Approve the proposed regulations and implementation for regional synods, calling for the first assemblies of regional synods in April, 1960.

4. Adopt the PLAN for the reorganization of certain denominational work.

Ground:

This reorganization is in harmony with article 30 of the Church Order.

5. Adopt the recommended implementation of the PLAN proposed for reorganization of Home Missions, Foreign Missions, and Back to God Hour.

Grounds:

a. The PLAN will not disrupt the work now being carried on.

b. The PLAN takes into consideration the factors involved in effecting the change. Such change is effected not by a decree of synod but by the action of the bodies concerned in the change.

6. Express itself as favoring the ideal of bienniel general synods to be initiated as soon as conditions warrant.

Respectfully submitted,

The Committee,

E. Oostendorp, President
W. Vander Haak, Secretary
G. J. Hoytema
C. Vos
A. Sluis
S. Van Til
J. Zoetewey

See pages 14-20 for statistics.

EXHIBIT I

CLASSICAL STATISTICS ARRANGED TO REGIONAL SYNOD GROUPING

(Yearbook, 1958)

	Families	Communicant Members	Total Members	Consistory Members	Congregations	Suggested Regional Synod Delegation Minister	Suggested Regional Synod Delegation Elder	Suggested General Synod Delegation Minister	Suggested General Synod Delegation Elder
ATLANTIC SYNOD									
Classis Hudson	1,805	4,241	7,250	203	16	4	4		
Classis Hackensack	1,276	3,177	5,336	195	19	4	4		
Classis Detroit	773	1,818	3,255	121	13	4	4		
	3,854	9,236	15,841	518	48	12	12	3	3
EASTERN CANADA SYNOD									
Classis Eastern Ontario	1,436	3,245	7,476	196	21	3	3		
Classis Toronto	1,352	3,195	6,869	182	18	3	3		
Classis Hamilton	1,664	3,792	8,362	189	17	3	3		
Classis Chatham	1,632	3,604	8,174	200	19	3	3		
	6,084	13,836	30,881	767	75	12	12	3	3
MICHIGAN SYNOD									
Classis Holland	2,730	6,536	11,277	298	21	3	3		
Classis Zeeland	2,367	5,519	10,268	236	18	3	3		
Classis Muskegon	2,002	4,797	8,428	247	20	3	3		
Classis Cadillac	658	1,576	3,153	104	12	3	3		
Classis Kalamazoo	1,665	4,088	7,361	165	17	3	3		
	9,422	22,516	40,487	1,050	83	15	15	3	3
GRAND RAPIDS SYNOD									
Classis Grand Rapids East	3,226	7,954	13,610	312	17	3	3		
Classis Grandville	2,317	5,358	10,050	227	14	3	3		
Classis Grand Rapids South	2,064	4,964	8,865	207	12	3	3		
Classis Grand Rapids West	1,967	4,660	8,235	225	16	3	3		
	9,574	22,939	40,760	971	59	12	12	3	3

EXHIBIT II

ORGANIZATIONAL CHART

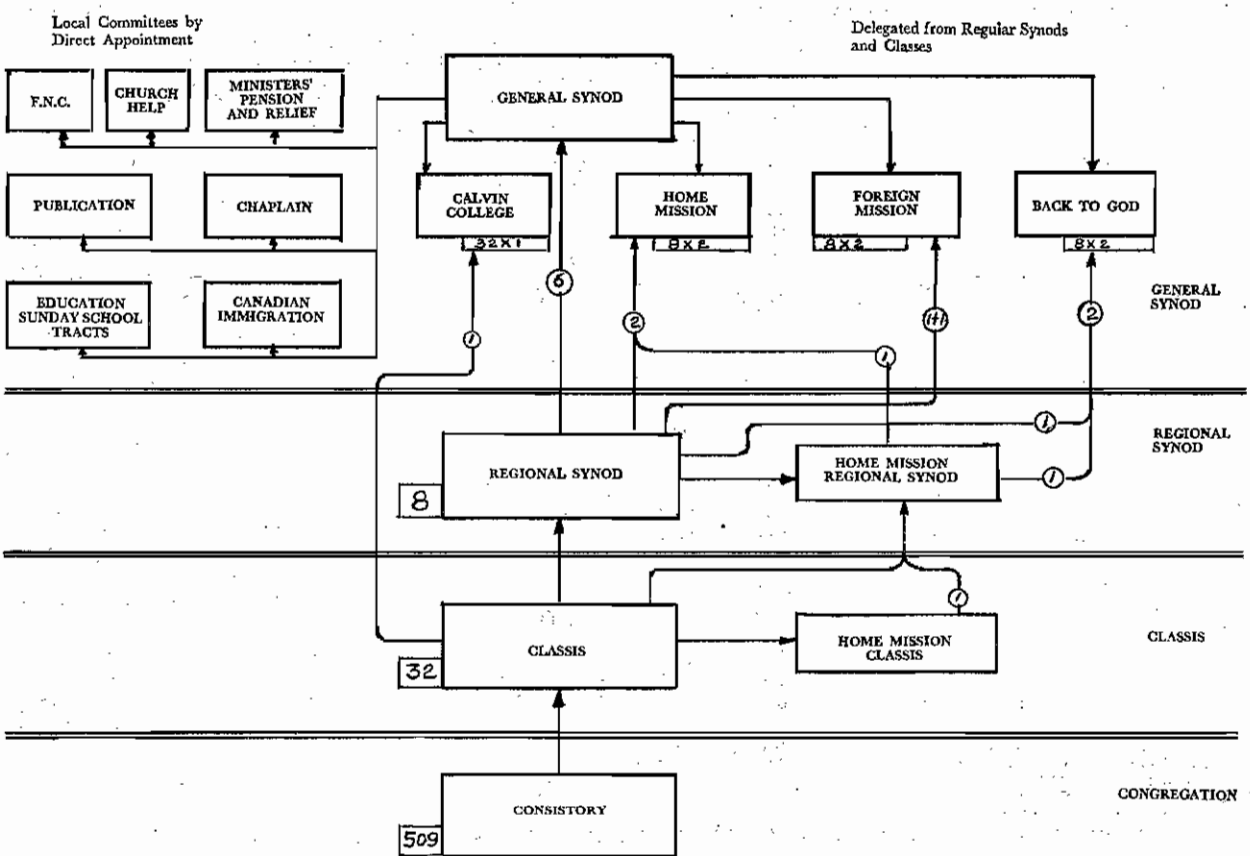

EXHIBIT I CLASSICAL STATISTICS ARRANGED TO REGIONAL SYNOD GROUPING (Continued)

	Families	Communicant Members	Total Members	Consistory Members	Congregations	Suggested Regional Synod Delegation Minister	Suggested Regional Synod Delegation Elder	Suggested General Synod Delegation Minister	Suggested General Synod Delegation Elder
CHICAGO SYNOD									
Classis Chicago North	2,112	4,937	8,416	229	15	4	4		
Classis Chicago South	2,799	6,482	11,831	259	19	4	4		
Classis Wisconsin	1,166	2,795	4,965	140	13	4	4		
	6,077	14,214	25,212	628	47	12	12	3	3
MIDWESTERN SYNOD									
Classis Minnesota North	1,067	2,484	5,018	142	15	3	3		
Classis Minnesota South	1,066	2,479	5,107	150	17	3	3		
Classis Sioux Center	1,713	3,950	7,564	202	19	3	3		
Classis Orange City	1,253	3,030	5,548	162	15	3	3		
Classis Northcentral Iowa	777	1,862	3,331	115	14	3	3		
Classis Pella	1,291	3,015	5,698	168	14	3	3		
	7,167	16,820	32,266	939	94	18	18	3	3
WESTERN CANADA SYNOD									
Classis Alberta North	1,316	2,955	6,639	168	18	4	4		
Classis Alberta South	667	1,614	3,451	113	16	4	4		
Classis British Columbia	883	2,091	4,428	122	15	4	4		
	2,866	6,660	14,518	403	49	12	12	3	3
PACIFIC SYNOD									
Classis California	2,271	5,298	10,381	281	23	4	4		
Classis Rocky Mountain	888	2,188	3,888	120	12	4	4		
Classis Pacific	1,718	3,947	8,053	202	18	4	4		
	4,877	11,433	22,322	603	53	12	12	3	3

NOTE: These statistics have incorporated the following changes from existing conditions:

1. Eastern Michigan Churches subtracted from Classis Grand Rapids East.
2. Ohio Churches subtracted from Classis Kalamazoo.
3. Cincinnati church subtracted from Classis Chicago South.
   (The above are included in proposed Classis Detroit)

REPRESENTATION: Each classis will delegate 3 ministers and 3 elders to the regional synod except where a regional synod is composed of less than four classes, the delegation may consist of 4 ministers and 4 elders.

Each regional synod will delegate 3 ministers and 3 elders to the general synod which is composed of 48 delegates.

EXHIBIT 4

COMPARISON OF GENERAL SYNOD COST

PRESENT (Classical) BASIS vs. REGIONAL SYNOD BASIS

PRESENT BASIS: This represents grouping of actual expenses reported by the Stated Clerk's office for the year 1957 within the area of the proposed Regional Synod.

REGIONAL SYNOD BASIS: This represents the re-distribution of the actual expenses as a basis for estimating probable costs under the proposed basis. Lower expenses are largely determined by the lesser number of delegates proposed in the plan.

Travel and Lodging–Prorated on the basis of reduced number of delegates.

Meals–Prorated on the basis of reduced number of delegates.

Other expenses–The 1957 amounts are used in this study. This provided for extra secretarial services, public address system, report preparation, etc.

Agenda and Acts–The 1957 amounts are used in this study. This effort is denominational wide in its service and application. Charged against Synodical expense in prior years.

REGIONAL SYNOD	Delegates	Travel & Lodging	Meals	Other	Agendas and Acts	Total Cost
Atlantic						
Present (Cl.) Basis	12	$ 927.56	$103.25	$ 819.05	$ 1,202.95	$ 3,052.81
Regional Synod Basis	6	463.78	51.63	819.05	1,202.95	2,537.41
Eastern Canada						
Present (Cl.) Basis	16	751.11	87.05	1,092.08	1,737.05	3,667.25
Regional Synod Basis	6	271.64	32.64	1,092.08	1,737.05	3,133.41
Michigan						
Present (Cl.) Basis	20	199.36		1,365.10	2,486.20	4,050.66
Regional Synod Basis	6	59.86		1,365.10	2,486.20	3,911.18
Grand Rapids						
Present (Cl.) Basis	12	71.02	10.12	819.05	2,288.30	3,188.49
Regional Synod Basis	6	35.51	5.06	819.05	2,288.30	3,147.92
Chicago						
Present (Cl.) Basis	12	433.82	46.50	819.05	1,506.75	2,806.12
Regional Synod Basis	6	216.91	23.25	819.05	1,506.75	2,565.96
Midwestern						
Present (Cl.) Basis	24	1,779.42	102.40	1,638.10	2,459.26	5,979.18
Regional Synod Basis	6	444.85	25.60	1,638.10	2,459.26	4,567.81
Western Canada						
Present (Cl.) Basis	12	1,680.25	182.10	819.05	931.00	3,612.40
Regional Synod Basis	6	840.13	91.05	819.05	931.00	2,681.23
Pacific						
Present (Cl.) Basis	12	2,525.29	242.00	819.05	1,372.00	4,958.34
Regional Synod Basis	6	1,262.65	121.00	819.05	1,372.00	3,574.70
SUMMARY						
Present (Cl.) Basis	120	$8,367.83	$773.42	$8,190.53	$13,983.51	$31,315.29
Regional Synod Basis	48	3,595.35	350.23	8,190.53	13,983.51	26,119.62

EXHIBIT 3
ESTIMATED COST OF CONSTITUTING REGIONAL SYNODS

PRESENT BASIS: This represents grouping of actual expenses reported by each Classical Treasurer for the year 1957 within the area of the proposed Regional Synod.

REGIONAL SYNOD BASIS: This represents the redistribution of the actual expenses as a basis for estimating probable costs under the proposed basis. Lower expenses are largely determined by the lesser number of delegates proposed in the plan.

DELEGATES EXPENSE

A. *Travel and Lodging*–Actual Classical expense pro-rated to reduced number of delegates. Greater distance involved offset by one meeting annually instead of two or three.

B. *Meals*–This reported actual expense is:

1. Reduced to cost per delegate.
2. Multiplied by the number of delegates as proposed.
3. Assumes that Regional Synods would not exceed two or three day sessions. Therefore comparable to sessions of Classis in one year.

ADMINISTRATIVE–One-half of the reported actual Classical expense is set up to allow for variations.

AGENDA AND ACTS–$1,000 estimated as ample for each Regional Synod. Computed on the basis of comparable expenses in other denominations having Particular Synods.

NOTE: This estimated outlay is in addition to the present Classical cost of operations. It is based upon a period of one year's activity.

REGIONAL SYNODS	Delegates	Delegates Expenses	Administration	Agendas and Acts	Total Cost
Atlantic					
Present (Classical) Basis	90	$ 3,385.55	$ 1,707.01	$	$ 5,092.56
Regional Synod Basis	24	902.40	853.50	1,000.00	2,755.90
Eastern Canada					
Present (Classical) Basis	146	2,871.66	5,365.99		8,237.65
Regional Synod Basis	24	469.92	2,683.00	1,000.00	4,152.92
Michigan					
Present (Classical) Basis	166	1,003.21	5,306.00		6,309.21
Regional Synod Basis	30	171.20	2,653.00	1,000.00	3,824.20
Grand Rapids					
Present (Classical) Basis	112	2,413.56	3,863.98		6,277.54
Regional Synod Basis	24	517.18	1,931.99	1,000.00	3,449.17
Chicago					
Present (Classical) Basis	94	1,448.80	2,605.67		4,045.47
Regional Synod Basis	24	369.84	1,302.84	1,000.00	2,672.68
Midwestern					
Present (Classical) Basis	186	2,511.09	4,322.63		6,833.72
Regional Synod Basis	36	482.76	2,161.32	1,000.00	3,644.08
Western Canada					
Present (Classical) Basis	94	1,236.96	1,777.00		3,013.96
Regional Synod Basis	24	315.60	888.50	1,000.00	2,204.10
Pacific					
Present (Classical) Basis	128	4,047.00	3,845.25		7,892.25
Regional Synod Basis	24	758.64	1,922.63	1,000.00	3,681.27
SUMMARY					
Present (Classical) Basis	1120	$18,917.83	$32,638.78	$	$51,556.61
Regional Synod Basis	234	3,987.54	14,396.78	8,000.00	26,384.32

EXHIBIT 5

COMPARISON OF BOARD AND EXECUTIVE COMMITTEE COSTS

Home Missions – Present (Classical) Basis vs. Regional Synod Basis

PRESENT BASIS: This represents grouping of actual expenses reported by the Home Mission Treasurer's office for the year 1957, within the area of the proposed Regional Synod.

REGIONAL SYNOD BASIS: This represents the re-distribution of the actual expenses as a basis for estimating probable costs under the proposed basis. Lower expenses are largely determined by the lesser number of delegates proposed in the plan.

Travel and Lodging–Prorated on the basis of reduced number of delegates.

Meals–Prorated on the basis of reduced number of delegates.

Miscellaneous–The 1957 amounts are used in this study.

REGIONAL SYNODS	Delegates	Travel & Lodging	Meals	Misc.	Total Cost
Atlantic					
Present (Classical) Basis	2	$ 198.12	$ 35.22	$	$ 233.34
Regional Synod Basis	2	198.12	35.22		233.34
Eastern Canada					
Present (Classical) Basis	4	136.66	70.44		207.10
Regional Synod Basis	2	68.33	35.22		103.55
Michigan					
Present (Classical) Basis	3	41.54	88.05	268.72	398.31
Regional Synod Basis	2	16.62	35.22	268.72	320.56
Grand Rapids					
Present (Classical) Basis	3	27.30	52.73	272.17	352.20
Regional Synod Basis	2	18.20	35.15	272.17	325.52
Chicago					
Present (Classical) Basis	3	108.90	52.83		161.73
Regional Synod Basis	2	72.60	35.22		107.82
Midwestern					
Present (Classical) Basis	6	414.49	105.66		520.15
Regional Synod Basis	2	138.16	35.22		173.38
Western Canada					
Present (Classical) Basis	2	293.12	35.22		328.34
Regional Synod Basis	2	293.12	35.22		328.34
Pacific					
Present (Classical) Basis	3	525.53	53.03		578.56
Regional Synod Basis	2	350.35	35.35		385.70
SUMMARY					
Present (Classical) Basis	28	$1,745.66	$493.18	$540.89	$2,779.73
Regional Synod Basis	16	1,155.50	281.82	540.89	1,978.21

EXHIBIT 6

COMPARISON OF BOARD AND EXECUTIVE COMMITTEE COSTS

Foreign Missions – Present (Classical) Basis vs. Regional Synod Basis

PRESENT BASIS: This represents grouping of actual expenses reported by the Foreign Mission Treasurer's office for the year 1957, within the area of the proposed Regional Synod.

REGIONAL SYNOD BASIS: This represents the re-distribution of the actual expenses as a basis for estimating the probable costs under the proposed basis. Lower expenses are largely determined by the revised number of delegates proposed in this plan.

Travel and Lodging–Prorated on the revised number of delegates.

Meals–Prorated on the revised number of delegates.

Miscellaneous–Prorated on the basis of the revised number of delegates.

REGIONAL SYNODS	Delegates	Travel & Lodging	Meals	Misc.	Total Cost
Atlantic					
Present (Classical) Basis	2	$ 181.42	$ 30.38	$ 6.18	$ 217.98
Regional Synod Basis	3	241.89	40.51	9.27	291.67
Eastern Canada					
Present (Classical) Basis	3	150.57	69.76	12.36	232.69
Regional Synod Basis	3	150.57	69.76	12.36	232.69
Michigan					
Present (Classical) Basis	5	650.39	225.61	15.45	891.45
Regional Synod Basis	3	390.23	135.37	9.27	534.87
Grand Rapids					
Present (Classical) Basis	6	9.00	28.16	9.27	46.43
Regional Synod Basis	6	9.00	28.16	9.27	46.43
Chicago					
Present (Classical) Basis	3	586.71	96.39	9.27	692.37
Regional Synod Basis	3	586.71	96.39	9.27	692.37
Midwestern					
Present (Classical) Basis	6	552.43	110.64	20.04	683.11
Regional Synod Basis	3	276.22	55.32	10.02	341.56
Western Canada					
Present (Classical) Basis	2	300.00	48.38	27.18	375.56
Regional Synod Basis	3	450.00	72.57	40.77	563.34
Pacific					
Present (Classical) Basis	3	516.68	41.07	9.27	567.02
Regional Synod Basis	3	516.68	41.07	9.27	567.02
SUMMARY					
Present (Classical) Basis	30	$2,947.20	$650.39	$109.02	$3,706.61
Regional Synod Basis	27	2,621.30	539.15	109.50	3,269.95

SUPPLEMENT No. 3
(Articles 171, 201)

EXAMINATION OF CANDIDATES

To the Synod of 1959

ESTEEMED BRETHREN:

The matter of examination of candidates was referred to the study committee for Particular Synods, cf. Acts, 1957, Art. 168, 4 (page 100). "Synod refers 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." The overture referred to is that of Classis Pella, No. 32, pages 136, 137, of the Acts of Synod. On the basis of Synod's action the entire problem has been placed before us for study; no doubt it was referred to us because previous study committees studying particular synods had included references to this matter as either directly or indirectly involved in the work of (possible) particular synods. Any change from annual to biennial synods will affect our present method of conducting such examinations. However, we as committee are first of all confronted with the specific proposals of the 1957 report and the Pella overture, which are in basic agreement as to suggested changes. Hence in addressing ourselves to this problem we shall in the main follow the points raised by the previous committee and indicate agreement or disagreement; on the basis of the various considerations raised we shall offer our own plan.

We call attention to the historical survey, and reemphasize the desirability that synodical delegates also read the report submitted in 1942. To avoid undue repetition we therefore address ourselves directly to the recommendations, Acts of Synod 1957, p. 233 ff.

The first recommendation of the committee is really composed of three elements, all of which involve changes from our present system. We believe it will be in the interest of clarity and order to break this complex motion into its component parts and discuss them seriatum.

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."

It is our opinion that this change should be made. We concur with the grounds given by the committee, as found under P, 1, a: "The increasing agenda of our annual synods makes it impossible for their assemblies to devote the necessary time and attention to this important work," and under objections to present method, especially c, 2, 3, 4, "many of these examinations are considered inadequate by the churches." "... 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." "... the present system does injustice both to the candidate who accepts a call and to the church whose call he has accepted." Our

present method was adopted by Synod in 1937 in response to an overture of Classis Pella. Synod rejected the advice of the advisory committee with its grounds; advice that history has proved valid: "(1) The synod would be an unwieldly body to conduct this examination; (2) It would add to the duration of synods." Synod 1937 adopted Pella's overture with its grounds which were: "(1) Church assemblies must do directly whatever they can. (2) The elders should have a voice in declaring candidates.

Before rescinding the decision of 1937, synod must address itself to the grounds upon which it was taken. These are basic principles of our church polity. We shall not at this time discuss them at length, since we shall try to meet objections based upon them when we come to the following proposals for replacing the present method. Weighty though these considerations are, we are convinced that practical considerations have clearly demonstrated that examination for candidacy as now carried out by synod is not the best method of applying these basic principles. There is overwhelming dissatisfaction as indicated by the four overtures which led to the appointment of the study committee in 1956. With the increasing size of our church and seminary these difficulties will also increase. Not only does the increasing agenda of synod make it impossible for that assembly to devote sufficient time to this important matter, but even if Synod took more time, no single ecclesiastical body can do justice to examining up to 50 candidates in a thorough manner. As the advisory committee in 1937 well stated, "Synod is an unwieldly body to conduct this examination." We believe that all are agreed that our present examination for candidacy by synod in regular session has outlived its usefulness and must be discarded.

2. The second element of the study committee's recommendation is more radical. "The examination of candidates . . . be conducted . . . in *one examination* for both candidature and ordination." The examination suggested is to be by the several classes, but that is a third element, to be considered by itself. This recommendation involves a rather decided departure from a long established policy, not only in our denomination, but in other Reformed and Presbyterian Churches.

We as committee are not opposed to the (virtual) elimination of one of the two traditional examinations. But it is our opinion that this ought to be done only in the case of regular students of our Seminary, and provision should be made for a preparatory examination in the case of post-graduate students or those who have not been students at Calvin. It is our judgment that before dropping one or the other of the present examinations, Synod ought to have more adequate grounds than adduced by the committee in D, 1, c. This ground is, it is true, enlarged under C, 1, where it is argued that at present our candidates are subjected to too many examinations. However, this objection has weight only if these examinations duplicate one another. This has been the case in practice, but in theory, according to synodical decisions in 1920 and 1939, these examinations differ both in purpose and content, and also as to the body which conducts them. The study committee would make the so called "praeparatoir" or examination for candidacy the

only examination. When Synod assumed this examination the question of continued need for the so called "peremptoir" or examination for ordination arose. Synod appointed a committee to study the problem. The excellent report can be found in Agenda 1939 page 7. Synod decided to keep two examinations, and gave grounds for doing so. Before dropping the "peremptoir" examination for ordination Synod ought to confront those grounds with more than the arguments advanced by the committee in 1957. As will appear below, we favor retaining the examination for ordination as now conducted by the classis of the calling church. We shall give grounds for rejecting the present suggestion and for recommending our plan when we come to that point. Our present purpose is merely to call Synod's attention to the fact that the plan of 1957 involves a radical departure from historic procedure and is recommended without giving Synod adequate motivation.

3. This one examination for both candidacy and ordination shall be conducted "by the several classes of the Church." In direct connection with this we discuss recommendation 2, page 234: "The classes in which the prospective candidate resided immediately prior to his enrollment in college and seminary shall be designated as the examining classis." A footnote suggests the alternative plan of assigning candidates by alphabetical order. Recommendation 3 in turn provides for a dossier by the Seminary faculty to guide classis in its examination, this dossier to be furnished at least five days before the examination (recommendation 4). Recommendations 6 and 8 suggest that all examinations be conducted in the period from May 5 through 15, and that three synodical delegates be present according to previous synodical decisions. These recommendations belong together because they constitute parts of a plan that necessarily involves these details. To these we may add provision 10, which suggests that all successful candidates appear at synod for confirmation and announcement of candidacy.

Observations:

a. The plan has one excellent feature; it restores the final examination of candidates to the classes. Thus the principles basic to the decision of 1937 are honored, and the church in ecclesiastical assembly does directly what it can, and the elders take an active part in such work. Historically this has always been the work of the classis and the classical examination, which has been overshadowed by the examination by synod, must again be restored to importance and definitive significance.

b. Granting this virtue, however, we nevertheless feel the plan of the committee is burdened with a great weakness on the basis of principles of church polity, namely, that it eliminates the final examination *after* a call has been received, and thus departs from the traditional order mentioned in Art. 4 of the Church Order. This procedure would stress unduly the denominational significance of the ministry, while ignoring the fact that ordination is always as minister in a local church. We shall come back to this when we argue for maintaining the peremptoir or examination for ordination.

c. Another objection to having such an examination is that a man could be declared a candidate and not ever be called; or be a candidate for such a long time that re-examination would be advisable. Provisions should be made for such cases. Also no suggestions are given in the plan for dealing with those students who have not followed the regular course at Calvin or have taken extensive post-graduate work, especially at unreformed seminaries. An increasingly large number of men are taking post-graduate work; it would work a real hardship to tie them down to the schedule as proposed.

d. It is the judgment of your committee that the plan of the committee of 1957 will prove just as unsatisfactory as the present method if put into practice. We mention a few practical problems that arise. The examinations, necessitating in some cases much travel for the candidates, would mean advancing the examinations in the Seminary so as to disrupt the entire last semester. In order to have the dossier ready and sent e.g. to Vancover or San Diego, the faculty would have to conduct its examinations and interviews early in April. The suggested dates, May 5 - 15 are wholly impractical for many rural areas and it would be difficult for many classes to meet at that time; it is questionable on the basis of church polity principles whether synod may dictate to classes as to time of meeting. Moreover, the requirement that delegates for examination be present would either mean that they could not attend their own classes or they would have to do almost superhuman feats in the way of travel. If we subtract the 3 week-end days when it is impractical to have a classical meeting, there are only seven days in which all thirty (or more) classes would have to meet. These, and other practical considerations, lead us to the conclusion that such a method would result in a hasty, mechanical and perfunctory examination which would not be an adequate safeguard for admission to the ministry. We sincerely hope that Synod will reject the plan and the overture of Classis Pella and so advise.

Turning now to our own recommendations and proposed method, we suggest, first,

I. Synod decide to discontinue the present examination for candidacy for the ministry of Word and Sacraments in the Christian Reformed Church by the (General) Synod at its annual sessions. We will formulate specific grounds in our summary of recommendations, but it will suffice to refer to the discussion under this head above. We are in agreement with the 1957 committee on this score, hence no need for argument.

II. Synod decide that in the case of "regular students" who graduate from our seminary, the examination for candidacy be discontinued. Instead, such graduates shall be declared candidates by the Board of Trustees, upon recommendation of the seminary faculty. Such recommendations shall be in the form of a complete statement of academic and other qualifications, and each candidate shall be processed individually by the Board of Trustees. In case of doubt, the Board shall have a personal interview with the candidate. In connection with this we rec-

ommend that the Board be instructed to study ways for improved supervision of and contact with the students throughout their seminary studies. (cf. Report to Synod 1946 re this matter, Acts 1946, pp. 223-228)

Remarks:

a. Notice "regular students" is in quotation marks because it is the technical name for students admitted to the seminary as aspirants to the Christian Reformed ministry. Exceptional, or special cases, would have to be dealt with according to circumstances. Since this entire matter is under study by the Board of Trustees we make no further recommendations.

b. We realize this proposal is fully as radical as that of the previous study committee in that it not only goes back to the old, pre-1937 method, but even proposes dropping one of the two examinations altogether. It gives to the Board of Trustees once more the very important right of declaring men candidates and thus seems to violate the principles of 1937. But we make this proposal only because we would maintain the examination for ordination, and even make it more rigid. By doing so we safeguard the right of the ecclesiastical assemblies to determine who shall be ordained as ministers.

c. We have arrived at the conclusion that the above method will be best, a conclusion reached in part by process of elimination. What alternatives are there?

1. Experience has shown that the present method of having synod do this work is impractical; moreover, it is open to theoretical objections as well.

2. The old method, in vogue before 1937, and carefully regulated by Synod of 1920, of having the Board of Trustees conduct an examination is also open to objections; it is too big a task for the Board with its growing agenda and therefore would be done much as the present synodical examination. Moreover, it has been rejected on grounds of principle by Synod in 1937.

3. A separate committee, like that suggested as a temporary measure by the advisory committee to Synod 1957, might be charged with this task. But this would be a stop-gap expedient that would be open to the same weaknesses as present methods.

4. It has been suggested that this examination could be entrusted to five or six classes, closest to the Seminary, subject to final approbation by synod. This plan has the merit of giving this work to the classis, which is the traditional and logical body to do it. But it has the serious weakness of centralizing it in a few classes, which is not fair to the outlying districts. Besides, it would saddle these classes with a heavy task—examining from eight to ten men—at a very busy time of the year. There is reason to believe that it would easily degenerate into a routine affair.

5. Another alternative would be to adopt the system of the Reformed Church of America and that followed in the Netherlands by De Gereformeerde Kerken. A seminary graduate must be examined for licensure by his home classis and again for ordination by the classis in which he

is called. In the Reformed Church, where the situation academically and geographically is much more like ours than that in Holland, this involves calling of special classes in June; also much travel by the "candidates" and considerable duplication, so that in practice the results of the first examination may largely be accepted in the second. Also in the Reformed Church there is discussion of ways and means to improve the system. It seems to your committee that adopting that method would be costly in time and money. It surely would be open to the objections re multiplying examinations well stated by the committee of 1957. Although justified historically because of study in state universities, and in the Netherlands because of the Free University which is not a church seminary, and also where distances are not a factor, it would be, to our mind, anachronous and unnecessary to introduce this system among us.

6. One other possibility remains, namely, having regional synods do this work. Apart from the fact that it is not certain that we will have such synods, there are many objections of a practical nature. For one thing, these regional synods would probably not meet in June or May. No denomination having particular synods has ever given them this task; it has always been considered the natural domain of classes. And there remains the objection that such a synodical examination for candidacy would make an examination by a classis appear superfluous. This is a serious objection to our present method; it has tended to rob the final classical examination of dignity and significance.

d. The following are a few positive considerations which lead us to conclude that in case of "regular students" of Calvin Seminary the examination for candidacy can be dropped:

1. Traditionally this examination was made necessary by the rise of Arminian heresy in the Dutch State Universities. But we have a seminary controlled by the church. Calvin Seminary is first of all a *school,* but it was not established only for the scientific pursuit of theological knowledge. Its function is also practical and closely tied in with the church. This fact is officially stated in the form for installation of Professors of Theology; what is true of each professor individually, is also true of the faculty collectively. They are not merely teaching students, but training ministers for our church. The church entrusts to them one of its most important tasks and may therefore also trust their judgment in recommending men as acceptable candidates for ordination.

2. Furthermore, the church (synod) supervises the work of the seminary. It elects the professors, and through the Board of Trustees keeps in close touch with its program. This is also true of the status of the students of the seminary. They are admitted by the Board after an interview; they are again interviewed before being given licensure to exhort. Perhaps there is room for improvement in this supervision. Fact is, however, that both college and seminary faculties and the Board cooperatively keep special contact with these students over a period of years. The church has had these men before it, and they are her own sons. She has prepared them in her own school of the prophets. It hardly seems necessary to subject them to a perfunctory examination before declaring them eligible for a call.

3. In distinguishing between the two current examinations Synod has declared that the first is to emphasize academic qualification; the second is to be more practical. But in practice it is difficult to distinguish sharply. Granting the distinction, may we not consider a B.D. degree from Calvin Seminary, plus the additional recommendation of Faculty and Board, a sufficient assurance of competence for doing ministerial work? The so-called praeparatoir examination is an element in the training of the ministry (opleiding tot het ambt). It is our conviction that it can be integrated into that training at the School of the Church.

III. Synod decide that in case of students who have taken two years of their training at schools other than Calvin Seminary; and also in the case of students who have pursued one or more years of post-graduate work after graduation from Calvin Seminary, such students be required to submit to an interview with the classis of which they were originally members ("home classis"). As an aid in this interview the Seminary Faculty shall furnish classis the same information otherwise given the Board of Trustees. Such interviews shall be similar to those held with ministers coming from other denominations (Art. 9, C.O.), classes to be guided by special circumstances and background of the aspirant in each case. Such interviews shall be attended by three synodical delegates for examination; in case of difference of opinion between them and classis, synod itself shall rule on the candidacy of the person involved.

Remarks: This examination should be the ecclesiastical test for the position to recommend men who have studied at Calvin Seminary for only one year. They will not have opportunity to do field work or to preach in the churches. Meanwhile, we would not close the door to those who have not taken all three years at Calvin. In the case of non-Christian Reformed men who become members of our church while in seminary, they can apply to their classis for candidature. Also in the case of men who have studied elsewhere, it would not be advisable to have the Seminary Faculty examine them again, though it can advise the classis involved. Often these men cannot conveniently meet with the Board or even synod; classes have more flexible schedules and meet more often. We have precedent for such examinations in the procedure of Article 9, C.O. Just as those interviews are left to the judgment of the classes, these can also, with exception of such stipulations as we shall later recommend when dealing with the content of the examinations.

IV. Synod decide to maintain the present classical examination for ordination by the classis within whose boundaries the candidate has received a call. This examination shall be conducted according to a synodically approved schedule, and be attended by three synodical examiners from neighboring classes.

Remarks: This examination should be the ecclesiastical test for the student. It ought to be made thorough and be given conscientiously. It will serve not only as a judgment upon the candidates, but upon the seminary which trains them. By means of these examinations the denomination will exercise a most effective check on the quality of Calvin's teaching and influence, academically, theologically and practically. These

examinations will not be a duplication of others already taken, but must be as objective and searching as possible. Classes ought to allow ample time, and consider this one of their chief tasks. It should not be taken for granted by either the calling church or the candidate that success is a foregone conclusion.

In this connection we encounter the objection that waiting until a man has been called may involve him and the congregation in embarrassment. Such a possibility exists, but it can be reduced to a minimum if such practices as having all arrangements for ordination services made, moving the candidate's furniture and family, etc., be avoided. If the time of eligibility for a call could be set at June 1 instead of July 1 and the classes would meet as early in September as possible, there would be no need of undue haste. For the rest, the church cannot be guided by sentiment. We do not lower our standards for ministers coming from other denominations. It has even happened that such were rejected after being called and crossing the ocean.

Our main reason for making the examination for ordination the definitive examination is that it rests on good church polity principles. Synod of 1937 has adopted these principles as set forth in the report of its study committee, and we need not repeat them in detail. Suffice it to repeat that there is a great difference between declaring a man eligible for a position, and accepting him for the position. The denomination can do the former, but strictly speaking, only the calling congregation can do the latter. Conceivably men can be declared candidates and not receive a call. The call by a church is the final divine indication that a man is called to the ministry. This crucial point is the logical place for the definitive and exhaustive ecclesiastical test as to his competence and fitness. This examination is not a part of a man's training for office, but it is the church's official gateway admitting to the exercise of the office. This is a fundamental principle which no mere considerations of convenience should obscure.

V. Content and method of the examinations.

a. Procedure for Board of Trustees in recommending for candidacy:

1. Faculty recommendations on grades, conduct, character, etc.

2. Consistorial, physical, psychological, etc. recommendations.

3. Opportunity for interview if desired by members.

4. Announcement of eligibility for call as soon as possible, not subject to approval of Synod.

5. Aspirants not recommended may appeal to synod only in cases where such rejection is based on personal, doctrinal or ethical considerations; not in cases of failure to meet approved academic standards.

b. Procedure in classical interviews of "special" and post-graduate students in recommending for candidacy.

1. Only such students as are recommended by the Faculty of Calvin Seminary as having met academic requirements (or satisfactory equivalents) may apply to a classis for candidacy.

2. Ordinarily such students shall have taken at least one year at Calvin Seminary, in such courses as the Faculty deems most advisable. Exceptional cases shall first be approved by synod, and then be examined by a classis.

3. The examining classis shall read the Seminary Faculty's evaluation, based on time spent at Calvin. In case of post-graduate students this evaluation shall be the same as that furnished the Board for regular graduates.

4. The same credentials and testimonials re church status, physical and mental health shall be submitted.

5. In the interview classis shall be especially concerned with reasons for desiring to become a minister in the Christian Reformed Church and the aspirant's harmony with our principles and practice. Stress should be according to the background and schooling. Synod does not prescribe a schedule, but at least one hour shall be devoted to this examination.

6. The synodical examiners of three neighboring classes shall be present and give advice. In case of difference between classis and examiners, synod shall rule on the candidacy.

c. Subjects and procedure in classical examination for ordination.

1. The candidate is to prepare a sermon on a text assigned by classis. A copy of this sermon to be submitted to the sermon critics of classis at least one week before examination. The sermon critics shall report whether or not the sermon warrants the continuation of the examination and shall discuss with the candidate in private the weakness or strength of his product.

In presenting the oral sermon before classis, the length of such presentation shall be left to the discretion of classis.

2. Credentials will not be required of the candidate. The basic credentials will be examined by the Board of Trustees in declaring the individual eligible for call. The documents of call and letters of acceptance are implied in the application of the calling church for the examination.

3. The examination shall be conducted in the following branches of theology: Dogmatics, Ethics, Christian Reformed Church History, Church Polity, Knowledge of the Scriptures, Old Testament and New Testament Exegesis, Knowledge of the Standards and Practice.

Observations:

a. 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. This will aid in testing the fitness of the candidate for the ministry in our churches.

b. The Exegesis examination in the Old and New Testament should be conducted on two assigned passages of from one to two chapters in each Testament. The assignment should be made three weeks prior to the examination. There is good warrant for including this in the ex-

amination. This is a part of the examination by other Reformed denominations and stresses a very important aspect of theological training.

While it is possible that the elders are not able to judge of the content of this examination, it can be conducted in such a way as to reveal the candidates competence or lack of it.

This inclusion will serve as a valuable check on the exegetical teaching in the seminary: it will also offer a criterion for evaluating the faculty's recommendations in this area.

c. To include the Knowledge of the Standards 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.

d. We refer to the decision of 1920 for an excellent description of the manner in which this examination is to be conducted. Stress should be placed on the ability to clearly declare and defend Reformed positions. In the examination in Dogmatics special stress should be placed on Scripture proof for doctrine.

4. Each candidate shall be examined for 15 minutes in each locus in Dogmatics and in each of the other branches. When more than one candidate present themselves for examination at a classical session the length of the examination may be changed at the discretion of 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.

5. At such examinations the synodical delegates of three neighboring classes shall be present.

Recommendations — we recommend:

1. That Synod discontinue the examination of men aspiring to candidacy in the Christian Reformed Church by Synod at its annual sessions.

Grounds:

a. The increasing size of synod's agenda and of the classes of seminarians make it impossible to perform this work in a satisfactory manner. Experience has shown the present method to be impractical.

b. An examination for candidacy by synod as our broadest assembly has tended to rob the classical examinations of their significance, and has placed more stress on the preparatory than on the final examination.

2. That Synod authorize the Board of Trustees of Calvin College and Seminary to declare "regular students" who graduate from our Seminary candidates for a call to the ministry of the Word and Sacraments. The Board shall make such announcement upon recommendation of the Seminary Faculty as to the academic and spiritual fitness of the candidates. Each candidate shall be considered individually, and in dubious cases the Board shall interview the candidates in question. The Board shall set the date for receiving calls as soon as practicable after it has

taken action. Students who are not approved may in specified instances appeal to synod. Such candidacy shall be valid for one year. In case a candidate does not accept a call before the fall meeting of his home classis one year later, he must appear before that classis and have his candidacy reconfirmed.

Grounds:

1. Since Calvin College and Seminary are church schools the men who graduate from them after the regular course of study have been under scrutiny of Board and faculties and can be recommended to the churches without further ecclesiastical examination.

2. All other alternative plans, now used by other churches or proposed as substitutes for our present synodical examination are open to serious objections and subject to the same problems we now face.

3. There is a tendency to duplication of examination which may be necessary under different circumstances, but in our situation requires unwarranted expenditures of money, time and energy.

3. That Synod instruct the Board of Trustees to study the matter of closer contact with and supervision of the students during their course of study at the seminary.

Grounds: This will result in more efficient and meaningful performance of the important task of announcing candidacy.

4. That Synod decide that students who have studied less than two years at Calvin Seminary, and graduates of the seminary who have pursued one or more years of post-graduate study submit to an interview with the classis of which they were members when they enrolled as (college) students. This interview shall be attended by three synodical examiners from neighboring classes. Classis shall receive a dossier of information and recommendation from the Board of Calvin similar to that given by the faculty for "regular students."

Grounds:

1. Since on the one hand the Board and Faculty cannot know enough about men who study only one year or less at Calvin; and since on the other hand a year or more of post-graduate study could possibly change a man's views, it is unwarranted to make the Board of Trustees responsible for declaring a man a candidate in such exceptional cases.

2. This is in line with our current practice for ministers coming from other denominations (art. 9, C.O.).

3. This work can best be done by a classis because of time factors and greater flexibility of approach. The presence of synodical examiners safeguards the interest of the denomination.

5. That Synod retain the present examination for ordination (peremptoir) by the classis in which the calling church is located after a candidate has accepted a call.

Grounds:

1. This examination is an integral part of the lawful calling as outlined in Article 4 of the Church Order.

2. Synod of 1939 has clearly stated the reasons for maintaining this final examination; these are still valid.

3. Making this examination the exclusive and final one will restore the honor and significance of this work of the classes.

4. Such a single and thorough examination will be a significant ecclesiastical check on the effectiveness and faithfulness of our seminary.

6. That Synod adopt the proposed regulations and provisions for the examinations as specified in point, "5, a, b, c:" Content and Method of Examinations.

7. That Synod appoint a committee to translate relevant parts of the Report of 1920 and incorporate them in a future copy of the Acts as a supplement.

Grounds:

This valuable guide for our classes in conducting examinations is inaccessible to many because of the language and date.

Addendum:

A few Classes in reacting to our tentative plan have suggested the desirability of changing the present academic arrangement so that students would have more freedom in pursuing their course of study at Calvin Seminary, with the result that they may apply for candidacy at various times rather than only at the close of the school year. That is, the desirability of following a system somewhat similar to that followed in the Netherlands. We quote in part ". . . the possibility of introducing within the near future a freer form of theological training." "Presently we have a mad rush by all our interested churches upon all the candidates en masse until the last of the candidates has been seized. Thereupon there is a period of mysterious quietness, until the churches have become astir for the next mad rush."

We recommend that Synod refer these suggestions to Board and Seminary Faculty for consideration and later report.

Respectfully submitted,

The Committee

E. Oostendorp, Pres.
W. Vander Haak, Sec'y
G. J. Hoytema
C. Vos
A. Sluis
S. Van Til
J. Zoetewey

SUPPLEMENT No. 4
(Article 94)

MISSION PROMOTION

I. MANDATE:

The Synod of 1957 charged us with the task of "examining the overture of Classis Sioux Center, analyzing the problem raised, and advising Synod as to the basic principles and methods to be adhered to in mission promotion." *Acts of Synod 1957,* pp. 132.

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 missions within the church.

2. Three examples of Reformed thinking on this subject are:

a. Dr. J. H. Bavinck writes: "... missions may not be the work of a society but ... they are the responsibility of the Church." *The Impact of Christianity on the Non-Christian World,* page 15.

b. Dr. S. Volbeda in notes on the "principles of Missions" said that the *Agents* of mission work are, first and primarily, Christ the incarnate Son of God, but secondarily and subordinately, the Church, the body of Christ, as His co-worker.

c. Dr. H. N. Ridderbos writes: "Want de ekklesia ... is ... de vergadering dergenen, die als het orgaan van de basileia geroepen worden tot ... de missionaire taak van de prediking van het evangelie in heel de wereld." *De Komst van het Koninkrijk,* page 308.

3. The mission task belongs to the church, that is, the congregation as duly constituted under a consistory. Since part of the mission task is its promotional aspect, the Church as Institute is responsible for this work.

4. According to Reformed principles there is no room for a society (societies) in the church to promote and work for missions. It is the task of the church as Institute and thus of all its members, not of a few. It is not a kingdom project, as e. g., the Christian school movement, but is strictly the work of the church.

Classis Sioux Center,
Derke P. Bergsma, S. C.

II. MATERIAL:

A. Overture No. 22 of Classis Sioux Center. Acts of Synod 1957, pp. 132.

B. Replies to a questionaire sent out by your committee soliciting the reaction of our Foreign and Home Missionaries to the problems raised in the overture and to some tentative solutions.

C. Replies to a questionnaire sent out to the Christian Reformed Board of Foreign Missions and the Christian Reformed Board of Home Missions soliciting their reaction to the overture and the problems it poses.

D. Interviews with personnel from both Boards.

E. Pertinent Acts of Synod such as 1900, 1910, 1926, and 1934.

F. Relevant passages in the works of such Reformed writers as J. H. Bavinck, L. Berkhof, R. B. Kuiper.

III. STATEMENT OF PRINCIPLES:

The issue raised by the overture of Classis Sioux Center and by Synod's mandate to its study committee must be related to the distinction between *institution* and *organism* as correlative phases of the church.

The overture, it should be noted, sets the issue in the context of church and kingdom. It contends that "missions is not a kingdom project but strictly the work of the church." True enough, but this does not necessarily mean that all missions activity belongs to the church *as an institution.* The overture also states: "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 a few. It is not a kingdom project, as e.g., the Christian school movement, but is strictly the work of the church." Here again there is a failure to recognize the church as an organism.

The distinction of institution and organism is most significant for the science of missions as well as for the life and work of the church generally. Quite unique to Reformed theology, it is a distinction which can make an important contribution to the theology and practice of missions today. For neither in fundamentalism nor in the modern ecumenical movement is the church viewed as institution and organism, a fact which explains much of the confusion in current treatment of missionary themes.

For a relevant understanding of this distinction, reference may be made to Berkhof's *Systematic Theology,* p. 567. Berkhof points out that the institute-organism distinction should not be confused with that between the visible and invisible church. It applies only to the visible church, "to two different aspects of the Church considered as a visible body." In pursuing this distinction Berkhof states, "The Church as an organism is the *coetus fidelium,* the communion of believers who are united in the bond of the Spirit, while the Church as an institution is the *mater fidelium,* the mother of believers, a *Heilsanstalt,* a means of salvation, an agency for the conversion of sinners and the perfecting of the saints. The Church as an organism exists charismatic; in it all kinds of gifts and talents become manifest and are utilized in the work of the Lord. The Church as an institution, on the other hand, exists in an institutional form and functions through the offices and means which God has instituted."

In his recent work, *The Glorious Body of Christ,* Prof. R. B. Kuiper also validates this distinction. He says, "The Bible speaks unmistakably of the church as both an organism and an organization." To prove the

former he cites Rom. 12:5 and I Cor. 12:13, and for the latter Matt. 16:18 and Acts 14:23 (pp. 114-115).

In following through this basic distinction the following may be noted: First, while the church as an institution has the marks of the pure preaching of the Word, the proper administration of the sacraments and the faithful exercise of discipline, the church as organism has the general spiritual marks of the body of Christ (what Berkhof calls "charismatic"), all kinds of gifts and talents for the work of the Lord. Second, whereas the institution functions through the special offices of minister, elder and deacon, as well as the general office of all believers, the organism as such operates only through the office of believer as prophet, priest and king. Third, whereas the work of the institution is directly under ecclesiastical control and supervision, the work of the organism is only indirectly under ecclesiastical surveillance, i. e. under the discipline of the church. Fourth, the work of the institution is always ecclesiastical, that is, a function of consistory, classis or synod, while the work of the organism may be entirely individual in initiative and execution, and if organized is societal rather than ecclesiastical.

These important distinctions must not, however, be overdrawn. Neither should they be applied mechanically nor rigidly. To draw the lines sharply is neither practical nor necessary. The church is one body. It merely has different aspects or sides (cf. also the distinctions of visible and invisible, militant and triumphant). The church is never to be seen simplistically as either institution or organism. In every phase of its life and work it is simultaneously both. As Prof. Kuiper says in the book referred to above, "The truth of the matter is that one and the same group of believers is at once the church as an organism and the church as an organism and the church as an organization" (p. 115).

Therefore the complete church is a missionary body, both as institution and as organism. Missions belongs to both in one. The entire, undifferentiated church appears in missionary contexts in Scripture (Cf. Isaiah 43:12; Acts 2:47; 8:4; I Peter 2:5). Ultimately the undifferentiated body of Christ is God's missionary instrument on earth. The whole church is a witnessing church, whether officially or unofficially, whether ecclesiastically or individually and societally. The difference is functional rather than intrinsic. Each minister, elder or deacon, in whatever duty he may perform, is always and in every case exercising himself in both institution and organism. Likewise the professional lay mission worker stands simultaneously in both relationships. And the individual believer, we must emphasize, if he is a member of the visible church, as indeed he should be, is in his tract distribution, his oral witness to his neighbor and his testimony of a godly life before the world, always representative of both. In no situation can any Christian be simply the church institutional or organic.

It follows that *missions promotion* belongs to the church both as institution and organism. For missions belongs to the undifferentiated body of Christ, as we have been, and missions promotion is but one phase of the total task. The overture of Classis Sioux Center is correct in contend-

ing: "Since part of the mission task is its promotional aspect, the Church as Institute is responsible for this work." And the overture renders a valuable service in alerting us to the fact that the church as institution has not adequately measured up to its responsibility. However, it does not follow that the church as organism may have no part in this task. Each must be challenged to a 100% performance of its own duties in mission promotion. The emphasis on neither may be sacrificed to the other, and to that extent the overture rightly exposes a fault in our present practice. For the institution has been deficient in its performance. Therefore this report presents recommendations as to how it may do more than it has done and is now doing.

The mutual relationships of institution and organism must also be considered in this connection. Ultimately the organism has priority and is served by the institution. For the former is eternal and the latter is temporal. When the gathering of the elect is completed and the church has passed into the new heaven and earth, its institutional forms will have been left behind. And even within time there is a sense in which the institution serves the needs of the organism and furthers its interests.

On the other hand, the organism is subordinate to and serves the institute in certain ways. First, it is under the surveillance of the institution to which are officially entrusted the keys of the kingdom and the care of the flock. In ways proper to its own divinely given authority the institution governs the activities of the organism. Second, the organism must relate its activities to the institution in all ways required by the specific task and authority of the latter. Thus, for instance, an individual believer who may be used to guide an unsaved person to Christ, doing this on his own initiative as a member of the organism, is obliged also to try to lead that person to membership in the instituted church. Likewise it is entirely legitimate to have informal Bible study in a Christian home for unchurched neighbors or their children, provided that such persons are also brought under the official teaching of the church as institution. Third, the organism must be willing to assist the institution in ways consistent with the proper role of each. The work of Bible distribution agencies is an example. The "laymen's information organization" which was endorsed by the Synod of 1958 (Acts, p. 86) may also be cited. The latter, essentially an operation of the church as organism, is to assist existing boards and committees of the denomination in their promotional activities, render promotional service to the denomination as a whole, and give similar services to individual congregations and groups (*Acts*, p. 355).

Both institution and organism have their proper sphere of action. Neither may usurp the place of the other. When the institution exceeds its limits deadening ecclesiasticism results. When the organism goes beyond its bounds irresponsible individualism and sectarianism are the consequence. Only in situations of emergency or when either one defaults in its task, is it justified for the other to step in. Thus, for example, if the institution defaults in its official missionary responsibility because of inaction or false doctrine, it is legitimate for missionary societies to send out missionaries. Normally, however, this is entirely within the province

of the institution, and societies serving the cause of missions should limit themselves to study, prayer and fellowship, to the stimulation of missionary interest, activity and giving, and to such auxiliary tasks as Bible distribution.

What now is the role of each in missions promotion? This may be deduced from what has been established above. The dictionary defines "promote" as "to forward; to advance; to contribute to the growth, enlargement or excellence of." In this sense it may be said that the organism should promote missions through personal relations between believers in the way of mutual admonishment, encouragement, stimulation, coöperation and general helpfulness; and through societies in the way of organized study and fellowship, holding meetings for instruction, inspiration and prayer, and generally promoting the ecclesiastical missionary program. But such societies should never usurp the strictly ecclesiastical task, i.e., the organized preaching and teaching of the Gospel, the administration of the sacraments, admission to the visible church, and the ordering of the church in its institutional existence.

The promotional task of the institution is to utilize all ecclesiastical functions for the maximum promotion of the total missionary task, not only that which is specifically its own but also that of the organism as such. Missions promotion should be the concern of consistory, classis and synod, primarily of the first, in keeping with the principles of the church order (Article 30). Missions should be promoted in the pulpit, in family visiting, in catechism class and Sunday School, in fact, in all the functions of the ministry, the eldership and the deaconate. Likewise classes and synod should mobilize for mission promotion all their resources and agencies. In the case of the synod this means not only the boards and committees which are specifically engaged in missions, but also the Publication Committee, the Board of Trustees of Calvin College and Seminary, the Committee on Education, the Sunday School Committee, and even less directly the Fund for Needy Churches Committee, the Church Help Fund Committee and the Canadian Immigration Committee. Such promotional perspectives will help give missions its rightful place as an essential task of the church, a work which can not be departmentalized but is pervasive and all-embracing for the total life and work of the church.

IV. HISTORICAL VERIFICATION:

It is well for us to bear in mind that the issue of the role of societies in mission work is not entirely new. In general the history of Reformed Missions has owed much to the initiative of various societies. However, from the days of the Mission Congress of 1890, Dr. A. Kuyper and others made it clear that missions is the work of the church as institute. Not only did the Synod of 1896 take this stand, but it was also reaffirmed at the *Congres Voor Gereformeerde Evangelistie* in 1913 and again by the Synod of 1923. But at the above named *Congres,* such men as H. H. Kuyper, H. Bouwman, and H. Bavinck cautioned against stifling the organism. Believers can work as individuals and as societies though they are not to take on the preaching of the Gospel as it is officially done by

the organized church. The General Synod of the Gereformeerde Kerken in 1923 also stressed the churches' task, but added "not to the exclusion, but rather the employment of the gifts which Christ by His Spirit, has given the congregation." The boundary between what the institute and what believers, either as individuals or societies, may do, must not be "anxiously" or "artifically" drawn up (*Acts,* p. 205). Thus while historically the principle that "missions is the work of the church" has been recognized since 1898 in the Reformed Churches, it has not been construed so narrowly as to rule out societies which promote mission activity.

In the Christian Reformed denomination, the influence of the American method of missions by societies has been reflected in several areas. It seems that the principle that missions is the work of the church has not always been consistently maintained. The persistent efforts which various Synods put forth to stimulate mission interest included encouragement of societies (*Acts* 1900, p. 17, *Acts* 1910, p. 22). However, in every case the main appeal was to the churches. Moreover, the comprehensive reports on evangelization in 1926 and 1934 state that missions is the work of the organized church, but they nowhere imply that societies may not be used to encourage the work.

V. CONCLUSIONS:

On the basis of the foregoing statement of principle and historical study certain conclusions may be drawn in regard to the issues raised by the overture under study. It may be noted that these conclusions are implemented in the recommendations which follow.

1. The Holy Spirit and the missionary task have been given by Christ to His whole body. Therefore missions promotion belongs to the church both as institution and organism, to each in ways proper to its own role in the body of Christ.

2. Organizations such as the women's missionary unions may render valuable service in missions promotion, both to the organism within which they function and to the institution which they are privileged to serve. These organizations should not, however, carry on missionary work which is properly ecclesiastical and belongs to the church officially (i.e. the organized preaching and teaching of the Gospel), but should limit themselves to functions such as those stated above. Moreover, these organizations should work in consultation with and under the general surveillance of the instituted church.

3. The church institution certainly should not neglect its own necessary role in missions promotion, expecting from the organism performance of what is properly its own task. Consistories, classes and synod should promote missions in keeping with their respective responsibilities and opportunities.

VI. RECOMMENDATIONS:

The overture of Classis Sioux Center points up a very important problem, namely, the relation of the church as institution to the church as organism in the matter of missions promotion. It suggests the simplistic

solution of making this responsibility the concern only of the church as an institution. Our study has shown that to be faulty. We submit certain recommendations to clarify these relationships.

However, the overture also points up the fact that in the past the church as institution has not done all that it could have done in the field of missions promotion. Recognizing this to be true, we submit certian recommendations believing them to contain proposals vital for the stimulation of the instituted church to face fully its responsibility in this area.

A. That Synod declare the following to be its policy concerning mission promotion organizations:

1. All such organizations should be under the general surveillance of the church as an institution.

a. In the instance of organizations outside of the church such surveillance may best be implemented by official ecclesiastical representation on the boards.

b. In the instance of societies within the congregation the consistory should exercise this surveillance, in accordance with the Church Order.

2. Such organizations are not to engage in organized, properly ecclesiastical, missionary work.

3. The purpose of such organizations is that of:

a. fellowship in the work of the Lord.

b. systematic study of the task and program of the church.

c. prayer for the onward march of the Kingdom of God.

d. the stimulation of a continuing interest in and concern with mission activities.

4. When such organizations receive funds, these funds should be distributed only to ecclesiastically approved causes.

B. That Synod declare the following to be its policy concerning responsibility for ecclesiastical mission promotion:

1. Final responsibility rests upon the local consistory. It is the consistory's responsibility to stimulate and instruct the congregation in mission work.

a. This is a fundamental principle of presbyterian church polity.

b. This principle has been recognized in the Home Mission Order of our church (Supplement A — Scope of Church Extension).

2. The local minister is to be recognized as the key-man in mission promotion.

a. He best can stimulate the consistory, and through it, the congregation.

b. He can conduct classes in lay evangelism.

c. He can point catechetical and societal instruction in the direction of missions.

3. The denominational effort is primarily to assist the local congregation in carrying out its promotional responsibility.

C. That Synod meet its own responsibility by taking the following action:

1. Synod call a *Minister for Mission Promotion* for an initial term of two years. Considerations:

a. The need for more adequate promotion of missions on the denominational level has been recognized for years. When a Director of Missions was appointed in 1920, he was instructed to promote the cause of missions as much as possible. In 1937 a Home Missionary-at-Large was appointed who was also to engage in the promotion of missions to the extent of time and ability. In 1947 the first full-time Secretary of Home Missions was appointed who, besides his secretarial work, was also to promote missions. It has, therefore, been felt for many years that the work of mission promotion is a work of the greatest significance for the mission task of the church.

b. If the need was felt almost forty years ago it should be felt much more keenly today. During the last ten years the number of congregations in our denomination grew from 319 to 509. The number of families from 32,437 to 49,664. Due to the growth of the church and the expansion of missions, those formerly charged with the promotion of missions have been so weighed down with administrative tasks that there is insufficient time for promotion. Our people have always responded when the needs were made known. The church must be alerted to the mission potential, learn to pray for missions with understanding, and give intelligently.

c. Your committee deems an ordained minister to be necessary for the following reasons:

1) Theological knowledge is imperative to a proper pursuit of the work.

2) The promotion of missions is a prophetic calling to God's people. As such it certainly belongs to the task of the ordained minister.

3) Unction is promised with office, that is, through ordination.

4) Historically the work of promoting missions has been done by ordained ministers.

5) The pulpit will be open to him.

2. Synod declare the duties of the Minister for Mission Promotion to be:

a. The preparation of promotional materials.

1) Edit the mission pages of *The Banner*.

2) Edit a special mission magazine. (See "D-2" below.)

3) Prepare slides, film-strips, etc., using the technical knowledge of "laymen's information organization."

b. Coördinate existing promotional efforts:

1) Women's Missionary Unions and similar organizations.

2) Promotional efforts of both denominational mission boards.

c. Engage in direct promotional activity in our churches:

1) Stimulate mission interest.

2) Stimulate mission giving.
3) Stimulate mission activity.
4) Stimulate mission prayer.
5) Interest young people to give themselves to the work of missions.
6) Visit various classes to stimulate mission interest on the classical level.

3. Synod declare that the work of the Minister for Mission Promotion is to be administered by a joint executive committee consisting of three members from the Christian Reformed Board of Foreign Missions and three members from the Christian Reformed Board of Home Missions. The Professor of Missions at Calvin Seminary is to be chairman of this committee. This committee is to meet monthly and render monthly reports to both mission boards as well as annual reports to Synod.

4. Synod increase the quotas for Foreign Missions and for Home Missions 25¢ each, in order to finance this work of mission promotion for the first year.

D. That Synod further meet its responsibility in the prosecution of its mission promotion task by taking the following action:

1. Instruct its Committee on Education:

a. To make provision for instruction in mission principles and practice in catechesis.

b. To prepare study manuals on mission principles, methods, and current work, for use by church societies.

2. Instruct the Board of Trustees of Calvin College and Seminary:

a. That in the teaching of Bible courses missions be taken into account; in fact, that every department make a determined effort to relate its field to the task and responsibility of missions.

b. To consider the possible expansion of mission courses for college students, and give consideration to the eventual establishment of an institute of missions correlating faculty and curriculum resources of both College and Seminary.

3. Instruct its Sunday School Committee to incorporate a quarterly missions lesson in its lesson series.

4. Request the National Union of Christian Schools to foster the teaching of missions in the Christian elementary and high school curricula, not only in Bible courses but also at other appropriate points.

5. Urge its ministers, who are the key men in mission promotion, constantly to keep missions in view in their preaching and teaching ministry.

6. Revise Question 15 in the rules for church visitation so that it will read as follows: "Is the Consistory diligent in promoting the cause of missions in its community, throughout the nation, and on the foreign field?"

7. Instruct both mission boards to publish jointly a mission magazine utilizing the services of the newly formed Christian Reformed Laymen's Information Organization (Acts '58, pp. 86).

(These recommendations come as a result of a concensus of opinion which your committee noted in the answers to its questionnaire on the matter of need for greater training and education for missions in the entire program of our church)

E. It is recommended that Synod answer the overture of Classis Sioux Center as follows:

1. Synod thanks Classis Sioux Center for alerting the churches to pertinent problems and issues in mission promotion.

2. Synod declares that there is a legitimate place for societies in mission promotion, as circumscribed in the study committee report.

3. Synod declares that synodical boards and committees, consistories, and classes should do the work of mission promotion consistent with their respective missionary responsibilities.

Humbly submitted,

Rev. O. Holtrop, Chairman
Rev. John A. De Kruyter, Sec.
Rev. Harold Dekker
Rev. L. Oostendorp
Rev. H. VanderKam

Addenda:

1. We take note that the Christian Reformed Board of Home Missions is recommending the appointment of a Minister of Evangelism. Hence we would draw Synod's attention to the following:

a. The appointment of such a Minister of Evangelism and the appointment of a Minister for Mission Promotion, for which this report argues, would not mean the appointment of two new men in the mission structure of our church. We understand that the recommendation of the Board of Home Missions comes only as a reorganizational matter. Previously there were two administrative positions in that organization, and according to the present recommendations there will also be two. Thus only one additional ordained man will be needed in the mission structure of our church, the Minister for Mission Promotion.

b. Neither would there be a duplication of function between the office of Minister of Evangelism, as recommended by the Home Missions Board, and the office of Minister of Mission Promotion, as presented in this report. It is our studied conviction that though these men would cooperate, they would not duplicate in function. The Minister of Evangelism would be working largely with churches whose neighborhoods were such that they constituted a definite evangelistic challenge. He would stimulate them to meet that challenge and help them in the actual doing of the work. The Minister of Mission Promotion would serve all the churches of our denomination, endeavoring to arouse interest in missions in general, through giving, praying, dedicating one's life, etc., whether it be for the Foreign or Home Mission program.

2. We make known to Synod that we believe there are ministers present in our denomination who are qualified to occupy such an office as Minister of Mission Promotion. We are prepared to submit the names of such if Synod desires.

3. We ask that our committee chairman be given opportunity to elucidate and defend this report at the meeting of Synod.

SUPPLEMENT No. 5
(Articles 177, 201)

LITURGICAL FORM REVISION

I. HISTORY:

The present movement in the Christian Reformed Church toward liturgical form revision began in 1952 when Synod, in response to an overture from Classis Zeeland, appointed a committee "to study the matter of revision and abbreviation of the Form for the Lord's Supper..." (*Acts* 1952, Art. 137, VI). It was the judgment of that Synod that:

1. "The sentence structure of our present form is cumbersome and difficult to read.

2. "The form can be shortened without doing violence to its content.

3. "A somewhat shorter form would encourage reading it in its entirety at both communion services."

The committee *ad rem* reported in 1953. In its report can be found an excellent summary of Synodical actions regarding previous requests for the revision of the Form for the Lord's Supper (*Acts* 1953, Sup. 30). The committee's own recommendations were as follows (abbreviated, for full text see *Acts* 1953, Sup. 30):

1. The preparatory part of the form should not be read separately at the Preparatory Service.

2. No extensive abbreviation and revision of our beautiful and well-rounded form should be made.

3. Synod should adopt an officially approved abbreviated form which may be used at the second service, at the discretion of the Consistories. Synod should make the reading of the unabbreviated form mandatory for the first administration of the sacrament, and when there is only one communion service.

4. Synod should advise the churches to change the usual order of the first communion service so that the sermon be placed after the expository portion of the form and before the prayer.

5. Synod should authorize the following major alterations in the form itself:

a. The Lord's Prayer be used but once;

b. The Apostle's Creed be placed before the Lord's Prayer in the prayer;

c. The list of suggested readings be eliminated;

d. The list of "gross sins" be revised;

e. The quotation of Christ's words at the institution of the Supper be eliminated.

The committee then offered a revision of the form, and an abbreviated version of the revision, embodying these recommendations.

The Synod of 1953 decided to postpone action on these recommendations and instructed the committee to solicit the comments of the Consistories on its report, to review its report in the light of the comments received, and to report to the Synod of 1954 (*Acts* 1953, Art. 163, I).

Out of 430 Consistories to which questionnaires were sent, 312 took the trouble to reply. A summary of this reactions can be found in *Acts* 1954, Sup. 3. With this report before it the Synod of 1954 adopted the following resolutions:

1. Synod declare that no extensive revision or abbreviation of our beautiful and well-rounded Form for the Lord's Supper shall be made.
2. Synod declare that the question whether the part of the Form which concerns self-examination shall be read at the Preparatory Service or at the Communion Service, or at both, shall be left to the discretion of the Consistories.
3. Synod approve "of using the Lord's Prayer only once, namely, in the prayer, and not a second time in the thanksgiving."
4. Instead of dropping the words "a psalm shall be sung", etc. Synod decide to change "shall" to "may".
5. Synod approve "the principle of a revision of the list of 'gross sins' in the interest of making it more meaningful to our people in the light of modern conditions." The committee is instructed to incorporate such revised list into its proposed revised Form.

In addition, Synod rejected the recommendation "That the Apostles' Creed is to be regarded as part of the Prayer" and placed before the Lord's Prayer. It then instructed its committee to draw up a revision of the form in accordance with the above decisions and to prepare a Dutch translation of the revision (*Acts* 1954, Art. 101, V).

In response the committee drew up a "split form" and dropped the idea of an abbreviated form for the second service. For "historical and liturgical" reasons it retained the Apostles Creed as a part of the prayer in spite of the instructions of the Synod of 1954. Because of the decision of Synod, "that no extensive revision or abbreviation of our . . . Form for the Lord's Supper shall be made", it drew up a form in which changes were kept to a minimum (*Acts* 1955, Sup. 1).

The Synod of 1955 was not fully satisfied with this report, and appointed a new committee "to review the proposed revision of the Form for the Lord's Supper presented to the Synod of 1955, making improvements in this proposed draft wherever it sees opportunity to do so" (*Acts* 1955, Art. 93, II). Two instructions were given for the guidance of the committee in its work:

1. "The Committee shall bear in mind the instructions which the 1954 Synod adopted, reading: 'No extensive revisions or abbreviations of our beautiful and well-rounded Form for the Lord's Supper shall be made'.
2. "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."

This new committee reported that in its judgment "a thorough-going revision of both form and content is imperative" (*Acts* 1956, Sup. 10). It found "discordant elements," "archaisms and tautological phrases," and an "obvious imbalance" of theological emphasis, particularly as compared with the Belgic Confession, Art. 35. It was also of the opinion that the place of the Creed and the Lord's Prayer in the form is questionable.

This report found no favor with the Synod of 1956 and as a result a new committee was appointed to labor under the same mandate as that given to the committee of 1955.

The new committee reported to the Synod of 1957. Its report consisted merely of a new revision drawn up by the committee, with the introductory statement: "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* 1957, Sup. 38).

Concerning this proposed revision it may be observed:

1. It is a "split form" contrary to the explicit instructions of the Synod of 1955.

2. No list of "gross sins" is included although the Synod of 1954 had explicity asked that such a list be included.

3. Neither the Creed nor the Lord's Prayer is included in the prayer even though the Synod of 1954 had approved the use of the latter in the prayer. The Creed is employed as a confession of faith immediately before the distribution of the elements. The Lord's Prayer is used at the conclusion of the prayer of thanksgiving.

4. The parenthetic instruction regarding the singing of a psalm or the reading of an appropriate passage of Scripture during the distribution of the elements is retained as "shall" in spite of the decision of the Synod of 1954 to change this to "may."

5. In general the changes embodied in this revision consist of the breaking up of long sentences — although some very long sentences were retained — and the elimination of some of the archaisms.

The Synod of 1957 had to deal with two other documents pertaining to liturgical form revision. The first was an overture from Classis Hackensack requesting that the restrictions placed upon the Lord's Supper Formulary Revision Committee by the Synod of 1954 and 1955, namely, that "no extensive revision or abbreviation of our beautiful and well-rounded Form for the Lord's Supper shall be made" be removed. The second was a communication from a committee of De Gereformeerde Kerken in Nederland informing Synod that this sister church had already for some years been busy with revisions of the liturgical forms and enclosing copies of the proposed revisions which were under study. Specifically the committee asked:

1. *"Zijn uw kerken met een soortgelijke herzieningsarbied bezig* (ieder in haar eigen land en taal) *en mogen wij daarvan op de hoogte gesteld worden?*

2. *"Zijt ge bereid om met ons in contact to treden over een eventuele verdere herziening,* en samen te werken om onder Gods zegen te komen tot een kerkboek voor de kerken van gereformeerde belijdenis?

3. "Geven de toegezonden formulieren u reden uw zienswijzen aan de deputaten kenbaar te maken, *en zoudt gij ons willen dienen met uw critiek?"*

In regard to the report of the study committee, Synod decided to "receive the Report of the Study Committee as information and thank the Committee for its labors" (*Acts* 1957, Art. 160, III, C. 1).

In regard to the overture of Classis Hackensack, Synod decided to "withhold action" (*Acts* 1957, Art. 161).

In regard to the communication from the committee of the Gereformeerde Kerken in Nederland, Synod said:

1. "We are engaged in a revision of the Form of the Lord's Supper with the view to making it linguistically and liturgically more acceptable.

2. "We wish to enter into correspondence with you regarding the revision of the Form of the Lord's Supper.

3. "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" (*Acts* 1957, Art. 160, II, C, 2).

Synod then decided to appoint a new study committee to take up the work of revision.

From this historical survey three facts appear:

1. There has been widespread and persistent desire for revision of the form of the Lord's Supper.

2. There is little agreement as to the nature of the revisions desired.

3. No proposed revision is likely to meet with general acceptance initially.

II. MANDATE:

The mandate of the Liturgical Form Revision Committee, as given by the Synod of 1957, is:

"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" (*Acts* 1957, Art. 160, II, C, 3).

In addition Synod decided to "authorize this liturgical revision committee to enter into correspondence with the representatives of De Gereformeerde Kerken in Nederland concerning revision of other liturgical Forms" (*Acts* 1957, Art. 160, II, C, 4).

It ought to be said here that, since the Synod of 1957 did not explicitly reiterate the restrictions placed upon the previous study committees, the present committee labored under the impression that it had given greater liberty of action.

III. MEMBERSHIP OF COMMITTEE

Rev. J. D. Eppinga, one of the original members of the committee, withdrew at an early date due to the press of other duties. The Synodical Committee appointed Dr. Lewis Smedes to replace him.

IV. WORK OF THE COMMITTEE

The committee has so far limited its labors to the revision of the form for the Lord's Supper. It has done so because this was its first duty, and because the committee deemed it wiser to concentrate its efforts upon one liturgical form at a time. It has in its files copies of revisions of the other liturgical forms proposed by De Gereformeerde Kerken in Nederland, but it has neither studied them nor corresponded with the committee of De Gereformeerde Kerken regarding them.

In the course of its work on the form for the Lord's Supper the committee has made a study of the proposed revisions of this form drawn up by De Gereformeerde Kerken in Nederland. Of these there are three: a revision of the old authorized form, an abbreviation of this revision for use at the second communion service, and a still shorter form. This last form can hardly be considered a revision in view of the fact that it is quite different in language and concept. We have communicated our evaluation of these proposed revisions to the committee of De Gereformeerde Kerken. In general we found them acceptable, and from them we obtained some valuable suggestions. However, we did not consider it wise to use them as a basis for our own revisions since Dutch literary style differs too much from our own.

When it learned that the Reformed Church of America is also engaged in liturgical form revision the committee took the liberty of obtaining copies of its proposed revisions for purposes of study. However, the committee did not correspond officially with that communion in regard to this matter, nor does it now recommend such correspondence.

The chief part of the committee's work has been the study of the revisions of the form for the Lord's Supper proposed by recent study committees, particularly that of the committee of 1956, and the preparation of the two forms herewith submitted. We wish to acknowledge our indebtedness to the work of the previous committees. Although their work has not found favor with previous Synods, it has served as a guide to us.

The fact that the committee offers Synod not one but two forms for consideration is not to be interpreted as indicative of a split committee with minority and majority opinions. The two forms simply embody two possible approaches to liturgical form revision. Form 1 is an attempt to rewrite and revise the presently authorized form with a view to making it linguistically and liturgically more acceptable. Form 2 is an attempt to

write a new form which still embodies all the essentials of a good Lord's Supper formulary. The committee felt the freer to offer a second form in view of the fact that the Synod of 1957 did not specifically place the present committe under the same rigid restrictions placed upon the labors of the previous committees.

The two forms found in this report have been submitted to the committee of De Gereformeerde Kerken in Nederland for its study and critique. At the time that this report was written no reply had been received. Perhaps a reply will be in hand by the time Synod meets.

Your committee has received a communication from a committee of De Gereformeerde Kerk in Zuid Afrika which has been appointed by that church to make a study of liturgical form revision. It response to its request we have also sent to it copies of the two forms submitted to this Synod. No reply has been received from that committee either.

V. PROPOSED FORMS FOR THE LORD'S SUPPER:

PROPOSED FORM FOR THE LORD'S SUPPER, No. 1

Beloved in the Lord, attend to the words of the institution of the holy supper of our Lord Jesus Christ, as they are delivered by the holy apostle Paul (I Corinthians 11: 23-29):

"For I received of the Lord that which also I delivered unto you, that the Lord Jesus in the night in which he was betrayed took bread; and when he had given thanks he brake it, and said, This is my body, which is for you; this do in remembrance of me. In like manner also the cup, after supper saying, This cup is the new covenant in my blood; this do, as often as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come. Wherefore whosoever shall eat the bread or drink the cup of the Lord in an unworthy manner, shall be guilty of the body and blood of the Lord. But let a man prove himself, and so let him eat of the bread, and drink of the cup. For he that eateth and drinketh, eateth and drinketh judgment unto himself, if he discern not the body."

These words teach us that our Lord Jesus Christ has commanded us to commemorate His death from time to time in the sacrament of the Lord's Supper and that to do so for our comfort requires true self-examination.

The gospel of God requires of the guests at Christ's table "repentance toward God, and faith toward our Lord Jesus Christ" (Acts 20:21).

Therefore let everyone consider first of all his sin and guilt, that he is worthy of the same punishment suffered by Christ in the bitter and shameful death of the cross, and let him examine whether his heart is filled with that "godly sorrow" which "worketh repentance unto salvation."

Let everyone also search his heart to see whether he truly believes in Jesus Christ as his only Savior. Let him examine whether he believes the sure promise of God that all his sins are forgiven him only for the sake of the suffering and death of Jesus Christ, and that the perfect righteousness of Christ is also freely imputed to him.

Finally, let everyone examine his conscience to see whether he resolves out of true gratitude to serve Jesus Christ as Lord, and to keep His commandment: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind . . . and . . . thy neighbor as thyself."

God will certainly receive in grace and welcome to the table of His Son Jesus Christ all those who thus truly repent and believe.

On the contrary those who do not repent of their sins or do not put all their trust in Jesus Christ eat and drink judgment to themselves if they partake. They are admonished by the Lord through His apostle Paul to abstain from this holy supper lest their punishment be made heavier. Therefore we also charge all those who willfully continue in their sins to keep themselves from the table of the Lord: (such as all who trust in any form of superstition; all who honor images or pray to saints; all despisers of God's Word or of the holy sacraments; all who take God's name in vain; all who desecrate the Lord's Day; all who are disobedient to those in authority over them; all drunkards, gamblers, murderers, thieves, adulterers, liars, and unchaste persons).* To such unrepentent sinners we say in the name of the Lord that they have no part in the Kingdom of God.

However, this solemn warning is not intended, beloved in the Lord, to discourage the contrite hearts of believers. We do not come to this supper claiming that we are perfect and righteous in ourselves. On the contrary we come testifying that we seek our salvation apart from ourselves in Jesus Christ. By this testimony we confess that we are full of sin and worthy of death. Yet we believe the sure promise of God that "if we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9). This promise assures us that no sin or weakness which still remains in us against our will can hinder us from being received by God in grace and accounted worthy partakers of His heavenly food and drink.

Let us now, beloved, also consider for what purpose the Lord has instituted His supper; namely, that we should keep it in remembrance of Him, and that He by this sacrament should nourish and refresh us unto eternal life.

In this way are we to remember Him by it:

We are to remember that our Lord Jesus Christ is the Savior promised to the fathers in the Old Testament; that He is the eternal and only begotten Son of God sent by the Father into this world to assume our flesh and blood; that in His human nature He has fulfilled for us all obedience and the righteousness of God's law; and that, being Himself free from sin, He has borne for us the wrath of God under which we should have perished everlastingly. We are to remember His life of suffering and especially the agony which He endured at the last: His anguish in Gethsemane, His abuse by the leaders of His people, His cruel and unlawful treatment in the judgment hall, His unjust condemnation, and His accursed death upon the cross. We are to remember that He humbled Himself on the cross to the deepest curse and anguish of hell when He cried out with a loud voice, "My God, my God, why hast thou forsaken me?" We are to remember finally that He did all this for us that we may again be accepted by God and never again be forsaken by Him.

If we now commemorate the death of Jesus Christ in this way we may be assured that He on His part will nourish and refresh us with His crucified body and shed blood to everlasting life. This He promises in the institution of this supper, saying of the bread, "Take, eat, this is my body which is given for you," and of the wine, "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."

With these words our Lord appoints this sacrament to be a sign which directs our faith to His perfect sacrifice, once offered on the cross, as the only ground of our salvation. He appoints it also to be a seal to us that He by His death has taken away the cause of our eternal death, namely sin, and has obtained for us the life-giving Spirit. By this Spirit, who dwells in Christ as in the Head and in us as His members, He brings us into true communion with Himself and makes us partakers of all His riches, of life eternal, righteousness, and glory. By this

*The reading of the parenthetical material is optional.

same Spirit He causes us to be united 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" (I Corinthians 10:17).

Thus through sign and seal our Lord assures us that we belong to God's eternal covenant of grace, that we are accounted righteous before God, that we have become members of His body, and that we shall one day celebrate with Him the marriage supper of the Lamb.

That we may obtain these spiritual blessings let us humble ourselves before God and in true faith implore Him for His grace:

Merciful God and Father, we pray Thee that in this supper, in which we remember the sacrificial death of Thy dear Son Jesus Christ, Thou wilt work in our hearts through the Holy Spirit that we may yield ourselves more and more 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, and in all our temptations and trials expect our Lord Jesus Christ from heaven, when He will make our mortal bodies like His glorified body and take us to Himself in eternity.

Answer us, O God and merciful Father, through Jesus Christ, who taught us to pray:

Our Father who art in heaven,
Hallowed be thy name;
Thy kingdom come;
Thy will be done, as in heaven, so on earth.
Give us this day our daily bread;
And forgive us our debts, as we also have forgiven our debtors;
And lead us not into temptation, but deliver us from the evil one.
For thine is the kingdom, and the power, and the glory, for ever. Amen.

That we, then, may be nourished with Christ, the true bread from heaven, let us not look merely upon the bread and wine but lift up our hearts to Christ Jesus, our Advocate, at the right hand of His heavenly Father. Let us firmly believe all His promises, not doubting that we shall be nourished and refreshed with His body and blood through the working of the Holy Spirit as truly as we receive the bread and wine in remembrance of Him.

That we may now indicate our readiness to receive this sacrament in true faith let us confess with heart and mouth the catholic, undoubted Christian faith:

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 given for 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, remember and believe that the precious blood of our Lord Jesus Christ was shed for a complete remission of all our sins.

(During the communion a psalm may be sung, or some chapter may be read in remembrance of the passion of Christ; e.g. 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 everybody 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 about 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).

"Unto him that loveth us, and loosed us from our sins by his blood; and he made us to be a kingdom, to be priests unto his God and Father: to him be the glory and the dominion for ever and ever" (Revelation 1:5, 6).

"Unto him that sitteth on the throne, and unto the Lamb, be the blessing, and the honor, and the glory, and the dominion for ever and ever" (Revelation 5:13).

Amen.

THANKSGIVING

O merciful God and Father, we thank Thee with all our hearts that in Thy boundless mercy Thou hast given us Thine only begotten Son for a Mediator and a sacrifice for our sins, and as our food and drink unto life eternal. We thank Thee too that Thou givest us a true faith, whereby we become partakers of these Thy benefits. Thou hast also through Thy dear Son Jesus Christ 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, to whom be the honor and glory forever. Amen.

PROPOSED FORM FOR THE LORD'S SUPPER,

No. 2

Preparatory Exhortation

Beloved in the Lord Jesus Christ, since we hope to celebrate the blessed sacrament of the Lord's Supper next Lord's Day, we must before then rightly examine ourselves, for "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."

Let each one, then, consider his own sin and the wrath of God upon it so that he may humble himself in repentance before God.

Let each one examine his heart to be sure that he believes in Jesus Christ alone for his salvation, and that he believes all his sins to be forgiven only for the sake of our Lord's sacrifice on the cross.

Finally, let each one examine his conscience to be sure that he resolves to live in thankfulness before his God, to walk in faith and obedience before his Lord, and to live in love and peace with his neighbor.

God will surely receive at the table of His Son all who repent of their sin and believe in Jesus Christ as his Savior. But, according to the command of God, we admonish all those who do not believe in Jesus Christ and who do not repent of their sin, to keep themselves from this sacrament. Therefore, if any of you is living in disobedience to Christ and enmity with his neighbor, he must repent of his sin and reconcile himself to his neighbor, or he must not come to the holy table. For if we partake in unbelief and sin, we eat and drink judgment unto ourselves.

But this is not designed to discourage the penitent hearts of believers, as if none may come to the Supper but him who is without sin. For we do not come to the Supper to testify that we are righteous in ourselves, but rather that we are sincerely sorry for our sins and look to Jesus Christ for our salvation. Therefore, although we know that we do not have perfect faith and do not serve and love God with our whole heart, we are confident that the Savior accepts us at His table when we come in faith, with sorrow for our sins, and with a sincere desire to follow Him in humble obedience.

And since it is necessary for us to come to the sacrament in good conscience, we bid any who cannot find in himself this confidence to come to the minister or any elder of this church that he may receive such counsel as may quiet his conscience and remove his doubts.

All, then, who are truly sorry for their sins, who sincerely believe in the Lord Jesus as their Savior, and who earnestly desire to lead a godly life, ought to accept the invitation now given and come with gladness to the table of their Lord.

That we may rightly examine ourselves before God, let us seek His gracious help through prayer.

Almighty God, Who hath given us the Gospel of Jesus Christ and through Him the sacrament of grace, grant unto us, we beseech Thee, the grace rightly to examine ourselves. To all who sincerely believe in Thy Son and who are sorry for their sins, grant the assurance that Thou wilt receive and bless them in the Supper of our Lord. To all who have not put their trust in the Lord Jesus and who do not repent of their sins, grant a restraining fear of this Supper, lest their condemnation be the greater. But for these also we pray for such grace as will cause them to repent of their sins and seek their salvation in Jesus Christ.

We confess to Thee with one accord that we have sinned against Thee and provoked Thy judgment upon us. We have transgressed in our thoughts and our words and our deeds. Truly, there is no strength in us. But be Thou merciful, O God, and grant us Thy forgiveness. Enable us to put away our sins and to please Thee in the newness of our lives. And in the joy of Thy forgiveness, enable us gladly to come to the sacrament of our Lord Jesus Christ and there receive of Him His grace. Through Jesus Christ our Lord. Amen.

The Formulary

Beloved in the Lord, hear the words of the apostle Paul concerning the institution of the Holy Supper of our Lord Jesus Christ.

"For I received of the Lord that which also I delivered unto you, that the Lord Jesus in the night in which he was betrayed took bread; and when he had given thanks, he brake it, and said, This is my body, which is for you: this do in remembrance of me. In like manner also the cup, after supper, saying, This cup is the new covenant in my blood: this do, as often as ye drink it, in remembrance of me.

For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come. Wherefore whosoever shall eat the bread or drink the cup of the Lord in an unworthy manner, shall be guilty of the body and blood of the Lord. But let a man prove himself, and so let him eat of the bread, and drink of the cup. For he that eateth and drinketh, eateth and drinketh judgment unto himself, if he discern not the body" (I Corinthians 11:23-29).

We are in these words called to consider that our Lord ordained this sacrament for the remembrance of Him, even as He said: "This do in remembrance of Me."

We are therefore to remember that our Lord Jesus was sent by the Father into the world, that He took upon Himself our flesh and blood, and that He bore the wrath of God on the cross for us. We are to remember that He came to earth to bring us to heaven, that He was condemned to die that we might be pardoned, that He endured the suffering and death of the cross that we might live through Him, and that He was once forsaken by God that we might forever be accepted by God.

As by His death our Lord Jesus confirmed God's eternal covenant of grace, so by His Holy Supper He assures us that we belong to this gracious covenant. In this supper He assures us that God will always love us and accept us as His children for the sake of His sacrifice. For we are reminded in the sacrament of His death that He died for us, the just for the unjust, that He might bring us to God.

Likewise, our Lord promises us that even as we eat the bread and drink the cup, we shall be nourished and refreshed with His crucified body and shed blood. To this end He has given us His life-giving Spirit through whom the body and blood of our Lord become the life-giving nourishment of our souls. Thus, He shall surely unite us to Himself and so impart the precious benefits of His sacrifice to all who partake in faith.

And as by His Spirit He unites us with Him, so He also unites us with one another in one body. For the apostle says, "Seeing that we who are many are . . . one body, for we all partake of the one bread."

In this Supper of remembrance, we are also called to lift up our hearts in the hope of His coming again. Inasmuch as He commanded us to do this until He come, He assures us that He shall come again to take us to Himself. Hence, as we commune with Him now under the veil of these earthly elements, we shall sometime behold Him face to face and rejoice in the glory of His appearance.

Our Lord Jesus shall surely do what He has promised. Let us come to His table, then, believing that He shall through His Spirit strengthen us in faith, unite us in love, and establish us more firmly in the hope of His coming.

Now unto God the Father, God the Son, and God the Holy Spirit be the honor and the glory forever. Amen.

Let us pray:

Almighty God, with one accord we give Thee thanks for all the blessings of Thy grace; but most of all we thank Thee for the unspeakable gift of Thy Son Jesus Christ. We most humbly thank Thee that Thy Son came to us in human form, that He lived a perfect life on earth, that He died for us upon the cross, and that He arose victoriously from the dead. We bless Thee for the gift of Thy Holy Spirit, for the Gospel of reconciliation, for the Church universal, for the ministry and the sacraments of the Church, and for the blessed hope of everlasting life.

We beseech Thee, gracious Father, that in the eating and drinking of this sacrament we may receive Thy Holy Spirit, that through Him Thou wilt feed our souls with the crucified body and shed blood of our Lord Jesus and thus unite us ever more closely with Him. Grant us, we pray, the full assurance of Thy grace and mercy, filling our hearts with humble gratitude to Thee. Unite us

with one another and with all Thy children in sincere love and mutual service. And lift our hearts unto Thee, that in all the troubles and sorrows of this life we may persevere in the living hope of the coming of our Savior in glory.

Answer us, O God, through Jesus Christ our Lord, who taught us to pray, saying:

Our Father who art in heaven,
Hallowed by thy name;
Thy kingdom come;
Thy will be done, as in heaven, so on earth.
Give us this day our daily bread;
And forgive us our debts, as we also have forgiven our debtors;
And bring us not into temptation, but deliver us from the evil one.
For thine is the kingdom, and the power, and the glory, for ever. Amen.

Let us now confess our Christian faith together in the words of the Apostles' Creed:

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.

(Before breaking the bread, the minister shall say:)

"The Lord Jesus, in the night in which He was betrayed, took bread; and when He had given thanks, He brake it and said, This is My body which is for you; this do in remembrance of Me. In like manner also the cup, after supper, saying, This cup is the new covenant in My blood; this do, as often as ye drink it, in remembrance of Me."

(As he breaks 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 for a complete remission of all our sins.

(As he holds the cup the minister shall say:)

The cup of blessing which we bless is a communion of the blood of Christ. Take, drink, remember and believe that the precious blood of our Lord Jesus Christ was shed for a complete remission of all our sins.

(While the elements are being distributed, the minister may recite or read appropriate passages of Scripture.)

(After the communion the minister shall say:)

Beloved in the Lord, since the Lord has nourished our souls, let us praise His holy name and render to Him our thanks:

"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 be 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).

"Unto him that loveth us, and loosed us from our sins by his blood; and he made us to be a kingdom, to be priests unto his God and Father: to him be the glory and the dominion for ever and ever" (Revelation 1:5,6).

"Unto him that sitteth on the throne, and unto the Lamb, be the blessing, and the honor, and the glory, and the dominion, for ever and ever" (Revelation 5:13).

Amen.

THANKSGIVING

Almighty God, we render unto Thee our most humble and hearty thanks that Thou of Thine infinite mercy hast given us Thine only Son to be our Savior from sin, and to be our constant source of faith, hope, and love. Grant, we beseech Thee, that our commemoration of His death now accomplished may tend to the daily increase of our faith, the establishment of our hope, and the strengthening of our love. Enable us henceforth to live always for Him who gave Himself for us, even our Lord Jesus Christ. Amen.

VI. RECOMMENDATIONS:

A. That Synod approve the two proposed revisions drawn up by the committee for study and for provisional use by the churches for a period of four years, such approval not to affect in any way the authorized status of the present formulary.

Grounds:

1. It is inadvisable for the Synod of 1959 to make final disposition of so important a document as a liturgical form, particularly in view of the fact that the proposed revisions have been so recently submitted to the scrutiny of the churches.

2. Only by usage in the churches can a liturgical form be adequately tested.

3. This is the wise procedure being employed by our sister church in the Netherlands and by the Reformed Church in America.

B. That if Synod adopt recommendation A it refrain from editorial changes in the proposed revisions until after the termination of the trial and study period.

C. That Synod authorize the printing of the proposed revisions in booklet form and their distribution to the churches.

D. That the reporter of this committee be extended the privilege of representing the committee at Synod.

Humbly submitted:

Dr. A. Hoekema, Chairman
Rev. J. H. Stek, Reporter
Dr. L. Smedes
Dr. J. Timmerman
Mr. W. De Jong

SUPPLEMENT No. 6
(Articles 190, 201)

BELGIC CONFESSION REVISION

(Majority Report)

ESTEEMED BRETHREN:

The Synod of 1958 appointed the study committee of the undersigned to the task of studying the two reports concerning the redactional modifications of the Belgic Confession (Majority Report, see *Acts,* 1957, pp. 146-150; Minority Report, see *Acts* 1957, pp. 150-152), and gave the committee the mandate "to come to the next (1959) Synod with definite recommendations."

HISTORY OF THE CASE

We wish to begin this report by reviewing the main facts in the history of the alleged inaccuracies and proposed alterations.

In 1952 the Calvin Christian Reformed Church of Grand Rapids presented an overture to Synod asking Synod "to study the weight and relevancy" of certain objections raised by a member of the church against specified expressions in the Belgic Confession. The Synod of 1952 appointed a committee to do what the overture requested. This committee reported to the Synod of 1954, recommending five changes in the reading of the Confession. Both a Majority and a Minority report appeared. The Minority report differed from the Majority in only one recommendation. The Synod of 1954, however, did not go into any detailed discussion of these reports, but rather decided to confer in the matter of the proposed changes with the sister churches which attribute binding authority to the Belgic Confession and to continue the study committee to carry out the decision of Synod (*Acts,* 1954, Art. 163, p. 103). In 1955 no report appeared from the study committee. In 1956 Synod adopted the recommendation "That the Committee for Revision of the Belgic Confession distribute their reports of 1954 to the consistories for study as soon as possible" (*Acts,* 1956, p. 92). In 1957 Synod adopted the recommendation to "adopt no changes in the confession without prior consultation with other Reformed Churches holding the same confession" (*Acts,* 1957, Art. 160, p. 96). The Synod of 1957 also appointed a new study committee and gave to it the following task.

a. "To consider whether such modifications in the Belgic Confession as have been proposed in the majority and minority report 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 modifications (if any) which it in common consent with its corresponding committees deems advisable" (*Acts,* 1957, p. 96).

The new study committee, appointed in 1957, reported to the Synod of 1958. It had not fulfilled its mandate, and made the plea that the mandate placed it in an embarrassing position. It did not feel that it could correspond with the sister churches and ask them to appoint study committees to consider certain proposed modifications until Synod declare, first of all, whether any changes are necessary, and, if so, secondly, what these changes should be. The report of the new study committee stated that Synod, in its caution not to adopt any changes in the reading of the creed, refrained even from declaring what changes were feasible or necessary. Not one church body, consistory, classis, or Synod, had made any such declaration. The committee felt that Synod had a task to perform before the committee could carry out its mandate of corresponding with other churches.

The committee appointed by the Synod of 1957 recommended to the Synod of 1958 the following:

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

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

The Synod of 1958 declared that some alterations in the Belgic Confession may be feasible and necessary, and recommitted the whole matter to a (third) study committee (*Acts,* 1958, p. 31).

MANDATE

The Synod of 1958 decided to commit both Majority and Minority Reports to a study committee to come to the next (1959) Synod with definite recommendations. Your committee understands its mandate to mean that it should deal only with the suggested revisions. Its task is therefore not to revise the Confession, nor even to consider any other suggested alterations than those contained in the two reports of 1954.

APPROACH TO THE PROBLEM

The entire matter of the redactional modifications came before Synod in the form of objections against specific passages of the Confession. There are three possible approaches to the problem. 1. That we submit the Confession to a thorough revision in order to make it up to date. Your committee does not follow this approach because it is not warranted by the mandate of Synod. 2. That we re-edit and revise the Confession

only in so far as this is necessitated by the misunderstandings which the text of the Confession has caused. Such re-editing and revision will be limited only to the passages against which valid objections have been raised. 3. That we retain the confession as it is and present a reasoned statement why no alterations should be made in the text of the creed.

Your committee believes that the second approach is correct. Synod has already declared that some changes may be feasible and necessary. The need of making some changes is substantiated by the fact that the present text may give occasion to misunderstanding and may even say in some instances what we do not want it to say. By common consent, the confession should speak meaningfully to our times, both to those within and to those without the church.

SUGGESTED ALTERATIONS

In regard to the various disputed points your committee recommends:

1. That Article IV, paragraph 2, read as follows: "The books of the Old Testament are Genesis, Exodus, etc." and "Those of the New Testament are Matthew, Mark, Luke, etc."

Ground:

a. This alteration does not in any way change the teaching of the Confession. It is only an editorial modification.

b. This alteration will remove the objections against the Confession that Paul may not have been the author of Hebrews, and that the book of Lamentations is omitted.

2. That I John 5:7 be omitted from Article IX as a proof text to prove the existence of the Trinity.

Ground:

It is inadvisable to seek to substantiate the important doctrine of the Trinity by a highly disputable text. It must be remembered that Article IV states that "nothing may be alleged" against the canonical books. By appealing to this text as a proof for the existence of the Trinity, the Confession implies that nothing can be alleged against this text. What is true of the whole must also be true of all of the parts.

3. That Article XV be altered so that the word *regeneration* be substituted for the word *baptism*.

Grounds:

The intention of the confession is to teach that regeneration does not altogether abolish or wholly eradicate original sin. The use of the word *baptism* must be understood as an instance of sacramental language. While the use of sacramental language is not always undesirable, it is not warranted to use it when it gives rise to serious misunderstanding. The message of the confession should be unmistakably clear.

4. That Article XXXV remain unchanged.

Grounds:

a. The proposed reading of the Minority Report is unacceptable.

It proceeds on the assumption that the teaching of the Confession is not the teaching of the church today. It proposes a reading that fails to give adequate expression to the fulness and the reality of Christ's presence in the sacrament of the Lord's Supper. This proposed reading of the Minority Report does not do justice to the teaching of John 6.

b. The proposed reading of the Majority Report is not an appreciable improvement over the present text of the confession. It does not meet the objection of the protestant. Virtually the same objections that are brought against "proper and natural body" can be brought against "own body."

c. There is no evidence that the present reading of the Confession has given difficulty to more than one person.

5. That Article XXXVI be altered so that the last paragraph read: "Wherefore we reject seditious people and in general all those who reject the higher powers and magistrates . . ."

Grounds:

a. The English word *detest* can hardly be called the equivalent of the French *detestons*. This French word can more properly be translated *reject*. The Dutch translation of 1562 has *verwerpen,* not *verfoeien.*

b. The word *Anabaptists* does not appear in the original version of 1561.

c. It is ethically wrong to incriminate a whole group of people with an error with which they are perhaps only incidentally associated.

In regard to the method of procedure, your committee suggests:

1. That Synod provisionally accept the recommended changes listed above.

2. That our Stated Clerk be instructed to inform our sister churches of our action and ask them to correspond with our church, informing us of their reactions. This is in general the procedure which the Gereformeerde Kerken followed in the proposed change in Article XXXVI.

3. That Synod bring this whole matter to the attention of the Reformed Ecumenical Synod in 1963.

4. That Synod declare that this constitutes its answer to the overture of the Calvin Christian Reformed Church of Grand Rapids. 1952.

Respectfully submitted,
Tenis C. Van Kooten, Chairman
Paul G. Schrotenboer, Secretary

BELGIC CONFESSION REVISION

(Minority Report)

ESTEEMED BRETHREN:

Unfortunately I find myself in rather basic disagreement with the position taken in the Majority Report. Therefore I submit to you this Minority Report as an alternative to the recommendations offered in the Majority Report.

INTRODUCTORY REMARKS

It should be understood that the Majority and Minority present jointly the sections of the Majority Report entitled "History of the Case," "Mandate," and the analysis contained under the heading "Approach to the Problem." Our differences arise, however, out of the conclusions drawn from this analysis. Whereas the Majority takes the *second* approach mentioned, the Minority follows the *third* approach, namely that whenever an historical-textual approach to the Confession offers satisfactory answers to objections raised, the Confession should not be subjected to redactional modifications. Materially, our real differences reveal themselves in connection with the section entitled "Suggested Alterations." Naturally the Minority is pleased to endorse Recommendation 4 of the Majority Report, though upon somewhat different grounds.

Your present Study Committee was given the mandate to present to you *definite* recommendations. With a certain reluctance, therefore, I submit this separate report, since this once again throws the question back into a somewhat *indefinite* status. It is motivated, however, by the conviction that the Majority Report does not serve our best interests as as confessional church, and will not be favorably received by our sister churches who with us ascribe binding authority to this Confession.

RECOMMENDATION

Therefore I recommend that Synod do not accede to the suggested alterations. This recommendation is prompted by the following considerations:

First, the demand for incidental corrections in the Confession suggests a too literalistic approach to the Confession. It presupposes that at present we can no longer endorse this Confession wholeheartedly. This presupposition, I submit, is contrary to fact, and this approach contrary to the real genius of the Confession.

Secondly, by common consent, the proposed modification of disputed passages means at best a patch-work approach to the Confession. It fails to touch the heart of the real question namely; How shall we approach the Confession to gain a proper understanding of it? Of necessity it is peripheral and occasionalistic, and offers no real promise of resolving in a lasting way the many problems of interpretation existent in the Confession. Each new objection raised becomes the occasion for possible new patch-work. This approach, if carried out consistently, could in time make of the Belgic Confession a barely recognizable polyglot of emendations.

Thirdly, he who criticises the Confession must be prepared to assume the burden of proof. The Majority Report, I submit, falls short in discharging this weighty obligation. Accordingly its suggested alterations lack sufficient grounds for adoption.

Fourthly, by common consent, the Confession is intended to speak meaningfully to its readers. In my judgment, the Confession still approaches this high criterion, though admittedly 400 years does make a

difference. But even if it should be failing today in this respect, the suggested alterations of the Majority Report offer no sound corrective for this deficiency.

Fifthly, and most importantly, I submit that an historical-textual approach to the Confession will provide satisfactory answers to the objections raised. By keeping the Belgic Confession in its proper historical context and by applying to it sound exegetical methods the difficulties indicated in the Majority Report can be greatly alleviated, if not entirely removed, and at any rate satisfactorily explained.

CONCLUDING REMARKS

If at some time it should become generally felt that the Belgic Confession in its present form no longer speaks meaningfully to our times, and if dissatisfaction with it in redactional matters should become widespread, and if the need for clarification should become clearly evident, then perhaps a total revision should be considered. In my judgment the time for this is not yet ripe.

Returning in conclusion to the three possible approaches to the problem, I have sought to indicate that the FIRST is premature, that the SECOND (that of the Majority Report) is too objectionable in view of a much better way, and therefore that the THIRD offers the greatest promise of a satisfactory solution.

Hence my recommendation to retain the Belgic Confession in its present form.

Respectfully submitted,

Gordon J. Spykman

SUPPLEMENT No. 7
(Articles 71, 122, 156, 201)

CHRISTIAN REFORMED BOARD OF HOME MISSIONS

ESTEEMED BRETHREN:

Another year has sped by during which the Christian Reformed Board of Home Missions has endeavored to advance the evangelistic outreach of our church to the shepherdless sheep about us.

The several endeavors have been blessed of the Lord. New fields have been entered. The monthly reports of the staff make repeated mention of the lost that have been found, the wayward that have returned, and the undernourished that are being fed. Individuals and families are brought to conversion, to faith, and a full commitment of their lives to Christ and his Church. The very names of those received into our fellowship frequently suggest that in our outreach in the homeland the prophecy "from every tribe, tongue, and nation" is being realized.

Changes again have taken place on our missionary staff. Revs. W. P. De Boer and A. Van Andel took leave to engage in post-graduate studies. Rev. I. Jen accepted a teaching position in Formosa under sponsorship of our Foreign Board. Revs. G. Boerfyn, H. Sprik, and G. Van Laar left for other fields of labor. Rev. A. Disselkoen and Dr. J. G. Van Dyke terminated their services by way of retirement. We are deeply grateful for the evangelistic services rendered by these brethren in their respective fields.

New members added to the staff are Revs. H. Bultje, M. Beelen, John Hollebeek, and Bartel Huizenga. Moreover Rev. Paul Han is ministering to our Chinese constituency in Chicago. The Misses Tona Kenbeek and Delores Dixon are assigned to the Harlem field. And Missionary John Rubingh having been restored to health by the good hand of the Lord, is serving an immigrant group in the Middlebury, Vermont area. We commend these new workers and all our staff members to the cherished prayers of the church they represent. To promote intercession and acquaintance with the fields, the Foreign and Home Mission Boards have jointly published a prayer-guide for use by our church membership.

As in previous years our report is submitted under the following heads:

Part I

Personnel and Organization

Classes	Members	Alternates
Alberta North	Rev. R. Kooistra	Rev. B. Boerkoel
Alberta South	Rev. G. Vanden Berg	
British Columbia	Rev. G. H. Polman	Rev. J. J. Holwerda
Cadillac	Rev. P. Honderd	Rev. H. Vanderaa
California	Rev. B. Den Ouden	Rev. J. Van Ryn
Chatham	Rev. A. B. Hofland	Rev. J. Quartel

(continued on next page)

Chicago North	Rev. G. Zylstra	Rev. B. Byma
Chicago South	Rev. M. Ouwinga	Rev. W. Buursma
Eastern Ontario	Rev. A. Schaafsma	Rev. A. De Jager
Grand Rapids East	Rev. G. Vanderhill	Rev. J. A. Mulder
Grand Rapids South	Rev. E. B. Pekelder	Rev. L. Dykstra
Grand Rapids West	Rev. W. Swierenga	Rev. A. Hoogstrate
Grandville	Rev. H. Vander Kam	Rev. F. Van Houten
Hackensack	Rev. G. Stob	Rev. Earl Jabay
Hamilton	Rev. A. Persenaire	Rev. C. Spoelhof
Holland	Rev. J. De Kruyter	Rev. J. Hoogstra
Hudson	Rev. S. Rooy	Rev. Edw. Boer
Kalamazoo	Rev. G. Rientjes	Rev. J. Ribbens
Minnesota North	Rev. J. Jeffers	
Minnesota South	Rev. J. Elenbaas	Rev. C. Steenstra
Muskegon	Rev. R. W. Bronkema	Rev. Geo. Holwerda
Northcentral Iowa	Rev. R. Graves	Rev. T. Vanden Bosch
Orange City	Rev. C. Niewenhuis	Rev. R. S. De Haan
Pacific	Rev. J. Hekman	Rev. J. R. Van Dyke
Pella	Rev. Edward Hills	Rev. Martin Doornbos
Rocky Mountain	Rev. Earl Holkeboer	
Sioux Center	Rev. H. Petersen	Rev. S. Voortman
Toronto	Rev. F. Guillaume	Rev. H. Hollander
Wisconsin	Rev. R. Opperwall	
Zeeland	Rev. N. Beute	Rev. G. Haan

Members-at-Large	Alternates	Terms
Mr. John Boeve	Dr. E. Kuizema	1957-1960
Mr. T. Hoeksema	Mr. R. Van Til	1958-1961

Since the term of Mr. C. Van Malsen expires at this time a member-at-large and his alternate must be elected for the term 1959-1962.

The *Executive Committee* presently comprises the following members: The Revs. N. Beute, R. W. Bronkema, J. De Kruyter, E. Pekelder, G. Rientjes, W. Swierenga, G. Vanderhill, H. Vander Kam and the Messrs. J. Boeve, T. Hoeksema and C. Van Malsen, with the Secretary, the Rev. H. Bylstra, 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. De Kruyter, president; Rev. H. Vander Kam, vice-president; Rev. H. Bylstra, secretary; Mr. C. Van Malsen, treasurer; Mr. J. Boeve, vice-treasurer. Having accepted a call elsewhere the Executive Committee lost a competent and dedicated member in the person of the Rev. John Entingh.

The subcommittee for *Evangelism and Church Extension* comprises the Brethren H. Vander Kam, J. De Kruyter, E. Pekelder and W. Swierenga.

The subcommittee having charge of the *Jewish Mission* work includes the brethren R. W. Bronkema, N. Beute and G. Rientjes.

Membership on the *Promotion Committee* was assigned Mr. C. Van Malsen, and the Revs. R. W. Bronkema, and G. Vanderhill.

The subcommittee for *Finances* comprises the brethren J. Boeve, T. Hoeksema, and C. Van Malsen.

The Secretary and Missionary-at-Large serve on these several subcommittees as advisory members.

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

President.....J. De Kruyter
Vice-President.....H. Vander Kam
Vice-Treasurer.....J. Boeve

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

Member-at-Large. The term of Mr. C. Van Malsen expires at this time. We submit the following nomination:

Primi:	Alternates:
Louis Vandertill, Grand Rapids	Jacob De Jager, Grand Rapids
Dr. Henry Kreulen, Grand Rapids	Dr. Ralph Blocksma, Grand Rapids

Part II

Evangelization and Church Extension — United States

The Fields and Their Missionaries

Harlem, New York.....E. Callender
B. Greenfiield
Miss Tona Kenbeek
Miss Delores Dixon
Chinese Mission, New York.....P. Szto
Franklin Lakes, New Jersey.....Robert W. De Vries
Pompton Plains, New Jersey.....M. Stegink
Great Rives — East Islip, New York.....F. Bultman
Middlebury, Vermont.....John Rubingh
Inkster (Detroit), Michigan.....H. Botts
Jackson, Michigan.....J. Versluys
St. Petersburg, Florida.....M. Beelen
Fort Lauderdale, Florida.....M. Baarman
Columbus, Ohio.....H. Bultje
Champaign-Urbana, Illinois.....H. Koops
Chicago (Matteson), Illinois.....(vacant)
Chinese Mission, Chicago, Ill.....Paul Han (Stated Supply)
South Bend, Indiana.....L. Wolters
Indianapolis, Indiana.....J. Zandstra
Madison, Wisconsin.....W. Huyser
Rochester, Minn. — Hospital Chaplain.....S. Miersma
Colorado Springs, Colorado.....A. J. Haan
Albuquerque, New Mexico.....B. Huizenga
Salt Lake City and Ogden, Utah.....N. Vogelzang
Brookfield, Missouri.....(vacant)
Walnut Creek, California.....J. Hollebeek
Redwood City, California.....Frank De Jong
Lancaster-Palmdale, California.....(vacant)
Anchorage, Alaska.....W. Heynen
Fairbanks, Alaska.....Julius Vanden Hoek
Spanish Speaking Migrants.....J. Jerry Pott
Jewish Missions: Chicago, Illinois.....J. R. Rozendal
Miss Edith Vander Meulen
Jewish Missions: Paterson, N.J.....Miss Martha Rozendal

(continued on next page)

Itinerant Missionary.....J. Zandstra
Service Pastor.....H. A. Dykstra
Missionary-at-Large.....D. L. Van Halsema
Acting Secretary.....H. Blystra

SPONSORING CHURCHES

Missionaries	Churches	Calling and or Supporting*
Baarman, M. C.	Miami, Florida	Calling
Beelen, Marvin	Lee St., Grand Rapids, Mich.	Calling and Supporting
Botts, Harold	Dearborn, Mich.	Calling
	Pine Creek, Michigan	Supporting
Bultje, Harvey D.	Willard, Ohio	Calling
Bultman, F.	West Sayville, New York	Calling
Callender, E. S.	Paterson II, New Jersey	Calling and Supporting
Greenfield, Bernie	Borculo, Michigan	Supporting
Dixon, Delores		
Kenbeek, Tona Lee		
De Jong, Frank	Alameda, California	Calling
De Vries, Robt. W.	Bethel, Paterson, N.J.	Calling and Supporting
Dykstra, H. A.	Los Angeles, California	Calling
Haan, A. J.	Denver II, Colorado	Calling
Han, Paul-Stated Supply.	Evergreen Park, Ill.	Supporting
	Park Lane, Ill.	Supporting
Heynen, Wm.	Bethel, Edgerton, Minn.	Calling and Supporting
Hollebeek, J. F.	Alameda, California	Calling
Huizenga, B. N.	Luctor, Kansas	Calling and Supporting
*Boyd, David C.	Maple Ave. Holland, Mich.	Supporting
Huyser, Wm.	Kenosha, Wisconsin	Calling
Koops, H. A.	Bethany, South Holland, Ill.	Calling and Supporting
Pott, J. Jerry	Cutlerville, East; Michigan	Calling
Rozendal, John R.		
Edith Vander Meulen		
Martha Rozendal		
Rubingh, John	Lee St., Grand Rapids, Mich.	Calling and Supporting
Stegink, Martin	Paterson III, N. J.	Calling and Supporting
Szto, Paul	Paterson III, N. J.	Calling
Vanden Hoek, Julius	Bethel, Edgerton, Minn.	Calling and Supporting
Versluys, James	Kalamazoo I, Michigan	Calling and Supporting
Vogelzang, N.	Denver III, Colorado	Calling and Supporting
Wolters, Lloyd	North St., Zeeland, Mich.	Calling and Supporting
Zandstra, J.	Zeeland III, Michigan	Calling and Supporting
for Matteson, Illinois	South Holland, First, Ill.	Calling
for Norfolk, Va.	Paterson I, New Jersey	Calling and Supporting

*Mr. Boyd passed away Jan. 8, 1959.

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

STATISTICAL SUMMARY

Fields

Two fields have become calling churches, namely: Broomall and Salt Lake City.

Organized

Oakland-Franklin Lakes, N.J.
Pompton Plains, N. J.
Ft. Lauderdale, Florida
Jackson, Michigan
South Bend, Indiana
Champaign-Urbana, Illinois

Opened

Colorado Springs, Colorado
Redwood City, California
Walnut Creek, California
Lancaster-Palmdale, California
South Bay, California
Middlebury, Vermont

To Be Opened

Eau Gallie, Florida
Portland, Oregon
Orlando, Florida
Hayward, California

Projected

Akron
Detroit
El Paso
Grand Forks
Sacramento
South Jersey
Terre Haute
Riverside-Arlington
Ventura-Oxnard
Santa Barbara
Tacoma-Olympia
Farmington

Part III

Evangelization and Church Extension — Canada

The Fields and Their Missionaries

Lucknow, Listowel, Newmarket (Ontario), Port William (Nova Scotia), and Terrace (British Columbia) have become calling churches. Of these Newmarket and Port Williams have obtained pastors.

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

Part IV

Survey of Fields

The following section prepared by the Missionary-at-Large, presents a survey of home missions fields in both the United States and Canada.

Fields in the United States

A. EASTERN DISTRICT

1. *Broomall, Pennsylvania* — During the summer of 1958, the church at Broomall, called its first pastor, Rev. Sidney Draayer. At the same

time, Home Missionary Albert Haan moved by transfer to Colorado Springs, Golorado, and Broomall left the ranks of denominational home missions fields.

2. *Franklin Lakes, N. J.* — The group in this field was organized into a congregation during July 1958. The preparation of building plans became the next major goal. Under the shepherding of Home Missionary Robert De Vries, the congregation has grown to a membership of 21 families (42 communicant and 45 baptized members).

3. *Great River-East Islip, N. Y.* — From this Long Island community, Home Missionary Fred Bultman writes that the greatest blessings received in 1958 included the leasing of a building, the initiation of worship services in January, and the reception in December of the first two members by re-affirmation of faith.

4. *Harlem, New York City* — Total membership at the end of 1958 was 9 families (19 communicant and 38 baptized members). In January 1959, 12 additional members were received by profession of faith. This fruit upon the labors of Home Missionary Eugene S. Callender and his staff is encouragement for the church to persevere in its efforts to preach Jesus Christ to this needy and complex field. Bernard Greenfield, Dolores Dixon, and Tona Kenbeek (the ladies being added to the staff in the Fall of 1958), assist the missionary in a varied evangelism ministry to families, individuals, and those with special needs — e.g., narcotic addicts, alcoholics, and others.

5. *Norfolk, Virginia* — After one and one half years of service at the Norfolk Service Home, Rev. and Mrs. Adrian Van Andel and family left Norfolk in December 1958 in order to enter Westminster Seminary for post-graduate study. In February 1959, the Board of Home Missions re-affirmed its desire to obtain an ordained home missionary to continue the Service Home and to open the evangelistic phase of the work in this metropolitan area. Hundreds of servicemen and their dependents have benefited from the Norfolk service center which is supported by the churches' voluntary offerings to the Soldiers Fund.

6. *Paterson Hebrew Mission* — Miss Martha Rosendale continues part-time activity to keep contact with several Jews who were receptive to the good news of Jesus Christ prior to 1957, the last year when the mission itself was in operation.

7. *Pompton Plains, N. J.* — Through the labors of the Paterson III congregation and lay worker Gerald Nyenhuis, a group of believers was brought together and led to commitment in the work of evangelism. The Home Missions Board approved their request for a missionary. In the last week of 1958, Rev. Martin Stegink arrived to begin his home missionary work and his pastoral labors for the 18 enrolled families (38 communicant and 29 baptized members).

8. *Queens, N. Y., Chinese Church* — Home Missionary Paul Szto began work here in August 1956, and at present 11 families have made testimony of their faith in Jesus Christ (30 communicants, 18 baptized members). The group was pleased to move into their own property in

mid-1958, and they look forward to organization as a Chinese Christian Reformed church during 1959. Missionary Szto held Bible Conferences, conducted open air meetings in Chinatown, visited campuses, and conducted extensive correspondence as part of his efforts to reach many Chinese.

9. *Weybridge-Middlebury, Vermont* — The State of Vermont, in cooperation with the U. S. government, has been conducting an experiment by which dairy farmers from the Netherlands are brought to Vermont. Home Missionary John Rubingh, veteran of almost ten years' immigrant work in Canada, ministers to a group of both settled and transient families.

B. FLORIDA DISTRICT

1. *Bradenton* — In the spring of 1958 Home Missionary Willis De Boer moved to St. Petersburg and Bradenton left the ranks of denominational home missions fields. This church began to call a pastor of its own, receiving word late in the year that Rev. H. Baas was coming to help them.

2. *Eau Gallie* — Mid-way between Jacksonville and Miami on Florida's east coast, the Eau Gallie region has been catapulted into prominence in recent years. This is due first of all to military activity at nearby Cape Canaveral and Patrick Air Force Base. Investigation of this area in 1958 led the Home Missions Board to adopt this area as a new home missions field. An active nucleus of families and numerous unchurched communities indicate the promise of this field, for which calls were being issued early in 1959.

3. *Fort Lauderdale* — The 31 families (67 communicant and 49 baptized members) which comprised this congregation at the end of 1958 now look forward to becoming a calling church in 1959. Youth work and Christian Education promotion were added to the duties of Home Missionary Marvin C. Baarman during 1958, and illness in the home placed unusual demands upon the family's faith and endurance. The grace of God has been experienced, and the flourishing condition of the congregation is evidence of the missionary's devoted labors.

4. *Orlando* — The "city beautiful" of Florida, for several years under investigation as a potential Christian Reformed church site, now has a group of committed believers who are eager to be used in establishing a center of Reformed preaching and fellowship. Noting the growth of this region, the Home Missions Board in February 1959 approved a request from the Orlando group that a field be opened as soon as arrangements can be completed.

5. *St. Petersburg* — This field was opened in April 1958, when Rev. Willis De Boer began preaching and visiting. Seminarian G. Holkeboer did summer work, and in the Fall Rev. Marvin Beelen arrived as the first regularly-assigned home missionary. By the end of the year, 12 families had been gathered (29 communicants, 17 baptized members). Construction of a first building unit on the Pinellas Park site is planned for 1959, as is the organization of this group into a congregation.

C. GREAT LAKES DISTRICT

1. *Brookfield, Mo.* — Efforts to obtain a missionary for this field in conjunction with Classis Pella, were terminated in 1958. By early 1959, the Classis was considering Iowa City as a prospective field.

2. *Champaign-Urbana, Ill.* — In the last two and one half years, Home Missionary Hugh Koops has worked to ascertain the most effective approach to academically-minded residents and to lead the nucleus of student and resident members to the stage of organization into a congregation. Joy was brought to missionary and members by the reception of two community families into the church and by the prospect of further accessions in 1959. 7 families comprise the membership (19 communicant and 13 baptized members).

3. *Chicago, Ill., Jewish Mission* — Amid difficulties and obstacles, the work of Nathanael Institute continues in its new location in Rogers Park, on Chicago's north side. Rev. John Rozendal and Miss Edith Vander Meulen, with a total of more than 55 years' experience in Jewish Missions, constitute the Institute staff. Synod of 1958 decided that a special sub-committee on Jewish missions should be appointed, and this committee is consulting with the Institute staff to explore ways of greater effectiveness in Jewish evangelism.

4. *Chicago, Ill., Chinese Church* — Rev. Isaac Jen accepted the call to serve in Formosa, and near the end of 1958 Rev. Paul Han was appointed as stated supply for one year. Chinese families look forward to more permanent establishment of this field, and 1959 will be a crucial year in determining where, how and at what rate this work will be carried forward.

5. *Columbus (Olentangy), Ohio* — God provided another home missionary for this mission church in the person of Rev. Harvey Bultje, who arrived in April 1958. By the end of the year, 19 families were listed among the membership (40 communicant and 43 baptized members). Not only the completion of a parsonage early in 1959, but also the congregation's growth in Christian faith and grace were worthy of special mention by the pastor.

6. *Indianapolis, Ind.* — Under the leadership of Itinerant Missionary Jack Zandstra, the group in this Hoosier city made steady progress in 1958. Property was purchased, construction of a church-parsonage was begun, and the first members by profession of faith were received into the church. In addition to his duties in this field, Rev. Zandstra also completed survey assignments in other cities.

7. *Inkster, Mich.* — In November 1958, four adults were received by profession of faith and baptism, and by the end of the year total members numbered 18 communicants and 20 baptized (8 families). Under Rev. Harold Botts' direction, a growing evangelistic effort is in effect and a Sunday School of over 100 weekly attendance is conducted. In 1959, the group hopes to organize as a congregation.

8. *Jackson, Mich.* — Home Missionary James Versluys wrote to the Executive Committee, "Greatest blessing during 1958 was the comple-

tion of the church building." Organization of the congregation in January 1959 further enhanced the evangelistic potential of the group in Jackson. The membership roll lists 17 families, including 37 communicant and 31 baptized members.

9. *Madison, Wis.* — Church and parsonage are as indispensable for effective work on a home mission field as well as elsewhere. Therefore, Home Missionary William Huyser and his group in Madison, grateful for the completion of a parsonage early in 1958, are looking forward to the completion of a church building in 1959. Attainment of this goal will help the 10 families (21 communicants, 18 baptized members) continue from good beginnings to greatly expanded evangelistic effort in their neighborhood.

10. *Matteson-Park Forest, Ill.* — Twelve miles southwest of the South Holland area, this new field was opened in 1958 by Home Missionary J. G. Van Dyke. When Dr. Van Dyke sought retirement because of ill health, the field was left vacant. Calls to obtain a home missionary were being continued into the Spring of 1959. Meanwhile, the group was served by Rev. A. Smit, who was engaged as stated supply.

11. *Rochester, Minn.* — Rev. Sidney Miersma continued his regular visits to the Mayo Brothers Clinic during 1958, giving pastoral care to numerous patients at that institution.

12. *South Bend, Ind.* — Gradual growth in membership was due partly to the profession of faith by three new members during 1958. Deepening of congregational unity, enlargement of evangelistic outreach, and organization of the congregation in February 1959 marked this field. Home Missionary Lloyd Wolters ministers to a congregation of 14 families (29 communicant and 31 baptized members) and to hundreds of unchurched homes.

D. SOUTHWEST DISTRICT

1. *Albuquerque, N. M.* — Home Missionary Bartel Huizenga and his family arrived in July 1958, causing the congregation to give thanks that their vacancy was ended. David Boyd, who worked faithfully with the missionaries at Albuquerque for several years, suddenly was called from this life by the Lord in January 1959. God's Word continued to bear fruit: five Navaho girls made profession of faith and the total membership grew to 20 families (55 communicant and 46 baptized members). Hundreds of Navaho young people in schools and hospitals are worked with by the missionary and church in this field.

2. *Colorado Springs, Colo.* — Home Missionary Albert Haan arrived here in 1958 and preached first sermons to the new group in November. Interested support from churches in Denver is greatly appreciated. The search for suitable property continued into 1959.

3. *Ogden, Utah.* — Home Missionary Nicholas Vogelzang has been led to expand his efforts in this part of Mormonism's heartland. Calling of a missionary for this field is in prospect for 1959. Services are held in a downtown hotel for the present, and efforts are being made to find a permanent location (see paragraph 5).

4. *Oklahoma City, Okla.* — Home Missionary Hubert Sprik recommended in the Spring of 1958 that the work in this difficult field should be terminated. Rev. Sprik accepted a call to Cincinnati, the Dexter Clark family was re-located in Berwyn, Illinois, and the properties were sold to a group contemplating affiliation with the Orthodox Presbyterian Church.

5. *Salt Lake City, Utah* — Fruitful work in recent years by Home Missionary Vogelzang in church, Christian school, and community affairs has increased the impact of the Reformed faith upon this area. The congregation of 32 families (88 communicants, 86 baptized members) is planning to call its own pastor in the near future. Dr. Ralph Bronkema came as stated supply near the end of 1958 to enable Missionary Vogelzang to spend more time in Ogden.

E. WEST COAST DISTRICT

1. *Anaheim, Cal.* — The coming of Rev. I. Apol as resident pastor permitted Home Missionary Frank De Jong to move northward to a new field after about 20 years' service in southern California, and it removed Anaheim from the list of denominational home missions fields.

2. *Hayward, Cal.* — In cooperation with the Board of Home Missions, the Alameda congregation will assume a large share of the financial and personnel requirements for the opening of this new field in the San Francisco metropolitan area. A missionary is to be called in 1959.

3. *Palo Alto, Cal.* — At the beginning of 1959, construction on a first-unit chapel was going forward in this field, in which Rev. Frank De Jong serves as home missionary. Located in the mushrooming suburbs south of San Francisco, this field offers a great challenge to the missionary and his faithful nucleus.

4. *Servicemen's Work, California* — Rev. Harry Dykstra, veteran missionary and service pastor, rendered a faithful and valuable ministry throughout 1958 by contacting hundreds of Christian Reformed servicemen throughout the state and by preaching in area churches.

4. *Walnut Creek, Cal.* — Home Missionary John Hollebeek began his work in this new field in September 1958. An active group of families assists the missionary in finding the right property for permanent location and in planning an effective program of evangelization. By end of the year, 22 communicant and 16 baptized members were counted in this group.

F. ALASKA

1. *Anchorage* — Prominent activity in this field during 1958 was the beginning of work on the church building. Expanding attendance at services and Sunday School necessitated progress without delay. Devoted labors of Home Missionary Heynen and his family in the past five years have led a number to saving faith and have won the affection of hundreds of Christian Reformed servicemen.

2. *Fairbanks* — This Alaskan field also enjoyed expansion of its building to accommodate growing attendance at church services and activi-

ties. Furthermore, a home adjacent to the church was bought as parsonage. Home Missionary Julius Vanden Hoek reports an active nucleus of 9 families, of whom 4 are Christian Reformed; 6 persons made profession of faith during 1958.

Fields in Canada

A. MARITIME PROVINCES

1. *Nova Scotia* — Home Missionary Ralph Bos led the congregation at Halifax to organization in 1958, and the group included 20 families by the end of the year (42 communicant and 42 baptized members). Port Williams rejoiced in the coming of its first settled pastor. Steady effort is being directed to the further strengthening of the Halifax church and other isolated groups, which also are part of Rev. Bos' field.

2. *Nova Scotia, Prince Edward Island, and New Brunswick* — Home Missionary Aris Haalboom, assisted in part by Missionary Bos, again carried on work over a large area. The Truro congregation counted 30 families (76 professing, 67 baptized members) in January 1959. The 15 families (34 communicant out of a total of 71 souls) at New Glasgow were organized. Concerning Charlottetown, on Prince Edward Island, which grew to 19 families (47 communicant and 70 baptized members) during 1958, Missionary Haalboom writes, "There surely are evangelization opportunities, especially among Dutch immigrants. Wish I could give more time to Charlottetown and surrounding area." Periodic visits are made to Fredericton, N. B., where services are held for a number of families who may become the nucleus of a future congregation.

B. ONTARIO

1. *Listowel, Lucknow, and Stratford* — Toward the end of 1958, arrangements were made for Home Missionary Charles Spoelhof to transfer to a new field near Ottawa in Classis Eastern Ontario. Accordingly, Listowel (with 25 families) and Stratford (13 families) decided to issue calls jointly for a settled pastor. Lucknow was organized as a congregation during 1952, and now reports 13 families (27 confessing and 70 baptized members).

2. *Collingwood - Cochrane - New Liskeard* — Home Missionary Garret André, who like Rev. C. Spoelhof has spent more than a decade as "rond-reizende leeraar" in Ontario, continues to serve these established groups, guiding them to the time when they will call pastors of their own.

C. WESTERN PROVINCES

1. *Manitoba* — For practically 20 years, Rev. Arie Disselkoen served devotedly as pastor and home missionary in this Canadian province. During 1958, he ministered to the families at Portage-la-Prairie and Kenora, Ontario. Classis Minnesota South and the Home Missions Board concurred in the termination of work at Portage by the end of 1958, due to lack of foreseeable growth. Kenora was placed under care of classis.

Home Missionary Disselkoen was granted honorable emeritation, which took effect on December 31.

2. *Saskatchewan* — Lone missionary in this province is Rev. Gerrit Vander Ziel, who continues his ministry principally to the congregations at Saskatoon and Regina. He also exercises pastoral care over a number of scattered families, who live in various sections of the Saskatchewan frontier.

3. *Alberta North* — For another year, Rev. John Hanenburg served the groups at Crescent Spur, LaGlace-Grande Prairie, Peace River, and other areas. Frequent absences from home and travel over rugged terrain are involved in the work of this home missionary.

4. *Alberta South* — Home Missionary Peter J. Hoekstra, a pioneer in our Canadian church life (pastor first of Vancouver in 1927) and chairman of the Canadian Immigration Committee, ministers to the churches at Bellevue, High River, and Vauxhall.

D. BRITISH COLUMBIA

1. *Prince George-Terrace* — Throughout 1958, Home Missionary Gerard Van Laar ministered to the families at Prince George and to the congregation at Terrace, in northern British Columbia. Near the end of the year, Rev. Van Laar accepted a call. Terrace began calling for a pastor of its own, and Prince George was being considered by the new Classis British Columbia for further missionary development.

2. *Vernon-Penticton* — The greatest blessing that came to this church in 1958 was the arrival of Home Missionary Herman Moes. The greatest need is procurement of a suitable place of worship, inasmuch as the present meeting place in the parsonage basement is permitted only temporarily by local authorities. The 18 families (57 communicants and 42 baptized members) look forward to steady growth under God's continued blessing.

* * * * *

During 1958, Rev. Harry Blystra entered his twenty-third year as home missions secretary, the last twelve of which have been in full-time capacity. Itinerant Missionary Jack Zandstra's work is described in the paragraph on Indianapolis. Financial aspects of the denominational home missions program were managed ably by Cornelius Van Malsen. Missionary-at-Large duties were the responsibility of Dr. Dick L. Van Halsema. Agnes Flonk completed another year as office secretary, and Mrs. R. Vander Wilt entered the office as part-time assistant to the Treasurer.

Opening New Fields

Synodical authorization to open eight new fields in 1960, if and when exploratory surveys warrant, is requested.

Proposed Budget for 1960

		Evangelism	Jewish Missions
Missionary Salaries	$225,000.00		
Reimbursed	75,000.00	$150,000.00	$12,000.00
Missionary Expenses:			
Travel	55,000.00		
Rent	20,000.00		
Insurance and Taxes	10,000.00		
Miscellaneous:			
Supplies, Printing, Postage, Utilities, etc.	27,000.00	112,000.00	4,000.00
Administrative Salaries		15,000.00	
Administrative Expenses		17,000.00	
Special Services and Mission Promotion		12,000.00	
Seminarians, Summer Evangelism		20,000.00	
Moving Expenses		7,500.00	
8 New Fields:			
8 Missionaries $40,000.00			
Expenses 20,000.00			
$60,000.00 — ⅔ =	40,000.00		
8 Sites			
8 Chapels @ $50,000.00	400,000.00	440,000.00	
8 Homes			
		$773,500.00	$16,000.00

On basis of 46,000 families paying full quota per family quota:

Evangelism	$16.82
Jewish Missions	.35
TOTAL Home Missions Quota	$17.17

Special Grants

1. *Hamilton, Ontario* — Classis Hamilton has endorsed the request of Hamilton for financial aid to the extent of $2,000.00 for 1960 to carry on its local evangelization project. We recommend synodical approval.

2. *Racine, Wisconsin* — Classis Wisconsin has endorsed the request of Racine for finanical aid to the extent of $2,000.00 for 1960 to carry on its local evangelization project. We recommend synodical approval.

Part V
Dispersed and Non-Resident Members

During 1958 the names of 25 families and 7 individuals were received, listed as dispersed and non-resident. These constituted a total of 48 confessing and 36 baptized members.

As previously reported these members frequently locate in isolated areas or communities, and consequently it is difficult to establish and retain regular contact.

Part VI
Our Youth in Military Service

In compliance with the mandate of Synod provision during the past year for the care of our youth in the ARMED FORCES has been main-

tained. Due to frequest reassignments and replacements of these youth the work from its very nature is characterized by irregularity.

On February 5, 1959, there were 1,315 Christian Reformed young people in military service. They were distributed as follows:

764 in the United States
28 in Canada
466 overseas
57 addresses unknown

Basic responsibility for keeping in touch with these young people begins with the parents and family at home. Local congregations share this responsibility.

Moreover, the Synod has repeatedly re-affirmed the corporate responsibility of all the churches together for the spiritual care of young people in service. During World War II, the assignment of providing this care was given to the General Committee for Home Missions. Great work was done during the war years through service pastors, service homes, and coordination with the Young Calvinist Federation. This work continues on a definite basis today according to need (service pastors and homes in Norfolk and California, service homes in Seattle, and meals and/or lodging for service men being provided at Washington, D. C., Anchorage, and Fairbanks).

Recognizing the need for a re-evaluation of the over-all program for servicemen's care, the Executive Committee for Home Missions one year ago appointed a committee to study the matter in its continental U. S. A. aspect. Later in the past year, the Executive Committee designated the M-at-L as member of a liaison committee on armed forces personnel, to which the Chaplain Committee appointed Revs. Harold Dekker and Richard Wezeman and to which the Young Calvinist Federation appointed Mr. Richard Postma.

Synodical authorization for asking free-will offerings from our churches for the Soldiers Fund is requested.

Part VII

Home Mission Order

Information

The proposed Home Mission Order having been recommitted for reconsideration and revision, permit us to call Synod's attention to:

A. THE GROUND. This ground reads:

"The elimination of the office of the Missionary-at-Large represents a major change for which grounds are not presented, and the duties of the M-a-L have not been adequately reassigned."

Answer: It is quite correct that the office of M-a-L is not mentioned in the Proposed Order and thus might warrant the conclusion that this office is wholly eliminated. However, it is proposed that work formerly assigned to the M-a-L be continued. In Article 6 of the Proposed Order reference is made to Itinerant Missionaries. And the duty here assigned to the Itinerant Missionary or Missionaries "shall be to assist the Board of Home Missions and/or its Executive Com-

mittee in its work of surveying, opening, and caring for new fields." This task until now constituted a major assignment belonging to the M-a-L. The present Order reads:

"The task of the missionary-at-large shall be:

a) To open and prepare new fields.

b) To acquaint himself and the General Committee through personal investigation with the entire Home Mission territory of the Church, and keep statistics of all the work in the several classes.

c) To confer with the several home missionaries and Classes relative to the needs of their respective fields."

Additional duties assigned to the Missionary-at-Large are:

"d) To serve as a contact man between the General Committee and other home missionaries.

e) To plead the cause of Home Missions before the Church at large.

f) To establish and maintain contact with the Churches and Emigration Bureaus in the Netherlands in regard to those who emigrate from the Netherlands to the United States and Canada.

g) To serve the General Committee and its Executive Committee in an advisory capacity."

These duties with the exception of a) and f) are assigned to the Executive Secretary for Home Missions in the Proposed Order. (Cf. Proposed Order, Art. 5, Sections 3 and 4).

Why then is the office of M-a-L eliminated and his duties in part reassigned to an Itinerant Missionary or Missionaries and to the Executive Secretary? Our reasons are three fold.

a. Under the present Home Mission Order there is no clear differentiation between the respective duties and relationship of the Secretary and M-a-L. Among his several duties the Secretary has this assignment: "He shall cooperate with the Missionary-at-Large in the performance of his duties as directed by the General and Executive Committees for Home Missions." (Supplement D-4). And although this lack of differentiation has not occasioned problems in the past, such an eventuality might develop as our Home Missions program develops and expands.

b. Moreover it is the mind of your Board that the Home Missions program should preferably be headed by one functionary who is held directly responsible to the Board and/or its Executive Committee.

c. The proposal that a Minister for Evangelism be called. In the light of these considerations we respectfully request synodical approval for the Proposed Order which eliminates the office of M-a-L and in our judgment is preferable to the present arrangement.

B. INSTRUCTION 2-a. This instruction reads:

"To give full recognition to the role of the local church and the classis and also to the working relationship between these and the Board of Home Missions, according to the principle of Article 30 of the *Church Order* and the regulation in 'Supplement A' in the current printed edition of the Home Mission Order."

Answer: The Board of Home Missions proposes the following:

1. Revision of the *Preamble* (compare *Acts of Synod* 1958, p. 158):

In compliance with the evangelization mandate of our Lord, it is the responsibility of every congregation to carry on the work of witnessing and of evangelization.

In accordance with Article 51 of the Church Order (or 70 of the Revised Church Order), and in the interest of unity and cooperation the Christian Reformed Board of Home Missions is established by Synod to assist the congrega-

tions and classes in meeting their responsibilities under the Lord's commission, and to prosecute the work of evangelism and church extension in areas where our congregations do not exist or the work exceeds the ability of a local church or groups of churches. (Cf. Art. 3, below, Section 6, "Relationship to Local Churches").

2. Revision of *Article 3,* section 5, b:

The Christian Reformed Board of Home Missions shall conduct the work in denominational fields in consultation and in cooperation with the respective classes and their home missions committees, from whom it shall obtain information relating to the opening of new fields and from whom it shall solicit advice and assistance for the conduct of home missions work carried on within their respective bounds.

C. INSTRUCTION 2-b. This instruction reads:

"To give serious consideration to the possibility of adding more lay members to the Board of Home Missions since the work of Home Missions is peculiarly close to the life and work of the church on the lay level, and the fostering of mission activity in the local churches and classes is directly dependent on lay participation."

Answer: We recommend that three (3) additional lay-members-at-large be added to the Board.

D. INSTRUCTION 2-c. This instruction reads:

"To weigh carefully the advisability of retaining the position of Home Missionary at Large, or its equivalent, in view of the growing opportunity for the Board of Home Missions to give leadership to congregations and classes in initiating and carrying on the work of evangelism in their respective areas."

Answer: The Board of Home Missions in carrying out this instruction of Synod proposes that the office of Minister of Evangelism be instituted, as outlined in the articles that follow below.

Grounds: 1. The institution of this office will help meet "the growing opportunity for the Board of Home Missions to give guidance to the congregations and classes in initiating and carrying on the work of evangelism in their respective areas" (*Acts of Synod* 1958, p. 80, C, 2-c).

2. The institution of this office will not increase the number of full-time ministers working under supervision of the Home Missions Board. In place of the present Secretary and Missionary-at-Large, the new positions would be those of Executive Secretary and Minister of Evangelism.

Explanation: to insert the office of Minister of Evangelism, the Board has revised Articles 5, 6, and 7 as stated in the proposed revision of 1958 (see *Acts,* page 160). The new Articles 5, 6, 7, and 8 are given herewith (the remaining articles are changed in number only.

ARTICLE 5 — EXECUTIVE SECRETARY OF HOME MISSIONS

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

Section 2 — Duties regarding the Board. The Executive Secretary shall serve the Board in the following ways, for which he shall be provided with the necessary personnel and equipment:

a) Keeping complete records of all transaction at Board and Executive Committee meetings.

b) Conducting all correspondence and maintaining files relating thereto.

c) Arranging and presenting all business and documents requiring the attention of the Board and its committees, and preparing an agenda for Board and Executive Committee meetings.

d) Submitting to the Board all reports required by Synod, and attending meetings of Synod and its Advisory Committees as representative of the Board and as advisor on Home Missions matters.

Section 3 — Duties regarding the Missionaries. The Executive Secretary shall visit missionaries and their fields periodically and as occasion may require, as the Board or Executive Committee shall approve, for purposes of information, liaison, and consultation.

Section 4 — Duties regarding the Denomination. The Executive Secretary shall visit congregations and classes as occasion may require and as the Board or Executive Committee direct, for purposes of promotion and consultation.

Section 5 — The Executive Secretary shall be diligent in encouraging congregations to become calling and supporting churches for home missionaries.

Section 6 — The Executive Secretary shall submit monthly reports of his work to the Board and Executive Committee.

ARTICLE 6 — MINISTER OF EVANGELISM

Section 1 — The Minister of Evangelism shall be elected by Synod for an initial term of two years and shall labor under the supervision of the Board of Home Missions and/or its Executive Committee of which he shall be a member ex-officio, and in cooperation with the Executive Secretary. He shall submit his monthly reports preferably in person.

Section 2 — The Minister of Evangelism shall have the following duties:

a) Preparation of Plans and Materials — He shall prepare plans and materials for the development and promotion of personal witnessing and congregational evangelism, as the Board shall direct or approve.

b) Training — He shall assist congregations in training their membership in more effective witnessing and evangelism, by helping to plan and to conduct special classes for this purpose on a local or area-wide level, as the Board shall direct or approve.

c) Counselling — He shall be available to counsel and otherwise assist classical home missions committees and/or city boards of evangelism in their local programs, and, if appropriate, in the correlation of these programs with the larger denominational effort.

d) Speaking — He shall be available as a speaker for preaching missions, inspirational meetings, special services, and other evangelism projects to the extent that his prior duties will allow and as the Board may direct or approve.

ARTICLE 7 — ITINERANT MISSIONARY (or, MISSIONARIES)

Section 1 — The Itinerant Missionary (or, Missionaries) shall be called by a a church (or, churches) which the Board of Home Missions shall designate, and he shall work under the Board and/or its Executive Committee.

Section 2 — The Itinerant Missionary (or, Missionaries) shall have the particular duty of surveying, opening, and introducing home missionaries to new fields, as the Board and/or its Executive Committee direct.

ARTICLE 8 — THE HOME MISSIONARIES

Section 1 — Calling and Supporting Churches.

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

b) (. . . remainder of the 1958 proposals follow, *Acts,* pp. 160-162).

In accordance with the mandate of The Synod of 1958 and the changes suggested above, we herewith submit the following HOME MISSION ORDER.

Home Mission Order (Revised) of the Christian Reformed Board of Missions

To be presented to the SYNOD of 1959

Preamble

In compliance with the evangelization mandate of our Lord, it is the responsibility of every congregation to carry on the work of witnessing and of evangelization.

In accordance with Article 51 of the *Church Order* (or 70 of the Revised *Church Order*), and in the interest of unity and cooperation the Christian Reformed Board of Home Missions is established by Synod to assist the congregations and classes in meeting their responsibilities under the Lord's commission, and to prosecute the work of evangelism and church extension in areas where our congregations do not exist or the work exceeds the ability of a local church or groups of churches.

ARTICLE 1

The Task of Home Missions

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

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

ARTICLE 2

The Jurisdiction of Synod

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

ARTICLE 3

The Christian Reformed Board of Home Missions

Section 1. *Constitution.*

a. The Christian Reformed Board of Home Missions shall be composed of one member from each Classis, preferably a member of the Classical Home Missions Committee. The names of these members and their alternates are to be proposed by their respective Classes and elected by Synod. Synod also shall elect six lay-members-at-large to serve as members of the Board. The Board of Home Missions shall propose to Synod a nomination from which it shall elect three centrally located men, which shall serve on the Executive Committee for Home Missions and three men from outlying areas. The members-at-large shall serve for

three years and Synod shall elect two members each year together with his alternate.

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

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

a. To supervise and control all Home Mission activity undertaken by Synod.

b. To direct the labors of the home missionaries in the service of Synod.

c. To arrange for the calling of missionaries for new fields, in conformity with the stipulations of the *Church Order* and relevant articles of this *Home Missions Order.*

d. To administer, subject to the approval of Synod and in harmony with its mandate, all funds relating to tasks assigned to it by Synod.

e. To submit to Synod a complete report of its activities and to present its recommendations for the ensuing year.

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

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

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

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

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

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

b. The Christian Reformed Board of Home Missions shall conduct the work in denominational fields in consultation and in cooperation with the respective classes and their home missions committees, from whom it shall obtain information relating to the opening of new fields and from whom it shall solicit advice and assistance for the conduct of home missions work carried on within their respective bounds.

Section 6. *Relationship to Local Churches.*

a. The prior rights and responsibilities of any local church or group of churches to carry on a mission program in any given community are to be respected by the Christian Reformed Board of Home Missions. To this end the following conditions are to be observed:

1) Before a survey of mission possibilities is made in any community the Christian Reformed Board of Home Missions shall apprise the local church or churches of its intention, obtain its or their consent and invite cooperation.

2) When through its investigations the Christian Reformed Board of Home Missions judges it desirable and necessary to begin mission work in any community, the local church or churches shall be so advised, and if the Christian

Reformed Board of Home Missions deems it advisable, shall recommend to the local church or churches that it be undertaken by them.

3) When either the mission work is of such scope or the competence of a local church or churches is so limited that mission work cannot be done by local agencies, the Christian Reformed Board of Home Missions may undertake such work, enlisting such cooperation and participation from the local church or churches as the circumstances allow.

b. The relation of local churches and their mission programs to the Christian Reformed Board of Home Missions and its mission task may be indicated as follows:

1) When local churches are aware of mission opportunities and needs which they are unable to meet, it is suggested that they give such information and advice as is at their disposal to the Classical Home Missions Committee.

2) When local churches undertake or propose to undertake a mission project which they are not able to carry on alone, they may solicit the aid of the Christian Reformed Board of Home Missions according to the rules of the Home Mission Order. The Christian Reformed Board of Home Missions upon investigation shall advise the local churches how to proceed, and if aid from the Christian Reformed Board of Home Missions is needed this shall be proposed by the Home Missions Board to the next forthcoming Synod. Each request or proposal shall be adjudged on the basis of its own merits. Synod shall not be bound by any precedent or rule that aid is to be given to any church requesting it.

3) The Christian Reformed Board of Home Missions shall function as consultants to local churches carrying on a mission program, and may be called on to help in disposition of such problems and difficulties as arise in connection with the mission program in any local area.

ARTICLE 4

Officers

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

ARTICLE 5

The Executive Secretary for Home Missions

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

Section 2. *Duties regarding the Board.* The Executive Secretary shall serve the Board in the following ways, for which he shall be provided with the necessary personnel and equipment:

a) Keeping complete records of all transactions at Board and Executive Committee meetings.

b) Conducting all correspondence and maintaining files relating thereto.

c) Arranging and presenting all business and documents requiring the attention of the Board and its committees, and preparing an agenda for Board and Executive Committee meetings.

d) Submitting to the Board all reports required by Synod, and attending meetings of Synod and its Advisory Committees as representative of the Board and as advisor on Home Missions matters.

Section 3. *Duties regarding the Missionaries.* The Executive Secretary shall visit missionaries and their fields periodically and as occasion may require, as the Board or Executive Committee shall approve, for purposes of information, liaison, and consultation.

Section 4. *Duties regarding the Denomination.* The Executive Secretary shall visit the congregations and classes as occasion may require and as the Board or Executive Committee direct, for purposes of promotion and consultation.

Section 5. The Executive Secretary shall be diligent in encouraging congregations to become calling and supporting churches for home missionaries.

Section 6. The Executive Secretary shall submit monthly reports of his work to the Board and Executive Committee.

ARTICLE 6

Minister of Evangelism

Section 1. The *Minister of Evangelism* shall be elected by Synod for an initial term of two years and shall labor under the supervision of the Board of Home Missions and/or its Executive Committee of which he shall be a member ex-officio, and in cooperation with the Executive Secretary.

Section 2. The Minister of Evangelism shall have the following duties:

a) Preparation of Plans and Materials — He shall prepare plans and materials for the development and promotion of personal witnessing and congregational evangelism, as the Board or the Executive Committee shall direct or approve.

b) Training — He shall assist congregations training their membership in more effective witnessing and evangelism, by helping to plan and to conduct special classes for this purpose on a local or area-wide level, as the Board or the Executive Committee shall direct or approve.

c) Counselling — He shall be available to counsel and otherwise assist classical home missions committees and/or city boards of evangelism in their local programs, and, if appropriate, in the correlation of these programs with the larger denominational effort.

d) Speaking — He shall be available as a speaker for preaching missions, inspirational meetings, special services, and other evangelism projects, to the extent that his prior duties will allow and as the Board or the Executive Committee may direct or approve.

Section 3. The *Minister of Evangelism* shall submit monthly reports of his work to the Board and its Executive Committee.

ARTICLE 7

Itinerant Missionary (or, Missionaries)

Section 1. *The Itinerant Missionary (or, Missionaries)* shall be called by a church (or, churches) which the Board of Home Missions shall designate, and he shall work under the Board and/or its Executive Committee.

Section 2. *The Itinerant Missionary (or, Missionaries)* shall have the particular duty of surveying, opening, and introducing home missionaries to new fields, as the Board and/or its Executive Committee direct.

ARTICLE 8

The Home Missionaries

Section 1. *Calling and Supporting Churches.*

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

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

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

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

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

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

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

Section 2. *Duties of the Missionary.*

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

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

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

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

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

Section 3. *Transfers.*

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

ARTICLE 9

Finances

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

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

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

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

Section 2. *The Treasurer.*

a) The Synod shall elect a Treasurer for an initial term of two years, who shall labor under the supervision of the Board and/or its Executive Committee of which he shall be a member ex-officio and who shall administer the finances of the Board, keep proper and complete records of all receipts and disbursements of the several Home Mission Funds, submit monthly statements to the Board and its Executive Committee.

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

Section 3. *Administration.* Administrative expenses of the Christian Reformed Board of Home Missions shall be borne proportionately by the General Home Missions Fund, the Jewish Mission Fund and the Soldiers Fund.

ARTICLE 10

Fields

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

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

Section 3. *Opening of fields.*

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

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

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

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

Nominations

1. *For Executive Secretary:*
   Rev. Arnold Brink
   Rev. John De Kruyter
   Rev. Bernard Pekelder

2. *For Minister of Evangelism:*
   Rev. Sidney Rooy
   Dr. Dick L. Van Halsema
   Rev. Nelson Vander Zee

3. *For Treasurer:*
   Cornelius Van Malsen
   Leonard Kloet
   William Boer

4. *For Member-at-large* (Canada):
   Primi
   D. Farenhorst—Hamilton, Ont.
   M. Faasse—Sarnia, Ontario
   Alternate
   G. Monsma—Peers, Alberta
   A. De Jong—New Westminster, B.C.
   1959 - 1962

5. *For Member-at-large* (West):
   Primi
   Harold Camping—Alameda, Calif.
   Howard Long—Seattle, Wash.
   Alternate
   A. Masselink—Edgerton, Minn.
   Jack Bol—Denver, Colo.
   1959 - 1961

6. *For Member-at-large* (East):
   Primi
   Fred Steen—Paterson, N. J.
   John B. Smith—Glen Rock, N. J.
   Alternate
   John Hamersma—
   Midland Park, N. J.
   Wm. Vander Eems—
   Paterson, N. J.
   1959 - 1960

Reply to the Overture of the Consistory of the Warren Park Christian Reformed Church

The Consistory of our Warren Park Christian Reformed Church of Cicero, Illinois placed an overture before the Synod of 1958 re the Revised Home Mission Order as then proposed. With respect to the objections and proposals listed we submit the following (*Acts of Synod*, p. 444, Overture No. 47).

OBJECTION I suggests a clearer delineation of the relationship between the Classical Home Mission Committees and the Christian Reformed Board of Home Missions.

This objection in our judgment is fully met by Art. 3, section 5-b as now revised.

OBJECTION II concerns itself with the issue of nominations for missionaries. We submit:

a. That at the annual meeting of the Board a gross list of nominees is prepared. The Board members representing the entire Denomination are best able to provide information re ministers in their area interested in and qualified for the work of Home Missions.

b. That consistories of calling churches have and do take the opportunity to suggest the names of nominees.

c. That the present practise is likewise followed by our Christian Reformed Board of Foreign Missions. (Cf. Mission Order of the Christian Reformed Board of Foreign Missions, Art. VI—section 1).

OBJECTION III concerns a decision taken by the Synod of 1957 (Cf. *Acts of 1957*, Art. 170, p. 100). The revision proposed by Warren Park would be a return to a method which in distant fields was found impracticable.

In response to a request from one of our missionaries to interpret the decision of the Synod of 1957, the Executive Committee has replied:

"The Committee declares that in its judgment 'those supervising his work' in the case of professions of faith and the administration of the sacraments, refers both to the Board of Home Missions and the Consistory of the missionary's calling church, provided the Consistory is available for these services in view of its proximity to the missionary's field."

We request:

a. That Synod express its concurrence with this interpretation.

b. That Synod maintain the decision of the Synod of 1957 and retain the reading of Art. 8, Section 2-c as we now have it.

OBJECTION IV proposes a quota revision which we deem is neither feasible nor practicable. Denominational quotas received for Home Missions should be applied to Denominational Home Mission fields. Moreover the number and needs of Home Mission fields in all classical areas are not identical, consequently Denominational Home Mission expenditures in one classis may far exceed the expenditures in other classes.

OBJECTIONS V and VI dealing with nominations for Executive Secretary for Home Missions and full-time Treasurer in our judgment need not be answered in this reply.

Christian Reformed Board of Home Missions
BALANCE SHEET
December 31st, 1958

GENERAL FUND

Assets:

Old Kent Bank	$ 75,993.94	
Bank of Montreal	17,611.75	
Tri City Savings and Loan Ass'n	15,000.00	
Union Bank and Trust Co., Savings Recepits	25,000.00	
Old Kent Bank and Trust Co., Saving Receipts	50,000.00	
Total available cash		$ 183,605.69
Advances	1,700.00	
U. S. Bonds Jewish Mission Fund	24,000.00	25,700.00
Total assets — General Fund		$ 209,305.69

PROPERTY FUND

Assets:

Real Estate, U.S.A.	$1,642,673.88	
Real Estate, Canada	240,183.64	
Bonds, Washington C. R. Ch.	5,100.00	
Contracts, Receivable, U. S. A.	38,406.12	
Contracts, Receivable, Canada	34,152.73	
Office Furniture	1,302.06	
Total Assets — Property Fund		1,961,818.43
Total Assets of General and Property Funds		$2,171,124.12

Christian Reformed Board of Home Missions
BALANCE SHEET
December 31st, 1958

GENERAL FUND

Liabilities:

Accrued items	$ 203.79	
Accrued Social Security	291.30	
Accrued Minister's Pension	1,522.12	
Total accurals		$ 2,017.21
Net Worth — General Fund — January 1, 1958	$ 33,977.94*	
Excess Receipts — Over Disbursements	243,477.59	
Net Fund Balance — General Fund		209,499.65

PROPERTY FUND

Liabilities:

Mortgages payable — Canada		$ 21,389.02
Net Worth, Property Fund — Jan. 1, 1958	$1,816,066.02	
Increases, Real Estate, U. S. A.	123,971.09	
Decreases, Real Estate, Canada	50,795.77*	
Increases, Contracts and Mortgages	48,976.90	
Net Worth, Property Fund — Dec. 31st, 1958		1,938,218.24
Total Liabilities and Net Worth		$2,171,124.12

*Deficit

Respectfully submitted,
Cornelius Van Malsen, Treasurer

Christian Reformed Board of Home Missions
January 1, — December 31, 1958

RECEIPTS

	Total all Funds	Evangelism and Church Extension	Funds Needy Churches	Jewish Missions	Soldiers' Fund
Quota Payments	$ 887,387.16	$625,889.29	$225,477.44	$36,020.43	
Soldiers' Fund	17,986.56				$17,986.56
Gifts	22,436.86	17,202.03	16.84	957.88	4,260.11
Salary Reimbursements from Societies and Churches	72,739.55	72,739.55			
Interest Received	3,646.86	3,150.86		496.00	
Refunds	698.58	4.58	694.00		
Sale of Real Estate (Profit: Sale of Oklahoma Property)	2,790.48	2,790.48			
Income from Real Estate Transactions	150,292.87	150,929.87			
Rent	3,095.28	3,095.28			
Total Receipts	$1,161,711.20	$875,801.94	$226,188.28	$37,474.31	$22,246.67
Excess Receipts Over Disbursements	$ 243,477.59	$224,867.88	$ 65.62*	$22,416.60	$ 3,741.27*

Christian Reformed Board of Home Missions

January 1, — December 31, 1958

DISBURSEMENTS

	Total all Funds	Evangelism and Church Extension	Funds Needy Churches	Jewish Missions	Soldiers' Fund
Missionaries Salaries	$ 439,327.03	$202,341.42	$216,506.98	$11,063.63	$ 9,415.00
Missionaries Expenses	122,302.22	104,543.62	7,176.06	3,664.64	6,917.90
Administrative Salaries	10,417.64	10,417.64			
Administrative Expenses	14,591.05	14,591.05			
Special Services	8,661.50	7,806.94			854.56
Seminarians	18,617.71	18,617.71			
Interest Paid	231.95	231.95			
Canadian Exchange Account	117.48	117.48			
Purchases and Transactions of Real Estate	285,001.51	285,001.51			
Moving	9,349.69	6,778.83	2,570.86		
Social Security Expense	485.91	485.91			
Utilities	329.44			329.44	
Young Calvinist	1,161.31				1,161.31
Service Homes	7,639.17				7,639.17
Total Disbursements	$ 918,233.61	$650,934.06	$226,253.90	$15,057.71	$25,987.94

*Deficit

Christian Reformed Board of Home Missions

SUMMARY OF RECEIPTS AND DISBURSEMENTS AND FUND BALANCES

January 1, 1958 — December 31, 1958

	Total all Funds	Evangelism and Church Extension	Funds Needy Churches	Jewish Missions	Soldiers' Fund
January 1, 1958, Fund Balances	$ 33,977.94*	$ 68,805.87*	$ 36,976.33*	$ 79,186.49	$ 7,385.13*
Receipts	1,161,711.20	875,801.94	226,188.28	37,474.31	22,246.67
Beginning Balances Plus Receipts	1,127,733.26	806,995.97	189,211.95	116,660.80	14,864.54
Paid Outs	918,233.61	650,934.06	226,253.90	15,057.71	25,987.94
Fund Balances, December 31, 1958	209,499.65	156,061.91	37,041.95*	101,603.09	11,123.40*
Loan from Jewish Missions to Soldiers' Fund				12,000.00*	12,000.00
Loan from Jewish Missions to Funds for Needy Churches			40,000.00	40,000.00*	
Adjusted Fund Balances, Dec. 31, 1958	209,499.65	156,061.91†	2,958.05	49,603.09	876.60

*Deficit

†Designated for Chapels and Parsonages $100,000.00

General Committee for Home Missions
of the Christian Reformed Church of America
Grand Rapids, Michigan

Gentlemen:

I have examined the books and vouchers of the Home Mission for the year 1958 and have compiled a financial statement which is submitted herewith.

In our opinion the Balance Sheet shows fairly the financial position of the Home Missions as of December 31, 1958, and the Statement of Receipts and Disbursements and related schedules, the summary of the financial transactions for the year 1958, compiled on the cash basis.

Respectfully submitted,
Peter B. Vander Meer

Grand Rapids, Michigan
January 30, 1959.

SUMMARY OF MATTERS REQUIRING SYNODICAL ACTION

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2. Election of member-at-large 65

Part IV

1. Opening new fields 74
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3. Special Grants:
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Part VII

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   c. Election of:
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      2) Minister of Evangelism
      3) Treasurer
      4) Three additional members-at-large
2. Reply to Overture of Warren Park 86

Commending Synod in all its deliberations to the guidance of the Spirit,

Humbly submitted,
J. De Kruyter, *President*
H. Blystra, *Secretary*
D. L. Van Halsema, *M-a-L*
C. Van Malsen, *Treasurer*

SUPPLEMENT No. 7-A
(Articles 71, 156)

CHRISTIAN REFORMED BOARD OF HOME MISSIONS

ESTEEMED BRETHREN:

We herewith request the attention of Synod for the following matters.

A. SPECIAL GRANTS

1. *Oak Harbor-Mt. Vernon*—Classis Pacific has endorsed the request of Oak Harbor - Mt. Vernon for financial aid to the extent of $3,000 for 1960 to carry on its local evangelization work.

We so recommend.

2. *Highland* — Classis Cadillac has endorsed the request of our Highland Church (Highland, Michigan) for financial aid to the extent of $2,500 for 1960 to carry on its local evangelization program.

We so recommend.

B. REGIONAL SYNODS:

Whereas the report of the Study Committee on Regional Synods was not available to the Board of Home Missions at its annual meeting in February of this year, the Board instructed its Executive Committee "to consider the report of the Study Committee on particular synods, and submit its findings and reactions to the membership of the Board of Home Missions."

In compliance with this directive the Executive Committee has forwarded the following observations to the membership of the Board and herewith places same before Synod.

Naturally we confine ourselves only to that part of the Study Committee's report which deals with Home Missions.

A. Regional Synods as planned aim to bring the work of missions closer to the people.

We submit:

1. That the Board of Home Missions has consistently carried on its activities in close coöperation with the Classes and the respective Classical Home Missions Committees. Fields were not surveyed or opened without prior knowledge, consultation, advice, and approval of the Classes or Classical Home Missions Committees concerned.

The introduction of regional synods will evidently terminate this coöperative relationship between the Board of Home Missions and the Classes.

2. That the Board of Home Missions has served local congregations in the conduct of their congregational or local evangelism with advice, help, and encouragement whenever requested.

3. No evidence is presented to support the claim that the institution of regional synods would bring the work closer to the people.

B. The Study Committee favors the continuance of a Denominational Committee for, or Board of, Home Missions whose membership shall comprise two delegates from each regional synod. Hence once more the close relationship that now exists between the present Board and the Classes—the Classes having representation on the present Board—would be a thing of the past.

The assignment of the Committee or Board of Home Missions as envisioned by the Study Committee is threefold: "This committee shall apply itself to policy making, administer general funds to regional synods needing financial assistance and recommend new areas to regional synods."

1. The Board of Home Missions must "apply itself to policy making." We submit that basic policies are spelled out in the proposed Home Mission Order. We deem that if each regional synod has its own "similar area interests" and "peculiar problems," then also each regional synod should be qualified to judge how to apply these basic policies in its peculiar area.

2. The Board of Home Missions must "administer general funds to regional synods needing financial assistance." It is our considered opinion that as soon as regional synods have taken over, the chief, if not only, function of the Denominational Board will be to receive and allocate monies. This could well be entrusted to a small Denominational Committee—as is now done by the Church Help Committee and the F.N.C. Committee—and does not require a Denominational Board with a total membership of eighteen (18) delegates.

3. The Board of Home Missions must "recommend new areas to regional synods." This is an inversion of the present method. Now Classes frequently, if not always, bring possible new fields to the attention of the Board for consideration, survey, and possible occupation. This inversion of procedure is in our judgment a move toward rather than away from centralization. Moreover in our competitive age, also ecclesiastically, possible and promising fields may be lost by this delayed-action procedure.

C. Lastly the question is in place whether the Home Missions program as proposed by the Study Committee will be for the profit of our Church. Permit us to show what gains have been made under the present Denominational Home Missions program, that is since 1937, the year in which the present method was inaugurated.

	1937	1959	Increase
Congregations	286	529	243
Ministers	260	424	164
Souls	117,972	228,221	110,249

Moreover in 1937 our Church was burdened with a serious problem, the oversupply of candidates for the ministry. What has happened in these past 22 years from 1937 to 1957?

The oversupply has been eliminated.

The graduating classes are or have been far larger in number.

Some of the ministers who went to other denominations during the oversupply period have returned.

Besides several ministers have been received from other churches.

Presently there are 105 vacant churches by reason of which the fear of an undersupply has already found occasional expression.

We well realize that not all the credit for the increases listed belongs to the present program of Denominational Home Missions. Yet we make bold to make claim to a fair measure of credit. It is our persuasion that during the past two decades the Lord has graciously blessed our Denominational Home Missions activities.

A method which has endeavored to keep close to our people.

A method which has endeavored to steer clear of centralization.

A method which under God has been a source of much fruit.

Will it be to the profit of our Church to discard the present method of Denominational Home Missions and follow the new course as proposed by the Study Committee on Regional Synods?

Respectfully submitted,

The Executive Committee for Home Missions,

J. A. De Kruyter, President

H. Blystra, Secretary

SUPPLEMENT No. 8
(Articles 116, 201)

KOREAN MATERIAL RELIEF AND THE GRAND RAPIDS DEACONS CONFERENCE

Esteemed Brethren:

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

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

The work of a medical team which spreads the Gospel as it cares for the sick in rural areas, is being continued. The requests for powdered whole milk and drugs exceed the amount being sent even after we have doubled the amount for the last few months.

About $1,500 worth of hospital supplies and medical equipment has been sent to Korea, along with the regular monthly amount of food and drugs.

The program for Orphan relief and Orphanages is being expanded with very good response from our churches at large, as the financial report indicates. Inasmuch as we are almost the sole support of the above causes, we covet your prayers and submit the following recommendations.

1. That the work of Material Relief for our Korean Brethren be continued under the direction of the Grand Rapids Deacons' Conference.
2. That Rev. J. Hasper our adviser, represent our Conference before your committee if any further information is required.

Sincerely yours,
Grand Rapids Deacons' Conference
Menzo De Vries, *Sec'y*

293 — 68th St., S. W.
Grand Rapids 8, Mich.

KOREAN MATERIAL RELIEF FUND
Financial Statement of Receipts and Disbursements
1958

RECEIPTS

January	$10,586.39
February	2,736.95
March	1,579.10
April	3,106.29
May	3,569.03
June	2,206.91
July	4,166.16

August	1,397.50	
September	1.49	
September	947.99	
October	2,100.38	
November	1,033.00	
December	1,802.69	
	$35,233.88	$35,233.88
December 31, 1957 — Cash in Bank		4,792.36
Total cash on hand and received		$40,026.24

DISBURSEMENTS

Milk Powder	$ 8,294.36	
Medical Team	6,000.00	
Orphanages	9,494.23	
Office Supplies	40.50	
Medical Supplies	2,690.50	
Bond for Treasurer	93.70	
Hospital Needs	3,500.00	
Revs. Hunt and Malbury	125.00	
Special Treatment for Orphans	1,000.00	
	$31,238.34	31,238.34
Cash on hand, December 31, 1958		$ 8,787.90

We have examined the statement of income and surplus, reconciled the bank statements, have reviewed the disbursements made via check vouchers, (the following checks were found to be outstanding at Dec. 31 — $870.92, $715.85, $12.75, $1,461-.25, total $3,060.77 plus book balance of 8,787.90 agrees with bank balance of same date $11,848.67).

In our opinion the balance of surplus present correctly the position of the Korean Relief Fund based on the data submitted for audit.

Petersen and Smigiel
Public Accountants

SUPPLEMENT No. 8-A
(Articles 116, 201)

KOREAN MATERIAL RELIEF AND THE GRAND RAPIDS DEACONS' CONFERENCE

Introduction:

Since the writing of our report to the Synod of 1959 additional information has been received concerning our work in Korea. This information and a few of the problems which arise out of it we present to Synod in this supplementary report.

History and Analysis:

In about the year 1951 the Grand Rapids Deacons' Conference assumed the responsibility for Korean Material Relief. In 1953 after a report from the Rev. Sutton, who visited the Korean field, there was a differentiation made between Korean Spiritual and Korean Material relief. The Grand Rapids Deacons' Conference has been the committee responsible for the material relief.

Upon the request of the Grand Rapids Deacons' Conference and with the approval of the board of missions Rev. Sutton was again sent to Korea to survey our work there. Upon his return he mailed to the states a very lengthy report concerning Korean material relief. The G. R. Deacons' Conference in consultation with the Rev. Evenhouse, Secretary of Foreign Missions, and also the Rev. H. Smit, who recently served as chaplain in Korea, has analyzed this report. This report together with the discussion has brought into clearer focus the magnitude of the Korean problem and impressed upon the Grand Rapids deaconate the necessity of a thorough investigation and reconsideration of our program in Korea.

Several questions arose in our minds and these we wish to present to you at this time.

1. Upon receiving this report and discussing it the G. R. Deacons' Conference felt the urgent need for a definition of Synodical mandate.

Ground: Having searched the *Acts of Synod* the G.R. Deacons' board could find no clear cut statement of their mandate. At the present time we are undecided whether or not the intention of Synod was for a permanent work in Korea or simply a temporary relief measure.

2. If we are to continue our work or expand it we feel a definite need for sending someone to Korea to supervise our relief work and assure proper distribution of the materials which are sent. Before this is done however, it must be determined whether expansion of the work in Korea is feasible.

Ground: The second report has brought to our attention that in Korea there is confusion as to the distribution of the funds received

from spiritual and material relief and there is also a question raised whether our relief measures are being performed as efficiently as possible.

3. A question of much broader scope which also was entertained by our group was the possibility of organizing a permanent world wide denomination relief organization ready to act at anytime of emergency.

Grounds: a. Other groups (even some of the notorious sects) have surged ahead in this direction and have given a tremendous witness throughout the world by this work of mercy. b. The present work of the Grand Rapids Deacons' Conference is actually an out-growth of relief which was sent to the Netherlands during the time of the flood and to Hungary at the time of their oppression. Since Korea there have been other opportunities to minister mercy e.g. Holland Marsh flood, Hudsonville Tornado, etc.

Recommendation:

The Korean Material Relief Committee recommends that Synod appoint a study committee to work in conjunction with the Grand Rapids Deaconate and report to the Synod of 1960 concerning this entire matter.

Grand Rapids Deacons' Conference
per Rev. J. Hasper, *Advisor*

SUPPLEMENT No. 9
(Articles 98, 201)

BACK TO GOD TRACT COMMITTEE

To the Synod of 1959

ESTEEMED BRETHREN:

The Back to God Tract Committee (also known as the Synodical Tract Committee) takes great pleasure in making its report on happenings of the past year.

I. PERSONNEL AND ADMINISTRATION:

A. Personnel—Rev. G. Rozenboom, President; Rev. L. Dykstra, Vice-president; Rev. H. Teitsma, Secretary; Mr. C. Dykhouse, Treasurer; Rev. R. Bronkema; Mr. J. Brower; Mr. J. De Jager; Mr. H. Hoekstra; Rev. J. Rickers; Rev. N. Veltman.

B. Administration—the committee works by means of separate committees and meets every month to accomplish the work. The labors of the Christian Reformed Publishing House have been invaluable. Mr. P. Meeuwsen reports regularly to the committee keeping us informed on the inventory of tracts and directing their printing and distribution. We greatly appreciate the willing help received from the plant and office.

II. ACTIVITIES:

A. During the past year the committee has processed some 27 new tracts for distribution. We had an excellent year in this regard. The committee seems to be picking up steam and hopes to do even more in the coming year.

B. The number of tracts distributed has increased again this year. Each year shows some progress. This year the total tracts sent out was over 200,000 more than last year and amounted to a total of 815,865. We are very thankful that our tracts are finding greater use with our people.

C. A new tract holder was made up and sent to all ministers and lay mission workers and are on sale at the Publishing House office. The holders answer the problem of how to carry and keep neat a regular supply of tracts. Everyone could well use one to great profit for God's kingdom.

D. The translation of tracts into Spanish was one of the developments of this past year. There is a growing need for Spanish tracts abroad and for our migrant workers in many areas of denominational activity at home.

E. Free tracts have been offered to our denominational chaplains. A wide range of use presents itself to them without the funds to supply them with the tracts. We hope the chaplains make good use of the offer.

III. FINANCES:

A. The treasurers report for 1958 is attached to this report.

B. We are grateful for the offerings received during the past year. We need the support of the churches because we publish our tracts at a loss to meet competition.

IV. MATTERS WHICH REQUIRE SYNODICAL ACTION:

A. The committee requests Synod to again recommend this cause to the churches for one or more offerings.

B. Elections of new committee members: two of our regular members must retire this year because of the six year rule re tenure of office. The two retiring members are Mr. J. De Jager and Rev. N. Veltman. The services of these men have been greatly appreciated. To fill their vacancy Synod is asked to select one from each of the following groups:

Group 1 — Mr. A. Bytwork (lay missionary and printing experience)
Mr. P. Vander Meer (Mission experience and retired printer)

Group 2 — Rev. J. Guichelaar
Rev. F. Van Houten

C. We recommend that Mr. J. Brower be appointed for a three year term due to his valuable technical ability.

Respectfully submitted
G. Rozeboom, *Pres.*
H. Teitsma, *Sec'y*

STATEMENT OF RECEIPTS AND DISBURSEMENTS
January 1, 1958 to December 31, 1958

January 1, 1958, Balance in Old Kent Bank, Grand Rapids, Michigan		$ 1,513.35
Receipts for period:		
Church and individual contributions	$ 9,032.01	
Sale of Tracts	6,367.28	
Total Receipts		$16,299.29
		$17,812.64
Disbursements for period:		
Printing of Tracts	$ 8,514.82	
Advertising	307.61	
Art Work	306.00	
Travel Expenses	113.52	
Postage and supplies, Secretary and Treasurer	619.87	
Writing Tracts	330.00	
Auditing Fees	25.00	
Treasurer's Bond Premium	25.00	
Purchase of Tract Holders	339.66	
Office Rent	110.04	
Miscellaneous	132.31	
Total Disbursements		10,823.83
December 31, 1958, Balance in Old Kent Bank and Trust Co., Grand Rapids, Michigan		$ 6,988.81

To Whom It May Concern:

I have audited the books of the Treasurer of the *Back to God Tract Committee,* Mr. Clarence A. Dykhouse, for the period from January 1, 1958 to December 31, 1958 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, 1958.

Peter M. Piersma, C. P. A.

SUPPLEMENT No. 10
(Articles 98, 201)

THE PUBLICATION COMMITTEE OF THE CHRISTIAN REFORMED CHURCH, INC.

ESTEEMED BRETHREN:

The Publication Committee of the Christian Reformed Church herewith presents its annual report to Synod, and desires to bring the following matters to your attention:

I. COMMITTEE MEMBERSHIP

The Publication Committee is divided into sub-committees, designated as the Editorial Committee and the Business Committee respectively. The Editorial Committee counts as its members the Revs. N. Veltman, G. Goris, J. Schuurman and J. A. Mulder. The Business Committee is composed of the Messrs. G. Buist, C. Van Valkenburg, J. Peterson, J. Vredevoogd and L. Wierenga. The committee as a whole meets the first Thursday of the month; the sub-committees once a month or oftener, as the business of the Publication House demands attention. During the past year the Rev. Veltman served as president of the Publication Committee, the Rev. Mulder as secretary, and Mr. Buist as treasurer.

The Synodical rule concerning tenure of office for Denominational Boards and Committees requires a change in our membership at this time. Rev. Mulder and Mr. Peterson have each filled two consecutive terms and must therefore retire after a period of six years of service. To fill these vacancies the following nominations are submitted:

For a three-year term (one to be elected)

Rev. Richard Rienstra
Rev. John Guichelaar

For a three-year term (one to be elected)

Mr. Ray Van Kuiken
Mr. Adrian Vanden Bout

II. EDITORS AND PERSONNEL

We are happy to report that our editors have enjoyed good health throughout the past year, and have been able to perform all the duties pertaining to their office. Since the terms of both Rev. Vander Ploeg and Rev. Van Halsema run until Sept. 1, 1960, it is not necessary to present

nominations at this time. We are thankful for the services our editors are performing for our denominational periodicals.

Since Synod last met, representatives of the Publication Committee have been able to present the cause of our Publication House to all the Canadian Classes. We express our thanks to the Transportation Secretary, Mr. A. H. Andriese, and to the Stated Clerk, Dr. R. J. Danhof, who were instrumental in securing railroad passes and clergy permits which enabled the Committee to carry out this program of personal contacts with these Classes with a minimum of expense. Everywhere the men received cordial welcomes, and the reactions to these visits were highly favorable. We were assured the denominational ties were more closely drawn as a result.

III. Business Activities

The business of the Publication House is directed by our capable Business Manager, Mr. Peter Meeuwsen. At the time of the writing of this report the subscriptions to *The Banner* numbered 37,750, while *De Wachter* totals 5,500. Several new pieces of equipment were added in the printing shop, and every effort is being made to run the affairs of the Publishing House as efficiently and economically as possible. The annual financial report herewith attached will reflect in greater detail the scope of the year's activity. Printing is now being done for our Mission Boards, the Back to God Radio Committee, the Back to God Tract Committee, and the Sunday School Committee. All the Synodical printing, *Agenda* and *Acts of Synod* is now being done at our own plant, as well as the full publication of *The Yearbook*. We are happy to be of greater service in this respect in the various denominational activities.

We expect that the *Revised Psalter Hymnal* will have appeared on the market during the month of April after several delays and problems in in production which prevented its earlier introduction to our churches and constituency. We have sought to employ the best craftmanship in the field of music printing, and hope to bring out a book of high quality and usefulness.

IV. Editorial Matters

The attention of the Publication Committee was drawn to the fact that in the present edition of the *Psalter Hymnal* a comma had been omitted from Art. VII of the Belgic Confession. A diligent comparison with other editions and copies of the Confession showed that all placed a comma at this point, and it was the conviction of our committee that it had been dropped through a typographical or editorial error. Therefore it was decided to return to the original punctuation in the new edition.

Our office has been receiving a number of requests for a printed form of the dismission of church members to other denominations. We hereby

request Synod to instruct us in this matter, and if Synod desires that such a form be printed, that approval be given to the following copy:

STATEMENT OF DISMISSION

This is to certify that..... (has, have) until this date been a member(s) in full communion (by baptism) of the .....Christian Reformed Church of ....., and is (are hereby dismissed at his, her, their request to unite with the Church of his, her their choice.

By Order of the Consistory of the Christian Reformed Church of .....

..... *Pres.*

..... *Clerk*

Done in Consistory on the.....day of....., 19....

MEMBERSHIP RECORD(S)

	Date of Birth	Date of Baptism	Date of Confession of Faith
Adult Single Person			
Husband			
Wife			
Baptized Children			

V. MATTERS REQUIRING SYNODICAL ACTION

1. Election of two Committee members from the nominations submitted (See I)
2. Approval of form for *Statement of Dismission* (See IV)

Humbly submitted,

John A. Mulder, *Sec'y*

See next page for financial report.

STATEMENT OF INCOME AND EXPENSE

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

Year ended December 31, 1958

INCOME		
Subscriptions and Sales		$440,286.83
COSTS		
Merchandise for Resale	$ 20,564.22	
Material	115,238.46	
Labor	67,212.87	
Manufacturing Expenses	64,619.15	
Contributors	14,444.78	
Mailing Costs	31,238.38	313,317.86
GENERAL & ADMINISTRATIVE		
Direct (Clerical-Editorial-Managerial)	$ 69,162.96	
Indirect (Depreciation-Insurance-Office Supplies Postage-Utilities, etc)	29,523.65	98,686.61
INCOME OVER EXPENSE		$ 28,282.36

BALANCE SHEET

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

December 31, 1958

ASSETS

CURRENT		
Cash on Deposit	$ 11,990.19	
Accounts Receivable	57,855.56	
Inventories	30,192.82	
Prepaid expense	7,464.60	
TOTAL CURRENT		$107,503.17
OTHER		
Investment	20,580.00	
Inventory	7,191.84	27,771.84

FIXED

	Cost	Allowance for Depreciation	Net Book Value	
Land & Building (Note A)	$529,470.21	$ 26,222.37	$503,247.84	
Mach. & Equip (Note C)	258,089.74	72,162.79	185,926.95	
Land & Building Rental (Note B)	13,372.08	847.20	12,524.88	
	$800,932.03	$ 99,232.36		$701,699.67
				$836,974.68

LIABILITIES

CURRENT			
Contract Payable (Note C)		$ 19,918.52	
Accounts Payable		10,221.72	
Accrued		9,506.30	
Current requirement on long-term indebtedness		15,602.35	
TOTAL CURRENT			$ 55,248.89
LONG-TERM			
Mortgage Payable (Note A)	$113,863.55		
Less Current requirement included above	14,916.97	98,946.58	
Land contract payable (Note B)	3,403.95		
Less Current requirement included above	685.38	2,718.57	$101,665.15
DEFERRED INCOME			
Unearned Subscriptions			76,548.66
RESERVE FOR PENSION			22,035.47

INVESTMENT

OPERATIONS		$452,126.20	
CONTRIBUTED			
Building	$123,526.79		
Furnishings	5,823.52	$129,350.31	581,476.51
			$836,974.68

Note A: "Land, improvements and building" are subject to a mortgage payable with an unpaid balance of $113,863.55 at December 31, 1958.

Note B: "Land and building—rental" are subject to a land contract payable having an unpaid balances of $3,403.95 at December 31, 1958.

Note C: "Machinery and equipment" having a total cost of $36,579.00 purchased during 1958, is subject to a conditional sales contract having an unpaid balance of $19,918.52 at December 31, 1958.

We have examined the balance sheet of

The Publication Committee of the Christian Reformed Church, Inc.

As of December 31, 1958

and the related statement of income and expense for the year then ended. Our examination was made in accordance with generally accepted auditing standards and included such tests of the accounting records and other auditing procedures as we considered necessary in the circumstances.

In our opinion, the accompanying balance sheet and related statement of income and expense fairly present the financial position of the corporation at December 31, 1958, and the results of its operations for the year then ended, in conformity with generally accepted accounting principles.

McEWAN & KAUFFMAN, C. P. A.

SUPPLEMENT No. 11
(Articles 172, 201)

CORRESPONDENCE WITH REFORMED PRESBYTERIAN CHURCH, N. A.

ESTEEMED BRETHREN:

Your committee, appointed to carry on correspondence and "Ecumenical Conversations" with a similar committee appointed by the Reformed Presbyterian Church, is unable to report significant progress at this time.

Our proposed meeting with the R. P. C. committee in May of 1958 was postponed at their request because of the fact that the chairman of their committee moved from Sparta, Illinois to Coldenham, New York. A meeting in the fall became impractical because three of the four members of our committee changed residence.

Arrangements are now being made for a meeting in Pittsburgh, Pennsylvania, during the time that Synod is in session. We hope to be in a position to present a more conclusive report at the time Synod meets.

Respectfully submitted,

Dr. William H. Rutgers, *Chairman*
Rev. Arnold Brink, *Secretary*
Rev. Clarence De Haan
Mr. Benjamin G. Ottenhoff

SUPPLEMENT No. 11-A
(Articles 172, 201)

CORRESPONDENCE WITH REFORMED PRESBYTERIAN CHURCH, N. A.

Esteemed Brethren:

As is indicated in the very brief report of your committee in the Agenda, we were able to arrange for a meeting with the corresponding committee of the Reformed Presbyterian Church, in Wilkinsburg, Pa., on June 15 and 16. Those representing their "Committee on Inter-Church Correspondence and Study" were: Rev. John McMillan of Coldenham, New York; Dr. C. E. Caskey of Wilkinsburg, Pa., in whose church we held our meetings; and Dr. S. Bruce Willson, president of their Theological Seminary. The members of your committe who were present were: Dr. Wm. H. Rutgers, Rev. Clarence De Haan, and Rev. Arnold Brink. Mr. Ben Ottenhoff was not present and gave no notification that he would be absent, or why.

It should be said at the outset that the brethren of the R. P. Church do not look for anything like immediate union with our church, but desire to engage in long-range study of our mutual and particular standards and practices. In our meeting we agreed to move in three large areas of study: Constitutional study, i.e. of our respective written creeds and church orders; Program inquiry, i.e. how those standards are realized in our official actions; and Operational inquiry, i.e. into actual practices in our churches, whether essential and proceeding from principle, or whether incidental, proceeding from historical precedents or provincial custom.

It must also be said that we found immediately that there are large areas of basic agreement. Creedally, and in ecclesiastical practice, the Reformed Presbyterian Church is unqualifiedly Calvinistic and is striving militantly to maintain an unsullied witness for the Lord and His Word in our time.

Due to their history both in Scotland and in America, there are a number of principles and practices that are quite different from ours. However, due to our history, both in the Netherlands and here, the same statement can be made with regard to principles and practices that are new to them. We find, upon comparing, that some of these incidental practices in both of our churches are falling into disuse. In some cases, this is no great loss, in others, we were able to admonish one another to "hold fast that which thou hast."

Following are samples of some of the matters that have been discussed with one another so far:

1. The right of dissent from a constitution of civil government. This concerns what is commonly called "sphere-sovereignty" in the writings of the Dutch Calvinists, and the problem of the separation of church

and state and yet the responsibility of Christians in the secular state as those who acknowledge Christ as their only Lord and King. The intent of the R. P. Church is to resist the inevitable result of secularism and religious neutrality in all civic organization. As it stands today, it is considered sinful either to vote or to hold office, since these involve corporate responsibility for swearing allegiance to a religiously neutral secular authority. A great deal of study must still be done in this area.

2. Your committee found that there is a great interest in the Psalms in this church. Not only are Psalms used exclusively in the services, but each Sunday a Psalm is explained as part of the worship service. This stems from the belief that the purpose of singing in the service is purely that of praise to God. The words of God alone may be used in praise of God. We can appreciate that this is another attempt to "hold the line" against all modern dilutions of Scriptural truth and practice. Your committee recommended highly the substitution of Catechism preaching as a far more satisfactory way of accomplishing this end. We found this met with cordial response.

3. Your committee finds this to be a strongly Confessional church, in the sense that officers and members are required alike to be committed to the Confession of the church. Yet it was freely admitted that the systematic instruction in doctrine and thorough examination for church membership was somewhat weakened in the course of time.

4. The custom of periodic "covenanting" with God as a form of united testimony and revival of loyalty, is one that we found somewhat unusual and a subject worthy of further study.

5. The Ref. Pres. Church looks upon any form of instrumental music in the worship service as wrong. This may be a matter that will moderate in time.

6. The Ref. Pres. Church officially discountenances the use of written prayers. This is in practice, moderating somewhat.

After meeting for several hours the evening of June 5 and again the entire morning of June 16, the combined committee agreed unanimously to submit the following to their respective synods as their recommendation:

Recognizing that there are large areas of agreement, especially in the matter of united resistance to the increasing secularism of our age; recognizing also that there are areas of difference, not only of a principial nature but also due to historical background and practical approach; yet your committee recommends continued close contact between our two denominations, by means of fraternal delegation to our respective synods and continued labor by committees in conversations and correspondence, for the purpose of combined study of the areas of common concern with a view to ultimate organic union on the basis of mutual confession of Scriptural truth.

Respectfully submitted:

Dr. W. H. Rutgers, *Chairman*
Rev. Arnold Brink, *Secretary*
Rev. Clarence De Haan

SUPPLEMENT No. 12
(Articles 57, 201)

CHAPLAIN COMMITTEE

To THE SYNOD OF 1959

Esteemed Brethren:

Eighteen ministers of the Christian Reformed Church are now chaplains in the United States Armed Forces. By next summer we expect this to reach at least twenty-two, with nine or ten of these on active duty. This is by far a record high for peace time denominational strength. However, our total is still well below what would be expected from us in case of general mobilization for war or national emergency. Moreover, although we expect to have our active duty quota in the Army and Air Force filled by next August, we will be below quota in the Navy. And even the Army, because of the very acceptable record of our present chaplains, would be willing to take one or two more of our ministers on active duty in excess of quota.

We are thankful to God for these open doors, and for the inclination to enter them which He is giving to a good number of our younger ministers. If we consider each of these openings as a home mission field, which indeed it is, we see that in the military chaplaincy we are offered approximately twelve prepared and organized fields, entirely at the expense of the United States government. Figuring the cost of keeping a home missionary in the field this can be figured as a financial asset of about $75,000 per year to our denomination. But of course the true values of the work are beyond any such calculation, and our chaplains tell us constantly about the hundreds of souls they can reach who are without Christ and His Church, as well as the scattered sheep of the flock who need a shepherd.

Now we are confronted by a new and growing challenge — the institutional chaplaincy. In the course of time a pastoral ministry in prisons and hospitals, plus perhaps that in industry, may equal the opportunity which we now have in the Armed Forces.

I. *Committee Membership*

The Committee membership for the past year, as the year before, has been as follows: Rev. D. Hoitenga, *President;* Rev. H. Dekker, *Secretary;* Rev. R. Wezeman, *Secretary for Active Duty Chaplains*; Mr. H. Faber, *Treasurer*; Rev. G. Vander Kooi, Dr. W. Vander Ploeg and Rev. F. Van Houten. The last named was appointed in September by the Synodical Committee, upon our request, in order to strengthen the Committee for its expanding duties. He had served only one year of a duly elected term prior to 1953 when he went from this area to Lynden, Washington.

At this time the second terms of two Committee members expire, i.e., Mr. Faber and Rev. Vander Kooi. They are not now eligible for re-elec-

tion. We take this opportunity to thank them heartily for their able and valued service to the Committee and its Kingdom interests. An additional word of thanks goes to Mr. Faber for his work as Treasurer for six years. Nominations to fill these vacancies are as follows:

For the place of Rev. Vander Kooi:
Rev. Nicholas H. Beversluis
Rev. Louis J. Dykstra

For the place of Mr. Faber:
Dr. Leonard C. Vander Linde
Mr. Louis Vandertill

We increasingly feel the need for close liaison with the Board of Home Missions which has primary responsibility for a denominational ministry to our own young men and women in military service. There is also need for cooperation with the Young Calvinist Federation which serves in a special way through its monthly magazine. In order to facilitate relations with these two bodies a liaison committee has been meeting regularly throughout the past year, consisting of representatives of each of them plus representation of the Chaplain Committee. It was by this means that denominational retreats were planned and arranged, led by Chaplain Ellens in Germany and by Chaplain Smit in Korea. As a further step in developing these relations the Executive Committee for Home Missions has been requested to delegate its Secretary and its Home Missionary-at-Large as consultative members of the Chaplain Committee for one year. The request has been granted. Such an arrangement will provide urgently needed liaison in areas of common responsibility and will form a basis for both Committees to consider long-range planning and possible organizational realignments in the over-all Christian Reformed ministry to the Armed Forces.

II. *Active Duty Chaplains*

The status of our active duty chaplaincy is just as it was in our last year's report with respect to Chaplains Ellens, Holtrop, Smit, and Vander Ark. Chaplain Dokter has been transferred to Vance Air Force Base at Enid, Oklahoma. New chaplains, ministerial candidates of last year, are Navy Chaplain Arlo J. Dahm who serves with the Marine Air Corps at Cherry Point, N. C. and Army Chaplain Paul H. Vruwink whose first assignment is at Fort Benning, Georgia. Chaplain William Kosten has returned to the civilian ministry after serving his basic commitment of three years duty with the Navy.

III. *Institutional Chaplaincy*

We have continued our exploration of the field of the institutional chaplaincy in compliance with our mandate from the Synod of 1957. We have learned that at present there is a steady increase in the number of chaplaincies in mental and general hospitals — both public and private — and in federal, state, and local prisons. Moreover, procedures for application and appointment are being progressively regularized, including

the development of uniform standards for accreditation and appointment and more general demand for ecclesiastical endorsement.

There are openings for a number of our ministers who can qualify with the required pastoral experience and clinical training. Clinical training is available at many places throughout the nation, regarding which we are prepared to supply necessary information. We are happy to report that one of our ministers, Rev. Earl Jabay, has completed such training and is assured of accreditation. Others are interested and have made inquiry. It would appear that our Church is being led into new and promising avenues of pastoral and evangelistic service among those confined to institutions of mercy and correction.

Recommendation:

That the Chaplain Committee be given authority to grant ecclesiastical endorsement to qualified ministerial candidates for the institutional chaplaincy, when required, in a way similar to that now in practice for the military chaplaincy.

Grounds:

1. Ecclesiastical endorsement is frequently and increasingly required by hospitals, prisons, and other institutions which engage chaplains.

2. Procedures of application and appointment for special pastoral service by our ministers in institutions can in this way be brought under proper synodical surveillance.

IV. *Summary*

Two matters require synodical action — election of Committee members and authorization to grant ecclesiastical endorsement for the institutional chaplaincy. No offerings are requested. As the accompanying financial statement shows, our reserves are ample for current and prospective needs.

Humbly submitted,
THE CHAPLAIN COMMITTEE
Harold Dekker, Sec'y

See next page for financial report.

CHAPLAINS' FUND OF THE CHRISTIAN REFORMED CHURCH

Statement of Cash Receipts and Disbursements

March 1, 1958 to February 28, 1959

Balance on hand March 1, 1958		$ 578.93
Receipts:		
Interest on Washington, D. C., Christian Ref. Church bonds		90.00
Mayfair Christian Reformed Church		10.00
Redeemed Series F. Bonds		3,250.00
Total Receipts		$3,928.93
Disbursements:		
Books and Literature	$ 60.96	
Travel	361.94	
Clerical and Stationery	62.99	
General Commission dues	488.00	
Miscellaneous	65.00	
Old Kent Saving Certificates	2,000.00	
Total disbursements		$3,038.89
Balance on hand February 28, 1959		
Represented by: deposit in Old Kent Bank		890.04
Other Assets		
Two $1,000.00 Old Kent Bank and Trust Co. Saving Certificates		2,000.00
Bonds — Washington, D. C., Christian Reformed Church Due date, December 1, 1964		3,000.00
Total Assets		$5,890.04

Gentlemen:

The above statement represents an accurate and correct record of the receipts and disbursements of the Chaplains' Fund of the Christian Reformed Church for the year ending February 28, 1959.

Harry Faber, Treas.

SUPPLEMENT No. 13
(Articles 122, 156, 201)

FUND FOR NEEDY CHURCHES COMMITTEE

ESTEEMED BRETHREN:

The Synod of 1958 transferred the administration of the Fund for Needy Churches from the Home Missions Committee to a new, separate committee. This committee is now incorporated under the laws of the State of Illinois as "The Fund for Needy Churches Committee."

It submits the following as its first report.

I. MEMBERSHIP AND ORGANIZATION

The Synodical Committee appointed the following: Mr. Abraham Sluis, Roseland, Chicago, Ill.; Mr. Maurice VanderVelde, Oak Park, Ill.; Mr. Henry P. Ottenhoff, Berwyn, Ill.; Rev. Marinus Goote, Evergreen Park, Ill.; Rev. William Verwolf, Evergreen Park, Ill.; Mr. C. Van Malsen to represent the Board of Home Missions.

Officers: Mr. A. Sluis, president; Mr. H. P. Ottenhoff, vice-president; Mr. M. VanderVelde, treasurer; Rev. W. Verwolf, secretary.

II. ADMINISTRATION

The Fund changed from the Home Missions Committee at the beginning of the calendar year 1959.

Applications for aid were submitted by 124 churches and have received careful consideration. A schedule of recommended payments for 1959 has been made available to the Synodical Budget Committee. Your committee reported its recommendations to the respective Classical Home Missions Committees, or the Classical F.N.C. Committees where they were in existence. The Synodically approved schedule of payments will be placed in the Acts of Synod (Acts 1958, p. 76, i).

III. RECOMMENDATIONS FOR 1960

1. We recommend that the salary to be paid to ministers by the churches receiving assistance from the F.N.C. be not less than $4,000.

2. We recommend that the per family contribution towards the minister's salary in aid-receiving congregations be set at no less than $70 in the U.S. and at not less than $60 in Canada.

3. We recommend that children's allowance of $200 per child in excess of salary paid, be granted.

4. We recommend that mileage allowances in congregational work be granted according to the following schedule:

The first 5,000 miles on the field no allowance.

a. In the U.S. at 6c per mile for not more than 3,500 miles.

b. In Ontario, Quebec, and the Maritimes at 6c per mile for not more than 5,000 miles.

c. In the western provinces of Canada at 7c per mile for not more than 6,500 miles.

5. We recommend that the denominational per family quota for the F.N.C. be set at $5.25.

6. We recommend that Synod establish a tenure of office for F.N.C. Committee members. We recommend that the term be 5 years and that one member retire each year. Each year for the first 5 years the F.N.C. Committee will name one of its members to retire.

In this connection the committee now acquiesces in the request of Rev. M. Goote to retire this year because of the press of duties. We submit the names of Rev. Herman Hoekstra and Rev. Ralph Wildschut as nominees to replace the retiring member.

7. We recommend that Rev. William Verwolf, a member of the F.N.C. Committee and a delegate to Synod, be consulted in matters pertaining to the F.N.C.

IV. SYNODICAL INSTRUCTIONS:

In the Acts of Synod 1958, p. 76 g, it is recorded:

"The F.N.C. Committee, in consultation with the Classes concerned, shall urge the following:

1. That recipient congregations shall become self-supporting as soon as possible.

2. That congregations which have no promise of future growth merge with neighboring congregations wherever possible and feasible.

3. That churches assist in the financial needs of daughter churches until they become self-supporting."

Your present F.N.C. Committee has tried to fulfill the intention of Synod by working with the Classes through their Home Missions or F.N.C. Committees, and making recommendations to them with respect to each church receiving assistance from the F.N.C.

Respectfully submitted,
William Verwolf, Sec'y

SUPPLEMENT No. 14
(Articles 98, 201)

FAITH, PRAYER AND TRACT LEAGUE

ESTEEMED BRETHREN:

As your representative to the Faith, Prayer and Tract League, it affords me great pleasure to report that the Lord has richly blessed the humble efforts of this organization during the past year.

Although the work is often not spectacular, yet there are indications that the Lord is using these gospel leaflets both for the salvation of sinners and the comforting and upbuilding of His children.

New records were again set — over 5,500,000 tracts sent out. Letters of appreciation and commendation of the type and style of tracts put out by the League are numerous.

Although most tracts are aimed at the unbeliever who will not take time to read a lengthy gospel message, two booklets were published this year for the serious minded seeker and for those who desire more complete gospel presentation. *A Religious Outlook on Life* was written by the Rev. Earl Jabay and *Wonderful Words of Life* by the Rev. Peter Van Tuinen. Both have been so well received that second printings have been made.

In an entirely different category, two car window stickers were published. These give the car driver an opportunity to open a conversation which will bear witness for his Savior. In addition sixteen other tracts were published. Some present the gospel with a modern setting such as *The Greatest Bridge* and *The Lost World Series;* some urge the stronger Christian life such as *The Family Altar;* some shed the light of God's Word on social problems such as *Why Drink.*

The details of art-layout, mailing of samples, advertising programs, and the daily filling of orders are in the hands of the general manager and a staff of six part time assistants. The major task of the board is to approve all copy to insure the purity of the contents. The four ministers and three laymen on the board are all from our denomination.

We request that Synod recommend this work to our people for continued moral and financial support which in the past has been so splendidly given and thankfully received. The board has instructed me to ask Synod again appoint a representative to the League board.

Respectfully submitted,
John Keuning

See next page for financial report.

FAITH, PRAYER AND TRACT LEAGUE

Statement of Cash Receipts and Disbursements

Balance on hand, January 1, 1958		$ 2,917.90
Receipts:		
Sale of tracts	$30,272.38	
Donations	10,457.51	
Sale of tract racks	482.16	
Membership fees	307.00	41,519.05
		$44,436.95
Disbursements:		
Printing	$22,369.79	
Wages and salaries	8,057.02	
Postage	6,429.57	
Supplies	1,435.61	
Advertising	1,054.63	
Purchase tract racks	418.63	
Miscellaneous	914.56	
Artist fees	513.00	
Bank charges	141.68	
Rent	480.00	
Sales tax	57.04	
Social Security tax	56.55	41,928.08
Balance on hand, December 31, 1958		$ 2,508.87

Gentlemen:

The attached statement of cash receipts and disbursements which is compiled from the books and hereby presented, does in my opinion, reflect fairly the cash transactions of your league.

Respectfully submitted,
/s/ Peter B. VanderMeer, C.P.A.

Grand Rapids, Michigan
March 4, 1959

Tracts sold, 1958	4,660,902
Tracts free, 1958	892,616
Total	5,553,518
Tracts printed, 1958	5,799.000
Printed 1923–1957	39,257,800
Total	45,056,800

SUPPLEMENT No. 15
(Articles 98, 201)

LORD'S DAY ALLIANCE, U. S.

ESTEEMED BRETHREN:

As the denominational representative to the Lord's Day Alliance I wish to report the following:

During the past two years I have attended the Annual Membership and the quarterly executive board meetings. It has been gratifying to see the work of the Lord's Day Alliance go forward under the energetic leadership of Rev. Melvin M. Forney. The work of the Alliance can be divided into two parts; first of all there is a program of Mass Communication, secondly there is the activity of encouraging legislatures to pass sound Sunday Laws which will be conducive to proper Sunday observance.

A. *Mass Communication*

From the beginning I have taken the position that the strength and effectiveness of the Alliance lies in creating a deep respect for the Lord's Day in the citizens of our nation. This, it seems to me, can be realized only through effective promotional literature, good posters, etc. The Alliance's distribution of literature has grown to such an extent that 500,000 to 1,000,000 pieces a month are sent from the office to every section of the nation, and the requests are still increasing. This literature is of a wide variety:

1. Tracts are available establishing the Scriptural basis for the Lord's Day, others discussing the social and economic benefits of Sunday observance; others which answer the questions raised by many concerning the validity of Sunday legislation.

2. Posters are now available which can be posted in churches, stores, shops etc., which encourage the proper observance of the Lord's Day. With some modification these posters could be expanded to billboard size. Possibly some of our societies could be encouraged to secure billboards for this purpose.

3. "The Lord's Day Leader" is a quarterly publication edited by Mr. Forney. The "Leader" is mailed to individuals or societies and churches who have supported the work of the Alliance. It is the aim that every pastor in the nation receive the "Leader." It reports the activities of the organization and contains editorials and articles discussing the evils and remedies of the desecration of the Lord's Day.

4. Radio Announcements: Spot announcements of 30-60 seconds in length encouraging a "Sunday for Worship" attitude are being produced through the Protestant Radio and Television Center in Atlanta, Ga. A recording (or "platter") can contain 21 such announcements. Some of our societies or leagues might be encouraged to secure time for such announcements on local radio stations.

5. Visual Aid: Film strips and other Visual Aid devices to be used in Church programs, Sunday Schools and possibly TV, are under way. The "Leader" will carry information later.

B. *Activity in Legislatures:*

This work is generally carried on by the State Alliances. The New Jersey, New York, and Penna Alliances being the most active. So far in every area the courts have upheld Sunday Legislation and, as it has done previously, the Supreme Court of the United States has refused to hear appeals from the decisions of the state courts on the basis that in the judgment of the Supreme Court it is a state matter.

C. *Expansion:*

1. New Alliances were organized in Texas and Virginia during 1958. A number of inquiries have come from California, Florida, North Carolina and Kentucky.

2. Coöperation with "Variety Stores Association" and "National Retail Merchants Association" made it possible to send a widely distributed appeal to retailers to close their establishments on the Lord's Day.

3. Finances. Although the annual income has increased every year it has not kept pace with the expenses of the expanding program. As a result lack of funds is one of the major problems of the organization. The proposed Audio-visual program must be held up until more funds are available.

May I suggest that this cause be favorably considered for offerings by the churches and that the work and cause of this organization be made a matter of prayer. Furthermore if any of our churches find themselves in a community which has a "Sunday problem" the Alliance will be glad to render assistance and advice. Address: 156 Fifth Avenue, New York 10, New York.

Respectfully submitted,
Clarence J. Vos

SUPPLEMENT No. 16
(Articles 178, 201)

WORLD HOME BIBLE LEAGUE

ESTEEMED BRETHREN:

Your liaison man with The World Home Bible League has attended the League Board meetings since the last Synod. Our denomination continues to be well represented on its Board with some of our men holding strategic positions. It has been a source of inspiration to observe this Board in action. Prayerfully, they meet the many vexing problems in the administration of a ministry with a world-wide scope of operation. Their pronounced and evident trust in, and reliance upon, the Lord for guidance and direction leaves a deep impression. It is with joy that we can again report that this ministry, which has been born and nurtured in prayer, has been blessed abundantly in the year 1958.

The year 1958 has brought forth an important chapter in the history of the League. It was its Twentieth Anniversary. More Scriptures than any previous year were distributed. More reports of the Holy Spirit using the distributed Word unto the saving of souls have come to the attention of the League. We shall consider some of the high-lights of 1958.

India remains a very fertile field for the distribution of Scriptures. Her teeming millions are fast learning to read. Communism and the sects are flooding the land with literature. In this strategic area the League has now completed eight years of Scripture distribution. It was in 1950 that Dr. C. R. Wierenga, veteran missionary of the Reformed Church in America, founded the India Home Bible League. It was born out of a need. The fact that there were millions who desired the Scriptures, and could not obtain them due to financial inability, brought forth the formation of the India Home Bible League. Now after eight years of operation, it has distributed its one-millionth Scripture. The success of the venture is amazing when we realize that this work was accomplished through thirteen denominations, and in eleven language groups. But despite the apparent success, the challenge in India is hardly met. According to a recent survey, it was learned that all the Bible distributing agencies in this area last year barely distributed one million Bibles, Testaments and Scripture portions in a land with a population of 380,000,000. Annually the proportion of those who have never been contacted with the Word is increasing since the increase of population dwarfs the number contacted. The League operates in close coöperation with the Bible Society in India. Under an agreement made in March, 1958, the Bible Society will concentrate on reaching those individuals who are Christians and members of the church, while the League will concentrate its efforts in reaching the unchurched Bibleless homes.

The Ceylon Home Bible League, established by the Van Ens brothers, increased its distribution in both native tongues and in the English. The Christians there have shown increased interest in the distribution of the Word. The Reformed Book Store, a most worthy project begun and promoted by our missionaries, besides making available to the public good Christian literature, provides the Scriptures. Due to the ambitious program of the League in this area, they have found it difficult to obtain enough complete Bibles in the Singhalese. The production of these Bibles is in the control of those who hold the copyright. This factor has often limited the distribution of Scriptures. Special arrangements were made with the publishers to increase the present edition of 5,000 Singhalese Bibles to 10,000.

The distribution of Scriptures in Japan continues with great blessing. The Japan Home Bible League has its own Board, made up of native pastors, laymen, and missionaries. One of our missionaries in Japan is a member of the Board. Our missionaries have been active in distributing the Scriptures. The evangelical zeal and enthusiasm of our missionaries in Japan has been recognized and appreciated by League personnel at home and in Japan. Although the work in Japan is almost entirely supported by Christians in America, efforts are constantly being put forth to make this work more and more indigenous. The policy of making this ministry of Bible distribution a responsibility of the native church is one that is not only encouraged in Japan but in all foreign nations. It may take much time before native churches of some foreign lands will be able to carry on the program by themselves, but the League is encouraging and working toward such a goal. Your representative feels that this is a wholesome policy in this day of nationalism.

Latin America was recently described as the ripest field in the world for the Gospel. The reports of missionaries laboring from the West Indies to beyond the Andes have revealed a most encouraging response to the preached and printed Word. Scriptures, supplied by the League, have been distributed by missionaries from Mexico to Argentina. Most of the distribution in the past year has been in Mexico and Cuba. In Mexico 50,000 Spanish Testaments and 100,000 Spanish "God Speaks" were distributed. The distribution is very effectively carried on there by Sower groups made up of native Christian laymen. The office in Mexico City, under the direction of C. Brig. General Medina, is in contact with every evangelical mssionary and minister in the country.

In spite of the obstacles created by the revolution in Cuba, Bible distribution made tremendous strides. In addition 150,000 Spanish "God Speaks" published there, more than 49,000 Spanish Testaments were distributed. During the height of the revolution pastors distributed League Scriptures to both sides. After the revolution Scriptures were distributed to victorious rebels, but also to prisoners of the Batista camp. According to missionaries and native pastors in Cuba, the distribution of the Scriptures has been used by the Holy Spirit in bringing many into the Church of Christ.

The ministry of the League is evident at home as well as abroad. Spanish Scriptures have been distributed by our churches, ministers, and

missionaries to Spanish-speaking migrants from east to west. The League has assisted with many canvasses. Several city-wide canvasses were launched the past year. Among the cities canvassed, was Grand Rapids, Michigan, under the auspices of the Ministerial Associatian, of which Rev. Wm. Haverkamp is President. Another was Salt Lake City, Utah, where Rev. Vogelzang enthusiastically aroused and led the churches to place a Bible in every Bibleless home in this Mormon stronghold. The largest canvass was that of San Diego County, an area almost as large as the State of Connecticut. The area was covered by 17,000 workers from 450 churches. Many of our churches in the United States and Canada have held canvasses.

Another high-light for 1958 was the introduction of the large print New Testament. This Testament has been enthusiastically acclaimed and commended by pastors and missionaries. Many of them have been used by our churches and societies for visitation work in institutions. These Testaments are also marked. Under a special plan, begun by the League last year, societies and groups from organized churches in the area of Chicago have come into the League office to underline key verses as an aid in Christian witnessing. The League has also set up a "Desk Top Witnessing Program," giving businessmen the opportunity to witness. The large print Testament is also used for this program. This program has been well received by many Christian businessmen. It has already proved to be a most effective method of witnessing.

It is impossible, in a report of this nature, to cover adequately the whole program of the League. The work continues on all fronts. In Lebanon a new translation of "God Speaks" is being made available. Other translations of this pamphlet in Chinese, Korean, and Portuguese are being offered to missionaries. Truly representative of its name, The World Home Bible League stands ready to serve the organized church and its mission program. God's blessing has rested upon its ministry. There can be no doubt that it is fulfilling a need that previous to its organization was left wanting. Thousands have received the Scriptures through their ministry who otherwise would have been without. Yet, in spite of this success, there is a conviction on the part of The World Home Bible League administrative personnel that, in proportion to the need and challenge of Bible distribution in the world, their program is grossly inadequate. They are thankful for what the Lord has permitted them to do, made possible by the prayers and gifts of God's own people. Yet amidst this gratitude is a dissatisfaction found in the abundance they had to leave undone. Despite the expanding programs of Scripture distribution, the present literacy programs, multiplied by exploding population trends throughout the world, relegates the most ambitious progress of the League, and all other Bible distributing agencies, to a proverbial, "drop in the bucket." The number of unreached is growing annually by the millions. In a sense, the Christian church is losing ground. The population increases far exceed the numbers reached by the church. The challenge and needs of the world dwarf all the missionaries we can place in the field.

How can this challenge be met? True, every believer must be a missionary, but the answer really lies in mass media. The printed page and radio make it possible to reach the multitude. The conviction of the League Board members is that the Holy Scriptures in this age of satellites is sufficient, whether that be in the spoken or written Word. There is a battle for the minds of men. Communism, Romanism, and the sects, are reaching the masses with the printed page. Annually their literature programs become more ambitious. The challenge and need of the hour demands our best and most in every media available.

The Board wishes to remind our churches, ministers, and missionaries that Scriptures for distribution will be furnished upon request. They are grateful for the support and encouragement of our churches and pastors, both in the United States and Canada. Many of the contacts with the Canadian churches are through the Canadian Home Bible League. Through our help Scriptures have been distributed in every continent in the world. The field is the world. One may sow, another plant, but God will give the increase unto all those called unto eternal life.

Your liaison man requests that the Synod of 1959 recommend that our churches support The World Home Bible League with their prayers and gifts.

Humbly submitted,

Chester M. Schemper

SUPPLEMENT No. 17
(Articles 178, 201)

CHURCH HELP FUND, INC.

REPORT TO THE SYNOD OF 1959

Esteemed Brethren:

Following is a report of our activities as a Church Help Committee during the year 1958.

During the past year we were again permitted to grant loans to many churches in their building programs. But because of a serious shortage in funds some churches were turned down, still others were granted only a part of their request, and many of those which were promised loans had to wait several months before they could call for the money. As a committee we tried to do our best with the funds available, and are striving to carry out the mandate of Synod in making the Church Help Fund a "revolving fund." A few churches have responded favorably to the letters sent out by our committee to all the churches having loans and to the Classes urging them to increase the rate of repayment.

Loans granted churches in 1958 totalled $343,000. The total receipts from quotas, interest, and repayments in 1958 equalled $168,252.07. It might be stated that the quotas have been paid with a few exceptions, these exceptions being especially in Canada. However, some progress was made by the Canadian churches in the payment of the 1958 quotas. Churches delinquent in repayments will be notified.

At present 253 churches are holding loans from this fund, and the total outstanding loans equals $2,139,601.56.

The financial picture as of Jan. 31, 1959 is as follows: cash on hand —$45,679.38; unpaid promised loans—$95,500.00; *deficit*—$49,820.62.

Our Recommendations:

1. That the Rev. John G. Vande Lune of Orange City, Iowa, be appointed to serve as an alternate on this committee, since the Rev. H. Minnema, our present alternate, has moved to another locality.
2. That the 1960 quota for this fund be raised to $1.00 per family.

Grounds:

a. The present deficit of nearly $50,000 equals approximately $1.00 per family. The main reason for this deficit is the cut in quotas from $4.00 in 1957 to $1.00 in 1958. In 1959 we will be receiving only 50¢ per family which will make our position even more difficult.

b. According to estimated receipts it will be necessary for some churches to wait from nine months to a year before they can receive the monies promised them. This creates a serious problem for these churches.

Humbly submitted,
Church Help Committee, Inc.
Rev. A. Baker, *Pres.*
Rev. L. Bossenbroek, *Sec'y*
Marion Wiersma, *Treas.*
Rev. C. R. Veenstra
Albert Engbers

SUPPLEMENT No. 18
(Articles 134, 163)

REPORT OF THE DELEGATES TO THE FOURTH REFORMED ECUMENICAL SYNOD

August 6-13; Potchefstroom, South Africa

Esteemed Brethren:

I. GENERAL REMARKS:

Your delegates express their sincerest appreciation for the distinction to represent our denomination at the Ecumenical Synod held in Potchefstroom, South Africa, last summer. They know they have been the recipients of God's beneficent providence above the clouds, on land, upon the waves. There was no sickness, no mishap. They wish also to express their gratitude to our brethren in the faith in South Africa for their warm hospitality: as individuals, as homes, as a synod, and as a community.

This Synod obviously had its individuality. There was a full representation of the South African churches, also of the Federated churches, both delegates and advisers. This was to be anticipated. At the same time there was a conspicuous absence of the younger churches from distant isles and countries because of finances, and also because of racial problems involved in their presence in South Africa. (cf. *Acts,* p. 145, E. that this fear was happily ill-founded.) There was a sense of urgency, crisis, (cf. "Report on Spiritual Crisis in Africa"). There was a desire for action. This was already keynoted in the opening sermon by the Prof. Dr. S. du Toit:

> If I am allowed to make a humble suggestion, it would be this: *if this Ecumenical Synod is to justify its existence, more of the service-motive should be manifest.* It is a hopeful sign that on the agenda one finds a point for discussion from the *Gereformeerde Kerken in Nederland* to the effect that the Churches should be on their guard against exhausting their power exclusively in speculations and discussions. The aim should be ever closer co-operation in matters that are relevant: aid to undeveloped areas, especially spiritual aid, and coöperation in missionary activity. The *Gereformeerde Kerk in Suid-Afrika* submits as a point for discussion the state of emergency in Africa.

Synod spoke there and then openly. It witnessed on the spot. It also employed modern techniques of communication including instant translations. There was an open and free atmosphere in any discussion, including the race problem.

II. REPORTS

We regret that we were faced with an "on the spot" decision of the number of copies of the *Acts* for our Church. We did order 750, received 570. Either . . . or, the number is too low. We recommend that

the delegates make it their business to review their church's copy sent to the consistory.

A. *Report on Immigration* (pp. 16-21)

The gist of this report

On several different fronts the churches were striving for a closer fellowship and a fruitful co-operation. Your committee is convinced that a closer co-operation between the churches belonging to the Reformed Ecumenical Synod in the emigration-countries and in the immigration-countries will be of the greatest significance, as well for the spiritual well-being of the migrants, as in the interest of strengthening and establishing Bible-believing churches all over the world.

The Committee recommended four things to the Ecumenical Synod. Synod added two more, the last two:

1. Every church, in the emigration- as well as in the immigration-countries, appoints Deputees or a Synodical Committee to pay special attention to all migration matters.

2. The Committees of the churches in the emigration-countries make it a point to advise their departing members most carefully about the most desirable church affiliation in the country of their destination. They look to it that the emigrant leaves with a proper attestation, and that the church in the receiving country are duly informed about the arrival of such members.

3. The Committees of the churches in the immigration-countries do all they can to help the new immigrants that come to their country; spiritually and socially. They look to it that a report is sent to the church in the home-country when an immigrant has arrived and has been properly received in the church.

4. All committees should co-operate as closely as possible. In order to be properly informed it is essential that these Committees receive every year the yearbooks of all co-operating churches.

5. Synod stresses the necessity that Reformed Churches in countries receiving immigrants have a responsibility toward immigrants without any church affiliations.

6. The Churches shall inform the other member Churches of the names and addresses of the appointed deputies on committees.

The Ecumenical Synod adopted these recommendations. Your delegates recommend to our Synod to adopt these resolutions also.

B. *Report on Eschatology* (Art. 25, pp. 22f)

This was the only committee that failed to report to Synod. "The officers of Synod noted with regret that once again that the Committee on Eschatology, appointed originally in 1949, had failed to submit a report." Synod continued this committee with the addition of Dr. Loraine Boettner to the committee.

We recommend that this be received as information.

C. *The Task of the Church in her Declarations Regarding War and the Boundaries Thereof*

The first part of this report (p. 26) faced the "primary question of whether the Church actually has to do with the problem of war as such; and if so, where the bounds of her duty lie." Having answered that in

the affirmative, Synod decides that we declare ourselves at this session on the matter of questions of modern warfare" (p. 27). The following resolutions were adopted (pp. 28, 29):

The Ecumenical Synod of the Reformed Churches, in session at Potchefstroom, S. A., in August, 1958, wishes to state:

(1) That persistent international tension and the destructive possibilities of nuclear warfare impose on the Church of Christ of our time a special task. This task implies both sincere supplication before God, and clear exposition of the Word of God to a confused and perturbed modern world. Hence it is the duty of the Church primarily to make known the teaching of the Word of God in a crisis such as the present.

(2) The Synod acknowledges the right and duty of secular governments in human affairs, as an institution ordained by God. Secular government should be regarded as a means by which the Almighty wishes to curb the destructive corruption caused by sin in order to prevent it from precipitating complete chaos. Likewise, the Christian Church does not disapprove of technical advancement as such. Nevertheless the Church regards present-day nuclear armaments with extreme concern as an alarming demonstration of the fatal consequences of technical efficiency, as used by a modern world which no longer observes the dictates of the Word of God.

(3) That war, or, at least the use of armed compulsion, is, according to God's Word, permissible in order to obtain and promote rights, and to administer justice. Although such a war cannot be condemned as sin on Biblical grounds, it nevertheless pertains to a sinful order, and it usually gives rise to sinful practices. Therefore every possible effort should be made to avert war. Moreover, we ought with sincere submission to bear in mind that God does allow war to be inflicted on mankind as a form of chastisement.

(4) That the Church of Christ in this matter, so far from advocating pacifism, acknowledges the authority of secular government. Whenever the secular government, in a just cause, has no option but to resort to military measures, the view of the Church is that loyal service is incumbent on the subjects of the State. Even then the Spirit of Christ, instead of demonic forces or motives actuated by resentment and vengeance, should be the main directive.

(5) That a modern war, in view of the extremely complicated international relations and because of the destructive power of modern military equipment, imposes on secular governments a more onerous responsibility than ever before. Hence secular governments cannot evade the responsibility of attempting to avert war by means of an international judical system. In this matter, Christian Churches should co-operate by means of continual prayer.

(6) That, obedient to Divine injunction, the Church, while, on the one hand, making every effort to avert war, cannot disinterestedly regard the decisions and actions of secular governments, but that it should persistently judge both declarations of war and methods of warfare by the criterion of God's Word. It may, indeed, eventually transpire that the effects of sin may become so vast as to result in an apocalyptical *catastrophe* (Rev. 13) for which Christians cannot and may not accept any responsibility. In such an eventuality it would be the duty of Christians, instead of obeying a demonic secular authority, to withdraw from any participation, even at the risk of martyrdom.

(7) The Churches throughout the world should unite in common witness against all individual, national, and international injustice and oppression. Without being revolutionary, the Church of our time, following the example of the *early* Church, has the calling of confronting the modern world with Jesus Christ, in the conviction that only by means of His redemption rights can be protected and justice maintained and the demonic effects of war averted.

(8) That the Church has at the present time a more active task than merely to issue general statements in connection with war. Everywhere, conscious, constructive, and continual pastoral efforts should be made to imbue each generation with the spirit that regards all aspects of war in the light of Scripture. This implies the inculcation of Christian zeal for peace and for the maintenance of rights and the administration of justice in all human relatons.

D. *Special Interim Committees:* (pp. 23-25)

There were three overtures: 1. "The Sphere of the Church"; 2. "The Offices in the Church," and the functions of these offices; 3. "Christian and Separate Political and Industrial Organizations."

1. The Study Committee appointed to study and to report on this question: Dr. J. D. Vorster, Convener; Dr. S. P. Vander Walt, Dr. A. D. R. Polman, Dr. D. McKenzie, and Dr. R. J. Danhof.

2. The function of the office-bearers has become an actual problem in nearly all the churches, also in relation to the office of all believers. Study Committee: Dr. H. Stob, Convener; Prof. J. P. Jooste, Prof. A. Loughridge (Belfast), Prof. J. L. Koole, Prof. J. C. G. Koetze.

3. Anent Christian and Separate Organizations—

Synod adopted the report of its advisory committee.

Conscious of both the scope and profundity of the problems appertaining to separate social and polital organization, your committee recommends that the Ecumenical Synod appoint an international study committee instructing them to make a thorough investigation concerning the Biblical principles involved and regarding the application of these principles in practice, and to report to the following Ecumenical Synod.

Since it yet remains desirable to indicate some guiding principles tentatively your committee also recommends:—

That this Ecumenical Synod declares that it is not at all imperative for Christians, and especially for emigrants, who in their homeland were separately organized, but now live under entirely new and different circumstances, always to establish such organizations:

That the obligation to organize in this manner lies interwoven with the prevailing state of society as a whole and/or of local circumstances. In the event that the antithesis between the Kingdom of Light and that of darkness in any society or section of it is already evident or in case the Christian is hampered by the so called neutrality of Positivism, then he, for the sake of the maintenance of the foundations of a Christian society as such and its development, is called to organize separately. This should, however, always take place in a clear realization of the fact that isolation is never an end in itself, but should be designed to serve God and one's neighbor.

Study Committee: Prof. J. Vanden Berg, Calvin College, Grand Rapids, Michigan, Convener; Prof. John Murray, Westminster Seminary, Philadelphia, Pa.; and B. Roelvink, Netherlands.

Your delegates recommend their adoption.

E. *Report on Inspiration of Scripture* (pp. 33-56)

The Ecumenical Synod virtually accepted the report of its study committee *in toto.* A few changes were made in the wording of the "Conclusions." The Ecumenical Synod accepted as its own position:

1. The doctrine of inspiration set forth in the foregoing report is to the effect that Holy Scripture alone and Holy Scripture in its entirety is the Word of God written, given by inspiration of God to be the rule of faith and practice, an inspiration of an organic nature which extends not only to the ideas but also to the words of Holy Scripture, and is so unique in its effect that Holy Scripture and Holy Scripture alone is the Word of God.

2. This doctrine of inspiration, while holding that the human authors of Scripture were moved by the Holy Spirit so as to insure that what they wrote communicated infallibly God's self-revelation, also maintains that the Holy Spirit did not suppress their personalities, but rather that he sovereignly prepared, controlled and directed them in such a way that he utilized their endowments and experience, their research and reflection, their language and style. This human aspect of Scripture does not, however, allow for the inference that Scripture may be regarded as a fallible human witness to divine revelation, for such an evaluation constitutes an attack upon the glorious sovereign work of the Holy Spirit in inspiration.

3. This estimate of Scripture is the demand arising from the witness which the Scripture itself bears to its divine origin, character, and authority. More particular it is demanded by the witness of our Lord and his apostles, and to entertain a different estimate is to reject the testimony of Christ and of the apostles.

4. This doctrine of Scripture must not be regarded as a dispensable addendum, far less as a merely human accretion, to our Christian faith. Holy Scripture is the only extant form of redemptive revelation. Faith in Scripture as God-breathed relevatory Word is implicit in our faith in the divine character of redemption itself.

5. These considerations that Scripture pervasively witnesses to its own God-breathed origin and character and that as redemptive revelation it is necessarily characterized by the divinity which belongs to redemption are the explanation of the sustained faith of the historic Christian church that Scripture in its whole extent and in all its parts is the infallible and inerrant Word of God.

6. To this faith as it is clearly expressed in the creeds of the Reformed Churches the Reformed Ecumenical Synod bears witness and on the basis of this doctrine of Scripture seeks to testify to the whole counsel of God in the unity of the Spirit and in the bond of peace.

The entire conclusions were now adopted.

Your delegates recommend the adoption of these "Conclusions."

F. *Report on General Principles in Connection with Creation and Evolution* (pp. 56-61):

1. Report of Edinburgh Committee to this Synod:

According to the relevant exhibit (Acts, p. 98), the objections raised by the Synod of the Christian Reformed Church, are contained in decision 2, namely:

"That Synod expresses its dissatisfaction with the second and third guiding principles in their present form, because they do not distinguish with sufficient clarity between the Reformed position on the one hand, and the position of so-called theistic evolution and the dialectic theology on the other hand."

According to Acts (1949, pp. 38-39), the general principles in question are:

1. The historicity of revelation in Gen. 1 and 2 must be maintained undiluted. Neither of these two chapters gives any grounds for a symbolic or visionary interpretation, or for regarding the account of creation as an allegorical myth.

2. This true and absolutely authoritative account by God of His creation has been given to us in a form intelligible to men, so that, although it gives no ade-

quate description of this Divine act, it nevertheless provides sufficient ground for us to know and glorify Him as our Creator.

3. By accepting the historicity of Gen. 1 and 2, the Church repudiates any concept of evolution which a) completely eliminates God, b) regards Him as dependent on the process of so-called creative evolution, or c) relegates Him to the position of merely incidentally intervening in the natural course of evolution.

Revelation in terms intelligible to human beings imposes on the Church humility and discretion in making all kinds of pronouncements in connection with scientific matters."

Your committee accordingly received the mandate to advise Synod on the grounds of the objections of the Christian Reformed Church of the U. S. A. to the second and third general principles, and to re-study, at its discretion, such other points as it may deem necessary. In execution of this mandate, your committee has been convened several times. Its deliberations have been to a certain extent hampered by the fact that the Synod of the Christian Reformed Church did not exemplify and motivate its statement more fully. Reference to the Acts and the unofficial report in *The Banner* only partly provided the desired information as to the grounds for the objections. Though regretting this, your committee has nevertheless endeavored to carry out the mandate as efficiently as possible. As the outcome of our deliberations, we accordingly submit the following for your consideration:

1. The Reformed Ecumenical Synod in Amsterdam suggested three general principles for serious consideration by the Reformed Churches. We consider it relevant to stress this point. The wording indicates that these principles were not laid down as confessionally binding. Although submitted for serious consideration, there was no suggestion that these pronouncements should be endorsed by the Synods of the participating Churches. There was, in fact, not even a suggestion as to how they should be studied. When the statement of the Christian Reformed Church refers to "guiding principles," the intention is given stronger emphasis than the Reformed Ecumenical Synod had apparently intended.

2. Although there is no objection to the first principle, we wish to submit this two-fold comment on it. First, we regard the wording of the thesis, "the historicity of the revelation in Gen. 1 and 2 must be maintained undiluted," as vague and not quite clear. There is, indeed, no indication of the concrete implications of such a principle. We wish, however, fully to endorse the amplification of this principle, as given in the relevant report: "That Synod leave the detailed implications to be studied in collaboration by theologians and scientists who accept the infallibility of God's Word, seeing that in the past no Reformed Church has pronounced its views in connection with this matter in such a detailed way (as is suggested in the South African report)" (Acts of the Reformed Ecumenical Synod in Amsterdam, p. 88). Synod was therefore evidently reluctant to impose a definite exegesis. It does, accordingly, not support either the cadre concept (A. Noordtzy, subsequently N. H. Ridderbos), or the more literal interpretation of the South African report in connection with the actual sequence of events in God's creation (Reports, pp. 76 and 78). Synod does, however, repudiate a symbolic or visionary interpretation and the idea of an allegorical myth, as having no grounds in these chapters.

Secondly, we wish to draw attention to the fact that the pronouncement referred to above explicitly repudiates the Barthian view (see the exhibit by Dr. Kempff, Reports, p. 86 etc.). Accordingly, we fail to appreciate how, according to its statement, the Christian Reformed Church can express its dissatisfaction with the second and third principles as not emphatically repudiating the teachings of

dialectic theology. The fact that the views of dialectic theology have been decisively repudiated in principle 3 has apparently been overlooked.

3. With reference to the assertion that the Reformed Ecumenical Synod has in the third general principle not sufficiently distinguished its standpoint from that of theistic evolution, we propose to consider somewhat more fully exactly what this principle lays down. Careful scrutiny reveals that Synod was reluctant about peremptorily rejecting any concept of evolution as such. Similarly, Synod has refrained from intimating what concept of evolution would be acceptable. Synod has merely directed the attention of the Churches to the fact that acceptance of the "historicity of the revelation in Gen. 1 and 2" implies that a Reformed scientific researcher should observe the fact that Divine creation should be the starting-point of scientific investigation. Whether and to what extent in the development of what had been created God has made use of evolutionary processes, is for the believing researcher to establish. The Church should, however, be reluctant to make "all kinds of pronouncements in connection with scientific matters." As in principle 1 for further explication several notions are repudiated, so likewise in principle 3 three concepts of evolution are rejected as in conflict with Reformed confession, with this difference, however, that in the latter it is not, as in 1, at first reading clear which criterion Synod has applied in repudiating these mistaken views. Closer study of these three rejected concepts puts one on the right track.

A. The first concept of evolution which is repudiated, is that which eliminates God altogether. This is the classical materialistic evolutionism, which is still today the most pronounced feature of biological evolutionism. This concept has the following characteristics.

(i) It postulates that all events at all times are immanently conditioned. That means that the forces of nature are perfectly autonomous; not created, but in themselves the fundamental causes of all phenomena.

(ii) Further, this concept of evolution denies the fundamental boundaries dividing the aspects of reality. It regards living organisms merely as a certain form of the inorganic. There is, according to this, an unbroken line running autonomously from inorganic matter, via living organisms and psychical phenomena, up to the human mind. The differences of the aspects are merely apparent and quantitative, not fundamentally qualitative.

(iii) It accepts a closed immanent determinateness of temporal natural processes, without any design. Plants, animals, and human beings are all accidental products, not "willed" and not brought into being according to a plan.

(iv) Reality is only meaningful in itself, not pointing beyond its own limits. Outside this reality there is nothing.

It is clear that these four characteristics of the concept of evolution which eliminates God altogether, exalts nature as a complex of natural forces. Such a theory we as Christians have to repudiate completely.

B. The second concept of evolution mentioned in principle 3 is that which conceives of God as dependent on a process of so-called creative evolution. This theory of evolution played an important part in biological thought before the rise of classical evolutionism. Lamarck, for instance, propagated the theistic idea that God, being the primal cause of reality, gave the initial impetus to the evolutionary process, which subsequently proceeded autonomously, independent of Divine control — a theory, therefore, which likewise assumes the reduction of aspects: no fundamental boundaries. These early evolutionists were led to this assumption by the increasing discoveries that natural phenomena occur according to certain constant laws. Formerly the influence of Christian thought had led men to accept the idea of God's providential control of events, but now new dis-

coveries appeared more and more to contradict this. It seemed as if the causality of the immutable law of nature determined all developments. This mode of thought assigned to nature an autonomy which made it independent of God.

It is obvious that to us as Christians, who believe that God continually directs the course of all events, controlling our lives, such a theory is unacceptable.

C. A third concept of evolution referred to in principle 3 postulates that God only *incidentally intervenes in the course of evolution.* This theory is actually an amplification of the former in that it accepts that aspects differ essentially and were added by God during the course of an autonomous development, by means of His intervention in the evolutionary process directed by natural forces.

The brief account clearly indicates that these three concepts have this in common that they assign to natural forces independence and complete autonomy. In the first it is an autonomy which completely repudiates the existence of God; the second and third concepts attribute the creation of natural forces to God, only to regard Him as losing control of the subsequent autonomous natural development.

The intention of Synod's pronouncement was emphatically to repudiate this fallacy of autonomous natural evolution, and to assert as opposed to it the belief that God as the Creator of all reality still continually maintains and directs it. Any concept of evolution which denies the latter is unacceptable to a Christian believer.

Synod did, however, not feel itself called upon to determine how biological thought should conceive of the origin of organisms. Neither did Synod consider it expedient to determine which of the many views held in Reformed circles in connection with this matter should be given preference. Hence Synod, while emphatically repudiating only such evolutionistic concepts which deny the absolute sovereignty of God, left the feasibility of some form of evolution an open matter.

This is entirely in line with Kuyper's teaching. In his "Address on Evolution" in 1899 he emphatically condemned the idea of a "purposeless and mechanically constructed cosmos" (p. 50); i.e., directed against evolutionistic concept A, which attributes to natural forces an independence of God, as purposeless and only meaningful in themselves. That Kuyper would also have repudiated the other two concepts is evident from his rejection of supernaturalism (see G. Berkhouwer: "De Voorzienigheid Gods" — "The Providence of God" — 1950, p. 229 etc.)

Kuyper was therefore opposed to any form of evolutionism whatsoever. But that does not prevent him from realizing that faith in God as Creator does not imply that the phenomenon of evolutionary growth does not exist. This point is often missed in Kuyper. He writes: "A quite different matter is the problem, to which so much attention has been given in England, whether religion is compatible with the idea of the spontaneous development of types in organic life from a cytode or cell-nucleus. The answer is emphatically affirmative. We cannot prescribe our methods to the Creator of the universe. If we sincerely acknowledge Him as the all-powerful Architect, His absolute sovereignty surely implies the prerogative of determining the plan. If it had pleased Him, instead of creating differentiated types, to allow types to develop into other types by endowing the lower with the potentiality to develop into higher, creation would have been no less sublime" (p. 40). He points out, however, that this would not have been what Darwinism postulates, "because it would not have ignored the idea of a providential purpose ('Zweck'), which determines all developments, and it would not have regarded the world as mechanically ordered, instead of being shaped and directed by God." He elaborates this by using the term "God's evolutionistic creation," which he defines as "implying a God Whose absolute sovereignty creates what it

subsequently directs, distinguished from Darwinism, which postulates the mechanical origin of all things, precluding the idea of providential purpose of plan (p. 48).

Seen in this light, the Reformed Ecumenical Synod wisely did not pronounce an opinion on the idea of the so-called theistic evolution. Your committee feels that the qualification "theistic" effectively precludes that which we have repudiated in the theories referred to as not in harmony with God's revelation. The exponents of this concept profess to observe the historicity of the revelation in Gen. 1 and 2. Therefore the Church should leave it to a Christian science (Christelijke wetenschap) to come to a well-considered and fundamentally sound view in connection with this theory, which is only in its initial stage. By that we do not deny the possibility that this concept, despite its commendable starting-point, may give rise to theories not in harmony with Scriptural revelation, but the possibility of such aberration does not as yet justify a Synodical repudiation of the concept as such.

4. Finally, your committee wishes to suggest that Synod consider prefacing the purely negative first paragraph of the third general principle with a positive pronouncement. We should also like to suggest an amendment of the last paragraph. The reason, after all, why the Church should refrain from making pronouncements in the field of science, is not that God's revelation has been given to us in a form intelligible to human beings, but that the Bible is not a scientific treatise.

In view of the above, your committee suggests that Synod decide:

(i) that the Synod of the Christian Reformed Church has failed to indicate what amendments in connection with the "so-called theistic and the dialectic theology" they suggest in the three general principles, and on what grounds they base their dissatisfaction;

(ii) that the Synod of the Christian Reformed Church has overlooked the fact that in these general principles the views of dialect theology in connection with Gen. 1 and 2 are emphatically repudiated;

(iii) that the Synod of the Christian Reformed Church has similarly overlooked the explicit repudiation of any un-Christian concept of evolution, as contained in the third principle;

(iv) that it is not advisable for the Reformed Ecumenical Synod to pronounce judgment on theological and scientific concepts which, while professing to observe the historicity of Gen. 1 and 2, have still to be elaborated;

(v) that the third general principle be amended as follows: "Observing the historicity of Gen. 1 and 2 implies inter alia an acceptance of Divine creation, maintenance, and government of the entire world, and accordingly implies that the Church should repudiate any concept of evolution which a) entirely eliminates God, b) regards Him as dependent on the process of creative evolution, or c), regards Him as merely incidentally intervening in the natural course of evolution. Generally, because it has to preach the Word of God, which is not a scientific treatise and which should not be bound to any particular exegetical exposition, the Church should observe the utmost discretion in making all kinds of pronouncements in connection with scientific matters." This was adopted.

We recommend to Synod that Synod acquiesce.

2. It was always assumed by our ecumenical synods that the remarks made on evolution were not to be construed as of confessional status. Each synod was free to operate with these principles as it deemed advisable. At the same time the Synod of Potchefstroom realized two things: a. This is a pressing problem for the churches; b. There is a scientific sphere and an ecclesiastical sphere. With this background it adopted the following motion:

It was duly accepted that the International Association of Reformed Faith and Action be urged to give consideration to the possibility of sponsoring the publication of books and pamphlets which may serve to inform and guide especially the members of the Reformed Churches in considering the questions which have been raised in our time concerning the teaching of Scripture in relation to the results of modern scientific investigation in general and the subject of creation and evolution in particular.

Your delegates recommend to Synod that it concur in recommending this study to the International Association of Reformed Faith and Action and its affiliates.

G. *Report on "Marital Problems"* (pp. 69-99)

This thirty page section of the Acts covers the Ecumenical Committee's Report, the analysis of it, the Christian Reformed Church's reactions and decisions anent divorce. The synodical committee of Potchefstroom submitted its report beginning with "A. General Remarks" (pp. 96-99). Only the Christian Reformed Church took the trouble to reply to the documents sent to the churches of the Edinburgh Synod.

It will suffice to insert the Report beginning with "B. General Lines of Approach," to indicate Synod's reactions.

B. *General Lines of Approach:*

1. In accordance with God's decree as revealed in His Word, marriage is intended to be a life-long sex and love relationship between one man and one woman (Genesis 1:27; 2:18-25).

2. Because marriage may in accordance with God's ordinance and therefore in conformity with its nature and purpose, be broken alone by death, all divorce is essentially against the will and decree of God.

Even when a marriage is formally broken up by divorce because it was essentially a lifelong relationship the broken marriage has for every divorced person a continued, hampering after-effect.

3. Living under the present sinful reality which even in the believer and in the Christian Church is not completely destroyed, we are called to a faithful and Scriptural view concerning marriage dissolution and divorce.

Everywhere and under all circumstances, despite the sin of either party, the violation of a marriage is to be viewed and treated as something abnormal, because from the beginning — i.e. before the Fall — it was not so (cf. Matthew 19:8).

4. In the meantime in God's providential dispensation and according to His Will, a civil rule of law arose, with an eye to the sinful hardening of our hearts. Although this is merely a human rule of law, yet in view of its divine ordination, it must as far as possible be respected by Christian and Church.

Now, in the sphere of the civil law, the term "grounds for divorce" is applicable. According to the Bible, however, it is yet true to speak of such radically disrupted situations, that on Bible testimony (cf. Matthew 19:8) divorce may well be viewed as an extreme emergency measure, and *allowed of God.*

In this connection both the Church and the civil authority have a calling which basically is in substantial agreement with the Handelinge Raad van Ned. Geref. Kerke, 1957, p. 61):

(i) That the government as a servant of God is bound by the ordinances of God in regard to married life also; and therefore it is obliged to utilize these ordinances as far as possible as a guide-line when legislating.

(ii) That the duty of the government in this respect is yet different from that of the Church. While the Church must maintain the absolute demands of God's law for the conscience, the government on the other hand must pay attention to existing conditions amongst the people.

(iii) That the civil authority, although sometimes perforce tolerating wrong, must never support this wrong by its legislation; and therefore it sins when by legislation it undermines the Christian basis of marriage by allowing or sanctioning arbitrary divorce.

(iv) That the person who makes use (misuse) of such legislation of the civil authority in order to annul his/her marriage on grounds other than those allowed by Scripture, according to the law of God and *in fore conscientiae* is guilty of adultery.

5. Up to this stage two possibilities have been accepted for what are known as "Scriptural grounds for divorce," viz. adultery, and by some in addition, malicious desertion.

It is therefore now our duty to set our viewpoint in regard to these two.

(i) a. In connection with *adultery,* it appears to us desirable that Synod should pronounce as follows: That however much every deed of adultery may violate the holy character of marriage, each incidental act of adultery should not be viewed as something which of necessity has broken the marriage bond and as such must have the automatic consequence of divorce.

It is and must remain the calling of the Church with all earnestness to call, on Gospel grounds, for reconciliation.

b. That when this adultery has led to a lasting adulterous relationship, it is not forbidden to the wronged person to take steps towards an official dissolution of the marriage.

Furthermore, that in the case of such a dissolved marriage, the contraction of a second marriage by the wronged person is not forbidden.

(ii) As regards so-called malicious desertion, it appears to us that, as declared by the American report in the Agenda, we have to do in I Corinthians 7:15 with a very special case. Here we have a desertion *religionis causa.* We must pay attention here to the context of the whole chapter which possesses par excellence a pastoral character. Paul, as Apostle, here supplies incidental advice for specific situations facing believers in his times. To believers as a result of the commandment of Christ he expressly disallows the dissolution of a marriage and contraction of a second (I Corinthians 7:10-11). In addition he distinguishes another type of marriage, viz. that between a believer and an unbeliever. It appears to us that we have to do here with marriages of heathen, one of whom then became a believer. The question then arose in the case of desertion of the unbelieving partner whether the believing partner should keep insisting on the restitution of the marriage. It has been accepted by some that Paul's answer to the question has the nature of a so-called second ground for divorce. In the opinion of your commission this is certainly not the case. It is especially in this case incorrect to speak of a "Scriptural ground for divorce." Judging from the context the following appears to be the case: The man had deserted the wife as a result of religious friction or hatred, and Paul felt that for the Christian wife it was necessary to accept the situation. The question of how far Paul implied by the expression of 7:15 ("A brother or a sister is not under bondage in such cases.") That the marriage is here legally dissolved, cannot be answered on exegetical grounds. It is also not clear here whether he allowed a second marriage in such cases.

6. It appears to your committee that a warning should be issued that in the churches problems in connection with marriage should not too hastily and one-sidedly be dragged into the sphere of discipline. Ecclesiastical discipline—however important it may be—when it has to do with clear-cut, stubborn transgression of Divine commandments, will alone produce the right result when it has been preceded by earnest pastoral care. However serious the position prevention is still better than cure. It is in addition of the greatest possible importance to see to it that pastoral care does not take place in any legalistic spirit, but is carried out in the true spirit of the Gospel. Such situations of emergency may also arise in the lives of Christians, that the fulfilment of the Divine commandment appears, humanly speaking, impossible. Especially in such cases it is of the greatest importance to bring strongly to the notice of *those involved* the following two points: (a) that God's commandments are not grievous (I John 5:3) but have the character of a law of life. Therefore, life and happiness are guaranteed only in the keeping of His commands; (b) that also in *this* sphere it is true that for faith in God's grace nothing—even the apparently most impossible, such as restitution after even a radical break-down of married life—ought to be considered impossible.

7. It appears to your committee that a warning must be issued against the possibility of the churches themselves undermining the sanctity of marriage. This certainly occurs when church solemnization is lightly granted for marriages the rightness of which in the light of Scripture should be denied.

8. In connection with polygamy your commission proposes the acceptance of the verdict of the American Synod, page 184 of the official Agenda of this Synod, paragraphs 2a to c.

Adopted to refer to the churches for study and report.

Your delegates recommend to Synod to take cognizance of this decision and to appoint a committee for study to report at a later synod.

H. *Race Problems* (Report, pp. 99f)

Three of the four committees reported on "Race Problems," the American committee defaulting this time. The three reporting were: South Africa, Netherlands, Great Britain. The South African Report is painstakingly exegetical, but the other two have their definite contributions. There was no one coördinated report of all these reports, consequently, the committee of Synod had to use these as background and had to draft its own resolutions there and then because of the relevancy of the problem. All three reports are excellent for study.

The advisory committee of the Potchefstroom Synod submitted the following recommendations and with certain editorial changes were adopted as found in the *Acts*, p. 143f.

B. Your committee recommends that the Reformed Ecumenical Synod expresses itself as follows:

(i) The fact that "God has made of one blood all nations of men" (Acts 17:26) implies that the fundamental unity or solidarity of the human race is at least as important as all considerations of race and color.

(ii) The fact that in Adam all human beings are equally subject to sin and "come short of the glory of God" (Romans 3:23) implies that, in its relationship with God, no single race may deem itself entitled to a privileged position and consider itself superior to other races.

(iii) For a believer, the decisive consideration, in determining his relationship with members of another race, is the commandment which God Himself has laid down for all human relations, namely, that we should love our neighbors as ourselves.

(iv) The fact that Jesus Christ's redemption has atoned for the sins "of the whole world" (I John 2:2), implies that all races are included in the plan of salvation, and called to eternal life (Gen. 12:3; Matt. 28:19).

(v) From this it follows that a believer has primarily to regard the members of another race as fellow-sinners, to whom he should bring the message of the Gospel. If the members of the other race are likewise believers, he should receive them as his brothers and sisters in Jesus Christ (Philemon 12; Eph. 4:3, 6). In such a relationship all human distinctions, no matter how much weight they carry in social life, become considerations of secondary importance.

(vi) The preceding paragraph neither denies nor ignores the fact of the multiplicity of nations; but in that multiplicity the unquestioned equality of all races, peoples, and manifestations of the true church must be recognized according to the Scriptures.

(vii) In view of the fact that in the present world situation the problem of race relations has become very complicated and is causing continual tension, it is the duty of the Church to avoid even a semblance of an attitude which can engender estrangement, and to make every effort to improve the already strained relations.

(viii) The responsibility of the Church in connection with race relations is threefold.

These responsibilities are:

(a) With respect to its own attitude in its relationship with Churches and individual believers of another race e.g. such as the relationship between older and younger Churches.

(b) With respect to its preaching and teaching, by means of which it enlightens its members in connection with the correct attitude in ordinary social intercourse with members of the other race (Gal. 5:22-23);

(c) With respect to the policies of the central government and other civil bodies, which policies the Church should scrutinize in the light of God's Word.

(ix) The practical implication for the ministry of the Church is that in common congregational meetings and in admitting members of another race to our own gatherings, we should guard against any impression of discrimination which could imply the inferiority of the other race the members of which should be made to feel that they are being regarded as fellow-members in the body of Christ, bound to us by the closest of ties.

(x) In order to progress towards the unity of believers, the efforts of the younger Churches to achieve full ecclesiastical equality with older Churches should be encouraged; closer co-operation should be sought on the level of Church assemblies and consultations; and the Church by its teaching and example should guide and prepare its members for the practice of Christian communion with believers of other races, always acting with great circumspection, love and responsibility towards all its members.

(xi) No *direct* Scriptural evidence can be produced for or against the intermixture of races through marriage as a statement of principle. The well-being of the Christian community and also pastoral responsibility require that due consideration be given to legal, social, and cultural factors which affect such marriages.

(xii) In everything it teaches or practices in connection with racial matters, the Church should make every effort to state unequivocally that it is not being

led by general slogans such as those popularly proclaimed; but that it will endeavor, whenever it is confronted by an embarrassing situation, to act in humility and in obedience to the will of its Savior and Sovereign Lord. This implies that it should critically examine in the light of God's Word such concepts as trusteeships, racial distinctiveness, etc., which are the stock-in-trade of discussions of racial matters in order to purge such concepts of any ulterior motives which may be lurking therein.

C. Your committee recommends that these decisions (a) be made available for immediate publication, (b) be sent to member churches for consideration, possible action and report to the standing committee mentioned in D.

D. Your committee recommends that a standing committee of the Reformed Ecumenical Synod be appointed, to which the reports on race-relations discussed at this Synod, together with its findings and the future reports of member Churches, shall be referred in their entirety. This committee shall consider all these reports and their application to new situations which may arise, with a view to reporting to the next Ecumenical Synod. The committee shall also scrutinize the Scriptural argumentation of the reports and seek to serve future synods with advice on such questions as:

(a) national and cultural identity;
(b) indigenous Churches;
(c) the position of younger Churches;
(d) intermarriage between races;
(e) separatism;
(f) separate development of races;
(g) Babel and its implications;
(h) trusteeship;
(i) the "vocation" of the Church;
(j) the meaning of the terms "nations," "races," "peoples," "states."

Synod appointed a committee to continue the study of race problems as indicated in "D" above.

We recommend that Synod accept the racial testimony of Synod as its own, and that it approve of the appointment of a committee for further study.

Committee on Race Problems (cf. *Acts,* p. 146): Dr. J. Kromminga, Convener, Prof. F. J. M. Potgieter, Rev. C. Brink, Prof. Stephanus du Toit, Prof. J. H. Bavinck, Prof. W. F. de Gaay Fortman, Dr. J. G. Andrews, Dr. Philip E. Hughes, Consultant.

I. *Report on Spiritual Crisis in Africa,* (pp. 147ff)

1. This committee submitted two reports to Synod. The first part of the report was the Spiritual Crisis, to which other matters were added (cf. p. 160). The second report is a "Table of Reformed Mission Work in Africa," pp. 164f. We simply call attention to this Table as a supplement to the Report on Spiritual Crisis, and also a statistical summary of the work done in Africa.

The main report discloses to us the challenge of anti-Christian forces to uproot Christianity in Africa. "If Christianity is to be defeated in Africa again it will likewise be due mainly to the fact that the flourishing European Christianity does not embark upon missionary work among the indigenous population of those territories, and therefore the Protes-

tant churches of today dare not, in these critical times, enter the battle area fainthearted, unarmed, and inconsolidated." "Reformed Ecumenical Synod has come to establish a form of coöperation among the churches of Reformed confession on a scale unequalled throughout the centuries" (p. 160).

It is regrettable that this Report cannot be circulated among as many people as possible. It conveys urgency; delay would be cautious. There must be a united front in Africa.

Synod accepted these *Recommendations:*

(a) That a committee be appointed with the following terms of reference:

(i) To investigate further and make a thorough study of the spiritual state of emergency in Africa;

(ii) To work out a plan of concerted action for member Churches of the Reformed Ecumenical Synod;

(iii) To lay before member Churches this plan that by mutual arrangement whereby they may proceed to implement it as soon as possible;

(iv) To find possible contacts among Protestant Churches in Africa to stimulate them to self reformation.

(b) That the Ecumenical Synod provide in its budget for expenses incurred by such a committee.

Committee appointed for Missions:

Rev. Henry Evenhouse, Director of Missions, Grand Rapids, Mich., Convener; Rev. Francis Mahaffy, Prof. H. Bergema of Baarn, Netherlands; Prof. W. J. Vander Merwe, Stellenbosch; Prof. J. H. Coetzee, Director African Institute, Potchefstroom; Rev. Joseph McCracken.

Your delegates recommend to Synod the adoption of these recommendations and the committee appointed.

2. In this connection the need for Reformed literature was emphasized especially for the younger churches or churches of newly immigrants in a new land. The committee appointed: Committee on Reformed Literature: Reformed Translation Fellowship: Rev. E. Kilpatrick; International Association of Reformed Faith and Action: Dr. J. Dengerink; Reformed Ecumenical Synod: Dr. J. T. Hoogstra.

We recommend that this be received as information.

3. For the finances involved the Committee on Finance:

Mr. Henry De Wit, Calvin College, Convener; the Rev. I. J. Lessing, South Africa, Mr. T. Spaan, Netherlands.

We recommend that this be received as information.

III. VARIA:

A. We call your attention to the adopted "Standing Orders of the Reformed Ecumenical Synods," pp. 14-16. To incorporate them in our Report would extend our space beyond reasonable limits. We do recommend their adoption.

B. The Church of Christ in the Sudan among the Tiv has been approved for membership in the Reformed Ecumenical Synod, subject to written evidence of their formal approval of the basis (*Acts,* Edinburgh, 1953, p. 53).

This gives your delegates great pleasure to inform Synod of this approval.

C. The problem whether or no it is compatible to be a member both of the Reformed Ecumenical Synod and the World Council of Churches was sent to Synod by the Reformed Churches in New Zealand. The Christian Reformed Churches in the Netherlands have withheld their support to the Ecumenical Synod because certain churches held membership in both organizations. The Synod of Edinburgh had discouraged such membership of the W. C. C. as presently constituted, did not bar others from membership, trusting that persuasion in the long run would convince all members of the inadvisability of dual membership. This Ecumenical Synod again followed Edinburgh, but appointed a committee for further study. This committee is called *Committee on Broader Ecumenicity:*

Prof. B. Marais, Prof. W. J. Snyman, Rev. W. A. Landman, Mr. T. Spaan (Convener) (Sec. Rev. H. W. H. Van Andel), Rev. E. G. Van Teylingen (Sec. Dr. S. J. Popma), Rev. W. J. McDowall, Mr. M. Campbell, Prof. Edmund Clowney, Jr. Westminster Theol. Seminary.

D. The Committee on Spiritual Crisis also reported on another matter that had been initiated in our own denomination regarding better distribution of reports and the possibility of a Reformed journal. In the course of the conversation before this had been submitted to said committee Synod discussed the petition of the Christian Reformed Church anent improvement of our Ecumenical Synods. (Arts. 41, 79, p. 31). Synod decided (which should have been on page 161, not on page 31 —why we do not know):

1. *Inadequacy of the present set-up:*

It became clear to the committee that the present set-up of the Ecumenical Synod is inadequate to cope with our needs effectively. The activities of the Synod is especially hampered in the interim on account of the lack of:

(a) A central office to co-ordinate effectively all activities of synod.

(b) A periodical in which the activities of the Ecumenical Synod and its member churches could be published. It could serve as a world witness of our reformed faith.

2. *Proposals:*

A. (i) A synodical committee be elected by Synod to act in the period between synods in all emergency matters.

(ii) This synodical committee shall have power after the sanction of the Churches, and if the way be clear, to appoint:—

(a) An executive Secretary;

(b) Provide for a central office for the executive secretary. Thus making provision for coördinating all our work.

Your delegates recommend to Synod that it approve of this action, and that the Interim Committee make it its concern to study this to give us an estimate of our proportionate cost and to report to the Churches as soon as possible.

(Synod should realize that already one year is spent, only four more to go before our next Synod. The next synod should be far better prepared than previous synods, and can be, if there is organizational improvement.)

E. Art. 90 of the Acts states: "Upon invitation of the delegates of the Christian Reformed Church, Synod decided to meet in Grand Rapids, in 1963, the Christian Reformed Church the calling church. We beg Synod to take note of this, and to set in motion immediately such procedure as required for an ecumenical synod.

The delegates recommend its adoption.

F. One of the reasons, in several cases the reason, that some of the younger churches could not send a delegate to the Ecumenical Synod was financial. This was regrettable and in a sense impoverishes Synod. Consequently the Ecumenical Synod decided:

Synod adopted a motion to recommend to the churches an inclusion in their offerings or budgets a small sum annually to enable weaker financial churches, especially those from great distance, to send a delegate to the next Ecumenical Synod.

Your delegates recommend its adoption. Only a small sum per family a year could be of great benefit.

G. Arts. 36 and 84 inform us of the great need of the Theological College and the Free Reformed Church of France, as presented by Prof. Jean Cruvellier. This cause has been recommended to the Churches for some assistance. Since this matter will also be taken up in the Report of the Committee on Ecumenicity, we defer to them to prevent overlapping.

We recommend to receive this as information.

Respectfully submitted,
The Ecumenical Synod Delegates,

J. H. Kromminga
Richard S. Wierenga
J. T. Hoogstra, Reporter
Richard S. Wierenga

COMMITTEES

Church—Offices in II, D, 2.—Dr. H. Stob, Convener; Prof. J. P. Jooste, Prof. A. Loughridge (Belfast), Prof. J. L. Koole, Prof J. C. G. Koetze.

Sphere of II, D, 1.—Dr. J. D. Vorster, Convener; Dr. S. P. Vander Walt, Dr. A. D. R. Polman, Dr. D. McKenzie, and Dr. R. J. Danhof.

Christian and Separate Organizations, II, D, 3.—Prof. J. Van Den Berg, Calvin College, Grand Rapids, Michigan, Convener; Prof. John Murray, Westminster Seminary, Philadelphia, Pa., B. Roelvink, Netherlands.

Ecumenicity, III, C.—Prof. B. Marais, Prof. W. J. Snyman, Rev. W. A. Landman, Mr. T. Spaan (Convener), (Sec. Rev. H. W. H. Van Andel), Rev. E. G. Van Teylingen (Sec. Dr. S. J. Popma), Rev. W. J. McDowall, Mr. M. Campbell, Prof. Edmund Clowney, Jr., Westminster Theological Seminary.

Finance, II, I, 3.—Mr. Henry De Wit, Calvin College, Convener; the Rev. I. J. Lessing, South Africa; Mr. T. Spaan, Netherlands.

Interim Committee—President, Dr. E. P. Groenewald; Secretary, Dr. S. P. Vander Walt; Dr. J. T. Hoogstra, Rev. P. N. Kruiswyk, Rev. G. N. M. Collins.

Literature, II, I, 2.—Reformation Translation Fellowship: Rev. E. Killpatrick; International Association of Reformed Faith and Action: Dr. J. Dengerink; Reformed Ecumenical Synod: Dr. J. T. Hoogstra.

Missions, II, I, 1.—Rev. Henry Evenhouse, Director of Missions, Grand Rapids, Mich., Convener; Rev. Francis Mahaffy, Prof. H. Bergema of Baarn, Netherlands, Prof. W. J. Vander Merwe, Stellenbosch; Prof. J. H. Coetzee, Director African Institute, Potchefstroom; Rev. Joseph McCracken.

Organization, III, D.—Interim Committee.

Race Problem, II, H.—Dr. J. H. Kromminga, Convener; Prof. F. J. M. Potgieter, Rev. C. Brink, Prof. Stephanus du Toit, Prof. J. H. Bavinck, Prof. W. F. de Gaay Fortman, Dr. J. G. Andrews; Dr. Philip E. Hughes, Consultant.

SUPPLEMENT No. 19
(Articles 116, 201)

REPORT OF THE COMMITTEE ON ECUMENICITY AND INTERCHURCH CORRESPONDENCE

ESTEEMED BRETHREN:

I. DELIMITATION OF OUR REPORT

Your committee desires to cover three matters: "Membership and Chairmanship of committee"; "Synodical Mandates;" "Correspondence."

II. MEMBERSHIP AND CHAIRMANSHIP

A. Dr. Wm. H. Rutgers accepted a pastorate in California, and, consequently, could not attend our meetings. We did not desire to replace him since he could and did serve our committee by correspondence. Since he had been our chairman, and could no longer serve in that capacity, the other two members of our committee prevailed upon Prof. M. Monsma to serve as chairman.

B. Your committee also notes that according to the six year tenure of synodical appointments the terms of both Dr. J. T. Hoogstra and Dr. Wm. H. Rutgers have expired.

C. *Recommendations:*

1. Synod approve of the organizational changes made because of Dr. W. Rutgers' new residence.

2. Synod take note of the expiration of the tenure of appointment of Dr. J. T. Hoogstra and Dr. Wm. Rutgers.

III. SYNODICAL MANDATES

A. *Re: "VII. Bible Presbyterian Church," Acts, 1958, p. 49*

A brief history was included in this minute that gave rise to a problem. Synod then referred the matter of correspondence to our committee.

The genesis of this minute was primarily a domestic problem between two denominations. Since then, as far as our denomination is concerned, it has become dormant.

We recommend that Synod receive this as information and consider the matter closed as far as our church is concerned.

B. *Reformed Ecumenical Synod (Potchefstroom, 1958)*

1. We defer to the delegates that attended said Synod to report to prevent overlapping.

2. We do note that said Ecumenical Synod adopted the recommendations of our Synod to make our Ecumenical Synods more effective. It added that there should, if possible, be a central office, and Secretary

for efficiency. It was deplorable the lateness of reports, and insufficiency of grass-root discussions.

3. *Recommendations:* We recommend that Synod receive this as information and approve our deferring to the delegates of said Ecumenical Synod.

C. *Re: National and International Ecumenical Bodies:*

Your committee is ready to report on the question of membership in the W.P.A. at this time:

Membership in the World Presbyterian Alliance

Denominational Historical Background

An inquiry into the advisability of membership in the World Presbyterian Alliance as recommended by our committee to and mandated by Synod is not new in our denominational history. A representative of the Alliance addressed our Synod of 1922. Consequent to this a committee was appointed to advise Synod of 1924 regarding affiliation. In the report of the committee it was noted that Dr. H. Beets was set as corresponding or consultation member by special invitation at the Pittsburg Council of 1921. In its "Critical Survey" it further noted the following: 1. That the Alliance was particularly weak as an instrument to help the churches keep the Reformed faith. 2. Emphasis was upon practical matters rather than on holding to the Reformed truth. 3. Quotation as affirmation from a certain late Dr. Good who averred: a. the outstanding problem was one of admission of churches and federations. In time the Alliance began to interpret its principles of admission more liberally. Some of its churches had Lutheran, Episcopal and Congregational elements in it. Pertaining to the second principle of adherence to Reformed Standards, Dr. Good called attention to the basis: supreme authority of the Scriptures in matters of faith and morals, and to a creed in harmony with the consensus of Reformed confessions. "But what exactly is the Consensus of the Reformed Churches?" Council refused to remove this vagueness. The Alliance placed upon the applying church the responsibility of determining what constituted a creed in harmony with the consensus of the Reformed faith.

This quotation of Dr. Good seems to have been a determinative factor in the advice the committee submitted. Delegates of churches holding liberal views could hold key positions and would have to be recognized as having a voice in the meetings. "This to the mind of your committee [1922–1924] makes our affiliation with the Alliance undesirable."

To substantiate their position this committee quoted Dr. Bouwman of the Netherlands to the effect that a dogmatic indistinctiveness is an unhealthy basis for cooperative actions. With this Dr. Hepp agreed.

The committee recognized the practical work of the Alliance as being of value, but added: "However, the lack of a definite Reformed basis has made it quite inevitable that also in practical work the Alliance has not directed its energies in especially Reformed channels." Conse-

quently it advised Synod against affiliation and gave five reasons for doing so. (cf. *Agenda*, 1924, p. 25, also *Acts* of 1924, p. 160).

Synod of 1924 decided in a substitute motion not to affiliate with the Alliance "at this time," because "a proposed revision of its Constitution makes it well nigh impossible to say what the character of the Alliance will be in the future." Synod no doubt embodied its discussions and interest in the second part of the motion: "At the same time Synod voices its profound interest in the work of the Alliance, and trusts that the proposed revision of the Constitution will set forth clearly what should emphatically be the aim of the Alliance, namely, helping each other maintain the historical Reformed faith" *(Acts*, 1924, pp. 160f).

1924—This was the year our Church withdrew from the Federal Council of Churches. It was the era the Continental Churches were being disillusioned by the catastrophes of World War I. Perhaps some such motive may have prompted the above decision which constantly agitates us: If we cannot join the F.C.C.C. can we not join the Alliance at least? 1924 has handed down to us this provision: "the Constitution will set forth clearly what should emphatically be the aim of the Alliance, namely, helping each other maintain the historical Reformed faith."

The question poses itself: Has the World Presbyterian Alliance (from now on designated as the W.P.A.) in the adoption of its new or revised Constitution become more specifically Reformed? It has adopted a new Constitution, changed in some details, in 1954. Another question arises: Since the Alliance cannot nor cares not to legislate, but simply advises constituent members who remain free to decide, can we not enter this Alliance, even though the Constitution has its weak spots? Since 1924 churches recognize basic differences, but before removing these differences, enter into what is now called "ecumenical conversations"?

In summary: (1) Has the revised Constitution of 1954 become more specifically Reformed? (2) Is there room in our ecumenical approach, should the Constitution have failed to become more definitive for ecumenical conversations? This second question then would have two possibilities: (a) Should we have ecumenical conversations without allying ourselves with the Alliance? (b) Should we first unite to bear our witness?

History of the World Presbyterian Alliance

The W.P.A. today has a communicant membership, (conservative estimation) of about 41,000,000 in Reformed and in Presbyterian churches, and in United churches maintaining sufficient Reformed tenets to warrant inclusion in the Alliance. Its humble beginnings were in London, 1875, and its first Assembly was held in 1877. The Rev. Dr. James McCosh, President of Princeton University, and Dr. Prof. William Garden Blaikie of the Free Church of Scotland were two of the most active leaders in the movement. The W.P.A. has the distinction of being the first confessional ecumenical body to be followed decades later by other confessional ecumenical bodies. Its priority is an evidence of the ecumenical implications inherent in our Reformed convictions, which if in accordance with the Word of God should be realized.

Headquarters remained in London until Jan. 1, 1949, when transferred to Geneva, Switzerland. August 16, 1948 the General Council resolved to reconstruct and expand the secretariat of the Alliance. This decision has proved its worth in the services of the indefatigable secretary, Dr. Marcel Pradervan. At the time Synod meets, the offices of the W.P.A. will be in the restored Calvin Auditorium, Geneva. Before this the offices were in one of the World Council of Churches (WCC) buildings.

During almost eighty-five years many things have happened. During the first half the W.P.A. seems to have been more of a fellowship. During the second half a new emphasis has been placed on common service in a turbulent and distracted world. It has witnessed the rise of Barthianism, Communism, Old Guard Liberalism, Revamped Liberalism, the genesis of new confessional ecumenical bodies, and the crushing toll demanded by World Wars.

Obviously the W.P.A. could not remain untouched by history if it was to be a live institution. Today it is still composed of churches but there are also women auxiliaries. Women play a larger role in the Alliance today since certain churches permit women to become elders. Its activities are independent, but the W.P.A.'s contemporary history is deeply intertwined with that of the W.C.C. . It seeks to be of assistance in church mergers. It has assisted Reformed brethren in afflicted areas.

The W.P.A. has crystallized its position in contemporary ecumenicity. As its first duty: "(1) the need of bearing witness to the basic doctrinal position of the Reformed Churches ... (2) the need of emphasizing the fundamentals of our Presbyterian polity ... (3) the need of rendering certain practical services to members of the Presbyterian and Reformed family."

Regarding the other "families" of Christendom the W.P.A. has decided: "In the light of our commitment to the ecumenical cause we recognize that any distinctively Reformed or Presbyterian agency such as the World Alliance, is only an instrument in the service of more ultimate purposes. We reaffirm the statement of our Executive Committee at Basel in 1951 in which it said: 'Just as it is the true nature of the Christian Church to be an instrument of God's glory, it is the true nature of Presbyterianism never to be merely an end in itself, but to serve the Church Universal of Jesus Christ, the Church which is His body.'

"In the present ecumenical situation, characterized by a potent movement toward ecumenical understanding and unity, the Alliance desires to collaborate closely with the World Council of Churches and the International Missionary Council as the main organizational expression of that movement" *(A Manual*, pp. 5, 6, 1956).

The Constitution of the W.P.A. was adopted in 1875. Amendments were adopted in 1892. The revised Constitution incorporating most of the older Constitution was adopted in 1954.

The W.P.A. in Concurrent Ecumenicty

Since 1910, especially since 1937, we witness the rise, growth, and power of the great historical phenomenon — the World Council of

Churches. We simply state the fact but do not inquire whether it is an historical evolution, the child of organizational genius, the work of the Holy Spirit, or a mixture of all these awaiting future appraisal.

Of interest to us is at this point the relation between the W.P.A. and the W.C.C. There should not be in the judgment of the W.P.A. a W.C.C. versus the W.P.A. but a W.P.A. enriching the W.C.C. This implies that the W.P.A. should not constitute itself a "bloc" in the W.C.C. but should realize that its peculiar mission is to contribute what the Reformed faith can give to a growing ecumenicity. Presbyterianism is not an end in itself. It should remain itself as long as it has a mission which, if unfulfilled, would impoverish the church universal.

In relation to other confessional ecumenical bodies in the W.C.C., the W.P.A. serves as the spokesman of the 41,000,000 members.

An understanding of this background is a must to evaluate the W.P.A. properly.

Free Church in Scotland and the W.P.A.

This corresponding church of our denomination took an active part in the W.P.A. from its very beginning in 1875. In 1954 it withdrew its membership from the W.P.A. on two scores: (1) Primarily advocating the claims and aims of the W.C.C. (2) Because of modernism leadership in the W.P.A. One of its professors objected since modernism was no more vocal now then when the church united with the W.P.A., and that there was a more cordial reception of our message today. He did deplore that a certain Czecho-Slovakian should be the vice-president of the W.P.A.

Already in 1951 this church had said that the W.P.A. was the watchdog that kept its churches within the fold of the W.C.C. or kept nonmembers from drifting too far out of line.

By a fairly close vote this church severed its membership.

Reactions to the Constitution of the W.P.A.

Our reactions incorporate a comparison between the Constitution of 1875 and of 1954. (Both are in the *Princeton 1954 Work Book* for comparison.) In the "Preamble" of 1875 we note the reference to our Lord as the Divine Lord, and to Scripture as the infallible law. We feel such is more definitive than that found in 1954: "in whom God's Word became flesh and to whom the Scripture bears witness." Although this can be substantiated by Scripture, in our modern theological context it is subject to unscriptural connotations we would not accept. We also think the new Constitution has lost some of its definiteness in saying that "whose doctrinal position" must be in harmony with the consensus of the Reformed confessions instead of "whose creed." This is pertinent since it is patent that churches have floundered about with the question of the authority of the creeds whether they are a true interpretation or insofar as we think they are a true interpreation of the Word of God.

In this connection it must also be noted that "Reformed bodies within a United Church, or within an association of churches formed on inter

confessional lines, may likewise be eligible for admission." These must have a sufficient and substantial part of the Reformed heritage. No doubt the W.P.A. was placed before the choice of the lesser of two evils: (1) Not to admit the Reformed element in a United church and lose their membership; or (2) to admit them with a bit broader basis and keep them in the Reformed family. The W.P.A. chose the latter.

We must all recall that the W.P.A. stands committed as a body to co-operate with the W.C.C.

In summary: A doctrinal consensus and "a sufficient and substantial part of the Reformed heritage" are not conducive to precision, and open the doors wide to an uncontrollable subjectivism. It raises the question already faced by the 1922-24 committee: can an indistinct dogmatic basis produce a clearcut Reformed development and common service?

Membership in the W.P.A. does not imply membership in the W.C.C., nor commit a constituent church to such a membership. But non-membership will always accentuate a disagreement in the W.P.A., and will show up an incongruity of some moment that as a member of one body we decide one thing; of another we decide the opposite.

Commendable Aspects of the W.P.A.

There are many commendable accomplishments of the W.P.A. Its leaders have stressed that the W.C.C. should not strive to become a super-church. (This does not imply that the Church should not become one visible Church, but its visible aspect should not be that of a super-church. The structure of the future church is known only to the Holy Spirit.)

In 1954 the Alliance faced this problem: Has the Alliance outlived its purpose of existence now that the W.C.C. is an accomplished fact? Members feeling that this should be answered in the affirmative were a sizeable section sufficient to cause concern. The 1954 Conference decided that the W.P.A. has a mission, and must fulfil it. It may not be a bloc in the W.C.C. but a contributor to it. It seeks to enrich the church of tomorrow. What would tomorrow's church be if Presbyterianism of today bowed out?

This comes down to this simple fact the W.P.A. seeks to uphold the presbyterial order in the day when the episcopate order is rather assertive.

In its writings it insists upon the principle that all ecumenicity must be according to the Scriptures. True, it does not explicate "according to the Scriptures," but it does insist that Scripture, not tradition, is the final court of appeal for a true ecumenicity. This appeal is not superfluous.

It has visited, assisted, encouraged stricken and persecuted areas, particularly those dominated by the Roman church.

It publishes a valuable *Quarterly*, containing articles and surveys of the Reformed world.

It has assisted in translations, and has restored the Calvin Auditorium, the new home of the W.P.A. There it will house studies, reports, accessible to member churches. Our own denomination has recommended a $2,000.00 contribution by voluntary subscription.

Its conferences are meeting places of Reformed and Presbyterians of all nations displaying visibly the sufficiency of the Reformed faith to touch the hearts of mankind, not only of the Western tradition.

Doubtful Aspects of the W.P.A.

The first doubtful aspect of the W.P.A. is its close affiliation with the W.C.C. involuting itself in the program and ideals of the W.C.C. It is not an agency of the W.C.C. but strong pressure is employed to press into membership all churches of the W.P.A. into the W.C.C. as an obedience to the will of God. Should a church out of step for conscience sake unite with the Alliance?

The work of the Alliance consequently has been geared more toward the ecumenical than toward the distinctively Reformed.

"Presbyterian" and "Reformed" have lost their definitive connotations. Liberals, Middle-of-the-Roaders, Barthians, orthodox, believers in the infallible inspiration, critics accusing these believers of bibliolatry (making the Bible their idol) are all unmolested in the same Presbyterian and Reformed family. Both sides of the iron curtain have equal standing: some with a matchless courage; others who can only raise questions in our hearts and minds. Our committee of 1924 averred that an indistinct dogmatic basis cannot be conducive to create a distinctive program of action. This indistinct basis has not been removed. Even though the Old Guard Liberalism has been muted, the babel of theology still continues.

The Free Church of Scotland avers that leadership is in liberal hands, although it must be added that one of its members reminded his Church that liberalism was no stronger today than when the Church united with the W.P.A., and that theologians are more cordial to our theology than they were decades ago.

The W.P.A. is divided into sectional Alliances in which the Alliance can be brought down to the grass roots, on which level there can be greater opportunity to be a voice. However, on the higher level these opportunities of necessity grow less. All conferences have vocal leadership and machinery that tends to make witnessing of a smaller denomination a faint voice.

Our contemporary historical situation poses another problem. Churches did not feel at home in their denominations and felt compelled to begin new denominations or were compelled to do so by depositions. If such historical barriers exist on the lower level how can there be a united front on an upper level, especially when these barriers are theological?

Conclusions

I. We should not enter as a "bloc" in the W.P.A. To enter an Alliance in that spirit as if we had already arrived theologically is unbecoming to those who confess constant guidance of the Holy Spirit. Nor should we enter an alliance in which we think our first area is to witness to the alliance itself. An alliance should have a united front, a united witness and our whole-hearted support. If such is not the case we should not enter until the time arrives that it is. This is fair to both parties concerned.

There are four considerations that necessitate in our judgment a negative resolution:

1. The Constitution has its indistinct basis, as referred to in our report, especially in the context of contemporary theology and practice. These

are chiefly: "doctrinal consensus," and "sufficient acceptance of Reformed tradition to give United Churches membership." It also speaks of joint mission enterprises, but that is not spelled out. (cf. "Reactions to the Constitution of the W.P.A. in this Report.)

2. The relation between the W.P.A. and the W.C.C. The point at issue is not that situations and opportunities may call for some cooperation. The real issue is that the W.P.A. officially seeks to induce its membership to unite, and if certain constituents for the sake of conscience cannot do so, they are out of step with one of the main objectives of the W.P.A.

3. Liberals and orthodox are *constitutionally* on the same footing. This could psychologically create the impression that the differences involved are not too essential, and the way is always open, as a charge has been made, that leadership is in the hands of the liberals.

We therefore recommend to Synod not to apply for membership in the World Presbyterian Alliance.

a. Indistinct basis of the Constitution.

b. Its relation to the World Council of Churches.

c. Its theologically mixed constituency, a situation intensified by all types of membership on both sides of the iron curtain.

d. (Minor Reason) — Our Reformed Ecumenical Synod has a committee reviewing this identical question on which are representative members of both positions: to join and not to join.

II. This position does not militate against the basic duty of the church to be a witness. The supreme question is: How? Not as a bloc and judge others. We could gratefully receive studies and mutual helps. There may be areas in the restoration of the Calvin Auditorium.

The very non-membership when expressed in a Christian spirit and with sound Christian concern, that is, with a clear conscience, is itself a witness which is apt to become more vocal than membership in a large organization. This is what has happened to the Reformed Ecumenical Synod.

III. Synod could also encourage a Reformed Regional Synod of members of the Reformed Ecumenical Synod which could put on its agenda this very question and thus begin conversations at the grass root level. This would not be amiss since the next Ecumenical Synod is to be held in the United States, and is to be called by our denomination.

IV. CORRESPONDENCE

A. *Rev. Willis De Boer, Fraternal Delegate to the Kirchen in Niedersachsen, Bentheim, Germany, August 27, 1958*

1. *Report:*

Burgemeester Cramer Gracht 175,
Amsterdam W. The Netherlands.
August 28, 1958.

Report of the Fraternal Delegate to the Altreformierte Kirchen in Niedersachsen regarding the meeting of their Particular Synod at Bentheim, Germany, on 27 August 1958.

Upon arrival in the Netherlands I contacted Pastor J. G. O. Guhrt of Emden in Ostfriesland. He informed me that they were having a special meeting of their Particular Synod on August 27, 1958, to which I was most cordially invited. The next regular meeting of the Synod would be in December. Anticipating the possibility of having a conflict with classwork at the University in December, I decided that it would be best to attend this special meeting of the Synod. Mr. John Primus, a graduate student in theology and a son of the Wellsburg I congregation accompanied me. (Mr. Primus' forebears came from the Emden, Ostfriesland, area.) Train connections between Amsterdam and Bentheim are most ideal. There is a fast through-train in the morning and in the evening, making it possible to go and return to the Synod in one day, and still have the major portion of the day at the Synod. I understand that the Synod meets regularly at the Bentheim church.

We received a most royal welcome. Upon arrival the order of business was temporarily laid aside while we were greeted and asked to speak a few words. Since I have no facility in speaking German, and very little as yet in speaking Dutch, I asked to speak in English, and they appointed Pastor Guhrt to translate for them. I expressed my regrets over the language barrier which would hinder our fellowship for the day, but that I was happy that the barrier was no more serious than that, since I had great hopes of that barrier soon disappearing as my studies progressed during my stay in Amsterdam. The real joy to me was to be back in Germany with a former barrier, far more formidable, now completely disappeared. I explained that I had been in Germany with the United States Army Air Corps during the Second World War, and that then such contact as this was simply unthinkable. How good that brothers in Christ can find each other, and know each other, and help each other, and love each other! The Christian Reformed Church wants this, and hopes that it will result from this closer personal contact.

The Altreformierte Kirchen, particularly through the instigation of some of the younger pastors, are gaining a new sense of the challenge to be a Reformed witness to *Germany*. Without loosening their connection to the church in the Netherlands, they are seeking to become more *German* both in their own eyes and in the eyes of the communities where they find themselves. This is one of the reasons they seek this contact with our church in America. To be recognized and visited by Americans will help to increase their sense of identity and uniqueness. I think this is eminently worth pursuing with them, and giving what help and stimulation we can.

Two matters before the Synod reflected the tragic situation in Germany. There was a letter before the Synod from an Evangelisch Reformierte Kirche in Görlitz (Lower Silesia in the East-German zone) requesting the services of one of the candidates for the ministry from the Altreformierte Kirchen for one year. (The candidate was a son of a family which had escaped from East Germany shortly after the war, and he was willing to go back and serve his old home church for a limited period of time.) However, the decision of the government authorities in East Germany was that he could enter East Germany and take up the ministry in this church, but only on a permanent basis. They would not give permission for a year's term of service. The Synod decided that they could not ask the candidate to go, under these terms. There was deep regret over the matter, because they wanted so much to help the Görlitz church.

Another matter was that of sending packages of foodstuff to their Reformed brethren in East Germany. The Synod had the addresses of some of these people, but in the sending of the packages there had to be no semblance of any kind of organized activity. It had to be on a strictly family to family basis. If there was any suspicion on the matter in East Germany, the packages were certain to be confiscated. Hence, at the Synod the names were distributed among the various

churches, with the instructions that they be given to individual families, always to be addressed in personal handwriting with the family name as the return address, no two packages containing the same person's handwriting, packages to be sent not oftener than once a month, etc., etc.

Such discussions as these gave one the realization that the Iron Curtain is very real and very near—this is *Germany*. Both Mr. Primus and I felt that the day was a most worthwhile one, and the brethren of the Synod expressed great joy at our being there and great eagerness that we return both in official and in unofficial capacity. I shall do so again to the extent that my program of study permits.

Respectfully submitted,
Willis P. De Boer

2. We recommend to Synod:

a. We express our appreciation to the Rev. Willis De Boer for serving our church as a fraternal delegate to the Particular Synod at Bentheim.

b. Express our hopes and prayers that this Particular Synod may realize its mission to be a witness to their fellow countrymen, and may be blessed in all their labors.

B. *The Reformed Church in America*

1. We have received the following letter from the Stated Clerk of the R.C.A., Dr. J. E. Hoffman.

January 9, 1959

Rev. R. J. Danhof, Th. D.
Stated Clerk, Christian Reformed Church
2850 Kalamazoo Ave., S. E.
Grand Rapids, Michigan

Dear Dr. Danhof:

Now that we have safely entered into the year 1959, and the year-end receipts are very nearly tabulated, we quite naturally begin to think in terms of the meeting of General Synod.

The General Synod of 1958 instructed me on their behalf to invite the Christian Reformed Church to send a fraternal delegate to the meeting of our Synod in 1959.

Our General Synod will meet in Buck Hill Falls, Penna., June 4 to 9 and we sincerely hope that you will be able to send someone to represent your denomination. The program has not yet been completely finalized, but following the pattern of the past few years the fraternal delegates will be heard on Friday morning, June 5.

With every good wish for the coming year, I am

Cordially yours,
J. E. Hoffman, Stated Clerk

2. Our synodical records indicate that as far back as 1902 our church busied itself with the problem of correspondence with the R.C.A. For a time, during depression, all correspondence was dormant. After the depression our church adopted certain principles. Since that time correspondence between the R.C.A. and our denomination was resumed, a difficulty encountered, and then dropped. This is a new overture to send a fraternal delegate, which, by implication, means that we resume a corresponding relationship.

We do feel that further correspondence would be profitable. Also that we, as a committee, did not have the jurisdiction to appoint a delegate at this time.

3. *Recommendations:*

a. Synod acknowledge with appreciation the invitation of the R.C.A. to send a fraternal delegate.

b. Synod instruct its committee to pursue correspondence and to report to the Synod of 1960.

C. *Christian Reformed Churches in the Netherlands.* To prevent ambiguity we shall employ the exact Dutch name: *Christelijke Gereformeerde Kerken in Nederland.*

1. *Orientation:*

Our Synod of 1949 addressed a communication to the Christelijke Gereformeerde Kerken anent "church correspondence." Our letter was an invitation to renew correspondence according to the provisions adopted in 1944 by our Synod.

The Synod of the Christelijke Geref. Kerken, of 1950, accepted our invitation but questioned the use of the term "correspondence." It also called our attention to the fact that it would be rather impossible for them to send delegates to our assemblies.

This letter somehow, perhaps because of loss or other misfortune, never came to the attention of our Synod. Our Synod did send a communication in July 12, 1955, which to them had a strange tone. But, charitable to our Synod, they inferred that their communication of 1950 never reached us. We appreciate their charity.

Desirous of better relations, said Christelijke Geref. Kerken instructed their deputies to review the entire matter.

The source of confusion was terminology. What we call "corresponding" church implies in their vocabulary "sisterchurch." "Corresponding" church to us means "contact" to them. In their terminology they seek "contact" which we call "correspondence." There is positively no difficulty if we realize that each church will be free to use its own terminology when the fact itself is perfectly clear.

2. The Committee (Deputaten) of the Christelijke Geref. Kerken has performed a great service in giving us a four and a half solid-typewritten page historical document of all contacts with our church since 1892. This historical synopsis may not be lost in the files. Hence we shall include it as a "Supplement" for historical reference.

3. *Recommendations:*

a. Synod expresses its regrets that the letter of 1950 evidently never came to the attention of the following synods.

b. Synod welcomes the Christelijke Geref. Kerken as a "corresponding" church in our terminology, and in their terminology "contact" church, since in usage we mean the very same thing.

c. Synod will welcome any fraternal delegate commissioned by said church to its meetings if such a delegate should be in this region. Our

Synod likewise will commission a fraternal delegate if perchance in their area at the time of their major assembly.

d. Synod expresses its appreciation for the labors of the "Deputaten" of said church, and notes also that their historical synopsis will be placed in the "Supplement" of these *Acts* for future historical reference.

e. Synod herewith sends the Christelijke Geref. Kerken our fraternal greetings and prayer for a common faithfulness and perseverance in the work of the Lord.

D. *Eglise Réformee de France*

1. We have received the following communication:

Dr. R. J. Danhof, *Synodical Clerk*
Christian Reformed Church, U. S. A.

To our Esteemed colleague and brother in Christ:

We were enabled to accept the invitation of your Synod and, in August 1958, to send over to you our Colleague, the Minister Prof. Jean Cruvellier, a Professor in our Theological College of AIX en Provence, as a delegate for the Union of Reformed Evangelical Churches in France.

On his return Prof. Cruvellier informed us of the warm-hearted and so brotherly welcome he received from the members of your Synod. They kindly thought it advisable to hear Professor Cruvellier's report about our Reformed Evangelical parishes in France.

Moreover your Synod considered it as brotherly duty to act on behalf of financial assistance to the above mentioned parishes. Most of them belong to rural districts. We have very few in towns. In spite of their small means they have to face heavy expenses. Among these we must mention the maintainence of our Theological College and the charges connected with our missionary work, at home and abroad.

How could we feel but deeply moved by such proofs of Christian love and brotherly help!

Through many trials, some of them very painful, our parishes have lived and survived. Their testimony, by the grace of God, has often been a blessing to the world. So far God has granted us His help. He is faithful. More and more and in every circumstance must we rely on Him.

Although geographically far distant and apparently unknown, we now realize that we are close to one another through the communion of Faith and brotherly love. How privileged we are! May God bless your Churches for thus bearing witness before the world!

We remain, Esteemed Colleague and brethren, ever yours in thankfulness and love through our Lord Jesus Christ, our living Hope.

In my own name and that of the Permanent Committee of the National Synod,

L. Teulon, *President*

L. Teulon, *Pasteur,* Le Vigan (Gard), France

2. *Orientation.* Prof. Jean Cruvellier of the Theological College of said denomination addressed our Ecumenical Synod in Potchefstroom, upon invitation, on church life in France, particularly his own denomination. The description of their needs and problems aroused interest and the desire to assist. Synod on its own initiative, decided to refer this denomination to the churches for support. (The delegates to South Africa have deferred to our committee for recommendations, cf. their report.)

3. *Analysis.* We do not question the dire need. We can well imagine the important role this denomination of some 20,000 members can play in French church life. At the same time it must be noted that this request came just before March. We also have a procedure we follow in such requests. Without obligating ourselves in any manner, your committee would be pleased to learn more about this church before recommending support.

4. *Recommendations:* Synod acknowledges this request and instructs its committee to learn more about said church, to report in 1960.

E. *National Association of Evangelicals*

1. Our stated clerk received a communication requesting our committee to recommend to Synod to grant the president of the N.A.E. the privilege of addressing this body. We did not adopt this request since we were mandated to study existing ecumenical organizations, and we felt it would be premature to grant this; nor is such a request within our jurisdiction to grant.

2. We did spend a profitable morning with Dr. G. L. Ford, secretary of the N.A.E., who sought an opportunity to converse with us. Our conversation centered around our past differences and attempts to remove possible misunderstanding.

3. He verbally invited us to send an observer delegate to the N.A.E. convention of April 6-9, 1959, in Los Angeles. We did not feel free to do so. We did communicate with Dr. Wm. Rutgers, if he or anyone else felt inclined to visit this convention to favor us with their impressions.

4. *Recommendations:* We recommend Synod to approve of our action as "E. 1" above, and to receive this as information.

Committee on Ecumenicity and
Interchurch Correspondence,
M. Monsma, *Chairman*
J. T. Hoogstra, *Reporter*
R. J. Danhof
Wm. Rutgers*

*Dr. Wm. Rutgers did receive our minutes, but could not receive a copy of this report, (J.T.H.)

"SUPPLEMENT" TO REPORT ON ECUMENICITY AND INTERCHURCH CORRESPONDENCE

BIJLAGE bevattende contacten en uitspraken van de Chr. Geref. Kerken in *Nederland t.a.v. de Chr. Ref. Church.*

I. Op de vergadering van leden der Chr. Geref. Kerk op 20 juli 1892 — de eerste vergadering na het besluit tot Vereniging juni 1892 — spraken zij, die met de Vereniging om des gewetens wil niet mee konden gaan, uit dat zij wilden blijven wat men tot 17 juni 1892 was: wettige voortzetting der aloude Gereformeerde Kerk in deze landen, onder den naam van de Christelijke Gereformeerde Kerk in Nederland, wettig bij Koninklijk Besluit erkend.

"Besloten wordt aan H.M. de Koningin-Regentes daarvan kennis te geven en de *Christelijke Gereformeerde Kerk* in het buitenland, bijzonder *in Noord-Amerika*, met den loop der zaken bekend te maken, *ten einde van stonden aan de gemeenschap met die Kerken te onderhouden.*"

II. Uit de Acta van de Synode van 1894: (5 juli '94)

art. 14. Zaandam vraagt of correspondentie met de Holl. Chr. Geref. Kerk in Noord-Amerika mogelijk is. Ds. Wisse deelt mede, hoe reeds in Amerika enige bekendheid met onze toestanden is. Ds. Kreulen neemt op zich met een paar predikanten in Noord-Amerika daarover te zullen corresponderen. De Synode besluit ter volgende Synode *afgevaardigden uit Noord-Amerika* op hunne kosten uit te nodigen.

III. Ter Synode van 1900 was een brief uit Lodi, New Jersey. Een gedeelte van de Chr. Ref. Church had gebroken met het kerkverband. Deze ambtsdragers en leden meenden dat de Chr. Ref. Church in alles overeenstemde met de Chr. Geref. Kerk in Nederland. Maar al spoedig bleek dat dit niet het geval was. De doopsler, de leer der rechtvaardiging en veel meer is niet die der Chr. Geref., maar der Gereformeerden in Nederland. Ons is dan ook gebleken dat er niet het minste verband bestaat tussen Chr. Geref. in Nederland en Chr. Geref. in Amerika."

Ze noemden zich de Reform. Congregation te Lodi en verzocht opname in het verband van de Chr. Geref. Kerk in Nederland.

De Synode van 1900 ging echter niet op dit verzoek in, wilde eerst nadere inlichtingen hebben en besloot in principe Ds. J. Wisse Czn. naar N.-Amerika af te vaardigen. (Art. 18 en 35)

IV. Op de Synode van 1901 blijkt dat de voorgenomen reis van Ds. Wisse niet is doorgegaan. Ds. Wisse kan in Nederland moeilijk worden gemist. Maar vooral waren ernstige bezwaren gerezen tegen de persoon van de predikant van Lodi, Ds. Contant.

De Synode besloot aan de gemeente te Lodi te berichten dat zij het verzoek om opneming in de Chr. Geref. Kerk in Nederland niet kan inwilligen èn om kerkrechtelijke bezwaren èn wegens bezwaren tegen de persoon van Ds. Candel.

V. Op de Synode van 1902 is aanwezig br. Thijms uit Lodi. Deze stelde verschillende vragen aan de Synode o.a. of de gemeente te Lodi (en twee andere) niet in die mate met de Chr. Geref. Kerk kunnen samenleven, dat zaken, die voor die gemeenten te moeilijk zijn, hier ter Synode kunnen worden gebracht. De Synode spreekt uit dat de kerk van Lodi c.a. zich tot de Synode der Chr. Geref. Kerk kan wenden indien er zaken zijn, waarin van ons raad gewenst wordt. (Art. 10)

VI. In 1903 deelt Ds. Wisse Czn. mee dat br. Thijms, die het vorige jaar ter Synode was, gebroken heeft met de gemeente Lodi, waar hij ouderling was. Hij kon zich niet verenigen met de wijze, waarop de gemeente Lodi met andere kerken en verenigingen zich in gemeenschap stelde. De toestanden op kerkelijk gebied zijn daar meer dan treurig. Alle verwachting van nadere kerkelijke gemeenschap onzerzijds met onze vrienden aan gindse zijde van de Oceaan schijnt volkomen afgesneden. (Art. 9)

VII. Op de Synode van 1911 was Dr. H. Beets aanwezig. De ontvangst was zeer hartelijk. Dr. Beets gaf een breed historisch overzicht, schetste de positie van de Chr. Ref. Church t.o.v. de Dutch Ref. Church en tekende breed de inrichting en gang van het kerkelijke leven. "Ziet hier u iets medegedeeld omtrent de kerk, die u de zusterhand reikt en met u wil corresponderen."

De praeses, Ds. H. Janssen, beantwoordde Dr. Beets. "In wording en ontwikkeling, in strijd en miskenning zijn er punten van overeenstemming tussen de Chr. Geref. Kerk hier en daar."

De afgevaardigden kregen gelegenheid Dr. Beets vragen te stellen.

"Gevraagd wordt of de Chr. Geref. Kerk in Amerika niet in het gedrang komt door Dr. Beets af te vaardigen èn naar onze Synode èn naar die van de Geref. Kerken. Gewezen wordt op het feit dat onze vaderen al de kerken die de Geref. Belijdenis ondertekenden, uitgenodigd hebben op de Nat. Synode te Dordrecht 1618/19. Gevreesd wordt dat wij te ver zullen gaan, indien attestatiën over en weer zullen worden erkend, en predikanten over en weer beroepbaar zullen zijn.

Dr. Beets geeft enige toelichting naar aanleiding dezer opmerkingen en vragen. Z.Eerw. wijst er op dat er een minderheid in de Chr. Geref. Kerk is, die de kant van het Neo-Calvinisme uithangt. In 1905 is er een agitatie geweest aan de Theol. School te Grand Rapids; een der professoren scheen zo iets te doceren. In 1908 heeft de Synode der Chr. Geref. in Amerika de besluiten der Synode der Geref. Kerken in 1905 te Utrecht gehouden, inzake de leergeschillen, in haar Notulen opgenomen, om daardoor de minderheid te kunnen binden. De Synode van 1910 heeft met nadruk uitgesproken dat de Chr. Geref. Kerk in Amerika het verschil tussen de Geref. Kerken en Chr. Geref. Kerk laat voor rekening der broederen. Van uitspraken over historische dingen onthoudt zij zich. Er wordt correspondentie gevraagd zoals de C.C.K. in A. die heeft met de Geref. Kerk in Z. Afrika, in Oost-Friesland; — geen unie, maar correspondentie." (Art. 32)

Dit verzoek van de Chr. Ref. Church om correspondentie, mondeling overgebracht door Dr. Beets, komt later in bespreking.

"Aangedrongen wordt op grote voorzichtigheid. De vrees wordt uitgesproken, dat, door onze correspondentie ook te verstaan het wisselen van attestatiën en de mogelijkheid van over en weer beroepen van predikanten, de grenslijn tussen de Chr. Geref. Kerk in Nederland en de Geref. Kerken zal worden weggenomen. Wij eisen van iemand, die uit de Geref. Kerken tot ons overkomt, wel degelijk verklaring waarom hij dat doet! Waar nu de Chr. Geref. Kerk in N-A. blijkens het aanvaarden der Utrechtse stellingen van 1905, wat de leer betreft op hetzelfde standpunt staat als de Geref. Kerken, gaat het niet aan de attestatiën van de Chr. Ref. Church voetstoots te aanvaarden. Volgens enkele broeders zou een te nauw verband de weg openen om als predikant van de Chr. Geref. Kerk over Amerika predikant te worden in de Geref. Kerken. Er is voorzeker eenheid in de belijdenisschriften; is die er ook in de verklaring en toepassing er van? Sommige broeders nemen t.o.v. de correspondentie een ruimer standpunt in. De Synode besluit na een zeer geanimeerde bespreking het volgende als antwoord op het verzoek der Chr. Geref. Kerk in N.-A. te geven:

"De Synode der Chr. Geref. in Nederland heeft breedvoerig over het verzoek van de Chr. Geref. Kerk in Noord-Amerika geoordeeld en naar aanleiding daarvan besloten, dat zij volgaarne de aangeboden correspondentie aanvaardt; maar dat zij dat met het oog op de leergeschillen, die er, zowel tussen ons en de Geref. Kerken in ons vaderland, als in de Chr. Geref. Kerk in Amerika bestaan, niet kan overgaan tot erkenning van de wederzijdse attestatiën." (Art. 54)

In het afscheidswoord aan Dr. Beets merkte de praeses nog op: "Wij hebben als Synode gemeend niet anders te mogen en te kunnen besluiten met het oog op onze eigen positie." (Art. 73)

VIII. Op de Synode van Zwolle, gehouden in 1934 was Ds. I. v. Dellen aanwezig. Hij zei o.a. "Onze Synode was zich er wel van bewust, dat ge indertijd bezwaar hadt met ons in nadere correspondentie te treden. Daarom aarzelde ze een ogenblik mij tot U te zenden. Doch het bloed kruipt waar het niet gaan kan. We hebben zoveel met elkander gemeen." Ook nu volgt een historisch overzicht en een tekening van de kerkelijke situatie. (Bijlage XIV)

Prof. P. J. M. de Bruin beantwoordde Ds. v. Dellen. "De Synode dankt U dat U zo bereidwillig geweest bent, onze Synode te bezoeken, en zij dankt Uwe Synode,

die een afgevaardigde wilde zenden. Moge het onder de zegen des Heren zijn dat het tot nauwere vriendschapsbanden mag leiden." (Bijlage XV)

In comité besloot deze Synode zo mogelijk aan het verzoek van de Chr. Geref. Kerk in N-Amerika om afvaardiging naar hare Synode D.V. te houden juni 1936 te voldoen. (Art. 85)

IX. Op de volgende Synode, gehouden te Hilversum in 1937, blijkt dat Ds. H. Janssen, Leger- en Vlootpredikant in Algemenen Dienst, in de gelegenheid is geweest op zijn reis naar Noord-Amerika in 1936 de groeten over te brengen. Uit zijn mededelingen blijkt dat de zaak der correspondentie met de Chr. Ref. Church en onze Kerk nog niet geregeld is. Deputaten voor de correspondentie met de Hoge Overheid enz. zullen deze zaak nader onder de ogen zien.

X. Op de Synode van 1950 komt de verhouding tot de Chr. Ref. Church weer ter sprake.

Per schrijven d.d. 23 Oct. '47 wendde de Chr. Ref. Church zich tot onze kerken met het verzoek met elkander in correspondentie te treden.

Deze brief werd besproken op de vergadering van Deputaten voor Eenheid onder de Geref. Belijders. 15 april '48. Deputaten merkten op dat het niet tot hun competentie behoort dit verzoek in te willigen.

In die geest schreven Deputaten terug d.d. mei '48. In deze brief werden tegelijk enige inlichtingen gevraagd.

"Uw Kerken toch hebben zich uitgesproken t.a.v. de uitspraak der Geref. Kerken in Nederland gedaan op de Synode van Utrecht 1905 op een wijze, die in onze Kerken bedenkingen moet opwekken. Naar onze diepste overtuiging zijn deze uitspraken in strijd met Schrift en Belijdenis. Daarom is het onze taak als Deputaten om te onderzoeken of we inderdaad hetzelfde belijden, als we zeggen dezelfde Belijdenis te hebben en te vragen hoe rijmt U de bovengenoemde uitspraken met onze Belijdenis? Gaarne zullen wij van U weten hoe U als Kerk vandaag staat tegenover Uw uitspraak betreffende 1905. Is deze uitspraak door Uw Kerk teruggenomen? Zo ja - wanneer? Zo neen - waarom niet?

Deze brief werd beantwoord d.d. 21 jan. '49. Geantwoord werd dat de Chr. Ref. Church inderdaad de besluiten van Utrecht 1905 aanvaardt en tot dusver daarin geen verandering heeft aangebracht. Men meent echter dat dit geen bezwaar is om toch met elkaar in correspondentie te treden. Het begrip "corresponderende" kerken is iets anders dan het begrip "zusterkerken." (Acta '50 - pag. 199-201)

De Chr. Ref. Church gaf in de brief d.d. 23 oct. '47 zelf aan hoe men zich de correspondentie had ingedacht: 6 punten - zie Acta pag. 202 en bijgaande brief.

Bij de bespreking van dit Rapport van genoemde deputaten op de Synode van 1950 werd besloten met de Chr. Ref. Church in contact te treden.

"De Synode maakt onderscheid tussen correspondentie met zusterkerken en contact met kerken van Gereformeerd belijden. In het rapport van Deputaten werd dit laatste nog genoemd: correspondentie in ruimere zin. De Synode besluit deze uitdrukking te laten vallen en te spreken van contact zonder meer." Acta - art. 123.

XI. Op de Gen. Synode van 1953 rapporteren Deputaten voor Eenheid onder de Geref. Belijders en Correspondentie met Buitenlandse Kerken het volgende onder het hoofd: The Chr. Ref. Church of America:

"Overeenkomstig het besluit der vorige Synode wordt met deze Kerk geen correspondentie onderhouden, als met een zusterkerk, maar behoort zij tot de Kerken van Gereformeerde Belijdenis, waarmee contact wordt onderhouden. Dit contact bestond in de afgelopen jaren hoofdzakelijk in de uitwisseling van elkanders Synodale Acta. Bovendien ontvingen Uw Deputaten echter een verzoek tot samenspreking van twee in Nederland vertoevende predikanten der Chr. Ref. Church, Ds. Hoekstra en van der Kieft. Deze samenspreking had plaats 16 sept. '52. Deze

broeders, die speciaal belast zijn met de zorg voor de immigranten in Canada en de organisatie van het kerkelijk leven der Chr. Ref. Church aldaar, betreurden de stichting en uitbreiding van de Old Chr. Ref. Church in Canada en meenden dat de immigranten uit de Chr. Geref. Kerken zich het best konden voegen bij de Chr. Ref. Church. Weliswaar werd toegestemd dat de bekende uitspraken van de Geref. Kerken in Nederland (1905) in 1908 door de Chr. Ref. Church zijn overgenomen, maar de invloed en doorwerking van de door ons afgewezen leringen zou in Amerika van weinig betekenis zijn, terwijl de prediking een zodanige practische inslag zou hebben dat de Chr. Geref. immigranten zich in deze Kerk zeker zouden thuis voelen. Hiertegenover werd onzerzijds gewezen op de teleurstelling van velen, die aanvankelijk aansluiting hadden gezocht bij een der Chr. Ref. Churches. Tevens werd aangedrongen op het breken met de gewraakte leerstellingen en hun gevaarlijke toepassing in de practijk van prediking en zielszorg. In verband daarmee werd door de gasten de mogelijkheid geopperd van het beroepen van een predikant uit de Chr. Geref. Kerken. Deputaten hebben er op gewezen dat het bestaande contact daartoe geen ruimte biedt en voorts dat dan voor het minst overeenstemming nodig zou zijn met de Old Chr. Ref. Church, mede omdat anders grote verwarring zou worden gesticht onder Nederlandse immigranten.

In dit verband dient tevens melding gemaakt van een samenspreking, die deputaten op zijn verzoek gehad hebben met Ds. Nederlof van Dokkum, die een beroep had ontvangen van de Chr. Ref. Church te Houston (Br. C.). Ds. N. wilde graag het oordeel van deputaten vernemen. Overwegend dat het niet tot onze competentie behoorde een gezaghebbende uitspraak te doen, daar dit op de weg van de betreffende kerkeraad en classis ligt, hebben deputaten niettemin duidelijk als hun mening uitgesproken dat Ds. Nederlof onder de vigerende kerkelijke bepalingen dit beroep niet in overweging mocht nemen" - Acta '53 - pag. 154. De Synode keurde het rapport van Deputaten goed.

XII. Op de Synode van 1956 werd zeer uitvoerig gehandeld over de Chr. Ref. Church zulks n.a.v. het feit dat verschillende Chr. Geref. Predikanten een beroep ontvingen en aannamen naar de Chr. Ref. Church. Dit feit was aanleiding voor Deputaten voor Correspondentie met Buitenlandse Kerken zich per schrijven d.d. 24 mei '55 tot de Chr. Ref. Church te richten.

In deze brief werd teruggegrepen op het in 1950 aangegane contact. We zijn contact-kerken, geen corresponderende kerken. "En nu staan we voor de voldongen feiten dat ondanks het ontbreken van correspondentie, onze predikanten door u toch beroepen worden om in uw kerk een plaats te krijgen. Ja zelfs met behoud van hun bezwaren tegen uw uitspraak van 1908."

I.v.m. dit laatste werd in deze brief gevraagd: welke waarde kent u toe aan 1908? Is bij u de begeerte aanwezig om deze besluiten in te trekken? Zo ja, waarom doet u het dan niet zo spoedig mogelijk, opdat onze Synode zich over het openen van de correspondentie met uw Kerk kan beraden?

Deze brief werd beantwoord d.d. 12 juli, '55. "Wij handhaven de Drie Formulieren van Enigheid en ook bepaalde korte verklarende leerstellige uitspraken betreffende zaken, die in het verleden onze kerken hebben verontrust en die een zekere synodale uitspraak vereisten. De beslissingen van 1908 behoren ook tot die leerstellige uitspraken. Verder alle predikanten, die tot ons komen van niet-zusterkerken worden slechts toegelaten nadat met hen een colloquium doctum is gehouden." Acta 1956 - pag. 127/128

Deputaten brachten rapport uit van deze correspondentie ter Synode. Er waren verschillende instructies ingediend met betrekking tot het beroepen van onze predikanten door de Chr. Ref. Church. Er was onrust ontstaan. Een brede bespreking ontstond dan ook op deze Synode - zie art. 136, 140 en 142.

Een belangrijk moment in de discussie geven we weer - art. 136:

"In discussie komt de vraag of de functie van de besluiten van 1908 in de Chr. Ref. Church dezelfde is als die van de besluiten van 1905 in de Geref. Kerken in ons land; voorts of er door de onderscheiding, die wij stellen in "correspondentie" en "contact" met kerken in het buitenland van de zijde van de Chr. Ref. Church niet een misverstand is ontstaan, omdat toch naar de bepalingen onzer kerken het "contact" het wederzijds beroepen van predikanten uitsluit.

Met name wijst in zijn praeadvies Prof. v. d. Schuit er op dat hier het confessioneel standpunt onzer kerken in geding is. Niet gaarne zou hij het contact met de Chr. Ref. Church verbroken zien. We zullen ook deze kerken er op moeten blijven wijzen, dat de besluiten van 1908 niet naar Schrift en Belijdenis zijn."

De brede bespreking resulteerde in het nemen van de volgende beslissingen:

1. De Gen. Synode gaat niet in op het voorstel om het contact met de Chr. Ref. Church in Amerika en Canada te verbreken, omdat de Chr. Geref. Kerken in Nederland in haar historie vóór en ná 1908 hebben getoond een vorm van correspondentie met de Chr. Ref. Church herhaaldelijk te hebben begeerd en beoefend.

2. Het beroepen van predikanten onzer kerken door de Chr. Ref. Churches is in strijd met het in 1950 aangegane contact, doch de Gen. Synode draagt aan haar Deputaten op de tot hiertoe onbevredigende correspondentie betreffende deze zaak opnieuw ter hand te nemen.

3. De Gen. Synode geeft haar Deputaten voor Eenheid onder de Geref. Belijders en Correspondentie met Buitenlandse Kerken opdracht zich met de Chr. Ref. Church in verbinding te stellen betreffende "1908" daar zulks ligt in de lijn van de stipulaties, die gelden in betrekking tot het contact, dat onze kerken met de Chr. Ref. Church aangingen (Acta 1950, blz. 200 sub 3-5), welke stipulaties door laast genoemde kerk zelf zijn voorgesteld.

Aan het eind van de langdurige behandeling van deze zaak sprak de praeses het volgende woord:

"Heel de Synode en ook de afgevaardigde van de Free Chr. Ref. Church moge de bedoeling van deze uitspraak begrijpen. Deze is om op de juist wijze kerk te zijn, oecumenisch in de ware zin van het woord. De profetische roeping willen wij verstaan, zonder afsnoering van het buitenland, maar eigen confessioneel standpunt tevens handhaven en daarvoor werkzaam zijn." - Acta '56, pag. 60, art. 142.

SUPPLEMENT No. 20
(Articles 57, 201)

SYNODICAL REPRESENTATIVES ON THE BOARD OF THE YOUNG CALVINIST FEDERATION

To the Synod of 1959

ESTEEMED BRETHREN:

As representatives to the Young Calvinist Federation by the Synod of 1958 we submit the following report:

The work of the Young Calvinist Federation on behalf of the youth of our denomination is being carried on faithfully and effectively. During the course of this year real progress has been made, and God's blessing has been abundantly evident. We call your attention to the following items of interest.

1. The wisdom of integrating the work on behalf of our youth into a single organization has been proved by the events that are taking place in our churches. Whereas formerly there were a small number of young people's societies, and a far larger number of separate young men's and young women's societies, statistics show that a definite trend has been established towards more combined groups. On the present united basis this forms no problem, since there is a place for any type of group in the united federation. These statistics clearly show the trend even within the time of a single year:

	1958	1959
Young Men's Societies	109	90
Young Women's Societies	123	113
Young People's Societies	203	279

The number of separate young men's and young women's societies has decreased in this single year from 232 to 203, while the number of young people's societies has increased from 203 to 279.

2. The Calvinettes division of the Federation has become a significant part of the Federation. At this time last year there were no Girls' Clubs affiliated with the Federation, while today there are 29 clubs that are members. These clubs include girls of the Junior High School age. Much effort is being expended by the leaders of this division in coöperation with the office staff of the Federation to provide the necessary materials for effective clubs. Bible outlines are provided for the clubs in the Young Calvinist. A leaders' manual, Calvinettes handbook, certificates of rank, merit badges, record forms, etc., are now available to the clubs. At present the Federation is seeking a qualified worker who can direct the development of this phase of the Federation activities.

3. The Young Calvinist building was completed during the course of the year. It provides modest, yet adequate facilities, for the work of the Federation. The total cost of the building, grounds, and additional

equipment needed in connection with the move to this building amounted to $47,215.00. We might add that our churches have contributed $2,626.72 towards this amount. The board wishes to acknowledge with thanks this support given by our churches.

4. The goal of the Federation is to have all of the youth organizations in our churches affiliated with the Federation. Real progress is being made towards this goal. Our Federation Director, Mr. Richard Postma, has been faithfully promoting the cause of youth during the course of the year, and regular contacts with the churches and societies are maintained through our office. At present there are 511 societies as members of the YCFNA, but there are also 151 Christian Reformed Congregations which do not have any societies affiliated with the organization.

5. The support of our churches during this year has been very encouraging. 125 churches contributed $6,802.06 to the YC Servicemen's fund, and 79 churches contributed $3,729.89 to the support of the Federation itself. This support is very necessary, especially in view of the added responsibilities of the organization to the Calvinette division. We trust that Synod will once again recommend the Federation to the churches for financial support.

Respectfully submitted,

Rev. Louis J. Dykstra
Mrs. Dick L. Van Halsema

SUPPLEMENT No. 21
(Articles 57, 201)

CHRISTIAN REFORMED RESETTLEMENT SERVICE COMMITTEE

ESTEEMED BRETHREN:

As noted in the Acts of Synod 1958, Article 124, the Christian Reformed Resettlement Service Committee "concerns itself mainly with the work of settling Hungarian refugees and the sponsoring of immigrants from the Netherlands... and of relocating those who have settled in areas beyond the fellowship of our Church." According to the said Acts, Synod of 1958 in its response to Overture No. 51 by implication gave its approval to the recommendation to continue the Hungarian Refugee program and Synod reaffirmed authorization "to continue sponsorship of Dutch immigrants, and also in relocating immigrants already in the United States who request assistance to live in sectors of our country where our churches and Christian schools are located" (Acts of Synod, 1958, p. 65).

Both activities have been continued by the Committee during the past year.

The Hungarian refugee resettlement program has almost come to an end. During the two years of the Hungarian refugee program approximately thirty families and seventeen individuals have settled in the area of Grand Rapids and Holland, Michigan. Over twenty of our Churches in the greater Grand Rapids area and six of our Churches in Holland, Michigan have acted as sponsoring churches. Through a questionnaire sent to over 20 of our churches in various other parts of our country the Committee tried to make a follow-up survey of Hungarians sponsored by these churches. Since only nine of the questionnaires were returned to the Committee this survey did not prove to be very fruitful. The returned questionnaires indicated that at least twelve individuals were attending the worship services in the sponsoring churches.

Inasmuch as the Hungarian refugees are concentrated chiefly in the Grand Rapids-Holland area the after-care program could be carried out more effectively here than in the more scattered locations. Since May, 1957, the Reverend Alexander S. Ungvary has been retained by the Resettlement Service Committee to provide spiritual leadership and guidance to these refugees who had fled from their home and fatherland as a result of cruel and ruthless Communist persecution. Many difficult problems of adjustment and integration confronted these victims of persecution. With zealous devotion and in the spirit of love for his fellow men Rev. Ungvary performed his service of Christian ministry among his people. That God has blessed this work is evident from the fact that out of eighty-six adults, sixty-eight have joined our

churches. At the time of this writing ten individuals are receiving preparatory instruction from Rev. Ungvary with the anticipation of making confession of faith before their consistories. We trust that these will have taken their places as communicant members in our churches before the time that Synod of 1959 convenes. The worship services held in the Hungarian language in Calvin Seminary Chapel were terminated on March 1, 1959 and the families and individuals are attending the Churches in which they have their membership. Their respective consistories have been asked to give them solicitous care in making their integration firm and complete. Not only has the integration in our church community given reason for gratitude, but also the fact that almost all the children are attending the Christian schools gives additional reason for gratitude.

The Reverend Ungvary has accepted a call from the Joy Presbyterian Church to serve as a home missionary and he is now serving this mission church located in the suburban area north of the City of Grand Rapids. We bid him Godspeed in his new field of endeavor with the confident expectation that God will prosper him in this ministry also. We thank God that in His providence Rev. Ungvary was able to serve us and we also express sincere thanks to Rev. Ungvary for the faithful service which he has rendered our denomination.

After having received the information that a large number of displaced Hungarian refugees remained in camps in Austria our Committee decided that we ought to make an effort to discover the conditions under which these refugees are compelled to live in order that we might determine our obligation in extending a hand of christian mercy. Therefore our Committee has engaged the services of Reverend Willis De Boer, who is presently studying at the Free University in Amsterdam, to investigate this situation. Reverend De Boer has made a trip to the area and will make a report of his findings to our Committee. Our Committee will study his report with the intention of making recommendations to Synod if it appears that our Church has an obligation to give some kind of relief to these refugees.

As mentioned previously, our Committee is also obligated to extend its services to Dutch immigrants and to those Dutch immigrants seeking relocation within reach of our Christian Reformed Churches and christian schools. Principally through the efforts of Dr. R. J. Danhof, Executive Secretary of our Committee, sponsors have been found for a number of Dutch immigrants and also twenty-six immigrant Dutch families have been relocated within our country during the past year. It appears that the demands for our services related to the Dutch immigrants will continue, but in view of the unstable conditions prevailing among the nations it is very difficult to predict where God in his providence will call us to render our services.

The fact that varying obligations are placed upon us again became evident during the past year. The second session of the 85th Congress of the United States enacted legislation enabling about 3136 units (a unit is either a family or an individual) of Dutch nationals from Indonesia to emigrate from the Netherlands and to be admitted to the

United States by July 1, 1960. The total permitted entry under this Act amounts to 9000 individuals. General procedure will follow the pattern of the former Refugee Relief Act. Transportation will be subsidized by the Dutch Government to the destination in the United States; landing money will be provided; and Hospital and Accident Insurance benefits will be provided for a period of three months. On December 5, 1958, Mr. T. Cnossen, Director of the Christelyke Emigratie Centrale, met with our Committee with the purpose of exchanging pertinent information. Mr. Cnossen informed us that approximately 20% of the Dutch nationals from Indonesia are of Reformed faith. He also assured our Committee of his willingness to furnish us with the proper information which will enable us to give assistance to emigrants who meet our qualification for sponsorship. On January 15, 1959, the first request for sponsorship of an Indonesian repatriate family reached the office of our Executive Secretary. We anticipate that the number of requests will increase materially in the near future.

In conclusion we make the following recommendations:

1. That Synod continue the original mandate regarding sponsorship of Dutch immigrants and the relocation of Dutch immigrants already in the United States. (Acts of Synod, 1957, p. 68, and Acts of Synod, 1958, p. 65).

2. That Synod broaden the mandate to permit the resettlement of immigrants and the relocation of immigrants already in the United States regardless of nationality, implementing this service according to the same basic principles as followed in connection with Dutch immigrants.

3. That Synod directly appoint all the members of the committee instead of having elder and deacon members appointed by designated consistories as heretofore.

Ground: The requirement that elder and deacon members be appointed by designated consistories results in a tenure of service too brief for effective and efficient membership.

4. That Synod reappoint the members presently serving on the Committee.

Respectiveliy submitted,

Christian Reformed Resettlement
Service Committee,

Dr. Lewis B. Smedes, President
Dr. R. J. Danhof, Executive Secretary
Reverend William Haverkamp
Mr. Clarence Beute
Mr. Maynard Bouwman
Mr. Norman L. Krombeen
Mr. Jay R. Piper
Mr. Henry Velzen, Sr.
Mr. Gerald S. Zylstra, Secretary

SUPPLEMENT No. 21-A
(Articles 57, 201)

CHRISTIAN REFORMED RESETTLEMENT SERVICE COMMITTEE

Proposed Activity on Behalf of Reformed Hungarian Refugees in Austria

A. The Refugees in Austria

1. *Their number*

Not all Hungarian Refugees in Austria are the results of the October Revolution. A large number fled Hungary immediately after the Second World War in face of the new Communist regime. Many of these are still "displaced persons." Many now are old, invalid, without security, ill, and terribly poor. They are the forgotten refugees. Most of these are found in the West, near Innsbruck and Salzburg.

With the October Revolution (1956), a great stream of refugees crossed the border into Austria. The majority of these have been channeled to other lands. About 14,000 still remain in Austria, a large portion of them still kept in camps, living in former army barracks. The life of these refugees is indescribably bleak, often hopeless, complicated by family separations, illness, poverty, idleness.

2. *Their religious background*

33% of the Hungarian Church population are Protestant. Of this 33% of the total Church population, some 80% are Reformed of various degrees of loyalty. It is not possible to have an exact tabulation of the number of Reformed people among Hungarian refugees in Austria, but ministers to the Hungarian refugees estimate that some 6-7,000 of the 14,000 refugees are of Reformed background.

B. The Reformed Church of Austria

The Reformed Church of Austria embraces only nine congregations. This small Church is set in a country which is 95% Roman Catholic. Of the small Protestant minority, about 95% is Lutheran. Thus, the Reformed Church is a small minority within a minority group.

The Reformed Church maintains a loose connection with the Lutheran Church. Often the two Churches are identified as the Evangelical Church—either as the Evangelical Church A. B. (Augsburgischen Bekenntnis) or the Evangelical Church H. B. (Helvetischen Bekenntnis). But in the actual Church life, the two are clearly distinct. The Reformed Church insists on maintaining its own independence and traditions against various pressures to unite with the Lutheran Church. This insistence on independence makes it more difficult for the Reformed Church to secure aid from Ecumenical sources for the work it is called to do for the refugees.

The Reformed Church maintains the Heidelberg Catechism, the Helvetic Confession (Calvinistic), sings the Psalms exclusively in worship, maintaining the centrality of preaching against the pressures of a more liturgical environment. It is reported that this Church has evidenced great interest in the development of the Reformed faith in Holland. Though this Church is united credally, liturgically, and theologically, it is heterogeneous in background. The two congregations in Vienna stem from pure Austrian background, beginning in the days when services had to be held in the Dutch embassy for protection against Catholic persecution. The congregation in Linz is of German-Balkan origin. The congregation of Oberwart is of Hungarian origin, stemming from the annexation of part of Hungary by Austria after World War I. The congregations in West Austria have their origins in the Reformed Churches of the Rhineland. The youngest congregation, in Salzburg, is a congregation of Hungarian refugees who have been in Austria since World War II.

C. The Austria Reformed Church and Its Ministry to the Refugees

If one matches the great number (estimated at 6-7,000) of Reformed refugees in Austria with the small resources of the Austrian Reformed Church, one gets an immediate sense of the overwhelming task that this small church faces. Financially, the Reformed Church is wholly incapable of meeting the need. Therefore, it is dependent on outside help. It has been receiving help from the Gereformeerde Kerken of the Netherlands, some assistance from the Evangelical and Reformed Church of the U.S.A., though the latter is irregular and comparatively small. The help received is, as will appear, quite inadequate for the task. Small assistance has been given by Swiss Churches.

The Austrian Reformed Church has two full-time pastors working among the refugees. These men are Hungarians. One of these, Rev. Soos, works in the Vienna area. Another, Rev. K. Veghy, works in the Salzburg area. Besides these full-time ministers, three part time assistants are used. Also, in addition to these special ministers, the regular congregations care for the refugees in their respective areas.

The Austrian Reformed Church faces a familiar situation. The fact that it insists on being Reformed in identity prejudices the World Council of Churches against aiding it. The world Council prefers to work with the larger Lutheran group, thus putting pressure on the Reformed Church to unite with the Lutherans. For this reason, it is dependent especially on assistance from the Gereformeerde Kerken and, hopefully, from us. The Gereformeerde Kerken have contributed $30,000 in the year 1958.

D. Special Needs for Which Our Aid Is Asked

1. The Hungarian ministers working full-time and the part-time assistants work without guarantee of living costs. This means they work continually under the threat of economic uncertainty. Furthermore, no housing has been as yet provided for them. The Reformed Church of

Austria is simply not in a position to guarantee their salaries. The ministers never know from month to month whether they will receive enough money to feed their families. For the year 1959, the Gereformeerde Kerken have promised $5,333 toward salaries and the Evangelical and Reformed Churches have promised $3,000 toward the salaries. This must go to pay two full-time ministers, three Hungarian assistants, and three Austrian ministers who are also assisting in the work for the refugees. The minimum figure needed for the year is about $13,000. As is evident, the money promised thus far is about $5,000 short of the minimum required.

2. There are several areas in which large numbers of Hungarian Reformed refugees receive no spiritual care whatsoever. At least one Hungarian Reformed Seminary student is available. But money is needed before he can be hired.

3. There is need for the provision of homes for the ministers, since they are without adequate housing.

4. There is an enormous need for diaconal assistance in all the areas.

5. There is a special need for the construction of a simple building in which the Reformed congregations can worship. Special attention is pointed to the congregation in Salzburg. This is a Hungarian congregation, established after World War II. This small group serves a large number of the more recent refugees. But the group has no building of its own, and no finances with which to build one. It meets at present in the cellar of the Lutheran parish house. No standing arrangement is possible for the use of this cellar. Permission must be obtained for every specific instance of use. The cost for the purchase of land and the erection of a simple barracks church is estimated at about $16,000.

6. There is need for assistance to the Reformed Church in its general work among the refugees as it seeks to integrate the new refugees into its congregational life.

7. There is need for the publication of printed matter for distribution to the refugees. The Catholics and the Lutherans provide abundant literature. The Reformed Church has little or nothing for the Reformed refugees.

E. RECOMMENDATIONS

Since the work of your committee has heretofore been confined to the resettlement of refugees and immigrants within our own country, it feels obligated to request synod's permission to give assistance to the Reformed Church of Austria in its work among the refugees. We make, therefore, the following recommendations:

1. That the Christian Reformed Resettlement Service Committee be permitted to under-write a portion of the salaries of the two Hungarian ministers and the three part-time assistants now working among the Hungarian Reformed Refugees in Austria, that it specifically promise to provide $5,000 per year for three years for this purpose.

2. That the Christian Reformed Resettlement Service Committee be permitted to assist the small congregation with funds to purchase the site for and the erection of a barracks church, the total cost of this being about 16,000 dollars.

3. That the Christian Reformed Resettlement Service Committee be given permission to solicit offerings for these purposes from our congregations.

Note: These two projects are but two of the most pressing items in a work that is both vast and challenging, a work that must be done for the Reformed refugees in Austria.

Respectfully submitted,
The Christian Reformed Resettlement
Service Committee

SUPPLEMENT No. 22
(Articles 98, 201)

COMMITTEE ON BIBLE TRANSLATION

FATHERS AND BRETHREN:

The personnel of the committee which is herewith submitting its third consecutive annual report consists of the members of the Old and New Testament Departments of Calvin Theological Seminary (cf. Acts 1958, art. 154, V,C, 6). This committee has been in existence since 1956. Its original mandate was to give "thorough consideration" to an overture from one of our churches which requested the Synod of 1956 to take the necessary steps toward "the early production" of a new Bible translation "in the common language of the American people" (Acts, 1956, art. 100, p. 61).

At the Synods of 1957 and 1958 respectively two extensive reports were submitted, both of which may be consulted in the Acts of 1958, p. 305-317. In these two reports the committee argued extensively the definite need for a translation such as the original overture envisaged while cautioning against any expectations of an early result of such an undertaking. The committee also urged the Synod of 1958 to recognize the need for such a translation. It finally submitted the following recommendations which were adopted by the Synod of 1958:

"1. Synod express itself favorably concerning the continuation of the exploratory labors such as have been carried on by this committee since 1956. *Adopted*

2. Synod instruct its Committee to approach those bodies and individuals that have shown an interest in this project with a view to the drawing up of tentative plans. *Adopted*

3. Synod charge its Committee with the responsibility of incorporating such tentative plans in its next report for Synod's consideration and approval. *Adopted*" (cf. *Acts,* 1958, art. 153, p. 103).

From the beginning of the academic year 1958-59 until the time of the writing of the report your committee has held frequent meetings, as a rule on a weekly basis. It has been the committee's objective to implement first points 1 and 2 of its present mandate. Time did not permit to execute point 3 in view of the fact that point 2 required the committee to renew its contacts with those who previously had shown an interest in the production of a new Bible translation. In order to make those new contacts meaningful with a view to the drawing up of tentative plans the committee decided to make some preliminary studies of the general problems relating to the work of Bible translation and to submit the findings of these studies to its previous correspondents for evaluation and discussion.

With this in mind the committee put forth every effort in preparing an extensive document for circulation through the English speaking

Protestant Evangelical world, both in the United States and in the Commonwealth. In this document several of the major angles of the work of Bible translation are discussed. General directives are suggested for each of these areas. The document draws widely on published reports concerning the experience gained by experts in this field. This experience was carefully evaluated by the committee. It was adapted to the specific needs of the moment as understood by the committee. When reactions to this document have come in the committee hopes to be able to proceed with the drafting of tentative plans for submission to a future Synod.

Synodical delegates who wish to acquaint themselves with the contents of the document above referred to either before or during the sessions of Synod are kindly requested to contact the secretary of the Committee, Dr. Martin J. Wyngaarden, c/o Calvin Theological Seminary, Grand Rapids, Mich.

In view of the inability to complete the mandate we humbly request the Synod of 1959 to continue this mandate for another year.

Respectfully submitted,

*H. Schultze, *Chairman*
R. Stob
M. H. Woudstra, *Reporter*
M. J. Wyngaarden,
Corresponding Sec'y

*Prof. Schultze was chairman of the committee during the past three years. The present report was given a first reading during the last meeting he attended. It was formally adopted on the day of his death, March 6. The committee takes grateful note of the services rendered by Prof. Schultze as chairman of the committee. Dr. Ralph Stob was appointed in his place.

SUPPLEMENT No. 23
(Articles 116, 201)

KOREAN SPIRITUAL RELIEF

ESTEEMED BRETHREN:

Korean Spiritual Relief was begun by the Holland-Zeeland Deacons' Conference on the authorization of our Synodical Committee. Synod took over this work in 1951. Due to the ravages of war this help was desperately needed.

At present the aid furnished by the Korean Spiritual Relief funds are being channeled into the following projects:

1. *Aid to the churches.* There are more than 400 congregations in the General Assembly of the Presbyterian Church. This is the group with which we have ecclesiastical fellowship. Many of these churches are unable to support their own minister. Aid to these churches is given in the amount of $900.00 per month.

2. *Aid to the Seminary.* This church maintains a seminary at Pusan where about 65 students are preparing themselves for the gospel ministry. Dr. Henry Stob spent some time at this seminary last year. The staff consists of seven part time teachers who also serve as local pastors. The president devotes full time to teaching and administration. Aid is being given in the amount of $500.00 per month. The following men are serving at the present time:

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

3. *Aid to the Bible School.* The purpose of the Bible School is to train lay missionaries. Aid is being given in the amount of $150.00 per month.

Rev. Leonard Sweetman gave the following advice to the Synod of 1958: "Above all, the man we send to Korea must be committed to an indigenous program of Missions and must be able to give effective guidance to the Korean Church in retracing her steps from the present program of subsidization to the indigenous perspective which governed her prior to the 1950 war. The Korean Church must regain her independence from foreign funds. At present she is engaged in an institutional program that will make dependence upon foreign funds great" (1958 Acts of Synod, p. 235).

The Synod of 1958 gave us the following mandate: "Synod instruct the Committee, in accordance with its own advice, to cut down the monthly financial support, with a view to termination of the so-called spiritual relief by 1962, as proposed in 1957" (1958 Acts of Synod, p. 25).

Your committee stands ready to carry out this instruction. In order to know more and how this can be done, we have written to Korea for more exact information. We hope to have this at hand when Synod convenes.

The need is still urgent and we recommend:

1. That the Committee for Korean Spiritual Relief be continued.

2. That this cause be recommended to the churches for offerings for the coming year.

Respectfully submitted,

J. H. Hoogstra, *President*
E. J. Masselink, *Secretary*
E. Vermaat, *Treasurer*
A. Naber
J. F. Schuurmann

Financial Report — 1958

Balance brought forward, January 1, 1958		$ 2,584.18
Receipts for the year 1958:		
January	$ 4,571.92	
February	367.07	
March	830.22	
April	669.38	
May	1,735.02	
June	3,114.64	
July	2,418.03	
August	1,785.37	
September	1,388.10	
October	596.70	
November	978.79	
December	345.32	
		$18,800.56
Total receipts		$21,384.74
Disbursements:		
Sent to Korea	$19,200.00	
Christian Reformed Publishing House	25.64	
Dr. Henry Stob—traveling expenses	200.00	
Total disbursements		19,425.96
Balance on hand, December 31, 1958		$ 1,958.78

Edward Vermaat, Treasurer

SUPPLEMENT No. 24
(Article 178)

CHRISTIAN SEAMEN'S AND IMMIGRANTS' HOME

ESTEEMED BRETHREN:

The members of your committee for the work of the Seamen's Home consists of the Rev. John Maliepaard, Rev. Edward Boer, Mr. Frank Dykstra, Pres., Mr. C. Lont, Treasurer, and Mr. Adrian M. Visbeen, Secretary.

The Board is pleased to report that high Christian character is the guiding principle on which our personnel operate the Home. They work together harmoniously and efficiently so that the entire operation functions smoothly, and we feel, as effectively as is possible.

Our Chaplain does the major part of his work by private counselling to a variety of seaman, Dutch, Latins, Poles, Indonesians, etc. Not only are many nations and races represented, but many faiths. As all these men of the sea make use of our facilities this gives good opportunity to spread the Gospel of Christ. As many public meetings are held as the situations permit.

A total of 361 immigrants were aided in 1958, mostly at the request of our constituency. This is the lowest number since the end of World War II.

The Holland America Line continues its interest in our work, having again contributed $1,000 for the year. In fact, the management shows greater interest now that our work is scheduled to terminate than they did over the years. A purser of one of the passenger lines, Mr. Pentinga, a Christian, has a deep interest in our service to the seamen. At Divine services on shipboard, he regularly designates the offerings for our Home. Specific improvements are stipulated, which improve the Home and are for the comfort of the sailors. For 1958 he was instrumental in raising over $700.00 In previous years he worked for other items such as coolers in the Social Hall. Mr. Pentinga is the only ship officer showing this kind of interest. In the past month we also received an offering taken aboard the New Amsterdam, the first such offering ever received.

It was necessary however, for the Board to address Classis on our financial plight because many, if not most of the churches have failed to include us under the Synodical recommendation of one or more offerings per year. Classis will address Synod on this matter.

From all appearances our work will continue in its present form at least two more years. For such time as this work continues, we covet the prayers and support of the churches. A copy of our financial report for 1958 and our budget for 1960, which was approved by Classis

Hudson at its January session, is submitted for Synod's perusal. We request approved of said budget.

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

FINANCIAL REPORT

January 1, 1958 to December 31, 1958

Balance, January 1, 1958		$ 4,137.87
Receipts:		
From Churches	$ 9,826.84	
Individuals	53.70	
Seamen's Home	3,466.40	
Hoboken Church on Principal (1957)	250.00	
Dividends—Little Miami R.R.	344.00	
Holland American Line	1,000.00	14,940.94
Total Receipts and Balance		$19,078.81
Disbursements:		
Salaries	$ 9,963.72	
Rent and Amortization on Parsonage	1,529.52	
Telephone	190.59	
Printing and Advertising	675.31	
Heat, Light, Water	841.54	
Federal Taxes and Insurance	1,565.48	
Maintenance and Repairs	882.44	
C. Fisher Allowance	1,200.00	16,848.60
Balance, December 31, 1958		$ 2,230.21

Proposed Budget for 1960

Anticipated Receipts:		
Churches	$10,000.00	
Individuals and Soc.	800.00	
Seamen's Home	3,250.00	
Little Miami R.R. Dividends	350.00	
Holland American Line	1,000.00	
Hoboken Church on Principal	600.00	
		$16,000.00
Proposed Disbursements for 1960:		
Salaries:		
Chaplain with Auto Allowance	$ 4,650.00	
Manager with Rent, Auto and Insurance	4,620.00	
Custodian	2,600.00	
Allowance—Mr. Fisher	1,200.00	
Payment on Parsonage	650.00	
Heat, Elect., Water	850.00	
Telephone	200.00	
Maintenance, Repairs, Printing	1,000.00	
Insurance and Employees' Benefits	1,250.00	
		$17,500.00

Respectfully submitted,
Cornelius J. Lont, Treas.

SUPPLEMENT No. 25
(Article 178, 201)

CANADIAN RELIEF FUND

ESTEEMED BRETHREN:

We are pleased to report to you again concerning the activities of the Canadian Relief Fund for another year. It has again been our joyful privilege to be busy in this service of mercy. Our work consists of giving diaconal aid where the local diaconate is not able to give sufficient help alone. During the past year we gave such assistance to eleven congregations. The total amount of financial aid given amounted to $4902.60. The amounts given varied greatly. In a single instance relief was given to the extent of $2,000. There are a couple of small congregations which are receiving regularly, due to local circumstances. The other cases that have needed assistance have required it only in a specific situation.

We are grateful for the help that was given by a large number of churches. Gifts and offerings were received from 105 congregations in our denomination. Because of an appeal which was sent by letter to all of the churches in Canada, we received much more from the churches in Canada than we had in previous years. We felt that the time had come for the diaconates in Canada to take a more active part in the support of this work, which concerns the needy right in their own midst. In the early stages of the immigrant churches this was not possible, but much has changed during these ten years that saw our churches grow in Canada.

You will observe from the statement that is attached to this report, that on January 1, 1959, there was a total balance on hand of $6,533.40. Because that might suggest to you that the present need is not urgent, and that therefore it is not necessary to place this cause on the recommended list, a word of explanation is in order. In August of 1957 a tragic accident happened in Dresden, Ontario, which took the lives of six members of the Christian Reformed Church. All of them were heads of families. Five of these were members of the Aylmer, Ontario, congregation. This placed the diaconate of Aylmer before a painful situation of great need. To help the widows and families of the bereaved, an appeal was made for help. That appeal received a very generous response. After the deacons of the Aylmer church had given the help to the stricken families which they judged was necessary and adequate, an amount of $3,396.96 remained in the donated fund. The consistory of Aylmer proposed to Classis Chatham that this balance be deposited in the Canadian Relief Fund, and that this amount be earmarked for use in the future in similar needs. If a husband is suddenly taken away, and the widow and family is hard pressed, then this money is to be used to give aid. During 1958 one case came to our attention, and in this case $1,100 was given. That leaves an amount of $2,296.96 in the earmarked portion of the balance. Consequently the balance for general

use is $4,236.44. That is a little more than was disbursed for general use in 1958, but about $1,500 less than was disbursed in 1957. Requests for aid vary from year to year. We believe that there continues to be a real place for the service which the Canadian Relief Fund gives, and that there should be a certain amount on hand at all times so that help can be given when it is needed.

We therefore kindly petition Synod to again place the Canadian Relief Fund on the list of Denominational Causes recommended for support. God has blessed this work. We praise Him for the love in the hearts of His people to support this work of mercy. May the Lord in His goodness enable us to carry on this work, to the comfort of the needy and the afflicted, and to the praise of His glorious Name.

FINANCIAL STATEMENT

Receipts:		Disbursements:	
Balance, Jan. 1, 1958	$ 2,359.15	Diaconal aid, general	$ 3,802.60
Gifts and offerings	5,695.36	From Earmarked funds	1,100.00
Balance of Aylmer relief, earmarked	3,396.96	Miscellaneous	114.45
Interest	98.98	Balance, general, January 1, 1959	4,236.44
		Balance, earmarked, January 1, 1959	2,296.96
Total	$11,550.45	Total	$11,550.45

An itemized statement of all gifts and offerings which were received is on file with the Stated Clerk.

Respectfully submitted,
H. W. Postma, Treasurer
Canadian Relief Fund Committee
42½ Raleigh Str.
Chatham, Ontario, Canada

SUPPLEMENT No. 26
(Articles 98, 201)

THE LORD'S DAY ALLIANCE OF CANADA

ESTEEMED BRETHREN:

I deem it an honor, as your new representative, to present my first report on the work of the Lord's Day Alliance of Canada. It is only because of the departure of the Rev. Mr. Ralph Wildschut from the Canadian area into the confines of the States, that I am called to fill this post which I assume with a measure of inadequacy. I wish to emphasize this latter, because I know my predecessor exercised fine influence upon this cause, even during his short term of service.

My report is based on the minutes of a number of meetings. The Rev. Mr. Wildschut last attended the December, 1958, Executive Committee Meeting of the Ontario Branch. It was on January 14, 1959, at the Annual Meeting of the Ontario Branch, that I first received close-up impressions of this cause. The Annual Meeting of the Dominion Board was held on Thursday, February 5, 1959. This session I could not attend. The February Meeting of Calvin's Board of Trustees had priority, to which I was previously called and there was no alternate from Classis Toronto at that time. There was no duly appointed alternate of the Christian Reformed Church to this session of the L.D.A. which I did not foresee until a week before its meeting, consequently we had no representative at this nation-wide session.

In Canada our Christian Reformed Church is comparatively vigorous in its church life, and not least due to my predecessor's displayed interest in this cause, our Christian Reformed Church enjoys a respected position in the Canadian Alliance. Thus, your representative enjoys a place in the Dominion Board (national) as well as in the Ontario Branch (provincial). Contact has been made by letter with our Canadian Consistories, requesting financial support during this past year. Mr. A. S. McGrath, the General Secretary of the Alliance, is seeking Christian Reformed approved avenues by which he is able to inform our immigrant congregations about this labor. In all these things, the Rev. Mr. Wildschut has contributed considerably, and I shall also seek to help Mr. McGrath.

In respect to the cause as such, Sunday custom and so-called "blue laws" in Canada are under scrutiny. Especially in recent years, these customs and laws have been frequently examined, criticized, challenged, and opposed. Politicians are hungry, often, for political issues, newspaper writers for copy, and business interests for additional profits. This phenomenon, in itself, is not sufficient to sway convictions about the form Sunday ought to take in Canadian life: however, it will always be true of Sunday custom, no matter what its nature, that some will criticize, and others wish that it did not exist. Nevertheless, a cavalier treatment of attacks upon the Lord's Day can be damaging for the

cause of Christ's Church and Kingdom in this world. Mute inactivity on the part of those who should be defending Sunday benefits will open the way for the despoiling of a Christian institution which is holy in its significance, and for the general welfare of the nation. All people in Canada, and especially the churches, have the divine calling to seek to set them right in so far as they are able. The churches must proclaim God's Word purely from their pulpits so that their members may rise to defend the claims of Christ for His day. The Christian Reformed Church in Canada has a golden opportunity to supplement her ecclesiastical task by way of the Lord's Day Alliance of Canada.

Thus, in line with my predecessor, I suggest that the Christian Reformed Church, through its Canadian members and congregations, wholeheartedly support and seek to advance the work of the Lord's Day Alliance of Canada. Let our ministers and consistories continue to acquaint their Canadian members with this worthy cause so that also by way of the Lord's Day Alliance of Canada they seek to maintain the sanctity of the Lord's Day. Literature and promotional materials are available at Room 542, 17 Queen Street East, Toronto, Ontario, Canada.

On behalf of the Lord's Day Alliance of Canada, I earnestly request that it be recommended to our Churches in Canada for financial support. And, let Synod, through its proper channels, select another minister to serve as my alternate, so that at its every meeting, the Lord's Day Alliance of Canada is represented by the Christian Reformed Church in that country. Since its meetings are regularly held in Toronto, I suggest that Synod appoint one who lives within driving distance of that city.

May Jesus Christ, through His Word and Spirit, direct our 1959 Synod in all its deliberations!

Humbly submitted,
Henry A. Venema

FINANCIAL STATEMENT

For the year ending November 30, 1957 and November 30, 1958

ASSETS

	1957	1958
Balance on hand December 1st	$ 2,563.42	$ 2,022.42
Investments:		
Bonds	8,100.00	8,100.00
Legacies	22,000.00	22,000.00
Interest	391.78	379.65
Advance on Expenses	75.00	75.00
Supplies: Literature,	589.57	256.87
Stationery and Postage	433.17	293.90
Equipment (Depreciated Value)	446.36	695.00
	$34,599.30	$33,822.84

LIABILITIES

Accounts Payable	81.34	36.16
Surplus of Assets over Liabilities	34,517.96	33,786.68
	$34,599.30	$33,822.84

Note: Information regarding investments will be furnished by the treasurers on request.

RECEIPTS

	1957		1958	
Balance, Nov. 30/56		$ 3,931.33	Nov. 30/57	$ 2,563.42
Contributions:				
Ontario	$30,009.02		$30,350.60	
Quebec	859.35		735.00	
Nova Scotia	1,003.16		904.29	
New Brunswick	1,154.71		942.50	
Prince Edward Island	150.15		125.15	
Newfoundland	2.00		2.00	
Manitoba	1,102.28		1,089.54	
Saskatchewan	435.02		403.18	
Alberta	1,734.50		1,799.90	
British Columbia	3,360.95		3,842.76	
U. S. A.	30.00	39,841.14	23.97	40,218.89
Legacies		700.00		50.00
Bond Interest		923.00		1,021.10
Profit on conversion of Gov't of Canada Bonds				134.40
		$45,395.47		$43.987.81

DISBURSEMENTS

	1957		1958	
Salaries:				
Secretaries	$18,300.00		$17,583.30	
Field Workers	3,145.63		3,068.05	
Office Staff	7,408.65	$28,854.28	7,162.58	$27,813.93
Travelling Expenses:				
Secretaries	3,983.52		3,779.08	
Field Workers	987.88	4,971.40	1,019.62	4,798.70
Office Expenses:				
Auditing	100.00		100.00	
Blue Cross Hospital Plan	150.70		212.78	
Exchange	14.92		14.59	
Executive and Annual Meeting Expenses	396.15		120.75	
Express	26.67		27.59	
Honorarium-Recording Sec'y	150.00		150.00	
Insurance	48.00		60.88	
Legal Expense	848.15		1,619.82	
Literature, Printing and Publicity	1,237.68		553.40	

(continued on next page)

Office Expense	480.65		497.24	
Office Supplies & Equip.	501.25		921.51	
Pensions & Gov't Annuity	1,759.42		1,735.26	
Postage	499.12		540.75	
Rent and Lighting	2,160.00		2,160.00	
Repairs	36.80		26.00	
Telegraph & Telephones	596.86	9,006.37	612.19	9,352.76
Balance on hand, Nov. 30/57		2,563.42	Nov. 30/58	2,022.42
		$45,395.47		$43,987.81

The Statement of Receipts and Disbursements and the Statement of Assets and Liabilities, in our opinion, present fairly the transaction for the year and the position at November 30, 1958, as shown by the books.

Edwards, Browne and Company,
Chartered Accountants

Toronto, Ontario,
December 22, 1958.

SUPPLEMENT No. 27
(Articles 122, 156, 201)

THE BACK-TO-GOD HOUR

ESTEEMED BRETHREN:

The Back-to-God Hour Committee is very happy to present herewith its report for the year 1958. We thank our God that He has seen fit to continue His past blessings upon the radio and television work of the Christian Reformed Church. References to The Back-to-God Hour in the Acts of Synod, 1958, are found on pages 42, 54-57, 111, 185, 187ff, 189ff, 192ff, 193, and 194.

I. ADMINISTRATION AND PERSONNEL

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

The Committee is constituted by the following members: Revs. H. Baker, C. O. Buus, J. Geels, K. Hart, A. W. Hoogstrate, G. Kok, and J. P. Smith; and Messrs. J. De Nooyer, D. Evenhouse, R. Hoekstra, A. Van Noord, R. Vermeer, and G. Zuiderveen. At the September, 1958, meeting the following were elected as officers: President, Rev. H. Baker; Vice-president, Rev. C. O. Buus; Secretary, Rev. A. W. Hoogstrate; Treasurer, Mr. D. Evenhouse. The terms of Revs. H. Baker, A. W. Hoogstrate, K. Hart, and Messrs. D. Evenhouse and G. Zuiderveen expire this year. All of these are ineligible for reelection except the Rev. K. Hart, who is eligible for another three-year term. Nominations for vacancies will appear in section V B of this report.

B. *The Office Staff*

Mr. Harold Pals has continued to serve efficiently and dedicatedly as our office manager. The others on the office staff are: Messrs. D. Dykstra, J. Kuiper and J. Dekker, Miss P. Van Beek, Mrs. H. De Boer, Mrs. A. Decker, Miss J. Oostman, Mrs. H. Van Wyk and Mrs. A. Kuiper. We are very thankful for the faithful labors of our office personnel. Visitors are welcome to tour the office. They will be given all the courtesies of the staff to inspect the work done there. Tours are frequently conducted for the benefit of groups from our churches in the Chicago area as well as organizations outside our area.

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

The Back-to-God Hour office still is housed in the building at 10858 S. Michigan Avenue, in Roseland, Chicago, left in the legacy of the late Mr. D. Van Eck. A large part of the building is rented to various business houses. The net income from these rentals is not high, but The Back-to-God Hour is provided with comfortable quarters for its labors. A financial report for 1958 pertaining to the operation of the building will be in the hands of the delegates to Synod.

D. *The Radio Minister*

Rev. Eldersveld experienced a slight set-back during the year but has regained his strength and is performing his many labors again. We thank the Lord for hearing the prayers of His people regarding Rev. Eldersveld's health. The messages continue to give every indication of the blessing of God. Summer speakers for 1958 were: Dr. Gordon Spykman, Rev. John O. Schuring, Dr. Peter Y. De Jong and Professor Harold Dekker. All these men were well received by our radio audience.

E. *Rev. Bassam Madany*

The Committee is happy to report that the Oakdale Park Christian Reformed Church of Grand Rapids, Michigan, extended a call to the Rev. B. Madany to serve the Christian Reformed Church in the capacity of foreign broadcasting, particularly to the Arab world. The Madany family is living in South Holland, Illinois, and he is pursuing this work with great zeal and joy. His transcribed messages in the Arabic language are sent to station ELWA, a shortwave station in Monrovia, Liberia, which beams this program to the Mohammedan world. The Rev. Madany is also doing a considerable amount of translating of Reformed pamphlets and the Family Altar booklet into the Arabic language, and channels of distribution for this literature are already in use.

F. *The Radio Choir*

Professor James De Jonge and the Calvin College Radio Choir continue to provide music of high quality for The Back-to-God Hour. The comments received regarding this music are usually of a favorable character. We deeply appreciate the fine work of this organization.

II. RADIO BROADCASTING

A. *Stations*

The list of stations is constantly undergoing change. At the time that this report goes to the press (March 15) 330 stations carry the program. About 207 of them are on the Mutual Broadcasting System and Intermountain Network, and 83 on the National Broadcasting Company. About 40 others are obtained on a spot basis. Some of these stations are being paid for by the extra gifts of certain Christian Reformed congregations, that is, gifts for this work over and above their regular quota payments. We commend them for their generosity and set them forth as an example for others to follow.

B. *Networks*

1. *Mutual*—As the figures in II A of this report indicate, our program continues to be aired extensively on the Mutual Broadcasting System. No doubt most of those who read this report are already aware of the current problems faced by the large networks in the USA, particularly Mutual and ABC. An historical sketch of the various ownerships through whose hands Mutual has passed during the last ten years would take too much space in this report, and it is even doubtful whether anyone but a financial expert could wade through the great complexities of the

negotiations which Mutual ownership involves. It is for this reason that we must report that our relationships with Mutual, though very cordial and coöperative, are by the nature of the case very uncertain, but we certainly will continue to use this network because it still gives us a tremendous Sunday morning audience which has increased over the years.

2. *NBC*—In 1955 Synod approved the action of The Back-to-God Hour Committee in placing a conditional contract with NBC, and authorized The Back-to-God Hour Committee to sign a contract with NBC, provided that satisfactory arrangements could be made and necessary stations could be obtained. This Synod also authorized an appeal to our people and churches for voluntary gifts and offerings to finance this expansion so that quotas would not have to be raised.

The Acts of Synod for 1956 report that negotiations with NBC had been delayed.

In July of 1957 The Back-to-God Hour Committee made a special appeal for funds. This appeal was occasioned by the serious crisis which the sale of Mutual created, and the resulting necessity of entering further into negotiations with NBC. This appeal was approved by the Synod of 1958. Between July of 1957 and the Synod of 1958, Mutual's difficulties did not decrease, and it became impossible to clear time on NBC. The 1958 Synod approved the signing of a contract with ABC as an alternative to NBC. This Synod also gave The Back-to-God Hour Committee permission to make a special appeal for funds when this support was needed. A contract with ABC was signed.

At long last, it became possible, late in 1958, to get time on NBC, and also sufficient station clearances to make it worthwhile. This development came as the result of a change in NBC's policy regarding the sale of time for religion. It was always felt by The Back-to-God Hour Committee that NBC was the best buy, as over against ABC. Our ABC contract has now been cancelled, although there was some necessary overlapping, which added to our broadcasting bill for a short while.

We realize that this is all very complex, but The Back-to-God Hour Committee makes its plea for sympathetic understanding of its plight in this very difficult task of keeping abreast. The Back-to-God Hour Committee feels it has done its very best to serve the Christian Reformed Church with the widest coverage possible. Network broadcasting is still an uncertain thing, and your Commitee will try to keep "on top" of the situation.

Broadcasting costs are increasing. Your Committee is trying to pare down cost by various methods, such as eliminating stations which would duplicate coverage, now that NBC has become a reality, and taking full advantage of discounts by prompt payment of bills. But costs continue to mount. The Back-to-God Hour Committee does not see fit to request a quota-raise. It therefore asks Synod to authorize further appeals for special funds to cover these increased costs. It is felt that if our people see the situation clearly, such funds will be forthcoming in generous fashion, as heretofore. Our people have always responded with liberality when special needs arose, and these needs are certainly with us now.

C. *Church-owned Radio Stations*

In 1958 Synod was alerted to the question of whether the church should go in the direction of owning and operating radio stations. This matter was referred back to The Back-to-God Hour Committee for further study. This study is being made, but there is no further report at this time. When and if progress is made in clarifying this problem, Synod will be informed.

D. *Foreign Broadcasting*

This phase of our radio witness is increasing in effectiveness. Hardly a section of the world exists where The Back-to-God Hour cannot be heard. Reference has already been made in this report to the excellent work of the Rev. Madany in his messages to the Arab world. The whole cause of foreign broadcasting is again commended to our church for its prayers and support. We have no denominational quota for it, hence it all depends upon additional free will gifts and offerings.

A new challenge was presented to us recently by the Rev. John Heenan in the form of a request by the Reformed Church of Australia to revise and expand our programing facilities to that country. A committee was appointed to study this matter and report at our May 14 meeting. Their recommendations and the decision of the entire Committee will be presented in our Supplementary Report.

III. TELEVISION

A. *Available films*

Two film series are available for TV showing. The first is on the Ten Commandments, and the second on the Lord's Prayer. The latter is also available in color. Though no new series is now in the making, there is no doubt that a third series will be forthcoming. This work needs continued financial support. Section V will contain a request for an offering, as has been the practice heretofore.

B. *Local Station contact*

Free time is still available on various local stations for the showing of these series. *It is very important that our congregations in the U.S. and Canada put forth local effort to have their local televison stations give free time for these films.* A packet of material and instructions has been prepared for our congregations to help them in approaching television stations, and this packet is available upon request to either churches or individuals.

IV. RESPONSE

A. *Mail*

A total of 54,443 pieces of mail was received at The Back-to-God Hour office during the year 1958. Each of the 49 United States and each of the Canadian provinces and numerous foreign countries responded to the broadcasts. Every now and then a column is written in The Banner giving a sampling of these responses. Our people are asked to take note

of these letters which are reproduced and to continue to pray that these responses will be indicative of changed hearts and lives and of renewed dedication to the Reformed faith.

B. *Literature*

Over 2 million copies of the radio messages were mailed in 1958. Each month 113,500 copies of the Family Altar booklet are being printed and mailed. *At least 90% of all Family Altar booklets go to people outside of the Christian Reformed Church.* We hereby thank all of the writers who have produced material for this booklet, which has been a great blessing in the lives of thousands of readers. 1,185 Home Study Courses were sold, and many recommended books were purchased by our radio listeners.

The major portion of our printing is now being done by the Christian Reformed Publishing House at a substantial saving to us. We are very grateful to the Publication Committee and Mr. Peter Meeuwsen, Manager of the Publishing House, for making this saving possible.

V. FINANCES

The treasurer's report for 1958 is attached hereto along with the proposed budget for 1960. A supplementary report to Synod will contain an additional report of our treasurer to cover the receipts and disbursements for the first five months of 1959.

VI. MATTERS WHICH REQUIRE SYNODICAL ATTENTION

A. *Expressions of Thanks*

The Committee recommends that Synod extend a word of thanks to Rev. P. Eldersveld; the Rev. B. Madany; the summer speakers; the retiring board members; the radio choir and its director, Professor James De Jonge; Mr. Ralph Rozema, our agency representative; the office staff; the announcers and the technicians for their faithful and effective service.

B. *Nominations*

The Committee brings the following nominations for Committee members:

1. To replace Rev. H. Baker: Messrs. J. Jonker and G. Vande Vusse (Holland, Michigan)
2. To replace Rev. A. W. Hoogstrate: Revs. J. Guichelaar and J. Hasper (Grand Rapids, Michigan)
3. To replace Rev. K. Hart (eligible for reëlection): Revs. K. Hart and T. Van Kooten (Canada)
4. To replace Mr. D. Evenhouse: Messrs. L. Berè and B. Huiner (Chicago, Illinois)
5. To replace Mr. G. Zuiderveen: Revs. L. Bazuin and R. Vermeer (Denver, Colorado)

C. *Budget*

The Committee recommends that the proposed budget for 1960 and a quota of $7.25 be adopted. You will note that two items in the anticipated receipts indicated by asterisks (*) are considerably larger than in previous years due to the fact that we must make special appeals for the new NBC expenditure authorized by previous Synods. See Acts of Synod 1958, Art. 104 B, 5, a. b. The only other alternative would be to ask for an increase of quota to $8 per family.

D. The Committee requests that Rev. Eldersveld be given the privilege of the floor when The Back-to-God Hour matters are discussed.

E. The Committee recommends that Synod approve a special offering for The Back-to-God Hour television productions in 1960.

F. The Committee again requests permission to make special appeals for supplementary funds to provide for new NBC expenditure.

Respectfully submitted,

THE BACK-TO-GOD HOUR COMMITTEE

Rev. H. Baker, President
Rev. A. W. Hoogstrate, Secretary
Rev. C. O. Buus, Vice-president
Rev. J. Geels
Rev. K. Hart
Rev. G. Kok
Rev. J. P. Smith
Mr. D. Evenhouse, Treasurer
Mr. J. De Nooyer
Mr. R. Hoekstra
Mr. A. Van Noord
Mr. R. Vermeer
Mr. G. Zuiderveen

THE BACK-TO-GOD HOUR — TENTATIVE BUDGET — 1960

Estimated Receipts:

Synodical Quotas (50,000 families @ $7.25)	$362,500.00
*Churches	45,000.00
Television	25,000.00
Foreign Broadcasting (Donations)	22,000.00
Organizations and Rallies	15,000.00
*Individuals	145,000.00
Station Sponsors	5,000.00
Literature	2,500.00
Others	500.00
	$622,500.00

*(Additional contributions and offerings anticipated in response to NBC appeal as approved by Synod — see Acts of Synod 1958, Art. 104, B, 5, a, b).

Disbursements:

Broadcasting:	
Mutual and InterMountain Networks	$153,000.00
Spot Stations and Recording	136,000.00
N B C	115,000.00
Foreign Broadcasting	22,000.00
Television	25,000.00

Salaries and Social Security Taxes	47,000.00
Committee Expense	3,000.00
Office:	
Rent	3,000.00
Supplies	2,000.00
Equipment	1,000.00
Utilities	2,500.00
Travel	3,000.00
Choir:	
Music and Equipment	400.00
Travel (tours)	3,000.00
Repairs:	
Office	500.00
Manse	1,000.00
Sermons:	
Printing	12,000.00
Postage	12,000.00
Family Altar:	
Printing	33,000.00
Postage	10,000.00
Writers	1,200.00
Radio Bulletin:	
Printing	12,800.00
Postage	3,200.00
Other Printing	8,000.00
Literature	8,000.00
Advertising	2,500.00
Honorariums	600.00
Insurance	600.00
Auto Allowance	800.00
Audit	400.00
	$622,500.00

FINANCIAL STATEMENT

January 1, 1958 to December 31, 1958

Receipts:

Synodical Quotas	$336,924.25	
Churches	11,953.53	
Church Reimbursements (advertising)	894.00	
Organizations	9,096.84	
Rallies	734.63	
Individuals	118,574.71	
Station Sponsors	3,208.88	
Literature	2,375.10	
T. V.	21,310.27	
Foreign Broadcasting	14,595.29	
Others	703.05	
Total Receipts		$520,420.55

Disbursements:

Broadcasting:		
Mutual and Inter Mountain	$168,640.48	
Foreign	22,395.95	
Spot Stations and Recording	135,373.39	
T. V.	2,309.46	
Salaries	40,096.14	

Committee:		
Travel	2,876.13	
Office:		
Supplies	4,439.93	
Equipment	253.01	
Utilities	1,704.07	
Rev. B. Madany	330.00	
Insurance	818.78	
Rent	1,750.00	
Travel	2,303.48	
Choir:		
Music	207.09	
Travel	1,226.19	
Repairs:		
Office	320.00	
Manse	919.10	
Messages	25,722.45	
Postage	12,621.92	
Printing	2,701.50	
Advertising	5,064.32	
Radio Bulletin	6,523.45	
Car Allowance	800.00	
Family Altar:		
Printing	48,521.23	
Postage	7,900.00	
Writers	1,168.20	
Literature	687.57	
Audit	639.60	
Honorariums	825.00	
Social Security Expense	432.54	
Adjustments	595.33	
Total Disbursements		$500,166.32
Cash Balance, December 31, 1957	$ 6,662.90	
Receipts over Disbursements	20,254.23	
Cash Balance, December 31, 1958	$ 26,917.13	

THE BACK-TO-GOD HOUR BUILDING FUND

Financial Report, 1958

Receipts:		
Balance, January 1, 1958	$ 4,872.23	
Rentals	10,400.00	
Total Receipts		$15,272.23
Disbursements:		
Janitor's Salary	$ 1,142.61	
Care of Sam Van Eck	2,736.10	
Taxes	3,773.36	
Repairs	218.95	
Coal	1,014.80	
Water	22.20	
Awnings	289.00	
Insurance	138.01	
Scavenger Service	96.00	
Miscellaneous	17.71	
Total Disbursements		$ 9,448.74
CREDIT BALANCE, December 31, 1958		$ 5,823.49

The Back-to-God Hour Richard Evenhouse, Treas.

SUPPLEMENT No. 27-A
(Articles 122, 156, 201)

BACK-TO-GOD HOUR

ESTEEMED BRETHREN:

The Committee wishes to call Synod's attention to the following items:

I. AUDIT

The Report of the Auditor has been placed in the hands of the Budget Committee.

II. FINANCIAL REPORT

A financial report covering the first five months of 1959 will be in the hands of the Synodical delegates when Synod convenes.

III. AUSTRALIA

Page 174 of the Agenda refers to the visit to this country of the Rev. John Heenan of the Reformed Church of Australia. While visiting in the United States, Rev. Heenan presented various requests in connection with broadcasting. The Australian churches are raising about $9,100 annually for broadcasting. At present the Christian Reformed Church is spending about $1,560 annually for Australian broadcasting, plus tape recording and shipping costs. The Australians are very much desirous of expanding the scope of the work in the continent "down under." Their zeal is indeed admirable. Specifically, they would like us to match them dollar for dollar in this enterprise, which means that we would have to raise $7,500 per year more than we are at present doing.

In addition to this, they request we open an Australian office and pay the salary for a man to be employed in this office. The reasons for this request may be summed up as follows: The messages from America need editing and printing for the Australian cultural situation. The music needs to be tailored to the tastes and familiarities of the Australian. (They own good recording equipment to do this work.) Mailing problems will be simplified. In addition, the Australians cannot afford to spend the money for this office over and above the $9,000 they are already raising.

In view of all this, the Back to God Hour Committee has decided, subject, of course, to Synodical approval,

A. To continue to make use of existing stations, further our efforts in obtaining additional funds, and use whatever funds come in over and above present commitments of $1,560 annually for obtaining additional stations in New Zealand and Australia, in that order, depending upon availabilities.

B. To help support an Australian office to the extent of $3,000 annually, commencing January 1, 1960. This amount will include the salary of the man to be employed (estimated at $2,600 per year).

IV. TWENTIETH ANNIVERSARY

Synod is informed that a suitable observance of the twentieth anniversary of the Back to God Hour will be held in 1959. Included in the observance will be the following:

A. A new album of music by the Radio Choir.

B. A volume of radio sermons.

C. A "New Listener" campaign.

D. A Sunday (December 13) set aside, with appropriate message, bulletin covers for the various churches, etc.

V. MATTER REQUIRING SYNODICAL APPROVAL

The Back to God Hour Committee requests approval for its action re Australia, mentioned in III of this report.

Humbly submitted,
Back to God Hour Committee

BACK TO GOD HOUR

Financial Report — January 1, 1959 to May 31, 1959

Receipts		
Synodical Quotas	$159,445.33	
Churches	10,187.63	
Church - Reimbursements	685.00	
Organizations	3,724.12	
Rallies	1,241.07	
Individuals	53,067.83	
Spot Stations	1,370.37	
Literature	1,088.58	
T.V.	13,369.99	
Foreign Broadcasting	6,234.39	
Others	567.99	
Total Receipts		$250,982.30
Disbursements		
Broadcasting:		
Mutual	$166,344.96	
NBC	4,032.36	
Others	18,125.20	
Foreign	3,747.13	
T.V.	2,526.10	
Salaries:		
Rev. P. H. Eldersveld	2,500.00	
Rev. B. Madany	1,900.02	
Others	14,445.44	
Office:		
Supplies	2,998.82	
Equipment	1,351.75	
Phone, Light and Power	1,010.35	
Rent	1,250.00	
Travel:		
Committee	856.68	
Rev. P. H. Eldersveld	531.28	
Choir	399.15	
Others	385.08	

Choir:		
Music	68.94	
Repairs:		
Manse	75.60	
Publicity:		
Messages	9,146.93	
Postage	4,222.21	
Printing	761.70	
Advertising	2,102.50	
Radio Bulletin	6,421.20	
Auto Allowance	800.00	
Rev. Madany:		
Rent	477.75	
Moving Expense	261.62	
Family Altar:		
Printing	10,589.85	
Postage	4,000.00	
Writers	400.00	
Literature	1,394.28	
Insurance	67.75	
Social Security Expense	301.27	
Adjustments	33.22	
Total Disbursements		$263,529.14
Cash Balance - December 31, 1958	$ 25,765.20	
Disbursements over Receipts	12,546.84	
	$ 13,218.36	
Unpaid Invoices	$ 39,124.08	

Lambert Beré
for
Richard Evenhouse, Treasurer

SUPPLEMENT No. 28
(Articles 30, 84, 122, 164, 179, 201)

THE BOARD OF TRUSTEES OF CALVIN COLLEGE AND SEMINARY

Esteemed Brethren:

In keeping with the mandate prescribed in the rules governing the Board of Trustees of Calvin College and Seminary, the Board herewith submits its report, together with its recommendations. A supplementary report will be submitted after the May meeting.

I. INFORMATION

A. *Board of Trustees*

1. *Membership*

Two new classes were represented by delegates approved by the synodical committee, namely, Classis British Columbia and Classis Grandville. The Board of Trustees is now composed of representatives from 30 classes and nine members-at-large.

2. *Officers*

The following officers were elected by ballot: President, the Rev. William Van Rees; Vice-President, the Rev. John Breuker; Second Vice President, the Rev. Tenis Van Kooten; Secretary, the Rev. John Schuurmann; Assistant Secretary, the Rev. Lawrence Veltkamp.

Among those retiring from the Board last August was Dr. Daniel De Vries, our former secretary, who served as curator for six years, including three years as secretary. Proper appreciation has been expressed to him for his faithful and efficient service.

3. *Meeting*

The winter session of the Board, held during February, 1959, required three days to complete the work. The agenda of the meeting consisted of items presented by the Executive Committee as summarized by the secretary from the minutes of this committee. Further, the reports of the President of the Seminary and the President of the College were considered, and the reports of the committees were acted upon.

4. *Executive Committee*

a. *Meetings.* Twelve members of the Board of Trustees (seven ministers and five laymen) function as an Executive Committee which meets once a month to administer the work of our institution between Board sessions. These members are elected by the Board of Trustees in May, and are divided into two committees, namely Education and Finance. Close contact has been maintained with the presidents of our academic units as well as with the various sub-committees of the Board.

b. *Class Visits.* Class visits were made by Executive Committee and other members of the Board of Trustees from Ontario and the central west classes. The reports of the class visits were received and read at the Executive Committee. Upon the suggestion of the Executive Committee, a committee was appointed to study this phase of Board activity.

5. *Committees*

a. *Long Range Planning Committee.* This committee reports that since May, 1958, it has been occupied mostly with plans for the new seminary building, the construction of which has been authorized by Synod. Upon the recommendation of the Long Range Planning Committee, the Board decided that the Long Range Planning Committee and the Executive Committee be authorized to decide, upon competent advice, whether or not to buy sewerage connection to the Grand Rapids system at this time, and to spend the money if the advice is affirmative. It was also decided by the Board to adopt the recommendation of the Long Range Planning Committee that it be authorized to proceed with planning for the erecting and financing of a physical education building to be built, if possible, by 1963. The suggestion of the Long Range Planning Committee is that funds are not to be raised for this project through our churches directly. Furthermore, the Board approved the recommendation of the Long Range Planning Committee that modest but permanent recreational facilities (track and baseball fields) be constructed on the Knollcrest campus immediately. The Long Range Planning Committee advises the Board of Trustees that we need to build dormitories especially for freshman boys and girls, and that these buildings should be ready for use by September, 1961. The federal government will furnish the loans for such units, provided a nearby classroom unit is erected for these students. The Long Range Planning Committee advice that it be granted permission to plan and erect a classroom building (with separate heating plant, if necessary) in connection with(or adjacent to) the two contemplated dormitories (with their eating facilities) already approved for the Knolcrest Campus — such units, teaching and dormitory — to be adequate for the servicing of the coming increased enrollment as of 1961 was adopted by the Board. This requires the approval of Synod and will be listed under Part II.

b. *Committee on Christian Reformed Students at Other Colleges.* A questionnaire, sent to the 509 congregations in the Christian Reformed Church, was returned by 342. These reveal that 1,177 members of our churches attend either Calvin or Dordt, 172 attend other church-related colleges and 461 attend state, city, or provincial colleges. The Board referred these findings to the Administration of our college for such action as it deems necessary, with the recommendation that a brochure advertising Calvin be printed and distributed.

c. *The Calvin Foundation* informed the Board that the manuscript of the series of lectures on the general subject: "Christian Apologetic in the New Testament" by Dr. F. F. Bruce, Professor of Biblical History and Literature at the University of Sheffield, England, has been made available for publication and will, in due time, appear as part of the

Calvin Foundation series. The Board was also informed that during the past summer Dr. Henry Stob returned from an extended tour of the Orient and Africa, sponsored by the Calvin Foundation and in part by the Christian Reformed Board of Missions. At a meeting of the Foundation Board, where Dr. Stob reported on his journey, acknowledgement was made of his invaluable services to the Foundation and his magnificent contribution to the cause of Calvinism, as revealed in reports received from various points included in his itinerary.

B. *Seminary*

1. *Faculty*

a. Dr. Henry Stob was re-elected as Secretary and Dr. Fred Klooster was re-elected as Registrar of the Seminary.

b. Professors Harold Dekker, Anthony Hoekema, and Marten Woudstra were installed as Professors of Theology at a worship service in the Neland Avenue Christian Reformed Church on Tuesday evening, September 23, 1958.

c. Since the Bible Department in the College was understaffed, the Professors A. Hoekema, C. Kromminga, and M. Woudstra are each teaching four hours of Bible in the College for the present school year.

d. Professor B. Van Elderen hopes to be able to complete his residence work for the Th. D. degree next summer and is scheduled to begin teaching in the Seminary in September, 1959.

e. *Leaves of Absence*

(1) Dr. F. Klooster has been granted a year's leave of absence in order that he may take advantage of a Faculty Fellowship from the American Association of Theological Schools for the purpose of studying Barthianism firsthand at Zurich, Switzerland during the academic year 1959-1960.

(2) Prof. M. Woudstra has been granted a leave of absence for the second semester of the academic year 1959-1960 for the purpose of completeing his doctoral work at the Free University of Amsterdam.

f. The Board of Trustees congratulated Dr. John Kromminga on the recent publication of *Thine Is My Heart,* and Prof. Martin Monsma on the recent publication of "The Congregational Meeting."

g. The Board approved the proposal of the Faculty embodying a new classification of students, together with a recommended policy regarding probationary students. Its divisions and subdivisions provide a well-defined niche for each student in the Seminary, and the measure of opprobrium formerly attached to the term "Special" has been removed.

h. Work is proceeding on a memorial book commemorating the 450th anniversary of the birth of John Calvin. Most of the members of the Faculty will contribute articles to this book. Publication is expected during the latter half of the year 1959.

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 first semester: *Messianic Prophecies and Their Fulfillment, Problems in Old Testament Introduction, The Place of the Syriac Version in Old Testament Textual Criticism,* and *The Preparation of the Pagan World for the Gospel,* by Dr. Wyngaarden; *Hebrew Reading,* by Professors Wyngaarden and Woudstra;*Exegesis of Romans,* by Dr. Ralph Stob; *Theology of Karl Barth,* by Dr. Klooster; *Early Apologetic Literature,* by Dr. Henry Stob; *Problems in Communication,* by Professor C. Kromminga; *Liturgy of the Christian Reformed Church,* by Professor Monsma; and *Contemporary Missionary Problems,* by Professor Dekker.

For the second semester Dr. Wyngaarden offers a new course in *The History of Interpretation with Respect to the First Few Chapters of Genesis,* besides other electives listed in the Catalogue; Dr. Ralph Stob, *Advanced Greek Reading;* Dr. Klooster, *The Theology of John Calvin;* Dr. Henry Stob, *The Ethics of Calvin;* Professor C. Kromminga, *Studies in the History of Preaching;* and Dr. Ralph Stob, *Johannine Theology.*

c. Upon invitation of the Pine Rest Christian Hospital, the Faculty approved participation of three Senior students in a course in pastoral care offered to a limited number of students of Calvin and Western Seminaries. The course is experimental and the students took it without credit.

d. The Board approved the action of the Faculty changing the Missions Curriculum so that *History of Missions* as a separate course will be dropped and a course in *Sects and Cults* will be introduced. The sequence of courses will then be: *Ethnic Religions, Sects and Cults, Principles of Missions,* and *Environmental Evangelism.*

3. *Students*

a. *Enrollment.* The enrollment in the Seminary for the first semester was 104. There were 16 Graduates, 25 Seniors, 26 Middlers, 35 Juniors, and 2 Unclassified.

b. Four special seminary students were given regular status upon recommendation of the Seminary Faculty.

c. A committee of the Board was appointed to advise the Board at its May meeting on the problems arising from the articles in *Stromata* on the "Infallibility of Scripture."

C. *College*

1. *Faculty*

a. Last year eight new men were appointed to the teaching staff of the College. The College President reports that their orientation to Calvin College has been achieved with ease and their effectiveness has been demonstrated.

b. At its last meeting the Board of Trustees took action on the reappointment of twenty-seven members of the college staff. Of this number two are on the administrative staff. Interviews were had with those teachers who are being recommended for Faculty status, and with

those who are being considered for an appointment to the college staff. The list for Synod's approval appears in Part II of this report.

c. The Board took note of and congratulated Dr. Enno Wolthuis who was awarded a National Science Foundation faculty award to carry on a research problem at Heidelberg University, Germany; Mr. Leonard Vander Lugt, who received a National Science Foundation award to continue his studies at Michigan State University; Mr. Alan Gebben, who was honored by election to membership in the national science honor society, *Sigma Xi*, during the past year; and Dr. Lambert J. Flokstra, Dr. John Bratt, and Dr. Cornelius Jaarsma, who are the authors of new books or monographs. Dr. Flokstra authored a monograph, *Christian Education - Tradition or Conviction?;* Dr. Bratt prepared for publication a monograph, *Modern Ecumenical Movements*, and a study manual, *The Life and Teachings of John Calvin*, and Dr. Jaarsma completed a textbook, *Human Development, Learning and Teaching - The Christian Approach to Educational Psychology.*

d. The Board approved the Administration's request to make application by the NCATE (National Council of Accredited Teacher Education). Although there are other and more valid reasons for seeking affiliation, one concrete and very recognizable gain for us would be that a Calvin graduate who is certified to teach in Michigan would, through Calvin's accreditation by the NCATE, be permitted to teach in practically any other state of the nation.

e. Dr. Spoelhof reported that the Calvin Anniversary Calvinsm Lectures, which are really the highly popular and successful Calvinism 301X course, given in the evening as a type of Adult Education course, have been appreciated by those who attended, but that the attendance has been disappointing. The Board encouraged the Administration to seek opportunity to present these lectures elsewhere.

f. The *academic* admission practices which the Dean of the College administers were presented to and received by the Board. These practices are as follows:

(1) We admit unconditionally applicants who have at least a "C" average in high school and who come well recommended.

(2) We admit on probation those who records are slightly below a "C" average but who have a principal's recommendation and who for other reasons give promise of doing successful college work. In cases where there are deficiences which can be made up in college, these are made up without college credit.

(3) We require those who have poor averages in high school to take qualifying tests, and we accept such students on probation only if they do well in these tests.

(4) We refuse admission to those who have poor records in high school and who made low scores in qualifying tests.

In this connection President Spoelhof commented that there is no doubt that we have tightened up our standards within the prescribed policy of the institution, and we should continue our efforts to indicate by our admissions policy that the college is for those who are able, willing, and eager to work.

The Board noted with appreciation the declaration of the College's admission standards and explanatory notes.

g. The Board approved the administration's continued investigation of the plan and possible association with other colleges in establishing a modern language institute for teachers of language in elementary and secondary schools under the provisions of the recently adopted National Defense Education Act which makes colleges of the nation, which are adequately equipped, eligible to receive a government subvention for conducting short-term modern language institutes, subject to the Board's review.

2. *Curriculum*

The Board decided that the need for teaching Spanish is, for the time being, satisfied by the Reformed Bible Institute.

3. *Students*

a. Enrollment statistics for the first semester showed a total of 1908, an increase of 120 students over the former year's enrollment. One hundred fifty-nine are pre-seminary students and seven hundred twelve are enrolled in education.

b. During the first semester there were a few instances of misbehavior in several scattered instances which received much wider publicity than the constant tone of high morale which is maintained by the students throughout the year. Among the penalties imposed were two expulsions. Dr. Spoelhof reported that these were the first instances of expulsion during his years as teacher and administrator at Calvin. The Board took note, with appreciation, of these disciplinary actions of the College Administration.

c. Although we pride ourselves on offering the students a solid Christian academic training, the administration of the College reminded the Board that we offer a minimum of student services in terms of housing and recreation and conference and office facilities. Something must be done about this situation, for with the ever-increasing number of the youth of our church attending Calvin the facilities for their education and college living are spread thinner and thinner. Either we must provide the facilities or halt enrollment increase, and even cut back.

D. *Property and Finance*

1. The revised budget for Calvin College and Seminary was approved by the Board of Trustees and calls for a total expenditure of $1,225,680, with a budget surplus of $21,620.

2. The Board took note of and commended the administrators for the excellent financial statement and budget with additional comments and information sent to the ministers and consistories and urged that sending of copies to all consistory members be continued.

3. Gifts totalling $26,930.10 were received during the past calendar year from corporations, foundations, and individuals. Grants were received from the Dewey and Hattie Battjes Foundation, E. I. du Pont de Nemours & Co., Johns Manville Co., Keeler Foundation, U.S. Steel Foundation, Johnson Wax Co., General Motors Corp., Esso Foundation,

and others. Gifts were also received from the Wm. Hoekstra estate as well as from numerous individuals. The Board received these grants and gifts with appreciation and gratitude.

4. A summary of the gifts credited to the Capital Funds account is as follows: "Needs of Today" Campaign total, $1,246,411.62; 1958 "White Envelope" Plan, $37,187.90; Centennial Memorial Fund, $453,104.48; and other special capital fund gifts, $23,439.25. This marks a grand total of $1,760,143.25. The "White Envelope" Plan began as an outgrowth of a decision of the Synod of 1957. This body authorized the Board of Trustees of Calvin College and Seminary "to contact all our consistories through the Development Secretary with a view to encouraging systematic giving for Calvin's capital expense needs."

5. Federal student loans are being made available to our students. The purpose of this program is to provide Federal assistance in the establishment, at institutions of higher education, of student loan funds for making low-interest loans to students to pursue their education at such institutions. Generally, the Federal Government will contribute 90 per cent of the capital of these funds, and the institutions 10 per cent. If congress appropriates all the money designated in the National Defense Education Act of 1958, we should be able to get all or most of the $45,000.00 for the college and $18,000.00 for the seminary loan funds, which we requested.

6. The Board approved the affiliation of Calvin College with the Michigan Colleges Foundation. This Foundation consists of 14 of the 16 independent, non-tax-supported colleges in the state of Michigan, and has the sole purpose of raising funds. The Michigan Colleges Foundation is one of the most important media through which corporations can invest in institutions which are free and independent of Federal or State subsidy and control and it gives small colleges access they would not otherwise have to corporate funds.

II. RECOMMENDATIONS

A. *Appointments and Reappointments*

1. *Seminary*

The Board of Trustees, upon the recommendation of the President of the Seminary, and after it had an interview with Dr. Henry Stob, recommends to Synod the appointment of Dr. Henry Stob as Full Professor of Ethics and Apologetics for an indefinite term.

2. *College*

The Board of Trustees, after having heard the recommendation of the College President, made the following reappointments and appointments, and submits them to Synod for approval.

a. Andrew Bandstra, B.D., Drs. was reappointed as Instructor in Bible for two years.

b. James Bosscher, M.S., Asso. Engr. was reappointed as Instructor in Engineering for two years.

c. Wallace Bratt, A.M. was given a provisional appointment in German.

d. Tony Brouwer, Ph.D. was appointed as Associate Professor of Economics for four years.

e. Lester De Koster, A.M., A.M.L.S. was appointed as Assistant Professor of Speech and Director of the Library with indefinite tenure.

f. Henry De Wit, M.B.S. (C.P.A.) was appointed as Assistant Professor of Economics and Business Administration with indefinite tenure.

g. Calvin De Wit, A.M. was given a provisional appointment in Biology.

h. Alan Gebben, A.M. was appointed as Instructor in Biology for two years.

i. John Hamersma, M.S.M. was reappointed as Instructor in Music for two years.

j. George Harper, A.M. was reappointed as Assistant Professor of English for one year.

k. Winifred Holkeboer, A.B. was appointed as Instructor in English and French for two years.

l. Walter Lagerwey, Ph.D. was appointed as Associate Professor of Modern Languages for four years.

m. Clifton Orlebeke, A.M. was appointed as Assistant Professor of Philosophy for two years.

n. Donald Pruis, M.B.S. (C.P.A.) was reappointed as Instructor in Economics and Business Administration for two years.

o. Howard Rienstra, A.M. was reappointed as Instructor in History for two years.

p. Theodore Rottman, A.M. was reappointed as Instructor in Sociology for two years.

q. Lewis Smedes, Th.D. was appointed as Associate Professor of Bible for six years.

r. Bernard Ten Broek, A.M. was reappointed as Instructor in Biology for two years.

s. Henrietta Ten Harmsel, A.M. was appointed as Instructor in English and German for two years.

t. Richard Tiemersma, A.M. was reappointed as Assistant Professor of English for two years.

u. David Tuuk, A.M. in Education was reappointed as Instructor in Physical Education for two years.

v. John Van Bruggen, Ph.D. was appointed as Professor of Education with indefinite tenure.

w. Helen Van Laar, A.M. was appointed as Assistant Professor of Education with indefinite tenure.

x. Sherman Van Solkema, M.M. (Piano) was reappointed as Instructor in Music for two years.

y. Marten Vande Guchte, M.Ed was reappointed as Instructor in Speech for two years.

z. John Vanden Berg, Ph.D. was appointed as Associate Professor of Economics with indefinite tenure.

aa. James Vanden Berge, A.B. was appointed as Assistant in Biology for one year.

bb. Leonard Vander Lugt, A.B. was appointed as Instructor in Chemistry for two years.

cc. Nelvin Vos, A.M. was given a provisional appointment in English.

dd. Anthony Vroon, A.B. was appointed as Assistant in Physical Education for one year.

ee. Stanley Wiersma, A.M. was appointed as Instructor in English for two years.

ff. Nicholas Wolterstorff, Ph.D. was appointed as Assistant Professor in Philosophy for two years.

gg. Sydney Youngsma, was appointed as Development Secretary with indefinite tenure.

B. *The Board recommends to Synod that:*

Synod declare that Mr. Bastiaan Van Elderen is eligible for the office of the Gospel ministry;

Synod request the First Christian Reformed Church of Grand Rapids to call Mr. Bastiaan Van Elderen to the Gospel ministry with a view to his serving the church as Professor of Theology in our Seminary;

Synod request the consistory of the First Christian Reformed Church of Grand Rapids to ordain Mr. Bastiaan Van Elderen after due examination by Classis Grand Rapids East.

C. In the past Synod has requested the Board of Trustees to arrange for the orientation program for Immigrant Canadian ministers. Since the Board does not deem this to be in its domain, it requests Synod to be relieved of this responsibility.

D. The Board of Trustees requests permission from Synod to plan and erect a classroom building, (with separate heating plant, if necessary) in connection with (or adjacent to) the two contemplated dormitories) (with their eating facilities) already approved for the Knollcrest Campus — such units, teaching and dormitory, to be adequate for the servicing of the coming increased enrollment as of 1961.

Reasons:

a. Student housing needs will be drastically critical by that date.

b. A classroom unit must be located near to the dormitories if the federal government is to make loans for the dormitories.

May the Holy Spirit endow you with wisdom and direct you in all your deliberations and decisions.

Board of Trustees of
Calvin College and Seminary,
John Schuurmann, Sec'y

SUPPLEMENT No. 28-A
(Articles 84, 122, 139, 155, 179, 201)

THE BOARD OF TRUSTEES OF CALVIN COLLEGE AND SEMINARY

To the Synod of the Christian Reformed Church
Grand Rapids, Michigan

ESTEEMED BRETHREN:

On behalf of the Board of Trustees of Calvin College and Seminary, we submit the following supplementary report. The Board held its Spring meeting the last week of May, which accounts for the late appearance of this report. The supplementary report will follow the outline of the report printed in the Agenda.

I. INFORMATION

A. *Board of Trustees*

1. *Meeting*

The spring meeting of the Board of Trustees was held May 26 to 29, 1959. The President of the Seminary and 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 reported and presented proposals, and several other Committees presented their reports and recommendations.

2. *Executive Committee*

As Synod must elect two lay delegates from the Central District and one from the Midwest District, it seemed advisable to choose only the minister members of the Executive Committee to take office September 1, 1959. The following seven ministers were elected by ballot to serve on the Executive Committee: Dr. Jacob H. Bruinooge, Rev. Charles Greenfield, Rev. Marinus Goote, Dr. Wm. Hendriksen, Rev. John F. Schuurmann, Rev. Wm. Van Rees, and Rev. Lawrence Veltkamp. It was decided by the Board of Trustees that the five laymen on the Executive Committee shall be elected by the Executive Committee at its first meeting after the Synod of 1959. It was also decided that in the event of death, disability, or moving, a member of the Executive Committee is no longer able to serve, the Executive Committee is authorized to elect a new member who shall serve until the next meeting of the Board of Trustees.

3. *Diamond Jubilee Scholarship Committee*

A report was submitted to the Board of Trustees, in which Mr. Alvin L. Hoksbergen, who graduated from our Seminary on June 5, 1959, was recommended as the recipient of the scholarship this year. Approval was voted by the Board.

B. *Seminary*

1. *Items of Interest*

Twenty-two Seminary students were graduated with the B.D. degree on June 5, 1959. Twenty-nine Junior seminarians were licensed to conduct religious services in the Christian Reformed Church, and twelve graduates of the Seminary received extension in licensure to exhort 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 fourteen students to the Seminary, and sixteen contingent upon removal of academic deficiencies.

2. *Dr. M. Wyngaarden*

Since Dr. M. Wyngaarden is within two years of retirement age, the Board of Trustees declared there is need for replacement, and referred this matter to the Seminary Faculty for processing and nomination according to the rules.

3. *Problems Dealing with Inspiration and Infallibility*

The Board of Trustees at its May meeting, after having interviewed Mr. Marvin Hoogland, decided to publish the following in our church papers:

"The Board of Trustees of Calvin College and Seminary in dealing with the problems arising out of the *Stromata* articles on Inspiration and Infallibility on May 28, 1959 adopted the following resolutions unanimously:

1. That the Board affirm its continued determination to maintain a firm commitment to the Creedal Standards of our church on the part of our professors and students. We recognize with gratitude, that, despite differing interpretations, all of our professors and Student Marvin Hoogland have assured us of their whole-hearted assent to the statements of our Creedal Standards with respect to Inspiration and Infallibility.

2. That the Board recommend to Synod that a study be made of the relationship between Inspiration and Infallibility in the light of Scripture and our Creedal Standards.

Grounds: A Seminary Faculty report to the Board states: "The Faculty agrees that the relationship between Inspiration and Infallibility is not one of 'simple identification'. The Faculty declares that there is, however, a 'necessary connection' between the Scriptural teaching on Inspiration and Infallibility rightly understood." Further earnest study of this relationship should prove very helpful to the denomination. The Seminary Faculty indicates that need for such a study when it states: "The Faculty holds that the Scripture does teach its own infallibility, although the Faculty feels the need for a clarification of the term."

3. That the Board request Mr. Marvin Hoogland, under the guidance of the Seminary President, to issue a public statement in our church papers regretting the misunderstandings which have arisen out of his

Stromata articles and further stating his commitment to the fact that the Bible is in every part the inspired and infallible Word of God.

4. That the Secretary of the Board be instructed to publish the above resolution, together with Mr. Hoogland's statement as soon as possible.

The statement of Mr. Hoogland is:

"I wish to state publicly that I sincerely regret the disturbance and misunderstanding which has arisen in the church in connection with my article in *Stromata*. I realize that certain features in these articles may have been the occasion for such misunderstanding. The title of my first article, 'Infallibility Questioned', may have led some to believe or suspect that I intended to *deny* infallibility as it is taught by Scripture and in the creeds of our church. Within the article itself there is, I realize, some ambiguity as to whether it was the established doctrine of infallibility or only a misconception of the Biblical teaching about infallibility that was being criticized. What was evidently not made clear enough in the article was that what was being criticized was a criterion of error which is not demanded either by Scripture itself or by our creeds. The article furthermore may have given the impression that I wished to deny the historical reliability of Scripture. This was certainly not my intention.

I truly regret and am sorry that these and other possible ambiguities in my articles have been the occasion for misunderstandings out of which unrest arose. I desire to assure the church that I am fully committed to the Reformed doctrine that the Bible is in every part the inspired and infallible Word of God. It is my earnest hope that the misunderstandings which have arisen among us may be satisfactorily resolved."

Sincerely yours,
s/Marvin P. Hoogland"

4. *New Seminary Building*

Two-thirds of the basic design plans for the new Seminary Building have been turned over to the Kalamazoo firm of Stapert, Pratt, Bulthuis, Sprau, and Crothers for the production of working drawings. A meeting for the approval of the basic design of the chapel, the remaining unit, is scheduled to be held before the Board meets. If all goes well, bids can be sought and contracts let by the end of the summer. Some delay has been experienced, and this has brought us close to the deadline limits, but is still appears that occupancy of the Seminary Building by September, 1960, is possible.

5. *Professor Henry Schultze's Demise*

On Friday, March 6, 1959, in the 66th year of his age, Professor Schultze was removed from this life. His services to the Church were many and significant. In his passing the Church, as well as the Seminary, has lost an outstanding teacher, leader, and friend. A resolution of sympathy to the family was adopted.

6. All of the members of the Seminary Faculty have signed the Formula of Subscription.

C. *College*

1. *Graduation*

A graduating class of 324 students received their appropriate degree or certificate from Calvin College at the end of this semester. Of these twenty-six graduated from the pre-seminary course, and one hundred and nine from the education course. Commencement exercises were held in the Civic Auditorium, Grand Rapids, Michigan, June 5, 1959, with the Rev. Klaas Hart of Peterborough, Ontario, Canada, as the main speaker.

2. *Summer Session*

The summer session teaching staff will consist of Calvin professors and one visiting teacher. Mr. Douglas Ribbens, of Dordt College, consented to teach two courses for us. The summer session tuition charge has been altered by making the fees slightly higher.

3. The Board of Trustees calls Synod's attention to the proposed new Pre-Seminary Curriculum. The technical features of the new curriculum adopted by the Board of Trustees have been thoroughly studied by the College and Seminary Faculties. We call the attention of Synod to the general changes which have been effected. The proposed course:

a. Is less one-sidedly linguistic for it offers two years of either German, French, or Dutch.

Note: The Seminary requires of all entering students a reading knowledge of Dutch, if such students contemplate entering the ministry of the Christian Reformed Church. Applicants for admission to the Seminary will be required to pass an Entrance Examination in Dutch Reading.

b. Enables the student to complete at least one major sequence and possibly two, thus falling in line with major and minor requirements of the General A.B. Degree.

c. Offers the student a greater variety of courses:

(1) In Bible the student will now have a year of Bible history (Old Testament and New Testament), a course in Calvinism, and Calvin's *Institutes.*

(2) He will take the same basic Biology courses required of all other liberal arts students.

(3) He will pursue an enriched English program.

(4) He will no longer be required to take Dutch History (not offered for several years) but will take Greek and Roman History.

(5) He will have a two-semester Psychology sequence, including General Psychology and Educational Psychology. He will also be encouraged to take a course in Abnormal Psychology. If he prefers, he may elect Education 301 instead of Psychology 202.

(6) He will have more freedom of choice in the fields of Sociology, Economics, and Political Science.

4. All the members of the teaching staff of the College have signed the Formula of Subscription.

D. *Property and Finance*

1. *The Michigan Colleges Foundation*

Calvin College was unanimously accepted for membership at a meeting of the trustees and membership of the Michigan Colleges Foundation, at Detroit, Michigan, on May 1, 1959. By entering this association we have begun a new era in funds-solicitation for Calvin College.

2. *Comparative Statement of Receipts from Denominational Quotas by Classes*

	1958 Quota	1958 Receipts	1958 %	1957 Quota	1957 Receipts	1957 %
Cadillac	$ 9,212	$ 9,251	100.4	$ 9,324	$ 9,324	100.0
California	31,794	28,746	90.4	29,498	26,936	91.3
Chicago North	29,568	29,932	101.2	29,610	29,424	99.5
Chicago South	39,186	39,242	100.0	37,660	37,670	100.0
Grand Rapids East	52,388	51,015	97.5	50,890	50,249	98.7
Grand Rapids South	61,334	61,149	99.7	58,912	58,033	98.4
Grand Rapids West	27,538	27,811	101.0	27,104	27,105	100.0
Hackensack	17,864	17,513	98.0	17,570	17,299	98.3
Holland	38,220	38,364	100.3	37,800	38,130	101.0
Hudson	25,270	25,032	99.1	24,766	24,701	100.0
Kalamazoo	23,310	23,458	100.6	23,170	22,680	98.0
Minnesota North	14,938	13,434	90.0	14,854	12,526	84.3
Minnesota South	14,924	13,528	90.7	14,798	12,399	84.0
Muskegon	28,028	28,028	100.0	27,650	27,820	100.4
Northcentral Iowa	10,878	10,497	96.5	10,766	10,134	94.0
Orange City	17,542	17,283	98.5	17,668	17,191	97.0
Pacific	36,414	28,066	77.0	34,268	28,739	83.9
Pella	18,074	17,807	98.5	17,668	17,060	96.0
Rocky Mountain	12,432	11,169	89.8	11,662	11,098	95.0
Sioux Center	23,982	23,772	99.0	23,968	23,664	99.5
Wisconsin	16,324	15,732	96.4	16,086	15,101	94.0
Zeeland	33,138	33,541	101.2	32,564	32,282	99.0
TOTAL U. S. CLASSES	$582,358	$564,370	96.9	$568,246	$549,565	96.7
(Shortage)		$ 17,988	3.1		$ 18,681	3.3

	1958 Quota	1958 Receipts	1958 %	1957 Quota	1957 Receipts	1957 %
Alberta North	$ 18,424	$ 7,413	40.4	$ 17,248	$ 7,724	44.8
Alberta South	9,338	6,740	72.2	8,764	6,892	78.6
Chatham	22,848	7,710	33.7	21,392	7,270	34.0
Eastern Ontario	20,104	4,949	24.6	17,780	10,772	60.6
Hamilton	23,296	7,912	34.3	21,000	6,670	31.8
Toronto	18,928	7,161	37.8	17,136	4,995	29.1
Total Canadian Classes	$112,938	$ 41,885	37.1	$103,320	$ 44,323	42.9
(Shortage)		$ 71,053	62.9		$ 58,997	57.1
Total Denomination	$695,296	$606,255	87.2	$671,566	$593,888	88.4
(Shortage)		$ 89,041	12.8		$ 77,678	11.6

II. RECOMMENDATIONS

A. *Nominations for the Board of Trustees*

1. The Board of Trustees at its Spring 1959 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 (Dr. E. Feenstra's first term expires)—E. Feenstra and P. Westra. For alternate delegate—W. Veldkamp and Tim Rey.

Central District, for regular delegate (Hon. W. Waalkes' first term expires and he requests that he be not renominated)—Arnold Hulst and John Hekman. For alternate delegate—Daniel De Vries and P. Wobbema.

Midwest District, for regular delegate (Mr. John Brouwer has served five years)—John Brouwer and Ben De Boer. For alternate delegate—M. Vanden Bosch and G. Beckering.

2. The Board of Trustees requests Synod that those who have been nominated as regular delegates but are not elected be added to the nomination of the alternates.

3. The Board of Trustees recommends that Synod declare that a member is eligible to serve two full consecutive three-year terms on the Board, irrespective as to whether he has served part of the unexpired term of another member of the Board.

Grounds:

(1) The present practice of staggering the terms of delegates virtually makes a member who has served part of someone else's term ineligible for two full three-year terms.

(2) There is no uniformity of practice among the Classes on this point.

B. *Seminary*

1. The Board of Trustees recommends to Synod that a study be made of the relationship between Inspiration and Infallibility in the light of Scripture and our Creedal Standards.

Grounds: A Seminary Faculty report to the Board states: "The Faculty agrees that the relationship between Inspiration and Infallibility is not one of 'simple identification.' The Faculty declares that there is, however, a 'necessary connection' between the Scriptural teaching on Inspiration and Infallibility rightly understood." Further earnest study of this relationship should prove very helpful to the denomination. The Seminary Faculty indicates the need for such a study when it states: "The Faculty holds that the Scripture does teach its own infallibility, although the Faculty feels the need for a clarification of the term."

2. The Board of Trustees requests Synod's approval of the following changes in the Diamond Jubilee Scholarship rules:

a. All graduating theological students, including graduate students elsewhere, and ordained ministers within the Christian Reformed Church, not above 35 years of age, are eligible to apply for the scholarship. All applicants must be graduates of Calvin Seminary.

b. The Diamond Jubilee Scholarship shall be awarded by the Board of Trustees upon recommendation by the Seminary Faculty. The Faculty shall inform the Board of the names of all who have applied for the scholarship. The Faculty shall indicate to the Board which of the applicants are judged most worthy of receiving the scholarship and the order of the Faculty's preference.

c. The award shall be made not only on the basis of scholastic standing, but with reference to the candidate's personality qualifications, general competence, doctrinal soundness, potentialities for development, and character. The recipient must have an adequate knowledge of Dutch and German, and a competent knowledge of those classical languages necessary for his particular field of study.

d. In the event the Faculty with the concurrence of the Board of Trustees decides that no suitable candidate is available at any given time, no award shall be made in that year.

e. The scholarship recipient will be expected to pursue graduate study at the Free University of Amsterdam, or some other institution true to the Reformed faith. Permission not to study abroad shall be granted by way of exception only.

f. The amount of the award shall be $2,500.

g. The Diamond Jubilee Scholar shall keep the Faculty and the Board informed as to the progress of his studies.

This new set of rules shall supersede all former rules and decisions concerning the Diamond Jubilee Scholarship.

3. The Board of Trustees recommends that these changes in the rules be made applicable to the current recipient of the scholarship.

4. The Board of Trustees recommends to Synod that the rules regarding the installation of Seminary Professors as adopted in 1958 (*Acts,* 1958, p. 17) be brought up-to-date (be amended) to provide for the installation of Assistant Professor as Professor of Theology.

Ground: It has always been Synod's practice to install as Professor of Theology those who have been chosen by Synod to teach in the Seminary.

C. *College*

The following appointments have been made by the Board of Trustees to the teaching staff of Calvin College since the regular report was submitted, and Synod's approval is sought.

a. Henry Beversluis, Th.M., was appointed as Assistant Professor of Bible for two years.

b. Winifred Byker, A.B., was appointed as Assistant in Physical Education for one year.

c. Roger Griffioen, A.M., was provisionally appointed in the Department of Physics.

d. George Harris, A.B., was appointed as Assistant in Classical Languages for one year.

e. Donald Oppewall was provisionally appointed in the Department of Education.

f. Marilyn Rutgers, M.Mus., was appointed as Assistant in Music for one year.

g. Howard Slenk, A.B., was reappointed as Assistant in Music for one year.

h. Gordon Spykman, Th.D., was appointed as Assistant Professor in Bible for two years.

i. Marlene Van Kley, A.B., was appointed Assistant in German for one year.

j. Sierd Woudstra, Th.M., was appointed Assistant in Classical Languages for one year.

D. *Property and Finance*

1. *Budget*

The Board seeks approval of its adoption of the proposed budget as a whole. Budgeted expenses total $1,338,390. 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 $200 in the base pay of the faculty of Calvin College and Seminary.

4. *Quota*

A quota of $15 per family is requested by the Board of Trustees. This is divided as follows:

a. $13.50 for general operating expenses of Calvin College and Seminary.

b. $1.50 for capital expansion.

5. With reference to the possible sale of the present campus, the Board of Trustees requests Synod to appoint a committee of businessmen who are to function with the Board of Trustees in the stipulation and negotiation of terms for the sale of the campus. This Synodically-appointed committee and the Board of Trustees are to have full power to arrange and conclude a sale. The majority of the Synodically-appointed committee and a majority of the Board of Trustees must approve the sale.

6. The Board of Trustees seeks permission of Synod for the privilege of communicating directly with the members of our denomination, after receiving individual consistory approvals, in an appeal for systematic giving to our urgent building needs and that the funds so raised be designated for the first college classroom unit of the Knollcrest Campus.

Grounds: a. A steady flow of money to the first college classroom unit would permit us to build on a "pay as you go" basis.

b. Such funds are necessary to avoid borrowing from existing reserves which are maintained for authorized and specific projects.

c. With funds arriving from our people for this classroom unit we need not resort to large loans at high interest rates from banking institutions.

d. An appeal for general participation in this first college project at Knollcrest will retain denominational unity for "onze school."

* * * * *

The Secretary of the Board of Trustees is available to meet with the Advisory Committee at Synod to interpret the report of the Board of Trustees to Synod.

We as members of the Board of Trustees pray for an abundant measure of the Holy Spirit upon your assembly.

Respectfully submitted,
BOARD OF TRUSTEES OF
CALVIN COLLEGE AND SEMINARY
Rev. J. F. Schuurmann, Secretary

SUPPLEMENT No. 29
(Articles 60, 122, 188, 201)

CHRISTIAN REFORMED BOARD OF FOREIGN MISSIONS

ESTEEMED BRETHREN:

The Christian Reformed Board of Foreign Missions, as your servant assigned to care for the administration of the Indian and Foreign Mission work of our church, has carried forward its task under the favor and blessing of the Lord. Our misionaries are located on ten different fields. The work on all these fields has been favored with fruit in increased numbers of converts, and, in the areas where unrest was present, the missionaries have been protected from harm and the work has gone forward generally without molestation. The health of our missionaries has generally been good. Through the sovereign providence of our Lord we have lost by death one of our faithful missionaries, the Rev. John B. Swierenga, who served under our Board for thirteen and one-half years. We mourn his departure. His devotion to our Lord, and his untiring labors in behalf of the lost have been an inspiration to all his associates, and we know that the Lord will also cause the Word which he was permitted to preach to bring in its harvest.

In looking back over the past year we may say that the Holy Spirit has given what would seem to be unmistakable evidence of his leading. We have had many open doors through which we have been able to enter, and open doors are still beckoning us to come in. We have experienced a strengthening determination within the body of the church to press forward in missions. Many have come forward to offer themselves for missionary service. It is notable that of the last year's seminary graduating class no less than five of the candidates were volunteers for foreign missions. By the time Synod meets we will have sent out or appointed a total of twenty-five missionaries since last year's session. Surely this is worthy of thanksgiving to the Lord.

Section One
Organization and Personnel

A. *Board*

The Board met in regular session February 10–13, 1959, and during the course of the year since last Synod the Executive Committee met once per month. In order to have full synodical endorsement for all classical appointees, we ask Synod to approve the following:

Classis	Member	Alternate
Alberta North	Rev. Garrett H. Vande Riet	Rev. Bastiaan Nederlof
Alberta South	Rev. Albert H. Selles	Rev. Peter J. Hoekstra
British Columbia	Rev. Repko W. Popma	Rev. Cecil W. Tuininga
Cadillac	Rev. Frank Einfeld	Rev. Sidney Newhouse
California	Rev. John Morren	Rev. Harold Petroelje
Chatham	Rev. John C. Verbrugge	Rev. Sidney Cooper
Chicago North	Rev. Oliver Breen	
Chicago South	Rev. John C. Scholten	Rev. John T. Malestein
Eastern Ontario	Rev. Arend Rumph	Rev. Klaas Hart

Classis	Member	Alternate
Grand Rapids East	Rev. John H. Schaal	Rev. Jacob Hasper
Grand Rapids South	Dr. Richard S. Wierenga	Rev. Dewey Hoitenga
Grand Rapids West	Rev. Renze O. De Groot	Rev. Paul Ouwinga
Grandville	Rev. Sidney A. Werkema	Rev. Paul Zylstra
Hackensack	Rev. Eugene Bradford	Rev. Clarence J. Vos
Hamilton	Rev. D. J. Scholten	Rev. Simon Terpstra
Holland	Rev. Simon Vroon	Rev. A. Paul Veenstra
Hudson	Rev. Nelson Vanderzee	Rev. Harry G. Arnold
Kalamazoo	Rev. Oren Holtrop	Rev. Thomas Yff
Minnesota North	Rev. Maynard Keuning	Rev. John H. De Haan
Minnesota South	Rev. John H. Rubingh	Rev. Menzo Dornbush
Muskegon	Rev. Abel Poel	Rev. Simon Viss
North Central Iowa	Rev. Carl J. Toeset	Rev. Earl C. Marlink
Orange City	Rev. John B. Hulst	Rev. Calvin W. Nieuwenhuis
Pacific	Rev. Peter De Jong	Rev. John Geels
Pella	Rev. Peter Y. De Jong	Rev. William Vande Kieft
Rocky Mountain	Rev. Rodger Posthuma	
Sioux Center	Rev. Christian Huissen	Rev. Alan A. Arkema
Toronto	Rev. Henry W. Kroeze	Rev. Jacob Kuntz
Wisconsin	Rev. Peter Vander Weide	
Zeeland	Rev. Fred. M. Huizenga	Rev. Lubbertus Oostendorp
Member-at-Large	Mr. Joseph T. Daverman)	
Member-at-Large	Dr. Richard De Mol)	Mr. John Van Dellen
Member-at-Large	Mr. Maynard Vander Wal)	

B. *Member-at-Large*

The term of Mr. Joseph T. Daverman will expire with the meeting of Synod. Mr. Daverman has served as treasurer of the Board and has given freely of his time to serve in that capacity. Since he has completed the first three year term he is eligible for re-election. The Board offers the following nominees for member-at-large:

Mr. T. Daverman
Mr. C. Schrader

C. *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 Churches
Argentina		
Mar del Plata	Rev. Angus MacLeod	Bethany, Holland
Sarmiento	Rev. W. Thomas DeVries	Seymour, Grand Rapids
Tandil	Rev. Raymond Brinks	Prosper, Falmouth, Mich.
		SS, First, Fremont, Mich.
		Lodi, New Jersey
		Millbrook, Grand Rapids
		Riverside, Grand Rapids
Tres Arroyos	Rev. Edward Meyer	East Saugatuck, Mich.
		Volga, South Dakota
Australia		
Geelong	Rev. Gerard VanGroningen	Borculo, Mich.
		Reformed Church in Australia
	Second ordained man	First, Pella, Iowa
Brazil		
Castrolanda	Rev. William Muller	Reformed Church in Brazil

Field and Post	Missionary	Calling and/or Supporting Churches
Ceylon	**Rev. Richard De Ridder**	Wyoming Park, Grand Rapids Dutch Ref. Church of Ceylon
	Rev. Roger Greenway	Burton Heights, Grand Rapids
	Rev. Clarence Van Ens	Richfield, Clifton, N. J. Dutch Ref. Church of Ceylon
	Rev. John Van Ens	First, Edgerton, Minn. Dutch Ref. Church of Ceylon
Cuba	Rev. Clarence Nyenhuis	Lagrave Ave., Grand Rapids Burton Heights, Grand Rapids Fulton, Ill. SS Third, Kalamazoo, Mich. **Oak Lawn, Ill.**
	Second ordained man	Second, Pella, Iowa
Formosa	Miss Lillian Bode	Second, Grand Haven, Mich.
	Rev. Isaac Jen	Lee St., Grand Rapids Central Ave., Holland Kanawha, Iowa Ninth St., Holland North China Theol. Foundation
	Second ordained man	First, Cicero, Ill. Bethany, Muskegon Hull, Iowa Manhattan, Montana
Indonesia	First ordained man	Springdale, Ontario
	Second ordained man	Nobleford, Alberta Classes Alberta N., Alberta S., and British Columbia
Japan		
Chichibu	Rev. Maas Vander Bilt	Coldbrook, Grand Rapids First, Bellflower, Calif.
Kawagoe	Rev. Richard Sytsma	Bethel, Grand Rapids
Kofu	Rev. Henry Bruinooge	Emden and Raymond, Minn. Third, Bellflower, Calif.
Tokyo	Rev. Robert Sutton	Prospect Park, Holland
	Rev. Edward A. Van Baak	Fourtenth St., Holland First, Artesia, Calif.
	Sixth ordained man	Immanuel, Hudsonville, Mich.
	Seventh ordained man	Midland Park, N. J.
	Eighth ordained man	Grandville Ave., Grand Rapids
Korea	First ordained man	Ebenezer, Berwyn, Ill.
	Second ordained man	Grace, Kalamazoo, Mich.
New Zealand	Rev. Richard Venema	Auburn Park, Chicago Second, Englewood, Chicago Ref. Church in New Zealand
Sudan		
Asukunya	Rev. Rolf Veenstra	Sheldon, Iowa
Baissa	Rev. Robert Recker	First, Orange City, Iowa
	Miss Ruth Vander Meulen	Holland Heights, Holland Second, Fremont, Mich.
Gindiri	Rev. Harry R. Boer	First, Roseland, Chicago
Harga	Rev. Ralph Baker	Seymour, Grand Rapids
Hillcrest School	Miss Elsie Vander Brug	First, Lansing, Ill.
Kunav	Rev. Harold DeGroot	Neland Ave., Grand Rapids
	Mr. Harold Bergsma	Second, Allendale, Mich. Calvin, Grand Rapids **First, Zeeland, Mich.**
	Miss Betty Vandenberge	First, Kalamazoo, Mich.
	Kunav Station Support	Faith, Holland

Field and Post	Missionary	Calling and/or Supporting Churches
Lupwe	Rev. Edgar H. Smith	Ninth St., Holland
	Rev. Gilbert Holkeboer	Maple Ave., Holland
	Miss Anita Vissia	Midland Park, N. J.
	Miss Margaret Dykstra	Burton Heights SS, Gr. Rapids
	Mr. Stuart K. Bergsma	Bethel, Paterson
		Second, Fremont, Mich.
	Mr. Raymond Browneye	Alger Park, Grand Rapids
		Second, Fremont, Mich.
	Mr. Henry Driesenga	Highland Hills, Grand Rapids
Mkar	Rev. Peter Ipema	First, Rock Valley, Iowa
	Mr. Peter Bulthuis	Bethel, Lynden, Wash.
	Mr. Ralph Dik	First, South Holland, Ill.
		Third, Zeeland, Mich.
	Mr. Stephen Lambers	East Leonard, Grand Rapids
	Mr. William Lemcke	First, Denver, Colorado
		Second, Fremont, Mich.
	Mr. Harvey Poel	1st & 2nd, Grand Haven, Mich.
Mkar Hospital	Dr. Herman Gray	First, Cicero, Ill.
	Dr. Len Van Ieperen	Wyoming Park, Grand Rapids
	Dr. John Vroon	Lagrave Ave., Grand Rapids
	Miss Jessie De Jong	1st & 2nd, Sarnia, Ontario
	Miss Neva De Vries	Prinsburg, Minn.
	Miss Geraldine Geleynse	Third, Lynden, Wash.
	Miss Frances Vander Zwaag	
Sevav	Rev. Eugene Rubingh	First, Grand Rapids
Takum Chr. Hospital	Dr. Lawrence Den Besten	Sherman St., Grand Rapids
		First and Calvary, Pella, Iowa
	Dr. Edward Stehouwer	Ann Arbor, Mich.
	Mr. Harold Padding	1st & East, Cutlerville, Mich.
	Miss Ella Boer	Central Ave., Holland
	Miss Mae Mast	Drenthe, Mich.
		Second, Fremont, Mich.
	Miss Bena Kok	First, Englewood, Chicago
		Second, Fremont, Mich.
	Miss Margaret Kooiman	First, Roseland, Chicago
	Miss Jean Van Beek	First, Roseland, Chicago
	Miss Evelyn Vredevoogd	Godwin Heights, Grand Rapids
Turan	Rev. George Spee	Montello Park, Holland
Uavande	Miss Geraldine Vanden Berg	Trinity, Jenison, Mich.
Wukari	Rev. Peter Dekker	Fuller Ave., Grand Rapids
	Rev. Cornelius Persenaire	Spring Lake, Mich.
	Miss Dorothy Sytsma	DeMotte, Indiana
Zaki Biam	Rev. Gerard Terpstra	Alpine Ave., Grand Rapids
	Miss Laura Beelen	Central Ave., Holland
Leave of Absence	Miss Jennie Stielstra	
Under appointment	Miss Angie Hoolsema	SS, Rudyard, Mich.
		Millbrook, Grand Rapids
	Mr. William Bierma	
	Mr. Ralph Cok	
Another ordained man	Miss Nancy Chapel	Central Ave., Holland
Indian		
Beautiful Mountain	Mr. Edward Henry	
Brigham City	Rev. C. Kuipers	Peoria, Iowa
	Miss Lena Benally	
Carisso	Mr. Marvin Vugteveen	
Crown Point	Rev. Earl Dykema	Lagrave Ave., Grand Rapids

Field and Post	Missionary	Calling and/or Supporting Churches
Farmington	Rev. H. J. Schripsema	Oakdale Park, Grand Rapids
Gallup	Rev. Donald E. Houseman	Second, Kalamazoo, Mich.
Indian Village	Miss Lena Bulthuis	First, Englewood, Chicago
Naschitti	Vacant	Fuller Ave., Grand Rapids
Phoenix	Rev. J. Van Bruggen	Sixteenth St., Holland
Red Rock	Mr. Paul Redhouse	
Rehoboth	Miss Wilma Bambacht	Central Ave., Holland
	Mr. Edward Berkompas	
	Miss Janet Boogman	
	Mrs. John Boogman	
	Dr. Louis H. Bos	Second Roseland, Chicago
	Mr. Arthur Bosscher	
	Rev. Rodger Buining	Rehoboth, N. Mex.
	Mr. Julius Den Bleyker	Graafschap, Mich.
	Miss Henrietta Diephuis	Burton Heights, Grand Rapids
	Miss Julia Ensink	Zutphen, Mich.
	Mr. Paul Hekman	
	Miss Lillian Heronimus	
	Miss Marie Hoekstra	Overisel, Mich.
	Mr. William Hoekstra	
	Miss Dora Hofstra	Seymour SS, Grand Rapids
	Mr. Roland Kamps	
	Mrs. Jessie Kass	
	Miss Bety Kollis	
	Miss Clara Kollis	
	Mr. Bernard Koops	De Motte, Ind.
	Miss Mary Kuik	Waupun, Wisconsin
	Miss Gertrude Oranje	First, Zeeland, Mich.
	Miss Aletta Rus	Niekerk, Mich.
	Mr. Clarence Start	
	Miss Renzina Stob	Alger Park SS, Grand Rapids
	Rev. Gordon Stuit	Third, Kalamazoo, Mich.
	Mr. Theodore Tibboel	
	Miss Bessie Tjoelker	
	Miss Bessie Van Boven	Hull, North Daktota
	Miss Thelma Vander Ven	
	Miss Marie Vander Weide	
	Miss Rene Vander Woude	Third, Roseland, Chicago
	Miss Sadie Van Dyken	
	Miss Theresa Van Houw	Sixteenth St., Holland
	Miss Hattie Veurink	Pease, Minn.
San Antone	Mr. Jacob Bol	
Shiprock	Rev. Floris Vander Stoep	Classis Zeeland
	Miss Nellie Van Mersbergen	
	Mr. Marinus Harberts	
Toadlena	Rev. J. C. Kobes	First & Immanuel, Ripon, Calif.
Tohatchi	Rev. Jacob R. Kamps	Drenthe, Mich.
Tohlakai	Mr. Richard Kruis	Jamestown, Mich.
Two Wells	Miss Gertrude VanHaitsma	First, Zeeland, Mich.
White Horse	Mr. Alfred Becenti	
Zuni	Miss Ann De Vries	
	Miss Winabelle Gritter	
	Rev. Bernard Haven	First, Wellsburg, Iowa
	Mr. Stanley Koning	Lamont and Walker, Mich.
	Miss Eunice Post	
	Miss Wilma Van Dam	Oakland, Mich.
Under appointment	Miss Ruth Rooze	
	Miss Kathleen De Haan	

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

Carisso	Mr. John George
Crown Point	Mr. Levi J. Largo
Farmington	Mr. John Talley
	Mr. Scott Redhouse
Gallup	Mr. Stewart Barton
Indian Village	Mrs. Sarah B. Long
Naschitti	Mr. Ben Henry
Red Rock	Paul Belin
Rehoboth	Mr. John Charles
	Mrs. Alice D. Hamilton
	Miss Bernice Shorty
	Miss Amy Rose Pinto
	Miss Joan Redhouse
Rehoboth	Miss Anna Mae Woody
	Mr. Tullie James
	Miss Louise Redhouse
Shiprock	Mr. Boyd Garnenez
	Miss Jennie Pettigrew
Toadlena	Mr. Sidney Nez
	Mr. Howard Redhouse
Tohlakai	Mr. John C. Tso
Two Wells	Mr. Melvin Chavez
White Horse	Mr. Clarence Tsosie
Zuni	Mr. Rex Natewa
	Mr. Rex Chimoni
	Mrs. Genevieve Lasiloo

D. *Representation at Synod*

The Board respectfully requests that, in addition to the representation which the Board has at Synod in the person of the Secretary of Missions as provided by the Mission Order, the President and the Treasurer be permitted to represent the Board on matters coming before Synod.

Rev. Edgar H. Smith will be available for matters relating to the Sudan field and Mr. Edward Henry will represent Indian General Conference. Mr. Henry is the first Navaho so honored.

Section Two

General Matters

A. *Promotion*

A new film *Choose Ye This Day* has been produced depicting the work on the Indian field. Several extra copies were ordered and all are being used to tell the story of our work amongst the American Indians. Consideration is being given to the production of a new film to bring home the story of our work in the Orient. Our missionaries often bring in their own movies and slides, and on the Indian field special effort is to be made by our staff to prepare a film which can serve both for the work amongst the Indians and be used for home promotion effort.

For use in our churches and societies we have the following slide-tape combinations available; which have been used widely:

Ceylon —	Rev. C. Van Ens	45 minutes
Ceylon —	Rev. R. De Ridder	45 minutes
Indian —	Rev. C. Kuipers	30 minutes
Japan —	Rev. L. Sweetman	45 minutes
Japan —	Rev. R. Sytsma	45 minutes
Nigeria —	Rev. G. Terpstra	30 minutes

OUR GLOBAL CHALLENGE — Centennial slide set

Deputation work by our missionaries on furlough has covered fairly well our entire church, although we have not been able to make as complete a coverage as we would like. This is due to the fact that we have had missionaries home only from Nigeria, and South America, and other fields were not presented in this way.

3. *Missions Scholarship*

The officers of our Board, along with appointed committees representing Calvin Seminary and the Board of Home Missions, are working out details concerning the mission scholarship authorized by the Synod of 1958.

4. *Recruiting*

Through advertisements in *The Banner* specific needs for missionaries have been placed before the church. There is a shortage of workers in certain areas. Although we have been blessed with many new staff members our needs currently are as follows:

Ordained Men				*Non-ordained*	
Australia	1	Japan	3	Bible Women	2
Ceylon	1	Korea	2	Doctors	2
Cuba	2	New Mexico	1	Houseparents	2
Indonesia	2			Nurses	1

Section Three
Indian Field

A. *Carisso*

Last October the parsonage at Carisso was completely destroyed by fire. The furnishings and assets in the home were virtually all lost. Our missionaries, Mr. and Mrs. Marvin Vugteveen and family, were not at home and so no one was injured. The insurance returns for this loss amounted to $8500.00. A new house is now being erected at a cost of $15,000.00. We thank the Lord that our missionaries were not hurt and are grateful too that the work could continue.

B. *Two Wells*

For more than thirty years Two Wells has been a center for mission activity on our Indian field. Many missionaries have given long years of faithful service at this place. During the last several years the presence of independent missionaries in the area and the paucity of population in the community have caused our work to decline. It has now been decided to discontinue the residence of a white missionary at this location, although the work in the Trailer and Cousins Schools will be continued.

C. *Skeet School*

Closely related to the Two Wells station is the Skeet School. Since 1949 Indian children in the immediate area were given regular instruction at this place. Miss Gertrude Van Haitsma has been in charge for six years and rendered yeoman service. Because the number of children

in the school has decreased a change was necessary and the Board decided that the Skeet Camp School will be discontinued as a school project, but that evangelistic services will be continued in the school, General Conference making the necessary arrangements.

D. *Naschitti*

The death of Rev. J. B. Swierenga meant that this mission station was again vacant. It is the judgment of the Board that we should seek to place qualified and trained Indian brethren into places of responsibility and therefore the Board proposed to General Conference that Mr. Alfred Becenti be assigned to this post.

E. *Red Rock*

A moving appeal came to the Board for the expansion of the work at Red Rock. This expansion was to take place through the assignment of an additional Indian worker to serve as assistant to Mr. Paul Redhouse. The Board was grateful to know of the effectiveness of the ministry of Brother Redhouse and felt too that the need for an additional worker was established. However, the Board decided not to yield to the request, considering it necessary rather to urge the emerging Christian body to give thought to its own needs and to its own opportunities to undergird the growing work. Although the present assistant to Mr. Redhouse will be continued for the current year, it is hoped that other ways can be devised to perpetuate the program than increased provision from the Board. It is the judgment of the Board that this is in the direction of the ideal "to move toward increased indigeneity." This line of thought shall be transmitted through our missionaries to other developing Christian groups also.

F. *Auditorium-Gymnasium at Rehoboth*

Intermittently for the last several years the question has been raised as to the possibility of getting an auditorium-gymnasium at Rehoboth. In 1954 inquiry was made as to the willingness of our Board to accept a sizeable gift towards such a building. At that time the Board was not ready to set up such a building as part and parcel of our Indian mission work. It did declare, however, "Although the Board does not see fit to act in the direction of accepting a grant for the building of an auditorium-gymnasium at Rehoboth as part of our own educational mission program, the Board would not necessarily object to the erection of a gym on our mission grounds in or near the Rehoboth site under the private management of our mission personnel. Accordingly, the Board suggests to the Indian General Conference that it look into this possibility."

More recently General Conference has again approached the Board concerning the matter, as follows:

"1. IGC requests the Mission Board's approval for the construction of an auditorium-gymnasium at Rehoboth at a cost not to exceed $45.000, this project to be financed by local solicitation of funds and by a long term loan from the Navajo Tribe independently of Mission Board funds.

"2. IGC recommends to the Board that the $3,000 being designated for Rehoboth from the Thatcher Estate be designated for this auditorium-gymnasium project."

In response to this the Board decided:

1. To approve the request for the construction of an auditorium-gymnasium at Rehoboth as outlined by General Conference, with the understanding that General Conference has complete supervision. In the event that General Conference arranges for a loan from the Tribal Council, the Finance Committee of the Board must first review the terms of the loan.

2. The recommendation that the $3,000 being designated for Rehoboth from the Thatcher Estate be used for this auditorium-gymnasium was referred to the Finance Committee. The maintenance costs of the auditorium-gymnasium are to be provided outside of mission funds.

3. This project is to be recommended to Synod.

G. *Rehoboth Dormitory*

Work has commenced on the new dormitory at Rehoboth. This building will, we trust, be ready for use this coming school year and will serve as residence for sixty young people who will be students at our mission high school.

Section Four

Far East

A. *Formosa [Taiwan]*

Miss Lillian Bode has served as our missionary in Formosa for six years. Rev. Isaac Jen and his family have now also entered the work and we expect by the time Synod meets to have a second ordained missionary ready for Formosa.

The work has been that of direct evangelization, Bible school, and seminary teaching, and much personal work. There are several groups of believers regularly having their worship services under the leadership of our missionaries and the outlook for organized church groups seems very encouraging. Mr. Jen is giving part of his time to teaching in the Taiwan Theological Seminary and is also investigating the possibility and advisability of radio work, especially that of bringing the gospel over into the mainland.

B. *Japan*

1. *Japan Mandate.* We are grateful for the blessings upon our work in Japan. The labors of all our men have been such that all feel the need of more adequate facilities for their assemblies. For that reason the question of chapels has been very much in the foreground in field-board discussions. Our Japan Conference in its sessions of May and December 1958 appealed for funds to erect chapels on several mission stations. This led to the reconsideration of the "Japan Mandate," a document drawn up by the Board in 1951 and revised in 1956, in which special directions were given so as to assure the observation of a sound indigenous policy.

The Board herewith presents the mandate as amended in February 1959:

REVISED JAPAN MANDATE
1959

I. REGARDING THE MISSIONARIES

A. *The home church* shall finance salary, housing, transportation, and working budget of our own missionaries. They shall, if at all possible, purchase a native house, or if one must be constructed let it be as moderate as possible to avoid the pressure toward financing native workers up to the foreign standards of living.

B. *Assistants*

1. Each missionary shall hire not more than two assistants for evangelistic labors, and for teaching inquirers the Bible.

2. Procurements of assistants is described below in D, 1.

3. The assistants shall be for evangelistic labors and they shall not be pastors of native churches.

4. Assistants' salaries are to be paid by the mission on a not higher than native level (which pastors or others doing similar work for the native church receive) and responsibility for support by the mission shall cease if and when an assistant becomes a pastor of native church.

C. *Evangelistic Centers*

1. To avoid confusion in the lines of action and avoid subsidizing native pastors and churches we recommend that the evangelistic meeting places be temporary. *This means that we shall build no churches or chapels, except in instances of clear necessity for the effective prosecutioon of* OUR *evangelistic work, and avoid giving commitment to settle permanently as a mission in location, but whenever possible, without hampering the effectiveness of our mission work, we shall rent halls or devise other means of assembly.*

2. The evangelistic missionary should maintain mobility, and if the new church is about to come into being it will be because he has simply prepared the needed teachers and leaders who are capable of the control and support of the native church. This permits the evangelistic work to proceed elsewhere, and assures the most rapid advancement in the great task for which we have so little time.

3. To maintain this mobility the evangelistic center should serve the primary purpose of preaching the evangelistic message, and for teaching and training inquirers and Christians in the study and use of their Bibles. Sunday School and similar work shall be carried on only as a direct means of furthering the evangelistic message. This work may be expanded only as there is sufficient teaching talent available among the converts to take over the classes. To that end the missionary should engage himself specifically in the task of instructing converts for presenting the message to others.

D. *Relationship to the Reformed Church in Japan*

A clear and sharp delineation must be made between the work of the Reformed Church in Japan and the evangelistic work of the Christian Reformed Japan Mission.

Cooperation is best carried on where the Reformed Church in Japan in its sessions, presbyteries, and general assembly, directs all its own ecclesiastical matters, while the mission directs its own evangelistic work. Consultation[1] between the official representatives of both the Reformed Church in Japan and the Christian Reformed Japan Mission shall be carried on:

1. When station evangelists and mission assistants are to be appointed. These workers shall be members of the Reformed Church in Japan, inasmuch as the Reformed Church in Japan agrees to supply such workers gladly. If, in the judgment of the Christian Reformed Japan Mission, qualified workers are not available from the Reformed Church in Japan, the choice shall still be made after consultation with the Reformed Church in Japan. In all cases, the final decision shall rest with the Christian Reformed Japan Mission.

2. When a group of Christian Reformed Japan Mission converts reaches the stage of development into a congregation. The Reformed Church in Japan can strongly expect that such a congregation shall be transferred to its fellowship and jurisdiction.

3. When a new station is to be opened by the Christian Reformed Japan Mission. Final decision shall be made by the Christian Reformed Board of Missions upon recommendation of the Christian Reformed Japan Mission.

E. *Financial Assistance (granted) to Japan Ecclesiastic Institutions*

1. Financial assistance in the form of subsidies, grants or gifts shall not be given the Reformed Church in Japan except for such projects as are definitely related to our mission endeavor.

2. All financial assistance given according to exception in 1 above must be applied for through the Christian Reformed Japan Mission as a recommendation to the Board, to be passed on to Synod.

F. *Language Study and the Use of Interpreters*

To gain proficiency in the use of the Japanese language for the purpose of teaching, preaching, and related evangelistic work:

1. The missionaries shall engage in formal language study for two years in a language school approved by Conference.

2. This period of study shall also include orientation in the history and culture of Japan.

3. Other duties, opportunities, and activities shall not be permitted to interfere with language study.

4. During the last half of the second year of study the Conference shall give direction concerning the assignment of a future post.

5. The missionary is expected to continue some form of advanced language study after taking up his full-time work.

6. The missionary shall by disciplined application begin preaching and teaching in the vernacular after the completion of the first two years of formal language study.

7. The use of interpreters shall be limited to temporary and emergency situations.

II. TYPES OF EVANGELISM

A. *General Observation*

There is general agreement that the evangelistic effort must reach all classes of people. The gospel of grace embraces people from all social levels.

Furthermore, there must be room within the framework of the Reformed mission approach for individual initiative. No single pattern can be prescribed for each and every missionary. There is diversity of gifts and talents, and the Holy Spirit works in diverse ways. He primarily uses the spoken word, but the power of the written word is not to be minimized, nor is the effectiveness of visual aids to be overlooked.

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[1]"Consultation"—a friendly exchange of advice and judgment concerning a particular matter.

Methods which lead to an excessive amount of administrative work are to be studiously avoided.

B. *Basic Statement*

Every method that is in harmony with our Reformed thinking shall be pursued in order to gain converts. The preaching of the Word of God and instruction in the knowledge of the Bible in the face-to-face and heart-to-heart way must ever remain basic. No amount of indirect evangelism can replace the personal approach for lasting results.

Every type of evangelism that is used should be aimed at the establishment of the church. Therefore all efforts are to be geared to that goal, and the work ought not to be so scattered as to lose sight of that primary purpose.

The italics portion of the above given mandate (I, C, 1) is new. It formerly read: "This means that we shall build no churches or chapels, and give no semblance of a purpose as the mission, to settle in location, but rent halls or devise other means of assembly." The grounds for this change are:

a. This is in harmony with the principle enunciated by Synod in 1953.

b. Synod has not interpreted the principle of indigeneity in such an absolute fashion as the mandate which was drawn up in 1950 (Acts 1950, p. 59) and reaffirmed in 1956.

c. In March of 1954 the Board had specifically stated the principle that "the indigenous principle or method is not violated when a meeting place is purchased for temporary ownership in lieu of paying rent for a period of time."

d. The absoluteness of the mandate (1956) does not reckon sufficiently with existing conditions in Japan.

e. The Japan Conference has shown that every other possibility is being exhausted, and will in the future be exhausted before chapels will be requested.

f. Men who have sponsored indigenous missions have not taken such an absolute position. e.g. "Missionary Societies must remember that the nature, development, and perfecting of an infant church is of far greater importance than saving a little money by abandoning that church prematurely to its own resources." (A. H. Azariah, "Self Support, False and True" in *International Review of Missions,* Vol. XXVII, 1938, pp. 361-371)

"It may be necessary that weak churches should for a time receive outside help in financing their programme of service, and this is not spiritually harmful if outside support is regarded not as an endowment, but only as temporary help to enable the churches to develop their inner strength and to bear their own burdens." (J. Merle Davis, "Economic Basis of the Church," p. 584)

It was decided to present the revised Japan mandate to Synod of 1959, having Synod declare that this mandate supersedes the previous statements of the mandate, either in whole or part, and the Acts of Synod 1950, p. 59.

2. *Rev. Leonard Sweetman.* Much to the regret and disappointment of our Board it became necessary for the Rev. Leonard Sweetman to leave Japan. He had submitted to back surgery in Tokyo in December of 1957 and in September of 1958 he was compelled to submit to surgery on his back once again, this time in the U.S.A. Subsequent developments indicated that a return to service in the near future would be impossible. For this reason he applied for a year's leave of absence. Further consultation with physicians indicated that emeritation would be in order and that was granted to the brother by Classis Zeeland. Mr. Sweetman had completed language study and had established himself in his work at Kofu when illness compelled discontinuance. It is our prayer that his difficulty may in the course of this year be alleviated, and that he may again be available for further missionary service.

3. *Japan Christian Academy.* The Japan Christian Academy is a schoool organized by missionaries of several different missions for the education of their children, and is committed to evangelical Christianity. Several of the children of our missionaries are currently enrolled as students, and at present Rev. Maas Vander Bilt is president of the board. This is a parent-operated school with the mission boards offering assistance by way of special financial grants or the assigning of a teacher to the faculty. From 1952-1956 Miss Magdalena Koets (now Mrs. A. Timmer was loaned by our Board to teach there. We have now been asked again to assign a teacher, and preferably, if such is available, someone who can serve as headmaster. Our Board took the following position: "It was decided to provide a teacher at the Japan Christian Academy, this to be a headmaster if possible, and to refer it to the Recruiting Committee. Ground: It is in line with past policy."

Efforts are now being made to send a qualified teacher to serve as headmaster and we expect at time of Synod to report on what success we have had.

4. *Vacancies.* We regret to say that many calls have been issued during the past year for Japan, but all have been declined. We trust the experience this year will be better. Three vacancies remain to be filled.

C. *Korea*

Assignment was given by the Synod of 1958 to send two missionaries to Korea. This was to be done apart from quota. We have been able to secure calling and supporting churches for this projected opening of mission work, but have not sufficient financial assurance to warrant immediate calling of the men. The opportunity and the need are still very much present, and we hope that we may be able in the near future to realize the purpose of Synod to have our own missionaries in Korea.

Section Five
Latin America

A. *Argentina*

The churches of Argentina united together in the bonds of a single Reformed denomination now number five. Last year these five churches sent request to the churches in the Netherlands to be acknowledged as

a separate denomination and have assumed the name *The Reformed Church of Argentina.* The five congregations are: Buenos Aires, Tres Arroyos, Mar del Plata, Comodoro Rivadavia, and Sarmiento.

Last year Synod authorized our Board to increase our mission staff from one to four. The work is to be carried forward in close fellowship with the Reformed Church of Argentina. An agreement was made as to the relationship of our missionaries to the Reformed churches of Argentina. The following position was proposed by our Board and approved by the Argentina churches:

1. It is understood by both parties (Christian Reformed Church and Argentina Church) that the ministerial status of the missionary resides in our home church.

2. Personal membership of the missionaries and their families may be held in the churches of Classis Buenos Aires when practicable.

3. We believe it wise that the Regional Classis, Argentina, should appoint its own mission committee to serve the classis with mission advice, and to serve our missionaries and the Board in a consultative capacity.

4. We suggest that a quota or offering arrangement be set up whereby the classis render some support to the work of the missionaries. This could be done by offering funds for such parts of the work as meeting places, living quarters, native salaries and other expenses.

At present Rev. Angus MacLeod is located in Mar del Plata, Rev. W. Thomas De Vries is in Sarmiento, Rev. Raymond Brinks is to take up his work in Tandil, and Rev. Edward Meyer is expected to serve in Tres Arroyos, in close coöperation with the established congregation in that city. Mr. De Vries has been able now to commence preaching in the Spanish language; Mr. MacLeod is working at language study; Mr. Brinks and Mr. Meyer have had some preliminary language study while at Kennedy School of Missions for six months, and will after a season of orientation to the country and some further language study enter into their work.

B. *Brazil*

In 1934 the Rev. William V. Muller commenced his work in Carambei, Brazil, and when that congregation was able to call its own pastor he took over the care of the Castrolanda church. Now that Castrolanda has developed into a church able to have her own pastor, the Rev. Muller is caring for a few small groups of Holland immigrants, but his chief effort has been directed more recently to the establishment of a new colony. This involves resettlement of scores of families from Holland, entails a vast amount of correspondence, government contact and consulting. As part of his responsibilities Mr. Muller is required to visit the Netherlands this spring to facilitate the transfer of many Hollanders to Brazil and to confer with the official bodies responsible for guiding and assisting the immigrants. His chief concern is to establish another strong church community such as has been done in both Carambei and Castrolanda.

During the course of this year our missionary will be home on furlough and our Board will discuss with him the need for the continued services of one of our ministers in this type of church extension work, and also the needs and further opportunities for missions in the land of Brazil.

C. *Cuba*

In 1957 an overture from Classis Hackensack directed the attention of our Synod to the Caribbean area. In 1958 the Synod authorized the calling of two ordained men to serve in Cuba with the following understanding as to their assignment: "That we labor in coöperation with the Cuban Interior Gospel Mission, of which Rev. Vincent Izquierdo is the head, for a period not exceeding two years, with the possibility in view of adopting this field as our own." (Acts 1958, p. 35)

In pursuance of this the Board asked the Lagrave Ave. Christian Reformed Church to call Rev. Clarence Nyenhuis as the first missionary to Cuba and requested the Rev. Jerry Pott, an experienced missionary in Latin America and one able to use the Spanish language, to join the Rev. Nyenhuis for a limited period to study carefully the mission situation and report back to the Board. Mr. Pott spent about nine weeks in Cuba working with Mr. Nyenhuis and the Cuban Interior Gospel Mission, and submitted the following report:

REPORT ON ASSIGNMENT TO CUBA
December 1958

To the Christian Reformed Board of Missions
Esteemed Brethren:

With gratitude to God for the many blessings experienced during my assignment to Cuba as well as for His guidance and protection on the way to and from that field, it is now with pleasure that I present this report. I also wish to express my appreciation to the Board for the privilege of the assignment; it has been a rich and blessed experience. I trust this report may be helpful to the Board in its further consideration of the Cuban field.

The 1958 Picture of the Cuban Interior Gospel Mission

The Cuban Interior Gospel Mission, established in 1944 by the Rev. and Mrs. Vincent Izquierdo and incorporated in 1955 in the Registry of Associations of the Province of Matanzas, carries on its mission in the south central area of Matanzas. This area, in the form of a triangle, comprises about 400 square miles and has a population of about 80,000 souls. There are about 12 towns and cities in this area, with a population ranging from 2,000 to 8,000; then there are the settlements around the sugar mills and large sugar plantations. About 25 or 30% of the people in this area are colored; there are but few mixed marriages between white and colored. There is but little industry in the district beside the processing of the sugar cane—the vast majority of the people are engaged directly or indirectly in this industry. There is some fruit raised in this area, particularly bananas, oranges, lemons and pineapples. On the whole the people of this area live on an economically low level, many working only about five or six months of the year during the planting and later the harvesting of the sugar cane; during the other months some are able to pick up odd jobs, but the wages are extremely low, because there is so much man power available. In

the towns there are several houses built of brick and then stuccoed; but for the rest the people live in rather crude wooden homes with thatched roofs. The general picture is that of people living in tropical and sub-tropical climates.

During the first years the work of the mission was quite well limited to the Jaguey Grande area and the Izquierdos did almost everything alone. But their enthusiasm and the desire to reach out led them to other communities, which necessitated more labourers which also increased the annual budget. During these years the mission operated on a strictly faith basis, the extension of the work depending on the gifts received from the U.S.A. The last four years have seen a remarkable growth and outreach as gifts increased, and especially since definite promises of support came in.

The present picture gives us the following districts, together with the names of the pastors/evangelists in charge, the whole being under the directorship of Rev. Vicente Izquierdo.

1. *Jaguey Grande*—four meeting places: Jaguey Grande, Australia, Los Alpes and LaJuanita. Population circa 12,000. Evangelist Josue Abreu.

2. *Torriente*—six places: Torriente, Navajas, San Carlos, Pumariega, San Luis and Jardines. Population c. 6,000. Evangelist Felix Reinoso.

3. *Calimete*—four places: Calimete, Amarillas, Tinima and Cespedes. Population cerca 12,000. Evangelist Rev. Mariano Morejon.

4. *Alacranes*—four places: Alacranes, Conchita, Estante, Bermeja. Population circa 9,000. Evangelist Ramon Borrego.

5. *Agramonte*—five places: Agramonte, El Canal, El Berro, San Ramon and Perico. Population circa 28,000. Evangelist Marvelino Reyes.

6. *Bolondron*—four places: Bolondron, Guira, Jicarita and Armonia. Population circa 12,000. Evangelist Hilario Diaz.

Resume: 6 districts, 27 meeting and preaching places, 1 director, 6 evangelists and several helpers (evangelists full time, helpers on part time basis).

Now I would like to present a report of the activities on the field as a whole during the months of September, October and November of this year. In many of these activities we were privileged to take part.

	Services	Bible Classes	Visits	Testaments	Tracts	Conversions
September	158	148	1672	264	4415	6
October	168	156	2116	95	5676	8
November	153	161	2192	190	7882	11

This picture impresses us with the enthusiasm and varied activities of the pastors and their helpers as they visit the homes, distribute Testaments and tracts, conduct services and hold Bible classes and Sunday Schools. It has been a privilege to accompany them during October and November and part of December.

To this we must add that at Jaguey Grande there is an evangelical school connected with the mission. This school operates legally as a branch of the internationally known Pitman commercial schools. This schoool gives primary instruction up till the sixth grade and then special instruction in commercial courses and English. There are about 75 pupils who receive instruction from two licensed teachers and also others who assist in some way or other. The atmosphere in this school is definitely evangelical even though there are several pupils who do not attend the mission. Bible instruction is given daily.

This report would not be complete without mentioning the financial aspect of the Interior Gospel Mission. For several years the mission operated on a strictly faith basis. Through Mrs. Izquierdo, former member of a Paterson Christian Re-

formed Church, contacts were established with interested individuals in the east, these people formed a Cuban Committee and promised support. Visits to the field convinced this committee as well as Rev. Izquierdo, that the activities of the mission should really be carried on under the direct supervision of a denomination rather than under a committee. Which denomination? The choice was: the Christian Reformed Church. As a temporary measure, a sort of stepping stone to denominational supervision, the Lagrave Avenue consistory assumed responsibility; this congregation and other interested individuals of our denomination are supporting the work to the extent of between eight and ten thousand dollars a year; a little help comes from some other evangelical groups out east. The field itself brings up about five thousand dollars a year. At the annual meeting of the Interior Gospel Mission held on December 8, 1958, the following budget was presented, approved by the director, pastors and advisers (Rev. Clarence Nyenhuis and myself) and will be presented to the supporting parties in the U.S.A.:

Jaguey Grande—salaries, rent, travelling, general expenses	$ 5,955.00
Calimete—salaries, rent, travelling, general expenses	2,392.00
Agramonte—salaries, rent, travelling, general expenses	1,997.00
Bolondron—salaries, rent, travelling, general expenses	2,002.00
Alacranes—salaries, rent, travelling, general expenses	1,535.00
Torriente—salaries, rent, travelling, general expenses, and chapel	6,976.00
other items: Izquierdo auto, office expenses	825.00
Total budget for 1959	$21,682.00
Expected from Cuba itself	5,571.00
To cover the budget for 1959, the following must come from U.S.A.	$16,111.00

That amounts to about $1,342.60 a month—in 1958 a little over $1,000 a month came in from the U.S.A. (from Lagrave, interested individuals and groups, World Home Bible League). This budget does not include the salary and expenses of the missionary of the Chr. Ref. Church.

The salaries of the director, evangelists and helpers are kept at a minimum. The Rev. Izquierdo will receive $140 a month, the married evangelists $110 plus $5 per child, the single men $85, and helpers according to time put in the work. If we consider that living costs are about the same as in the U.S.A., then we can understand that the financial picture in the homes of the workers is not rosy. The meals are very simple with little variety, and the homes are furnished with the minimum requirements, gifts of clothing are received from the U.S.A. and are very much appreciated.

If our denomination should take over the field, I am sure we would desire to have the buildings and contents insured. That should be added to the budget then.

My Assignment, Activities and Observations

The Synod of 1958 authorized the calling of two men for Cuba and adopted the following plan for the present: "That we labor in coöperation with the Cuban Interior Gospel Mission, of which Rev. Vincent Izquierdo is the head, for a period not exceeding two years, with the possibility in view of adopting this field as our own" (Acts, 1958, p. 35). In the supplementary report of the Board to the Synod of 1958 we read (Acts, 1958, p. 238). "... we recommend that in an initial period we do not enter into a specific relationship with Rev. Izquierdo and his lay assistants, but that this period be in the nature of an exploratory term that the definite relationships be determined after our missionaries have given their report and recommendations."

After Clarence Nyenhuis accepted the call to be missionary to Cuba, the Board requested me to accompany him and his family to be on the field a few months in an endeavor to get a clear picture of the field and its possibilities for our denomination. My assignment was given to me orally at the meeting of the Executive Committee held on September 11, 1958. It came down to this: go to Cuba and look over the field, work in coöperation with Izquierdo and his assistants, keep your eyes and ears open, study the possibilities and opportunities, evaluate the situation with a view to future relationships and coöperative venture.

I left home on October 3 and returned on December 19. Some nine weeks were spent on the field. During that time we visited most of the mission stations, taking an active part in the Bible classes and services, also visiting many of the Cubans in their homes. I attended and took part in 45 meetings and services, plus two meeting of the pastors on October 31 and December 8. From Monday till Friday of those nine weeks I taught the advanced English classes in the afternoon from 1:00 till 2:30 in the evangelical school "Eben-Ezer" in Jaguey Grande. Part of my time was spent preparing a Spanish version of the Belgic Confession with explanatory question and answers, a 33-page typewritten work prepared especially for the pastors, evangelists and other workers, in order that they might become increasingly acquainted with our Reformed doctrine and interpretation of Scripture. Several hours each week were also spent with Rev. Izquierdo in interesting conversations and discussions concerning the mission, its past history, its present status and its possible future development if it should become the field of the Christian Reformed Church. Clarence and I also made point of it to visit the pastors in their homes; we had meals with them; we discussed many aspects of the mission work, not only in general, but especially of the district entrusted to each one's care. The time passed by very rapidly, the days and evenings being filled with activity. If some pastor or evangelist heard of an opening, he immediately sought to engage us in visiting some station or taking part in some service. I enjoyed it to the full; the response was also very wonderful.

This brings me to record some of my observations on the field.

1. The enthusiasm of the Izquierdos and the other pastors/evangelists for the work of bringing the Gospel to every Cuban in the district. This is a devoted group of workers; and they do real well considering the dearth of exegetical and doctrinal study material in Spanish and the very limited facilities in home and chapel. But they go out . . . and evangelize!

2. The Roman Catholicism in the area is very nominal. In a few places a young fanatical priest will excite the town against our missionaries, working especially with the women and the children, warning them not to attend our services and Bible classes. This becomes more evident toward the Christmas season, when the priest promises candy and toys to all who do not attend the mission. Many people are pagan inclined, believing in the power of spirits.

3. There is a definite hunger and thirst for spiritual satisfaction. How eagerly the tracts are read! How the people listen when you tell a simple Bible story! At times the response to a question or an invitation in the service is so spontaneous, that it thrills you! The New Testaments, distributed by the Cuban branch of the World Home Bible League, of which Rev. Izquierdo is the representative, are read, reread and studied by many of these simple country folk. The small town and country people seem more amenable to the Gospel than the people living in the larger cities of the district.

4. There is quite a measure of disappointment among the pastors and more active and intelligent members in the fact that the Christian Reformed Church works so slowly to take over the field. After we explained the situation, they understoood somewhat, but still ask: What is wrong with us or with this field?

What do you want us to say or do before your Church can decide? We are ready to coöperate and follow the instructions of the Chr. Ref. Church.

5. The financial problems in the mission as a whole, in the various districts and in the homes of the pastors are often acute, because all must be paid and the mission has been almost entirely dependent on offerings and gifts, which can fluctuate quite a bit at times. Rev. Izquierdo is very, very conscientious about finances; he will not spend more than absolutely necessary; he uses money very sparingly for himself and family.

6. One of the ideals of the mission is to have its own training school for workers—a sort of Cuban RBI. This will become imperative if our denomination takes over the field, since the only school supplying the field is the West Indies Seminary in Placetas, an interdenominational fundamentalistic school. All the present pastors and evangelists had their training and preparation at that school. Clarence and I visited the school in early December, were very well impressed, but would not find it ideal for the future if we should take over the field.

7. The only thing that approximates membership in the various mission stations is the "testimony" that a person gives when brought to a saving knowledge of Christ the Lord. The statements in the Agenda and Acts, 1958, about a "fully organized church" at Jaguey Grande with 200 members and another group with from 75-100 adherents, "self-supporting," are very misleading. Jaguey Grande is the only place where there is something that looks like an organized group: there are about 50 baptized individuals, that have a vote of approbation at the monthly "congregational" meeting; there is a "consistory" of four members, the group being self perpetuating (if a certain member no longer desires to form part of the consistory, then some other responsible individual is invited to take his place). Several of the pastors desire to move in the direction of church organization, but nothing is being done until the Christian Reformed Church decides to take over or not take over the field.

8. Other evangelical groups in the districts are very small and are usually dissenting groups, like the Pentecostals and the Gideon Band. There are a few Presbyterians, but they have a tendency to be liberal in doctrine and life. That means that the whole area is quite well left to the Interior Gospel Mission. There is a sort of "gentlemen's agreement," that other churches and missions will not enter the specific territory of an already established mission or church.

9. It would be advisable to have two Christian Reformed missionaries on the field, and perhaps a teacher for the evangelical school. The two missionaries could support each other in the growing work of direction and administration. The native pastors and workers would continue to do the bulk of the visiting, preaching and other phases of evangelization.

10. There are some legal aspects that must also be considered. The Cuban Interior Gospel Mission is an incorporated body in the Province of Matanzas, but not yet recognized by the national government. National recognition can be obtained only after the relations of the mission with some body in the U.S.A. has been established. The acts of incorporation provide for that or stipulate it.

11. Work in Havana, where several families formerly attending the mission now live, is to begin soon; this is a strategic move, but will also mean greater expenditure of mission funds.

12. Matters concerning the possible purchase of the home where the Nyenhuis family now lives and also the registration of the Nyenhuis station wagon in Cuba (which will mean the payment of the duty on the car) will have to be considered once the main issue is settled.

13. This field will make a wonderful mission field for our church. It may be expected there will be a high degree of indigeneity, because the Cuban Christians learn to tithe when they accept the Lord Jesus Christ as Saviour.

Recommendations

I. I recommend to the Board that the exploratory period be terminated by the time our Board meets in February 1959 and that a definite decision be made then with regard to the Cuban field, in order that the Synod of 1959 may decide on the matter.

Grounds:

1. All the matters of the field itself which enter into the picture have been thoroughly discussed with Rev. Izquierdo and others on the field, so that our picture can now be as complete as we desire.

2. All the matters which concern eventual relationship between the Christian Reformed Church and the Cuban Interior Gospel Mission have been considered sufficiently enough so as to warrant a definite decision on our part.

3. The decision of Synod to "labor in coöperation with the Cuban Interior Gospel Mission for a period *not exceeding two years,*" with a view to possible adoption of this field as our own, allows for earlier action.

4. The Cuban Interior Gospel Mission is very anxiously and eagerly awaiting the decision of the Christian Reformed Church. Some rather urgent matters on the field are being postponed until a definite decision is made by our church.

II. I recommend that the Board carry forward its recommendation to the Synod of 1959 that "Synod declare Cuba a mission field of the Christian Reformed Church," and more specifically that Synod adopt the field of the Interior Gospel Mission which has been offered to us.

Grounds:

1. The field of the Cuban Interior Gospel Mission has been offered to us. It is most likely the only field available to us in Cuba. If we cannot come to an agreement with this mission, then it is very unlikely that any other evangelical mission will welcome us into any part of Cuba.

2. The Cuban Interior Gospel Mission is ready and willing to relinquish all direction, supervision and administration to the Christian Reformed Church, as well as the property of the mission.

3. The reasons given on page 35 of the Acts, 1958, (VI, B, 1, a, b, c, d) still obtain and some of these reasons are more weighty today than a year ago.

Comments on ground 2:

Although no written agreement was drawn up, we may assume on the basis of the conversations with Rev. Izquierdo and the six pastors/evangelists, that they are not only willing to relinquish all direction, supervision and administration to the Christian Reformed Church, but that they are anxious to have our church take over because they feel our church is very much interested in the field and can also supply just what the field doctrinally and administratively, and that our denomination, as perhaps none other, can give stability to the work with great promise for the future developments.

The Cuban Interior Gospel Mission is willing to change its constitution (which are at the same time the articles of incorporation) to suit the Christian Reformed Church if and when the union of the two bodies is effected. The united body can then apply for national recognition in order to safeguard all the interests of the mission. The church at Jaguey Grande (and other groups to be organized into churches) will be willing to change the name from "Iglesia Evangelica" to "Iglesia Evangelica Reformada."

The pastors/evangelists are willing to be instructed in the doctrine and church polity of the Christian Reformed Church and then look for ordination as ministers in the "Iglesia Evangelica Reformada" of Cuba.

Should the Board desire further elucidation of this report at any time, I will be happy to comment on any phase of the matter.

Thanking you again for the privilege of serving our Lord in Cuba these weeks, and praying the Lord to bless you in all your deliberations, I remain

Fraternally yours in Christ,
(Signed) J. Jerry Pott

1. *Adoption of Field.* The Board decided to ask Synod to now declare the exploratory period as terminated and further to adopt Cuba officially as a mission field of our church.

Grounds:

a. Full assurance has been given by the Cuban Interior Gospel Mission to the missionaries and our Board that the field will be in complete control of the Christian Reformed Church as far as doctrinal position and administration are concerned.

b. Sufficient time has elapsed and sufficient information is on hand for the Board to reach a decision.

c. Prolonged delay is misunderstood by the workers and people on the field who are eager to know what their position will be.

d. Much work in the way of instructing the workers and people and organizing the groups of believers is held in abeyance pending decisions of the Board and Synod.

e. Other groups (such as the Presbyterians) are eager to take over the Cuban Interior Gospel Mission, and this exerts pressure on the workers and the people there.

2. *Name of Mission.* The Board decided to recommend to Synod that for legal purposes the official name of the mission shall be *The Cuban Interior Gospel Mission of the Christian Reformed Church.*

Grounds:

a. This will safeguard all property interests on the field.

b. This change can be most conveniently made and will involve the least expense.

c. This will further open the way to national recognition of the mission. At present only provincial recognition has been secured. The other cannot be obtained until official relations are established between the mission now operating and an ecclesiastical body in the U.S.A.

3. *Organization of Churches.* It was decided to recommend to Synod that upon their organization the congregations shall be called *Iglesia Evangelica Reformada.*

Grounds:

a. This has the approval of our missionary, the workers, and the Rev. J. Pott.

b. This is in harmony with the policy followed by other evangelical or Protestant churches in Latin American countries.

4. *Missionary Staff.* It was decided to recommend to Synod a total staff of two ordained missionaries and one teacher (educator) and begin as soon as at all possible with training the Cuban nationals by way of a Bible school of our own, which later can develop into a seminary.

Grounds:

a. This is in harmony with the indigenous policy of having Cubans teach and preach to their own people.

b. There is a crying need for such training. At present promising converts can only secure adequate training at a fundamentalistic Bible school.

c. There is room for great expansion of the Christian day school movement on the field, for which guidance and supervision is needed. This could best be provided by a competent teacher.

5. *Finances.* It was decided to authorize the Finance Committee of our Board to accede to the urgent request of the Rev. C. Nyenhuis to purchase at a cost of $10,000.00 the eight acre property referred to in his letter of February 5.

Grounds:

a. This valuable piece of property is offered to us for a very nominal sum. However, it will be available only for one month, after which the offer will be withdrawn, since the family offering it desperately needs funds at once.

b. This property, also according to Rev. J. Pott, will admirably suit our needs in Jaguey Grande for parsonage, school, etc.

c. This property could easily be sold, should Synod decide against adopting Cuba as our field, without incurring any financial loss at all.

d. This property, when purchased, could be divided at any time, so that a portion could be sold to the financial advantage of the mission while keeping the section bordering on the main highway for mission purposes.

e. The Board apparently has the right to purchase housing for the missionaries. By this transaction we would be securing an excellent site for a house to be erected if and when Synod takes over the field.

Section Six
South Asia

A. *Australia*

Rev. and Mrs. Gerard Van Groningen and family are serving as missionaries in Geelong. The Van Groningen family had to cope with considerable illness the first period of residence at Geelong, but the Lord has spared life and restored to health. Mr. Van Groningen has thrown himself fully into the needs and problems and demands of the Australian church life. He and his colleagues have felt that the day of desperate need for spiritual help is upon them and that for the sake of the newly organized church in Australia and for the sake of the many who are left without a true witness the challenge faces our church to give further help than what has already been offered. Synod has authorized two

ministers to be loaned to our sister church in Australia. In a supplementary report the Executive Committee of our Board will have further comment and possible recommendations on this matter.

B. *Ceylon*

Our three missionary families in Ceylon will soon be joined by Rev. and Mrs. Roger Greenway. Each is assigned to carry on local pastoral work in direct relation to one or two of the established congregations. The proposed fifth man has not yet been sent out and we are not certain at this point if and when he will be sent out.

Although our Ceylon work is listed as a foreign mission work, the fact must not be obscured that our men serve as pastors to English speaking congregations. In correspondence with the General Consistory of the Ceylon church the question rose as to the specific function of our men in Ceylon—are they pastors on loan, or missionaries, or are they serving in a dual capacity as pastors and missionaries? Also the question arose whether we could not as a Board enter into correspondence more fully with the General Consistory, rather than having our contact always and primarily via the missionary staff. In view of this our Board took the following position:

1. We consider our men as loaned to the Dutch Reformed Church of Ceylon to serve as pastors of the local established congregations under the jurisdiction of the General Consistory.

2. The mission work to be carried forward by our missionaries among the Tamils and the Sinhalese by the Dutch Reformed Church shall be under the direction of the General Consistory.

3. We shall correspond directly with the General Consistory in all matters pertaining to the mission work of our men as directed by the General Consistory.

4. We shall correspond directly with our missionaries in all personal matters, and exercise jurisdiction in matters concerning doctrine and life.

5. The calling of any future missionaries shall be done only in consultation with the General Consistory and the Ceylon General Conference. The Board is now awaiting further information from the General Consistory as to the calling and placement of a fifth man.

The Ceylon Church is also faced with the question of training their own men for the ministry. In studying this question several possibilities seem to offer themselves for consideration, one of these being the continued use of Calvin College and Seminary in Grand Rapids. The possibility of using the Yeotmal Seminary in India, a united theological seminary thoroughly committed to the evangelical faith, is currently being studied, one of our missionaries having been sent out to make a study of that school in loco. His report has been submitted to the General Consistory and will soon be studied by that body.

Mr. Ananda Perera, a graduate of our college and seminary, has also entered into the ministry of the Dutch Reformed Church of Ceylon. His

presence gives that church a total of 7 ministers, 6 pastors serving local congregations and one (Perera) assigned specifically to mission work amongst the Sinhalese.

C. *Indonesia*

Although authorization was given to send two ministers to Indonesia we have not been in a position to proceed. The decision of Synod of 1958 to authorize sending the men, but at the same time insisting that such be done only as funds apart from quota were received, made it impossible for us as yet to proceed. Approach has been made to the classes of Canada to underwrite the plans to send these missionaries. The churches in Canada through their classes were not ready for various reasons to do this. The Board has now decided to ask all churches of our denomination to have special offerings for the projected Indonesian work, with special appeal for such being made to the Canadian churches.

It is the hope of our Board that support will be assured and that we may soon proceed to call. It has been decided that anyone accepting the call shall be given a six months period of orientation at Djokjakarta before proceeding to the work in Sumatra.

D. *New Zealand*

The Rev. Richard Venema and family arrived in New Zealand in September of 1958 and have located in Dunedin. The challenge of the work has proved to be inspiring and the need for additional workers has become evident to our missionary. Appeal has been made for additional help to meet the spiritual needs of the Holland immigrants locating in New Zealand and to accept the challenge to bring the Reformed witness to the people of New Zealand. In a supplementary report further comment will be made about requests of New Zealand.

Section Seven
Sudan

A. *African Representatives to Synod*

Nigerian General Conference requested our Board to ask Synod "to request two fraternal delegates from Nigeria to make a visit to our churches in America and to attend the meetings of our Synod." The Board decided to make this request of Synod with the understanding that the representatives be able to express themselves adequately in the English language, and that the expenses of this visit be defrayed by the Synod.

B. *Race Relations.* The following communication of our General Conference is forwarded to Synod at Conference request: "Conference expresses its continued vital interest in the race question and hopes that the Synod of the Christian Reformed Church in 1959 as a result of the proposals made by the Ecumenical Synod of South Africa, 1958, will take a positive stand on this issue."

C. *Airplane*

Our missionaries in Nigeria have often indicated the desirability of having an airplane of our own for use on the field. Much plane trans-

portation has been used through the friendly coöperation of the Sudan Interior Mission. This service has been appreciated and has proven itself eminently worthwhile.

During the past year the S.I.M. informed our mission that their services in favor of our mission would have to be drastically curtailed. They also informed us that one of their own planes, completely reconditioned, was available for purchase, with our mission having first option. Conference asked the Board to purchase the plane. Shortly thereafter friends of our mission offered to buy the plane and present it as a gift to our mission. The Board took the following decisions:

1. To provide air service for our Sudan field.

Grounds:

a. This will save the time and physical strength of our missionaries.

b. This will be a great help in transporting children and those going to and from the field.

c. This will serve to reduce the wear and tear of the cars used on the field.

d. This will be welcome in case of medical emergencies.

2. To purchase the airplane offered by S.I.M. immediately.

Grounds:

a. If we do not purchase this airplane from S.I.M. it is likely that we will then not be able to avail ourselves of their very necessary services.

b. The necessary funds have been made available.

Further details concerning use of and piloting of this plane will be given in later report.

D. *Medical Work*

1. *Takum Christian Hospital.* We are pleased to inform Synod that the Takum Christian Hospital is now a reality and is in full service. The following are now in use:

a. Administration building

b. Outpatient clinic, which also contains present surgery room and pharmacy

c. Men's ward (16 beds)

d. Women's ward (16 beds)

e. Generator for electricity

f. Water Tank (water system is installed)

g. Homes: Three married couple's homes; two single person's homes; duplex for African registered nurses

There are a few more buildings which are either under construction or in the plan: maternity ward, main surgery theater (which will include sterilizing room and X-ray), morgue, and building for isolation of those having contagious diseases.

The large maternity work of the Lupwe area is still carried on at Lupwe under the direction of Miss Anita Vissia. When the maternity ward is completed, this work will be moved to Takum also.

Leprosy work also is a very significant phase of our medical program with several leprosy centers under the care of our missionaries.

2. *Mkar Hospital.* Dr. John Vroon, Dr. Herman Gray, and Dr. Len Van Ieperen have been working at the Mkar Hospital with its very large medical program. The physical plant which we have taken over from the Dutch Reformed Church Mission leaves much to be desired and permits neither good medical care nor a good Christian witness. In view of the urgent appeal of our General Conference the Board authorized the following building program for the future of Mkar Hospital:

a. A men's medical ward of 20 beds and a men's septic surgery ward of 12 beds to be built by the end of 1960 at a cost of $8,430.00; present medical wards to be remodeled to house pharmaceutical stores and X-ray at a cost of $1,405.00.

b. A 20 bed children's ward and an 8 bed women's medical ward to be built by the end of 1961 at a cost of $7,447.00; laundry kitchen building to be replaced at a cost of $1,405.00.

c. A 16 bed women's and a 16 bed men's chronic diseases ward to be built and equipped by the end of 1962 at a cost of $9,835.00.

It was decided this venture shall be financed by special gifts.

E. *Secondary Education*

General Conference recently recommended:

"That we move ahead in the establishment of a Benue Christian Secondary School. It may reasonably be expected that substantial financial assistance from the government will be given to the project and every effort will continually be made to obtain grants for this, but it is pointed out to the Board that this is not guaranteed and the Board must consider the possibility that they underwrite the project through expatriate funds, that is, that Conference is asking the Board if necessary to continue paying the salaries of all teachers on the African field for a period of eight years during which time expatriate grants will be accumulating for the capital expenditure of the school.

"The possibile capital cost of such a venture would be approximately £45,000, ($126,450.00).

"It is anticipated that our present staff on the field together with the four now requested would be sufficient for the minimum staff of our TTC and Secondary Schools. This does not include furlough relief.

"We propose that the following steps be taken toward the establishment of this school:

1. Applying for a C of O preferably in the area near Asukunya station so that pastoral counselling and help will be constantly available and to facilitate a close relationship to the church ties and catechetical training.

2. Make building plans and estimates.

3. Apply for approval of the school by government, requesting:

a. 100% capital grant

b. salary grants for staff from outset

c. recurrent grants for student maintenance.

4. When approval to establish has been received, to proceed with the school buildings and dormitory plant on a gradual, year by year basis, expanding as classes are accepted until the school is complete.

5. Consider January, 1962, as target date for opening.

6. It is normal procedure in the establishment of secondary education that the government supports and expands institutions that have proven themselves efficient. For the reason that this school is so vital to the development of the Christian's leadership, Conference recommends that an initial complex of 2 residences, a 3 classroom block, dormitory and dining, kitchen facilities for 60 students be built from existing Expatriate Grant funds, and that all such funds be used for expansion of the school year by year until it is finished. If the government then repays our capital expenditure our investment will have returned to us. If not we have used indigenous funds to establish a school which will be an integral part of the Christian community which we serve and can be considered a wise investment on the part of the Christian Reformed people."

In response to this the Board took the following decision: "To approve the building of the first complex and the effectuation of the proposed plan with the definite understanding that the Board is not responsible for capital expenditures, but that these will be taken from the Expatriate Grant Fund."

F. *Tiv Transfer*

Since 1954 Tiv Transfer has been discussed on the field, at Board meetings, and at Synod. The entire work of the Dutch Reformed Church Mission, it was agreed by our church, should be taken over and become our mission project in addition to what we were already doing amongst the Hausa speaking people in the Benue area. This transfer has been progressively developing so that we now have twenty-seven missionaries working amongst the Tiv people. In order to work towards a specific terminal date whereby we will know when our full responsibilities devolve upon us in matters of both administration and finance, the Board decided on the following program, which is to be submitted for consideration and, we trust, adoption by the brethren of the Dutch Reformed Church:

a. 1960-1964 is designated as the closing period of transfer.

b. During this period of transfer:

(1) The Christian Reformed Church shall assume approximately 1/5 of the total work and budget in 1960, and an additional approximate 1/5 each year until 1964 when we shall completely assume responsibility for that portion of the field still under DRCM control.

(2) The transfer of DRCM workers to the CRCM shall be made by recommendation to the Board at the discretion of NGC. This will be done with the understanding that:

(a) The membership of these missionaries will remain in the DRC but they will be on loan to our mission.

(b) The salaries of these workers will remain the same as it was when they worked for DRCM during this closing period of transfer.

c. The period after 1964. Those workers desiring to remain in the work after 1964 shall so indicate to the NGC during this closing period, be examined by NGC, and, if in agreement with the three forms of unity, be recommended to the Board for regular appointment.

(1) Missionaries from DRCM, who are recommended by NGC and approved by the Board, wishing to remain on the Nigerian field shall have open to them two initial terms of service. They will be loaned to

the CRC and will be under the rules and regulations of the Mission Order of the CRC. The salary will be the basic salary of the DRCM plus one-half the difference between their basic salary and the CRBM basic salary for similar service, plus children's allowance.

(2) Those DRCM missionaries, ordained or unordained, desiring to remain in the work beyond two terms shall remain members of DRC on loan to CRBM with salaries equal to all regular CRBM appointees.

We ask for synodical approval of (2) above.

Section Eight
Financial Matters

A. *Treasurer's Report:*

The following are concise statements of balance sheets and receipts and disbursements of the various funds at the close of December 31, 1958. A detailed account of all transactions will be presented to the Budget Committee of Synod.

CHRISTIAN REFORMED BOARD OF FOREIGN MISSIONS
Consolidated Balance Sheet — December 31, 1958

ASSETS:	Combined	Operating Fund	Special Gifts Fund	Other Fund	Plant Fund
Cash	$ 252,146.80	$136,803.89	$111,458.05		$ 3,884.86
Investments:					
Bank savings certificates	112,000.00	100,000.00	10,000.00		2,000.00
U.S. Gov't securities	96,399.00	34,640.00	54,020.00		7,739.00
Marketable securities	31,062.50		31,062.50		
Receivables:					
Accounts	9,799.45	9,799.45			
Notes	48,144.54	28,560.86	19,583.68		
Contracts	11,282.56	3,800.00	7,482.56		
Inventories	13,480.39	13,480.39			
Prepaid items	59,946.40	59,946.40			
Land, bldgs. & equip., net	1,049,593.66			1,049,593.66	
	$1,683,855.30	$387,030.99	$233,606.79	$1,049,503.66	$13,623.86
Liabilities and Surplus					
Accounts payable & accruals	$ 47,957.26	$ 47,957.26	$	$	$
Liabilities for unexpended balances	336,459.62		336,459.62		
Annuity and other liabilities	14,600.00				14,600.00
Surplus or principal balance (deficit)	1,284,838.42	339,073.73	(102,852.83)	1,049,593.66	(976.14)
	$1,683,855.30	$387,030.99	$233,606.79	$1,049,593.66	$13,623.86

Comparative Statement of Revenues and Expenditures
Operating Fund

	Year ended December 31, 1958	1957
Revenues:		
Classical Quotas	$ 717,196.51	$530,618.59
Salaries and support	241,008.65	187,407.65
Hospital operating	30,248.55	30,756.28
Board and enrollment—Rehoboth	8,901.23	8,838.72
Interest	3,560.01	5,355.33
Miscellaneous	10,045.65	11,736.10
Total Revenues	$1,010,960.40	$744,712.67
Expenditures:		
Salaries and wages	$ 564,763.98	$510,188.20
Travel and moving	111,206.10	87,964.50
Depreciation	62,000.00	60,605.72
Repairs and maintenance—Building	35,400.55	21,622.80
Repairs and maintenance—Equipment	28,806.96	19,520.81
Hospital supplies and medical	27,210.15	15,370.83
Commissary	22,958.61	24,817.49
Equipment grants	19,600.00	
Social security and pension payments	14,858.00	13,812.74
Insurance	13,647.51	16,180.91
Rent	12,964.79	3,967.33
Evangelical supplies	10,236.83	3,960.29
Automobile allowance	8,491.26	9,575.90
Promotional	8,070.78	12,252.85
Budget payments	6,782.64	22,800.00
Mission supplies	5,653.04	11,479.60
Administrative office expense	4,901.40	8,796.38
Miscellaneous	56,793.44	43,027.96
Total Expenditures	$1,014,346.04	$895,984.31
Excess Expenditures over Revenues	$ 3,385.64	$121,271.64

Non-Budgeted Receipts and Expenditures:

	Receipts	Expenditures
Formosa	$ 7,934.37	$ 5,041.51
Cuba	694.52	6,454.16
Indonesia	613.64	
Korea	511.27	
South America	509.25	1,292.47
Totals	$ 10,263.05	$ 12,788.14

Comparative Statement of Revenues and Expenditures
Special Gifts Fund

	Year ended December 31, 1958	1957
Revenues:		
Designated Gifts:		
For Indian Fields	$ 15,054.86	$ 10,722.13
For Foreign Fields	44,243.85	25,477.33
Non-Designated Gifts:		
For Foreign Fields	44,909.92	14,282.93
For Foreign Fields	42,859.23	21,508.81

General	30,885.59	26,604.76
Interest and dividends	7,896.70	5,862.02
Fire insurance proceeds	8,500.00	
Sale of land and equipment	10,129.76	69,098.90
Total Revenues	$ 204,479.91	$173,556.88
Expenditures:		
For land, building and equipment	$ 193,841.31	$124,128.72
Other	6,137.99	11,276.99
Total Expenditures	$ 199,979.30	$135,405.71
Excess Revenues over Expenditures	$ 4,500.61	$ 38,151.17

Annuity Fund

	Year ended December 31, 1958	1957
Revenue, consisting of interest earned on investments	$ 131.05	$ 129.05
Expenditures, consisting of annuity payments	399.60	397.70
Excess Expenditures over Revenues	$ 268.55	268.65

Comparative Statement of Revenues and Expenditures
Pension and Relief Funds
Pension Fund

	Year ended December 31, 1958	1957
Revenues:		
Mission Board contribution	$ 4,000.00	$ 4,145.00
Employees and other contribution	5,260.95	3,770.50
Interest earned on investments	3,402.80	3,530.60
Total Revenues	12,663.75	$ 11,446.10
Expenditures:		
Pension and death benefit payments	$ 4,299.36	4,278.12
Termination payments	1,162.41	4,562.74
Other	92.92	338.10
Total Expenditures	$ 5,554.69	$ 9,178.96
Excess Revenues over Expenditures	$ 7,109.06	$ 2,267.14

Relief Fund

	1958	1957
Revenues:	Year ended December 31,	
From churches	$ 5,942.64	$ 13,841.68
Interest earned on investments	1,707.84	1,416.75
Total Revenues	$ 7,650.48	$ 15,258.43
Expenditures, consisting of benefit payments		37.50
Excess Revenues over Expenditures	$ 7,650.48	$ 15,220.93

B. *Budgets:*

1. *Special requests for 1959.* In addition to the budget allowed by Synod of 1958 for the year 1959, 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 1959:

From Operating Funds

Salary Increases	$ 27,500.00
Indian:	
Native Salary and rental increases	4,330.00
Carisso – Replacing home	6,500.00
Farmington – Bible woman salary	2,380.00
Zuni – Housekeeper salary	2,100.00
Rehoboth – Tractor	3,000.00
Various items	2,310.00
Sudan:	
Evangelistic supplies	562.00
Total	$ 48,682.00

Special Gifts Funds

Indian:	
Rehoboth – Remodeling mission house	$ 1,600.00
– Dormitory increase	15,000.00
Japan:	
Nakagomi Chapel	1,644.37
Sudan:	
Volkswagen, Uavande	1,681.00
Typewriter for Evangelistic literature	250.00
Well digging equipment	421.50
Asukunya well	281.00
South America:	
Additional for MacLeod car	4,000.00
Rev. E. Meyer car	8,000.00
Rev. E. Meyer home	15,000.00
Ceylon:	
1 car	3,000.00
Total	$ 50,877.87

Special Needs for 1959 for Fields approved by Synod—

Funds to come from gifts above quotas:

South American	– Budget and Salary	$ 15,500.00
Cuba	– Budget and Salary	16,400.00
Formosa	– Budget and Salary	19,600.00
Indonesia	– Budget and Salary	29,000.00
Korea	– Budget and Salary	33,000.00
		$113,500.00
South America	– Home and Car	16,000.00
Cuba	– 2 Homes	30,000.00
Formosa	– Home and Car	18,000.00
Indonesia	– 2 Homes and Cars	36,000.00
Korea	– Homes and Cars	36,000.00
	Total	$249,500.00

2. *Budget Requests for 1960.* A complete detailed list of budget requests for 1960 will be submitted to the officers of Synod and to members of its budget committee when Synod meets. A summary of these requests follows:

a. *Operating Budget:*

Administrative, General and Promotion	$ 106,770.00
Indian Fields	435,082.00
Formosa	8,600.00
Japan	118,000.00
Sudan	436,277.95
South America	41,650.00
Ceylon	54.850.00
Australia	18,200.00
New Zealand	5,400.00
Total	$1,224,829.95
Less Expected Contributions for Salary	240,000.00
Net to be raised by quotas	$ 984,829.95
Quota per family (51,125 families)	19.26
We humbly request	18.00

b. *Operating Budget for above quota Fields:*

South America	$ 9,300.00
Cuba	16,800.00
Formosa	18,400.00
Indonesia	29,400.00
Korea	33,400.00
	$107,300.00

c. *Special requests for 1960 from special gifts funds:*

Indian Field:	
Rehoboth – House for Married Teacher	$ 14,000.00
Japan:	
Radio	2,500.00
Two Cars	6,000.00
Publications	1,000.00
Audio-Visual	200.00
Bibles	100.00
Kobe Seminary	1,100.00
Christian Academy Building	7,500.00
Sudan:	
Mkar – Generator and Electrical work	6,000.00
– Men's Medical Ward & X-ray	9,835.00
– 3 Married Couples' Houses	12,645.00
– 1 Single Person's House	2,810.00
Jos – Increased cost of Single Person's House	4,225.00
– Increased cost of Duplex	7,245.00
– Hillcrest Dormitory	14,050.00
Baissa – Airstrip	843.00

(continued on next page)

Asukunja – Garage-Store-Office	983.50
– Guest House	1,124.00
Kunav – Garage-Store-Office	983.50
Makurdi – Garage-Store-Office	983.50
– Married Couple's House	4,215.00
– Well	281.00
Turan – Garage-Store-Office	983.50
Total	$ 99,607.00

Section Nine

Summary of Recommendations

1. Delegates appointed to Board by the Classes. Section One, A.
2. Election of Member-at-Large. Section One, B.
3. Representatives at Synod. Section One, D.
4. Auditorium-Gymnasium at Rehoboth. Section Three, F.
5. Japan Mandate. Section Four, B.
6. Cuba. Section Five, C.
7. African Representatives to Synod. Section Seven, A.
8. Race Relations. Section Seven, B.
9. Tiv Transfer. Section Seven, F.
10. Budgets. Section Eight.

Respectfully submitted,
CHRISTIAN REFORMED BOARD OF FOREIGN MISSIONS
Henry J. Evenhouse, *Sec'y*

SUPPLEMENT No. 29-A
(Articles 60, 122, 188, 201)

CHRISTIAN REFORMED BOARD OF FOREIGN MISSIONS

To the Synod of 1959

ESTEEMED BRETHREN:

We appreciate the privilege of submitting the following information to Synod and trust the accompanying requests will be accepted for official consideration by Synod.

1. *Mission Scholarship*

Synod of 1958 instructed our Board to co-operate with the Board of Home Missions to provide for a Centennial Mission Scholarship. The plan for implementing it has been prepared and our Board is ready to carry its part of the responsibility. The committee in charge of the scholarship will submit a separate report for Synod.

2. *Brigham City, Utah, Assistant*

Indian General Conference recommended to our Board that in addition to the Bible Woman presently employed at Brigham City an unordained man be appointed to assist the Brigham City missionary. The following grounds were given to endorse this request:

a. The number of students registered Christian Reformed at Intermountain School has increased from 300 to 465 in four years.

b. With another helper, 125 more of our students can have distinctly Christian Reformed instruction in weekly Bible classes.

c. Approximately 20 families of the Indian Government staff are asking for more Christian Reformed activities than we can now provide.

The Executive Committee of our Board approved of this recommendation and asks Synod for authorization to carry it out.

3. *Australia*

At the present time Rev. Gerard Van Groningen is loaned by our church to the Reformed Church of Australia. He is located at Geelong, Victoria. Effort has been made to also supply a second minister, but we have thus far been unsuccessful. Official request with urgent appeal has come to us that we continue to call for assignment to work in New South Wales. In addition, request has been made for an ordained man to serve in Brisbane, Queensland. Rev. G. Van Groningen, correspondent for the churches, writes: "Would the Board seriously consider sending R.B.I. men to serve as assistants to the ordained men in some of the Australian strategic centers? What an asset they would be!"

In response to this appeal we ask Synod to authorize an additional ordained man, making a total of three ministers to be loaned by the Christian Reformed Church to our sister church in Australia.

4. *New Zealand*

The Reformed Church of New Zealand appointed a committee on Evangelism and Church Extension with Rev. Richard Venema as chairman and convener of the committee. Mr. Venema, in name of the committee, writes: "We wish to lay before you our request for additional men . . . an additional ordained man, together with two selected lay evangelists. The terrific pressure resulting from a shortage of manpower would be considerably lessened, our preaching centers and outlying districts could be more effectively organized with established churches and directed into living centers of evangelism. Because of an awareness of the apostacy and deadness of the churches on every hand many of our young Christians are crying out for good Reformed leadership not selfishly for themselves only, but to meet the challenge which is theirs today in New Zealand."

In considering this request for additional help we ask Synod to approve the sending of one additional ordained man and one unordained man to New Zealand.

5. *Korea*

In 1957 our Board reported to Synod: "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." Synod of 1957, however, decided that two men should be sent to Korea and the Board indicated in its report to the Synod of 1958 that it intended to carry through on this matter. One minister was called, but he felt it necessary to decline.

Having reviewed the mission situation and need again, the Executive Committee decided: "In view of the recent information which has come to us we consider it advisable to recommend to Synod that we discontinue the plan to send missionaries to Korea.

Grounds:

a. Korea is already extensively evangelized with the church being established widely through the land.

b. The Reformed Church body with which we have close fellowship is itself already a large church body, especially as we view it with reference to the size of the country.

c. The large numbers of theological students already in the theological seminaries, both at Pusan and at Seoul, offer good prospects for effective extension of the cause of Christ through nationals who know the language and are being trained in the Reformed faith."

6. *Tiv Transfer.* Our agenda report, p. 215, reads: "Those DRCM missionaries, ordained or unordained, desiring to remain in the work beyond two terms shall remain members of DRC on loan to CRBM with salaries equal to all regular CRBM appointees."

Because there is no urgency to come to a decision at once, and since our missionaries in Nigeria desire further study on this matter, we ask that Synod defer action for the present.

7. *Request for Special Offerings*

Since the $18 quota as recommended by our Board is not sufficient to operate our full missionary program and since we have some fields not provided for by quota, the Board asks that the Christian Reformed Board of Foreign Missions be placed on the accredited list for one or more offerings.

8. *Revision of Budget System*

Our present budget and funding system for the receiving and disbursing of funds for Foreign Missions in recent years has been the source of increasing confusion and complication to the missionary, the church member, as well as the members of the Board. Our Finance Committee has studied the problem of simplifying and improving our system of accounting for our financial structure. The following paragraphs summarize the findings of this committee.

Nature of the Present System

Since 1949 the financial structure of the Christian Reformed Board of Foreign Missions has functioned on the basis of the "dual budget system." This system simply defined consists of two funds: first, the quota fund; and, second, the special gift fund. The quota fund represents all expenditures for salaries, supplies, maintenance, travel, etc., and is supplied by quotas established according to need each year upon recommendation of the Board and approval of Synod. In addition, this fund is also supplied from moneys received from churches which in addition to paying quotas elect to participate either fully or in part in contributing toward the payment of missionaries' salaries.

The special gift fund represents all expenditures for capital investments, such as new buildings, new equipment, desirable projects, contingencies, etc., and is supplied by cash gifts from churches, societies and individuals, and also by legacies left to the Board by deceased members who have remembered the cause of missions in their wills. Special gifts have been received under three main categories: first, miscellaneous undesignated gifts; second, gifts designated for certain fields; and, third, gifts designated for specific items.

Weakness of the Present System

1. The current method has been a source of confusion to missionaries, church members and even board members in spite of repeated attempts through articles in the church papers to explain and elucidate the system. Classical treasurers send both quotas and special gifts in single checks necessitating elaborate accounting techniques to determine the exact status of each fund at any given time. The actual condition of each fund changes daily, depending on the nature of receipts.

Missionaries furnish financial reports indicating continued confusion by failing to distinguish between operating and capital funds.

2. Originally, the plan envisioned that if gifts for homes and for cars were not forthcoming, new missionaries would not be sent out. This has not proven realistic on the basis of the fact that when Synod has mandated the sending of a new missionary, a new home and car become

essential long before special gifts can be solicited and collected. Therefore, it has become necessary to use miscellaneous undesignated special gifts, designated special gifts, and even operating funds in order to meet the need of certain capital expenditures since special gifts have not been able to keep pace with capital expenditure requirements. This is especially true respecting new homes and new cars since these items have never become popular special gift projects.

3. Our auditors have attempted to recommend adaptations to the present system from time to time, but have found no satisfactory solution to date.

4. The Synod of 1958 has added to the confusion by requesting a third fund for receipts and expenditures, namely, "the above quota fund," to cover the operation and maintenance of certain new fields.

Actually, to a limited extent, missionaries have been sent out to new fields in advance of funds received. For instance, at this writing, the work in Cuba has now a deficit of approximately $5,000. These funds have been taken from operating funds on hand.

We ask Synod:

1. That permission be granted to adjust our accounting system so that all receipts and disbursements be administered from a single fund.

Grounds:

a. This will provide opportunity for the Board to use extra funds which may accumulate in one fund to offset the deficit in another.

b. This will simplify the presentation of finances to Board and Synod, and thereby remove the current confusion. This has been repeatedly requested by the last several Synods.

c. Capital expenditures will be more tightly controlled by budgeting.

d. This is urgently recommend by our auditors.

2. That solicitation of special gifts be continued in these categories:

a. Miscellaneous - undesignated.

b. Designated for a field.

c. Specified for item or project.

d. Legacies.

Grounds:

(1) By means of continued and more intensive promotion the increased special gifts will contribute to reduced quotas.

(2) Donors to specific causes will not feel that gifts are "dissipated" or "lost" in the general fund.

(3) Various fields will receive the moneys intended for them.

(4) In this way the Board can call attention to various specific needs as they arise.

3. That solicitation of greater support from churches through increased participation, including not only salaries, but travel expense and equipment grants as well be encouraged.

Grounds:

a. This will contribute to reduced quotas. In 1958 the amount received from supporting churches was the equivalent of approximately $5 per family.

b. This will permit the securing of additional funds from churches which can more easily afford to contribute over and above quotas.

c. With broader participation, interest in missions will be stimulated on the congregational level.

4. That support by quotas be continued. The entire Church should be responsible for and continue to underwrite the denominational mission program.

The following is an example of Concise Simplified Budget (1960) Presentation to Synod.

Operating Budget - Previously approved fields	$1,224,829.95	
Authorized Limited Expansion (1958)	107,300.00	
Capital Expenditures and Other Special Projects	99,607.00	
Total Expenditures		$1,431,736.95
Estimated Receipts Above Quota:		
Salary support regular fields	$ 240,000.00	
Support of Authorized Limited Expansion (1958)	107,300.00	
Special Gifts	80,000.00	427,300.00
Net balance to come from quotas		$1,004,436.95
Quota per family (51,125 families)		19.65
Our request		18.00

Respectfully submitted,

CHRISTIAN REFORMED BOARD OF FOREIGN MISSIONS

Henry J. Evenhouse, Secretary

SUPPLEMENT No. 30
(Articles 99, 201)

LAYMEN'S INFORMATION ORGANIZATION

ESTEEMED BRETHREN:

As a study committee appointed to help organize and bring into existence the proposed Laymen's Information Organization, your committee is happy to report that it has met frequently during the past year and has thoroughly explored the scope and methods of implementing such a proposed organization.

The original proposal stemmed from a suggestion made by the Centennial Executive Committee to the Synod of 1957. In the Centennial Committee's report to the 1958 Synod, it was recommended that a committee be appointed to organize such a Laymen's Group.

Many members of our denomination who actively participated in the Centennial observance and planning felt that a new field of endeavor had been uncovered; a field in which the talents and efforts of our laymen might be utilized in a broad program of promotional activity. It was felt that the denomination and its existing agencies could benefit considerably from a laymen's organization established to offer technical advice and counsel in the field of communications and promotion.

It is toward this end that your committee has worked during the past year. The bulk of the committee's discussion and study centered about the function and implementation of this proposed organization.

In discussing the various functions and projects which this organization might undertake, it was unanimously agreed that the general purpose of this laymen's group would be as follows:

"To assist our denomination in supporting and promoting the work being carried on particularly among new churches and other new areas of Christian witness, by supplying such promotional and educational materials which will aid in making our Christian influence felt in the American Community."

It was further agreed that the official title of this organization should be "The Christian Reformed Laymen's League."

Among the many suggested projects for this Laymen's League were the following:

Providing special bulletin covers for needy churches in new areas.

Providing Banner subscriptions for those families newly joining the Christian Reformed Church.

Distribution of brochures to assist young churches in their neighborhood evangelism activities.

Providing Psalter Hymnals for new and needy churches.

Production of audio-visual materials for use in Daily Vacation Bible Schools, neighborhood chapels, and other new areas of evangelism.

Although a considerable amount of time was spent in discussing the projects, functions and organization of this Laymen's League, your com-

mittee finally concluded that specific projects to be undertaken by this group would determine to a great extent the method of implementation. It was further agreed that the projects and needs which this organization would seek to fulfill would determine its organizational structure.

In an effort to determine how this Laymen's League might assist the existing denominational agencies, representatives of various agencies were invited to meet with our committee. In this joint meeting, many areas of activity were investigated and discussed. It was generally agreed that there is room for such a Laymen's organization, but there were no specific requests for assistance.

Your committee has concluded that the organization of this Laymen's League should stem from one specific project which would have sufficient interest and appeal to enlist prospective members. It was agreed that this pilot project might very well be the production of a motion picture similar to the one proposed by Synod's Film Study Committee in 1957. Your committee is agreed that the subject matter of this film would have a Christian Witness rather than a purely historical approach.

At the time this report is written, your committee is in the process of further discussing this pilot project and is appointing an organizational steering committee. A possible plan for implementing the organization of this Laymen's League is as follows:

I. The present Synodical Committee will effect organization.

II. This committee will compile a complete set of materials bearing on the history of this question and the progress of the committee.

III. This committee will draw up a proposed constitution for later approval.

IV. Suggested plan to follow:
   A. Call a meeting for interested laymen in the Western Michigan area.
   B. Send out bulletin announcements to area churches.
   C. Send a letter to every pastor in area.
   D. Send a letter to each Men's Society, clearly delineating area of activity, so that there will be no misunderstanding. In this letter invite members of the Men's Societies to attend the meeting.

V. Suggested plan for meeting:
   A. Introduce the matter with an informative talk.
   B. Sign up members.
   C. Approve a constitution, or make constitution available for later approval.
   D. Ratify election of executive committee members submitted by this committee, and elect additional members to this executive committee from men present at the meeting.
   E. Have a general discussion as to possible projects.
   F. Discuss methods of financing.

VI. Future planning:

A. Send out information about the local chapter to key men in various areas, in order to stimulate further development of the movement.

B. Study a plan for making materials of each chapter mutually available.

Your committee feels that its action would be premature if it would seek to levy a broad program of projects and activities upon this steering committee. It is felt that by suggesting a pilot project which has broad appeal, the organization will take root and a further development of the Laymen's League's services and projects will be spontaneous and in proportion to the League's services rate of growth and support.

Your committee is of the opinion that the proposed Laymen's League should be strictly a laymen's group and requests, therefore, that the present lay member appointed by Synod be continued. Your committee further recognizes the interest of the Clergy in its possible areas of activity and, therefore, the committee intends to appoint a minister as committee advisor not only during the formation stage, but to continue in an advisory capacity after organization is completed.

Respectfully submitted,
Laymen's Information Agency Committee
Herbert G. Daverman, Chairman
Casey Wondergem, Secretary
Dr. Ralph Blocksma
Rev. Louis J. Dykstra
Rev. A. W. Hoogstrate
Peter M. Lamberts
Ralph Rozema

SUPPLEMENT No. 31
(Articles 76, 201)

CLOSER RELATIONSHIPS WITH THE ORTHODOX PRESBYTERIAN CHURCH

Your committee sumbits the following report:

I. Concerning the action of the 1958 Synod:

A. We take cognizance of the decision of the 1958 Synod to send delegates to and receive delegates from the General Assembly of the Orthodox Presbyterian Church. We are grateful for this progress.

B. Furthermore we take note of Synod's decision to withhold action on the statement this committee submitted concerning the principles that should be operative in receiving persons for communicant membership in the church. Possibly a word of explanation is in order. In the course of our discussion it became evident that the several members in the Orthodox Presbyterian Church had received the impression that the Christian Reformed Church requirements for communicant membership were virtually tantamount to the qualifications expected of office bearers.

After informal investigation and discussion it became apparent that both of our churches expect virtually the same of those applying for communicant membership. Therefore it was felt that there is real value in receiving a statement which would express a policy that ought to be operative in receiving persons for communicant membership in the church. We feel that the adoption of these proposals will be helpful to remove any misconception on the part of members in the Orthodox Presbyterian Church. We herewith again submit the statement regarding principles that should be operative in receiving persons into communicant membership in the church.

1. The confession made by the candidate for communicant membership must not be construed on the assumption that a disjunction may properly be made between a Christian confession and a reformed confession. A Christian confession is by implication a reformed confession and vice versa.

2. There is nevertheless, no stereotyped pattern of confession that may be applied by consistories and sessions in the reception of members. Allowance must be made for the diverse levels of understanding of the implications of a truly Christian confession on the part of those who may be deemed eligible, in accordance with Christ's institution, for communicant membership. A fixed pattern is not adequate to meet the diversity with which consistories and sessions are confronted in concrete cases. Each individual must be examined and dealt with specifically.

3. Church membership does not carry with it the implication that all male members in full communion are thereby esteemed eligible for office in the church. Office in the church presupposes spiritual gifts for

the office and doctrinal understanding and competence which may not be imposed as a condition of church membership.

II. Your committee has met twice since the Synod of 1958 in joint session with the members of the Orthodox Presbyterian Church and herewith renders a summary of its activities:

A. The committee is devoting careful study to the question of the nature and intent of the formula of subscription in the Christian Reformed Churches in so far as this saying is concerned with subscription to the subordinate doctrinal standards of the respective churches.

(The Christian Reformed formula reads, "We . . . do hereby, sincerely and in good conscience before the Lord, declare by this our subscription that we heartily believe and are persuaded that all the articles and points of doctrine contained in the Confession and Catechism of the Reformed Churches, together with the explanation of some points of the aforesaid doctrine made by the National Synod of Dordrecht, 1618-1619, do fully agree with the Word of God." The Orthodox Presbyterian formula reads, "Do you sincerely receive and adopt the Confession of Faith and Catechisms of this Church, as containing the system of doctrine taught in the Holy Scriptures?")

B. The committee is investigating the possibility of facilitating the circulation of the doctrinal standards of the Christian Reformed Church to the ministers and sessions of the Orthodox Presbyterian Church and of the doctrinal standards of the Orthodox Presbyterian Church to ministers and consistories of the Christian Reformed Church.

C. The committee has observed the following significant areas of community existing between our churches:

1. The close coöperation of the missionaries of both churches in the Orient. The longer history of the Orthodox Presbyterian missions in the Orient has contributed to the development of the Christian Reformed missions in this area. Moreover missionaries of the Orthodox Presbyterian Church in Korea have repeatedly expressed their appreciation for the aid received from the diaconates of the Christian Reformed Church.

2. The Daily Vacation Bible School materials published by the committee on Christian Education of the Orthodox Presbyterian Church are increasingly used in the Christian Reformed Churches.

3. Mutual support of the Back-to-God Hour and use of its literature. It is a common thing to see Back-to-God Hour tracts and the Family Altar in the tract racks of the Orthodox Presbyterian Churches. Orthodox Presbyterians also contribute to the Back-to-God Hour. These are indications of confidence in the Reformed character of the message and literature of the Back-to-God Hour.

4. Common interest in, and mutual support of Westminster Theological Seminary: It is indicative of common loyalty to the Reformed faith that more than 250 Christian Reformed Churches and most of the Orthodox Presbyterian Churches have given financial support to Westminster Theological Seminary. Moreover more than 70 ministers of the

Christian Reformed Church and most of the ministers in the Orthodox Presbyterian Churches have received part or all of their theological training at this institution.

Respectfully submitted,
Rev. N. J. Monsma
Rev. C. J. Vos, *Sec'y*
Rev. B. E. Pekelder
Elder P. Wattez

SUPPLEMENT No. 32

(Articles 85, 86, 92, 198, 201)

COMMITTEE ON EDUCATION

ESTEEMED BRETHREN:

The Committee on Education herewith presents its report for the 1958-1959 season.

1. In response to the mandate of the Synod of 1957 the Committee on Education has studied the appointment of a full-time Secretary of Education. This report is being submitted separately as a study committee report.

2. A Compendium Study Book, an exposition of the Revised Compendium intended for ages 14 and 15, has been prepared by a member of the Committee and reviewed by the whole Committee. Part I, covering questions 1-63, was submitted last year, has been published, and is now being used in our churches; Part II, covering questions 64-119, with the same arrangement of materials, is now in process of being published.

3. An Elementary Compendium for ages 9-10 is in process of preparation. The basic text, an abbreviation and simplification of the teaching of the Compendium, has already been adopted by the Committee. A textbook based on this, with lesson explanation, supplementary questions, and pupil exercises, is being prepared; either in whole or large part it will be in the hands of the advisory committee when Synod meets. The Committee requests authorization for its publication in time for the next catechism season.

4. The course in Elementary Bible Doctrine, sections of which had been submitted in 1956 and 1957, is not completed. The Committee on Education is uncertain about the material already submitted and even about the nature of the course as originally planned by the Committee.

5. The publication of a volume containing our creeds, with revised proof texts for the Heidelberg Catechism, seems never to have gotten beyond the discussion stage.

6. The Committee requests that it be represented at Synod by Dr. George Stob.

The Committee on Education is thankful for the opportunity it has enjoyed of serving the Church in the field of education, but is hopeful that Synod may adopt the recommendation of the Committee to inaugurate a new and better era in implementing the educational program of our Church.

The Committee on Education herewith presents its report on the question of "the appointment of a full-time Secretary of Education." This report will be given under the following five heads:

I. The Mandate

II. Statement and Analysis of the Problem
III. The Proposal of the Committee on Education
IV. Report of Consultation with the Sunday School Committee
V. Recommendations for the implementing of the Committee's Proposal

I. *The Mandate*

A. This report is submitted pursuant to the mandate received from the Synod of 1957 (Cf. Acts 1957, Art. 54, pp. 26, 27).

Classis Hackensack had overtured the Synod of 1957 "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."

In response to this overture, Synod instructed "The Committee on Education, in consultation with the Sunday School Committee, to investigate the appointment of a full-time secretary of education, and report in 1959." The following grounds were given:

1. "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."

2. "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."

3. "This matter deserved serious consideration, for there is reason to believe that such a secretary is highly desirable if our educational program is to be pursued most effectively."

B. From the statement of the mandate, its relationship to the overture which occasioned it, its assignment to the Committee on Education, and the grounds adduced, it is clear that the Synod of 1957 was concerned about the following matters:

1. Basically, that study and recommendations be made covering not only one phase of our educational program, but the total religious educational program of the church. This is evident from the fact that an overture recommending a "full-time editor for Sunday School," is referred to the standing Committee on Education; and this Committee is asked to study the appointment of a full-time *secretary of education.*

2. That serious consideration be given to an alteration of committee structure, as the framework in which a secretary of education might work, and the educational program of the church be conducted. This is evident from the fact that the Synod of 1957 refers our present committee to the recommendations made by the Committee on Education to the Synod of 1954.

II. *Statement and Analysis of the Problem*

A. What is our problem? We recognize, and have always confessed, that the church has a very urgent calling to provide for the religious education of the children and young people of the church. This calling

to acquaint the young of the church with the Scriptures, to lead them into a knowledge of the history of God's revelation, to fix in their minds and hearts the basic truths of the Christian faith, and to help them in understanding and achieving a meaningful relationship between their faith and the world in which they live and work daily, is a task of primary and profound importance. While the church may, indeed must, exhort other agencies to give them guidance and help for the discharge of their particular responsibilities for the education of the young, the church may not transfer any part of her own responsibility to any of these agencies.

The problem which we now face, and have always faced, is the problem as to how the church may most effectively discharge her solemn religious educational task for the youth of the church. The question as to what, ideally, we ought to do, what educational objectives we ought to endeavor to achieve, what methods we ought to employ, what kind of curricula we ought to set up, what kind of materials we ought to employ, and perhaps many related questions, will ultimately have to be dealt with. Your Committee has made no attempt, however, to give such an analysis or definition of the educational task. Nor is it possible or fruitful to do so in the abstract. These are matters that will be dealt with constantly and progressively as the church gives attention to and works at the education of her youth.

It is of some consequence to know now, however, whether the church is or has in the past been using the best and most effective measures for working at her religious educational calling. It is the firm conviction of the Committee on Education that we are seriously in default on this score, and that our approach to the educational task and the measures we have employed in addressing ourselves to it have been defective. This, we believe, is also the feeling of the church at large, evident from frequent overtures asking for attention to educational problems, and it is the feeling represented in the mandate given by the Synod of 1957 to consider the desirability of a Secretary of Education "if our educational program is to be pursued most effectively."

B. It is well to note that the crux of our educational problem is in the area of accomplishment. We certainly have not been backward in professions and declarations about the importance of our educational task. But we have fallen far short in doing things. Our works have fallen very far behind our faith and the visions of faith.

In pursuing this study, your Committee has given attention not only to the Synodical mandate and the immediate background out of which it has come, but we have also taken note of the problems, concerns, and experiences of the church in matters pertaining to church education for many years past. From this it has become apparent that, over the years, the following educational needs have called for quite serious consideration:

1. Research into and study of the actual educational situation obtaining in our churches, and the educational program, procedure, materials, and methods of other denominations. This was desired so that we

might assess both our weaknesses and our strength, understand our needs, and profit by observation of the way in which other religious groups deal with educational problems.

2. Development of a curriculum for religious education, suited to the needs of our children and young people, and the church, based on sound pedagogical judgment, and providing for all our churches a basically uniform program of religious education.

3. The preparation, publication, and distribution of attractive and effective text-books, class-room aids, and other educational materials and literature.

4. A service agency within the church to which churches might apply for information, advice, and assistance with reference to educational methods, available supplementary materials, and particular needs and problems which might be found in any given church.

5. An integrated and/or correlated educational program, so that such agencies as Catechism, Sunday School, and Youth organizations might function in a united and cooperative educational endeavor.

6. A permanent, standing organization within the church, to work continuously and consistently at the educational task of the church, and to be constantly available for service to the churches.

It may be well to note that our church has given some deliberate study to the broader, church-educational problem since at least 1910, at which time she began to give some thought to the correlation of Catechism and Sunday School teaching (Cf. Acts 1908, Art. 41, p. 29: Acts 1910, p. 139). During this fifty year period, from 1910 to the present, several committees have studied and made recommendations with reference to one phase or another of Catechism and Sunday School work. During at least the last 32 years — since 1926 — a good deal of attention has been given to our educational problem. In this period of time, three major committees have been active — 1. The "permanent" Committee on Education, appointed in 1926, and dismissed in 1936 after ten years of work, when its recommended program was rejected by Synod. 2. The Compendium Revision Committee, appointed first in 1936, twice reconstituted, and discharged after the adoption of the Revised Compendium in 1943. 3. The present "Standing" Committee on Education, appointed in 1946, and serving up to the present time.

It will be observed that a very great deal of time, effort, and money has already been spent on church educational matters. What, we may ask, have been the concrete educational results of this fifty years of intermittent study, or the last thirty-two years of more intense and concentrated effort? How many of the above-mentioned goals have been achieved, and in what measure? Careful scrutiny makes it evident that the results coming from this great expenditure of time, effort, and money have been startlingly small. Note:

1. As for research and study — two surveys of the educational situation obtaining in our churches have been made, one in 1929 and another in 1949, but no significant use has been made of them. (The Committee in 1930 had suggested that such surveys "be held every four years, so

that the Committee may have definite data with which to work." (Cf. Acts 1930, pp. 333, 334). It is not evident that any helpful study has been made of educational program, procedure, materials, and methods of other denominations.

2. A curriculum for both Catechism and Sunday School in a United Church School was proposed in 1930, was never approved, and never became operative. A curriculum of graded Catechism courses for "Normal" Catechesis was adopted in 1953, and slightly revised in 1954. There is no part of the curriculum operative, however, except the traditional Compendium course for young people, — a course already operative long before the curriculum was proposed.

3. There is very little to show in the way of "preparation, publication, and distribution of effective text-books, class-room aids, and other educational materials and literature." The only Catechism literature so far produced has been the Revised Compendium, and a few text-books based on it. The work that has been done in connection with Sunday School materials has been mainly by way of expansion and improvement of already existing materials. Little is offered or recommended in the way of class-room aids or other educational materials for Sunday School, and nothing whatever for Catechism.

4. There is no service agency in the church to which churches might apply for help and guidance in their educational problems. The Sunday School Committee, no doubt, serves as effectively as it can when called upon, but is not set up to function as a service agency. The Committee on Education has neither personnel, machinery, time, nor competence to function as a service agency.

5. We have achieved nothing whatsoever in the way of any kind of integration or correlation of Catechism, Sunday School, and other educational agencies such as Youth organizations.

6. There is no permanent, standing organ within the church to work continuously and consistently at the educational task of the church. The Committees on education heretofore and now existing, have been rather in the nature of continuing study committees with constantly changing personnel and repeated breaks in continuity and stability.

This is not a good record, and leaves us still at the point where our educational performance runs grievously far short of the claims we make with respect to the high importance of the religious education of the youth of our churches. It is obvious that some decisive measures must be taken, and that we must initiate an organizational structure and mode of procedure that offers some hope of accomplishment without fitful, wasteful, and abortive expenditures.

C. Before venturing any recommendations on this score, however, it would be well if we should try to determine what accounts for the large measure of failure in our educational efforts up to this time. Without doubt there has been a great deal of human failure. But apart from that, it appears to us that the following defects lie in the structures and procedures we have employed up to this time:

1. There has been no significant continuity in the attention and effort given to the religious educational needs of the church. Work on our

educational needs has been spasmodic, occasional. Attention to the problem has been given when stimulus came out of the churches by way of overtures asking for one thing or another. In response, Study Committees have been appointed, but they have had no permanency. Committees have been discharged and effort on our educational problem several times discontinued. The Committee on Education appointed in 1926 was discharged in 1936 when its recommendations did not find favor with the Synod of 1936; no provisions were made for another approach, and ten years of intensive work on our educational problem fell into a void. Until 1946, three other educational committees functioned, but without reference to what had been previously done, and on only one phase of educational concern—the revision of the Compendium. In 1946 another Committee on Education was appointed, again in response to the stimuli of overtures coming out of the churches. This committee has had to start all over, and to once again make a study of educational program from the bottom up. Though it began as an over-all Committee on Education, its function has been altered. A separate Sunday School Committee has been appointed, independent of the Committee on Education; and the concern of the latter has been, exclusively, with Catechism curricula and materials. Meanwhile, constant changes of personnel within the Committee have, at different times, given to the Committee a different mind, spirit, and approach.

There has been no constant, steady, continuing, progressive effort. We have worked at the educational problem, then dropped it, picked it up again, and changed organization and procedure midstream. As a result, there has been no consolidation of gains; we have had each time to work again from the bottom up, and work has been ineffective.

2. There has been no fixed focus of responsibility. No part of educational planning or operation has been carried out, except with prior approval of Synod. This makes for a slow and cumbersome process. And the method is highly ineffective, since Synods are not continuing bodies; and each year a new Synod assumes responsibility for the educational task. Educational progress is hampered by the fact that educational recommendations approved by one Synod find little favor with another; committees appointed by one Synod are discharged by another, and educational responsibilities assumed by one Synod are simply dropped by another.

Even the structure of "Standing" Committees has been such that frequent shift in responsibility occurs. Committee membership changes, and decisions made or programs undertaken by the Committee at one time may be looked upon quite differently by the Committee with a considerable change in personnel, at another time.

There would surely have been better progress if the planning and execution of the educational task had been entrusted to, and made the responsibility of, some permanent agency, given power to act, while working under the scrunity of the church and her Synods and accountable to the church assembled in Synod.

3. We have had no operative educational program. We have had, for the most part, Study Committees working on blue-prints for an edu-

cational program. There has been much study, but little doing. We have much on paper, but too little in action. Perhaps we would have made better and more substantial progress if we had been working out a program instead of merely thinking it out. It is reasonable to suppose that it would have made some difference if, instead of the last 32 years of study and paper work, we had an operative structure and working educational program, growing and developing through experience under intelligent direction. But we have not had the latter. We are not building. We are still blue-printing.

III. *The Proposal of the Committee on Education*

A. In view of what seems to us to be the weaknesses and faults of educational efforts up to this time, and in consideration of the urgent importance of an effective religious educational program for our children and young people, we are proposing:

> *That Synod initiate and establish a Department of Religious Education, whose function it shall be to carry on a denominational program of Religious Education, and to provide religious educational service to the churches of the Christian Reformed denomination. This department and its work is to be under the supervision of a Committee of Religious Education, appointed by and responsible to Synod, and shall be directed by a full-time Secretary of Education, assisted by such staff as the program may require.*

We are not prepared nor do we think it wise to attempt at this time to propose a specific and detailed blue-print for the organization and administration of such a Department. The form, organization, and procedure of this Department should be subject to careful study and experiment, as we later propose. But a beginning can and should be made with the creation of a Committee of Religious Education, and the appointment of a Secretary of Religious Education. One of their first assignments should be to work for the most effective organization of the task entrusted to them.

B. We give the following grounds for the proposal which we are herewith presenting to Synod:

1. The religious education of the children and youth of the church is one of the primary duties of the Christian Church, immediately related to the basic duty of public worship and the preaching of the Gospel. No church can survive or keep its spiritual power if it is not carefully attentive to the needs of the youth, who make up the continuing body of the church and from whom must come the leaders in the church. The religious education of the youth of the church is, therefore, a major part of the church's task, and should be a major part of the church's interest and concern.

We have given better care and attention, it would seem, to other major activities in the life of the church, which may be considered responsibilities co-ordinate with the responsibility for the education of the young. There is a major Board, with a Director and Staff, for the prosecution of

Foreign Missions. There is a major Board, with a Director, Secretary, and Staff, for the prosecution of Home Missions. There is a major Board, with a Director and Radio Preacher and Staff, for the Radio witness of the church. And to mention a matter that is not even directly the responsibility of the church, there is a major Board, with a Director (College President), a very large staff, very extensive facilities, for a program of liberal arts education which is not even the church's immediate calling, if it is the calling of the church at all.

We have, indeed, spent a good deal of time, effort, and money, on education in agencies outside of the church. But we have unduly neglected an area of educational concern just as important, if not more so, and quite directly the church's responsibility — that of the religious training of the children and youth of the church.

It is more than high time that we give to the calling and function of religious education the major place that it deserves and demands; and that we make adequate and effective provisions for the planning and execution of a program of education within the church. In order that due attention may be given to this, it is our conviction that we should now look toward establishing what is long overdue—a Department of Education for the promotion and administration of the best possible kind of educational program, the organization of the best kind of curriculum, and the production of the best possible kind of educational materials.

2. What we now propose is, we are convinced, a considerable improvement in approach and method over what has been followed us in the last 32 years. The prosecution of the educational task by the office and staff of a Secretary of Education, working in consultation with a Committee of Religious Education, will make for continuity and stability of effort, will give an adequate focus of responsibility for the discharge of the task, and will make possible an operative program of education, which can grow and develop under the scrutiny and direction of not only the Committee of Religious Education, but the whole church.

3. For the development of denominational unity and the more consistent development of our denominational life, it is important that we have a unified, well-directed, and well-organized program of education and of educational service for the whole denomination. For the more effective prosecution of our total educational task, it is needful that the program and activities of our educational agencies be so correlated as to prevent wasteful overlapping and provide for fruitful interrelation. These ends can best be attained through the work and planning of a Department of Education and the consistent and vigorous promotion of a program of education for the whole church.

4. The new churches that have been organized and are still being organized under our expanded mission program, not least the rapid increase of churches in Canada, where many adjustments have to be made, and, as well, the educationl needs of home missions, indicate the value of an agency such as a Department of Education, to which new churches and missions could apply not only for materials, but also for advice and assistance in the organization and execution of an educational program.

5. Many denominations in our country, most of which make far less of the importance of the religious education of church and covenant youth than we do, have found it quite impossible to carry on their own religious educational program without efficient organization and administration and personnel. As we set a higher premium on religious education by the church than most other denominations do, we ought, certainly, not to lag so far behind in making provisions for effectively discharging that great task.

It is ironic that we, with our strong tradition in matters of religious education, should find that in many of our churches we are borrowing from other churches and agencies. It is well that we should do so, for we can always learn. But, in consideration of our strong convictions about the high importance of education, we ought, surely, to have been taking our educational responsibilities so seriously, working at them so earnestly and effectively, that we might be in a position to exercise leadership in the community of churches and serve those churches with program, materials, and method.

6. It was the feeling of the church, already in 1928, that we ought to have such a "permanent organ in service of the churches," as is evident from the interpretation given to the mandate of the Committee appointed in 1926:

"The instruction is taken to mean that it was the purpose of Synod to maintain a Committee on Education as a permanent organ in service of the churches, as we also have permanent committees for other purposes: Missions, Theological School, Emeritus Fund, etc. However, with this difference, that the Committee on Education has no supervising, but only advisory powers" (Acts 1928, p. 32).

We feel as did the Committee and the Synod of 1928, with this exception, that it is our firm conviction that permanency should be secured in an "office" or "department" as part of our denominational structure, and not merely in a committee; and that such office should be co-ordinate with other offices working in missions, radio evangelism, and other phases of the church's essential work—religious education being no less essential, and in many respects more important than some ecclesiastical programs now being conducted.

7. It may well be in point to cite again what was said in 1954 by the Committee of Education when it recommended the appointment of an Educational Secretary. The Committee said, among other things: "It is not unfair to say that, at present, the Church's educational task lacks adequate leadership. The leadership it has is fragmentary, inefficiently organized, and without sufficient time. Comparatively, the Church's Missions, both Home and Foreign, enjoy far more effective leadership, concentrated in each case in one board or committee, and with full-time personnel. Similarly for our radio witness there is centralized administration, a sizeable budget, and a competent staff. Is it too much to expect that the Church provide similarly for the leadership of its education? This is especially urgent for a Church which justly prides itself on a heritage of educational concern, and holds that its education is, in a large

way, the source of its strength and one of its most valuable contributions to Christianity at large. Other churches which make less of their education in principle, are, in practice, far ahead of us with their efficient organizations and competent staffs. There are numerous denominations in this country, not always larger than our own, which easily surpass us in educational effectiveness. The need for efficient educational leadership has long been felt. In fact, the several overtures which originally gave rise to the appointment of your Committee eight years ago manifest this clearly. Adoption of the proposals below can create denominational leadership which will not only meet the needs now acutely felt in the church, but will also anticipate coming needs and discover additional areas of service. This after all is the essential quality of leadership." (Acts 1954, Supplement 29A, pp. 318, 319)

C. Apart from the urgent need of having such a Department to make possible a more effective and fruitful performance of the educational program we now have under way or in anticipation, it may be well to note that this Department could also serve other very important needs and perform a number of valuable services in the total religious educational program to which the church is called and challenged in our day.

What we suggest here is not to be taken as exhaustive or carefully definitive, but only as some indication of important educational projects that could and should be carried out by such a department. The following are some of the things which might be assigned to the work of the Department of Religious Education:

1. The preparation and publication of text-books and study aids for catechism. This is, obviously, one of the very first tasks to which the Department of Religious Education should address itself, and in so doing should carry on and improve on the work done by the present Committee on Education.

2. The promotion of the work of the Sunday Schools within the churches of our denomination, including the preparation, publication, and distribution of Sunday School educational materials.

3. The preparation of supplementary materials necessary and valuable in carrying out the church's educational program, such as:

a. The preparation of teacher's manuals, or teacher-guidance books.

b. Preparation of missionary or other supplements bearing on the life and work of the Christian Reformed Church.

c. Preparation of materials (or study, recommendation, and supply of existing materials) for Daily Vacation Bible Schools.

d. Preparation of materials for use on home mission fields, such as, e.g., manuals for the teaching of mission subjects or new converts.

e. Preparation of study courses and study materials for educational courses offered through the Back-to-God Hour (in consultation of course, with the Radio Minister and the Back-to-God Hour Committee).

f. Preparation of (or study and recommendation of existing) audio-visual aids for use in Catechism, Sunday School, and other teaching.

4. Assist and advise our churches concerning the organization and administration of the educational program of the church in Catechism and

Sunday School, as well as in respect of other specialized educational agencies or programs (such as Daily Vacation Bible School) that may serve the needs of the church and her mission.

5. Prepare programs and materials for teacher training, including the conducting of programs of Workshops in various denominational areas.

6. Work at and make provisions for a denomination-wide youth program, especially with the intent of arranging for service opportunities, such as in connection with Daily Vacation Bible Schools, community visiting for missionary purposes, etc. In this area there will be opportunity, too, for working out programs and providing materials for the growing movement of Summer-Time Bible Conferences for Youth.

7. Work at and make provisions for programs and materials for adult religious education in our churches.

It is not supposed that the Department of Religious Education would work at all of these possible programs at once. What we mean to point out, however, is that there are various areas in which the church's interests and callings may be organized and more effectively implemented, not only for the sake of the promotion of a more fully nurtured membership, but also for the sake of a service program on behalf of the church toward the community outside of the church.

IV. *Report on Consultation with the Sunday School Committee*

As required by the mandate from the Synod of 1957, the present Committee has been in consultation with the Sunday School Committee, and we have discussed the problem and our recommended solutions quite fully with the latter Committee. In our consultations with the Sunday School Committee we prepared two separate "provisional" reports on the "Secretary of Education," and representatives of our Committee have had two lenghty conferences with the Sunday School Committee on the basis of those "provisional" reports — one in October 1958 and the second in February 1959. We have also had communications from the Sunday School Committee, in which they have given us a statement of their views in writing.

The present and final Report which we are now submitting is, therefore, the third full report that has been made and studied by the Committee on Education. It may be noted that in all of these reports, and after our various conferences with the Sunday School Committee, our basic recommendation has remained the same. We have, however, greatly profited by the experience and counsel of the Sunday School Committee, and the conferences we have had with them have helped immeasurably in conditioning our Report to Synod.

We are happy to say that our conferences with the Sunday School Committee have been most congenial, and we have had the pleasure and stimulation of being able to work with a Committee which has a keen sense of the problems involved in religious education and is deeply concerned that we shall be able to develop a pattern or organization and procedure that will best serve the great educational task of the church. There has been, we believe, substantial agreement between the Sunday

School Committee and ourselves on the salient points, and the Sunday School Committee is agreed with us in the recommendation to establish a Board of Religious Education under whose auspices all the educational work of the church, including that of Sunday School, will ultimately be carried on. The Sunday School Committee is also agreed with us in the recommendation to appoint a Secretary of Religious Education.

There are certain points of difference, however, which may be indicated as follows:

1. The Sunday School Committee is of the opinion that the Board of Religious Education should for the present confine itself to the production of Catechism materials conformable to requirements of the curriculum adopted by Synod in 1954, and that the primary task of the Secretary of Education should be to write, supervise, and direct the production of these Catechism text-books and other materials. Only when this task of writing has "sufficiently progressed" shall the Board of Religious Education "study the need for other goals and helps in the total educational program of the church."

2. The Sunday School Committee is further of the opinion that the Sunday School Committee should retain its present status as a direct agency of Synod, until such time as the above plans and projects are either completed or are being carried out; after which time the Sunday School Committee is agreeable to being merged with the Board of Religious Education.

Our reactions to this, with which we have acquainted the Sunday School Committee, are as follows:

1. We are quite agreed that the most urgent need at the present time, and the project to which primary attention must be given, is that of producing more, and more suitable, materials for Catechism study and teaching. And it is our mind that such primary attention shall be given to this by the Board of Religious Education.

The task of working on Catechism materials is not only primary, however, but will also be a continuing one. It is our judgment that the Board of Religious Education will always be preoccupied with Catechism and will constantly be considering measures for its improvement. In any event, we do not believe that other fruitful and perhaps necessary activities should be held in suspension until the task of producing catechism materials has "sufficiently progressed." Work in other areas, such as Daily Vacation Bible Schools, assistance and advice and service to our churches, preparation of programs and materials for teacher training, and others, can have at least their beginnings without injury to the task of preparing Catechism materials. It may be thought, indeed, that interest in a broader educational program will have a salutary effect on our Catechism program, too. We do not feel that the work in Catechism should be dealt with as an isolated part of our educational program, but that it should be considered as related to the whole work of the church and all of her agencies.

2. The Sunday School Committee's proposal that it should remain a direct agency of Synod and wait only until later for merging with the

total educational program of the church, is based on a fear that its present program will be unduly interrupted and that gains achieved to this present time will be lost.

We are as much concerned as is the Sunday School Committee that the presently functioning Sunday School program should suffer no loss of momentum. We firmly believe that the going and growing Sunday School program should move ahead. We believe that any further development in or improvement of the Sunday School must be continuous with and built upon the present Sunday School program. This can be done, and can be done quite as effectively if the Sunday School program should come under the administration of the Board of Religious Education. And in order the more to insure this, we are proposing that two members of the Sunday School Committee be members of the new Board, and that the present Sunday School Committee function as a sub-committee of this Board to carry on the Sunday School work.

It is felt that there should be satisfactory coordination between the church's two major educational agencies—Catechism and Sunday School —and that this requires that they both be included under the administration of the Board of Religious Education. We do not believe that Catechism and Sunday School should continue as separate, independent, and unrelated agencies. There is more than a good deal of cogency to the statement made by a Committee reporting to the Synod of 1910: "The church must adjust the Sunday School to what she as an institution has in Catechism. Catechism and Sunday School must be placed in organic relation to each other in a two-fold sense: The Consistory (or a Committee of the Consistory) must exercise juridiction over the Sunday School; and there must be unity, agreement, and cooperation between the instruction given in Catechism and that given in the Sunday School" (Acts 1910, p. 139).

For much the same reasons it is our belief that Sunday School and Catechism should be placed under the same educational administration on the denominational level, and that this should be done at the time that Synod decides upon an alteration of our educational structure.

Note: In the most recent communication from the Sunday School Committee, received while this report was being made ready for publication, we have reason to believe that we have come to closer understanding and agreement with that Committee. The Sunday School Committee will, we assume, give to Synod a statement of its judgment about this matter in its own report to Synod.

V. *Recommendations for the Implementing of the Committee's Proposal*

For the implementing of the educational organization and program which we propose, we recommend the following:

A. That Synod appoint a Committee of Religious Education, responsible to and reporting regularly to Synod, composed of nine persons who are appointed out of consideration for their competence, interest, and experience, and not with primary regard to geographical distri-

bution. Initially, three are to be appointed for a three-year period, three for a two-year period, and three for a one-year period; so that membership rotation within the Committee may conform to existing Synodical rules. In order to provide for necessary continuity with the work already done or in progress, we recommend that two members of the present Committee on Education, and two members of the Sunday School Committee, be included in the membership of the new Committee.

(The Committee on Education is prepared to submit names for membership in the Committee. We are suggesting to the Sunday School Committee that they be prepared to submit names for the two members of that Committee who are to serve on the Board).

B. That the following specific assignments be given to the Board for the first year:

1. To carry on the work of preparing effective Catechism materials for study and teaching so that there will be no interruption or delay of the work now being carried on by the Committee on Education.

2. To make such study of the educational task of the church and the work that has already been done on the educational program as will provide effective orientation to the Committee's task and disclose fruitful avenues of further effort. In this connection it is expected that the Committee will prepare plans for the organization and procedures of the new Committee of Religious Education, and organize itself and its work in such manner as study and experience may recommend.

3. To search out and if desirable solicit possible candidates for the position of Secretary of Education, interview them, and recommend the person best qualified to the Synod of 1960 for appointment as Secretary of Education.

Ground:

We deem this method to be not only desirable but necessary because of the specialized character of the work envisioned and the particular qualities, aptitudes, and experience such an individual should possess.

4. To prepare for submission to the Synod of 1960 a plan for the organization and procedure of the Department of Religious Education, and a budget to cover the costs of the operations of this Department.

C. That the present Sunday School program be incorporated in the work of the Department of Education, on the condition that the Sunday School Committee function as a sub-committee of the Committee of Religious Education, and that the personnel of the Sunday School Committee and the program on which it is working shall continue through such transition as may be determined by the recommendations of the Committee of Religious Education and the Sunday School Committee, as approved and adopted by Synod.

D. That, in addition to funds remaining in the hands of the present Committee on Education, a sum of $1,500.00 be made available to the new Committee to cover expenses that may be incurred in the next year.

It is understood that any grants as may have been made for Sunday School work shall continue as heretofore, until such time as further or new recommendations may be made by the Committee of Religious Education.

E. That the present Committee on Education be dissolved.

Respectfully submitted,
The Committee on Education
Bernard E. Pekelder
John E. Meeter
Sidney Van Til
Gerrit Dykstra
Milo Okkema
George Stob, Reporter

SUPPLEMENT No. 33
(Articles 93, 201)

SUNDAY SCHOOL COMMITTEE

ESTEEMED BRETHREN:

Your Sunday School Committee herewith submits its report for the year 1958–1959.

The committee met once a month except during the summer.

The following work has been accomplished:

1. Five papers have been published weekly: *Bible Stories for Beginners, Bible Light, Bible Guide, Bible Truth, Bible Crusader.*

2. *Bible Crusader* has been in print since September. This is the fifth of the six papers Synod has instructed us to publish.

3. The Sixth paper, *Little Ones' Bible Stories,* a paper for the pre-school child, is being prepared. This paper will be a complete, one-year unit in itself.

4. *The Key* is published semi-quarterly.

5. At the present time, March, 1959, the following number of papers are being published:

Bible Stories	21,500	copies weekly
Bible Light	18,250	copies weekly
Bible Guide	16,475	copies weekly
Bible Truth	28,865	copies weekly
Bible Crusader	5,600	copies weekly
The Key	10,575	copies weekly

Total weekly papers	March, 1959	90,690
Total weekly papers	March, 1958	85,750
Increase		4,940
Total copies of *The Key* (semi-quarterly	March, 1959	10,575
Total copies of *The Key*	March, 1958	10,110
Increase		465

6. The staff of writers, eighteen in all, have been reappointed until January, 1961. There have been a few changes among the writers:

Miss Jean Kamp
Miss Marian M. Schoolland

Rev. A. A. Persenaire has replaced Rev. A. A. Koning. Rev. Persenaire's writings will appear in 1960.

7. The Visual-Aids Committee has been functioning for the past half-year. They have provided a list of suggested film strips or slides for each lesson.

8. The committee of Sunday School teachers who studied "The Guide" reported. Our committee will try to incorporate their suggestions.

9. Since Rev. Van Peursem has moved to California, Rev. Rozenboom has been appointed as chairman of our committee. We then asked the Publication Committee to send us one of their members to replace Rev. Van Peursem. Dr. George Goris was appoinated by the Publication Committee. He is now a member of our committee.

10. Since Rev. Van Peursem's term would have expired this June, we should like to ask permission to have Dr. George Goris appointed as the liaison man from the Publication Committee for the next three years.

11. Since our committee is so small, and since three of the five members are new this year, we should like to have permission to retain Miss Dena Korfker, whose term also expires this June, for one year. We should also like to have another lady appointed at this time to eventually take her place. We suggest the following nomination:

Miss Jean Kamp and Miss Marian M. Schoolland.

12. Our committee has recommended to the business manager that he have Mr. Jack Brouwer's art work copyrighted.

13. We have finished our Five-Year-Cycle of lessons. We are now in the process of formulating a new series.

14. The Educational Committee has had its representatives meet with us twice this past winter to discuss its proposition concerning an Educational Director. We, the Sunday School Committee, are in substantial agreement with the report which the Educational Committee is presenting to Synod at this time. We should like to stress, however, that Synod make every effort to avoid the possibility of securing a Secretary of Education who will be a mere administrator. We feel that the Secretary of Education should be a man who will *produce* and *supervise the production* of materials.

15. In view of its possible eventual merger with the Committee of Education, the Sunday School Committee requests Synod to enlarge it by two additional members in order that it may, with greater efficiency, carry out the task which Synod has entrusted to it and complete some of the projects it still hopes to work out.

During 1960 the Sunday School Committee will complete Synod's directive of some years ago asking that six Sunday School papers of a semi-graded nature be published. Concurrently with the writing of this report we are conducting a survey. If our Sunday Schools are sufficiently interested and the demand warrants production, the pre-school one-year series of papers will be available in 1960, D.V.

The above task having been accomplished, we now hope to work and study more intently and come with specific recommendations as to whether or not we should go into definitely graded lessons, as to improving the present series of papers, the need and feasability of workbooks, promotional Sunday School materials, teaching helps, and other requested materials on the part of our teachers. This we believe should be done in order to answer repeated requests and Synod's mandate, as well as our Home Missions' project. These all ask that the Sunday School serve more effectively as an evangelical agency.

In this way, the Sunday School Committee feels that when the time is ripe, it will be able to turn over to the proposed Committee of Education, when it absorbs the Sunday School work, an agency that will fit into the program and goal of the new committee.

16. We should like to have our editor, the Rev. John Schaal, given the right of the floor of Synod when the Sunday School matters are discussed.

17. We should also like to have our chairman, the Rev. Gysbert Rozenboom, represent us on the floor of Synod if the occasion demands it.

Respectfully submitted,
Gysbert Rozenboom, Chairman
Dena Korfker, Sec'y
John L. De Beer
Jay Poel
George Goris

SUPPLEMENT No. 34
(Articles 117, 122, 163, 201)

THE MINISTERS' PENSION AND RELIEF ADMINISTRATION

ESTEEMED BRETHREN:

The Administration has been entrusted with the care of the Pension Fund and Relief Fund. We humbly submit the following report to your honorable body.

Part I
Personnel and Organization

The Board is composed of Rev. J. O. Bouwsma, President; Dr. M. Martinus, Vice-president; Rev. A. A. Koning, Secretary; Mr. L. Heeres, Treasurer; Mr. J. Jonker, Vice-secretary-treasurer. The alternates are Rev. D. Drost, Rev. T. Yff, Mr. W. De Hoog, Mr. Kenneth Bergsma, and Dr. J. Harkema.

The terms of office of Rev. J. O. Bouwsma and Mr. L. Heeres expire. According to synodical regulation neither is subject to reappointment. The Board will submit a full list of nominations in its Supplementary Report.

The secretary has been designated by the Board to represent it at Synod should further information be desired.

Part II
The Pension Fund

Section A—Information on Pensioners

The 1958 Synod approved the honorable emeritation of the following: Revs. E. Boeve, S. A. Dykstra, W. Alkema, Joseph Vande Kieft, J. O. Bouwsma, Wm. Kok, J. Medendorp, J. Masselink, B. Vanden Brink, A. Hannink, S. P. Miersma, A. D. Folkema, Herman Kuiper, and P. De Koekkoek. These were all added to the pension rolls with the exception of Rev. Kok who continued in full time service for 1958.

The Board has been informed of the honorable emeritation of the following:

1. Rev. I. Couwenhoven by Classis Cadillac; grounds: retirement age.
2. Rev. A. Disselkoen by Classis Minnesota South; grounds: retirement age;
3. Rev. L. Sweetman by Classis Zeeland; grounds: impaired health;
4. Dr. J. G. Van Dyke by the classical committee of Classis Grand Rapids West (and approved by Classis); grounds: retirement age and ill health;
5. Rev. Henry Verduin by Classis Pella; grounds: retirement age.

By the time Synod meets these all will be receiving their pension allowances.

Dr. Y. P. De Jong, Rev. J. J. Dyk, and Rev. E. J. Tanis, now deceased, were removed from the pension rolls. Rev. P. F. Dahm reentered the active ministry, and was removed from the pension rolls. Two widows were removed from the rolls; Mrs. Magdalene Keizer and Mrs. Christine Oostendorp died during the year.

Mrs. Y. P. De Jong, Mrs. J. J. Dyk, and Mrs. Nellie Swierenga (whose husband, Rev. J. B. Swierenga died in June 1958) have been added to the widows' pension rolls. The total number of ministers now (January 1, 1959) on the rolls is 71; there are 88 widows on the rolls and one orphan.

Section B—Special Problem

The decision of Synod, 1956 (Art. 44, VI, p. 19), giving ministers the privilege of emeritating at the age of 65 years has injected a new element into our Pension Plan. The Plan, according to Art. I of the Rules adopted by Synod, only takes into account those emeritated according to Art. 13, C.O. This article allows emeritation only on the basis of incapacity. The decision of 1956 alows emeritation also on the basis of age, even while a man still has ability to serve.

This has raised peculiar problems for the Board. Ministers have emeritated according to the decision of 1956, and have continued part-time, or even full-time service. Have such men actually retired according to the Pension Rules? Are they entitled to pension rights, and to what extent? Should they insist on proper and fair remuneration for their services from the church or group they are serving? Or may they help out that church or group, not only with their services but even financially by receiving their financial support from the Pension Fund? Furthermore there is the question: should they continue to contribute their 3½%, or part of it, while receiving such remuneration?

The Board recommends:

1. That ministers still willing to serve after emeritation according to the decision of Synod, 1956, shall be expected to receive their support, according to the measure of their service, from the congregation or institution which they serve;

2. That this remuneration shall be subject to the same regulations as ministers' salary; and

3. That their Pension allowance be subject to the decision of Synod, 1958 (Art. 152, II, C, 2, p. 95).

Grounds:

a. The Pension Fund is basically the fund of the churches to provide for those who have given their whole lives to the service of the churches. This is clearly stated in Art. I of the Rules;

b. It is true that ministers themselves make annual contributions proportionate to their salaries. However, this is only a small part (less than 25%) of the total required, and does not change the basic nature and purpose of the fund; and

c. It is not fair to the churches who have contributed to this fund for the support of their emeritated ministers and widows to find this fund being used (directly or indirectly) to help out local congregations or institutions.

Section C—Rev. Wm. Kok

At the meeting of March 4, 1958, the Board considered the emeritation of Rev. W. Kok. The Board took the following decision:

While he was emeritated by Classis Grand Rapids South as of Feb. 1, 1958, yet the pension is not effective in view of the appointment he accepted (to teach Bible in a Christian High School at regular salary—insertion mine, A.A.K.), and he is expected to pay 3½% of his salary to the Pension Fund. (Art. 226, Board Minutes)

The secretary informed him by letter of this decision under date of March 5, 1958.

Rev. Kok appealed this decision to Synod, 1958. Synod decided that he should continue his negotiations with the Board, since he had not submitted a copy of his letter to the Administration. Rev. Kok appeared at the September meeting of the Board. The difference of opinion could not be resolved. He complied with the decision of the Board to contribute 3½% of his salary under protest. At the meeting of March 3, 1959, the Board decided to maintain its position. Rev. Kok was informed of this by letter.

Under date of Nov. 17, 1958, Rev. Kok notified the Board that beginning Jan. 1, 1959, he would be receiving only $1,000 from the school he is serving. Accordingly, as of Jan. 1, 1959, he has been placed on the pension rolls to receive full pension allowances, subject to the approval of Synod.

Section D—Proposed Amendment

The Board proposes that the decision of Synod, 1958 (cf. Acts, Art. 152, II, C, p. 94) be amended so as to include widows as well as emeritated ministers. We propose the following reading:

If a pensioner is employed and receives remuneration for such employment, it shall not prejudice his (her) pension allowance unless remuneration exceeds his (her) pension allowance. In such event, the pensioner shall report his (her) earnings to the secretary of the Ministers' Pension and Relief Administration, and the excess amount of salary over pension shall be deducted from his (her) pension allowance as long as this condition exists.

Section E—The Pension Fund

1. *Average Salary*

The average salary of the 477 ministers reporting is $5,081.37. A statement of the names of the ministers and of their salaries is available to Synod, should Synod desire it.

The pension of the minister, which is 50% of the average salary computed to the nearest multiple of 10, is $2,540.00. That of a widow,

which is 40% of the average salary computed to the nearest multiple of 10, is $2,030.00 Accordingly, the ministers' pensions are increased by $30.00 and those of widows by $20.00 for 1959.

2. *Budget for 1960*

Estimated Receipts

Quotas, 52,500 families @ $5.50	$288,750.00
Less shrinkage	20,000.00
	$268,750.00
540 ministers @ $182.00 (estimated average salary $5,200)	98,280.00
Interest	3,000,00
Total anticipated receipts	$370,030.00

Anticipated Disbursements

Ministers, 75 @ $2,600	$195,000.00
Widows, 85 @ $2,080 (plus 6 with total of $3,450)	180,250.00
Dependency allowances	2,500.00
Additional pensions (10 estimated)	26,000.00
Administration	1,800.00
Total anticipated disbursements	$405,550.00
Anticipated deficit 1960	$ 35,520.00
Anticipated deficit 1959	14,100.00
Total anticipated deficit	$ 49,620.00

3. *Quotas*

In the light of the above proposed budget and the deficits for 1959 and 1960 we recommend to Synod:

(a) that the quota for 1960 be set at $6.50 per family; OR

(b) that the quota for 1960 be set at $6.00 per family and that the contribution by the ministers be increased by 1%; that is, those paying 3½ pay 4½%, and those paying 4½% pay 5½%.

4. *Report on Classical Quotas*

The following Classes paid their quotas in full: Chicago North, Grand Rapids West, Holland, and Muskegon.

The following Classes were in arrears for 1958 in the given amount: Alberta North $2,539.34, Alberta South $355.83, Cadillac $30.00, California $1,196.76, Chatham $3,066.65, Chicago South $72.50, Eastern Ontario $2,903.57, Grand Rapids East $178.14, Grand Rapids South $372.50, Hackensack $186.00, Hamilton $3,842.00, Hudson $120.00, Kalamazoo $243.75, Minnesota North $1,579,19, Minnesota South $133.64, Orange City $80.00, Ostfriesland $190.00, Pacific $2,264.58, Pella $231.35, Rocky Mountain $279.17, Sioux Center $305.72, Toronto $1,777.89, Wisconsin $150.00, Zeeland $50.00. Total $22,148.57.

Nearly 91.4% of the total quotas for 1958 were received. Also $1,872.89 was received on the 1957 quota, which was about 10% of the unpaid balance for that year. Details concerning individual churches are available to Synod, if desired.

Part III
The Relief Fund

1. The Relief Fund was established by Synod to aid those ministers, widows, and orphans whose pensions are inadequate because of adverse conditions. It is maintained by the free-will offerings of the congregations. We are grateful that it is not necessary to request a free-will offering for 1960 since the balance on hand is adequate.

2. A detailed statement of Relief Disbursements will be submitted to the Advisory Committee of Synod and, if Synod so desires, to Synod itself in executive session. This is in accordance with the rule adopted by Synod.

3. Throughout the year the Board has sought to administer both the Pension and the Relief Funds in a responsible way. The cost of same has been kept to a minimum, just above one-half of one percent of the monies handled.

Part IV
Financial Statements

Board of Trustees
The Ministers' Pension and Relief
Administration of the Christian
Reformed Church,
Kalamazoo, Michigan

Gentlemen:

We have examined the Balance Sheet of The Ministers' Pension and Relief Administration of the Christian Reformed Church as at January 31, 1959, on a cash basis, and the related Statement of Cash Receipts and Disbursements for the year then ended. Our examination was made in accordance with generally accepted auditing standards and accordingly included such tests of the accounting records and such other auditing procedure as we considered necessary in the circumstances.

In our opinion, the accompanying Balance Sheet and the related Statement of Cash Receipts and Disbursements present fairly the financial position of The Ministers' Pension and Relief Administration of the Christian Reformed Church at January 31, 1959, on a cash basis, and the results of its operations for the fiscal year then ended, in conformity with generally accepted accounting principles applied on a basis consistent with that of the preceding year.

Respectfully submitted,
Maihofer, Moore & DeLong
Certified Public Accountants

Exhibit A

BALANCE SHEET
January 31, 1959
Assets

Current Assets		
Cash in Bank (Exhibit B)		$ 93,037.08
Investments (Schedule A-1)		
United States Savings Bonds–Series G, H and K–Cost	$ 99,800.00	
United States Treasury Bonds – 2½'s of 1961 (Par) (Cost $64,778.91)	67,500.00	
United States Treasury Bonds – 2⅝'s of 1965 (Par)		

(continued on next page)

(Cost $4,207.50)	4,500.00	
Savings Account – Muskegon Federal Savings and Loan Association	10.000,00	181,800.00
Total assets		$274,837.08

Liabilities and Fund Balances

Current Liabilities		$ —
Fund Balances (Schedule A-2)		
Pension Fund	$220,795.90	
Relief Fund	54,041.18	274,837.08
Total liabilities and net worth		$274,837.08

Schedule A-2

STATEMENT OF FUND BALANCES
January 31, 1959

	Fund		
	Pension	Relief	Totals
Fund Balances – January 31, 1958	$215,178.99	$ 54,277.07	$269,456.06
Additions			
Cash Receipts (Exhibit B)	$331,005.03	$ 6,329.11	$337,334.14
Discount on Bonds Purchased*	292.50	—	292.50
Totals	$331,297.53	$ 6,329.11	$337,626.64
Less Intra-Fund Transactions (Receipts which do not increase fund assets) proceeds from matured United States Savings Bonds – Series G	4,200.00	5,000.00	9,200.00
Totals	$327,097.53	$ 1,329.11	$328,426.64
Totals	$542,276.52	$ 55,606.18	$597,882.70
Deductions			
Cash Disbursements (Exhibit B)	$325,688.12	$ 6,565.00	$332,253.12
Less Intra-Fund Transactions (Disbursements which do not reduce fund assets) purchase of United States Savings Bonds – Series H	$ —	$ 5,000.00	$ 5,000.00
Purchase of United States Treasury Bonds – 2⅝'s of 1961	4,207.50	—	4,207.50
Totals	$ 4,207.50	$ 5,000.00	$ 9,207.50
Totals	$321,480.62	$ 1,565.00	$323,045.62
Fund Balances – January 31, 1959 (Exhibit A)	$220,795.90	$ 54,041.18	$274,837.08
Represented by			
Hackley Union National Bank & Trust Company – Checking Account	$ 87,495.90	$ 5,541.18	$ 93,037.08
Muskegon Federal Savings and Loan Association – Savings Account	10,000.00	—	10,000.00
United States Bonds	123,300.00	48,500.00	171,800.00
Totals (as above)	$220,795.90	$ 54,041.18	$274,837.08

*See comment in Scope of Examination and General Comments

Exhibit B

STATEMENT OF CASH RECEIPTS AND DISBURSEMENTS

Year ended January 31, 1959

	Fund		
	Pension	Relief	Totals
Cash Balances per Report January 31, 1958	$ 82,178	$ 5,777.07	$ 87,956.06
Cash Receipts			
Quotas from Classical Treasurers	$228,350.59	$ —	$228,350.59
Ministers' Contributions	93,929.74	—	93,929.74
United States Bonds Matured and Cashed (Series G)	4,200.00	5,000.00	9,200.00
Interest Received	3,389.07	1,264.10	4,653.17
Premium on Canadian Exchange	1,085.63	—	1,085.63
Miscellaneous	50.00	65.01	115.01
Total Receipts (Schedule 2-A)	$331,005.03	$ 6,329.11	$337,334.14
Totals	$413,184.02	$ 12,106.18	$425,290.20
Cash Disbursements			
Payments of Beneficiaries			
Ministers	$151,357.94	$ 300.00	$151,657.94
Widows	167,941.99	1,265.00	169,206.99
Purchase of Investments			
United States Savings Bonds – Series H	—	5,000.00	5,000.00
United States Treasury Bond – 2⅝'s of 1965	4,207.50	—	4,207.50
Accrued Interest	60.03	—	60.03
Salaries			
Secretary	500.00	—	500.00
Treasurer	500.00	—	500.00
Clerical	109.00	—	109.00
Traveling Expenses	36.00	—	36.00
Audit Fees	216.00	—	216.00
Insurance	62.50	—	62.50
Safety Deposit Box Rental	6.60	—	6.60
Bank Charges	13.20	—	13.20
Office Supplies and Postage	356.88	—	356.88
State Privilege Fee	2.00	—	2.00
Refund – Minister's Contribution	236.05	—	236.05
Repairs – Office Equipment	48.55	—	48.55
Legal Fees	25.00	—	25.00
Miscellaneous	8.88	—	8.88
Total Disbursements (Schedule A-2)	$325,688.12	$ 6,565.00	$332,253.12
Cash Balances – January 31, 1959	$ 87,495.90	$ 5,541.18	$ 93,037.08
			(Exhibit A)
Represented by			
Cash in Hackley Union National Bank & Trust Company			$ 93,037.08

Part V
Moving Expenses

By synodical ruling the Board is charged with the responsibility of approving moving expenses of retired ministers, or widows moving to their place of respective dwellings. During the past year the Board has approved the moving expenses of six ministers and one widow. The amount was certified to the synodical Treasurer, who made payment and will submit his statement to Synod.

Part VI
Summary

We are thankful for the support we might again enjoy from our people. We are thankful for the good cooperation on the part of many in giving us the Annual Salary Information, although we do wish some might be a bit more prompt. On our part, we are thankful to be able to submit this report to Synod, and trust

1. That it may meet with the approval of Synod; and
2. That Synod may take action on
   a. Appointments (cf. Part I)
   b. Special Problem (cf. II, B)
   c. Proposed amendment (cf. II, D)
   d. Budget and Quota for 1960 (cf. II, C).

Respectfully submitted,
A. A. Koning, *Sec'y*

SUPPLEMENTARY REPORT No. 34-A
(Articles 117, 122, 163, 201)

THE MINISTERS' PENSION AND RELIEF ADMINISTRATION

ESTEEMED BRETHREN:

We wish to inform Synod of matters that have been considered by the Board since the filing of our regular annual report.

Part I
Personnel and Organization

The resignation of the Rev. A. A. Koning, Secretary of the Board was accepted. His Alternate, the Rev. D. Drost, will fill his unexpired term as a regular member of the Board.

An Alternate is to be elected in his place. We submit the following nominees for this office: The Rev. L. Dykstra and the Rev. Fred Huizenga.

In the place of the Rev. J. O. Bouwsma, who has completed a six year term and is not eligible for re-election, we submit the following nominees: The Rev. F. Handlogten, and the Rev. C. Vanden Heuvel.

In the place of the Regular Lay member, Mr. L. Heeres, Treasurer, who has also completed a six year term and is not eligible for re-election, we submit the following nominees: Mr. W. Bonnema (Zeeland), and Mr. Nelson Gritter (Kalamazoo).

For Alternate Lay member of the Board we submit the nominees: Mr. Walter De Hoog (incumbent) (Grand Rapids), and Mr. Bert Brouwer (Zeeland).

The President of the Board, the Rev. J. O. Bouwsma, has been designated to represent it at Synod in the place of the secretary as previously decided. Should Synod desire more information than that which is contained in the Reports of the Pension Board he will be glad to furnish it.

Part II
Section A

With sorrow the Board took note of the passing of the Rev. Henry Schultze. The pension to his widow will begin when his salary terminates September 1, 1959.

The Board has been informed of the honorable emeritation of:

6. Rev. R. Veldman by Classis Minnesota South.

Grounds:

1. Age - Approaching 70.
2. Term of Service - More than 40 years in active ministry.

His pension was effective October 1, 1958.

Respectfully submitted,
Donald J. Drost, Secretary

SUPPLEMENT No. 35
(Articles 156, 157, 201)

CANADIAN IMMIGRATION

ESTEEMED BRETHREN:

The Immigration Committee for Canada presents its annual report for the year 1958.

The *Personnel and Officers* during that year were as follows:

Rev. P. J. Hoekstra, Classis Alberta South, Chairman; Mr. J. Vander Vliet, Classis Eastern Ontario, Secretary-treasurer; Rev. A. Disselkoen, Classis Minnesota South; Rev. G. J. Hoytema, Classis Chatham, Ontario; Mr. D. Maat, Classis Minnesota North; Rev. C. Spoelhof, Classis Hamilton, Ontario; Mr. H. J. Ten Hove, Classis Alberta North; Mr. J. Vander Velden, Classis Pacific; Rev. J. Van Harmelen, Classis Toronto, Ontario; Dr. D. L. Van Halsema, Home Missionary-at-Large.

During the year, upon acceptance of a call from another classis, Rev. J. Van Harmelen's place on the Committee was taken by Mr. M. Mol of Toronto. Rev. G. J. Hoytema and Mr. D. Maat replaced Rev. J. Gritter and Mr. A. Kaemingk in Classes Chatham and Minnesota North respectively.

In 1958 the Committee employed only one full-time fieldman, Mr. A. De Jonge of Montreal, due to the importance of this port of entry.

The secretary-treasurer, who is also responsible for placements in a section of Central Ontario, is likewise employed on a full-time basis.

All other fieldmen worked either 1, 2, 3 or 4 days a week according to the importance of their district in regard to immigration work. Two of them, Mr. P. J. Cruson of Regina and Mr. J. Prins of Beverly, Alta., do not charge the Committee for their services.

Fieldman A. De Jonge of Montreal and fieldman B. Nieboer of Iron Springs had to submit to very serious operations. We are grateful to God for sparing their lives and for granting full recovery after a lengthy illness.

SURVEY OF WORK IN 1959

The total number of immigrants which entered Canada from Holland during the year, according to our compilation from boat and plane lists, was 7,363. Of these 2,472 belonged to the Roman Catholic Church, 1,759 to the Reformed Church, 1,642 to the Christian Reformed Church, and 138 to the Canadian Reformed Church. Of other religions there were 127, while 1,225 apparently did not have any church affiliation in the Netherlands. The group "Gereformeerden" were divided over the Canadian provinces as follows: 896 in Ontario, 283 in Alberta, 193 in British Columbia, 73 in Manitoba, 55 in Nova Scotia, 54 in Saskatchewan, 50 in Quebec, 28 in Prince Edward Island, 4 in New Brunswick, and 1 in the Yukon Territory.

Practically all immigrants entered Canada through the ports of Halifax and Montreal, where they were met by our fieldmen stationed in these parts of the country. Transportation by plane is still gaining in importance and popularity.

The Committee met in February in Toronto and in the first week of September in Edmonton. In both meetings discussions were held with government and railroad officials, while on each occasion an evening was set aside to meet with immigration societies, ministers and others interested in our work. The fieldmen from the East submitted their reports on their activities in person at the Toronto meeting; those from the West did the same in Edmonton.

Settlement conditions in Canada were influenced adversely by exceptionally large numbers of migrants which had arrived in the previous year; by strikes in different parts of the country and by an economic recession, which affected both the United States and Canada. The total number of unemployed in Canada as published in and exaggerated by the overseas press assumed alarming proportions in the estimation of many prospective immigrants in Holland and were instrumental to either postpone their emigration plans until better times had come or cancel them altogether. Yet placement opportunities for good Dutch settlers were fairly plentiful, especially in our growing cities and towns, where building of homes, churches, schools, apartments, roads and factories was carried on without let-up. Farmers in many districts applied to us for year-round and seasonal workers but only a few arrived. Canada experienced another year of reduced immigration.

However, toward the end of the year reports in the press indicated that the bottom of the recession had been reached and a gradual improvement in business and in the employment situation was expected. The reports from our fieldstaff throughout the country carried information of the same nature. In various places building activities, started in 1958, will be carried out in 1959 on a larger scale.

In view of these developments the government first announced to have increased the number of immigrants by 35,000 and later removed restrictions imposed on certain occupations thereby making it possible for a large variety of tradesmen to enter Canada in 1959.

The announcement of the government arrived somewhat too late in the season to have its full beneficial effect on this year's movement of immigrants from the Netherlands. Nevertheless it will have a marked influence on the general attitude of prospective immigrants in Holland toward Canada. In a recent interview with the Minister of Citizenship and Immigration and with other officials of the Department the hope was expressed that the organization of the Christian Reformed Church may remain intact and fully prepared to do its share of the work should the tide of immigration once more show new momentum.

If no disastrous international developments, such as a war, should interfere it now appears that this year and the next will be good years for immigration and a period of great importance to the growth of our churches in Canada.

PROGRAM FOR 1959

At present some 500 cases of prospective immigrants are being considered or are already in the process of being placed with our churches. Our congregations are aware of the necessity to make out undertakings or guarantees which help the immigrants in Holland to readily obtain a visa. These guarantees from our churches as a rule are honored by the officials in the Netherlands because of the good reputation the church enjoys in giving excellent care to all newcomers in our midst.

The official sailing list mentions eight boats for the transportation of immigrants. During the busy season special planes will be chartered as many as three times a week for the same purpose.

The Young Farmers' Program, which started in 1958, will be continued this year be it on a slightly reduced scale. Places on farms are plentiful but the interest among Dutch agriculturalists is not as good as could be expected.

Apart from the regular placement procurements the help of the fieldmen will be solicited this year as before by many new and even older immigrants for advice when difficulties arise. Their establishment on farms and in business will go on and also in this importance phase of immigration and integration which means so much in the process of consolidation of our congregations in Canada the guidance of these experienced men will be required. Under the reduced quota of 65c it shall be necessary, however, to make further adjustments in the time limit of our personnel which, if continued further, may hinder us in carrying out our mandate.

FINANCES

The financial report for the year 1958 has been placed in the hands of the Special Budget Advisory Committee and the Stated Clerk of Synod. The approach to the diaconates of the church for extra funds for which the Synod of 1958 granted permission was far from satisfactory and yielded only the amount of $611.25. For this reason and to prevent a further limitation of the scope of our services your Committee would ask Synod to seriously consider an increase of the quota for 1960 to 95 cents per family.

RULES AND REGULATIONS

In connection with the desire of Synod (see Acts 1958, page 73) reformulated Rules and Regulations have been drawn up and are submitted together with this and the financial report.

RECOMMENDATIONS

We recommend:

1. that Synod continue the Immigration Committee for Canada as duly constituted by representatives of the various classes as approved by Synod;

2. that Synod continue the appointments of the fieldmen;

3. that Synod approve the appointments of new members as chosen by the classes;

4. that Synod raise the quota for 1960 to 95 cents per family;

5. that Synod grant the privilege of the floor to our president, Rev. P. J. Hoekstra, or his alternate, Mr. J. VanderVliet, and to the Missionary-at-Large, Dr. D. L. Van Halsema, when Canadian Immigration matters are considered.

We pray that Synod may experience in a rich measure the light of the Holy Spirit in all their deliberations and decisions.

Humbly submitted,
P. J. Hoekstra, President
J. VanderVliet, Sec'y-Treasurer

RULES AND REGULATIONS FOR THE IMMIGRATION COMMITTEE OF THE CHRISTIAN REFORMED CHURCH IN CANADA

PREAMBLE

The migration of Reformed families and individuals into Canada is the particular concern of each Christian Reformed congregation and classis in that country and of the denomination as a whole. In addition to the work of each church and classis in the field of immigrant settlement and ministry, it is necessary that a synodical committee be maintained to stimulate and coordinate immigration of Reformed persons in such a way that the growth of the Christian Reformed Church in Canada is promoted on a nation-wide basis.

Article 1—LOCAL IMMIGRATION COMMITTEES

Each consistory shall appoint one or more persons to cooperate with the fieldmen in the placement and care of immigrants and to maintain contact with the classical and synodical immigration committees.

Article 2—CLASSICAL IMMIGRATION COMMITTEES

Each classis shall designate a committee to stimulate and coordinate immigration matters within its boundaries. Two of the members of this committee preferably shall be the delegate of classis to the synodical immigration committee and his alternate (see Article 4, Section 2). This committee shall coöperate fully with the congregational immigration committees which lie within the boundaries of the classis and with the synodical immigration committee, its secretary, and the fieldmen.

Article 3—SYNODICAL IMMIGRATION COMMITTEE

Section 1—The name of the Committee in charge of the immigration work in Canada is "The Immigration Committee for Canada of the Christian Reformed Church."

Section 2—Membership: The committee shall consist of one representative of each classis in Canada and of United States classes having churches in Canada, and the Home Missionary at Large.

Section 3—Duties

a. The committee shall promote the immigration of Reformed families and individuals to Canada by maintaining contact with the immigration authorities, inter-church committees, and transportation companies in both the Netherlands and Canada, by conducting correspondence with prospective immigrants, by assisting them upon arrival in Canada through the work of fieldmen, and by cooperating with the congregational and classical immigration committees throughout Canada.

b. The committee shall administer the funds entrusted to it and shall make reports and recommendations to Synod about its work.

Section 4—Organization

a. The committee shall choose a chairman and a vice-chairman.

b. The committee shall appoint a full-time secretary-treasurer whose duty it shall be to maintain an office for handling correspondence, finances, contact with other immigration agencies and organizations, and all matters pertaining to immigration into Canada. The secretary-treasurer shall be placed under bond, according to synodical rule.

Section 5—Meetings: The committee shall meet at least twice yearly to conduct its business. It shall meet in various parts of Canada in order to acquaint itself continuously with existing conditions in different districts and to give the fieldmen from the East and from the West the opportunity to meet with the Committee.

Section 6—Fieldmen: Synod shall authorize the Immigration Committee to appoint fieldmen where and when necessary. Their appointments shall be submitted to Synod for approval.

a. The task of fieldmen shall be to foster immigration by finding sponsors, work, and housing for immigrants; to perform a reasonable amount of after-care; and, to act as arbitrators in cases of trouble between the immigrant and his employer.

b. The fieldmen shall consult with their nearest synodical immigration committee member in all important matters, work in cooperation with congregational and classical immigration committees and contact men appointed by such committees and/or immigration societies, and seek the full cooperation of the Canadian Immigration Department and the colonization departments of the railroad companies.

c. The fieldmen shall conduct necessary correspondence, report monthly about their work both to the secretary of the synodical immigration committee and to their nearest committee members, who have supervision over their work, and report to classis as often as each classis requires.

d. The fieldmen shall turn over to the treasurer of the committee any remuneration received for services rendered.

Section 7—Finances: Synod shall set the immigration quota annually and shall approve the annual budget.

P. J. Hoekstra, President

CANADIAN IMMIGRATION BUDGET FOR 1960

Receipts		
Quotas at 95c per family (50,000 less 20% shrinkage)	$38,000.00	
Donations from diaconates	2,000.00	$40,000.00
Disbursements		
Wages	$28,500.00	
Travelling expenses	7,600.00	
Committee meetings	750.00	
Postage	750.00	
Telephone & Telegraph	950.00	
Office supplies	400.00	
Advertising	800.00	
Miscellaneous	250.00	$40,000.00

AUDITOR'S REPORT

As instructed by your secretary-treasurer, I have made an examination of the books and vouchers of your committee for the year ended December 31, 1958 and present herewith the undernoted financial statements with my report thereon:

1. Statement of Cash Recepits and Disbursements for the year ended December 31, 1958

2. Bank Reconciliation Statements at December 31, 1957 and at December 31, 1958

3. List of Quotas received for the year ended December 31, 1958

A detailed check of receipts and disbursements was carried out and the balances on deposit with the Canadian Bank of Commerce were confirmed as at December 31, 1957 and December 31, 1958.

An examination of your records reveals that an employee's fidelity bond coverage in the amount of $10,000.00 has been extended for the current year.

During 1958 a loss was recorded on American Funds in the amount of $1,367.52.

Cash Surplus was decreased by $2,331.31 as a result of the year's operations decreasing the Cash Surplus on deposit as at December 31, 1958 to $4,532.64.

Terrance M. Read, Auditor

Statement of Cash Receipts and Disbursements for the Year Ended - December 31, 1958

Receipts		
Quotas Received	$50,092.76	
Other Donations	751.10	
Interest - Bank of Commerce	144.93	
	$50,988.79	
Less: Loss on American Funds	1,367.52	$49,621.27
Disbursements		
Advertising	$ 809.73	
Audit Fees	85.00	
Committee Meetings	1,020.00	
Labor paid by Committee Members	3,614.80	
Membership Fees	25.00	
Miscellaneous Expenses	215.00	
Premium - Fidelity Guarantee Bond	50.00	
Office Supplies	380.98	
Postage	738.10	
Telephone & Telegraph	1,419.33	
Travelling Expenses	13,139.49	
Wages	30,454.00	$51,952.58
Excess of Disbursements Over Receipts		$ 2,331.31
Cash Surplus		
Net Cash on Deposit, December 31, 1957		$ 6,863.95
Net Cash on Deposit, December 31, 1958		4,532.64
Decrease in Cash Surplus		$ 2,331.31

Bank Reconciliation - as at - December 31, 1957

Balance on Deposit	
The Canadian Bank of Commerce, Trenton, Ont., Branch as per Bank Confirmation Form	$9,673.36
Less:	
Cheques issued and un-cashed as at December 31, 1957	2,809.41
Net Cash on Deposit, December 31, 1957	$6,863.95

Bank Reconciliation - as at - December 31, 1958

Balance on Deposit

The Canadian Bank of Commerce, Trenton, Ont. Branch
as per Bank Confirmation Form $5,153.18

Less:

Cheques issued and un-cashed as at December 31, 1958 ..... 620.54

Net Cash on Deposit, December 31, 1958 ..... $4,532.64

Quotas Received - for the Year Ended - December 31, 1958

Classis Hamilton	$ 646.16	Classis Grand Rapids East	3,773.07
Classis Kalamazoo	2,242.55	Classis California	2,695.77
Classis Cadillac	679.62	Classis Holland	3,070.93
Classis Minnesota South	1,104.24	Classis Rocky Mountain	838.83
Classis Hudson	1,696.91	Classis Minnesota North	1,128.49
Classis Sioux Center	1,637.10	Classis Orange City	1,403.03
Classis Chicago North	3,184.98	Classis Alberta South	348.98
Classis Grand Rapids South	4,640.44	Classis Eastern Ontario	785.03
Classis Toronto	967.90	Classis Ostfriesland	707.22
Classis Pacific	2,725.40	Classis Chicago South	2,777.49
Classis Grand Rapids West	2,096.33	Classis Wisconsin	1,136.30
Classis Muskegon	2,037.66	Classis North Central Iowa	246.16
Classis Hackensack	1,349.27	Classis Chatham	968.72
Classis Alberta North	1,180.60		
Classis Zeeland	2,612.28		
Classis Pella	1.411.30	Total Quotas Received	$50,092.76

SUPPLEMENT No. 36
(Articles 10, 98, 201)

IMPROVEMENT AND REVISION OF THE PSALTER HYMNAL

ESTEEMED BRETHREN:

The Synod of 1951 appointed a committee "to set forth concretely the principles of good music for our churches, and in harmony therewith to revise and improve our *Psalter Hymnal.*" The "principles of good music for our churches" were presented to the Synod of 1953, and the recommendations for revision of the *Psalter Hymnal* were approved by the Synod of 1956. The last three years have been used to prepare the book for printing and distribution to the churches—a project undertaken in partnership with the denominational Publication Committee.

The entire committee met once during 1958-59, but individual members worked steadily throughout the year. An almost interminable process of indexing, editing, and proof-reading kept them busy. Valuable help was given by the Rev. Henry J. Kuiper, particularly in his preparation of the greatly improved "Index of Topics."

Actual printing of the "Centennial Edition" (as the revised *Psalter Hymnal* was called by the 1956 Synod) was under way in March at Chicago, and first copies were expected by May. In order to mark publication of the new praise book, Synod of 1959 is being asked to participate in a fitting service of dedication (see recommendation 1 below).

The committee asks Synod to authorize payment of persons appointed by the committee to work on manuscript and editing during 1958 (see recommendation 2 below). Synod also is asked to express its judgment about a suggested *Handbook to the Psalter Hymnal.* This *Handbook,* comparable to volumes issued as companions to hymnals of other denominations, would contain information of particular use to ministers, organists, choir leaders, Sunday School teachers, Christian School teachers, and many members of the churches. This information would consist of chapters and indexes setting forth the historical, chronological, and liturgical backgrounds of songs in our praise book. Short sketches of authors' and composers' lives would be provided. Sections addressed specifically to ministers, organists, and choir leaders would be included, giving helpful suggestions for fullest use of the praise book in the service of sacred song. A *Handbook* of this type would be compiled by the present committee if Synod judges that it should be produced (see recommendation 3 below).

The committee is thankful to Almighty God for His mercies and His grace, which have attended its members during eight years of work. The committee also expresses gratitude to the congregations, pastors, and musicians who provided helpful assistance during this time. The "Centennial Edition" is presented to the churches with the prayer that through its use God may be glorified and many may be blessed.

Recommendation 1—That Synod participate in a service of praise and dedication on the early evening of Wednesday, June 10, in order to mark the introduction of the "Centennial Edition" of the Psalter Hymnal into our churches.

Recommendation 2—That Synod authorize payment of persons engaged by the committee for extensive editing work during 1958.

Recommendation 3—That Synod decide whether a *Handbook to the Psalter Hymnal* should be prepared, and that the committee be authorized to proceed with this project if Synod so orders.

Respectfully submitted,

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

SUPPLEMENT No. 36-A
(Articles 98, 201)

IMPROVEMENT AND REVISION OF THE PSALTER HYMNAL

ESTEEMED BRETHREN:

The basic report of the Committee for Improvement and Revision of the Psalter Hymnal appears in the *Agenda.* The following material represents an extension of recommendations adopted by the Committee after its meeting on June 10, 1959, and after conference between members of the Committee and the Pre-advisory Committee on Publication Matters.

Recommendation 1—no change.

Recommendation 2—no change.

Recommendation 3—re-wording: We recommend that Synod authorize preparation of a *Handbook to the Psalter Hymnal,* and that the Committee for Improvement and Revision of the Psalter Hymnal be given this assignment. (For reasons, see 4th paragraph.)

Recommendation 4—new: We recommend that a series of articles, entitled "Song of the Week," be published in *The Banner* (and *De Wachter,* if deemed appropriate), in which comments on texts and tunes of selected songs would be given each week. This series would be edited by the Committee for Psalter Hymnal revision. Each article would be very brief: about 75 words. Pastors would be asked to use the "Song of the Week" in worship on Sunday; in this way all churches could unite in getting to know the new *Psalter Hymnal.* This series could begin next Fall or Winter, continuing for one year or more. As congregations obtain the new song book they could follow "Song of the Week" suggestions in turn.

Recommendation 5—new: We recommend that Synod ask the Board of Trustees of Calvin College and Seminary, in conjunction with the Seminary Faculty, to arrange for the inclusion of a course (or courses) in sacred music in the Seminary curriculum—on either an elective or required basis. This instruction should present highlights of sacred music history, principles of good music for our churches (following official statement of Synod in 1953), and effective utilization of *Psalter Hymnal* resources in congregational worship.

Respectfully submitted,

Henry A. Bruinsma, Chairman
Dick L. Van Halsema, Secretary

Marvin Baas	Johanna Oranje
James De Jonge	William H. Rutgers
Trena Haan	Seymour O. Swets
Adrian Hartog	Dick H. Walters

SUPPLEMENT No. 37
(Articles 199, 201)

THE SPONSORSHIP OF FOREIGN STUDENTS

ESTEEMED BRETHREN:

The Committee on the Sponsorship of Foreign Students is pleased to submit this report of its activities during the year ending February 28, 1959.

During this current academic year your Committee is supplying full or partial support to six foreign students studying at Calvin College and Seminary. Three of these students are enrolled at Calvin Theological Seminary, viz., Sam Suk Hahn and Young Whan Kim of Korea and Frank Peng of Formosa. Mr. Peng concluded his studies during the first semester and is now awaiting a visa in order to engage in evangelistic work in Japan. Mr. Hahn and Mr. Kim are expected to complete their studies at Calvin Seminary this June. The other three students receiving support from this Committee are following the pre-seminary course at Calvin College, viz., Hee Suk Moon of Korea, Aubrey Van Hoff of Ceylon, and Andrew An of Formosa. Mr. Moon and Mr. Van Hoff expect to enter Calvin Seminary next September, and Mr. An expects to do the same one year later.

The Committee on Sponsorship of Foreign Students has awarded new grants for the next academic year to two men who will engage in graduate study at Calvin Seminary. Other new applications as well as consideration for renewal of grants to those students whose programs are not yet complete are in process of consideration.

Your Committee is grateful to our Churches for the continued support of this worthy cause. The Committee is aware of the significant opportunity which these scholarships afford to strengthen the witness for the Reformed faith throughout the world. Efforts are constantly being made to make this program more effective.

Synod's mandate to the Committee on Sponsorship of Foreign Students is to provide sponsorship when necessary, and scholarships according to funds available, to qualified seminary and pre-seminary foreigners who wish to better prepare themselves for ministerial labors in their homeland. In an effort to effectuate this mandate more satisfactorily, the Committee has recently approved of the following plan which is here presented for Synod's information:

I. The Committee on Sponsorship of Foreign Students shall appoint Screening Commitees in the areas from which most of the scholarship requests have come (Korea, Formosa, Japan), in order to publicize the scholarships, receive applications and complete applicant files, and to suggest the best qualified applicant.

II. In recommending the best qualified applicant to the Committee on the Sponsorship of Foreign Students, the Screening Committee shall be guided by the following regulations:

A. *Eligibility:*

1. These scholarships are available only for seminary or pre-seminary students who plan to return to their homeland in order to engage in full-time ministerial labors.

2. An applicant must have made maximum use of the educational opportunities in his homeland and be able to profit from a brief period of study in Calvin Seminary or Calvin College.

3. Preference shall be given to those applicants who have been engaged to teach in a theological seminary or college, or who are regarded as likely prospects for such positions, or who, in the estimation of the Screening Committee, will be better qualified for some other specific ministerial functions by virtue of study at Calvin Seminary or Calvin College.

4. The applicant must be able to demonstrate sufficient mastery of spoken and written English in order to profitably follow lectures and engage in study upon arrival in the United States.

B. *Terms of the Scholarship:*

1. The duration of each scholarship will be one academic year, ordinarily from September to June.

2. The scholarship may be renewed by action of the Committee on Sponsorship of Foreign Students if the student has made a good academic record and, in the estimation of the Committee, will be benefited by further study. Ordinarily an extension will not be granted beyond a second year.

3. The amount of the scholarship for the first year will be $1250.00, payable in monthly installments after arrival, for use only at Calvin Seminary or Calvin College. In the case of renewal, the matter of need will be considered. The maximum, however, will be $1250.00.

a. The amount of the stipend is meant to cover the cost of room and board, essential textbooks and incidentals.

b. There will be no tuition charges for students enrolled in Calvin Seminary or in Calvin College. Regular fees, for example, Health Service, Organization, and Graduation, must be paid by the student.

4. The scholarship is not meant to cover the cost of travel to or from the United States. The applicant must supply these costs himself and the Screening Committee is to ascertain the applicant's ability to meet these transportation costs.

5. The Commitee on Sponsorship of Foreign Students will take out a Life Insurance and a Health and Accident policy on each grantee.

C. *Procedure in Awarding a Scholarship:*

1. All applications must be submitted to the Screening Committee established in an applicant's homeland. (In a country where no screen-

ing committee has been established, applications may be sent directly to the Committee on the Sponsorship of Foreign Students.)

2. The Screening Committee shall evaluate the applications received, and indicate to the Committee on Sponsorship of Foreign Students its choice of the best qualified applicant. In addition to the stipulations on eligibility, the Screening Committee shall give special attention to the applicant's

a. Academic record, acceptable for entrance into Calvin Seminary or Calvin College;
b. Qualifications for advanced study;
c. Commitment to the Reformed faith;
d. Prospects for serving the Reformed cause in his native land;
e. Ability to use the English language effectively in order to pursue study in the United States.

3. The Screening Committee shall present to the Committee on Sponsorship of Foreign Students the complete files on all the applications received, together with the file of the nominee selected. (These should be in the hands of the Committee on Sponsorship of Foreign Students in Grand Rapids by January 1 of each year.)

4. Final selection of grantees and awarding of scholarships will be made by the Committee on Sponsorship of Foreign Students by March 1 of each year. The Committee on Sponsorship of Foreign Students shall in no way be obligated to accept each nominee suggested by a Screening Committee, nor shall the Committee on Sponsorship of Foreign Students obligate itself to award one scholarship to each country each year. The Committee on Sponsorship of Foreign Students after examining the applications received and the nominees presented, will, on the basis of funds available, make the awards.

Your Committee believes that these regulations will enable it to secure better qualified applicants for a shorter period of scholarship support.

In accordance with Synod's request, reports have been prepared for our church papers which will acquaint our people with the nature of this Committee's responsibility and the purpose for which the funds are used.

The financial statement which follows indicates the income which has been received from our Churches, and the expenditures encountered during the period from March 1, 1958 to February 28, 1959.

Cash Balance–March 1, 1958		$ 6,164.03
Income–Receipts from Churches		$ 6,733.21
		$ 12,897.24
Disbursements		
Aubrey Van Hoff	$ 552.75	
Hee Suk Mon	896.00	
Sam Suk Hahn	840.00	
Frank Peng	619.00	
Andrew An	1,325.50	
Young Kim	1,106.75	
Insurance	321.45	
Committee Expense	10.20	5,671.65
Cash Balance – February 28, 1959		$ 7,225.59

Your Committee requests the continued prayer of our people for this significant work, and especially for those students who are being supported from this fund. Your Committee also requests Synod to again recommend that one or more offerings be received annually from each congregation for the support of this program.

Respectfully submitted,

The Committee on Sponsorship of Foreign Students

Fred H. Klooster, Chairman
Melvin Berghuis, Secretary
Henry de Wit, Treasurer
Harry Blystra
J. T. Hoogstra
Alvin Huibregtse
Henry J. Ryskamp
Wallace Waalkes

SUPPLEMENT No. 38

(Articles 76-V, 196, 201)

THE COMMITTEE TO CONFER WITH THE PROTESTANT REFORMED CHURCHES

ESTEEMED BRETHREN:

The Synod of 1957 appointed our committee in response to a communication from the Protestant Reformed Churches (Rev. H. De Wolf group) to discuss freely the differences and similarities between the Protestant Reformed and the Christian Reformed Churches (cf. Acts 1957, pp. 83-84, 531-33). At the Synod of 1958 we reported respecting the similarities and differences and recommended continuing conferences. We now report the results of our second series of conferences held since the Synod of 1958.

I. *Resumé of Our Discussions Concerning the Three Points of 1924*

Our general similarities can be summarized as follows: Both denominations (1) love the Reformed truth, (2) subscribe to the Three Forms of Unity, (3) are committed to the cause of Christian Education and Missions, (4) hold that the pure preaching of the Word, the proper administration of the sacraments, and the faithful exercise of Christian discipline are the marks of the true Church, and (5) accept the Biblical basis and creedal formulations of the doctrines of the divine decrees, irresistible grace, and the antithesis.

Our similarities and differences in regard to the Three Points are reflected in the resumé of our discussions which follows, as well as in the final summary of the present thinking of the Protestant Reformed Committee as given in II.

The Protestant Reformed brethren stated that it was their impression that the Christian Reformed Church has elevated the Three Points to church dogma. Your committee observed that they were not intended to be a church dogma concerning Common Grace. The occasion for drafting the Three Points was the fact that by the general denial of Common Grace three truths were jeopardized. These three truths Synod felt should be maintained. We assured them that no attempt was made by Synod to formulate a full statement on Common Grace. In fact, an overture requesting Synod to appoint a committee to draw up a dogma on Common Grace was rejected. Synod judged that the time was not ripe for such action and it is doubtful that even today the Christian Reformed Church is ready to accept a statement concerning Common Grace that could be a basis for the formulation of a dogma.

Only the Three Points were at issue. Synod considered it mandatory to declare itself on them. The peace of the Church required that action.

The matters that separate the Christian Reformed Church and the Protestant Reformed Churches are definitely those contained in the

Three Points—(1) whether there is in God a favorable attitude toward all mankind, (2) whether sin is restrained, and (3) whether the unregenerate perform civic good.

Relative to the fear of the Protestant Reformed brethren that in Point I "concerning the favorable attitude of God toward the elect and the non-elect" the Reformed doctrine of God's elective decrees and the doctrine of irresistible grace are jeopardized, we stated that it is not warranted to ignore the distinction made in Point I with regard to the grace displayed to the elect unto eternal life and a certain favor or grace or God which He shows to His creatures in general.

We granted that the general statement "the favorable attitude of God to mankind in general and not only to the elect" might be interpreted as being a generalization of grace. However, what follows in the declaration of 1924 definitely states that the grace shown to the elect is saving grace and must be distinguished from a "certain favor or grace" which is not saving.

The doctrine of irresistible grace would indeed be jeopardized if we held that the grace shown the elect is the same as that shown to creatures in general. We would then be guilty of the error of the Arminians who teach that all men enjoy the same grace.

We pointed out that it should be kept in mind that the occasion for the adoption of Point I lay in the fact that the ministers whose views were brought to the attention of Synod contended that God shows favor only to the elect and not to anyone else. We believe that God's saving grace is irresistible and is bestowed only on the elect.

Your committee explained that the intent of Point I is to affirm that besides the saving grace shown only to the elect there is also a certain favor or grace shown to mankind in general. This is taught in Psalm 145: "The Lord is good to all; and His tender mercies are over all His works." Matthew 5:44-45: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and the unjust." Luke 6: 35: "Love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest; for he is kind unto the unthankful and to the evil." Acts 14:17: "He left not himself without witness, in that he did good, and gave us rain from Heaven, and fruitful seasons, filling our hearts with food and gladness."

The Protestant Reformed brethren objected to the use of the well-meant offer of salvation as proof for Point I since it appeared to them to be a generalizing of saving grace.

We replied that Synod in no way countenances the teaching that in making the offer of the Gospel to all who hear it God had in mind to save all. The general offer of salvation is by no means the same as the offer of a general salvation. The latter the Christian Reformed Church repudiates because it is antiscriptural. The gift of justifying grace is bestowed only on the elect. Canon II, 8.

We granted (without denying the well-meant offer of salvation—which we believe to be both Biblical and Confessional—and to which further reference will be made) that the passages in the Canons of Dort cited in the declaration of the Synod of 1924 (Canons II, 5 and III and IV, 8 and 9) do not specifically state that the general offer of salvation is an evidence of God's favor toward mankind in general, and we also granted that the placement of this reference in the context of the favorable attitude of God to all men apparently gave rise to a measure of confusion.

We stated that there is, however, a general offer of the gospel. That offer is well-meant, serious, unfeigned, and earnest and it is well-pleasing to God that those who are called should come to Him. The cause and guilt of man's unbelief lies with man. Canons I, 4, 5, and 6: "The wrath of God abideth upon those who believe not this gospel. But such as receive it, and embrace Jesus the Savior by a true and living faith, are by Him delivered from the wrath of God, and from destruction, and have the gift of eternal life conferred on them. The cause or guilt of this unbelief as well as of all other sins, is in no wise in God, but in man himself; whereas faith in Jesus Christ, and salvation through Him is the free gift of God. That some receive the gift of faith from God, and others do not receive it proceeds from God's eternal decree. According to which decree, He graciously softens the hearts of the elect, however obstinate, and inclines them to believe, while He leaves the non-elect in His just judgment to their own wickedness and obduracy." We pointed out that the Christian Reformed Church desires to maintain both God's sovereignty and man's responsibility.

We detected in the Protestant Reformed reaction to the First Point a tendency to hold that election and reprobation are equally ultimate. We emphasized that the Canons avoid saying that reprobation is the fountain of all evil, whereas it does say that election is the fountain of every saving good. I, 9 "Therefore election is the fountain of every saving good; from which proceed faith, holiness, and the other gifts of salvation, and finally eternal life itself, as its fruits and effects."

Canons I, 15 speaks of reprobation. This is what the article says. "What peculiarly tends to illustrate and recommend to us the eternal and unmerited grace of election, is the express testimony of sacred Scripture, that not all, but some only are elected, while others are passed by in the eternal decree; whom God, out of His sovereign, most just, irreprehensible and unchangeable good pleasure, hath decreed to leave in the common misery into which they have wilfully plunged themselves, and not to bestow upon them saving faith and the grace of conversion; but permitting them in His just judgment to follow their own ways, at last for the declaration of His justice, to condemn and perish them forever, not only on account of their unbelief, but also for all their other sins. And this is the decree of reprobation which by no means makes God the author of sin (the very thought of which is blasphemy) but declares Him to be an awful, irreprehensible, and righteous judge and avenger thereof."

The Conclusion of the Canons repudiates the position of those who believe in the equal ultimacy of election and reprobation. The Conclusion of the Canons states that it repudiates the contention of those who claim that in the doctrine of predestination it is taught "that God, by a mere arbitrary act of His will, without the least respect or view to any sin, has predestinated the greatest part of the world to eternal damnation; and has created them for this very purpose; that in the same manner in which the election is the fountain and the cause of faith and good works, reprobation is the cause of unbelief and impiety; . . . and many other things of the same kind, which the Reformed Churches not only do not acknowledge, but even detest with their whole soul."

The Confessions state, "It is not the fault of the gospel, nor of Christ, offered therein, nor of God, who calls men by the gospel, and confers upon them various gifts, that those who are called by the ministry of the Word, refuse to come, and be converted; the fault lies in themselves." Canons III and IV, 9.

Canons III and IV, 8 states, "As many as are called by the gospel, are unfeignedly called. For God hath most earnestly and truly declared in His Word, what will be acceptable to Him; namely, that all who are called, should comply with the invitation. He, moreover, seriously promises eternal life, and rest, to as many as shall come to Him, and believe on Him." Men are lost because of their unbelief and sins.

Coming back to the well-meant offer of salvation, we stressed that in the call of the gospel there is, indeed, a manifestation of a certain favor of God to all who hear that gospel. According to the Confession (Canons II, 5 and III and IV, 8, 9) God promises "salvation, rest of soul, and eternal life" to every one who repents and believes; and this promise is made without distinction to all those to whom the gospel is preached. And, although it is true, that among "those who are called by the ministry of the Word" there are those who "refuse to come and be converted . . . it (the cause or guilt of their unbelief) . . . (Canons II, 5) is not the fault of the gospel, nor of Christ offered therein, nor of God, who calls men by the gospel and confers upon them various gifts . . . . the fault lies wholly in themselves . . ." (Canons III and IV, 9).

With respect to Point II and III the Protestant Reformed brethren expressed fear that these endanger the doctrine of the antithesis. Your committee assured the brethren of the Protestant Reformed churches that we are fully persuaded that the Synod of 1924 in no way desired to undermine the important doctrine of the antithesis, and that Synod disapproves of any interpretation of Points II and III which would in any way be antagonistic to that truth.

We replied that there is a restraint of sin in this present world and this restraint of sin is ascribed to the "gracious God." Article 36 of the Belgic Confession states, "Our gracious God instituted government to the end that the dissolutenes of man might be restrained." Art. 27 states "the Church is preserved and supported by God against the rage of the whole world." Art. 13 asserts, "He so restrains the devil and all our enemies that without His will and permission they cannot hurt us." In

Lord's Day 10 we read, "No creature shall separate us from His love, since all creatures are so in His hand that without His will they cannot so much as move."

The Scriptures indicate such a restraint. Psalm 105:14-15, "He suffered no man to do them wrong; yea, he reproved kings for their sakes, saying, touch not my anointed ones, and do my prophets no harm."

From these passages it appears that there is a restraint of sin which effects a degree of good order and decency in society. It curbs the dissoluteness of man and makes human society possible and serves especially to defend and preserve the Church in the world. Yet, in spite of the restraint of sin the carnal mind is and remains in enmity with God.

We conceded that the phrase 'by means of the general operations of His Spirit" is not found in the Confession. Objection to the inclusion of that phrase was also made at the Synod of 1924 because it was not literally stated in our Confession. We stated that the statement is Biblical and that we can hardly conceive of there being a believer of the Reformed Faith who would ascribe the restraint of sin to anyone else than the Holy Spirit. We granted, however, that the construction is not wholly in accordance with the fact.

In connection with Point III we assured the Protestant Reformed brethren that the Christian Reformed Church holds that there is an absolute spiritual antithesis between the children of God and the children of the devil, the regenerate and the unregenerate. Man is either alive to Christ or dead in trespasses and sin.

We described the Christian Reformed position as follows. We wholeheartedly subscribe to the statement that natural man is incapable of using the gifts of God aright in things natural and civil. Canons III and IV, 4, "There remain, however, in man since the fall, the glimmerings of natural light, whereby he retains some knowledge of God, of natural things, and of the difference between good and evil, and shows some regard for virtue and for good outward behavior. But so far is this light of nature from being sufficient to bring him to a saving knowledge of God and to true conversion that he is incapable of using it aright even in things natural and civil. Nay further, this light, such as it is, man in various ways renders wholly polluted, and hinders in unrighteousness, by doing which he becomes inexcusable before God."

Only the regenerate can perform good works in the sense that only those works are good which proceed from true faith, according to the law of God, and to His glory. This is as Art. 24 of the Belgic Confession states, "Without (justifying faith) they would never do anything out of love for God, but only out of self-love and fear of damnation."

Without the regenerating grace of the Holy Spirit they (unbelievers) are neither able nor willing to return to God, to reform the depravity of their nature, or to dispose themselves to reformation. Canons III and IV, 3.

The Confessions speak of "saving good" and of "spiritual good." The good the unregenerate perform has been termed civic righteousness and civic good. In no wise did the Synod of 1924 teach that the unregenerate can do saving good.

Concerning the so-called civic righteousness of the unregenerate it appears from Scripture and the Confessions that they perform such good. This civic good, although acceptable to us and beneficial to society in various ways, is relative good before God. This does not in the least change the sinner's depravity, neither precludes the need for repentance from dead works, nor does it enable him to turn to God.

In certain instances this civic good is characterized in Scripture as good and right: II Kings 10:29, "And Jehovah said unto Jehu, Because thou hast done well in executing that which is right in mine eyes, and hast done unto the house of Ahab according to all that was in my heart"; Luke 6:33, "And if ye do good to them that do good to you, what thank have ye? for even sinners do the same." But inasmuch as it is not done from the root of faith, neither according to the law of God, neither to God's glory, it is sinful.

To remove any remaining doubt whether the Christian Reformed Church adheres to the truth of the antithesis we called attention to the *Testimony* which the Synod of 1924 directed to our churches. In this *Testimony* the Synod emphatically maintained that it adhered to the antithesis and warned the churches earnestly against the danger of losing sight of the scriptural truth. The *Testimony* follows:

Testimony

In view of the diverging (deviating) opinions of the ministers, H. Danhof and H. Hoeksema, with respect to the above-mentioned Three Points and in view of the controversy that has arisen in our churches with respect to the doctrine of Common Grace, Synod admonishes both brethren to adhere in their preaching and writing to the view of our Confessions with regard to the three discussed points; and it also admonishes the brethren and the churches in general to guard against all one-sidedness in the presentations of the Truth and to express themselves carefully, soberly (moderately) and courteously.

On the other hand Synod deems that, in as far as the ministers, H. Danhof and H. Hoeksema, in their writings warn against conformity to the world, there is reason for such warning with a view to the possible misuse of the doctrine of Common Grace; wherefore Synod considers it to be its duty to direct the following Testimony to the churches:

Since Synod has given a declaration relative to the Three Points which were jeopardized by the denial of the doctrine of Common Grace and thereby disapproved the general denial of this truth, it feels constrained to warn our churches and especially our leaders earnestly against over-emphasis (drijven) and consequent abuse of the doctrine of Common Grace. That danger is real. When Dr. Kuyper wrote his monumental work on this subject he indicated that he was aware of the danger that some would allow themselves to be misled and become worldly. And history has proved that this danger is more than imaginary. In his Dogmatic Dr. Bavinck has also called attention to this danger.

When we take note of present-day trends (geestes-stroomingen) it is apparent that there is more danger of conformity to the world than of world-flight (wereldvlucht). Today's liberal theology virtually erases the

boundaries between the Church and the world. Evermore the great significance of the Church is considered to lie in the social sphere. The consciousness of a spiritual-moral antithesis is being increasingly weakened in the minds of many and has made room for a vague sense of a universal brotherhood. To a great extent preaching touches on the things that belong to the periphery of life and does not reach its spiritual center. The doctrine of Special Grace in Christ is neglected. There is a strong tendency to bring theology in agreement with a science that is in the service of unbelief. By means of the press and through various inventions and discoveries, which in themselves are to be appreciated as gifts of God, much of the sinful world is brought into our Christian homes.

Because of these and similar influences which crowd in upon us from every side it is urgently necessary that the Church be on guard and that she, while holding the above-mentioned points, tenaciously maintain the spiritual-moral antithesis. She may never allow her preaching to degenerate into treatises and discourses on social issues and literature. She must ever see to it that the crucified and risen Christ is at the center of all preaching. She should constantly cling to the principle that God's people is a singular people that lives a life that has its own root—the root of faith. In preaching and writing she should implore our people and especially our young people, "Be not fashioned according to this world, but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God." Enjoying the blessing of the Lord this will preserve our churches from conformity to the world, which smothers spiritual ardor and robs the Church of its beauty.

II. *The Result of Our Discussions with the Protestant Reformed Brethren*

The Protestant Reformed brethren after long discussion, repeated revision, and careful consideration presented to us a summary of their present view of the three points covered by the declaration of 1924. It is intended to indicate the measure of their agreement with the Christian Reformed position. This summary follows:

"A. Besides the saving grace of God shown only to the elect there is also a certain favor or grace shown to the creatures in general. This is taught in Psalm 145:9; Mt. 5:44-45; Acts 14:16; Luke 6:35-36, etc.

"B. There is a restraint of sin, which within the providence of God brings about a degree of good order and decency in society. It curbs the dissoluteness of men and makes human society possible, but serves especially to defend and preserve the church in the world. This expression is not to be interpreted to mean that there is any essential improvement in the depraved sinner.

"C. Concerning the so-called civic righteousness of the unregenerate it appears from Scripture and the Confessions that they perform such good. This civic good, although acceptable to us and beneficial to society in various ways, and in certain instances characterized by Scripture as

good and right, II Kings 10:29, 30; Luke 6:33, but insofar as it is not done from the root of faith, not according to the law of God, and not to God's glory, is sinful."

III. *Recommendations*

It is the considered judgment of your committee that the preceding expression of the Protestant Reformed Committee on the Three Points indicates that today our differences are more differences of approach and emphasis than principial. We have been drawn closer together as a result of our conferences. That questions still remain and differences still obtain is obvious and was to be expected. We are hopeful of the eventual unification of the Christian Reformed and the Protestant Reformed churches. Accordingly:

A. We recommend that Synod, in the interest of fraternal understanding, address a communication to the Synod of the Protestant Reformed Churches (De Wolf group) based on I and II of this report in order to pave the way for further considerations regarding an eventual unification.

B. We recommend that Synod appoint a committee which will hold itself in readiness to confer with a committee of the Protestant Reformed Churches (De Wolf group) if further conferences should be desired by the Protestant Reformed Church to work out various details necessary for effectuating such a possible re-union.

Respectfully submitted:
Henry Baker, Chairman
John Weidenaar, Secretary
Martin Monsma
Adam Persenaire
Hero Bratt
Cornelius Van Malsen
Cornelius Zylstra

SUPPLEMENT No. 39
(Articles 178, 201)
BRITISH AND FOREIGN BIBLE SOCIETY

ESTEEMED BRETHREN:

During the last half of the eighteenth century numerous Bible Societies were active in Great Britain. The need for a combined effort, however, was widely felt. Therefore in 1804 the British and Foreign Bible Society was established for the purpose of translating, producing, and distributing the Bible at home and abroad. Though deeply rooted in British Commonwealth tradition, this Bible Society, active in Canada, has its affiliates in many lands. Its American counterpart is the American Bible Society.

Highlighting the Society's international news of the past year was first the completion of a Russian translation of the Four Gospels. This new gain is the fruit of eight years of sustained and devoted labor by a number of Bible scholars. Secondly, the Society, which has been active in South Africa for over one hundred years, recently commemorated the twenty-fifth anniversary of the appearance of the Afrikaans Bible.

On the Canadian scene, an 1804 edition of the Mohawk Bible, the first translation published by the Society after its establishment, was recently presented to the Institute of Iroquoian Studies at Brantford, Ontario.

The Society puts out a modest bi-monthly magazine called *The Bible in the World*. It is printed in England, but adapted to Canadian readers, among whom it has a growing number of subscribers. In it is offered a global coverage of the work of the Society, attractively illustrated with photographs, and recently given a new eye-appeal through a revised format. For some time the Society has published a Daily Bible Reading List, the growing demand for which now requires a reprint. Through its sixteen Canadian Bible Houses and Reading Rooms, and in cooperation with local churches and pastors, the Society provides Bibles for the indigent, for newly landed immigrants in dual language editions, and for service-men. The blind are served with Braille publications.

To stimulate interest in its many-sided work the Society encourages the Canadian churches to observe Bible Sunday, in order to draw the attention of the church people to the aims and needs of the Society.

For 1959 the Canadian Society has assumed an objective of $750,000 for its home and foreign program. This is double the 1958 figure, but is not considered a "dream budget." This objective appears justified in view of the scope of the Society's work and by a realistic evaluation of what the Canadian churches can and should do. The Society offers its services as a "handmaid of the churches" in meeting local needs and foreign missionary demands. Its leaders hope that a resurgence of Biblical Theology and a greater call to Biblical preaching will reflect itself in greater interest in the Bible Society.

Respectfully submitted, Gordon J. Spykman

SUPPLEMENT No. 40
(Articles 105, 110, 115, 193)

THEOLOGICAL COLLEGE OF NORTHERN NIGERIA

(Minority Opinion)

DEAR BRETHREN:

The mandate of your committee is found on pp. 59 and 60 of the Acts of Synod, 1958, and is comprehended in the following quotation:

"A study committee of nine members be appointed (in which both the minority and majority opinions of the Board are represented), in consultation with the Nigerian General Conference to define and clarify certain matters which follow, and that clear-cut recommendations be made to the Synod of 1959:

a. The implications of our ordination vows with respect to missionaries who serve in a united theological educational enterprise.

b. The relation of the Christian Reformed Church to the TCNN, taking into account our church polity as well as theological distinctiveness.

c. The relation of Nigerian General Conference to the TCNN. (e.g. appointment of members to the Board of Governors.)

d. The relation of the Benue and Tiv churches to TCNN.

e. The relation of the teachings of our Missionary professor to the distinctive positions and practices held by the Benue and Tiv churhes.

f. The relation of our Missionary-Teacher to the Nigerian General Conference. (e.g. such matters as supervision of his teaching at TCNN and problems that arise for him at TCNN.)

g. Further investigation of the need for a distinctively Reformed Theological training on the Benue and Tiv field.

Grounds:

1. The present recommendation of the Board is somewhat ambiguous. The term "participate" can be construed in such a way that the Christian Reformed Church becomes one of the sponsoring and operating churches of the TCNN—which would violate the clear statement which Synod gave to the overture of Classis Sioux Center. Or this term might have a far weaker meaning.

2. There are many aspects of this problem that have not been defined, or that have not come to sufficient clarity.

3. Several Classes have requested such a study. *Adopted.*"

Our mandate charges us first of all "to define and clarify" matters which the Synod of 1958 subsumed under points a. to g. (see pp. 59, 60, Acts, 1958). In the second place we are charged to come with "clear-cut recommendations" to the Synod of 1959.

The second part of our charge has reference to the proposal of the Board of Foreign Missions which it presented to the Synod of 1958 and which reads as follows:

"The Board now recommends that Synod participate in the program for united theological education in Northern Nigeria." (See Acts, 1958, Board Report, p. 216.)

It is this recommendation of the Board which Synod of 1958 was not ready to adopt forthwith and which after a prolonged discussion occasioned the appointment of our nine-member study committee. And it is, therefore, regarding this proposal that we are required to come to the present Synod with clear-cut recommendations.

The word *participate* in last year's Board proposal, implies—in the light of field reports and Boards reports—as we see it, matters such as these: That the Christian Reformed Church would endorse and help sponsor the program for a united theological training school in Northern Nigeria; that we would assume our share of capital expenses and teaching costs; that we would authorize our Nigerian General Conference to appoint a representative on the Board of Governors, who would represent the Christian Reformed denomination in the control and operation of the TCNN, and that we would approve of the plan to have missionary Dr. H. Boer function as our teacher at the proposed school.

Our committee of nine members set about its task prayerfully and studiously, and met frequently. But we failed to reach unanimity. On the 5th of February we determined that a two-fold report was inevitable. The committee decided "to divide ... on the question of official participation in TCNN or of officially promoting a distinctively Reformed School for pastor training" (cf. Art. 4, Minutes February 5). Five members of the committee felt that they should advise Synod to participate in the TCNN, and four of us felt that we could not recommend such participation.

The four members who came to the conclusion that they could not advise participation in this proposed union seminary are the signatories to the present report.

In making our report we shall *first of all* state the specific problem confronting Synod; *secondly* we shall seek to present the background history of this problem, together with an analysis of this history; *thirdly* we shall consider the matters which the Synod of 1958 has charged us to define and clarify, that is, points a. to g. of our mandate; *in the fourth place* we shall seek to indicate that the particular problem presently facing Synod is part of a more comprehensive and much weightier issue, namely the movement toward a United Church of Northern Nigeria; and that the endorsement of the proposed plan is virtually an endorsement of what is known in the mission world of today as Ecumenical Missions; and *in the fifth place* we shall present our recommendations to Synod.

I

The specific question before Synod as we see it, is briefly stated this: How shall we meet, or help meet the need for native pastors on our

Nigerian mission field? Shall we encourage the Benue and Tiv churches to continue their interest in and support of the present pastor training schools, and shall we help sponsor, conduct, and develop these native pastor training schools—uniting them into one strong school in the near future—, or shall we from now on help sponsor and rely on a united, interdenominational theological college? Shall we encourage the native churches to maintain and develop a pastor's training school which is altogether true to the Reformed conception of God's revelation, or shall we encourage them to rest satisfied with an inter-faith school, and shall we become co-sponsors of such a school?

This is the problem confronting the present Synod.

II

Your committee now proceeds to present its historical review and analysis.

Key to abbreviations:

TCNN: Theological College of Northern Nigeria
SUM: Sudan United Mission
NGC: Nigerian General Conference
CRC: Christian Reformed Church
Ex. Comm. or EC: Executive Committee
SM: Sudan Mission

History

1937 — Synod instructed the Board of Missions to investigate the Sudan field (Acts p. 38).

1938 — Synod, having received information that a field was obtainable, "Charged the Board to fully ascertain the conditions on which" the field could be taken over (Acts p. 80).

1939 — Synod decided "That authority be given the Board to take the necessary steps toward taking over this field from SUM." Among the grounds it is stated: (h) "It is possible for our church to obtain doctrinal and ecclesiastical control of this field." In the Board report, which was received for information by Synod, a communication from the British Branch SUM through Secretary Dawson, declares, "That they are prepared to hand over control of the work in the Lupwe district, with *autonomy on the field and in control of the work,* but *association with the SUM as part of the mission . . .*"

1942 — Synod authorized the Board to move toward "making provision for the theological training of African ministers" (cf. pt. 5, 6. pp. 93, 242, Acts of 1942).

1944 — In connection with the use of liturgical forms, the question of *church union* on the field was raised. Rev. E. H. Smith was asked to continue his work on this matter with greatest care, and keep the Synod informed of developments (Acts pp. 53, 54, 212).

1945 — Synod endorsed "the policy of church union as then in effect on the Nigerian field." It said, "The term 'Church Union' may raise the

spectre of denominations seeking to unite organically. That is not the connotation of the term as applied to Nigeria. It refers rather to a rather loose organization, a spiritual fellowship, with only advisory powers." In addition, Synod adopted extensive safeguards for our Reformed beliefs and practices on the Nigerian field. In addition to stating that "Our branch . . . shall have full fraternal relations with the other branches," Synod stated, (2) "The Chr. Ref. branch of the Ekklesiya Cikin Sudan, shall retain the right to call its own pastors and to develop church life according to our Reformed principles. (3) We shall continue to have a missionary representative on the Field Council. (4) The Field Council shall continue to refrain from interfering with the right of our branch to determine its own creed."

This Synod also decided to "approve the ordination of African workers if these have been properly trained. (Acts pp. 45, 46).

1947 — Following the visit of Rev. J. C. De Korne and Rev. H. J. Evenhouse to the field, the Board reported: "While we have full authority to develop this work along strictly Reformed lines, and our Missionaries are diligent to put those ideals into practice, we also maintain an affiliation with the Ekklesiya Cikin Sudan . . . It is evident, of course, that Ekklesiya Cikin Sudan can never be anything more than a loose Federation of separate churches, but call themselves by the same name in order that there may be no organizational division to confuse the mind of the African" (Board Report, Acts pp. 290, 291).

1948 — Under the heading, "Clarification of Relationships" the Board declares "That we are federally affiliated with the SUM," but also that the Nigerian Mission of the CRC is autonomous ecclesiastically and doctrinally, and that the CRC through its Board is in control of the work on the field" (Acts p. 247).

1951 — The Revised constitution of the SUM with clarifying statement of Rev. H. R. Boer was received as information by Synod. This clarification asserts: "The SUM . . . is a federation of Missionary Agencies active in the Sudan and each of which is autonomous on its field and independent of control by the others. Of this SUM we are an integral part and a constituent member." (It must be noted that this is said of the SUM, not of the native church organization, Ekklesiya Cikin Sudan). (Acts pp. 73, 302).

1953 — In view of the fact that the native church in our mission area was coming to a point of maturity, having independent standing from our Mission, Synod was informed that the Board had sent a letter to this regional church in our mission area, exhorting, among other things, "That the Reformed heritage entrusted to her is exceedingly precious and involves her with great spiritual responsibility to adhere to the Reformed faith and to promote it. We also remind the regional church that we cannot permit intimate fellowship and mission service of our mission with the regional church in our mission area, except that church be Reformed in its doctrine and practice" (Acts p. 377).

At this point we interrupt the historical flow to sketch the background of Dr. H. R. Boer's appointment at Gindiri. The Gindiri school was

begun in 1934 by Secretary Farrant of the British Branch (Half-Century of Grace, Maxwell, 1951, pp. 180, 182). Beside student teachers and medical assistant training, 18 evangelists were enrolled for training for the pastorate (Maxwell, p. 215). It is a school "Standing in the Baptist Tradition and Spirit" (Boer Quarterly Report, November 30, 1957).

In 1937 three graduates were licensed and later ordained in the pastorate (Maxwell, p. 215). In 1956 five men were in Pastor's training from five tribes, among them Istifanus from Takum (Maxwell, p. 269).

In 1950 Bishop Neill visited Nigeria and gave an impulse to the thinking on a United Theological School. Four years of inactivity followed. Then a meeting of the Northern Missions Council was held in 1954 to discuss the question of theological training in the north. There were 18 in pastor's training at Gindiri at this time (cf. Farrant letter, p. 2). No concrete action was taken by the Northern Missions Council. In May 1955, at a meeting of the N.M. Council, a sub-committee from those missions most likely to take part in such a project was appointed. This committee met on August 16, 1955. It was very hesitant, and postponed the question of the formulation of a united theological school for approximately two years (cf. "Tentative Draft Plan for Th.Ed." H. R. Boer).

1954 — Out of conversations with the British Branch, the matter of the need of a qualified teacher for pastor's training at their school at Gindiri arose. The name of Dr. H. R. Boer was suggested. This was brought to the attention of the NGC. The Ex. Comm. of the NGC welcomed the opportunity for a Reformed witness, and instructed the Corr. Secr. to make further inquiries (Minutes NGC, March 22, 1954).

In October 1954, the above matter was brought to the attention of the Ex. Comm. of the Board, and the question of the appointment of Dr. Boer was referred to the Recruiting Committee. The Ex. Comm. was favorably disposed toward the calling of Rev. H. Boer to be loaned for the Gindiri School, but requests NGC to offer its recommendation. NGC gave its wholehearted recommendation for Dr. Boer's appointment.

In December 1954, the Ex. Comm. "decided to recommend to the Board of Missions that Dr. Boer be called as Missionary to Nigeria to be loaned to the Br. branch of the SUM at Gindiri for work in theological training. Conference and the Ex. Comm. believes that this is a big contribution which our branch of the SUM can make to the cause of Pastor's training on a regional scale, and offers an excellent opportunity to exert strong influence in training native pastors" (EC Minute, December 1954).

1955 — In February 1955, "The Board decided to ask the Synod of 1955 to authorize the expansion in placing a teacher at Gindiri for native pastor training, and to inform Synod that the Board is minded to appoint Dr. H. R. Boer to this position. Request for Dr. Boer for this position has been made by General Conference and by the Br. branch of the SUM" (B Minute, February 1955).

In a meeting with Dr. H. R. Boer, June 2, 1955, the Ex. Comm. agreed to propose to the missions and churches that will be served by the Gindiri's Pastor's Training School, that proportionate contributions be made,

thereby reminding those being served that this cooperative training is in principle the responsibility of the Nigerian churches. However there is no record that this action was submitted to Synod (EC Minute, June 2, 1955).

The 1955 Synod made only this very brief decision, "To accede to the request of the Board for authorization to lend a teacher at Gindiri for native pastor training" (Acts p. 29).

Dr. H. R. Boer arrived on the Nigerian field, October 26, 1955. At its November meeting NGC assigned the following program of labors to Dr. Boer: "(1) Two or three months Hausa language study. (2) Visit the existing Theological Schools in the south. (3) Visit the missions and the churches in the north with a view to determining attitudes toward, and extent of likely participation in the proposed theological school. (4) Draw up a report crystalizing his findings and proposing concrete steps for bringing the school into being, this report to be submitted to responsible bodies for discussion and or action. (5) Conclude the year by teaching in the catechists course at Lupwe for a period of three months" (NGC Minutes, November 1955).

1956 — At the NGC meeting of April 1956, "In response to a request of the British Branch SUM, conference recommends that Dr. Boer teach the following courses next year (1957):

Evangelists of the British Branch Kagwir — 2 months

Refresher course for SUM pastors — 2 months

Catechists or evangelists all of SUM — 2 months" (NGC Minutes, April 1956). This was approved by the Ex. Comm. of the Board July 26, 1956.

At this same meeting of NGC, "Conference gratefully received as information the report of Dr. Boer concerning the development of the idea of theological education for Northern Nigeria." Also "Conference heartily endorses the principle of cooperation with other evangelical mission bodies of Northern Nigeria in a united theological training school, and encourages Dr. Boer to continue work on this project" (NGC Minutes, April 1956).

On June 26, 1956, Dr. H. R. Boer presented a "Tentative Draft of a plan for United Theological Education in Northern Nigeria," to a meeting of representatives of the SUM. This meeting in turn invited to meet with it on October 16, 1956, representatives of the Church of the Brethren Mission, Qua Ibo Mission, United Missionary Society, Sudan Interior Mission, and all the churches that have grown out of the work of these missions and of the five branches of the SUM . . ." (viz. Danish Lutheran, Ev. United Brethren, Chr. Reformed, British Branch and South African Branch). (4th Quarterly Report, 1956, H. R. Boer)

Upon receipt of the "Tentative Draft for Un. Theol. Ed. . . .," and the notice of this wide gathering of missions and churches, the Ex. Committee of the Board sent a communication in which, "It was decided to advise Dr. Boer that we do not construe NGC Minute 1721, (April 1956) to be an endorsement as yet of his proposed plan. He was also cautioned not to proceed at the October meeting to make commitments which will

bind our NGC or our Board. His attention is called to the fact that the plan is far more inclusive than had earlier been anticipated by either Board or Synod and whatever is done either by himself or our delegates from the mission is to be considered exploratory and tentative" (EC Minutes, October 11, 1956).

In due course the board meeting of churches and missions was held (October 16, 1956), and NGC representative, Rev. P. Dekker, reported the proceedings to the November NGC meeting. At this NGC meeting, the following was decided, "Conference requests the Board that our Mission be permitted to participate in the proposed theological school on the following basis: (1) That the missions and churches associated with the T.E.K.A.S., plus the D.R.C.M. and the Church of Christ in the Sudan among the Tiv will in all probability constitute the participating bodies. (2) That the S.M.C.R.C. will be represented on the Board of Governors, (3) That one ordained man from the S.M.C.R.C. will be a member of the staff of the school. (4) That our financial contribution to the erection of the minimum number of buildings and the purchase of equipment needed to make possible the opening of the school will be approximately L-4500 ($12,600). (5) That the operating expenses (exclusive of salaries) of the school will be assumed by the participating African Churches. (6) That the plan for the theological school as accepted by the SUM representatives on June 26, 1956, and subsequently by the enlarged meeting of mission and church representatives on October 16, 1956, will form the pattern according to which the school will be constituted" (NGC Minutes, November 1956).

1957 — In January, the Secretary of Missions, Rev. H. J. Evenhouse, visited the Nigerian field, and made an extensive report favoring the united plan for Theological Education as proposed by NGC. (Acts 1957, pp. 270-272). At the annual meeting of the Board in February the following decisions were made: (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 indigenity. (4) It was decided to withhold action on the 4th recommendation of the committee report, which reads as follows: "That the cooperating churches be assured that when financial help is needed our church will also give favorable response to assist the native church in our mission area to carry the proportionate share of the plan."

In March 1957, the Ex. Comm. received a copy of the overture which Classis Sioux Center was sending to Synod. The overture read: "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" (Acts pp. 132-133).

The response of Dr. Boer to the February Board decision was unfavorable. In his first and second quarterly reports, he speaks of the "Disappointing action of the annual Board meeting in February on the recommendations of the NGC . . ." NGC, however, responded favorably at its April meeting, expressing "appreciation to the Board for the action taken . . .," and, with the exception of pt. 3 (above), interpreted the Board decision as favorable to the NGC United Theol. plan (NGC Minutes, April 1957). Apparently the Ex. Comm. of the Board had difficulty understanding this favorable interpretation given by the NGC. At its meeting of May 1957, the Ex. Comm. appointed a special committee, which was asked to study the NGC interpretation of the Board decision. This special committee never reported (Ex. Comm., May 9, 1957).

The Synod of 1957 first proceeded to give answer to the overture of Classis Sioux Center. It declared: 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. *Ground:* This is not to be a school of our denomination but will belong to the autonomous churches in Nigeria. 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. (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."

Relative to the recommendations of the Board, only point (1) was adopted: "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, and (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 Ref. witness in Nigeria" (Acts pp. 54-55).

At the November meeting, NGC urgently requested the Board to declare its "full participation" in the proposed theological training program, as had been requested the previous year. It also recommended to the Board the adoption of the tentative constitution for the TCNN as revised; it nominated Dr. H. R. Boer to be a teacher on the staff of the TCNN; it appointed Rev. E. H. Smith as representative to the Board of

Governors for the TCNN. All these decisions awaited Board and Synodical approval (NGC Minutes, November 1957).

1958 — At the annual February Board meeting, a majority and minority report were submitted by the Board's Sudan committee, relative to the matter of participating in the TCNN. The majority report was adopted. The Board "Decided to recommend that Synod participate in the program for United Theological Education in Northern Nigeria." Two negative votes were recorded on this action. It was also decided to approve the TCNN Constitution, approve the new TCNN site at Bukuru, and request Synod to contribute a minimum of $12,600 as our share for the united theological program (B Minutes, February 1958).

In May 1958, Missionaries H. De Groot and R. Tadema made known their serious misgivings concerning the TCNN to Classis Pacific, upon request of the special committee which had been appointed. Synod had knowledge of these misgivings through the Rev. P. De Jong.

At its meeting in March 1958, the Ex. Comm. took note of the Rev. Peter De Jong's protest, which he was sending to Synod.

The 1958 Synod decided to appoint a study committee, which was to define and clarify certain matters (as enumerated below), and come with clear-cut recommendations to the Synod of 1959. Synod also decided, "To continue Dr H. R. Boer as teacher in the TCNN under the terms of the 1955 and 1957 decisions of Synod," and "Permit special gifts to be solicited for the native church which desires to participate in TCNN, and that it be understood that this does not further commit the Christian Reformed Church to the TCNN at this time . . ." (Acts pp. 59, 60).

Analysis

A. In 1955 Synod was informed by the Board of Missions that the Gindiri School was "Under the general direction of the British Branch — SUM," and that Dr. H. R. Boer was desired "To serve as instructor for ministerial candidates being prepared by the several missions associated with the SUM. (Acts 1955, p. 358). Although Synod was thus aware that students would come from various missions, and that eventually there might be non-Reformed teachers, all this was understood as taking place *at the existing Gindiri School,* where 18 students were currently in Pastor's training. There was at the Synod *no hint of inter-mission, inter-church control and operation* of the Gindiri School, nor of the establishment and operation of another inter-faith Theological School, separate from Gindiri. That the TCNN is simply an elaboration or an outgrowth of the plans of the 1955 Synod, as alleged by some, cannot be defended.

B. History demonstrates that NGC through Dr. H. R. Boer *ran considerably ahead* of plans on the Northern Nigerian field, and its Northern Missions Council, in re the formation of a United Theological School. It was the considered judgment of a sub-committee of the N.M. Council, at its meeting August 16, 1955 (after Synod's decision), that the time was not yet ripe for the formation of a United Theological School. This sub-committee was composed of "Representatives of those missions or churches most likely to take part in the project. (British Branch-SUM,

Chr. Ref. SUM, Church of the Brethren Mission, and the Church Mission Society)." The concluding minute of this meeting states, "As a result of these investigations it was *decided not to pursue the question of the formation of a United Theological School at the present time,* but to review the position later, say in two years' time" (p. 1, "Tentative Draft of Plan for Un. Theol. Ed. in N. Nigeria" by H. R. Boer).

C. It is also the judgment of your committee that NGC virtually disregarded the plans which the British Branch had suggested relative to Dr. Boer's labors. Dr. H. G. Farrant, Secretary of the British Branch, wrote as follows: "In the first year it is suggested that Dr. Boer should conduct a series of short Bible courses in the Districts which will enable him to measure the knowledge of the people and make them familiar to him and him to them. In the next year it is suggested that he should teach Religious Knowledge in the Teacher Training School . . ." When Dr. Boer came to Nigeria in October 1955, NGC immediately mapped out labors for him which do not as much as mention the teaching assignment suggested by the Br. Branch-SUM (See NGC Minutes, November 1955). By June of 1956, (within three-fourths of a year after Dr. Boer's arrival) the very extensive "Tentative Draft of Plan for United Theological Education in Northern Nigeria" appears in print, and is placed before the SUM Missions for consideration. Among other matters it already contains the recommendation that the school should not be located at Gindiri.

There is no evidence that Dr. Boer filled any of the original teaching assignment at Gindiri, for which he was loaned in 1955. As a result no attention was given to the development of the *original Gindiri arrangement.* All effort was geared to the development of the inclusive intermission, inter-church plan of Theological Education, *entirely dissociated from the original Synodical intention.*

D. It is also evident that NGC through Dr. H. R. Boer, went *far beyond* the *"Lending of a teacher"* arrangement, approved by the Synod of 1955, in becoming the *promotion agency and organizer* of a Northern Nigerian inter-mission, inter-church Theological Training School. Synod loaned Dr. H. R. Boer as a "Teacher . . . for native pastor training," "at Gindiri" (an existing school, with students in training for the pastorate). He was *not sent to establish another* United Theological School for Northern Nigeria.

This is not only the judgment of your committee, but the Ex. Comm. of the Board voiced this same opinion. When it received the "Tentative Draft of Plan for United Theol. Education" from Dr. Boer, and was informed that on October 16, 1956, this plan was to be presented for adoption to the five missions of the SUM, in addition to the Dutch Reformed Church Mission, Church of the Brethren Mission, Church Mission Society, Sudan Interior Mission, and Qua Ibo Mission, the Ex. Comm. sent a strong word of caution not to make commitments which would bind our church and mission. The Ex. Comm. minutes (October 11, 1956) reads: "It was decided to advise Dr. Boer that we do not construe NGC minute No. 1721 to be an endorsement as yet of his proposed plan. He was also cautioned not to proceed at the October 16 meeting to make

commitments which will bind our NGC or our Board. His attention is called to the fact that *the plan is far more inclusive than had earlier been anticipated by either Board or Synod* and whatever is done either by himself or our delegates from the mission is to be considered exploratory and tentative."

To insist that we have never given anything but encouragement to the NGC plan for united theological education, as some of its proponents have declared, can hardly be defended.

At the board meeting of missions and churches, October 16, 1956, Dr. Boer's plan for Un. Theol. Education was accepted as "the pattern according to which the school will be constituted." Our NGC representatives had a part in making this decision. Subsequently NGC at its regular November 1956 meeting decided to request the Board, "That our mission be *permitted to participate* in the proposed Theological School" (NGC Minutes, November 1956).

At the annual Mission Board meeting, February 1957, the Board continued to caution NGC recommitment to such an inclusive plan. There were in effect two plans for theological training before the Board: (1) The "Gindiri Plan" of the Synod of 1955, with Dr. Boer on loan to teach in pastor's training under the British Branch, and (2) The "NGC Plan" (as drawn up by Dr. H. R. Boer) of an inter-mission, inter-church controlled program developed after 1955. In spite of NGC endorsement and its request that we participate, and the urging of Secretary H. J. Evenhouse that the Board go along with the NGC plan, the Board was not ready to adopt it. In effect it preferred a return to the "Gindiri Plan" of 1955. It encouraged Dr. Boer "To carry forward the plans to teach in the united theological seminary, *as originally proposed two years ago.*" It also decided that it should begin at Gindiri. And it urged NGC to "Initiate such steps that the program become more obviously a native church program rather than a missionary-imposed matter." Furthermore it did not approve of raising funds for the school as requested by NGC (Acts 1957, p. 273).

That this was not "permission to participate" as requested by NGC, is evident from Dr. Boer's reaction to the Board's decision. In his combined First and Second Quarterly Report (July 1957) Dr. Boer wrote, "When the end of March came it was not in me to write a report about the progress of my work." And he gives as reason, "the disappointing action of the annual Board meeting in February on the recommendations of the NGC . . ." Strangely, NGC at its April 1957 meeting interpreted the February Board action as favorable to its plan, with the exception of point 3, which was obviously critical of NGC plan (Missionary-imposed, lacking indigenity). (NGC Minutes, April 1957).

The Ex. Comm. of the Board very evidently was surprised at the favorable interpretation given by NGC. Consequently at its May meeting, it appointed a special committee to study that interpretation of the Board decision (EC Minutes, May 1957).

E. The Synod of 1957 faced an extremely difficult situation. Classis Sioux Center attacked the United Theological School plan on the ground of the compromise of Ecclesiastical and Theological principles. The ques-

tion of principle had of course not arisen in the "lending of a teacher" arrangement agreed to by the Synod of 1955. And Synod had no previous occasion to study the principles involved in an inter-mission, inter-church operated Theological School as proposed by the NGC plan.

At this juncture we believe Synod should have squarely faced the matter of principles involved. It should have studied the implications of the NGC Plan (with its inter-mission, inter-church sponsorship, control, and operation of the school) which was so evidently a departure from former mission policy. It did not choose to do this however. Synod of 1957 failed to meet the issue of principle by alleging "That it is this (native) church, not the Christian Reformed Church, which contemplates participation in a program of interdenominational theological education" (Acts p. 54).

This assertion was not at all realistic. NGC, acting for the Christian Reformed Church and its Board, had developed the plans for the proposed United Theological School. It had made the arrangements necessary for its establishment. Furthermore we would have a part in its control and operation. How then could we escape the fact that the Christian Reformed Church was responsibly involved! The matter of ecclesiastical and theological principles was thus also inescapable, as was apparent to the 1958 Synod.

Furthermore there was the matter of the native church which had arisen out of our mission endeavors, and which we had embraced as a sister church. Was it a responsible position for our church to say simply, "This native church, 'theologically undiscriminating' is doing it. Not we." Could the church rid itself of spiritual obligation so easily, particularly when through its missionaries it had counselled the native church on this matter!

The Synod of 1957, in taking action on the Board recommendations, did not see the choice between the "Gindiri Plan" and the "NGC Plan," which the Board had faced at its February meeting. The members of Synod were apparently not sufficiently orientated historically, to perceive that the NGC plan was not an elaboration of the decisions of the Synod of 1955. Synod took over point 1. of the Board recommendation, "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," but it ignored the intention of the Board as pointed up in points 2. and 3. which gave meaning to point 1. These are "That the initial program be conducted in the facilities at Gindiri," and "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 indigenity."

The confusion of Synod is illustrated by the fact that the advisory committee of Synod lifted out point 1. of the Board recommendations, and gave it a meaning quite different from the Board's intention. And to that statement which affirmed the desire of the Board to return in large measure to the simple plan of 1955, the advisory committee affixed the grounds for the elaborate NGC plan as presented in the report of the Rev. H. J. Evenhouse (Acts pp. 55, 273).

Although the decision of the 1957 Synod was highly ambiguous, it could be interpreted as favoring the NGC plan. It was so construed by the NGC. At the February 1958 Board meeting, the majority of the Board went along with this interpretation, reversing its 1957 decision. Thereupon the Board requested the Synod of 1958 "to participate" in the TCNN. Synod tabled the request for participation, and at this late date, appointed the present study committee.

III

We now proceed with our consideration of points a. to g. which the Synod of 1958 charged us to define and clarify.

a. *The implications of our ordination vows with respect to missionaries who serve in a united theological educational enterprise.*

As to the *Form for the Ordination of Ministers,* this Form of course in no way deals with the question of point a. directly. But this Form does specify that ministers of the gospel shall 1. ". . . thoroughly present to their people the word of the Lord"; 2. refute with the Holy Scriptures "all errors and heresies which conflict with this pure doctrine,"; and 3. "exhort in the sound doctrine, and convict the gainsayers."

Neither does the Form for the Ordination (or Installation) of Missionaries deal at all with the present question directly.

But both Forms just referred to provide that the minister being ordained or installed shall answer the following question affirmatively: "Do you promise faithfully to discharge your office, as previously described, according to the same doctrine . . ." The doctrine here referred to is as all will agree, the doctrine of Holy Writ as set forth in the confessional standards of the Christian Reformed denomination.

It is the conviction of your committee that one who is charged to teach with fellow missionaries who hold to un-Reformed conceptions, and at a school the students of which come from missionary churches which in many instances hold to conceptions and practices which are in conflict with the credal position and ecclesiastical practices of the Reformed Churches, it is the conviction of your committee that such a Christian Reformed missionary will find it very difficult to do full justice to his ordination vows. It will be very difficult for him to, "thoroughly present" the Word of God, and to refute "all errors and heresies which conflict with this pure doctrine." These statements, needless to say, refer to the Reformed, Biblical conception of God's revelation. Now we are persuaded that the missionary teacher at an interdenominational, union seminary, will find it very hard to be true to these ordination vows, and to "exhort in sound doctrine and convict the gainsayers."

The proposed constitution of the TCNN virtually supports us in the convictions just expressed. Point IV, A, 4 reads:

"It is expected that members of the faculty will hold and express their distinctive credal and ecclesiastical convictions *in a spirit compatible with the co-operative character of the college.*" (Italics ours)

And IV, G, 1 reads:

"The corporate worship of the college shall be under the direction of the Principal who shall bear in mind the co-operative character of the college."

We realize that a union seminary needs provisions such as these; it cannot properly function without them. But, this is our point, a union seminary, or interdenominational pastor's training school is bound to put its theological professors under restraints which will make it difficult for them to fulfill their sacred and important task as that task is delineated in our Forms for the ordination of ministers and missionaries.

b. *The relation of the Christian Reformed Church to the TCNN, taking into account our church polity as well as theological distinctiveness.*

Although the TCNN will eventually — if certain aims are realized — be the school of the native churches, it is also a fact that the foreign churches would have a very real part in this undertaking. They are at present the real sponsors. And without their guidance, management, financial support, and teaching staff, the school could not be brought into being in harmony with the proposed plan.

There will be, if the plan is approved, a very real and responsible connection between the TCNN and the Christian Reformed Church of the United States and Canada. We will be one of the responsible bodies, taking an active part in the school through our financial support, our representative on the Board of Governors, and our missionary as teacher and principal.

In our consideration of point b. we have been instructed to take account especially of "our church polity as well as theological distinctiveness."

Our Church Order is our standard of church government. Does not a cooperative venture such as the TCNN bring us, at least indirectly, in conflict with certain principles expressed or underlying Articles 55 and 80?

Article 55 charges ministers and elders to use the "means of teaching, of refutation, of warning, and admonition" to ward off false doctrines and errors. Yet if the TCNN plan should be approved we would become co-responsible for teachings which Article 55 would have us ward off.

Article 80 lists "false doctrines or heresy" among causes for deposition from office. Yet some of these erroneous doctrines would be taught at a school which we would help sponsor and support.

We would also remark in this connection that the Church Order contains directives regarding the administration of the sacraments which are specifically Reformed, — see Articles 56 and 61 — and that non-Reformed professors at an inter-faith school would teach conceptions which would run counter to some of these directives. And we would bear a measure of responsibility for these un-Reformed presentations.

Point b. also mentions our theological distinctiveness. Our Reformed distinctiveness finds expression in our Three Forms of Unity. We are, moreover, a credal church and all of our office-bearers, when they sign the Formula of Subscription promise that they will refute and contradict

conceptions which run counter to the truth of God as expressed in the creeds, and that they will exert themselves to keep the church free from such errors.

Your committee would further contend that the moment we officially participate in the operation and sponsorship of the TCNN, we as a Christian Reformed Church will be participating in the teaching of Arminianism, Lutheranism, dispensationalism, etc. — doctrines that are in direct conflict with our creeds. This would be theological and ecclesiastical compromise.

Furthermore, regarding our Reformed distinctiveness we are persuaded that participation in the TCNN undertaking would involve us in a suppression of our Reformed distinctiveness, and would have to be characterized as an unacceptable attempt at compromising our Reformed distinctivness.

We discuss these two objections briefly.

The proposed program of theological training is to be on a broad evangelical basis. This broad basis is being urged because of what is designated as an urgent need or "mission." In effect it is said that the situation demands a sacrifice of that doctrinal precision which finds expression in the Reformed creeds. The plan calls for co-sponsorship of the distinctive tenets of all the groups involved in the one proposed school for pastor training. However, your committee contends that one of the great evils in the history of the Church of Christ has been the recurrent attempt to unite believers externally who were inwardly in disagreement. And our missionaries have taught our African people in Nigeria for over many years to hold in high regard the historic Reformed interpretation of God's precious Word. To submerge and dissolve these distinctive Biblical conceptions at this time in the seeming placid waters of a vague general Christianity would be a turning back of the clock and would amount to indefensible compromise.

Moreover the crystallization and formation of our credal commitments we ascribe to the guidance of the Holy Spirit. May we at any time enter upon programs which disregard this blessed work of the Spirit?

And would we not be giving, also in the eyes of our African converts, equal validity to our Reformed interpretation of the Scriptures, and the un-Reformed interpretations of the Bible? Both would be taught in the one school and to the same students; and for this we would be co-responsible.

Furthermore, whenever the Church of Christ would engage in a coöperative effort as to the training of future theological leaders, there should never be a compromise as to fundamental doctrines. Yet it is proposed that we shall join hands in the suggested school with brethren who are Arminian, Baptist, and Lutheran.

Besides this, the fact that two of the coöperating home-churches tolerate liberal tendencies in their midst also disturbs us.

And finally, since the proposed united theological training would have to give equal standing to the teachings of all the missions involved, we contend that this in effect would place the Reformed truth before the

students in the frame of a discussion forum rather than as a summary of things which the Holy Spirit has led us to find in the Word of God, and by which summary of God's truth the African convert should be benefited and which he should be helped to embrace with conviction of mind and love of heart.

c. *The relation of Nigerian General Conference to the TCNN. (e.g. appointment of members to the Board of Governors.)*

If the TCNN plan is adopted, the Nigerian General Conference would stand in close relationship to the TCNN. It would elect one of its number to the Board of Governors of the school. The Nigerian General Conference as the field agency of the Christian Reformed Church would exercise our church's part in determining the administration and instruction of the school.

We would add to this that inasmuch as the NGC is the Christian Reformed Church's agency on the field for the promotion and guidance of its task in Africa, it is very important that this agency shall vigorously and enthusiastically represent our denomination and its Reformed position on our African field. Our Synods must never take decisions or adopt policies which would tend to weaken the stand of its missionaries for the truth of God as reflected in our Reformed creeds.

To present the gospel of Christ, not according to the pure and Biblical conception of Reformed theology, but in an inferior form and with admixtures which, as we believe, cannot stand the test of the Scriptures, can never be justified.

d. *The relation of the Benue and Tiv churches to TCNN.*

In its consideration of point d. your committee wishes to say first of all that it recognizes the autonomy of the Benue and Tiv churches. They are self-governing church bodies. But we should be realistic in our evaluation of the relation of Benue and Tiv churches to the proposed TCNN. Besides considering the essential autonomy of our mission churches, we should also reckon with the fact that these churches are still emerging from paganism; that they are still weak and struggling, and that they consequently need our help and guidance in a very real sense, and that it is our duty to extend such help and guidance.

Next it should be noted that the proposed union seminary would be a coöperating undertaking, involving the native churches and the various missions. Now a union seminary would tend to obliterate the doctrinal distinctiveness of the various churches and branches, and would in so far promote doctrinal shallowness. The general Church of Christ is best off — as long as we see in part and know in part, and consequently differ as to our doctrinal convictions — if each denomination will be very charitable toward fellow believers of other churches, but also true to its own convictions. The union seminary venture will, so it would seem, affect all the churches adversely on the score of thoroughness.

In this connection we would mention the fact that according to some of our missionary leaders, the TCNN would virtually serve as a stepping stone to a full-fledged United Church. When this goal has been reached the Benue and Tiv churches will have been absorbed in the over all Ni-

gerian Church, and this Church will then presumably own and manage the TCNN. At this time the Benue and Tiv churches will no longer exist as Reformed Churches. (We shall dwell on this phase of the question before Synod more extensively presently.)

e. *The relation of the teachings of our Missionary professor to the distinctive positions and practices held by the Benue and Tiv churches.*

The Benue and Tiv churches, as might be expected, have adopted a number of rules which govern certain phases of their church life. We refer to matters such as these: The measure of instruction which candidates for church membership shall under normal circumstances receive before being admitted to baptism; the pattern which is to be followed regarding those who desire membership in the church; the policy to be followed regarding certain matters of conduct, such as smoking and drinking; the demands regarding church membership and marriage.

Now it stands to reason that our missionaries who are charged to help instruct those who are being prepared for the ministry in our African churches, should be in coöperative sympathy with the rules of order which our African churches maintain. This would be true for missionary teachers in the native training schools, and also for missionary teachers functioning in the proposed TCNN.

f. *The relation of our Missionary-Teacher to the Nigerian General Conference. (e.g. such matters as supervision of his teaching at TCNN and problems that arise for him at TCNN.)*

The relationship of our Missionary-Teacher to the Nigerian General Conference would according to the plans be a close relationship. It may be expected that he would report to the conference regarding his work, and the conference would doubtlessly have the right to supervise his labors at least to a certain extent. It would also have the right, so it would seem, to advise him regarding his work, and regarding eventual problems. But we should all realize that the supervision of the NGC would have its limitations, inasmuch as the school would be a coöperative venture.

g. *Further investigation of the need for a distinctively Reformed Theological training on the Benue and Tiv field.*

A survey of needs and opportunities on the field indicates that at the end of 1958, there were 496 preaching centers (380 in the Tiv area and 116 in the Benue area). The average attendance at these on a given Sunday was 24,625. (5,600 in Benue, and 19,025 when we shall have five stations we have taken over in Tiv.) By 1964 when we shall have taken over the entire Tiv field from the DRCM, these numbers will be considerably increased. There are 3,722 communicants at present, 972 of which were added in 1958. To serve all these there are presently 14 United States ordained men, 14 native ordained pastors, and 56 evangelists with varying degrees of preparation.

Consensus of opinion of our Nigerian missionaries has been that we have approximately 10 years to labor in Nigeria as a Mission. From then on the native church with its leaders will have to carry on.

TCNN will be able to contribute only three pastors to this need, at the end of four years (February 1963). Not until then will a second class be enrolled, who will D.V., graduate in 1967. This means that TCNN will graduate only two classes within the crucial ten years — and one of these will have but three graduates. The TCNN will scarcely *begin* to meet the urgent current need for pastors.

By way of contrast, a new class in the Vernacular Pastor's Training School was enrolled at Zaki Biam January 1959 consisting of eight students. This is a distinctly Reformed Pastor's Training program, conducted by our own mission personnel. This training program, in effect for a number of years, has been signally blessed. Our field has seen numerous converts and well nigh phenomenal attendance at services. The present cultural and educational level of the vast majority on the field has been adequately met with this type of Pastor's training program. As the cultural and educational level of the Nigerian people rises, the level of the pastor's training schools will also rise. This fact is demonstrated by the requirements for entrance into the Vernacular Pastor's Training School as these were adopted by the Tiv Synod of April 1958. Candidates for entrance must have had four years at the Evangelistic Training School and a senior primary education, or must have been a teacher of long experience in the lower primary school. Of some thirty applicants for the 1959 class, only eight were accepted. The eight all have some knowledge of English, and are receiving an additional year's training in English (and other rudiments) so as to be able to understand some English lectures and so as to be able to read some English reference material. With the increase of secondary education, the number of candidates for Reformed pastor's training school should increase substantially in the near future.

We may add at this point that the foremost proponents of the united theological school feel that all pastor training work should be transferred in the not too distant future, to the TCNN. The Benue and Tiv training schools would doubtlessly continue to train practical workers, but only graduates of the TCNN would then be ordained as ministers.

We would also remark that although qualified secondary school graduates can safely be sent to our Reformed Pastor's Training School, it would be perilous to subject these high school graduates to theological training at a school such as the proposed TCNN inasmuch as this type of a school presupposes that its students are able to judge capably between the various systems of doctrine taught at an inter-faith seminary. Occasionally our students at our own distinctive Reformed seminary here in the States have been confused. How much more would our Nigerian students at an inter-faith seminary in Africa tend to be confused. Could we reasonably expect that our students would graduate from the TCNN fully assured of the correctness of Reformed conceptions? Would they enthusiastically subscribe to the Reformed interpretation of God's Word?

Furthermore, we believe that it is highly advisable that those of our converts who are being trained for the ministry should preferably re-

ceive this training on their field and while living in close contact with their own people.

Furthermore there is need for close contact between our African churches and the trainees. Through Reformed pastor training on our own field, students can engage in the practical work of the church. In this way the church will have the use of their talents and services, and it will also be able to supervise the life and labors of the students. All this indigenous church activity will be extremely difficult to maintain at a far distant TCNN.

In the consideration of this point we would also remark that it should be remembered that a Reformed theological training is for us — altogether correctly so — synonymous with a Biblical, theological training. Our Reformed conceptions are not conceptions which have been added to the revelation of the gospel as deposited in the Bible, but they are that revelation itself. Now the Church of Christ needs this one and only Biblical revelation of God's truth, wherever this church may be found. The Benue and Tiv churches need it also. There is no other theological training — this is our solemn conviction as Reformed believers — which is in full harmony with the Word of God. And every church needs this Biblical presentation of God's truth and plan of salvation. Every church needs the gospel of Christ, of the Apostles, of Calvin and his co-workers, of the fathers of Dort, and of the Reformed confessional writings. Anything less than this is not the pure doctrine which ministers of the gospel promise to present and defend at the time of their ordination, and cannot be to the true and ultimate welfare of the churches involved.

The question whether the Benue and Tiv churches need a distinctive Reformed theological training must therefore to our mind be answered with an emphatic *yes*!

And if it is said that the strength of Mohammedanism makes it highly advisable that the various missions in Nigeria present a united front, then we would remark that the existing federation of churches constitutes a united front to a degree, and secondly, that the Reformed faith, which seeks to do full justice to God and His sovereignty, is the strongest bulwark against the fatalistic presentations of Mohammedanism which Christianity can present. Let us by all means give our converts who are to be trained for spiritual leadership in Nigeria this Biblical conception of God's truth. Let us not, in an understandable desire for unity, make the mistake of purchasing this unity at too great a price. And let us not agree to arrangements which may hinder us appreciably in the execution of our African task. Let us only make such arrangements as will enable us to transmit to our African converts the Reformed legacy of which God has graciously made us heirs, and which we believe to be the most consistent, Biblical presentation of Christianity.

IV

We now proceed to indicate that the specific question presently facing Synod is part of a more comprehensive and much weightier issue.

In our study and investigation it has become evident to us that the question regarding a united, interdenominational pastor's training college stands closely related to a desire for and a movement toward a United Church of Northern Nigeria, which Church would supersede the present federation of churches.

The desire for and movement toward one denomination, one organically united church which would include the Baptistic Mission Churches, the Brethren Mission Churches, and our own Reformed Mission Churches, finds expression in certain communications from the field:

The Rev. E. H. Smith wrote under date of August 30, 1958, that when we took over the Takum-Lupwe field January 1, 1940, we did so "on the understanding, made abundantly clear, that it agreed to an African-union church and that it would pursue an indigenous policy. It accepted this responsibility fully. Nor did it do so 'provided that these things lined up with Reformed policy.' "

And also: "But, note, it was also agreed to work for an African-union church. A Takum-Lupwe Church united with Baptists, Lutherans, Methodists and Anglicans."

And again quoting Rev. Smith: " . . . the facts very fully and definitely establish the claim that it was on the clear understanding that the Christian Reformed Church work hand in hand with the SUM for a union African church that agreement was reached."

Brother Smith is evidently thoroughly convinced of the correctness of the position which he occupies, for in the letter from which we have quoted him he also states that "the TCNN is the battle ground," but that basically the issue is the question of our relationship to the other missions on the field. This he calls "the crux of the struggle." The brother sees the organic union of the various mission churches as *the question* at issue in the present dispute.

Your committee cannot agree with Rev. Smith's interpretation of certain historical facts, as has become evident in previous sections of our report. Nor do we share his sympathy and desire for a united church composed of believers with various conflicting convictions. But the point just now is that brother Smith contends that we are obligated to work toward a United Church of Nigeria, and that this ideal has his full sympathy.

In a letter under date of October 13, 1958, in answer to a communication from your committee, Dr. H. Boer writes among many other things as follows:

"This agreement (the agreement of 1939) included, among other things, that we work with them in the direction of bringing into being one African church."

Dr. Boer also writes:

"We are in duty bound not to place any barriers in the path of organic union whenever it shall arise as a natural development. It is, however, undeniable that every mission and church to which we sustain official relationship either through the SUM or through relationships

with the Fellowship of Churches of Christ in the Sudan would understand the erection of a separate seminary as a direct denial of the agreement into which we entered in 1939."

Additional correspondence from the field indicates that the desire for a United Nigerian Church is the ideal of many of our personnel on the field.

We doubt not but that the unmistakable movement on our African field toward what is generally known as Ecumenical Missions, will come as a disappointing surprise to many of our people, as it did to us as members of your committee. But the facts clearly indicate this trend and desire.

Related to today's popular ecumenical mission practices, the Rev. Gary De Witt of the Reformed Church of America wrote a timely article in the May 1958 issue of the *Missionary Monthly,* under the caption *"Denominational Policy."*

The writer begins his article by stating that there are an increasing number of ministers and laymen in his denomination "who are deeply concerned about the trend of thinking and action among the leaders of the Reformed Church in America. These men are asking as to what can be done to save the heritage and contribution of the Reformed Church in these troubled times." He relates that one of the younger representatives of the R.C.A. abroad airs his concern in the following words: "If we (the Reformed Church of America) can prove that we still have something distinctive to offer the world church and the church abroad, then, but only then, can we begin to justify our existence as a denomination."

Then Editor De Witt, after he has stated his remarks on the situation at home, has this to say regarding the foreign missionary policy of his denomination: "Some of our readers will be amazed to know that we no longer have a Mission or a Reformed congregation in Japan. There is a Reformed Church in Japan, largely the result of the labors of our missionaries but it has no official connection with the Reformed Church in America. Our missionaries are sent out to work with the Kyodan (the United Church of Japan). Our work in Japan is through and in coöperation with a committee representing the different denominational boards. Our present interests do not lie in the set-up of our mission although that is a discussion in itself, but in the obvious fact that our policy does not countenance continuance of the Reformed Church. We have left the Reformed Church of Japan to other denominations. We have spurned our own offspring.

The same must be said about India. In fact, we have only one independent mission left and that in Arabia. The property of the Arcot Mission has been handed over to the United Church of South India. Our Mission in the Sudan will soon be swallowed up in the outreach of the Presbyterian Church U.S.A. (The United Presbyterians with whom we have been working, are uniting with the Presbyterian Church U.S.A.)."

Thus far our quotation from the editorial of Rev. De Witt. Your committee would ask: Should not the situation in a denomination closely

akin to ours be a warning to us? Should we not determine by God's grace and help, never to adopt any policy which will hamper us in the presentation of the gospel of Christ in its purest and truest form?

Let the modernistic churches unite as to their missionary efforts. They have nothing to lose. But let the orthodox churches rather bring the gospel as they feel that it should be brought in all its riches and fullness. And then let there be forbearance and coöperation expressed in federations of true churches of Christ wherever such federations can be organized, and wherever the situation calls for such associations.

Furthermore, approval of the TCNN plan on our part would imply and actually constitute a new departure for the Christian Reformed Church; a new departure in the direction of Ecumenical Missions. Thus far it has been our policy to bring the gospel of salvation to missionary subjects according to the Reformed conceptions of God's plan and work of salvation. In Japan we are working in close coöperation with the Reformed Church of Japan, a small body of churches which could not in good conscience join the United Church of Japan. To Ceylon we have sent our ministers and missionaries, who are valiantly helping the Dutch Reformed Church of Ceylon to return to the faith of their fathers. All this we believe should have our full approval. However, Synod's endorsement of the Nigerian plan would constitute a turn in another direction. It would introduce a new missionary policy for the Christian Reformed Church.

Ecumenical Missions is the call of the day in modernistic circles, and is making its impact upon the orthodox churches also. But let us be fully persauded that the true welfare of our missionary undertakings demand that we do not enter upon this appealing but perilous path, but that we continue our past policy, so that we may be unhampered and free to bring the gospel of Christ in all its fullness and glory according to our Reformed conceptions, and so that we may not become co-responsible for that which we believe to be unscriptural.

V

In view of the foregoing findings and conclusions your committee is persauded that it must advise Synod to withhold its participation from the proposed union training school in Northern Nigeria.

For the sake of those of our missionaries and churches in Nigeria which ardently desire this union school and our participation in it, we regret that this must be our advice. We also realize that a decision as we are suggesting will in a measure be embarrassing to some of our mission personnel. We should much like to spare them this embarrassment. But loyalty to the Word of God and the interest of the Church of Christ should ever come first in our considerations.

Specifically we advise Synod to decide as follows:

Synod of 1959, having heard the majority and minority reports of the nine-member committee appointed by the Synod of 1958 regarding the TCNN question, and having fully considered the issues involved decides:

1. That the Christian Reformed Church do not participate in the undertaking known as the TCNN. (Theological College of Northern Nigerian.

2. That the Board of Missions and the Nigerian General Conference be instructed to maintain and develop, in coöperation with the Benue and Tiv churches, our Reformed pastor's training program in Nigeria, and progressively raise the level of this training to meet the cultural and educational advancement of the Nigerian people.

3. That if the TCNN desires the services of Dr. H. Boer as a loaned missionary, — as originally requested by the British Branch SUM in 1955 —the Synod of 1959 approves of such an arrangement, with the understanding however that our missionaries in Nigeria are hereby instructed to encourage prospective candidates for pastor's training from our Benue and Tiv fields to seek such training at our own Pastor's Training School.

Respectfully submitted,

Rev. Gysbert J. Rozenboom, *Pres.*
Prof. Martin Monsma, *Reporter*
Mr. Herman Baker
Dr. Renze O. De Groot

THEOLOGICAL COLLEGE OF NORTHERN NIGERIA

(Majority Report)

INTRODUCTION

The Synod of 1958 appointed the undersigned as members of a larger committee of nine members to report to the Synod of 1959 concerning the Theological College of Northern Nigeria (TCNN). The larger Committee decided, at its meeting of February 5, 1959, to divide into two sections, since it was impossible for its members to agree on the question of our official participation in the TCNN. It was understood that each Committee would present its own Report to Synod. Since want of time did not allow for subsequent discussions between the Committees the Reports are presented without benefit of further consultation between them.

Part One

The Mandate

I. **The Mandate of Synod** (Acts 1958, pp. 59-60) requires that:

"A study committee of nine members be appointed (in which both the minority and majority opinions of the Board are represented), in consultation with the Nigerian General Conference to defiine and clarify certain matters which follow, and that clear-cut recommendations be made to the Synod of 1959:

"a. The implications of our ordination vows with respect to missionaries who serve in a united theological educational enterprise.

"b. The relation of the Christian Reformed Church to the TCNN, taking into account our church polity as well as theological distinctiveness.

"c. The relation of Nigerian General Conference to the TCNN (e.g. appointment of members to the Board of Governors).

"d. The relation of the Benue and Tiv churches to TCNN.

"e. The relation of the teachings of our Missionary professor to the distinctive positions and practices held by the Benue and Tiv churches.

"f. The relation of our Missionary-Teacher to the Nigerian General Conference (e.g. such matters as supervision of his teaching at TCNN and problems that arise for him at TCNN).

"g. Further investigation of the need for a distinctively Reformed Theological training on the Benue and Tiv field.

"Grounds:

"1. The present recommendation of the Board is somewhat ambiguous. The term "participate" can be construed in such a way that the Christian Reformed Church becomes one of the sponsoring and operating churches of the TCNN — which would violate the clear statement which Synod gave to the overture of Classis Sioux Center. Or this term might have a far weaker meaning.

"2. There are many aspects of this problem that have not been defined, or that have not come to sufficient clarity.

"3. Several Classes have requested such a study."

II. Execution of the Mandate

A. *Source Materials.* Your Committee requested and received from the Board of Foreign Missions a copy of every Article, pertaining to TCNN, found in the *Minutes* of the Board, of its Executive Committee, and of the Nigerian General Conference. The Board also supplied your Committee with several other documents which bore upon the mandate. These included field reports, letters, and requests from Nigerian churches.

B. *Consultation with Nigerian General Conference.* Your Committee could consult with the Nigerian General Conference only by mail. A letter was sent to NGC requesting it to express itself on Synod's Mandate and it responded by submitting an official Statement adopted at its meeting of November 1958. This document is available to Synod. — Your Committee also invited and urged the individual members of Conference to express their private reactions to Synod's Mandate, and to do this anonymously if they chose. Twelve members availed themselves of this opportunity. One of our missionaries home on furlough, the Reverend Mr. Harold De Groot, appeared before the full committee at its request and presented his views. Another, the Reverend Mr. C. Persenaire, appeared at a later date before the Committee of the Majority.

C. *The Report* herewith submitted concerns an educational institution which they thought the organized church had neglected. Supporters and reality. Because a consideration of the circumstances under which this reality emerged is necessary for a proper appraisal of Synod's present and future involvement, the Report begins with an historical review.

Part Two

History of our Relation with the Sudan United Mission (S.U.M.)

I. Early History of the Sudan United Mission (S.U.M.)

A. *Its Establishment.* "The Sudan United Mission was organized 1904 to evangelize the Sudan because at that time no other society could undertake to meet this urgent need" (J. Veenstra, *Pioneering for Christ*).

B. Its *Character.* "In its inception the SUM was a non-denominational missionary organization. It was a voluntary association of Christians of various denominations who undertook to do a piece of work which is no longer an abstract possibility but a concrete and established missionaries came from Presbyterian, Methodist, Baptist, Evangelical, Lutheran, and Episcopalian Churches. In the course of time the SUM attained interdenominational features also; i.e. several denominations, such as the Evangelical Church of North America and the Danish Lutheran Church, took over part of the work; but they consider themselves a part of the SUM" *(Acts,* 1947, p. 288).

C. Its *Purpose.* "Its avowed purpose at its inception, and it has clung to this purpose stedfastly since, was to establish a chain of mission stations across the entire Sudan to combat the southward push of Mohammedanism" *(Acts,* 1947, p. 288).

D. Its *Bond of Union.* "Its bond of union was an evangelical declaration of faith which was taken over from the World Evangelical Alliance" *(Acts,* 1947, p. 288)

E. Its *Method of Operation.* "Subject only to the provisions of that declaration, each missionary was given freedom to preach the Word of God as he saw it, and each station was permitted to develop its work along the lines dear to the group by which it was manned" *(Acts,* 1947, p. 288)

F. Its *Church Aims.* "In 1926 the Field Inter-Mission Conference decided: we desire (1) to build a 'common church,' (2) on one constitution (World Alliance Creed), and (3) use a common standard for ordination of Ministers" (J.L. Maxwell, *(Half Century of Grace).*

II. History of our Official Relationship with the Sudan United Mission (SUM)

A. *Beginning of our official relationship with SUM.* Our official relationship with the SUM began in 1937 when the Board of Foreign Missions "requests authority of Synod to investigate the field and is instructed to report at Synod 1938 whether or not we should as a church take over

the field" *(Acts,* 1937, p.). The Board reported in 1938 that it was possible to do so provided the Church would agree to certain conditions prescribed by the SUM *(Acts,* 1938, p. 98). Synod then "charged the Chr. Ref. Board of Missions to fully ascertain conditions on which the Takum-Lupwe District of the SUM in Nigeria can be taken over by our church, and report to Synod 1939" *(Acts,* 1938, p. 80).

B. *Establishment of our official relationship with SUM.* In 1939 official relations were established by Synod's adoption of the following recommendation: "That authority be given to the Board to take the necessary steps towards taking over this field from the Sudan United Mission" *(Acts,* 1939, p. 89).

The Report of the Board, in reference to which the decision of Synod was taken, does not appear in the Acts of 1939, although it was read on the floor of Synod. The relevant parts of it appear in the Acts of 1948, pp. 246-248, and from these one learns that the following communications were received by the Board and Synod.

A recommendation which the American Branch of the SUM made to the British Branch. This recommendation reads as follows: "In view of the persistent interest of the Christian Reformed Church in the Lupwe Field, the denominational affiliation of the personnel, the source of moneys for this mission from the denomination, the American Branch is of the opinion that the Lupwe Field should be given to the Christian Reformed Church . . ."

A communication from Mr. Gilbert Dawson, Secretary of the SUM, in response to the proposal made by the American Branch: "After careful consideration, my committee has instructed me to say that we are prepared to hand over the care and control of the work in the Lupwe district to the Christian Reformed Church on the same basis as that of the work carried on by the two bodies mentioned above, the Danish Branch (Lutheran) and the Evangelical Church of the USA . . ."

The reference here made to a *basis* of agreement is important. The Report indicates that the SUM made certain assurances to Synod and that Synod accepted certain conditions set down by the SUM. Synod's rights were attended by certain obligations.

C. *Rights and Privileges accruing to us in our official relationship with SUM.* The American Branch of the SUM recommended that the Christian Reformed Church be "autonomous ecclesiastically and doctrinally" in the Lupwe Field, and, in response, Mr. Dawson, Secretary of SUM, promised the Christian Reformed Church "autonomy on the field" and "care and control of the work" *(Acts,* 1948, p. 246). In its Report to the Synod of 1939 the Board of Foreign Missions therefore declared, "It is evident . . . that the Nigerian Mission of the Christian Reformed Church is autonomous ecclesiastically and doctrinally, and that the C. R. Church through its Board is in control of the work on the field" *(Acts,* 1948, p. 247). Synod, accordingly, when it decided to take over the field, put down as one of the grounds for its action (h): "It is possible for our Church to obtain doctrinal and ecclesiastical control of this field" *(Acts,* 1939, p. 89). But this is only one side of the matter. Synod also accepted certain conditions.

D. *Conditions and Obligations on the basis of which our official relationship with SUM was established.* When the SUM handed over the care of the work in the Lupwe district to the Christian Reformed Church it did so on the basis of "association with the Sudan United Mission as part of the Mission" *(Acts,* 1948, p. 246), and *provided:*

1. "The Christian Reformed Church accepts the Doctrinal Basis of the Sudan United Mission and holds no doctrinal views which are not in accord with the principles of that basis."

2. "The church is willing to coöperate with the rest of the SUM work in Nigeria, by appointing a representative on the Field Council . . ."

3. "The church is willing to coöperate with the rest of the SUM work in Nigeria . . . by showing sympathy with the African Church aims of the Mission."

4. "The church is willing to continue the work along the indigenous church lines on which it has been conducted from the beginning and which were so dear to the heart of Miss Veenstra."

E. *Entrance upon the Field.* On January 12, 1940 the Christian Reformed Church officially entered the Takum-Lupwe Field. In that field it is autonomous doctrinally and ecclesiastically, but it carries on its work there in association with the Sudan United Mission, and it is bound, while carrying on that work, to observe the solemn agreements entered into when the work began.

III. Analysis and Evaluation of Our Official Relationship with the Sudan United Mission (SUM)

A. *Our Doctrinal and Ecclesiastical Autonomy with the SUM.* It is a pleasure to record that on the fields assigned to us we have been both able and willing to exercise autonomy; we have not been impeded in our work by the SUM, nor have our own missionaries been slack in presenting the Biblical message within the Reformed perspective. While jealously guarding our right to continue to work on the Field in freedom and according to our convictions we ought not, however, to consider ourselves authorized by the gift of autonomy to alienate the African Christian from the fellowship of those who have come to Christ along another way. Autonomy may not be taken as justifying isolationist attitudes and procedure. What the term "autonomy" allows was quite precisely indicated by the Board of Foreign Missions in 1939 when it defined "control" as meaning that "our Church (will be able to carry) on its work on the basis of our own Doctrinal Standards," and that there will not be "any curtailment whatever of our authority to conduct mission work along . . . Reformed lines" (Board's Report on Negotiations with the Sudan United Mission, *Acts,* 1939, p. 89; *Acts,* 1948, pp. 246-248). There is nothing in the Nigerian Christian community — least of all TCNN — which threatens our autonomy as here defined.

B. *Our Evangelical Unity with the SUM.* Our endorsement of the Doctrinal Basis of the SUM, and our declaration that we hold no doctrinal views not in accord with the principles of that Basis, is, in view of the relative fulness of that Creed, a not inconsiderable witness on our part

to the Evangelical character of the SUM and to the authentic Christian fellowship we enjoy with its representatives. While this should not induce us to deny or minimize existing differences in theological outlook, it also should not tempt us to multiply and magnify our differences and thus strain the wholesome and spiritually effectual relations we have enjoyed these many years. Neither should it tempt us to shun or abandon evangelical coöperation in concrete ways, especially since we stand with the SUM at that critical juncture in the history of Northern Nigeria in which only a united Evangelicalism offers reasonable hope of resisting and overcoming the combined forces of Islam and Heathendom.

C. *Our Administrative Participation in the SUM.* Since the beginning of our work in Northern Nigeria we have, in accordance with our commitment, been represented on the SUM Field Council. We have in this way expressed in deeds what we are in fact, bona-fide and responsible members of a United Mission concerned to produce and develop a cohesive body of Christians which we hope will move forward unitedly against the powers of darkness and unbelief. This administrative involvement we can not ignore and may not suspend. In the Council we manifest administratively the oneness to which we obliged ourselves when we entered the Field, and in taking our seat on the Council we made an implicit promise not to move separatistically and independently in matters directly and centrally affecting the unity of the SUM.

D. *Our Sympathy with the Ecumenical Aims of the SUM.* When in 1939 Synod, by taking over the Lupwe Field, expressed sympathy for "the African Church aims" of the Sudan United Mission, it did so against the background of relevant information supplied in 1938 by the Board of Foreign Missions and recorded in the Acts of Synod of that year. From the Report of the Board Synod learned that we were expected "to not attempt to establish our own denomination in this field, but work in harmony with the idea of forming one African Christian Church based upon the doctrinal basis of the world's Evangelical Alliance" *(Acts,* 1938, p. 269). Yet, knowing this, Synod did not hesitate to accept the challenge of Missions in Nigeria. Having discerned and assented to "the African Church aims" of the SUM in 1939, Synod openly acknowledged this fact in 1944. In that year it formally recognized that "the Sudan United Mission . . . contemplates one union Church throughout the entire area which it occupies" and acknowledged that "this desire of the SUM was clearly made known to the Christian Reformed Church before we took over the Lupwe field." Synod further acknowledged that no conflict was recognized by the Synod of 1939 between the ideal of African Church Union and the fact that "the Christian Reformed Church definitely stipulated that it reserved the right to develop its work on the Lupwe field along strictly Reformed lines" *(Acts,* 1944, p. 53). It would seem that also now Synod would not wish or think itself entitled to pit autonomy against coöperation.

E. *Our Commitment to the SUM's Principle of Indigeneity.* In pledging ourselves to continue the work in Nigeria "along the Indigenous Church lines on which it has been conducted from the beginning" we obliged ourselves, not indeed to withhold advice or even to avoid per-

suasion, but neverthless to defer in important matters to the will and judgment of the African Church as long as we continue our association with her. As late as 1951 we reaffirmed our intention "to take part in fostering the growth of an African Church, self-governing, self-propagating, and self-supporting" *(Acts,* 1951, p. 301). In this effort we have been signally blessed; the Churches there are now independent sister churches. They are still small and weak, and they can for a long time to come profit from our presence, but they are no longer mere wards, and it will not do to regard them as such. The principle of Indigeneity compels us to respect their majority, more particularly their manifest desire for close fellowship with Christians from other backgrounds in Nigeria, and their expressed determination to act coöperatively with them in important ventures.

F. *Summary.* It will be evident that when we took our place within the Sudan United Mission we took a significant step. It put us in a framework within which we could maintain our doctrinal and ecclesiastical distinctiveness while simultaneously giving body and structure to that wholesome Oneness which the Lord enjoins us to foster and preserve.

Part Three

History of Our Relation with the Theological College of Northern Nigeria (TCNN)

I. The Origin and Nature of TCNN

A. *The Beginnings of TCNN with the British at Gindiri.* The desirability of higher theological education on a regional basis was felt in SUM circles before 1950, but with the visit of Bishop Neil to the Nigerian Field during that year a strong impulse was given to the actual establishment of a United Seminary.

Between 1950 and 1954 occasional discussions were held on the question but no blueprint of plans, purposes, and procedures emerged from these discussions, and nothing concrete was done to put the idea of united theological education into effect. Early in 1954, however, the British Branch of the SUM initiated positive action in behalf of the desired seminary by projecting a class in pastor training at Gindiri in which students from the various mission fields would receive advanced theological instruction. Looking about for a person both qualified to teach that class and able to prepare and implement more enduring plans for advanced and coöperative theological education in Northern Nigeria, the British fixed their attention upon the Rev. Harry Boer, who had served the Christian Reformed Church as Missionary in Nigeria and as Professor of Missions at Calvin Seminary, and was now completing a Doctor's dissertation in Missions at the Free University of Amsterdam.

Through the good offices of Rev. Edgar Smith of our Mission, feelers were put out in early spring to discover whether Dr. Boer would be interested in returning to Nigeria in the projected capacity. It appears that Dr. Boer was attracted and challenged by the prospect and, upon invitation, he visited the British Branch Headquarters in London during

July 1954 and conferred with Mr. Farrant, Secretary of the Mission. Meanwhile, our Missionaries on the Field had interested themselves in the project and on March 22, 1954 the Executive Committee of the Nigerian General Conference declared: "Executive Committee welcomes the possibility of this Reformed witness and asks the Corresponding Secretary to make further inquiries" (NGC, 1144). In like manner, the British Branch Field Committee on September 2, 1954 "cordially welcome(d) the idea of Rev. Boer returning to Nigeria." Accordingly on October 7, 1954 an official letter of invitation, signed by Mr. Farrant, was dispatched from London to Rev. Henry Evenhouse, Secretary of the Board of Foreign Missions.

B. *The Beginnings of TCNN in the Christian Reformed Board of Missions.* The letter of Mr. Farrant requesting the services of Dr. Boer came to the attention of the Executive Committee of the Board on October 14, 1954 and was referred for study to the Recruiting Committee. On November 11, 1954 the Executive Committee, being "favorably disposed," requested the Nigerian General Conference "to offer its recommendation"; and later in that month the NGC "wholeheartedly recommend (ed) that the Board appoint Rev. H. Boer to the Nigerian field . . . (and) . . . be placed at Gindiri for work in theological training" (NGC, 1287). Thereupon, on December 9, 1954 the Executive Committee "decided to recommend to the Board that the Rev. Harry Boer be called . . ." This recommendation was adopted by the Board at its Meeting in February 1955 when "it was decided to ask the Synod of 1955 to authorize the expansion in placing a teacher at Gindiri for native pastor training and to inform Synod that the Board is minded to appoint Dr. Harry R. Boer to this position . . ." (BM, 8049). Finally, on June 2, 1955, a week prior to Synod, the Executive Committee of the Board decided "that in the event Synod endorses the Board's recommendation to expand our mission work in Nigeria to include pastor training at Gindiri, the Board will propose to the coöperating missions and to the Nigerian churches concerned that the coöperating missions and the churches that will be served by the school contribute to the school budget in proportions later to be determined in mutual discussion with all concerned . . ." (ECM, 8236).

C. *The Coöperative Nature of TCNN at the Beginnings in Gindiri.* The facts recited in the foregoing paragraphs are in themselves sufficient to indicate that the Gindiri project had ecumenical dimensions from the very beginning. In the light of these facts it is evident that the request of the British Branch for Dr. Boer's assignment to the school at Gindiri was a virtual request that the Christian Reformed Church coöperate in the establishment, in behalf of the native church, of a united seminary in Northern Nigeria. Synod, when it appointed Dr. Boer, lent its support to an ecumenical project which, though it was still in its initial stages in 1955 and not yet defined in detail, yet was very real in conception and intent, and also known, or able to be known, by all interested parties. This is very clear from the record, from which the following additional facts, all antedating Dr. Boer's appointment, are cited in further confirmation.

1. At the meeting of the British Branch Field Committee held on September 2, 1954 it was recognized that if Dr. Boer came his program of work would be "subject to the approval of other missions concerned."

2. On September 13, 1954 Rev. Edgar Smith, Secretary of the SUM Field Council, dispatched a circular letter to all branches telling about the felt need for " a coördinated effort" in theological education and the good prospect of getting it in the possible assignment of Dr. Boer to Nigeria. In that letter Rev. Smith also said: "In November the Secretary of NMC (Northern Mission Council) is calling a meeting to discuss theologically training and I do hope that each branch of the SUM will send representatives to thoroughly explore the possibilities even if they can but refer to a few years hence."

3. Under date of September 13, 1954 Rev. Smith also sent a separate letter to our own Nigerian General Conference in which he said, in reference to the anticipated British request for Dr. Boer's services: "We should also remember that the request was for a broader ministry than that which could be represented on our field. Harry has indicated that he is ready for all that such an ecumenical task would require of him."

4. In *the official Letter of Request* (October 7, 1954) received by the Board of Foreign Missions from Mr. Farrant of the British Branch, Dr. Boer is contemplated as a suitable person "to train men for the pastorate in Northern Nigeria," a vocation capable of proper fulfillment only on the basis of coöperation by all the SUM branches in Northern Nigeria. In explaining why the request for participation in a united effort was being made by the British Branch, Mr. Farrant says: "The matter is a little complicated because of the autonomy of the Branches, but the Executive Committee in London feels that it is appropriate for it to take the initiative . . ." In justifying his expectation that the Christian Reformed Church will assume responsibility for Dr. Boer's salary, he makes obvious that what is here proposed is a union effort, for he explains: "In any coöperative effort among the Branches it is a common practice for a Branch to contribute the service of a missionary while continuing wholly to support him," adding that if necessary "the British Branch (will) share in his support . . . once the financial pattern and burden of the School of the Pastorate in relation to coöperating bodies is known." It is also evident from the Letter that the "School of the Pastorate" at Gindiri is one that does not yet exist, but awaits establishment, for Mr. Farrant concludes by saying: "I very much hope that . . . Mr. Boer (will) be appointed . . . and that this great service to Christ's Church in Northern Nigeria will begin."

5. In November 1954 the Nigerian General Council recommended Dr. Boer for appointment and, by way of indicating the wide scope and significance of the recommendation, added: "Conference is increasingly aware of the great need of the African Church for better trained workers and we feel that this will be a big contribution which our branch can make to this cause on a regional scale" (NGC, 1287). These words were echoed by the Executive Committee of the Board of Foreign Missions on December 9, 1954.

6. On June 2, 1955 the Executive Committee of the Board of Foreign Missions recognized the clear ecumenical import of the decision respecting Gindiri made by the Board at its annual meeting in February. It went on record as favoring the proposal "that the coöperating missions and the churches . . . contribute to the school budget in proportions later to be determined" and declared: "The purpose of this suggestion is to help foster among all the coöperating missions and in the churches that shall be served by the school the idea that the pastor training is a coöperative enterprise . . ." (ECM, 8236).

D. *Summary.* From this record of events preceding the Synod of 1955 it is clear that the origin and nature of the TCNN was ecumenical from the outset and that the Christian Reformed Church was involved in a coöperative venture from the moment it appointed a teacher to engage in pastor training at Gindiri.

II. The Synod of 1955

A. *Synod's Decision and its Meaning*

1. *The Decision of the Synod* of 1955 is very brief. It was decided: "That Synod accede to the request of the Board for authorization to lend a teacher at Gindiri for native pastor training" *(Acts,* 1955, p. 29). It may be added here that on the basis of this authorization the Board of Foreign Missions appointed Dr. Harry R. Boer as Teacher. Dr. Boer arrived in Nigeria on October 26, 1955.

2. *The Meaning of Synod's Decision* has already been indicated. Synod's decision stands within a context of ecumenical realities which defines it with utmost clarity. It is, indeed, regrettable that this clarity was not reflected to the same degree in the Board's brief Report to the Synod. A certain ambiguity in the text of the Report somewhat obscured the clear outlines of the objective context in which Dr. Boer's appointment actually took place. The Report referred to a school at Gindiri "under the general direction of the British Branch of the SUM," and it spoke of the Board's having received a request "that Dr. Boer be called as a missionary to Nigeria to be loaned to the British Branch of the SUM at Gindiri for theological training" *(Acts,* 1955, p. 358). From these words alone one could hardly make out that, although the British conducted a "school" in a complex of buildings at Gindiri, no Seminary was in existence there; and that, although the British were asking for the loan of Dr. Boer, the request was actually being made on the *initiative* of the British, with the concurrence of other branches on the field, and in the interest of a united effort in theological training. Fortunately, however, there were other words in the brief Report, and in them the true pattern of things did emerge. The Report spoke of "having Dr. Harry Boer come to Gindiri to serve as instructor for ministerial candidates being prepared by the several missions associated with the Sudan United Mission," and it declared that Dr. Boer's appointment would be "the beginning of a seminary program that may have great significance for the future of the African church" (*Acts,* 1955, pp. 358-359). From these words one was able to learn that a "beginning" of a Seminary was contemplated; that

the proposed Seminary would train ministerial candidates coming from all the various mission areas, including our own; and that with the establishment of this Seminary a program would be initiated which would significantly affect the future of that "African Church" which had come into being through the coöperative efforts of a United Mission of which we were and are an integral part. If it nevertheless be thought that the delegates in 1955 labored under a misapprehension regarding the Board's recommendation to Synod; and if it be thought that they were ignorant of the ecumenical context of the decision they made (though on the face of it this is incredible considering the mass of data available), then one need only consult *The Banner* of July 1, 1955 to learn that no such ignorance or misapprehension existed or needed to exist. The unofficial record of the Synodical Debate preserved in the afore-mentioned issue of *The Banner* indicates that the delegates did not move in the dark when they authorized the sending of a teacher to Gindiri.

a. On the floor of Synod 1955, during the discussion of the question at issue, the delegates were informed by the Reporter of the Committee of Preadvice, Rev. Peter De Jong, that the Seminary would be a "union effort," and that "in coöperating . . . we can expect Lutherans, etc., to teach there also."

b. On the floor of Synod 1955, during the discussion of the question at issue, the delegates were alerted by Dr. W. H. Rutgers who, correctly apprehending the coöperative character of the proposed venture, remarked: "I am not too sure that I can be enthusiastic about coöperating with other groups. I'd be glad to endorse having our own school."

c. On the floor of Synod 1955, during the discussion of the questions at issue, the President of the Board of Foreign Missions, Dr. R. De Groot, informed the delegates that the establishment of our own seminary is not now a practicable alternative to the establishment of the contemplated union seminary.

d. It should finally be observed that the meaning of Synod's decision was not lost upon competent observers, for in *The Banner* of December 30, 1955, the Editor, Rev. H. J. Kuiper, in a year's end survey, declared: "The real significance of Synod's decision regarding it is that our Church has decided to participate in the training of pastors for the Church of Christ in the Sudan in a school of an interdenominational character." That this understanding of Synod's decision was shared by all the parties directly concerned is evident from the history of developments following upon Synod's decisions.

B. *History of Developments following upon Synod's Decision* (1955–1957)

1. *November 1955 - The Nigerian General Conference* (NGC). When Dr. Boer arrived in Nigeria toward the end of October, he was received, as was proper considering the background of his appointment, as the gift of the Christian Reformed Church to the proposed united theological enterprise, and as a token and pledge of that Church's stedfast sympathy with it. The first and unmistakable evidence of this is supplied by our own General Conference which met in official session in November, less

than a month after Dr. Boer's arrival, in order to outline his duties for the coming year. At this session Conference proposed as Rev. Boer's program for the year: "(1) Two or three months of Hausa language study. (2) Visit the existing theological schools in the south. (3) Visit the missions and the churches in the north with a view to determining attitudes toward and extent of likely participation in the proposed theological school. (4) Draw up a report crystallizing his findings and proposing concrete steps for bringing the school into being, this report to be submitted to responsible bodies for discussion and/or action. (5) Conclude the year by teaching in the catechists course at Lupwe for a period of three months" (NGC, 1570). By these instructions the Nigerian General Conference believed itself to be implementing Synod's decision of the previous June, and it was naturally established in this belief by the acquiescence of the Board of Foreign Missions in these instructions at its annual meeting in February 1956.

2. *February 1956 - The Fellowship of the Churches of Christ in the Sudan* (Taraya). Recognizing that by the action of Synod in sending Dr. Boer to Gindiri the cause of the Union Seminary had moved close to realization, and wishing to further the cause by formal pronouncement, "At its February 1956 meeting, the Fellowship of the Churches of Christ in the Sudan (the union of African Christians) expressed great interest in united theological education and asked the missionaries to work further at the plan to bring it into being" (NGC, 1973). Having completed the refresher course in the Hausa language, Dr. Boer, in response to this appeal from the African Christians, and in obedience to the instructions of General Conference, devoted himself to the task of preparing plans for the Theological College of Northern Nigeria (TCNN), and was ready with a preliminary Report in April.

3. *April 1956 - The Nigerian General Conference* (NGC). "Conference gratefully received as information the report of Dr. Boer concerning the development of the idea of theological education for Northern Nigeria" (NGC, 1721). In order to make its sentiments and the course of developments crystal clear to all concerned, including the Board and Synod, Conference at this meeting further declared: "Conference heartily endorses the principle of coöperation with other evangelical mission bodies of Northern Nigeria in a united theological training school, and encourages Dr. Boer to continue work on this project" (NGC, 1723).

4. *June 1956 - The Synod of the Christian Reformed Church.* One year had now gone by since Synod had joined with the Sudan United Mission and the native African Churches in coöperative efforts to establish what it was hoped would eventually be an African owned and African controlled United Seminary, the Theological College of Northern Nigeria (TCNN). The College was not yet in existence, but the work in its behalf was proceeding, and of this state of affairs the Synod was informed by the Board of Foreign Missions in its official Report. Synod was told: "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 Boer. The past half year has been mostly of an exploratory nature.

Mr. Boer has made a study of theological training being given by other missions to determine whether there would be students coming from these missions and what the level of preparatory training would be . . . The further planning of the Gindiri theological school is still in process" (*Acts,* 1956, p. 384).

5. *June 26, 1956 - The Sudan United Mission Field Council.* By mid-year 1956 Dr. Boer's blueprint for the proposed Theological College was in an advanced state of specification, and it was submitted for consideration to the SUM Field Council in June. From the Minutes of the Nigerian General Conference, to which a report had been given by its representative on the Field Council, we read: "The noteworthy fact of the meeting was that the SUM approved of the plan for theological training in the North proposed by Dr. H. Boer, and decided to present it to the Missions of the North for their consideration at a meeting (to be) held in Jos (on) October 16, 1956" (NGC, 1864).

6. *October 11, 1956 - The Executive Committee of the Board of Foreign Missions.* The executive committee of the Board took Dr. Boer's blueprint under scrutiny in October, but it did not like certain features of the plan. In particular it was not satisfied with the proposal to locate the school at Bukuru rather than at Gindiri, and it was not satisfied with the apparent poverty of native participation. It also felt that the plan was in general more elaborate and costly than it ought to be. Accordingly, "It was decided to advise Dr. Boer that we do not construe NGC 1721 (cf. 3 above) to be an endorsement as yet of his proposed plan. He was also cautioned not to proceed at the October 16 meeting to make commitments which will bind our Nigerian General Conference or our Board. His attention was called to the fact that the plan is far more inclusive than had earlier been anticipated by either Board or Synod and whatever is done now either by himself or our delegates from the mission is to be considered exploratory and tentative" (ECM, 8879). It should be observed that this decision decision bore not upon the *idea* of the united Theological College of Northern Nigeria, but upon certain *specific plans* for implementing the accepted idea. This is evident both from the words of the decision and from the context in which it was taken, as well as from the action confirming it taken by the Full Board in February 1957 (Q.V.).

7. *October 16, 1956 - Joint Meeting of the SUM and African Church Representatives.* This "enlarged meeting of mission and church representatives" endorsed "the plan for the theological school . . . accepted by the SUM representatives on June 26, 1956" (NGC, 1865).

8. *November 1956 -The Nigerian General Conference.* Having been informed of the October decision of the Board's Executive Committee, General Conference now gives information and spells out certain features of the current Plan which it hopes will induce the Board of Foreign Missions to act favorably on it: "Conference requests the Board that our mission be permitted to participate in the proposed theological school on the following basis: (1) That the missions and churches associated with the TEKAS (Fellowship of the Churches of Christ in the Sudan), plus the DRCM (Dutch Reformed Church Mission), and the Church of

Christ in the Sudan among the Tiv will in all probability constitute the participating bodies. (2) That the SMCRC (Sudan Mission, Christian Reformed Church) will be represented on the Board of Governors. (3) That one ordained man from the SMCRC will be a member of the staff of the school. (4) That our financial contribution to the erection of the minium number of buildings and the purchase of equipment needed to make possible the opening of the school will be approximately £4500 ($12,600). (5) That the operating expenses (exclusive of salaries) of the school will be assumed by the participating African Churches. (6) That the plan for the theological school as accepted by the SUM representatives on June 26, 1956, and subsequently by the enlarged meeting of mission and church representatives on October 16, 1956, will form the pattern according to which the school will be constituted." (NGC, 1865).

9. *November 13, 1956 - The Church of Christ in the Sudan, Benue.* In a letter dated November 26, 1956 the Clerk of our Sister Church in Benue Province said to the Board of Foreign Missions regarding the proposed TCNN: "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." (*Acts* 1957, p. 272)

10. *February 1957 - Fellowship of Churches of Christ in the Sudan.* "At its February 1957 meeting, the Fellowship of Churches of Christ in the Sudan (Taraya) showed even greater interest than in the previous year, devoted nearly an afternoon to the discussion of the plan, contributed two thirds of the funds in its treasury, and requested that it might officially be represented on the Board of Governors. All concerned are minded to grant this request in which event the African representation on the Board of Governors will be eight as opposed to seven Europeans" (NGC, 1973).

11. *February 1957 - The Board of Foreign Missions of the CRC.* "With respect to the plan for theological education in the Sudan, the following decisions were made: (1) That Dr. H. 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 available 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. (4) It was decided to withhold action on the 4th recommendation of the committee report, which reads as follows: 'That the coöperating churches be assured that when financial help is needed our church will also give favorable response to assist the native church in our mission area to carry the proportionate share of the plan' " (BM, 9110).

12. *March 21, 1957 - Classis Sioux Center.* Presumably in general protest to the decision of 1955 and to the course of events since then, and in particular protest to the action of the Board of Foreign Missions

in February 1957, Classis Sioux Center prepared an overture for Synod of 1957 and presented a copy to the Executive Committee of the Board at its meeting of March 21, 1957. In this overture Classis expressed its opposition to "the unified effort of theological training in one seminary of interdenominational character." The Executive Committee received this "for information" (ECM, 9121).

13. *April 1957 - The Nigerian General Conference (NGC).* In marked contrast to Classis Sioux Center, the Nigerian General Conference, in reference to the Board's decision of February 1957, put down in its Minutes: "Conference expresses its appreciation to the Board for the action taken in Minute 9110 (February 1957), and in reply it assures the Board that Dr. Boer is continuing with the plans to teach in the united theological seminary. Conference is also happy that the Board approves that a commencement be made at Gindiri. To this end we are working in conjunction with the other churches and missions in the drawing up of plans this summer so that training may begin in 1959" (NGC, 1973).

C. *Summary of the Developments from Synod 1955 to Synod 1957.* It is evident that during this period all the parties concerned—the Board of Foreign Missions, the Executive Committee of the Board, the Nigerian General Conference, the SUM Field Council, the Fellowship of the Churches of Christ in the Sudan, the Church of Christ in the Sudan (Benue Province), the Synods of 1955 and 1956, and even Classis Sioux Center—recognized that we were involved in a coöperative effort to establish, in behalf of the African Churches, a United Seminary in Northern Nigeria. It is further evident that all the parties concerned, with single exception of Classis Sioux Center, were with varying degrees of awareness and enthusiasm committed to the idea of a union seminary in Nigeria, and that among these the African Christians were not the least. It is evident, too, that the Protest of Classis Sioux Center came only after we had exercised, through the Board of Foreign Missions, the Nigerian General Conference, and our Professor-designate Dr. Harry R. Boer, two years of fruitful and much appreciated leadership in the matter of the Theological College of Northern Nigeria. It was, therefore, no wonder that the Synod of 1957 found itself unable to endorse the overture of Classis. Although not at great length, Synod had already in 1955 faced the objection raised by Classis, and indeed it had faced it as far back as 1939 when it had agreed to work within the frame of a United Mission in order to evangelize the pagan tribes of Africa and to form the African followers of Christ into a Church of Christ in the Sudan.

III. The Synod of 1957

A. *The Sioux Center Overture and Synod's Decision*

1. *The Overture of Classis.* "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" *(Acts,* 1957, pp. 132-133).

2. *The Decision of Synod.* Upon recommendation of its Advisory Committee Synod declared:

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."

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:* Our Missionary Teacher is expected to teach in accordance with his theological convictions. This is assured in the proposed plan." *(Acts,* 1957, p. 54).

3. *Analysis of Synod's Decision.*

a. It must be acknowledged that, contrary to appearance, Synod did *not* declare that there was "no compromise of (Reformed) ecclesiastical and theological principles" in the existing plans for theological education in Nigeria. It simply declared that the Christian Reformed Church was not involved in "compromise" since it was not "involved" in any way in which compromise could arise. Of course, Synod also did *not* declare that the Christian Reformed Church *would be* involved in "compromise" if it *were* "involved" in the theological school. Synod formally ignored the question of compromise by virtually declaring it to be irrelevant in the form it was asked. This posture of Synod doubtless left Classis Sioux Center unsatisfied. Classis was apparantly sure of two things: first, that the Christian Reformed Church was involved in the theological school; and second, that this involvement compromised Reformed principles. Synod qualifiedly denied the first of these two things, and did not enter upon a formal consideration of the second. What is to be said about this?

b. *Concerning involvement,* Synod did *not* say that the Christian Reformed Church was not involved *at all,* or *in any sense.* Indeed, officially it made no pronouncement whatsoever about involvement. Officially it simply said that the TCNN "is not to be a school of our denomination but will belong to the autonomous Churches in Nigeria." In the light of the "background" provided by the Committee of Advice, however, these words should probably be interpreted as meaning that the Christian Reformed Church is not *as such* involved in the school: "the plans . . . do not involve the Christian Reformed Church as such in any program of interdenominational theological education" *(Acts,* 1957, pp. 53-54). Now, in saying this Synod was not in error.

(1) Strictly speaking, it is true that the TCNN "is not to be a school of our denomination" like, for example, Calvin College and Seminary. TCNN now is, and from the vantage point of 1957 was "to be," a school

of the various branches of the SUM and of the African Church, i.e. a school of a *complex* of coöperating bodies, none of which is identifiable with the complex. It was possible, therefore, for Synod's Committee of Advice to say, "the plans . . . do not involve the Christian Reformed Church *as such* . . ."

(2) It is likewise true that TCNN "will belong to the autonomous Churches in Nigeria." The school was envisaged as belonging, and does now in fact belong, to the Fellowship of Churches of Christ in the Sudan. The Fellowship pays the operating expenses (exclusive of salaries), and the Fellowship has the majority of members on the Board of Governors. It was planned this way. Even before the Synod of 1955, the Executive Committee of the Board of Foreign Missions noted that TCNN "is a coöperative enterprise and that it is in principle the responsibility of the Nigerian churches" (ECM, 8236). This state of affairs, of which the Board of Foreign Missions was again apprised in April of 1957, is formalized in the Plan. The plan specifically states: "It should be a fundamental principle in our thinking that basically the theological school will not belong to the missions but to the African churches. The missions are taking the initiative in the founding of it because they are of the churches of the West which have had wide experience in theological education. Ideally, however, the school belongs to the churches and no one will rejoice more than the missionary community when it will be possible to transfer sole responsibility for the continuation of the school to them. Their training for the assumption of this responsibility ought to begin with the very inception of the school" (NGC, 1973).

(3) Meanwhile, of course, the Christian Reformed Church *is* involved. Let it be granted that it is not involved *as such:* it is nevertheless involved *ancillarily.* The whole record of events preceding the Synod of 1957, and reviewed above, witnesses to this fact; the various actions of Synod, Board, and Conference form a consistent pattern of encouragement and endorsement. It is not necessary here to repeat what has previously been said. Perhaps, however, one additional proof of our involvement may be given. In April 1957 the Nigerian General Conference addressed the Board of Foreign Missions in these words: "It is probably needless to say that the missionaries have been steadily encouraging the African Church to do all it can to establish this theological seminary and have shown that they are one with them in promoting this cause. In this way both the missions and the churches are fully implicated in the program. The Board may therefore be assured that the church is doing all that she can in practical participation. Conference appreciates the generous donation the Board has made in sending Dr. H. Boer to do this specific work and we continue to hope that it will see its way clear to provide financial aid for capital expenditure when it becomes necessary as a further evidence of its encouragement of the Church" (NGC, 1973). But let this be. It is enough at this juncture to cite, in support of the present contention, the action of the Synod of 1957 itself. Synod knew and acknowledged that TCNN was a "United Theological Seminary," that our missionaries were in favor of it and were actively supporting it, and that our African sister-churches were not only directly and deeply

implicated in it but were planning to use it for the training of their ministerial candidates. Yet no word of rebuke was addressed to these churches or our missionaries. On the contrary, Synod reappointed to his post the man burdened with the responsibility of developing united theological training, and then justified this action by an appeal to the "desire of the African Churches" and to the "enthusiastic approval of the missionaries" *(Acts,* 1957, p. 55). Here was but another instance of encouragement and endorsement — and involvement!

c. *What then of Compromise?* It was said above that the Synod of 1957 "ignored" this question. This is not strictly and unqualifiedly true. It ignored the question by withholding formal consideration of it in the form in which it was asked, but it answered the question nevertheless. When the big question was before Synod, when Synod stood as it were in the very shadow of the question, Synod adopted precisely that recommendation of the Board in reference to which the question of compromise had been raised in protest by Classis Sioux Center. In so doing it said in effect that no compromise of Reformed principles, either ecclesiastical or theological, is made when the Church aids, with the gift of a teacher, the Nigerian United Seminary, which is staffed by men of varying evangelical convictions including the Reformed, which is governed by representatives of various churches and missions including our own, and which is peopled by students from all over the region including that portion of it assigned to us.

B. *The Board's Recommendation and Synod's Decision*

1. *The Recommendations of the Board of Foreign Missions.* Of the four decisions taken by the Board in February 1957 in reference to TCNN (cf. point 11, above), the first three were recommended to Synod for adoption *(Acts,* 1957, p. 273), but only the first and central one was presented to Synod by its Advisory Committee. This recommendation, with grounds culled from Rev. Evenhouse's Travel Report *(Acts,* 1957, pp. 270-271) and supplied by the Advisory Committee, was adopted by Synod.

2. *The Decision of Synod.* Synod "endorse(d) 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. *Ground a:* Such a teaching effort is warranted in the light of the political future of Nigeria, the desire of the African Churches, the urgent need for training at the highest level, the enthusiastic approval of the missionaries in Northern Nigeria and our own Nigerian General Conference, the distinctive situation of the African Church. *Ground 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" *(Acts,* 1957, p. 55).

3. *Analysis of Synod's Decision.* As has been indicated, Synod, in reappointing Dr. Boer and in encouraging him "to carry forward the plans to teach in the United Theological Seminary," indirectly but clearly endorsed the idea of centralized coöperative theological education in North-

ern Nigeria. That Synod designated Gindiri as the place in which this education should take place is of relatively slight importance, and in any case reflects the sentiments of the General Conference which expressed itself in April 1957 as being "happy that the Board approves that a commencement be made at Gindiri. To this end we are working . . ." (NGC, 1973). Of considerable interest, but to the reader of this chronicle not surprising, is Synod's virtual acknowledgment that Dr. Boer was "originally," in 1955, "two years ago," sent out for the purpose of teaching in a "United Theological Seminary." What is of central significance, however, is *Synod's clear endorsement of TCNN.*

a. This endorsement is implied in the very words of Synod's decision. Dr. Boer is "encouraged to carry forward the plans to teach" in the school. These words probably were intended to say "carry forward the plans you are making for the organization and active functioning of the school." But even if they be taken to mean only "sustain your intention to teach in the school" (which is unlikely), these words nevertheless represent an endorsement of TCNN, for it was well known to Synod that Dr. Boer's opportunity to teach in the school depended upon his success in establishing or actualizing it, and that this in turn depended upon the coöperation of most if not of all the bodies concerned. It certainly depended to a very considerable extent, if not entirely, upon our coöperation in continuing Dr. Boer on the Field, in the work of planning and organizing the school. By its decision Synod was, therefore, definitely implicating itself in the work of activating TCNN, something it had done, indeed, as early as 1955.

b. Synod's endorsement of TCNN comes out very clearly in the grounds it presents for its action. These grounds, as has already been said, are taken literally from Rev. Evenhouse's Travel Report. They are formulations of the reasons entertained on the Field for wanting TCNN. Says Rev. Evenhouse in his Report: "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'" *(Acts,* 1957, p. 270). He then enumerates the five points which Synod later gave as reasons for encouraging Dr. Boer "to carry forward his plans . . ." *(Acts,* 1957, p. 55).

c. When one considers Synod's action and its ground in the light of the "background" provided by the Advisory Committee one finds only confirmation of what has been said. Says the Committee: "The Church of the SUM 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 coöperation of the African Churches . . . The distinctive situation of the African Church requires a united effort" *(Acts,* 1957, p. 55).

d. When it is recalled, finally, that Synod "encouraged" Dr. Boer in the face of the protest of Classis Sioux Center regarding "compromise," there can be no doubt of Synod's intention to endorse TCNN.

C. *History of Developments following upon Synod's Decisions* (1957–1958)

1. *July 11, 1957 - The Executive Committee of the Board of Missions.* The Executive Committee, interpreting and appropriating Synod's decision, decided that "there is no compromise of our ecclesiastical and theological principles in plans for theological education approved by the Synod of 1955 and further elaborated in the proposals submitted by the Nigerian General Conference to the Board" (ECM, 9303).

2. *November 1957 - The Nigerian General Conference.* Conference expressed "its sincere thanks to the DRCM (Dutch Reformed Church Mission) for its financial support of the TCNN" (NGC, 2180). More importantly, Conference decided to request the Board of Foreign Missions "to declare its full participation in the proposed theological training program as requested in NGC 1865. Its grounds for this request are:

(1) The board has already set aside the full-time services of a minister for teaching in the seminary.

(2) The 1957 Synod of the CRC has endorsed the idea of united theological education in Northern Nigeria.

(3) All the other missions and churches with which we as a Mission are most intimately associated, especially the church in Benue Province, are supporting the school.

(4) Theological education is a pressing need in North Nigeria today and therefore it is our duty, in the absence of any alternative possibility, to support the present plan to the utmost of our ability.

(5) Without Board endorsement and support, NGC will not have a representative on the Board of Governors, hence, with reference to policy and administration we will be unable to influence this institution in a Reformed way and will have to withdraw from further participation in the theological training program. (In regard to this point 5 Rev. R. Tadema records his negative vote).

(6) It is our considered judgment that non-participation will involve us in an embarrassing isolation which would seriously harm our present happy and fruitful relationships with the African church and with the missions with which we have long enjoyed close fellowship and coöperation" (NGC, 2200).

3. *November 26, 1957 - The Official Establishment of TCNN.* In his third and fourth Quarterly Report to the Board of Foreign Missions, Dr. Boer announced: "On November 26 last, fifteen representatives from seven churches, seven missions, and from the Fellowship of Churches of Christ in the Sudan officially constituted themselves the interim Board of Governors of the Theological College of Northern Nigeria and thereby declared said school officially to exist. The Rev. E. H. Smith (of our Mission) was elected Chairman of the Board, the Rev. Arthur Faust, Secretary, and two Africans and a missionary of the British Branch were elected with them to the Executive Committee. The Board appointed me to be Principal of the College for a period of three years. It is to be announced throughout the missions and churches concerned that the College will open in February 1959. At the present time two other teachers beside myself have been appointed to the staff, and a fourth one is in prospect a few years from now. It should be noted that the Board

of Governors is an *interim* Board and will remain so until final approval is received from all the home bodies associated with the program."

4. *November 1957 - The Dutch Reformed Church Mission.* Through the same Quarterly Report the Board received this information: "At the meeting of the Board of Governors, the Rev. Orffer, Acting Superintendent of the DRCM, informed us that his mission is contributing to the capital expenses of the College two thousand (2,000) Pounds ($5,600) in two annual installments of £1,000 each. The contribution is being made indirectly, however, through the SMCRC (Sudan Mission,, Christian Reformed Church). The contribution is in fact being made to the SMCRC. The reason for this is that the DRCM is leaving the field ere long and feels that we should carry the responsibility of representing Benue province in the College councils from the beginning. The DRCM have requested, however, to have a place on the Board with an advisory vote, and this has been granted. The Tiv Church is fully member."

5. *February 1958 - The Church of Christ in the Sudan, Benue.* In a letter dated February 1958 this sister-Church asked the Board of Foreign Missions for financial assistance in regard to TCNN, explaining: "We agreed to take care of the students who are to go to school of theology since we have seen our portion for the buildings . . . We the elders and the believers in faith do want this school badly even we wish to join ourselves with other branches. That's why we beg whether you will help us." The letter was signed by Malam Daniel and Joel Wamada.

6. *February 1958 - the Board of Foreign Missions.* The Board decided "to recommend that Synod participate in the program for United Theological Education in Northern Nigeria. *Grounds:* (1) NGC urgently requests it. (2) The African church desires it. (3) All the other missions and churches with which we as a mission are most intimately associated are supporting the school. (4) Synod rejected the Sioux Center overture which claimed that the united theological school would compromise our theological and ecclesiastical principles." "Revs. Peter De Jong and Richard Venema asked that their negative vote be recorded" (BM, 9637).

The Board further decided "to approve the constitution for the proposed Theological College of Northern Nigeria" (BM, 9638). It was further decided: "Although the School is to begin at Gindiri . . . to approve the new site at Bukuru" (BM, 9639). It was also decided "that our share be a minumum of $12,600 for the Theological College of Northern Nigeria" (BM, 9640).

7. *March 13, 1958 - The Executive Committee of the Board of Missions.* "The letter from Rev. Peter De Jong of Seattle, Washington, containing his protest to Synod on the decision of the Board, and signed by him, was received for information" (ECM, 9680).

8. *April 1958 - The Tiv Synod.* Just a little more than a year after it was organized on January 9, 1957, the Tiv Church "wholeheartedly and unanimously requested membership in . . . (the) . . . Taraya," the Fellowship of the Churches of Christ in the Sudan. It also formally endorsed the Theological College of Northern Nigeria, with which it had been associated earlier.

D. *Summary of the Developments from Synod 1957 to Synod 1958*

1. It appears from the record that the decision of the Synod of 1957 was favorably received by all the bodies directly concerned with TCNN. The Executive Committee of the Board took Synod's rejection of Sioux Center's Overture as a denial of the charge that the existing plans for theological education involved the Church in compromise. The Nigerian General Conference saw in Synod's encouragement of Dr. Boer an endorsement of the idea of united theological education in Northern Nigeria, and was led anew to urge full participation by Board and Synod. The Board of Foreign Missions, considering the action of Synod and heeding both the urgings and the examples of the African Churches and Missions, decided in favor of participation. It appeared that at last, after three full years of consecrated activity by our agencies both at home and on the field, the Church was ready forthrightly to acknowledge its involvement and to assume without reserve all of the responsibility this entailed.

2. Meanwhile, however, there were stirrings in the Church. The Minutes of the Board reveal that three of the thirty-one members of the Board of Foreign Missions were out of accord with the decision taken in favor of participation at the annual meeting in February 1958, and at least one of them gave public notice of the fact. It also became known about this time that two first-term Missionaries on the Nigerian Field were opposed to the plan for TCNN. Several members in the Church, including some who had favored the overture of Classis Sioux Center, thereupon expressed in the columns of the Church press their opposition to united theological education. Finally, in anticipation of the Synod of 1958, four Classes and two Consistories prepared Overtures either expressing opposition or calling for postponement of action and study of the issues.

3. It was in this dual context that the Synod of 1958 convened.

IV. The Synod of 1958

A. *The Issue at Synod.* The discussion at Synod appears to have been focussed on the implications, particularly the theological implications, of "participation" in the program for United Theological Education in Nigeria. Some of the Overtures indicated uncertainty as to what these implications were, and simply called for a year's study of the question. Others, however, indicated that the implications were quite unacceptable, and called for a reversal of the Board's decision and the adoption of an alternative course of action. These latter overtures reflected more or less fully the sentiments expressed in the Minority Report signed by two members of the Board of Foreign Missions. This Report declared that to participate in the TCNN "betrays our doctrine, is contrary to the Scriptures, and will utimately destroy the Reformed character of our missionary endeavor and of the church arising from it" *(Acts,* 1958, p. 242). It therefore recommended (1) "that Synod reject the proposed plan" and (2) "that Synod authorize its Nigeria Mission to initiate an effort to help the national church secure solidly reformed theological training" *(Acts,* 1958, pp. 244, 247). These recommendations were, of

course, opposed by the one formulated by the Board of Foreign Missions, which asked "that Synod participate in the program for united theological education in Northern Nigeria" *(Acts,* 1958, p. 216). These recommendations, both that of the Board and those of the Minority of two, were "moved" at Synod but the motions were tabled to permit Synod to consider the recommendations of its Advisory Committee. This Committee was itself divided, and came with different recommendations, but Synod adopted that of the Majority, which, though not embodying the Board's proposal, was generally favorable to the Board's position.

B. *The Decision of Synod*

1. Synod decided to "continue Dr. Harry R. Boer as a teacher in the TCNN under the terms of the 1955 and 1957 decisions of Synod.

Grounds: a. Former Synods have committed the Church up to this point, and we are morally bound to honor this commitment; b. This present commitment satisfies the urgency of the situation" *(Acts,* 1958, p. 59)

2. Synod decided to appoint "a study committee of nine members . . . to define and clarify certain matters . . . and . . . (make) . . . clear-cut recommendations . . . to the Synod of 1959" *(Acts,* 1958, p. 59). For the complete decision see *Mandate,* Part I, above.

3. Synod decided to "permit special gifts to be solicited for the native church which desires to participate in TCNN" and declared "that this does not further commit the Christian Reformed Church to the TCNN at this time inasmuch as the support is given to the native Church and the responsibility for expansion of the TCNN at this time is the responsibility of the native Church. *Grounds:* a. The Benue church has requested such help; b. The Christian Reformed Church has on other occasions allowed the solicitation of gifts, without thereby committing itself to actual participation in the particular cause concerned" *(Acts,* 1958, p. 60).

C. *Analysis of Synod's Decision*

1. It is important to observe that Synod's decision was taken against the background of explicit opposition to TCNN; of opposition, moreover, which declared with much more insistence than in 1957 that the very idea of a united undenominational venture in theological education on the Nigerian Field is a betrayal of Reformed principles and is contrary to Scripture. It should be further observed that the decision was taken not only after extended debate on the floor of Synod, but also after the issue had been given wide publicity and had been illumined from all sides in the Church press. What now did Synod decide?

2. Synod clearly did *not* decide to sever existing ties with TCNN. It refused to do this even though it recognized that these ties were many and intimate, and even though it was strongly urged to do so by those who believed that these ties represented compromise and betrayal.

3. Synod decided, rather, to appoint a Study Committee "to define and clarify certain matters" and to make "clear-cut recommendations" to the Synod of 1959. But what is the meaning of this decision? Does it mean that Synod determined to consider in 1959, after a year's reflection, whether or not to sever existing ties with TCNN? Clearly not. This is

evident both from a glance at the matters referred to the Committee for clarification, and from a glance at the grounds adduced in support of this action.

a. It is generally agreed that only three of the seven matters referred to the Committee for definition and clarification are of capital importance. The first of these concerns the implications of the ordination vows for missionaries who teach in a united theological Seminary. Synod wanted this matter clarified, but not in order that it might, after a year, consider severing all relations with TCNN, for it explicitly declared, on independent grounds, that it is "morally bound to honor" existing relations. And on this basis it "continue(d) Dr. Harry R. Boer as a teacher in the TCNN." And Synod did this knowing that Dr. Boer had taken ordination vows. The second of these matters concerned the church-political and theological significance of our relation to TCNN. Clarification of these matters, too, was not ordered with a view to a possible severance of all relations, since Synod could not have supposed that anything in our Polity or Theology could oblige us to disavow a morally binding commitment. The same holds for the third of these matters, which concerns the need for a distinctively Reformed Theological training on the Benue and Tiv field. However that question should come to be answered, Synod could not regard the answer as justifying severance of every relation we sustain to TCNN. This follows not only from what has already been said, but also from the fact that Synod, at the very moment it was laying this question in the lap of the Committee, was engaged in authorizing financial aid to TCNN and thus establishing a new tie to the school.

b. That Synod did not contemplate the possibility of severing existing ties in 1959 is very evident too from the first and principal ground adduced for appointing a Study Committee. That ground is the ambiguity of the term "participate." Synod no doubt acknowledged that a meaning could be read into the word "participate" which might possibly bring a Missionary into conflict with his vows and a Church into conflict with its creed, but Synod was so far from suggesting that existing relations might possibly do so that it re-established them by explicity reaffirming "the 1955 and 1957 decisions."

4. If Synod neither severed existing relations with TCNN, nor contemplated their possible severance in 1959, neither did it adopt the Board's recommendation to "participate in the program for United Theological Education in Northern Nigeria." It declined to do so *not,* as has just been observed, because it had the slightest doubt concerning the theological validity of its current posture relative to TCNN; it boldly and deliberately re-entered TCNN "under the terms of the 1955 and 1957 decisions." It declined to do so, rather, because its Advisory Committee had judged that the "pronouncements of previous Synods . . . stop considerably short of committing the Christian Reformed Church and its Nigerian Mission to '*participate* in the program for united theological education in Northern Nigeria' as the Board of Missions now recommends" *(Acts,* 1958, p. 59). In the light of the record, however, this judgment must be accounted a mistake. As this history indicates the

Christian Reformed Church was from the time it appointed a teacher for Gindiri involved in TCNN. This involvement was cemented by the numerous subsequent acts and procedures to which attention has already been called. Nothing "beyond" this, except the formal recognition of our involvement, was contemplated in the Board's recommendation. The Board's proposal that Synod "participate" in TCNN was no more than a proposal that Synod carry out and forward the attitudes and acts of encouragement and endorsement implicit in its previous decisions and acquiescences. The "innocence" of these the Synod of 1958 acknowledged by reappointing Dr. Boer and by permitting the collection of monies for use by the native Church in support of TCNN. Nothing is wanting now save the formal declaration.

D. *History of Developments from Synod 1958 to Spring 1959*

1. *September 22, 1958 - Church of Christ in the Sudan, Benue.* In response to Synod's action regarding the solicitation of special gifts, the Secretary of our sister-Church in Africa wrote the Secretary of the Board of Foreign Missions: "We wish to thank you for having heard our plea in that you have agreed to seek to help us in the building of the College of Theology. We further ask of you that you will go forward with this in order that we fulfil our vow. May the Lord God help us all."

2. *November 28, 1958 - The Nigerian General Conference.* In response to the request of the Study Committee for an official Statement on the matters set down in Synod's mandate, the Nigerian General Conference formulated a Reply which accords in all essentials with this Report. In the Postscript it is said: "While the above material answers the questions proposed to NGC by the special Synodical committee, the formulation of the questions and the answers of Conference give something of a negative cast to the question of the TCNN and our participation in it. Rather than feeling that the proposed theological training program is one that merely passes muster and is therefore deserving of our participation, NGC definitely feels that in the present church-mission situation in Nigeria, the TCNN program is a providentially-provided opportunity for influencing theology and the church in Northern Nigeria for years to come . . . I should also say that at no time during the voting on these formulations was there anything like a closely or evenly divided number, but that the majorities on each answer were often unanimous and always beyond the shadow of doubt. I can say without hesitation that these are the views agreed to by all those present at this Conference. We shall be following this matter with prayer and interest." Was signed by Peter Ipema, Secretary (NGC, 2761).

3. *February 14, 1959 - The Theological College of Northern Nigeria.* On this date the College opened its doors with appropriate ceremonies; and invitations to attend the opening were sent out, reading: "The Board of Governors of the Theological College of Northern Nigeria is pleased to announce that a service officially inaugurating the life of the College will be held in the Ulster Church at Gindiri on Saturday afternoon, February 14th, 1959, at three o'clock." The College has a faculty of three members, one from the Christian Reformed Church, one from the

Danish Lutheran Church, and one from the British Branch Baptist Church. Twenty-five students are enrolled. Of these three are from our Tiv field. There is none from our Benue field, no one having qualified for entrance. The present course will extend for four years. No other classes will be initiated until the expiration of that time.

Part Four

Consideration of the Several Points in the Mandate

I. General Analysis

A. *The Relative Significance of the Several Points in the Mandate.* It will doubtless be conceded that the points of major concern in the mandate are points *"a,"* relating to ordination vows; *"b,"* relating to church polity and theological distinctiveness; and *"g,"* relating to the need of a distinctively Reformed Theological training on the Benue and Tiv field. The other points, *"c"* through *"f,"* relate very largely to matters of technical or administrative import, and demand, in the judgment of the Committee, only a very brief statement. Attention will be focussed, accordingly, on the three points first mentioned.

B. *The Need of Perspective.* To give the three major points their due it will be necessary to get them in perspective, to remember that they pertain to united theological education, not in the United States or Europe, but in Africa, more particularly in Northern Nigeria. It will thus be necessary to consider them in relation to a singular set of circumstances, within the context of a very particular complex of realities. Concretely, it will be necessary to treat them in direct relation to the ecclesiastical and theological condition of the evangelical African Christian who has come to Christ through the preaching and teaching of the Sudan United Mission. The necessity of this can not be overemphasized, even though insistence upon it may expose one to charge of cultural relativism. The "condition" of the African Christian can not be left out of account in any discussion of TCNN. When his condition is ignored or minimized the whole question of advanced theological education in Nigeria comes out of focus. Failure to reckon with the circumstances of his life may well lessen one's ability to serve him and could induce one to propose merely abstract solutions to his concrete problems. Whoever neglects the existential may even be tempted to dismiss other, more realistic, solutions as expressions of compromise or betrayal. A Christian can become guilty of compromise, of course, even in his thinking and acting relative to theological education. But no one wants compromise, and least of all betrayal; although some do want the Theological College of Northern Nigeria. Could it be that they want it, not because they are insensitive to Scriptural truth, but because they are responsive to the existential situation? This would explain the well-nigh unanimous endorsement of TCNN by our missionaries on the field, who are lacking neither in theological discernment nor in pious devotion, but who do have ample opportunity to observe and appraise African religious life. What do they see? What is the situation as they apprehend it?

C. *The Ecclesiastical Situation*

1. One of the most marked characteristics of the African Christian is his sense of Oneness with every fellow Christian on the field, whatever may have been the road on which he met the Lord. This Oneness is not merely of that mystical sort which all Christians confess, and some in Western lands practice even across denominational and theological lines, although it is that too. It is a felt Oneness, experienced on the occasion of almost every encounter, and concretized in shared ideals, common practices, a joint possession, and a united stand against the enemy. This state of affairs is not to be greatly wondered at. The Christians in Northern Nigeria are products of a United Mission effort, they have grown from spiritual infancy together, they confess the same evangelical faith, they differentiate themselves from the same heathenism, they endure the same shame and reproach. In consequence of all this they embrace each other, join without reserve in the Sacrament of Communion, and allow no external barriers to separate them. Though not unaware of denominational distinctions, they do not allow these to break their fellowship.

2. Although the African Christians are not organizationally one, this is not their doing. The desire that burns strong in them is for the closest possible Oneness, also in polity, ordination, and structure. They do not greatly appreciate their relative enclosure in separate communions, and they will not be contained in them. Rev. Edgar Smith reports: "The Africans almost without a dissentient voice wanted *One Church* when the federation was formed. It was only out of deference to missionaries that they settled for a Federation." And Dr. Boer relates: "I found myself belabored (in a very kindly way) for the obstructions raised by missionaries to the creation of One United Church in Northern Nigeria."

The Oneness to which the Africans are committed does not originate in modern ecumenism, which too often represents an effort to erase doctrinally inscribed denominational lines. It is more akin to that natural oneness of the early Christian Church which flourished before the advent of heretical and schismatic movements. Their natural tendency and impulse is to be and work together, and they resist as foreign wedges all external efforts to drive them from each other.

3. The native drive toward unity has now come to concrete expression in the Theological College of Northern Nigeria. This is one big reason why the African Churches embrace the School as heartily as they do. They recognize that they need advanced theological education, but they recognize even more clearly that this education must be in a union seminary on a coöperative basis. This is why we hear them say: "We the elders and the believers in faith do want this school badly," and again: "All the delegates which met on the 13th of November support this school with all their heart." This is also why the Nigerian General Conference can report, that in addition to the official decisions of the African Fellowship of Churches, "a large and impressive moral support comes from the churches through its leaders, which bears no official character, but which more than convinces the missionary community of the genuineness of the churches' interest" (NGC, 1973).

This also accounts for the fact that as early as February, 1956, when planning for the College was just beginning, the African Church "asked the missionaries to work further at the plans to bring it into being."

4. This native request for assistance in the establishment of the school was heeded by our missionaries with the knowledge and consent of Board and Synod. The history of our relation to TCNN is replete with instances of this. To repeat but a single item: in April, 1957, the NGC told the Board of Foreign Missions: ". . . the missionaries have been steadily encouraging the (African) Church to do all it can to establish this theological seminary and have shown that they are one with them in promoting this cause" (NGC, 1973).

Synod by its action in 1955, 1957, and 1958 also convinced the African Christians that their strivings for united theological education had the sympathy of the Christian Reformed Church. Synod indeed, through its agencies and appointees, has been the big push behind TCNN, and were it not for its representatives, at home and on the field, the school, so much desired by the African Christians, would yet be far from the actuality that it is.

5. In the light of these facts it is apparent how impossible it is, from the ecclesiastical point of view, to establish another school, this time our own school, in Benue and Tiv Land, in competition with TCNN, the school of the African Christians. We have encouraged them to work and to contribute monies toward the establishment of TCNN, we have ourselves provided them leadership in planning and organizing it, we have permitted the solicitation of funds to be used by them in behalf of the school. Can we now wean them away? And can we afford to try to do so, in terms of integrity and reliability? Have we any right to do this, considering the independent status of both the Benue and Tiv Churches? As Dr. Boer says: "Have we labored all these years to bring this Church into being only to deny her the right to be master in her own house as soon as she wishes to follow a pattern that is at variance with the pattern to which we are used in America?" (*Banner*, 23 May, 1958).

Not only that, but should we now turn away from TCNN we would be regarded as divisive and separatistic. Warrant for saying this comes from a very authoritative source. The Nigerian General Conference has declared: "It is our considered judgment that non-participation will involve us in an embarrassing isolation which would seriously harm our present happy and fruitful relationships with the African Church and with the missions with which we have long enjoyed close fellowship and coöperation" (NGC, 2200).

And is it not true that we would not only be *regarded* as separatistic, but actually *would be* that? Would not our own school be a considerable obstacle, under present circumstances, to that exercise of fellowship, and to that pursuit of those church aims which we promised not to impede when we took over the field? We would not merely not be furthering the unity of the African Church, we would be breaking up a unity that now exists and which finds capital expression in TCNN. This rupture in existing patterns of ecumenical coöperation between brothers of a com-

mon evangelical faith we dare not take responsibility for. If in God's providence division must some day come, let it come through the power of the sharp two-edged Sword of Christian truth as this is revealed in the Word, and let it come as the Holy Spirit leads the African Christians to break fellowship in the name of truth; but let us not now, when the necessity of this is not felt and experienced by the African Christians, impose separation from without!

D. *The Theological Situation*

1. As living and concrete as is the felt "Oneness" of the African Christian with his fellows, so unified and undifferentiated is his theology. It is not that the African is incapable of making theological distinctions. He is, relative to the amount of intellectual training he has enjoyed, as capable of making distinctions as any other. It is rather that his mind and heart is concentrated on the evangelical core of Christian truth, and that he is both relatively unoriented to and relatively uninterested in the nicer distinctions which in the Western World are both meaningful and important. That this is a fact can hardly be doubted, considering the large body of missionary witness there is to it. The explanation of the fact is, of course, another matter. It might be asserted that the undifferentiated character of his theology is simply owing to the fact that he has had no training in scientific theology, and is thus actually, though not potentially, unable to recognize and appreciate more or less subtle theological distinctions, a defect which will be remedied as soon as he earnestly pursues a course in advanced theological instruction. While there is an element of truth in this explanation, there is an important aspect of the truth which fails to find expression in it. What is unrecognized in this explanation is the fact that theological distinctions become truly meaningful to a man only as he finds them speaking to his concrete existence, and only as they are evoked by the historical situation in which he finds himself. Felt relevance is the open door to theological understanding and appreciation. In the absence of this, theological distinctions, even though warranted by the Scriptures and in certain circumstances demanded by them, will remain relatively meaningless. Even in reference to the Word it is true that new times and new experiences bring new insights. But what is the bearing of this on theological education in Northern Nigeria, and particularly on TCNN?

2. Those who endorse the Theological College of Northern Nigeria do so for many reasons. But among these reasons is this, that TCNN affords the young African Christian community, close-knit in love and devotion and essentially one in a common adhesion to the central core of Christian truth, the opportunity to work out its own theological destiny through a common search of the Scriptures, a joint study of the Word. In this way this community, bound together by innumerable ties, may attain a shared insight into the meaning of God's Word for its time and place, and proceed to write a creed of its own in terms of which it can express its Christian faith and understanding. If the alternative to this is to fragmentize the community and initiate each portion of it into a unique doctrinal structure fashioned in part under foreign

circumstances, and in the course of an alien history, then the advantages of TCNN are apparent. Through its instrumentality one may hopefully see rise on the plains of Nigeria a Church able to express the evangelical faith in its own way and in relation to its own particular threats and dangers. That this is a real and welcome possibility receives confirmation from a significant statement by our own Committee on Ecumenicity. When, in 1956, this Committee recommended the recognition of the Church of Christ in the Sudan, Benue Province, as a sister-Church, it said: "This church does not have the history of a Western Church. It is a Church of Africa, and it must travel its own African road. We cannot expect that Church to repeat our history." More significantly still, the Committee noted that, though the constitution of this Church provides that the Heidelberg Catechism shall be taught, the Creed of the Church is the Apostles Creed. The Committee then goes on to say: "We do not find the Belgic Confession mentioned, nor the Canons of Dort. But the situation is this: there is no occasion there as yet to insert them in a standard of a Church. They could be put in the Constitution of the Church but it would be meaningless to the Church at this stage of its history. And should the question of Arminianism ever arise in this Church, it should have the right to write its own creed, couched in the African language, reflecting the tenor of its soul, and adapted to the situation which would then exist. In the not too distant future we can expect 'Younger Churches' to write creeds in their own language and for their own people" (*Acts* 1956, p. 254).

3. What we are doing in TCNN is declining to fragmentize the emerging African Church according to Western theological distinctions, while at the same time insisting that these distinctions shall serve to bring it, by way of a joint study of the Scriptures under the tutelage of evangelical teachers long united in a common missionary endeavor, to theological awareness and specification. Our declining to fragmentize is not only an act of moral restraint but also the active recognition of the fact that the introduction of refined distinctions would be meaningless in the absence of the historical conditions out of which they arose, or of the historical tradition which freights them with meaning. The way in which we may hope to make our theological distinctiveness meaningful to the African Church is for us to participate in the joint effort out of which an African theological consciousness will emerge. We must, as it were, play midwife to the birth of a tradition, not singly and artificially, but as participants in a united and creative effort in keeping with our historic role in Africa.

II. Particular Analysis. Synod instructed the Committee "to define and clarify certain matters." In compliance with these instructions the Committee makes the following presentation.

A. *The implications of our ordination vows with respect to missionaries who serve in a united theological educational enterprise.*

1. *Vows and Subscription required of ordained Missionaries.*

a. *The Forms of Ordination* require the Missionary to acknowledge the writings of the Old and the New Testament as the only Word of

God, to faithfully proclaim the complete doctrine of salvation revealed in the writings of the Old and New Testament and articulated in the Reformed Creeds, to reject all doctrines conflicting with Scripture and the Creeds, to adorn his office with a godly life, and to submit himself in case of delinquency either in doctrine or in life to the admonition and discipline of the Church.

b. *The Form of Subscription* requires the Missionary to declare that "we heartily believe and are persuaded that all the articles and points of doctrine contained in the Confession and Catechism of the Reformed Churches, together with the explanation of some points of the aforesaid doctrine made by the National Synod of Dordrecht, 1618-1619, do fully agree with the Word of God. We promise therefore diligently to teach and faithfully to defend the aforesaid doctrine, without either directly or indirectly contradicting the same by our public preaching or writing. We declare, moreover, that we not only reject all errors that militate against this doctrine and particularly those which were condemned by the above mentioned Synod, but that we are disposed to refute and contradict these and to exert ourselves in keeping the Church free from such errors."

2. *Fidelity to Vows and Subscription expected in TCNN.*

a. *The Sudan United Mission,* whose converts TCNN will prepare for the gospel ministry in the Church of Christ in the Sudan, operated under the established policy that each coöperating Branch shall have "doctrinal autonomy and control" in its field. In the case of the TCNN, the instrument of the African Church which the SUM brought into being, the "field" is the class-room occupied by our Professor-Designate, and "doctrinal autonomy" is his as a matter of course.

b. *The Constitution of TCNN* expressly declares: "It is expected that members of the Faculty will hold and express their distinctive credal and ecclesiastical convictions in a spirit compatible with the coöperative character of the College."

c. *The Nigerian General Conference,* under whose direct supervision our Missionary-Teacher works, has determined "that the purpose of the TCNN are best served by a forthright presentation of the beliefs of each instructor, rather than by a depreciation of their theological differences."

d. It is evident, therefore, that our voice in the TCNN, not only may be, but is expected and encouraged to be, a Reformed voice expressing without reservation our distinctive doctrinal tenets, and observing with scrupulous fidelity the vows and subscriptions made.

3. *Consideration of Objections to TCNN made on the basis of the Vows and Subscription.*

a. There appear to be those who deny the possibility or the likelihood of a Teacher adhering with requisite firmness to his doctrinal commitments in a College which expects him to honor his commitments "in a spirit compatible with the coöperative character of the College." They think that, even when the context of existence and labor is evangelical, conviction is incompatible with sympathy for competing views, and refu-

tation of error cannot be gracious. They suppose that, when two men who differ hold their views with all their heart, they must necessarily come into personal conflict; or else, to avoid conflict, they must hold their views with half a heart. This is, of course, a mistaken notion. One can on the basis of a core agreement coöperate in all friendliness with those from whom one differs in important ways. Christian charity is not a sentimental thing that indulges error, and Christian conviction is not a stony thing that pulverizes charity. A more Christian formula for a joint evangelical enterprise than that found in the Constitution of the TCNN can hardly be found: Let each hold his distinctive views in a spirit compatible with the coöperative character of the enterprise. It reflects the injunction of the Apostle: "Always be prepared to make a defense to any one who calls you to account for the hope that is in you, yet do it with gentleness and reverence" (I Peter 3:15). Or again: "... the Lord's servant must not be quarrelsome but kindly to every one, an apt teacher, forbearing, correcting his opponents with gentleness. God may perhaps grant that they will repent and come to know the truth" (II Timothy 2: 24-25).

b. Some appear to think that evangelical coöperation in the field of education is a priorily precluded by the Vows of Ordination. This, however, cannot be. To maintain that obedience to our form of subscription can occur only within those institutions which themselves subscribe to our form is to make witness outside our denominational structure impossible. The form of subscription binds all who serve the church to loyal obedience to its doctrinal standards; it can not oblige them to withdraw from all institutions which have not accepted this form or the doctrinal standards to which they refer. Obedience to the form of subscription can take place only within some cultural institutional framework. So long as that framework is our own denomination, no problem arises. But as soon as our witness extends outside our institutional structure, loyalty to the form of subscription occurs in a new and, so far forth, "alien" context. It is precisely in this context that the form acquires its maximum relevance. By this token it is in just such places as TCNN that the Missionary's vows become most meaningful.

4. *Summary.* To the diligent teaching and defense of our creeds we have stood committed in Nigeria from the first. The union structure, the Sudan United Mission, within which we worked, has never hindered our refutation of opposing views. Our Missionaries have been ready to proclaim and faithful to guard the truth to which they were committed, and they have not hesitated to uncover and oppose error wherever it appeared. They have nevertheless maintained the bonds of fellowship with non-Reformed Christians who resided with them in a common mission structure. It is not to be supposed that it will be otherwise in TCNN. We have, in fact, every assurance that it will be the same.

B. *The relation of the Christian Reformed Church to the TCNN, taking into account our church polity as well as theological distinctiveness.*

1. *The Relation in fact.* The relation here under consideration is the relation which exists or should exist between two institutions or struc-

tures, the Christian Reformed Church on the one hand, and the Theological College of Northern Nigeria on the other. The question more particularly concerns the relation of Synod to TCNN. The Committee judges that a very real relation does exist in fact between these two institutions.

a. *The History of This Relation.* Part Three of this Report sets down in great detail the record of how this relation was established and strengthened by many acts of Synod, and especially of Synod's agents, in the period between 1955 and 1959. The history of the Church's relation to TCNN is a history of ecclesiastical coöperation, encouragement, endorsement, involvement, and participation.

b. *The Nature of This Relation*

(1). Synod's relation to TCNN is not the same as its relation to Calvin Seminary. Synod did not establish TCNN, nor does it own and control it, in the sense in which this is true of Calvin Seminary. TCNN was established by the joint action of many bodies, of which Synod was only one. It is "owned" and operated by a Board of Governors representing many bodies, including Synod. This Board of Governors holds the College in temporary trust, in behalf of the Church of Christ in the Sudan, to whom TCNN in principle belongs, as the Synod of 1957 quite rightly declared.

(2). Synod's relation to TCNN may therefore be described as that of co-founder, co-sponsor, or *participant.* Synod, on three different occasions, appointed TCNN's Principal, who before he actually assumed the Principalship was, with Synod's knowledge and consent, active in the planning and organizing of TCNN. Synod's representatives in Africa, the Nigerian General Conference of Missionaries, have from the beginning encouraged and supported TCNN by word and deed, and one of Synod's missionary representatives is Chairman of the Board of Governors. Synod is thus *involved,* the latest direct involvment occuring as late as 1958 when, in spite of protests and counter proposals, Synod reappointed Dr. Boer as Teacher and authorized the free collection of funds for the Church of Christ in the Sudan, in behalf of TCNN. The relation of Synod to TCNN is therefore that of *Participant.*

2. *The Ecclesiastical Propriety of This Relation*

a. The question at issue does not concern the propriety of a Church engaging in advanced theological education, although this question has been raised in other times and in other contexts (cf. Kampen and Amsterdam). The present question concerns the propriety of a Church *participating* in *United* theological education in *Nigeria.*

b. Limiting itself for the moment to the strictly *ecclesiastical* question, the Committee declares that it has discovered nothing in the nature of the Church as such, and nothing in the Church's canon law which indicates the impropriety of such participation. Its judgment is that nothing in Church Polity directly bears upon the question. The Committee observes, however, that the Church does in fact participate in some coöperative union enterprises, such as Bible distribution, without apparent

violation of the Church Order, and without prejudice to the integrity of the Church.

c. Bearing heavily upon the question of propriety, however, is the fact that the Church did in 1939 enter in a solemn agreement to work *indigenously* in Nigeria, and to show sympathy with the *African Church aims* of the Sudan United Mission. This agreement commits the Church, as long as it remains in the field, to coöperate with the African Christians in their *indigenous enterprises,* such as TCNN; and the agreement obliges the Church not to obstruct a clear desire of the African Christian to express their felt unity in *coöperative enterprises.*

3. *Theological Propriety of This Relation*

a. *The question at issue.* Will participation in TCNN involve us in theological compromise and betrayal? There are those who answer, Yes. They say that, by participation, we will *compromise* our own clear witness by appearing to stand for a general, common, non-distinctive Christianity in Nigeria and the world. They say, further, that by participation we will be assuming *corporate responsibility* for the total witness of the the College and in effect be providing a platform for the promulgation of doctrinal error as represented in Lutheranism and other evangelical Christian faiths. They say, again, that we will expose our *student converts* to false doctrines, tempt them to embrace these, and, at best, confuse the clarity of their views and limit the power of their witness.

b. *On Compromise.* Is it true that we tell Africa, and the world, by our participation in TCNN, that the Christian Reformed Church chooses to submerge its Reformed witness and to advocate a common-denominator, neutral, super-credal, general Christianity, which is colorless and non-distinctive? Not at all! On the contrary, our participation in TCNN is itself a clear witness to our persuasion that the Reformed view is the deepest and most faithful expression of Divine revelation. We practice involvement neither in pride nor in fear, but in humble confidence in the strength and vitality of the Reformed tradition. And, secure in this conviction, we calmly recognize and frankly acknowledge that evangelical Lutherans, Baptists, etc. are fellow-Christians; and we witness by our participation with them in TCNN—as by our participation with them in SUM—that we refrain from forcing our credal formulations upon the African Church, not because we doubt or deny them, but because we accept them heartily enough to know that they are not compromised by joint evangelical effort. We participate in TCNN in order that, by scrupulous fidelity to our own creeds and methods, we may assist the African Church to achieve, not without our guidance, a truly adequate understanding of the Christian Revelation. It is a grave mistake, therefore, to equate this firm declaration of the vitality of our principles, which we make by participating in TCNN, with the compromising posture of a synthetic and colorless ecumenism.

c. *On Corporate Responsibility.* It is argued that the Christian Reformed Church, by participation in the TCNN, assumes corporate responsibility for the promulgation of false doctrine. What is to be said to this?

(1). It is to be noted that corporate responsibility can not be put on and taken off like a cloak. We are, and have been for many years, actively involved in the SUM; we have recognized as a sister church that body of Christians which we have helped bring into being. We are, therefore, corporately involved in all of the united efforts, including the TCNN, made in Northern Nigeria. This responsibility rests upon us in fact, whatever may be thought or said of it.

(2). Even were our participation not so clear and obvious, we are, with these Nigerian Christians, fellow members of the one Body of Christ. This corporate association, with its attendant responsibilities, we can not (nor dare we wish to) shake off. But we do not discharge this corporate responsibility for the deeds of the Nigerian Church by pretending that a withdrawal into one corner of the Nigerian field frees us of the larger obligation we share as fellow Christians together. The deeds of Christ's Body in Nigeria are *our* deeds. Its sins are our sins. And so long as we recognize the Church of Christ in Northern Nigeria as a sister church, and the brethren who together with us compose the SUM as our brethren in Christ, so long do we share corporate responsibility also in this school, whatever its strengths and whatever its weaknesses may be. We neither newly assume that responsibility by re-affirming our participation in the TCNN, nor do we relieve ourselves of it by the repudiation of our historical involvement up to now. Rather, we discharge our corporate responsibility creatively by active involvement in one common educational enterprise. In this way we can provide persuasive direction for the growth and development of a corporate creedal and doctrinal consciousness in Northern Nigeria. We may, by withdrawing now, silence our witness within the halls of TCNN, but we can not suppose that we thereby escape our corporate responsibility for whatever happens in TCNN hereafter.

(3). Do we, however, or do we not assume responsibility, by participation in TCNN, for providing there a platform for the promulgation of doctrinal errors we ourselves abjure? There are those who rest their case against the TCNN upon an affirmative answer to this question. Indeed they insist that this affirmative answer is obvious. Like much, however, that is apparently obvious, this easy affirmation conceals an essential distinction, which when remarked renders the affirmation false and misleading. All witness in the world and to those outside our denominational boundaries must employ the institutional and cultural forms and structures available to it. The African milieu, the Nigerian scene, the SUM, and the creation of the TCNN, all together constitute a context in which our witness is, as it were, framed. Moreover, we have, as this Report has made indisputably clear, quite consciously participated in the shaping of this frame. One of the "accidents" coincident with our continued witness in and through TCNN is the fact that, in the Nigerian context which we have helped to frame, other evangelicals will also witness to our common Lord through this structural educational medium. The responsibility for this in the Nigerian context which we have helped to create, the active obedience to the witness we have been given by God to bring to bear in TCNN, involves a passive acceptance of the witness of

others. There is, therefore, no simple problem of false versus true doctrine, of loyalty or betrayal, involved in our participation in TCNN, to which an easy affirmative may give the answer. Only the clear discrimination of active and purposeful responsibility from passive and accidental circumstance reveals that our participation in TCNN by no means commits us to the support of false teaching. Nor does it betray the Reformed faith in Nigeria.

d. *On Exposing and Confusing the Students.* Some opponents of TCNN argue that the graduates of a united seminary will be confused and uncertain of what they believe. In respect of this the following may be observed:

(1). This argument is a gloomy and speculative forecast which completely ignores the fundamental tenets of the Christian faith which form the solid foundation upon which the SUM, the Church of Nigeria, and the TCNN rest. Upon this orthodox foundation missionary activity by all five denominations has, in fact, been most successfully carried on—with much inter-mingling at the evangelist's level—without any of the doctrinal confusion which the argument predicts.

(2). It must be remembered, further, that the Church of Nigeria is now engaged, as Synod's Committee on Ecumenicity recognized in 1956, not in the piece-meal absorption of a mixed patchwork of creeds, but in the conscious development of credal formulations of its own on the basis of the rather full creed of the World Evangelical Alliance. Foremost in this development of an African Church Creed stands and will stand the TCNN. As has been observed before, within the Christian framework assured by the constitution of the SUM, the Nigerian Church must be guided in the development of formulations meaningful to its situation, problems, and growing tradition. Within this development the meeting in the TCNN of varied credal statements arising out of varied traditions can provide healthy variant perspectives from which the developing Nigerian leadership can view the common faith which undergirds Mission, Church, and School.

(3). Far from guaranteeing confusion, this confrontation by varied views is a pedagogically sound procedure. The word "confusion" is, in fact, but a prejudical word in this context for the more accurate terms: interest and puzzlement. This is so because concerning the basic historic doctrines of the Christian faith there is no contradiction in the TCNN. And it is often the method of wise pedagogy to arouse puzzlement in the mind of the student by the clear exposition of different views within a framework of accepted norms. And, in this instance, the result can be foretold from what it has been in the past; not "confusion" but fresh and continued recourse to the accepted norm of TCNN, the Bible. Thus will the large area of basic agreement become ever more clear and relevant to the Nigerian student, just because his power of discriminating judgment will be tested and tried; he will face the pagan world upon his graduation with a hard-won competence; and he will have become a participant in the living formulation of these creeds by which the Nigerian Church will come, under God's hand, to shape its own statement of our common faith.

e. *In Summary.* Professor Herman Dooyeweerd has said that "Fundamental differences in confession such as those between Roman Catholics, Lutherans, the Reformed Churches, etc., which occasioned different church organizations *opposing one another more or less sharply,* are to be *deplored* as a *disruption* of the institutional *ecclesia visibilis*" (Critique. III, p. 542). In this Dr. Dooyeweerd does but echo the passion for the visible unity of the Church manifested by Calvin. If we follow Professor Dooyeweerd as he adds that "this regrettable state of things should urge all true Christians to confess their guilt and repent," we will praise God that we have shared in the development in Nigeria of a Church which passionately desires to be and remain One. We will be glad that this Church, federated only in deference to missionary emphases, urgently wishes to express its living, organic unity in one theological seminary. We will be thrilled to play a role in guiding this Church toward theological maturity by means of that Seminary. And we will fervently pray that, in ways we are not now able to foresee, God will establish that Church also in the visible Oneness of one Lord, one Faith, one Baptism.

C. *The relation of Nigerian General Conference to the TCNN (e.g. appointment of members to the Board of Governors).* "It is by means of representation on the Board of Governors that the Nigerian General Conference, and thus the Christian Reformed Church, exercises its part in determining the administration and instruction of the TCNN" (NGC, 2761, 3 December 1958).

D. *The relation of the Benue and Tiv Churches to TCNN.* Since the college is in principle a college of and for the participating native churches they shall be encouraged to assume the responsible roles which rightfully belong to them. They shall be invested with an increasingly larger voice in its affairs as they come to maturity of judgment. The indigenous character shall be allowed to work through without unnecessary intervention on our part.

E. *The relation of the teachings of our Missionary professor to the distinctive positions and practices held by the Benue and Tiv churches.* It has been suggested that these practices may be of an ethical, national, or tribal character. The decision adopted by the Evangelism Department of the Nigerian General Conference which governs all clerical members of the mission staff applies also here: "When a minister finds himself at variance with the basic teachings and practices of the African church, he will not proceed to publicize his views but will first consult with the Department of Evangelism for its counsel" (NGC, 2761, 3 Dec. 1958).

F. *The relation of our Missionary-Teacher to the Nigerian General Conference (e.g. such matters as supervision of his teachings at TCNN and problems that arise from him at TCNN).* "The Nigerian General Conference shall exercise supervision over him and grant him the same support as shall be granted to all missionaries on the field" (NGC, 11-28-58).

G. *Further investigation of the need for a distinctively Reformed Theological training on the Benue and Tiv field.*

1. There is no need at this time for a distinctively Reformed Seminary as an alternative to TCNN. It is not required in order to insure clear Reformed witness on the Nigerian field, for this witness is insured under present arrangements in several decisive ways. First, our local training programs to prepare converts for TCNN will continue, as will local training for lay evangelists, elders, and other officers of the indigenous church. Second, the constitution of TCNN encourages our faculty representative to exert unequivocally the Reformed emphasis not only in the scheduled classes, but in special instruction. Third, post-graduate field training continues the Reformed influence upon the Nigerian ministry.

2. Synod should not now assume the responsibility for settling an externally imposed division upon the unity desired by the Nigerian Church.

3. Neither our missionaries nor our converts exhibit any heart for a separate Reformed Seminary which would, by its existence, force into separation Christians who earnestly desire to work and to study together; this, we point out, furnishes neither promising soil for strong growth, nor ground for assurance of powerful academic witness.

4. Synod should not now pre-judge TCNN, brought into being in large measure upon our encouragement and by our efforts; nor should we by our opposition at this juncture in the life of the school prejudice in any way its opportunity to challenge the best African converts by its growth into wide reputation for stature, excellence, and fidelity to the Christian communion the Nigerians cherish and desire.

Part Five

Recommendations

The Committee, for obvious reasons, is making recommendations on only three of the seven points referred to it for clarification. The Recommendations follow.

A. It is recommended that Synod declare: A missionary, teaching in the Theological College of Northern Nigeria, does not thereby violate his ordination vows.

Ground:

The missionary has a constitutionally guaranteed freedom both to present his doctrinal convictions and to refute all errors.

B. It is recommended that Synod participate in the program for united theological education in the Theological College of Northern Nigeria.

Grounds:

1. We are in fact participants at the present time through the Nigerian General Conference which has been instrumental in bringing the TCNN into being.

2. We need not compromise our theological and ecclesiastical beliefs because of the freedom allowed us in the constitution of the school.

3. This is a development in our missionary enterprise which it would be unwise not to support in view of the strategic position which we as a Church occupy among the natives and the missions.

G. It is recommended that Synod declare: There is no need at the present time for a distinctively Reformed Seminary as an alternative to the TCNN.

Ground:

The Reformed character of our training on the Nigerian field is sufficiently assured by:

1. Pre-TCNN training of a Reformed character.

2. TCNN training by the Reformed Professor in regular assignments and special classes, provided for in the constitution.

3. Post-TCNN training and supervision on the field.

Respectfully submitted,
Rev. Peter G. Holwerda, *Reporter*
Dr. John A. Cremer
Mr. Joseph T. Daverman
Rev. Dewey J. Hoitenga
Prof. Henry J. Stob

SUPPLEMENT No. 41
(Articles 98, 201)

SERMONS FOR READING SERVICES

To the Synod of 1959

ESTEEMED BRETHREN:

Your committee received from the 1958 Synod the mandate to "... provide sermons for reading services in mimeographed form."

We are happy to report that a present and future supply of such sermons is made available to the churches through subscribing to "The Living Word," an annual series of mimeographed sermons in single booklet form, complete for use in reading services, published by the Credo Publishing Co., Toronto, Canada, now broadened and made available to all the churches.

Sermons are available according to the needs of the respective congregations through the following different series of subscription, each of which provides a different number of sermons per year.

Series A. 15 English sermons yearly (United States ministers) $4.50

Series B. 30 English sermons yearly (15 United Stated ministers and 15 Canadian ministers) $8.50

Series C. 15 English (Canadian ministers) and 15 Dutch sermons $8.50

Series D. 30 English sermons and 15 Dutch sermons $12.50

Since the details of this plan were not completed until April, and subscriptions by the churches were not made possible until the middle of May, we are not able to give any complete report as to the number of churches that have already subscribed. Many of the consistories, however, gave immediate response to the announcement placed in "The Banner" by subscribing. The Credo Company has sent a letter to all the consistories to provide the churches with full information, and to give ample opportunity to subscribe.

Your committee has completed all arrangements with the Credo Company, and is securing, editing, and forwarding sermons needed from the United States ministers with the plan of doing so until the end of September.

May we respectfully present the following two recommendations:

1. That Synod recommend these sermons to the churches with the thought that they be given as wide a circulation as possible.

2. That Synod appoint a standing committee whose task shall be to secure, edit and forward to the Credo Company, sermons written by the United States ministers. The date of the first sermon to be provided by this committee to be October 1, 1959.

Respectfully submitted,
Committee on Sermons for Reading Services,
Rev. B. T. Haan, Chairman
Rev. E. L. Haan, Reporter
Rev. W. Reinsma

SUPPLEMENT No. 42
(Articles 177, 201)

REVISION OF THE CHURCH ORDER

To the Synod of the Christian Reformed Church, 1959

DEAR BRETHREN:

Synod of 1958 postponed adopting the proposed revision of the Church Order, and continued the study committee so that the churches might have another year in which to study the draft and suggest possible improvements. Point four of the advisory committee's recommendations which last year's Synod adopted reads as follows: "Synod continue the committee to receive further remarks and criticisms. Synod notifies consistories and classes that this is their last opportunity to propose changes before adoption." The evident intention of last year's Synod was that further remarks and criticisms should be sent to your committee for its consideration. Your committee received four communications requesting or suggesting specific changes in the Church Order draft. We scheduled a meeting for the latter part of the month of May to consider the criticisms and suggestions received.

However, with the appearance of the Agenda for the Synod of 1959 it became evident that certain classes were sending rather extensive and detailed overtures pertaining to our proposed revised Church Order. Some of the suggestions conveyed in the overtures to Synod rest on misunderstandings; some are at variance with the mandate with which previous Synods have charged your committee; and some, we are persuaded, are to a large extent expressions of personal preferences. Nevertheless your committee feels that these overtures contain a number of suggestions which are valuable, and that all this material deserves the careful consideration of your committee, also because the consistories and classes concerned are entitled to this consideration. But when your committee met on May 22 it soon came to the conclusion that it could not, in the time at its disposal, give due consideration to all the suggestions and criticisms which the overtures contain. We therefore regret to inform Synod that we feel compelled to advise your honorable body to postpone the adoption of the proposed revision for another year, and that you instruct our committee to give full consideration to the material mailed to the committee and to the overtures made to the present Synod, and that we be charged to make our final report to the Synod of 1960.

To this advice we would add the following statement:

The material before Synod in the overtures at hand is apt to create at least two erroneous impressions. The first concerns our contact and cooperation with the Church Order revision committee of the Gereformeerde Kerken van Nederland. Although it is true that when first this work was undertaken we had hoped for a large measure of similarity as to the two church orders which would ultimately be the result of mutual

labors, it was also understood that this similarity would come to expression in the principles enunciated more than in the formulation of the articles, and all of us realized from the beginning that nothing approaching identical church orders could be produced inasmuch as conditions in Europe and North America differ a great deal. Moreover, we feel confident that our proposed draft is less radical in its deviation from the original Church Order of Dort, than the Dutch revision of this Order which has already been tentatively adopted by the Synod of Leeuwarden.

Secondly, we inform Synod, notwithstanding certain declarations found in one of the overtures, that the draft of the revised Church Order was submitted to a member of the Calvin English staff, and that we greatly appreciate his good advice. It is true that when subsequently certain suggestions were acted upon and some re-formulations were made in the draft, that then we did not again submit the corrected draft to the English professor concerned. It should also be borne in mind that the committee bears responsibility for the draft submitted to Synod, and not our advisor.

Respectfully submitted for the Committee,
John H. Kromminga, President
Martin Monsma, Secretary

SUPPLEMENT No. 43

(Articles 116, 201)

CENTENNIAL MISSIONS SCHOLARSHIP

The Centennial Committee presented the following to the Synod of 1958: "Your Centennial Executive Committee, noting that our Centennial celebration will have continuing fruits in promoting the work of missions and that it is fitting that the relationship between the Centennial and missions should be perpetuated, has recommended to the Board of Foreign Missions and the General Committee for Home Missions that a Centennial Missions Scholarship of $2,000 be established. Such a scholarship would be awarded to a worthy graduate of Calvin Seminary for post-graduate study in missions with the cost of the scholarship to be shared equally by the Board of Foreign Missions and the General Committee for Home Missions. We are happy to report that this proposal is under consideration by both mission groups."

Synod in 1958 took the following action: "Synod approve of the establishment of a post-graduate Centennial Missions Scholarship to be set up jointly by the Board of Foreign Missions and the General Committee on Home Missions, in conjunction with the faculty of Calvin Seminary on the basis of grounds adduced by the Centennial Committee."

The three responsible bodies assigned by Synod to make the necessary arrangements for this scholarship appointed a preliminary committee to draw up a statement of rules and regulations by which the awarding of scholarships would be determined. The following statement of rules has now been adopted:

1. Applicants for this scholarship shall be Seniors at Calvin Seminary or B.D. graduates of Calvin Seminary within ten years of their graduation with that degree.

2. The committee authorized to administer this scholarship (a) shall be known as the Centennial Mission Scholarship Committee, (b) shall consist of two representatives of the Board of Foreign Missions, two representatives of the Board of Home Missions, and three representatives of the Faculty of Calvin Seminary; ordinarily the Board of Foreign Missions shall be represented by its President and Executive Secretary; the Board of Home Missions by its President and Executive Secretary; and the Faculty of Calvin Seminary by its President, Prof. of Missions, and one member designated by the Faculty, (c) 50% of its funds shall be obtained from the Board of Home Missions and 50% from the Board of Foreign Missions.

3. The duties of the Centennial Mission Scholarship Committee shall be as follows:

a. To consider applications and to grant awards.

b. To determine policies and procedures, except as stipulated in these rules or as decided by the bodies it represents.

c. To elect its own officers annually.

d. To report its decisions to the three bodies it represents.

4. All applications shall be submitted on forms approved for this purpose. Information given shall include a proposed plan of study outlining the study projected, the school at which it is to be pursued, its specific objectives, and its significance for the work of missions.

5. Awards.

a. Awards shall be granted on the basis of the following considerations:

(1) Proposed plan of study.

(2) Academic record.

(3) Character, personality, doctrinal soundness, maturity, promise of growth, and general record of achievement.

b. In awarding scholarships every effort shall be made to maintain a proper balance between Home Missions and Foreign Missions.

6. The plan of study and the school selected must have the approval of the Centennial Mission Scholarship Committee.

7. The amount of the award shall be: Basic award—$2,000; tuition or foreign travel—$500 maximum; dependency allowance—$200 per dependent (maximum of three).

In order to make it possible for application to be made for this scholarship this year it was decided that announcement should be made in *The Banner* concerning the offer and that June 1, 1959, be the date by which all applications for this scholarship should be on hand. At this writing we can report that we have three applicants who are now being considered for this scholarship and that the committee expects to be able by the end of the month of June to report its decision.

The committee present by serving to administer this scholarship consists of the following members: Rev. John A. De Kruyter and Rev. Harry Blystra, representing the Board of Home Missions; Dr. R. O. De Groot and Rev. H. J. Evenhouse, representing the Board of Foreign Missions; Dr. John Kromminga, Dr. Fred Klooster, and Rev. Harold Dekker, representing Calvin Seminary. The Rev. Harry Blystra is serving as chairman and the Rev. H. J. Evenhouse as secretary.

We submit these matters for synodical approval.

Respectfully submitted,

CENTENNIAL MISSIONS SCHOLARSHIP COMMITTEE

SUPPLEMENT No. 44
(Articles 15, 116, 122, 173, 201)

SYNODICAL TREASURER REPORT

Grand Rapids, Michigan, January 15, 1959

SYNOD of the Christian Reformed Church,
Grand Rapids, Michigan

ESTEEMED BRETHREN:

I am pleased to submit to you an itemized statement of receipts and disbursements of the funds which are entrusted to my care as your Treasurer for the year 1958. The summary of these funds is reflected in the following:

Denominational Building Fund

JAN. 1, 1958—Balance of cash on hand		$16,533.63
Receipts as per accompanying statement		112.06
		$16,645.69
Disbursements as per accompanying statement		720.24
		$15,925.45
Transferred to Synodical Expense Fund		15,925.45
JAN. 1, 1959—Balance of cash on hand		0.00

Synodical Expense Fund

JAN. 1, 1958—Balance of cash on hand		$45,305.07
Receipts as per accompanying statement (including amount transferred fom Denominational Biulding Fund)		37,910.85
		$83,215.92
Disbursements as per accompanying statement		55.219.95
JAN. 1, 1959—Balance of cash on hand		$27,995.97

These funds are distributed as follows:

Commercial account in Old Kent Bank & Trust Co.	$ 2,570.43
Savings account in Central Bank	790.06
Savings account in Grand Rapids Mutual Federal Savings & Loan Association	12,463.18
Savings account in Mutual Home Federal Savings & Loan Association	12,172.30
	* $27,995.97

In view of the continued increased cost of operation, I would urge upon you the importance of considering an increase in the quota for Synodical Expenses for the coming year.

* Report covers fiscal year January to December of 1958.

I feel that you should also be informed with regard to the response on the part of our membership in the matter of the restoration of the Calvin Auditorium in Geneva. Contributions for this cause were very inconsequential and your Stated Clerk inserted an article in *The Banner* in which it was suggested that, if EACH of our congregations would contribute $5.00, the contemplated $2,000 would be raised. This was effective to a degree and I have received checks of $5.00 and upward from several of our congregations and individuals. However, the total amount received up to this time amounts to only $581.49, which is far short of the anticipated amount.

While it does not appear that Synod did more than to "endorse" the request of the World Presbyterian Alliance that $2,000 be raised for this purpose, it does seem that some action should be taken to "make good" on the matter.

Then there is another matter that must be brought to your attention. Last year I requested that my name be not considered for reappointment as Synodical Treasurer. I have been doing the work now for 33 years and I feel that this duty should now be taken over by a younger man. Last year I was induced to continue for *one more year* but the appointment seems to have actually been made for a two-year period. I am now far past the accepted age for retirement and would like to be excused from further duty.

Yours most sincerely,

Tony Noordewier,
Synodical Treasurer

SUPPLEMENT No. 45
(Articles 15, 116, 130, 173, 174, 201)

REPORTS OF THE SYNODICAL COMMITTEE AND OF THE STATED CLERK

To the Synod of 1959

ESTEEMED BRETHREN:

A. *Report of the Synodical Committee*

1. The approval of the following appointments were requested and approved by your committee with the birth of the new Classis Grandville:

a. Home Mission Board—Rev. H. Vander Kam, and alternate Rev. F. Van Houten.

b. Foreign Mission Board—Rev. S. Werkema, and alternate Rev. P. Zylstra.

c. Board of Trustees C.C. and Seminary—Dr. W. Hendriksen, and alternate Dr. G. Goris.

d. Synodical Examiner—Rev. W. Van Peursem, and alternate Dr. G. Goris.

2. With the birth of the new Classis British Columbia the following requested appointments to various Boards were approved:

a. Synodical Examiner—Rev. H. Moes, and Rev. J. J. Holwerda as the alternate.

b. Board of Trustees C.C. and Seminary—Rev. H. Van Andel, and Rev. L. Tamminga as alternate.

c. Board of Home Missions—Rev. G. H. Polman, and

d. Board of Foreign Missions—Rev. R. W. Popma, and Rev. C. Tuininga as the alternate.

3. Classis Grand Rapids South requested approval of the following appointments:

a. Board of Home Missions—Rev. E. B. Pekelder, and Rev. L. Dykstra as alternate.

b. Board of Foreign Missions—Dr. R. S. Wierenga, and Rev. D. Hoitenga as alternate.

c. Synodical Examiner—Dr. W. H. Rutgers, and Dr. L. Greenway as alternate.

d. Board of Trustees C.C. and Seminary—Rev. J. Schuurmann, and Rev. M. Vander Zwaag as alternate.

4. Classis Chicago North requested approval for the appointment of Rev. A. H. De Kruyter as a member of the Board of Trustees of C.C. and Seminary, and Rev. H. Erffmeyer as alternate. The request was approved.

5. The Chaplain Committee requested the appointment of Rev. F. Van Houten for a three year term to meet the needs of the expansion program of this committee. Your committee approved the appointment.

6. Classis Rocky Mountain requested approval for the appointment of Rev. Earl Holkeboer as a member of the Board of Home Missions. The request was approved.

7. Rev. J. H. Rubingh was appointed to serve as Alternate Synodical Examiner for Classis Minnesota South, and Rev. M. J. Baarman as alternate member of the Board of Trustees of Calvin College and Seminary for Classis Hackensack. Both appointments were approved.

8. Rev. C. Boomsma regretfully had to decline the appointment of the last Synod to serve as a member of the Laymen's Information Organization, and upon the request of your committee Rev. L. J. Dykstra consented to serve.

9. The Synod of 1958 requested your committee to appoint a committee to administer the Fund for Needy Churches, and the following appointments were made: Mr. A. Sluis, chairman, Mr. Maurice Vande Velde, Mr. Henry P. Ottenhoff, Rev. M. Goote and Rev. W. Verwolf. Mr. C. Van Malsen, treasurer of the Board of Home Missions, was appointed a member ex officio.

10. Upon the request of the Synod of 1958 your committee also appointed the membership personnel of the study committee, "Revision of the Belgic Confession," Rev. T. Van Kooten, chairman, Dr. P. G. Schrotenboer, secretary, and Dr. G. Spykman.

11. The Synod of 1958 also assigned to us to appoint a committee to prepare an appropriate Synodical Seal. The following were appointed, Rev. Wm. Kok, Rev. E. B. Pekelder, and Dr. J. Kromminga.

12. In reply to the urgent request of our sister church in South Africa to appoint a delegate to attend in person their Centennial celebration at Rustenburg, to be held during the month of March 1959, your committee appointed Rev. Gerrit Hoeksema.

13. Attention was called to a typographical error in our present Psalter-Hymnal, page 5 of the Belgic Confession, line 9, Art. VII, which reads, "agree with this infallible rule which the . . ." Upon a formal request by the present Psalter Hymnal Revision Committee the study committee, Revision of the Belgic Confession, was requested to concur in the change to be made that the word "which" should be replaced with the word "as" preceded by a comma, and that the line would then read, "agree with this infallible rule, as the . . ." The Belgic Confession Revision Committee concurred in this change.

14. Due to the recent visits by two members of the Board of Foreign Missions and of Dr. Henry Stob to Korea, your committee did not deem it necessary nor did it deem it warranted to incur the expense of sending a fraternal delegate to the Assembly of the Korean Presbyterian Church, and accordingly informed Rev. M. Vander Bilt, our missionary in Japan, to postpone his visit to Korea until some future date.

15. Four consistories, Houston, Smithers, Telkwa, and Terrace, members of Classis Alberta North, requested your committee to become

charter members of the new Classis British Columbia. We informed the four consistories that they should present their request first to their Classis and await their decision in the matter before sending their appeal for transfer to the Synodical Committee. We understand that both Classes concurred in the requested transfer, and undoubtedly one or both Classes will present a formal request to Synod for approval of their united action to permit these four congregations to be members of Classis British Columbia.

16. The request of the Calvinistic Action Committee to solicit funds from our congregations for the promotion of Calvin Reformation literature and Calvin anniversary your committee deemed to be in conflict with the regulations of the rules of Synod for the Synodical Committee, and advised the Calvinistic Action Committee to present their appeal to Synod. This appeal is printed under Communication No. 1 in the printed Agenda for this Synod.

17. Rev. N. J. Monsma was appointed to serve as the fraternal delegate to the General Assembly of the Orthodox Presbyterian Church scheduled to meet at Glenside, Pa., during May of 1959.

Humbly Submitted,
Synodical Committee,
R. J. Danhof, Sec'y

B. *Report of the Stated Clerk*

1. This Synod will have the pleasure to welcome as a fraternal delegate from our sister church, the Reformed Churches of the Netherlands, the Rev. J. G. Adema, pastor of the Reformed Church in Rotterdam-Delfshaven. Professor Cornelius Van Til, professor of Apologetics at Westminster Seminary expects to attend our Synod as a delegate of the Orthodox Presbyterian Church.

2. Our sister churches holding general assembly meetings in different parts of the world were sent letters of fraternal greetings in instances where is was impossible or not feasible to send a personal delegate.

3. The standing and study committees and their personnel were duly notified of their appointments soon after the adjournment of the 1958 Synod.

4. All protestants filing appeals to the Synod of 1958 were duly notified of the decisions of Synod in reply to their respective appeals.

5. Materials of past Synods requiring action by the Reformed Ecumenical Synod were duly prepared and sent to the convening church in South Africa, as our contribution to the Agenda for said Synod.

6. Articles calling attention of our churches to the 400th anniversary of the First National Synod of the Reformed Church in France, and of the founding of the Geneva Academy by Calvin, and the 450th anniversary of Calvin's birth, and the decision of the Synod of 1958 to raise the sum of $2,000 for the restoration of Knox Chapel in Geneva, were published in both our church papers, The Banner and De Wachter, and also other periodicals. The request to raise $2,000 received a better response when recently I published a brief article in The Banner, "An

Embarrassing Situation." At a later session of Synod we hope to be able to state exactly how much of the $2,000 promised actually has been contributed. (See Supplement No. 44)

7. Much time and effort this past year has been given as corresponding secretary for the Christian Reformed Resettlement Service Committee, and we are happy to report that we have been able to place for permanent residency in the United States immigrants under the usual quota allowance, and also under the passage of the Walter-Pastore Act of legislation. Also a large amount of correspondence has been engaged in to provide for the re-location of immigrant families located in territories where our own churches and Christian schools are not found. These immigrant families appeal for help, and through our agency and help we have been able to replace 30 families as a home mission effort, and that at a very small expense to the Church. (See Supplement No. 21, and 21-A)

8. This past year between the two Synods we replied to 2,700 pieces of correspondence.

9. I attended without cost to our Synod a number of meetings to represent our denomination such as, Statisticians of Protestant Churches, American Bible Society, Church World Service Bureau. The latter to effect better relations in behalf of immigration work, and also to obtain recognition from our government as a Voluntary Agency in behalf of immigration work.

Humbly submitted,
R. J. Danhof, Stated Clerk

SUPPLEMENT No. 46
(Article 15)

REPORT OF DELEGATE TO CENTENNIAL CELEBRATION IN SOUTH AFRICA

To the Synod of the Christian Reformed Church—June 10, 1959

DEAR BRETHREN:

The Synodical Committee, upon receipt of a request from "Die Gereformeerde Kerk in Suid Africa" that our Christian Reformed Church send a delegate to attend their Centennial celebration, appointed me to serve the church in that capacity. After some hesitation, I accepted the appointment, and herewith present my report to your honorable body.

I spent approximately three weeks with our Reformed brethren in South Africa. During those weeks we (I say *we,* for Mrs. Hoeksema accompanied me on this long trip) greatly enjoyed the well-known hospitality of our African brethren. We were received with open arms. The leaders and people of the Reformed Church in South Africa are eager to come into ever closer fellowship with our Christian Reformed Church.

For three days we attended the festive gatherings of our South African brethren. In addition to my main address I also, upon request of our Young Calvinist Federation, brought the greetings of that body to the corresponding Young People's organization in South Africa called "Die Bond van Jongeliedenverenigings op Gereformeerde Grondslag in Suid Afrika." I also preached four times, twice in the church of Capetown, the morning service in the Dutch language, and twice in Potchefstroom in the English language at a combined service of the two churches of that educational center of our sister-church in South Africa.

I also was invited to address the Klassis Westelike Koopland shortly before we started on our return journey to America, by way of England and the Netherlands.

The Synod may be interested in a brief resumé of our official address as your delegate. We assured our African brethren that we gladly accepted their kind invitation to be present with them on the occasion of their festive Centennial celebration, because we felt ourselves one with them, building as we do on the same foundation of the infallible Divine revelation of the Scriptures as interpreted in our Three Forms of Unity. I then pointed out that the time of their Centennial was very significant from a three-fold viewpoint. First, their Centennial celebration came only two years after we had celebrated our Centennial as Christian Reformed Church in America. Our history, I pointed out, has been very similar to theirs, both churches being born out of struggle, especially the struggle to maintain purity of doctrine. We must therefore, as sister-churches who are practically twin-sisters, continue to walk

close together. Secondly, in the very year of their Centennial, the Reformed churches throughout the world are celebrating the 450th anniversary of the birth of John Calvin and the 400th anniversary of the publication of the final edition of Calvin's monumental work, the *Institutes of the Christian Religion.* And I pointed out that in this coincidence we should hear the call to stand together as Calvinistic soldiers in one great army, and to value one another's counsel and fellowship.

In the third place I pointed out that they are holding their Centennial Feast in a period that is characterized by a strong trend in the direction of ecclesiastical ecumenicity.

I called attention to the efforts the Christian Reformed Church is making, by way of committee conferences, to establish, if possible, closer fellowship with other groups that confess the Reformed faith, as the Orthodox Presbyterian Church and the Protestant Reformed Churches (De Wolf group). However, I remarked that in view of the fact that some who are strongly advocating the union of all churches seem to have little sympathy with historical Christianity. It would still be much better, however deplorable from certain viewpoints, to have many different and separate denominations, each testifying in its confessions to the truth as God gives it to understand the truth, than to have one great world-church that no longer believed in the revealed truth of God, and no longer cared.

I next called the attention of our sister-church to certain recent developments in our own Christian Reformed Church, as for instance the erection of a new Seminary Building, the decision of our last Synod to give two thousand dollars towards the restoration of the Calvin Chapel in Geneva, the extension of our missionary program to Formosa, Cuba, and Indonesia, and the world-wide reach of our Back to God Hour broadcast, making special mention of the broadcast in Arabic of Rev. Madany.

And now, just a word on the Centennial celebration of our sister-church. It was centered in Rustenburg, where "Die Gereformeerde Kerk in Suid Africa" was born. For three days leaders of the church in sermons and speeches gave elegant expression to their appreciation of their early leaders, to their gratitude to God for His manifold favors and blessings, and to their loyal devotion to the Calvinistic faith of the founders.

I, as your delegate, spoke in English. Professor K. Dyk, delegate from De Gereformeerde Kerken in Nederland, spoke in the Holland language, as also one other delegate from the Netherlands. But for the rest, aside from some greetings from neighboring churches, all the speaking was in Africaans, one of the two official languages of the Union of South Africa (English being the other).

During all those three days of Centennial celebration the weather was very hot. But that did not in the slightest measure dampen or restrain the enthusiasm of the faithful. Day after day they came back for more; hour after hour they sat listening to speeches and sermons that were literally packed with the solid meat of Calvinistic doctrine and devotion to the faith of the fathers. Some six thousand were gathered in a large

hall—old men and women, men and women in the prime of life, young people, and young mothers with babes in their arms. And outside the hall a crowd estimated at from nine thousand to fifteen or twenty thousand. Many had come hundreds of miles, some even a thousand miles, a few even fifteen hundred miles from Kenya.

A remarkable gathering indeed. An inspiration to your delegate, and an encouragement to all who love the Reformed faith. Calvinism is not dying, it is a living faith among our people in South Africa. Sometimes I even felt a tinge of holy jealousy, asking myself whether all our Christian Reformed people rejoiced in and treasured their Calvinism as wholeheartedly as do our brethren and sisters in the southern extremity of the continent we have grown accustomed to call the dark continent. But now a continent in turmoil, with millions of blacks restless and rebellious, and fired with the ideals of nationalism and independence.

One more item in conclusion. Dr. H. Verwoerd, Prime Minister of South Africa, was present at two or three of the Centennial meetings. I heard him speak for an hour or more, and had the pleasure and honor of having him in the audience when I delivered my address. One other member of the government, Mr. J. De Klerk, also addressed the gathering. He is a member of one of the congregations of our sister-church in South Africa, and in his speech there was a strong emphasis on religious principles as they apply in the sphere of public life.

It is a temptation at this point to devote considerable space to the subject of "apartheid," the official policy of the South African government, which is now very firmly in the controlling hands of the Dutch element.

However, this is not the time or place to enlarge on that problem. But I cannot refrain from saying in conclusion that, after spending some weeks in close fellowship with our own Reformed people, I am very far indeed from sitting in judgment on them because they are, at least the vast majority, in favor of apartheid. Three million whites in a population of fourteen million—that presents a problem in race relations that is the very opposite of what we have in America. Meanwhile, the government and the churches are doing all in their power to lift the nine million Bantu, as the blacks are called, and the almost a million and a half colored (people of mixed race) to a higher level of civilization and culture and morality so that they can gradually assume ever fuller social and political obligations. Our sister-church is herself very active in this missionary enterprise.

Humbly submitted,
Gerrit Hoeksema

CHRISTIAN REFORMED CHURCH — REPORT BY SPECIAL ADVISORY BUDGET COMMITTEE

Denominational Quotas and Causes as Recommended by Special Advisory Budget Committee

I. DENOMINATIONAL CAUSES A. *Denominational Quotas*	Per Family Quota 1956	1957	1958	1959	for 1960 Recommended	for 1960 Requested
1. Back to God Radio Hour	$ 6.75	$ 6.75	$ 7.25	$ 7.25	$ 7.25	$ 7.25
2. Calvin College and Seminary	12.00	14.00	14.00	14.00	15.00	15.00
3. Canadian Immigration Fund	1.60	1.35	1.00	.65	.50	.95
4. Church Help Fund, Inc.	5.50	4.00	1.00	.50	None	1.00
5. Fund for Needy Churches	.....	.....	.....	5.78	5.25	5.25
6. Home Missions	12.55	17.40	21.20	15.67	15.67	17.17
a. Evangelism and church extension in Canada and U. S. $16.82	See Comment on Budget Committee Report.					
b. Jewish Missions .35						
7. Indian and Foreign Missions	14.86	12.00	16.00	16.50	16.50	18.00
8. Ministers' Pension and Relief Administration	4.50	5.00	5.00	5.50	6.50	6.50
9. Synodical Expense Fund	1.77	.75	.35	.35	1.00	1.00
	$60.33	$62.00	$65.80	$66.20	$67.67	$72.12

Quota total for 1959 was $66.50 per family.

See individual committee reports and comments attached to financial reports and audits.

B. *Denominational Causes for One or More Offerings*

1. Back to God Television Program
2. Synodical Tract Committee (Back to God Tract)
3. Christian Seamens' and Immigrants' Home
4. Korean Material Relief—G. R. Deacons' Conference
5. Korean Spiritual Relief
6. Soldiers' Fund sponsored by Home Missions Committee

C. *Denominational Causes Recommended for Support*

1. Christian Reformed Resettlement Service (only if requested)
2. 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 (Educational Foundation)
3. National Union of Christian Schools (General Fund)
4. Reformed Bible Institute
5. Westminster Seminary
6. Trinity College
7. Sponsorship of Foreign Students
8. Sokie Christian School of Japan
   This cause is recommended for offerings in our churches to the amount of $10,000, to be administered through the Foreign Missions Board. Any excess funds are to be used by the Foreign Missions Board for foreign mission work.

C. *Evangelistic Causes*

1. Faith, Prayer, and Tract League

D. *Miscellaneous Causes*

1. American Bible Society (U. S. churches only)
2. British and Foreign Bible Society (Canadian churches only)
3. Calvinist Cadet Corps
4. Christian Labor Association (U. S. churches only)
5. Lord's Day Alliance in U. S. (U. S. churches only)
6. Lord's Day Alliance in Canada (Canadian churches only)
7. World Home Bible League
8. Young Calvinist Federation of North America
9. Young Calvinist Servicemen's Fund
10. The Gideons (For Bible distribution only)
11. Calvinistic Action Committee

No material on the National Christian Association.

NOTE: Sokie Christian School of Japan—See our recommendation.

Church Help Fund

Since this Fund became operative on a really large-scale basis (circa 1950), over $2,500,000 in loans have been extended to the Churches. We judge that the time has now come for Synod to make this Fund a "truly" revolving one and that no further quotas should be imposed, however small.

Synod's attention is called to the following figures, with which the Fund is operating in 1959:

Beginning Cash Balance	$ 45,679
Estimated Quota Proceeds—1959	25,000
Estimated Minimum 1959 Repayments	152,119
Available for loans in 1959	$222,798

Please note that the amount of $223,000 available is by no means an insignificant one.

With the quota eliminated in 1960, the Fund would have approximately $17,000 available for loans, based on progressively larger annual repayments from loans outstanding. By a process of careful screening, this should be sufficient to help out churches in actual need.

It should also be noted that loans have been granted a number of churches which actually could have built just as well without benefit of a $5,000 or $10,000 loan with no interest charged.

Generally speaking, churches in Christian Reformed "centers of population" should not be granted loans except in cases of extreme special need. Congregations organized from mission chapels are financed by the Home Mission Board. Off-shoots of established churches can well afford to do their own financing. This leaves Canadian churches and churches in relatively isolated communities in the U. S. which merit special consideration for loans without interest.

In view of the above we recommend to Synod of 1959 the elimination of quota for the Church Help Fund, and urge Synod to stress great selectivity in granting future loans, and, if at all possible, speedy repayments of existing loans.

Grounds:

1. As of January 31, 1959, the Church Help Fund had $2,140,000 loans outstanding and over $45,000 in cash available.

2. Annual repayments of $175,000 should take care in 1960 of new loans to churches carefully selected on basis of demonstrated need.

3. The more money is made available, the greater will be the number of congregations seeking *interest free* loans, payable over a 20-year period.

4. "Self-help," wherever possible, should be the rule and not the exception.

Recommendation to Synod

We recommend to Synod of 1959 that all Property Controlling Boards be instructed as follows:

1. That the proceeds from properties sold are not to be commingled with other funds, but are to be placed in a special bank account and are to be accounted for separately.

2. That these funds are to be used only as a reduction of annual budgets as approved by Synods, and only to the extent contemplated in such budgets, or for such special projects as Synods may designate and approve.

Grounds:

1. With the advent of Boards controlling multi-million-dollar properties, large sums of money, resulting from the sale of such properties, may become available at any time.

2. In the past Boards have felt free to use such moneys to defray current expenses or to make up deficits, thereby in fact spending money in excess of Synodically-approved budgets.

3. Such moneys should only be held in trust by the respective Boards until proper appropriation of them is made by successive Synods. Until then the funds come automatically under the control of the denomination-at-large, and not specifically under control of the Board receiving the proceeds of such liquidated properties.

4. Not to pass such a rule would constitute even at the present time and much more so in future years, an open invitation to Boards to spend such moneys in ways not contemplated by the Synods, and always in excess of annual budgetary allowances.

We further recommend that the above instruction be made retroactive to January 1, 1959.

Quota — Foreign Mission Board

We recommend to Synod that the quota for Indian and Foreign Missions be fixed at $16.50, unchanged from 1959.

Grounds:

1. Quota requested by the Board is $18. Over a period of the past 8 years this Board has spent an average of 16.5% *less* than quotas granted by successive Synods. In reducing quota from $18 to $16.50, we have deducted *only 8%* of the $18 requested, or $1.50. (In only one of the 8 years above mentioned did this Board come within 4% of spending quota.)

2. The Board has a liquid surplus available of $372,000. Even should Synod request the Board to take additional fields or duties, calling for $100,000 in added expenditures (though not even contemplated that we know of), their surplus resources would amply take care of it.

Calvin College and Seminary

We recommend to Synod of 1959 that the $15 requested be granted. This represents an increase of $1 per family over the year 1958.

Grounds: The $1 excess, amounting to some $45,000, will be used solely to increase salary of instructing personnel. We judge that these men are very far from being overpaid, and are surely entitled to an increase. Accordingly we urge Synod to pass the quota requested.

Home Mission Budget

We recommend to Synod of 1959 that the Home Mission Budget for 1960 be fixed at $15.67, the same as for the year 1959.

Grounds: The Home Mission Board is requesting $17.17, but expects proceeds from sale of properties held to amount to $75,000 or $1.50 per family. This amount deducted from $17.17 leaves $15.67.

See also our recommendation regarding sale of properties by Property Owning Boards.

Adequacy and Actuarial Soundness of Our Present System of Ministerial Pension and Relief

The Synod of 1958 appointed the Standing Advisory Budget Committee, in consultation with the Ministers' Pension and Relief Administration, to study the adequacy and actuarial soundness of our present system of Ministerial Pension and Relief, bearing in mind Article 13 of the *Church Order,* and to come to the 1959 Synod with definite recommendations (*Acts,* 1958, page 95).

Article 13 of the *Church Order* reads as follows:

"Ministers, who by reason of age, sickness or otherwise, are rendered incapable of performing the duties of their office, shall nevertheless retain the honor and title of a Minister, and the Church which they have served shall provide honorably for them in their need (likewise for the orphans and widow of Ministers) out of a common fund of the Churches, according to the general ecclesiastical ordinances in this matter."

The system of Ministerial Pension in effect in the Christian Reformed Church may properly be termed a "pay-as-you-go" system. As of January 31, 1959, the General Fund had a working balance of $87,000, while the Reserve Pension Fund had a balance of $133,000.

Each year Synod approves a per-family quota, the total proceeds of which, together with mandatory 3½% of salary contributions by all ministers who are members of the Fund, will approximately equal or slightly exceed the anticipated disbursements for the coming fiscal year. This method permits the Reserve Pension Fund to remain intact, for use in cases of whatever emergencies may arise.

In view of the fact that cash disbursements for the year ended January 31, 1959, amounted to $321,000, and that total available resources at the end of the fiscal year totaled only $220,000, the term "pay-as-you-go" is, from the Church's point of view, an applicable one.

The preceding factual description of the general operation of the Fund, along with its limited financial resources, prove that the Fund is actuarily "unsound." Were it to be actuarily sound, available reserves should be considerably larger. This is apparent when we divide the number of ministers who are enlisted under the Pension Plan (500) into the total funds available as of January 31, 1959 ($220,000) the average per minister being only $440. Yet in the aggregate many of these ministers over the years of their ministry have contributed a considerably larger sum. Not only should the Fund, in order to be actuarily sound, have these contributions in reserve, but also a percentage of the amount contributed by the Churches. How large a balance the Ministers' Pension Fund should carry in order to be actuarily sound, has not been investigated by your Committee, the reasons therefore being apparent from what follows.

In consultation with the Ministers' Pension and Relief Administration, your Committee has concluded that the Ministers' Pension Fund need *not* be conducted on an actuarily sound basis in order to be adequate and

in order to assure our ministers individually and collectively that they shall be provided for honorably upon retirement or during periods of special need. This conclusion is reached on the basis of two considerations:

1. The apparent ability of the Christian Reformed Church to continue the present "pay-as-you-go" system indefinitely.

2. The demonstrated faithfulness and integrity of the Christian Reformed Church to perform her obligations.

a. The apparent financial ability of the Christian Reformed Church to continue the present system indefinitely.

In proof of this apparent financial ability we offer a ten-year projection, drawn up by Mr. L. Heeres, the Treasurer of the Ministers' Pension and Relief Administration. The projection and supporting data, having been carefully checked by all concerned and found to be substantially correct, show the per-family quota for the year 1969 to be $8.85. This represents an increase of $3.35 per family over the quota for the year 1959.

In connection with the above it is pertinent to note that in 1949 the *total* denominational quota amounted to $37.65, in 1959 the total was $66.20, and the 1969 total quota, in keeping with the constantly rising cost of living, is apt to be in the neighborhood of at least $100. Viewed from what has transpired these past 10 years, and what may reasonably be expected during the next 10 years, the $8.85 per family can easily be absorbed. Furthermore, your Committee sees no reason why the overall picture 20 or 40 years hence *percentage-wise,* should show appreciable change.

b. The demonstrated faithfulness and integrity of the Christian Reformed Church to perform her obligations.

Without fear of contradiction, it can be stated that no system is stronger than the faithfulness and integrity of those who support it and are responsible for it.

As long as there exists in the Christian Reformed Church, because of love for her living Lord, the compulsion to maintain her institutions and to sustain her godly causes, just that long will these institutions and causes prosper and grow.

Our past is a living testimony to this. One need only compare current financial commitments with those of ten years ago for Home Missions, Foreign Missions, Calvin College and Seminary and the Back to God Hour, to mention but a few, to ascertain the ever widening circle of growth and financial commitment. In addition our Christian Schools, though not church supported, have doubled and tripled their enrollments during the past 10 years, supported by the members of the Christian Reformed Church. In the aggregate the moneys required for these undertakings completely overshadow the relatively small present and future obligation to the Ministers' Pension Fund.

Yet all of the causes above enumerated, with one exception, are for their every-day existence dependent on the faithfulness and integrity of the Church. Their cash reserves would not sustain them for more than a few months, if that long.

Yet there is no anxiety for the future, because the Church, in humble dependence on her Lord, is their living endowment. So they go forward in faith.

* * * * *

The Relief Fund of the Ministers' Pension and Relief Administration had a reserve balance of $48,500 and a working fund balance of $5,541 as of January 31, 1959. During the past fiscal year only $1,565 was spent for relief.

In the past, whenever the working fund required additional moneys, a collection was requested in the Churches, with gratifying response.

Available balances of this fund seem entirely adequate for the purpose.

* * * * *

It is our recommendation that Synod decide as follows:

That the present financial arrangements for the Ministerial Pension and Relief Funds are entirely adequate for the purpose.

Grounds:

1. The apparent ability of the Christian Reformed Church to continue the present "pay-as-you-go" system indefinitely.

2. The demonstrated faithfulness and integrity of the Christian Reformed Church to perform her obligations.

3. The Christian Reformed Church, in humble dependence on her Lord, is the living endowment for all her causes.

Respectfull Submitted,
Synodical Advisory Budget Committee
Wm. H. Boer, Chairman
Frank Dieleman
Geo. Kamp
Geo. Wieland

Addendum

The mandate given the Advisory Budget Committee concerning the Ministers' Pension and Relief Fund did not include a detailed study of the administrative rules and regulations. It appears to us that there are a number of rules which are inequitable and not in conformity with the basic set-up for the Fund. We recommend to Synod that it mandate the Advisory Budget Committee in consultation with the Ministers' Pension and Relief Administration, to make a detailed study of the rules and regulations pertaining to the Fund, and to come with definite recommendations to Synod of 1960.

SUPPLEMENT No. 48
(Articles 116, 178, 201)

CALVINISTIC ACTION COMMITTEE

ESTEEMED BRETHREN:

The Calvinistic Action Committee wishes to make our Calvin Memorial Year more than an historical celebration. It recognizes the fact that our past is a gracious legacy to equip us to live responsibly in our own age. Serious people are confronted everywhere with the problem of how to channel our legacy effectively in our confused and inhospitable world.

We come with the humble request that Synod permit us to ask our churches to give us an offering for our Calvin Reformation Memorial (as recommended by the Synod of 1958) and also for the promotion of International Calvinism.

We do so with the strongest conviction that we must act at once if we are to be of influence in the world. We need not take your time to inform you since you are equally well-informed of closing doors, rising antagonism, new "isms," sectarians gaining converts for a false Christianity before we could enter in, and the constant threat of Rome through its policy: "in first, you stay out!" This you know only too well.

The Reformed Ecumenical Synod has underscored the need of translations as requested by the constituent members of the RES. Our CAC is assisting in this enterprise for the Orient and also for countries such as France and Spain. If new areas open, we wish to enter in. God has blessed the church with Christian natives in several lands who can and are eager to translate the works of Calvin and an anthology of recent Reformed literature into their native tongues. When doors will be closed to missionaries, as all seem to think is bound to come, this literature can still carry on the good news.

We are mindful also of the Calvin Auditorium commitment which has received such a poor response so far. If our offerings would yield the expected amount we could allocate $2,000 to it, not as our contribution, but our denomination's. In this way we can meet this moral obligation.

There are also promotional outlays. As you know, the CAC is publishing a book on *Calvin—Contemporary Prophet;* all of it is volunteer labor, even on the part of scholars from abroad. But it must be circulated.

The International Association of Reformed Faith and Action has operated on a very low budget since Dr. Jan Dengerink has donated his time as a sense of mission: the Reformed faith has a message for our day. But there is overhead and the mother organization has asked us to do our share. Part of its work is to visit Spain and Portugal, and to assist needy countries such as Belgium and France (in which Protestantism is weak, although in the latter it is becoming stronger). We feel we cannot fail men like Dr. Pierre Marcel and others who have done so much to revive the Reformed faith in France.

We trust that these are sufficient reasons to ask for your endorsement. Here is an ecumenical area in which we need not be charged with isolation even though in the strict sense of the word it is not an ecclesiastical but a kingdom ecumenicity. It will be a great joy to have our churches stand behind this work with prayers and support. The work that we do will be of great value for decades even should doors be closed.

Yours in Christ for the
Calvinistic Action Committee,
Jacob T. Hoogstra, Chairman
Lubbertus Oostendorp, Sec'y

OVERTURES

No. 1 — Amend Ruling for Canadian Churches re Minister's Salary

Classis Eastern Ontario overtures Synod to suspend its rule, that the per family contribution per annum towards the minister's salary by Canadian Churches be annually increased, until they are on a par with the needy churches in the U.S.A. (cf. Acts of Synod, 1950, Art. 86, E.)

Grounds:

1. This rule is unrealistic in the light of the Canadian Economy (where wages are lower, and the cost of living is higher as compared to the U.S.A.) and the resulting development of Immigrant Churches.

2. Continuation of this rule would mean, for many churches in Canada, a decline in the meeting of their obligations to the Synodical quotas.

Dirk Mellema, S. C.

No. 2 — Amend Synod Decision re Readmission of Ministers

Classis Eastern Ontario overtures Synod to broaden the synodical rule, that reinstatement of a deposed minister shall, as a rule be effected by the same Classis that deposed him, to include also the readmission of those ministers who have resigned. (See Acts of Synod, 1918, Art. 52, p. 48)

Ground: The same reasons that make it necessary to treat the case of deposition in this manner apply also to cases of resignation. Only that Classis which acquieses in the resignation of the minister is in possession of all the facts of the case and is thereby qualified to judge of the merits of a subsequent application for readmission.

Dirk Mellema, S. C.

No. 3 — Deletion in Rules for Synodical Procedure

Classis Hamilton overtures Synod to eliminate from the "Rules for Synodical Procedure" VII, F, "Rights of Protests" the following sentence, "Members may, if they feel the need, ask to have their negative vote recorded."

Grounds:

1. A recorded negative vote is a form of public protest against a decision of Synod. That it is regarded as a protest is evident from the "Rules for Synodical Procedure" since it is placed under "Rights of Protest." Yet, even though a recorded negative vote is a public protest against a decision of Synod, it does not define exactly what it protests. A protest is a solemn and serious charge against the rightness of a decision of Synod, and yet a recorded negative is not required to say precisely what the solemn and serious charges are. The weight of the matter in such cases would dictate that the wrong in the matter should be clearly stated, so that all might know, and possibly profit from a statement of the wrong, and that no misunderstanding arise.

2. A recorded negative vote can be misused. It can be misused by the person making use of the means, since he can make a public protest without being held accountable for exactly what he, in his mind, is protesting. It can be misused by others who can read into "negative votes" what they think was protested.

A. H. Venema, S. C.

No. 4 — Emeriti Professors as Synod Advisors

Classis Alberta South overtures Synod to amend the rules for Synodical Procedure, Section III, A, 5, to read:

The emeriti professors may be present at Synod in a limited advisory capacity, their advice being given upon the request of the chairman or of Synod. They shall not function as advisors on advisory committees except by request.

Ground: The increase in the number of seminary professors from 6 to 11 in the last 5 years, which will ultimately lead to a similar increase in emeriti professors, has greatly increased the number of men who have a permanent voice at Synod. This increases the danger of one group of office-bearers in the Church having an undue measure of influence in the major assembly of the Church. Should the number of delegates to Synod be reduced through the introduction of particular synods, this would be even more apparent. To so limit the advisory task of the emeriti professors will essentially reduce the size of the body having a permanent, deliberative voice at Synod, and will also decrease the number of those who have a deliberative voice at Synod but are not delegated to it.

Ring Star, S. C.

No. 5 — Tracts on Proper Sabbath Observance

Classis Northcentral Iowa overtures Synod to make available, through its Tract Committee, tracts and other literature that would be useful to the churches in combating Sabbath desecration and informing our people as to the proper use of the Lord's Day.

Grounds:

1. The increasing trend toward secularization of the holy day of rest makes this an area of real concern to the Church.
2. Although there are materials available, they are in general not written from our Reformed viewpoint as to interpretation of Scripture.
3. Tracts, booklets and articles written by our men would be addressed more specifically to the problems and thinking of our membership.

K. Tebben, S. C.

No. 6 — Share-Cost Missionary Support

Classis Northcentral Iowa overtures Synod to instruct the Board of Missions to divide at least the costs of missionaries not covered by the quotas into shares that will enable also churches of modest size or means to share directly in a missionary they can call their own.

Grounds:

1. This affords a great psychological and spiritual stimulus to a congregation, especially if of modest size and means.

2. This relates the missionary and field much more closely to the churches.

3. Mission contributions will be more concretely meaningful to the givers.

4. More contributions to cover costs could be expected from sources otherwise not likely to give.

5. Larger or wealthier churches could still give according to ability, taking a number of shares.

6. We understand other denominations, e.g., the Reformed Church in America, use this method with satisfaction.

K. Tebben, S. C.

No. 7 — Regional Synods

Classis Pella, having taken cognizance of the synodical decision to move in the direction of establishing regional (particular) synods and having appointed a study committee to serve Synod of 1959 with advice on this matter (cf. Acts of Synod of 1957; art. 100, pp. 50-51), urges synod not to implement the decision to initiate regional synods without first defining very carefully, in the light of the principles of the *Church Order*, the jurisdictional authority of such ecclesiastical bodies.

Grounds:

1. The necessity of such careful definition of the authority of regional synods is evident from the presence of the two dangers repeatedly mentioned in discussions concerning the feasibility of such synods — the danger on the one hand of gradually undermining the over-all duty of the Christian Reformed Church by assigning too great authority to such bodies, and the danger on the other hand of organizing such synodical bodies which having little if any real jurisdictional authority, will serve no useful purpose in our denominational structure.

2. As far as Classis has been able to ascertain, this matter—which we deem of basic significance—has not been thoroughly dealt with either in the reports of the Committee or in the several discussions found in our church papers.

J. D. Pikaart, S. C.

No. 8 — Proposed Changes in Ecclesiastical Procedure

Classis Wisconsin overtures Synod to make the following changes in ecclesiastical procedure. Classis submits its study report in two parts:

I The Problems

II Recommendations to Synod

I THE PROBLEMS

A. *The Problem of Overloading Synod*

One of the major problems which afflicts our ecclesiastical system is that Synod is overloaded with work that should be done elsewhere. Advocates of Particular Synods have correctly noted this problem. However, we believe that Article 30 of the Church Order provides an answer to this problem if its principle is more closely followed. When Article 30 speaks of matters which "could not be finished in minor assemblies" it enunciates the principle that Synod should not do work that could be done on the classical level. As we understand this article it plainly implies that Synod should deal with only such matters as have been carried *as far as possible* in minor assemblies. However, matters are constantly being dealt with by Synod when they have not been carried as far as possible by the Classes.

The most obvious form in which this violation of good order shows itself is in the many overtures asking Synod to study various matters. Frequently classes ask Synod to make large sweeping studies without giving evidence of the Classes have carried such studies *as far as possible*. Classes ought not to ask Synod to study a matter. They ought to study it themselves. Then they could come with a request for Synodical *action*, giving justification for such action arrived at through their own study. Synod could then be what it ought to be, a deliberative body, deliberating whether the classical studies before it present sufficiently weighty grounds for action requested.

We believe that the Classes are in error in sending overtures asking for large Synodical studies and that when they send these overtures they ought to be so informed. Synod ought to send back such overtures to be carried *as far as possible* by the Classis. Furthermore, when a Classis proposes something and Synod is not persuaded that it is good, Synod ought not to appoint a Study Committee to try to see whether someone else can make something of a matter in which a Classis was not persuasive. The overture ought simply to fail for lack of weight.

We believe that if the principle of Article 30 were generally followed and Classes carried their studies *as far as possible* they would find that they have no reason for going to Synod with some matters. These would then be "finished" (Cf. Article 30) on the classical level where they belong. Matters actually coming to Synod would also come in a better worked out form. Synod would in both cases be relieved of a lot of work.

This is no imaginary problem. Numerous violations of the principle of Article 30 can be found in the *Acts* of any recent Synod. To emphasize this point we shall refer to some examples found in the *Acts* of 1957, the most recent *Acts* available at the time our study was begun. The following are taken from the Overtures on pages 119-145, 1957 *Acts of Synod*.

1. Overture No. 5: This overture asks that "a study be made of the desirability of a nationwide, denominationally sponsored television program." Here we have a request for a study, but there is no evidence given that the Classis spent any time studying this matter, in fact no grounds whatsoever are given.

2. Overture No. 15: Same content and same failing as No. 5 mentioned above.

3. Overture No. 20: This overture asks Synod "to exercise particular care in the creation of any new full-time offices on the denominational level." However, no evidence is given that the Classis itself studied this matter enough to determine whether or not Synod was not already exercising particular care in this matter.

4. Overture No. 22: This overture asks Synod "to appoint a committee to study the legitimacy of our present method of promoting missions." Classis could have studied our method of missions itself and then proposed such concrete changes as its study proved needful. However, the Classis instead merely asks for a sweeping study with no changes in our method even recommended.

5. Overture No. 28: This overture asks that Synod "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." Again there is a request that Synod "study," instead of Classis making the study and recommending a concrete rule if its study indicates the need for it.

6. Overture No. 44: This overture asks that Synod "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." Again a classis asks for a study instead of investigating for itself the "feasibility" of the matter and presenting a plan of action to Synod if the investigation of Classis supported such a plan.

In all the above overtures Classes have failed to carry the matters concerned *as far as possible* before bringing them to Synod.

Examples can also be found in the 1957 *Acts* of overtures which follow the principle of Article 30 of the Church Order. See particularly:

1. Overture No. 12 — Agenda for Synod
2. Overture No. 30 — Church Order Art. 41
3. Overture No. 31 — Proposed Changes in Revised Church Order

These overtures ask for clearcut *action,* and base their request for action on the results of their own study. Consistent following of the example of these overtures would do much to relieve the overburdening of Synod.

Recommendation

That the Rules for Synodical Procedure, Section V be revised so that they state explicitly that matters be carried *as far as possible* in the minor assemblies.

B. *The Problem of Overcentralization*

The second problem area which we see in our present ecclesiastical framework is overcentralization. We mean by this term the unnecessary displacement of local initiative, responsibility, and supervision, by the activity of a centralized denominational agency.

We believe that the advocates of particular synods have been right in seeing overcentralization as a problem. However, we do not regard particular synods as a satisfying solution to this problem and wish to propose what we believe is a sounder solution.

There are two matters we wish to consider regarding the problem of overcentralization: (1) The synodical rule which allows individual members to send overtures or communications directly to Synod without going through proper channels, and (2) the degree of centralization in our denominational administration of Home Missions.

1. *The Problem of the Synodical Rule*

The Rules for Synodical Procedure allow individual members to come directly to Synod. Section V D of these rules states that "Likewise overtures, or communications from individual members regarding matters of common interest as referred to in Article 30, Church Order" are matters legally before Synod.

Numerous examples of communications and petitions from individuals and groups can be found in the past *Acts of Synod.*

We believe that this rule is a violation of sound Reformed church polity. Individual members should send matters through the proper channels, first to the Consistory, then Classis, and then to Synod, This was the position of our church until 1952 when Synod of that year adopted this new provision of Section V D. (See *Acts* 1952, p. 45-47, 491, 492). The only exception to the position prior to 1952 (and a correct one in our opinion) was made by the Synod of 1936. Synod of 1936 decided the following:

"In regard to the question how a member of our Church shall present a communication to Synod when he has been unable first to present it to his Consistory and Classis, that such a communication be received as information, provided that the Stated Clerk of Synod receive evidence that it was impossible for the communicant to present his matter to Consistory and Classis. Synod shall decide for itself whether it shall act upon such matters received for information" (*Acts* 1936, p. 91, 92).

We believe that Section V D (the part quoted above) is wrong in appealing for support to Article 30 of the Church Order. It apparently appeals to the following: "In major assemblies only such matters shall be dealt with . . . *as pertain to the churches of the major assemblies in common.*" Article 30 deals with *what*

matters may appear before Synod (cf. the words of Art. 30: "such matters"), not *the way* in which they may come. Synod may deal with two kinds of matters: (1) those which "could not be finished in minor assemblies," and (2) those which "pertain to the churches of the major assembly in common." Article 30 does not speak of two different ways that matters may come to Synod — one through proper channels and the other directly by any individual or consistory in the church.

Classis would also point out that the two parts of Section V D are in conflict with each other.

Part 1 reads: "Overtures or communications which have failed to gain the endorsements of Classis but which the Consistory or individual sponsoring the same desires to submit for Synod's consideration."

Part 2 reads: "Likewise overtures, or communications from individual members regarding matters of common interest as referred to in Article 30, Church Order."

Part 1 recognizes the proper channels, part 2 ignores them completely. Individual members are altogether free to ignore the proper channels if they wish to. The only requirement they have to meet is to determine *for themselves* whether or not the matter they wish to bring to Synod is of common interest. They do not have to seek the advice of their Consistory or Classis. The sound judgment of these official bodies may be ignored and by-passed.

This rule (part 2) has given a powerful thrust toward overcentralization. It permits the individual to bypass the counsel and advice of Consistory and Classis, thus minimizing the status of the lower assemblies. It further loads on Synod the whole burden of responsibility that should be distributed throughout the larger communion.

Recommendations

That the Rules for Synodical Procedure, Section V be revised, so that:

1. The inconsistency between parts 1 and 2 of Section V D be corrected by deleting part 2. This will also correct the present misinterpretation of Article 30 which is appealed to by Section V D, part 2.

2. The rule adopted by the Synod of 1936 (referred to above), which provides for an exception when individual members may present matters directly to Synod, be incorporated in the Rules for Synodical Procedure.

2. *The Problem of Home Missions*

We acknowledge that there are areas of denominational activity in which centralization is either necessary or at least justifiable. The administration of Calvin College and Seminary, foreign mission work, and the Back to God Hour, would, in our judgment, be among these areas. However, we feel the need for questioning the degree of centralization which is at present found in our denominational administration of Home Missions.

We wish to set forth some objections. Our present denominational Home Missions framework gives full administrative responsibility for all our denominational Home Mission fields into the hands of the General Home Mission Board and its Executive Committee. This is true regardless of location of these fields. While some fields, such as Alaska, Florida, Alberquerque, etc. are at a considerable distance from the geographical center of our various classes, a number of other mission stations are very much within the territory of our classes. Consider Inkster and Jackson, Michigan; Madison, Wisconsin, and Franklin Lakes, New Jersey as examples. One of these lies almost in the shadow of a number of other Christian Reformed Churches. We feel that the administration of such mission stations in the present fashion is neither wholly consistent with Reformed principle nor really to the practical benefit of our mission work.

Article 30 of the Church Order makes plain that Synod and its agencies should deal only with such matters as "could not be finished in minor assemblies." As

we understand Article 30 a basic principle of Reformed church government is here maintained. This basic principle of Reformed church government Berkhof states as follows: "The power of the church resides primarily in the governing body of the local church" (Berkhof, *Systematic Theology*, p. 584). Article 30 thus implies, we believe, that governing power should be kept on a local level insofar as it is feasible. It implies, we believe, that Home Missions should be administered by a central denominational agency only in such cases as there are no competent local authorities to discharge the responsibility.

Our present practice is not really in accord with Supplement A of our own Home Mission Order. This Supplement is in principle quite consistent with Church Order Article 30 and plainly delineates mission work as a prerogative and responsibility which should be carried out as far as possible on a local level. The Synodical Home Mission Board is not there described as a centralized administrator of numerous Home Mission fields within the territory of the various classes. It is rather pictured as an agency which respects "the prior rights and responsibilities of any local church or group of churches" and which has the function of aiding and advising local groups and of directly prosecuting the work of Home Missions only in areas outside the geographical range and the competence of local responsibility.

Under the present arrangement the Home Mission Board administers the work but is supposed to work closely with and seek the advice of the local classes. We believe that an opposite arrangement should prevail. The local classes should administer the work in so far as feasible, consulting with and seeking the advice and help of the denominational Board.

Some may maintain that our present system, if less Reformed, is at least more efficient and beneficial to the work. We believe that this is not true. We believe that in practice the present arrangement, whatever its stated intent, actually serves to stifle local activity. Many of our classical home missions committees have under the present arrangement actually become almost inactive and seldom find occasion to meet. In practice the denominational Board assumes full control and, because it is so busy with so many fields, rarely finds the time even to seek the advice of the Classical Home Missions Committees. The local exercise of responsibility always stimulates local interest, local giving, local prayers. However, under the present arrangement the only way the local classes can exercise this rightful local responsibility is by carrying a double load. A heavy denominational home missions quota has already drained off most of the local resources which should be providing the means for this local activity. Then the denominational agency comes back and carries on this work with these funds right in the area of the classis.

Recommendations

1. That the denomination-wide quota for Home Missions be maintained.

2. That the administration of fields within the geographical area and competence of the respective classes be turned back to the classes for administration, questions of area and competence to be judged by the denominational board.

3. That the classes be authorized to retain within their treasuries a portion of the Home Missions quota equal to the needs of such local programs as have been approved by the denominational Board.

4. That the denominational Board continue to directly administer such fields as are beyond the practical reach or the administrative competence of the local classes.

5. That the denominational Home Missions Board continue to serve as a financial coordinator, a framer of overall mission policy, an adviser to our local classes and consistories on home mission methods, and an agency providing our churches with a flow of helpful literature and promotional materials.

C. *The Problem of Duplication and Inefficiency with Regard to the Examination of Students*

We believe first of all that certain aspects of our present method of examining students for candidacy involve unnecessary *duplication*. The two parts of the examination which we have in mind are especially: (1) the examination in dogmatics, and (2) the delivery of the first part of the specimen sermon. These take a rather large amount of Synod's time which we believe could be put to better use as we shall attempt to show later.

Since the examination in dogmatics is only piecemeal and fragmentary and takes place before only a segment of Synod, and since this part of the examination is repeated much more thoroughly on the classical level, it might just as well be dispensed with as far as Synod is concerned. Moreover, Synod has access to the prospective candidate's seminary records and is thereby able to determine the degree of theological knowledge possessed by the applicant. With respect to the delivery of part of the synodical sermon the same remarks are in order. This part of the examination is also repeated on the classical level. Furthermore, the prospective candidate's ability to speak before an audience can be obtained from his seminary records and also from his general deportment during the examination in practica. As in dogmatics, the examination in sermon delivery takes place before only a segment of Synod so that the majority of the delegates do not hear this part of the examination.

From the preceding discussion it becomes apparent that there is also a great deal of *inefficiency* (defined by Winston Dictionary as "not producing or not equipped to produce the desired results") in our present method. Since the majority of the delegates do not observe the examination of all the prospective candidates they have to rely on the judgment of the minority who do. Moreover, since this examination is fragmentary and piecemeal it is entirely possible for the one being examined to hold to heretical views about doctrines which have not been even touched upon. Furthermore, the specimen delivery of the sermon does not necessarily prove or disprove a person's native ability. Even a person with native ability may become completely demoralized because of the mechanical atmosphere in which he must deliver the introduction to his sermon (he seldom gets much beyond this point).

With a view to a solution we must first of all state the purpose of the synodical examination. We believe that the purpose is to determine general fitness for the gospel ministry. We believe that basic to this general fitness is the prospective candidate's personal and spiritual relationship to God. Hence the examination should be primarily not academic, but spiritual and practical in character. (This need not exclude academic considerations.) However, the candidate's academic competence can be determined from the seminary files, his synodical sermon, and his ability to give clear and definite answers to the questions asked by the examiner.

Keeping this basic purpose of the examination in mind we would suggest the following solution:

1. Eliminate the present examination in dogmatics and sermon delivery.

2. Expand the present examination in practica to make it more general. The examination in practica should deal with such basic matters as: motivations for desiring to enter the ministry of the Christian Reformed Church; subscription to the Formulas of Unity; attitude toward Christian education, secret societies, and worldliness; view of the inspiration of Scripture; personal Christian ethics; personal salvation; view held regarding miracles of Scripture; view of the atonement; and general commitment to the Reformed faith and practice. (Other basic matters could be added.)

3. Examine each prospective candidate individually before the entire Synod. (To avoid monotony this examination could be spread over several days.) If this

examination were held before the entire body of Synod all the delegates would be required to form their judgment on all the applicants. We believe that this method would be an improvement and also more in keeping with the original intent of the synodical examination.

4. The most competent examiners should be appointed, allowing adequate time for preparation and examination. We would also suggest that one examiner be required to examine no more than five applicants.

5. Our present practice of requiring written sermons to be handed in to the sermon critics, faculty recommendations, credentials, etc., should be continued.

Recommendations

1. That the present examination in dogmatics and sermon delivery be eliminated.

2. That the present examination in practica be expanded to make it more general and efficient.

3. That the prospective candidates appear individually before the entire body of Synod.

II RECOMMENDATIONS TO SYNOD

A. *That Synod revise the Rules for Synodical Procedure Section V, Matters Legally before Synod,* as follows:

1. V B be changed to read: "Overtures or communications of individuals or Consistories or Classes, on matters which have been carried *as far as possible* in the minor assemblies."

Grounds:

a. This is consistent with Reformed Church polity, and makes for more orderly procedure. (Cf. Art. 30, C.O.)

b. This will relieve Synod of unnecessary work.

2. Delete part 2 of V D, which reads, "Likewise overtures, or communications from individual members regarding matters of common interest as referred to in Article 30, Church Order."

Grounds:

a. Part 2 is contrary to Reformed church polity.

b. Part 2 is in conflict with part 1 of V D.

c. This would help to solve the problem of overcentralization.

3. That the following rule of 1936 become V E: "Overtures or communications of individuals when they have been unable first to present them to Consistory and Classis. Such matters shall be received as information, provided that the Stated Clerk of Synod receives evidence that it was impossible for the communicants to present their matter to Consistory and Classis. Synod shall decide for itself whether it shall act upon such matters received for information." (Cf. *Acts* 1936, p. 91, 92)

Grounds:

a. This guards the right of the individual to seek a hearing at all times, without unnecessarily opening the door for un-Reformed practices.

b. This was the position and practice of our church before 1952.

4. Change point E of the present Synodical Rules, Section V, to F, and point F of the present Synodical Rules, Section V, to G.

B. *That Synod adopt the following recommendations regarding Home Missions:*

1. That the denomination-wide quota for Home Missions be maintained.

2. That adminstration of fields within the geographical area and competence of the respective Classes be turned back to the Classes for administration, questions of area and competence to be judged by the denominational Board.

3. That the Classes be authorized to retain within their treasuries a portion of the Home Missions quota equal to the needs of such local programs as have been approved by the denominational Board.

4. That the denominational Board continue to directly administer such fields as are beyond the practical reach or the administrative competence of the local Classes.

5. That the denominational Home Missions Board continue to serve as a financial coordinator, a framer of overall mission policy, an adviser to our local Classes and Consistories on home mission methods, and an agency providing our churches with a flow of helpful literature and promotional materials.

Grounds:

a. This is consistent with sound Reformed church order as it appears in Article 30 of the Church Order and Supplement A of the Home Mission Order.

b. This would bring the work of home missions closer to the people of our churches and thus stimulate local interest, local giving, and local prayers.

c. This would help to solve the problem of overcentralization.

C. *That Synod adopt the following recommendations regarding the examination of students:*

1. That the present synodical examination of prospective candidates in the field of dogmatics and sermon delivery be eliminated.

Grounds:

a. There is duplication and inefficiency in our present practice.

b. The time now allotted for examination in these fields could be used to conduct a more efficient examination in practica, in keeping with the basic purpose of the synodical examination.

c. In keeping with the purpose of the synodical examination, the available scholastic records afford the needed information.

2. That the present examination in practica be expanded so as to include such basic matters as suggested in our study.

Ground: Such an examination, properly conducted, will give assurance to the churches as to the general fitness of those declared candidates for the gospel ministry.

3. That the prospective candidates appear individually before the entire body of Synod.

Grounds:

a. Candidacy concerns all the churches and therefore all the delegates of Synod should witness the examination.

b. This method would make for greater efficiency.

c. This method would not, under ordinary circumstances, take any more time than the present method.

Humbly submitted,
Classis Wisconsin
Martin G. Zylstra, S. C.

No. 9 — Request re Clarification of Belgic Confession

Classis Chicago North overtures Synod to refer to its committee on the redaction of the Belgic Confession, appointed according to Art. 72, II, B, 2, and Art. 154, No. 12, *Acts of Synod*, 1958, pp. 31 and 112 respectively, Articles 27, 28 and 29 of said Confession, with a view to clarification.

Grounds:

1. In these articles there is apparent a confusion between "the invisible church" and the "institutional church." Statements that can properly only be made concerning the invisible church are made in connection with a consideration of what is evidently the church as earthly organization.

2. The result is that statements are made about the church organization that smack of Romanism, as, for example, the statement of Art. 28 that "outside of it there is no salvation."

3. These articles evidently consider the false church to be the Roman Catholic Church and the true church to be the organized Protestant church of the sixteenth century. Their language, therefore, unless clarified, leads to misunderstanding today.

4. A misunderstanding of these somewhat ambiguous articles has greatly aggravated divisions in the church both in the Netherlands and in America.

Respectfully submitted,
Gerben Zylstra, S. C.
Classis Chicago North

No. 10 — Financial Support for Christian Seamen's and Immigrant's Home

ESTEEMED BRETHREN:

Classis Hudson brings to the attention of Synod the fact that a large majority of the churches fail to take one or more offerings a year for the Christian Seamen's and Immigrants' Home. This is a *denominational* and not a private or classical project. Synod has given Classis Hudson the mandate to keep this Home functioning, which it does by means of a committee of five, called the Board of the Christian Seamen's and Immigrants' Home.

Over the years Synod has not seen fit to set a quota for the Home, but has recommended it for one or more offerings per year. This has also proven to be adequate up until the last two years. As of now the offerings are *not* sufficient to run the Home properly and efficiently.

Since the ultimate responsibility for the proper functioning of the Home lies with Synod, Classis urges Synod to call to the attention of the churches the moral obligation to take at least one offering a year for this cause.

Classis Hudson,
J. P. Smith, S. C.

No. 11 — Particular Synods

Classis Hudson overtures Synod to re-consider its 1957 decision to, "take steps for the establishing of Particular Synods," and urges Synod not to adopt the proposed plan of the Study Committee. Our reasons are as follows:

1. The *need* for Particular Synods has not been demonstrated in a compelling fashion. Such a complete revamping of our ecclesiastical organization should have persuasive reasons. Although criticism can be brought against our present organization, it is not proven that Particular Synods will bring about a significant improvement.

a. There will be no curtailment of Board activities and powers. In fact, it seems more Boards will be necessary in Particular Synods to handle affairs of

specific mission fields. The proposed bi-annual meetings of Synod will give such Boards even more responsibility and power than heretofore.

b. The claim that Particular Synods will benefit Home Mission projects is an unproven claim. Nothing deters Classes at present from engaging separately or jointly in mission projects. The imposing of a huge structure of Particular Synods is no assurance of wider interest or greater impact.

2. The *practicality* of Particular Synods is open to question.

a. The danger of sectionalism ought not to be ignored. In fact, proposed divisions along national lines would seem to accentuate rather than obliterate difference between our Canadian and American Churches.

b. We must face the cost of such a program. Widely spread churches and Classes in one Particular Synod will require far greater annual expenditures than at present. The creation and staffing of Boards for particular mission fields will incur added expenses. Such increases can be justified only if the advantages are above doubt. Such proof seems sadly lacking at this juncture.

However, if the above overture is not adopted, Classis Hudson overtures Synod to present any plan for Particular Synods to the Classes and the Churches before final action is taken.

Classis Hudson,
J. P. Smith, S. C.

No. 12 — Proposed Church Order Revisions

I. Classis Alberta North respectfully overtures Synod to delete Article 59 of the proposed revised Church Order (concerning choir-singing as a distinct element of our worship services) and that such choir-singing be regulated by such pronouncements as Synod may from time to time see fit to make.

Grounds:

1. Article 59 as it now stands means that choir-singing is given the sanction of our Church Order. This is in conflict with repeated pronouncements by past Synods (1926, 1930, 1944) who have consistently warned against the introduction of choir-singing as a distinct element of our worship services. (See Schaver II, 163.)

2. The regulations contained in Article 59, as it now reads, are in conflict with the rules governing congregational singing as contained in Articles 53 and 58. The former of these excludes choir-singing as a distinct element of our worship services, while the latter limits the congregation to the use of the 150 Psalms and to that collection of hymns for church use approved by Synod.

II. Classis Alberta North respectfully overtures Synod to delete from Article 37 of the proposed revised Church Order the list of questions to be used "among other things" by the president of Classis when interviewing the delegates of the several churches, and to reword the preceding paragraph as follows:

"At every meeting of Classis the delegates of each church shall be given opportunity to seek the judgment or help of Classis for the proper government of their church, and to report as to the spiritual condition of their church and to their faithfulness in doing the work of the Lord. This shall be done according to Synodical regulations."

Grounds:

1. The list of questions is only partially complete and is frequently altered.

2. No detailed regulatory legislation but only such principle declarations and rules should be contained in the Church Order as will not likely be amended or revised in the foreseeable future due to changing times and circumstances.

III. Classis Alberta North respectfully overtures Synod to bring about the following change in terminology in our proposed revised Church Order: A. Instead of using the word *"Consistory"* indiscriminately, the word *"Council"* shall be used to designate the whole body of church officers, that is, the elders with the deacons with or without the minister(s); and that the word *"Consistory"* shall be used wherever the reference is to the elders with or without the pastor(s) as the spiritual and temporal rulers of the congregation.

Grounds:

1. The word *"Consistory"* is used by our Belgic Confession, Article 30, to designate "... the elders and the deacons who, together with the pastors, form the council of the church ..."

2. This distinction in terminology is being used increasingly by local churches for the sake of clearer delineation of functions and to prevent confusion and trouble, of which there are cases on record.

3. This distinction will eliminate contradictions from our proposed revised Church Order. As in the Form for the Installation of Office Bearers, so too in Articles 6 and 23 of the Church Order, Christian discipline is clearly and equivocally said to be the function of the elders with or without the ministers. But according to Articles 73-83 Christian discipline is to be exercised by the consistory, which word in this context means the elders with the deacons. The word *"Consistory"* as used in Articles 73-83 means something different from *"Consistory"* as used in Articles 6 and 23.

Article 28 be read as follows:

"In all churches there shall be a consistory composed of the Ministers of the Word and the elders, and a council composed of the consistory and the deacons. The council and the consistory shall meet at least once a month. The minister of the Word, or the ministers in turn, shall preside and regulate the proceedings. In churches in which the number of office bearers is five or less, the deacons shall be added to the consistory."

B. That the word *"Consistory"* be *substituted* by the word *"Council"* in the Articles 5, 12, 13, 21, 24, 26, 28, 29, 32, 33, 39, 40, and 86.

That the word *"Consistory"* be *retained* in the Articles 9, 16, 34-36, 49, 53, 55, 59-61, 64, 66-68, 73-78, and 81-83.

Respectfully submitted,
B. Den Herder, S. C.

No. 13 — Calvin College Philosophy Department

Classis British Columbia requests that the name of Dr. C. G. Seerveld be added to the nomination of Associate Professor of Philosophy in Calvin College.

Grounds:

a. His fine academic record which has been completed with a doctor's degree in philosophy at the Free University of Amsterdam.

b. His positive Reformed stand in the relationship between Divine Revelation and philosophy.

c. His outstanding accomplishment as a Calvinistic scholar at Belhaven College in Jackson, Mississippi.

Jacob Hoogland, S. C.

No. 14 — Ministerial Status of President-elect of Dordt College

Classis Sioux Center declares that the position of President of Dordt College is consistent with the office and work of a minister of the Gospel. Therefore in the opinion of Classis Rev. B. J. Haan can retain his ministerial status while serving as President of Dordt College.

Grounds:

1. The work of Dordt College is primarily the training of future ministers and teachers, vocations which are immediately vital to the life of the church.

2. Synod has considered the office of the President of Calvin College consistent with the office of the minister.

Classis Sioux Center seeks Synod's approval of this action.

Classis Sioux Center
Milton R. Doornbos, S. C.

No. 15 — Infallibility and Inerrancy of Scriptures

Classis Sioux Center calls Synod's attention to the fact that recently in student publications (*Stromata* and *Calvin College Chimes*) views have come to expression which have caused deep concern and seriously threaten the peace of the Church. In these publications articles appeared which deny the infallibility and inerrancy of the Scriptures. We overture Synod to do the following:

1. Declare that no seminary student who is not wholly committed to the infallibility and inerrancy of Scripture shall have access to any pulpit in the Christian Reformed Church.

2. Take such action as may seem necessary to assure the church that even the least tampering with the truth of the infallible inspiration of God's Word by any person whomsoever in seminary or college will not be tolerated.

Grounds:

a. The infallibility of God's Word is grounded in the self-attestation of Scripture; and plainly taught in our Belgic Confession, See Art. IV, par. 1; V. per. 1; VII, second sentence, and VII, last part of 2nd par.

b. The doctrine is vital to the being and the well being of the Church.

c. Conditions in the Church and the world demand an unequivocal testimony in this regard.

Classis Sioux Center
Milton R. Doornbos, S. C.

No. 16 — Pictures in Sunday School Publications

Classis Sioux Center overtures the Synod of 1959 to caution those responsible for the pictures appearing in the Sunday School Publications for the primary students against the use of pictures which are unduly realistic bordering on the gruesome for the children of this age, e.g., John the Baptist's head carried on a charger.

Grounds:

1. Several parents have expressed themselves very strongly against such pictures.

2. There is no real need for such pictures from the point of view of religious educational value.

3. Children of this age are apt to gain the wrong impressions and draw the wrong conclusions from such representation.

Classis Sioux Center
Milton R. Doornbos, S. C.

No. 17 — Interdenominational Theological Seminary in Nigeria

Classis Sioux Center again urges Synod not to enter into the proposed interdenominational Theological Seminary in Nigeria.

Grounds:

We cannot and may not compromise our doctrinal and ecclesiastical principles.

Classis Sioux Center
Milton R. Doornbos, S. C.

No. 18 — Laymen Exhorters

Classis Sioux Center overtures Synod to make a thorough Biblical and Ecclesiastical study of the problem of exhortation in the official worship services by laymen who have no intention of entering the office of the Sacred Ministry.

Ground:

1. Having heard the attached report of a committee mandated to study the problem of permitting laymen to exhort in our pulpits, Classis feels on the basis of evidence submitted that there is sufficient reason for a study to be made of the problem on a denominational level.

2. Classis feels that Synodical study with subsequent adjudication in this matter would provide a uniform pattern of action for the entire denomination and more plainly define the uniqueness of the Ordained Ministry.

Classis Sioux Center
Milton R. Doornbos, S. C.

EXHORTING BY UNORDAINED MEN

I. INTRODUCTION

A. In the introductory section of your Committee's report, we shall: 1, state the mandate of Classis Sioux Center done in session, September 21-22, 1958; 2, delineate the problem implicit in the mandate; 3, make necessary observations respecting the Request of the Harrison Consistory; and 4, set forth the methods by which your Committee plans to study the problem.

1. The Classical Mandate reads, "Motion carries to appoint a committee from classis to study the matter of exhorting by unordained men in our pulpits." (Confer Art. 50, C; also background Articles 6, 28, 50, ABDE, and 53)

2. To delineate the problem implicit in the mandate demands several explanatory statements.

a. In the mandate which reads, "To study the matter of exhorting by unordained men in our pulpits," the phrase "in our pulpits," must mean at least two things.

1–That such exhortation would take place on those occasions when God's people gather in official, public assemblies for purposes of praising God and of receiving a blessing from Him.

2–The pronoun "our" refers to Public Worship in some or all of the churches in our Classis.

b. The phrase, "to study the matter," must mean to investigate the warrant for such exhortation by unordained men and to describe the official status of unordained men.

3. As to where and how the Request of the Harrison Consistory stands in relation to this Report, it must be said that, your Committee assumes, in this Report, that the Request of the Harrison Consistory provided the stimulant necessary to prompt Classis Sioux Center to study the problem of "unordained exhorters in our pulpits," and therefore, though the Report does not deal specifically with the Request, it may provide the necessary information and direction so that Classis may be facilitated in the adjudication of such matters.

4. The method by which your Committee plans to study the problem is as follows:

a. First, we wish to present Biblical material relevant to the problem.

b. Second, we wish to ascertain the position of our Denomination, in so far as that can be determined, in regard to the official status of Unordained Workers.

c. Third, we wish to summarize our study and make certain observations apropos to the problem.

B. Now follows Point 4, a, b, c. in Roman Numerals II, III, IV, V, respectively. Note that Roman Numerals III, IV, explain b.

II. IN THIS SECTION YOUR COMMITTEE WISHES TO PRESENT THE BIBLICAL MATERIAL RELEVANT TO THE PROBLEM.

A. Various terms are used in the Greek to denote the many-sided character of preaching. The use of these terms, however, do not always have the same meaning or connotation. There is one term (knrussw) which seems to be limited to those who are officially called and ordained to proclaim the message of the gospel in an official, declarative sense. There are a number of other terms which are used with reference to the Gospel in the more general sense of "witness." We shall now look at these two classes separately.

1. The term (knrussw) seems to be a word which specifically means the preaching of the gospel in an official capacity. It is limited and confined to those who were specifically charged and ordained to proclaim the gospel with authority in a declarative sense having received their authority from Another. For example, John the Baptist, "was filled with the Holy Ghost even from his mother's womb," and that for a specific task of preparing the way for the Lord. Christ was anointed by the Holy Spirit, and we are commanded, "hear ye him." The Apostles were directly appointed by Christ, and Paul in his letter to the Corinthians appeals to the authority of his apostolic office. Philip and Timothy are said to have been appointed by the Holy Spirit. These, and these only, are said to have PREACHED the Gospel in the official, declarative sense, having received their authority from Another.

a. It is interesting to note, when studying the various passages in which the term (knrussw) is used, that it sometimes declares what has been done, Mark 1:45; 7:36; 5:20; Luke 8:39; other times it proclaims what ought to be done, Romans 2:21; and finally, it declares what had been said authoritatively before, Gal. 5:11.

b. Furthermore, Scripture points out several elements in the Official Character of preaching.

–It is a "Proclamation of the Word," confer Romans 10:14-17; Acts 6:4; II Timothy 4:2 and Col. 1:23.

–It is an "Explanation of the Word," in which the idea of teaching (didaskw) is prominent, confer Matthew 28:20, Romans 6:17.

–It is an "Application of the Word," in which the ideas of exhorting, comforting and admonishing are prominent, confer II Timothy 4:2-5; II Cor. 1:4 and Titus 1:9.

c. Moreover, it should be said, that all these elements of preaching are found in Paul's commissioning of Timothy, who, as far as Biblical reference is concerned, seems to be the link connecting the Apostolic with the sub-apostolic age. That is to say, that the Ministry of the Word as it finds specific formulation in Timothy, appears to be the designated pattern to be followed in the Church subsequent to the Apostolic Age.

2. There are quite a number of terms which are used in the New Testament which have the meaning or connotation of witnessing in the wider sense of the term. We shall list some of them: 1. ayyellw . . . to announce, John 20:18; 2. anayyelw . . . a formal proclamation, Acts 14:27; 3. Apayyellow . . . to announce from place to place, Acts 26:20; 4. diayyellw . . . to publish or to carry a message, Luke 9:60; 5. Exayyellw . . . to declare the message abroad, I Peter 2:4; 6. eppayyellw . . . to promise or profess the gospel, I Timothy 2:10; 7. proeppayyellw . . . to announce beforehand, Romans 1:2; 8. katayyellw . . . to declare or proclaim openly, Acts 13:5; 9. euayyelizobai . . . to preach or proclaim good news in the sense of witnessing, Acts 5:42; 10. parakalew . . . to exhort, II Timothy 4:2.

a. These terms and their variants, with some other terms are used many times by many different people, and your Committee was unable to detect any peculiar pattern of usage which would be relevant in a special way to our mandate.

b. We might say that such activity in the Christian Church could arise from any member by virtue of the "office of believer."

B. We shall now turn our attention to the various types of personnel found in the Christian Church during the Apostolic age. Paul refers to these by the general terms, "fellow-laborers," "helpers." These terms were used untechnically and refer to a variety of functionaries in the Christian Church.

1. We can divide these into two main classes.

a. One class would include those who were apostles, evangelists and prophets. These held special offices in the Christian Church during this unique period of the Apostolic age. This group would include such men as Barnabas, Silas, Judas, Philip and the apostles. Cf. Acts 13:1; 4:36; 15:32.

b. The other class would include those who were scribes, messengers, helpers. These "fellow-laborers" had no special office, other than that which was common to all of them, the office of believer. Such men as Aristarchus, Gaius, Tychicus, Trophemius, Jesus called Justus, Demas, Mark, Luke and Epaphroditus, Cf. Acts 19:20; 20:4; 27:2; Col. 4:10; II Timothy 4:20; Col. 4:11; Philemon 24; Phil. 2:25. Concerning these, Scripture makes no reference that they ever functioned in an official capacity in the Christian Church.

2. Your Committee concurs with those parts of the Christian Church which hold that the special offices of Prophets, evangelists and Apostles ceased at the close of the age, called apostolic. In regard to this, your Committee wishes to point out two factors, which they think to be quite significant.

a. One, the Apostle Paul in his charge to Timothy, (referred above in A, 1, c) includes in the component parts which should make up "the ministry of the Word," the phrase, "and do the work of the evangelist." This would indicate that Paul, under the guidance of the Holy Spirit, was prompted to include in the "Ministry of the Word" the work of the Evangelist — though the special office of "Evangelist" was limited to the Apostolic Age.

b. The second factor of significance is that Paul was conspicuously zealous in getting "elders ordained in every city." In his letters to Timothy and Titus, Paul delineates with care, both the qualifications and functions of Elders. This too, seems to indicate that the persons involved in the spiritual care of the Church are ordained so that they are vested with an authority, not explicit in the office of believers. Paul continually stresses that the elders were responsible in governing and TEACHING. Titus 1:9; I Timothy 3:2; I Timothy 5:17.

The Form for the Ordination of Elders and Deacons states, "The apostle Paul, insists upon the ordination of elders in every church, and in his letter to Timothy, commands those 'who rule well to be counted worthy of double honor, especially those who labor in the word and in teaching.' "

III. IN THIS SECTION the committee has tried to determine the position if any, the denomination has taken relevant to the status of Unordained lay workers. The only thing which this committee was able to obtain by way of previous acts of Synod was the following:

A. Report by the Investigating Committee re: Indian & Foreign Missions regarding the status of unordained lay workers on the mission field. Acts 1958 — Art. 122, p. 79.

1. This report was rather vague and inconsistent with the express conception of ordination as it is revealed in the Word of God, since this report declared that it saw no violation of either the Word of God or the church order involved in the introduction of a "limited ordination" for the mission field, but it did not consider it feasible to do so.

2. However, among other things, Synod did adopt this statement which was part of the above report. "(Quote "that the chief ground for the authority of the unordained worker is to be found in the office of all believers in which he shares together with all true Christians; but that this authority as expressed more specifically in the royal office consists largely in one of "control" and can never include the prerogatives contained in the special offices of the minister and elder.

3. This report further added in connection with unordained layworkers on the mission field . . . "that the mandate given him in his appointment by Synod while adding a certain degree of prestige to his position, can likewise never clothe him with that authority which pertains to the special offices of minister and elder.

B. While to be sure, the committee realizes that this has little bearing on the matter of lay-exhorting which this report did not include, nevertheless, the inference of this report would seem to indicate that certain prerogatives contained in the special offices of the minister and the elder can never be included in the office of the believer in which category the lay-exhorter would be classified. And among these prerogatives, your committee feels that exhorting in the official worship services would be included.

1. In this connection your committee would also like to call the attention of classis to the classic work of the Presbyterian church by Rev. J. Aspinwall Hodge, entitled "What is Presbyterian Law?" Under the chapter dealing with the ordinances of the particular church, p. 80 the following question is asked:

a. Who may read, expound and preach the Word of God?

Answer: Pastors, Evangelists, Ministers regularly ordained and in good standing and Licentiates. It is expedient that no persons be introduced to preach in any of the churches under our care unless by the consent of the Pastor or church Session.

Under this same responsibility Pastors sometimes permit Candidates who are somewhat advanced in their studies but not yet licensed by Presbytery to try their gifts in more or less formal expositions and preaching of the word, in their own churches and under supervision. In vacant churches the Elder or Deacons may, when a minister cannot be procured, preside at the public worship, select the portions of Scriptures and of other books to be read, such works of approved divines recommended by Presbytery. The O. S. Assembly in 1856 and 1857 recognized the right of Elders in the absence of the Pastor "to explain the Scriptures, and to endeavor to enforce the truth upon the consciences by suitable exhortation."

Preaching without a license and lay preaching are regarded by the Assembly as irregular and improper. If men show a calling to the work, they should devote themselves to study, and when prepared should be regularly licensed.

2. The committee wishes to quote a further statement from this same source. (Chapter dealing with License . . . p. 347).

a. What is license?

Answer: It is a part of trial, authority given by Presbytery to Probationers to preach the gospel for a limited time, that their gifts may be tested, and that the Presbyteries may make "a competent trial of their talents, and, receiving from the churches a good report, so that they may in due time ordain them to the sacred office.

3. In this connection, your committee found no statement anywhere in this book concerning the licensing of lay-exhorters.

IV. FINALLY. Your committee has tried to determine the position which our church maintains consistent with the Church Order. In this connection, there are no articles in the church order which deal specifically with the licensing of lay exhorters. There is, only one article which deals in any way with exhorting, name-

ly Art. 20, but that is limited to students who have received permission according to the rule in this matter . . . allowed to speak a word of edification in the meetings for public worship.

1. Article 20 acknowledges only two classes of exhorters; students looking forward to the ministry and are taking a course of study at our seminary. And secondly, exhorters who are seeking ordination to the ministry under Article 8. It speaks of no others.

2. However, under Article 16 which deals specifically with the duties of the Minister . . . the writers of the commentary insert a paragraph dealing with assistants . . . which to the committee appears to be irrelevant to the article and its contents. Nevertheless, the committee wishes to point out the inconsistency of this paragraph.

a. The writers of the commentary state: there are in our denomination those who perform work which is really ministerial in character. There are first of all those though not ordained to the ministry, who nevertheless at times take the lead in congregational worship. *We call them exhorters.* At times when the church of Christ experienced a great dearth of regular preachers these exhorters have rendered invaluable srvices.

b. The writers then go on to seek for some authority on this question from rules formulated by the Reformed Churches of the Netherlands, regarding the appointment of exhorter which deal with the examination of said exhorter by the classis of the church seeking him as an exhorter.

c. The writers of the Commentary then go on to list a second class of assistants to the Ministers such as so-called "readers." For this authority a vague reference to the time of the Reformation is made in which there was a shortage of ministers, so that men were appointed to read sermons and to lead various groups of believers in public worship.

The writers further state, that these readers needed not necessarily to be consistory members.

3. Your committee feels that this practice of licensing exhorters and having laymen appointed as readers seems to be inconsistent with the writers own acknowledgment that practice preaching by students of the ministry was permanently eliminated by the Gereformeerde Kerken in 1908. It would seem to your committee then, that lay exhorting as well as readers also must have been abolished either at that time or prior to such a momentous decision. In fact, the writers of the Commentary even go as far as to say that our own church made a radical departure from such a decision as was made by the Gereformeerde Kerken in the Netherlands in 1914 when it provided provisions for students studying for the ministry to exhort among the churches.

V. SUMMARY:

A. The committee has found after much Biblical study in this matter together with other pertinent information relevant to this problem that:

1. There is no warrant for licensure of lay-exhorters in the official worship services of the church who have no intention of entering into the sacred ministry.

2. That the N.T. church emphasizes that exhortation and teaching is generic to the office of elder who were ordained in every church rather than the exhorting of lay members. This report should clearly bring out these features.

B. Therefore, your committee sincerely advises Classis that they give serious consideration to this report before proceeding any further . . . in the future, re: the matter of licensing lay exhorters who have no intention to seek the sacred office of the ministry.

No. 19 — Revised Church Order

CLASSIS CHATHAM overtures Synod:

I. Not to proceed at this time to any consideration, discussion, or adoption (cf. *Acts*, 1958, Art. 151, VI, B, 4) of the proposed revision of the Church Order.

Grounds:

A. The proposed revision deletes elements of our Church Order, some of which appear to be an essential part of Reformed church polity.

B. The proposed revision contains some new elements which are debatable in the light of Reformed church polity.

C. The proposed revision contains some new elements which aim to regulate the details of ecclesiastical life, instead of stating the broad principles.

D. The proposed revision still contains many inaccuracies and lacks precision in various places.

E. The proposed revision fails to incorporate some new elements which ought to be found in an up-to-date Church Order.

F. The proposed revision manifests unnecessary disagreement with the revision of the Gereformeerde Kerken, which is contrary to the spirit of Synodical directives.

These six grounds show that the proposed revision is not ripe.

II. To appoint an extraordinary advisory committee which shall evaluate the revision as proposed by the Church Order Revision Committee, consider the remarks received by the Revision Committee from classes, consistories, and individuals and serve the next Synod with advice.

Grounds:

A. The assignment given by past Synods to the Church Order Revision Committee is without a doubt the largest and most difficult assignment that any Synod ever gave any study committee. The responsibilities involved in revising the venerable Church Order of Dordt (1618-19) are too great to be borne by a single committee of five members.

B. The ordinary Synodical procedure of having the finished product of a study committee examined and evaluated by an advisory committee while Synod is in session cannot be followed in this case because of the size and weight of the assignment.

C. This extraordinary advisory committee will need at least a year to draft an advice that will be worthy of Synodical consideration.

D. A similar method, namely, that different committees worked on the same project, has been followed with great profit by our sister churches in the Netherlands.

ARGUMENTATION illustrating the Grounds under Part I of the Overture:

A. The proposed revision deletes elements of our Church Order, some of which appear to be an essential part of Reformed church polity.

1. Art. 5–The approbation of a minister's call by classis is omitted.

2. Art. 5–The approbation of a minister's call by the congregation is omitted. This had an important place in the original Church Order.

3. Art. 37–Why has the fifth question under Article 41 of the Church Order regarding those who have moved to a place where no Christian Reformed church is found, been omitted?

4. Art. 61–The important reference to the covenant, which is the foundation of baptism, has been omitted.

5. Art. 65–The following important elements have been omitted:

a. "in such a manner as it shall judge most conducive to edification."

b. "provided, however, that all the outward ceremonies as presented in God's Word be not changed and all superstition be avoided."

c. "at least *every two*."

6. Art. 76–Why are the following words omitted: "and likewise those who have committed a public or otherwise gross sin . . ."?

B. The proposed revision contains some new elements which are debatable in the light of Reformed church polity.

1. Arts. 4 and 5–The revision grants to the counselor more power than the Church Order. The counselor now approves a nomination. The counselor probably controls the certificate of dismissal. The counselor now proceeds to the installation of a minister.

2. Art. 14–The last sentence regarding a minister's losing his office is a new and debatable element. Though we are not opposed to it necessarily, it should not be adopted before further study and discussion.

3. Art. 16–The second sentence regarding the conducting of worship services for a church of another "affiliation" needs further study and clarification before it can be accepted.

4. Art. 32–The usage of the term "congregational meetings" in the Church Order can lead to misunderstanding regarding the governmental status of such a gathering.

5. Art. 59–The appearance of choirs, soloists, or groups singing at the public worship services is still a debatable question and demands further study before it can be given such a place in the Church Order. See all the *Acts* of previous Synods that relate to this matter.

6. Art. 65–The stipulation that the Lord's Supper shall be administered "at least every three months" instead of the present reading, "at least every *two or* three months" is a debatable change.

7. Art. 79–The inclusion of the term "erasure" in the revision is a new element and suggests a second way of removing impenitent members from the church. The practice of erasure holds a dubious place in Reformed doctrine and church polity and had no place in the original Church Order. Article 30 of the revision also uses the word.

C. The proposed revision contains some new elements which aim to regulate the details of ecclesiastical life, instead of stating the broad principles. Circumstantial elements will be rendered obsolete with the passing of time, and will necessitate further revision. We must move away from the tendency toward easy and regular revision. Further revisions can be obviated if the proposed revision would state in clear, brief, and concise language the fundamental, essential, and Scriptural matters, leaving the rest to Synodical Rules (cf. *Acts*, 1951, p. 183). Here follow some illustrations of unwarranted departures from the Church Order in incorporating materials that fit more appropriately into Synodical Rules:

1. Art. 4–a list of those eligible for a call.

2. Arts. 4, 5 and 10–Here we find extended instructions regarding ministers who come into our church from other denominations. Cf. the revision of our sister church (Art. 7) in the Netherlands which has one brief statement about the matter.

3. Art. 9–Stipulations regarding those entering the ministry who have not received the regular course of study should form no part of the Church Order.

4. Art. 59–Statements by past Synods indicate how fluid the mind of the church is on this entire question.

D. The proposed revision still contains many inaccuracies and lacks precision in various places.

1. Art. 4–Under points 1 and 4 the word "candidates" has more of an academic than an ecclesiastical connotation and should be followed by the words, "for the ministry." This makes it agree with usage in Article 5 also.

2. Art. 4–Though we believe such a list of those eligible for a call should not be in a Church Order, if it is included, then all the possibilities should be enumerated. Those who may have followed a course of studies at a reputable seminary

other than our own (e.g. the Free University of Amsterdam) cannot be overlooked.

3. Art. 5–Reference to the Form for the Ordination and Installation of Ministers is omitted.

4. Art. 5–No provision is made for the members of the congregation to direct attention to ministerial nominees, whereas Article 21 grants this opportunity respecting elder and deacon nominees.

5. Art. 5–No mention is made of the minister's "testimonial of doctrine and life" given by the consistory. Only the "certificate of dismissal" is mentioned.

6. Art. 19–The word "their" seems ambiguous and allows for the interpretations that the churches shall support students only to the extent that need exists in the churches, and that the churches shall support students only to the extent that the students are needy.

7. Art. 24–The spirit and ministry of Christian mercy should come to clearer expression. The task of comforting should not have an incidental place in the article, but should permeate the whole.

8. Art. 39–It should be mentioned that the designation of a counselor by classis takes place upon the request of the consistory.

9. Art. 42–Unlike the previous article, it is not stated who is to designate the local church that is charged with the convening of Synod.

10. Art. 51–The present draft lacks clarity. No reference is made to Professors of Theology, or officebearers at major assemblies, or to candidates, who, after their classical examination, should also sign the Form of Subscription.

11. Arts. 53, 55, 58, and 59–A variety of terms is used to designate supposedly the same thing: "divine worship," "public worship," "services," "reading services," and "public worship services." More uniformity of usage is possible and desirable.

12. Art. 63–Reference to the Form for the Public Confession of Faith is omitted.

13. Arts. 71-79–A clear distinction between discipline respecting confessing members and discipline respecting members by baptism is not made.

14. Art. 74–The expression "private sin" is in disagreement with the expression "secret sin" used in Arts. 73 and 75.

15. Art. 77–Should not the word "continuing" be changed to "concurring"?

16. Note the following inaccuracies in usage:

a. Under main section II, The Assemblies of the Church, the headings of the main subdivisions A, B, and C are in the plural, and the heading of subdivision D is in the singular. Article 26 mentions all the assemblies of the church in the plural.

b. Under main section IV, The Admonition and Discipline of the Church, the headings of the subdivisions A and B do not correctly reflect the main heading. The word "admonition" should also appear in the headings of the subdivisions.

17. Note the following inaccuracies in grammar:

a. Art. 5, line 5–"their" should be "its."

b. Art. 5, last line–"are" should be "is."

c. Art. 6, line 5– "to" should be inserted before "exercise."

d. Art. 20, line 6– "and" should be inserted before "only when."

e. Art. 80, line 5–"render" should be "renders."

E. The proposed revision fails to incorporate some new elements which ought to be found in an up-to-date Church Order.

1. Art. 3–The general provision stating who shall engage in the ministry of the Word and Sacraments requires a similar provision stating who are eligible to hold the office of elder and deacon. This addition would require that the heading "Ministers" precede Article 4 rather than Article 3.

2. Art. 6–This article on the task of the minister could be improved. Those tasks which differentiate a minister's task from that of the other officebearers should be stated in the revision, e.g. the pronouncement of the benediction in the worship service, the public reception of members into communicant fellowship, the installation of officebearers, etc.

3. Art. 11–The following words should be added to the end of the article: "and with the concurrence of the Synodical delegates." cf. The *Commentary of* Monsma and Van Dellen, pp. 58, 59.

4. Art. 18–Should not the task of the Professors of Theology respecting the churches and the Synod be stipulated?

5. Art. 26–The Ecumenical Synod should be mentioned as an extraordinary assembly of the church. This is also in keeping with Articles 85 and 86 of the proposed revision.

6. Art. 28–It is not stated who presides at a consistory meeting when the congregation is without a minister. Furthermore, the general task and responsibility of the consistory is nowhere mentioned, nor is the specific task of the "restricted consistory" stated.

7. Art. 37–In order to provide better representation at regional synods, when such a synod represents relatively few classes, the words "at least" should precede the words "two competent ministers and elders."

8. Art. 40–The necessity of the last two sentences is not apparent. A matter that should be mentioned is this: the Church Visitors shall present a report of their work to classis.

9. Art. 42–Should not the right of Synod to designate the Bible versions which are acceptable for use in the churches be stated? In our day when such a variety of versions exists, such right should not be withheld.

10. Art. 42–It should be clearly stated that Synod cannot make any final decisions regarding the matters mentioned at the end of the article without first giving the minor assemblies full opportunity to express themselves, and without having a two-thirds majority at Synod.

11. Arts. 43-52–It should be stated as a general provision for all major assemblies that a convening church shall be designated by the assembly concerned. Now provision is made for the convening of a regional synod, and for the convening or a general Synod, but no provision is made for the convening of a classis.

12. Art. 54–Besides special days set aside for "penitence and prayer in times of war, epidemics, national calamities, and other great afflictions," the churches should be urged to commemorate special days of thanksgiving in times of abundant blessing.

13. Art. 56–The words "as regularly as possible" should be inserted following the words "At one of the services each Sunday."

14. Art. 56–It is stated in Article 58 which psalms and hymns are to be used in the worship service, but it is not stated in Article 56 which Bible versions are to be used. This point is no longer superfluous.

15. Art. 61–Is it not clearer and wiser to state that "consistories shall see to it that baptism is *Requested AND Administered* as soon as feasible," rather than the present proposal? The merit of this suggested change is that it shows clearly that the consistory is obligated to administer the Sacrament of baptism on any Sunday for which it is requested. This is the unmistakeable meaning of the Church Order of Dordt.

16. Art. 67–It should be stipulated that the membership attestations of baptized members shall always be sent to the church of new residence.

17. One of the reasons mentioned for the proposed revision was that the present Church Order said nothing about or "hardly mentions" "the many sided and

necessary labors of the Church" regarding missions and evangelization. Cf. *Acts*. 1951, Art. 53, C, 1, b and *Acts*, 1952, Art. 92, II, B, 2, c, (1). The proposed revision has only one specific article regarding these labors. The proposed revision of the Gereformeerde Kerken has ten articles on these matters, in addition to their Mission Order. The principal matters governing and guiding our missions and evangelization should be stated briefly and clearly.

18. Another reason given for the revision was to "circumscribe more explicitly the work of the deacons and their place in the ecclesiastical assemblies." (cf. *Acts*, 1952, p. 163) The proposed revision shows no further clarification.

19. The outline and organization of materials can be improved.

a. A section entitled "General Provisions" should be adopted wherever applicable, for the sake of good order and simplicity, and it should precede those articles to which it applies, e.g. under the Offices of the Church, under the Assemblies of the Church, under the Major Assemblies, under the Worship Services, under the Admonition and Discipline of the Church. Cf. the outline and organization of materials in the proposed revision of the Gereformeerde Kerken.

b. Some of the lengthy articles should be divided into numbered sections where possible, for good order and easy reference.

F. The proposed revision manifestes unnecessary disagreement with the proposed revision of the Gereformeerde Kerken, which is contrary to the spirit of Synodical directives.

1. In some matters of principle, e.g. see under Ground A, point 2. cf. the revision of our sister church, Art. 4, point 5; and, to mention only one more example: see under Ground B, point 1. cf. the revision of our sister church, Art. 7, point 1.

2. In some material aspects. A large number of articles in the proposed revision differ from the revision of our sister church. It is often difficult to discover where there has actually been any "close cooperation." (cf. *Acts*, 1952, Art. 92). The revision of the Church Order of Dordt must be our opportunity to come closer to one another, and must not be an occasion for wider differences. The original intention was to obtain "a unified Church Order for the three sister churches." (cf. *Acts*, 1951, p. 184) And the Synod of 1951 declared: "Unity in Church Order is in harmony with the basic unity of the true Reformed faith throughout the world" Art. 53.

3. In number of articles. The proposed revision has 86, the revision of our sister church has 132. We do not state that there should be an agreement in number of articles, but it should be noted that one of the reasons the committee gave for keeping the same number as in the present Church Order (86) has lost its weight. The reason given was this: "it would take years for the ministry and eldership to become thoroughly conversant with a new numbering" (*Acts*, 1952, p. 163). Since many of the articles have been relocated in the proposed revision, and since much of the material in the proposed revision varies from the present Church Order, the ministry and eldership and churches are, as a matter of fact, faced with the task of getting re-acquainted with the Church Order in its proposed form.

4. In outline and organization of materials. A comparison with the revision of our sister church will manifest the differences.

The above *argumentation* illustrating the Grounds under Part I of the overture is not intended to be exhaustive.

CLASSIS CHATHAM

G. J. Spykman, S. C.

No. 20 — Denominational Quotas

CLASSIS MINNESOTA SOUTH overtures Synod to:

1. Do its utmost to keep the quotas on the present level.

Grounds:

In the main, the Canadian churches are making a sincere attempt to pay their quotas and further raising of the quotas would tend to discourage them in their effort.

2. To encourage our denominational boards to continue to seek financial sources in the churches where income is considerably higher.

Grounds:

a. The income of the members in different areas of our denomination varies greatly. Wealthier churches should carry a bigger load of our denominational expenses.

b. Churches which have followed this suggestion have noted a growth in the interest in the denominational work of our church.

3. This is the only practical and wise way in which the greatest weakness of our quota system can begin to be eliminated.

E. O. Holkeboer, S. C.

No. 21 — Prosposed Revision of Church Order

In January of 1958, Classis Minnesota South presented to the Committee for Revision of the Church Order its objections and recommendations concerning the proposed revision appearing in the *Acts of 1957*. The Classis appreciates the fact that many of these were heeded, and incorporated into the draft presented to the Synod of 1958. However, the matters in which these objections and recommendations were heeded were of far less principial significance than those in which they were not heeded. The Classis is still concerned about some significant departures from Reformed church polity remaining in the proposed church order revision, and registers its objections by overturing Synod to make the following changes in the draft before adopting it as final.

1. That Article 6 begins thus: "The task of the minister is to continue in prayer and in the ministry of the Word; to administer the sacraments . . . " (the rest as in the proposed revision).

Grounds:

a. The proposed draft leaves out the important task (formerly included) of the minister to engage in special private prayer for the church as found in Acts 6:4.

b. The substitute proposed, "to lead the congregation in its prayers," neither does justice to the meaning of Acts 6:4, nor is a distinctive task of the minister of the Word.

2. That Article 11 begin thus: "A minister of the Word, once lawfully called, is bound to the service of the church for life . . . " (the rest as in the proposed revision.

Grounds:

a. The proposed revision binds the minister to the Ministry of the Word and Sacraments as a mere occupational specialty. The old church order article 12 bound the minister to this work *in behalf of* the church which, as a representative of Christ, called and ordained him to be a minister of the Word and Sacraments. No scriptural grounds have been given for the new departure.

b. The proposed revision completely ignores the *inter-dependence* of articles 10, 11, and 12 of the Old Church Order, indicated by the words "on the other

hand" in 11 and "Inasmuch" in 12. Article 10 obligated the minister to be faithful to the lawful call of the congregation by accepting a call elsewhere only with permission of consistory. Article 11, in turn, bound the consistory, as representing the church, to continued acceptance and material support of him. Then Article 12 went back to show that the minister's lifelong bond to the church does not allow him to desert his ministry at a mere whim in favor of a more attractive secular job. The Church that binds itself to accept and support a minister for life has a right to expect that he give his full energies and useful span of life to the ministry in its behalf, undistracted and uninterrupted by secular pursuits (and vice versa).

c. The proposed revision may be construed to mean that a debarred or otherwise churchless minister who is waiting for a call, must find his family's bread by begging rather than defile his hands with a non-sacred task.

3. That Article 28 read as it did before in Article 37 of the old church order, except that meetings should be once a month.

Grounds:

a. The proposed revision confuses the task of officebearers by giving the deacons the regular, rather than the exceptional, right of rulership. Scripture is clear that the distinctive task of the elders is to rule, and of the deacons to serve. If the deacons are given ruling powers, it should be as an exception for special circumstances, not as the rule.

b. Neither a principial nor a practical reason was given by the revision committee for its drastic change in Reformed polity.

(Note: If the old reading is restored, some other articles will have to be changed by adding the words "and deacons" after "consistory" as in the old church order.)

4. That, in article 55, the "official acts of the ministry" either be described, or all reference to them omitted.

Grounds:

a. If these "official acts" are so important, they should be defined or the sentence is quite useless.

b. If these "official acts" are not listed, they may be understood as being those listed in Article 6 about the task of the minister. Since not all of those are peculiar to the ministerial office, the effect of such an interpretation might be damaging to lay and elder participation in spiritual work.

5. That Article 16 somewhere state the basic principle behind the regulations mentioned, which is the basic Reformed principle of no indiscriminate preaching. This introduction is suggested: "All preaching by Christian Reformed ministers shall be under the sponsorship of, or by permission of, a consistory, classis, or synod."

Ground:

The old article (15) concerned itself with the principle of no indiscriminate preaching. The new article seems concerned only with preventing infringement upon the territories of other congregations. Something very important to Reformed Polity is hereby lost.

6. (The following is not an objection to a change, but a request for a slight change.) That in article 56, some room be made for exceptions and liberty, even while firmly maintaining the basic principle of regular, systematic Catechism preaching.

Grounds:

a. Other articles of the proposed revision (54 and 65) require exceptions be made for holidays and communion.

b. Certain Lord's Days require exceptional treatment in order to avoid dessicating pedantry.

c. The Church Order must be completely observable to command continued respect.

CLASSIS MINNESOTA SOUTH
Edgar Holkeboer, S. C.

No. 22 — Particular Synods

The Consistory of the Aetna, Michigan Christian Reformed Church presented the following petition of their Associate Pastor, Rev. C. Holtrop, to Classis Cadillac without adopting it as their own overture. Classis discussed the petition and adopted the motion "to send this petition on to Synod without Classical endorsement."

"The undersigned respectfully petitions his consistory Aetna, to overture Classis Cadillac to overture Synod to reconsider its 1957 decision to "take steps for the establishing of Particular Synods."

The reasons for this petition are as follows:

1. *The weaknesses in the grounds given for Synod's Decision* (*Acts*, 1957, p. 50).

A. "They have a legitimate place in the Reformed system of Church government and are provided for in Article 47 of the Church Order."

But no attempt is made to prove that they have a *necessary* place; that they are *required* by the Church Order. That leaves this ground weak.

B. "In the light of the present strength and number of our Classes and anticipated growth, the institution of Particular Synods is warranted." Unless we are convinced that such synods will be "for the profit of the churches," merely arguing from size and growth is not convincing.

C. "The institution of Particular Synods may greatly benefit our churches." This ground is especially shaky, resting far too much weight on a "maybe." We should seek to be as sure as possible that they *will* benefit our churches.

II. *The manifest disadvantages in the plans so far presented:*

A. They separate the final, top, controls of most of our denominational work an additional step from the congregations. Now our delegates to Synod and its Boards are, at Classis, a direct link between the top controls and our consistories. At Classis they give their first-hand reports; then give first-hand answers to pertinent follow-up questions. Particular Synods would put those top controls another big step farther from our members.

B. The Particular Synod plans so far presented will greatly increase the danger of "boardism" in our churches (too much power in the hands of too few leaders). These plans propose that General Synod meet once in two years, so making its decisions the more important! But it is proposed to cut down its number of delegates more than half! The very important Boards for Foreign Missions would be *cut down by half*, while the Calvin Board would be *reduced more than a third!* Then it is proposed that our candidates for our ministry, such key-men for the future of the church, shall be examined and admitted to candidacy by certain designated Particular Synods, instead of by General Synod as now. Then it is proposed that our present classical examination of candidates shall simply drop away, making those Particular Synods' examinations the more important. But this shall then be done by *one-eighth of the denomination!* This whole picture presents a dangerous increase in "boardism." The proposed change in examining our candidates will give the churches much less part in approving our future ministers.

Again, if special problems arise regarding admission to candidacy—and they do! —our present system is much better.

C. *Particular Synods would add greatly to the complexity of our church organization.* There would be new assemblies, many additional offices, and vastly increased expenditure of kingdom money and man-power. It is recommended that in doing our denomination's home mission work there should be in the Particular Synods "offices, directors, etc." If that should be the case in eight Particular Synods, it would mean a larger number of full or/and part-time jobs. There is already danger that we become "office-heavy" but the new plan would lead to much more danger of that.

D. It seems very clear that the Particular Synod plans will mean a large increase in money outlay to do the work of the church. First, it is very doubtful that it would work out to have General Synod meet only once in two years. Our major Boards would all still report to General Synod. A careful reading of past Synodical Agenda would make clear how much of the work would still come to General Synod. And when important decisions must wait two years much harm can come to a denomination; more boardism would come.

E. *The Particular Synod plans proposed present a danger to our home missions program.* Our present set-up grew out of the needs of the work. We should seek to remedy its weaknesses without throwing over-board its helpful features. We need a Committee which can act for our denomination quickly and effectively when needs arise, as when, a few years ago it acted so promptly and well in the Canadian Immigration program. It can be very profitable when home mission man-power can be shifted, when necessary, both quickly and widely, as when, not long ago, a man was sent from Ohio to Alaska to Oklahoma. When the wider program calls for such action, the waiting for "machinery" to move can hurt the work greatly.

F. *The testimonies of brethren on our own continent,* using church polity closely akin to ours, are not re-assuring regarding the value of Particular Synods. In *The Banner,* Aug. 16, 1957, p. 5, we are told that one of our synodical minister delegates said: "I have lived in a system of Particular Synods for ten years. I believe they will produce a great deal of sectionalism in our church life and work." At the same time the fraternal delegate from the Reformed Church in America said that at present the Reformed Church does not know what to do with them. Another minister delegate said: "I also come from where they had Particular Synods and will honestly say they were useless." We may not be so unrealistic as to ignore such voices.

Respectfully submitted,
Rev. Corneal Holtrop"
Fraternally,
Rev. Frank Einfeld, S.C.

No. 23 — Postponement of Particular Synods

Classis Cadillac overtures Synod to postpone for at least one year the introduction of Particular Synods until the Consistories, Classes, and Denominational Boards have an opportunity to study it and give their reaction to the most recent plan.

Ground:

Since some Classes meet only twice a year, this will give them opportunity to consider the plan.

CLASSIS CADILLAC,
Rev. Frank Einfeld, S. C.

No. 24 — Seminary for Nigerian Church

Classis Pacific overtures Synod to encourage and help the African church in Nigeria to expand its present vernacular training program into a seminary for training ministers in the Reformed faith.

Grounds:

1. We believe our missionary challenge commits us to a full training of the indigenous worker in the whole counsel of God. And we believe this is possible only in a seminary wholly committed to this confession.

2. The practicality of developing a seminary of this calibre becomes increasingly apparent. The TIV church has shown its enthusiasm for the vernacular training course by sending 20 men to the new class. The church can train 20 men in its own local school for the cost of sending one or two to the TCNN where we have reason to fear they will be socially and theologically unacceptable for its service.

3. We should encourage the establishment of a seminary where the required subscription is to a positive, well-defined doctrinal basis which will insure doctrinal dependability. The present requirement of subscription of the TCNN to a simple and undefined doctrinal basis will undoubtedly lead to doctrinal undependability, a point which has already shown to be true.

B. T. Haan, S. C.

No. 25 — Reverse Decisions re Chapels in Japan

Classis Pacific overtures Synod to reverse the recent decisions of its Board of Missions which amended its "Japan Mandate" to permit the building of chapels for its missionaries in Japan.

Background:

Our Synod in 1950 decided to begin work in Japan with the understanding that the new work would be "indigenous" and therefore less expensive than its other, older fields. The Mission Board implemented this decision by formulating the "Japan Mandate" defining such an indigenous program. The Synod later, after an extensive study of mission principles, accepted the indigenous ideal for all of its missionary efforts. The missionaries who went out to Japan agreed to work under the mandate, although some were critical of it. Although the executive committee in 1953 and the Board in 1954 in response to pressure from the field permitted the temporary ownership of two buildings for chapels, the Board continued to maintain its rule of building no chapels. In 1956 when much dissention arose on the field partly over such a question as this, the Board again insisted on maintaining its mandate and that the missionaries agree to work under it. Our recent Board meeting (Feb. 10-13, 1959) finally capitulated to pressure against the 9 year rule and agreed to build chapels for the missionaries whenever they can show "need."

Grounds:

1. This decision of the Board is a departure from the indigenous objectives of the Japan Mandate formerly maintained by the Board.

2. This new policy would place an increasing financial burden upon the denomination and thereby limit the expansion of the work.

3. It removes the need of the Japanese converts for assuming responsibility for their churches.

4. The rising nationalism present in Japan demand that the building projects, including chapels and churches, be built with Japanese funds.

5. The old policy, by the testimony of our missionaries, both in Japan and Nigeria, has proved workable.

B. T. Haan, S. C.

No. 26 — Postpone Particular Synods Indefinitely

The Consistory of the First Christian Reformed Church of Calgary overtures Synod to postpone the introduction of regional synods indefinitely.

Grounds:

1. The present plan for the division and distribution of the work of the denomination does not bring about any significant degree of decentralization, which decentralization has been cited as the main reason for regional synods. Only with respect to home missions is there any decentralization.

2. The rationale for regional synods lies chiefly in the area of administering the work of the whole Church. While the work of the whole Church will continue to be administered by the General Synod, regional synods have little reason for existence.

3. The introduction of regional synods will not bring the work of the denomination closer to the local church, but will remove much of it (that under the administration of the General Synod) one step farther from the local church, and will tend therefore to diminish the influence of the local church. If the influence of and the contact with the local church is to survive under regional synods, decentralization is an absolute necessity.

4. If more decentralization could be effected, the matter of its desirability is an open question, especially at this point in our history.

5. With the introduction of regional synods, the possibilities and dangers of "boardism" will be greatly increased, for the boards of the General Synod, to which most of the executive work of the denomination will still be entrusted, will be made up of delegates from the regional synods and *not* from the classes, which delegates will be responsible to and will report to the regional synods *and not to the classes where delegates of every consistory meet.* This, in practice, will sever the line of contact between the consistories and the synodical boards. This will come near to giving "boardism" official approval.

6. With respect to the contention that the present Synod is overburdened, it can be observed that Synod meets generally for two weeks only, and its business is done in good order, with good deliberation. If necessary it could meet a week longer. (General Synods of the Gereformeerde Kerken in the Netherlands meet for months instead of weeks.) This is not a problem which *demands* regional synods or even a decrease in the number of synodical delegates. The way to wisdom lies with many counselors, not the few.

7. We believe that the introduction of regional synods would increase expenses since it would introduce a whole slate of new boards, clerks, etc., with the attendant expense, and not proportionately decrease the cost of operating the General Synod and its boards.

8. The organization of regional synods with their functionaries and boards will be a further drain on the services especially of the ministers of the Church who even now have more than sufficient work in taking care of matters outside of the local congregation. Further, the matter of obtaining elders for service

on the classical, regional and general synodical levels would be a serious problem in many outlying classes especially. Even now, elders are too often delegated on the basis of *availability* instead of on the basis of *ability*. To be required to delegate still greater numbers of elders will intensify delegation by availability, which works hand in hand with a dangerous trend to ministerial dominance of our assemblies.

T. E. Hofman, *Pres.*
C. Bylenga, *Clerk*

Done in Consistory March 10, 1959

No. 27 — Request for Clarification

Classis Rocky Mountain and the synodical delegates of Classes Minnesota South, Pella, and Sioux Center respectfully request the synod of 1959 to clarify the duties and responsibilities of synodical delegates with regard to the following problems which have been mutually faced:

1. Is the question of establishing need for placing on nomination and calling ministers outside of the Christian Reformed Church to be decided only by the Classis, or is it also the responsibility of the synodical delegates requested to pass on the examination of such men to determine whether or not such need has been established?

In a case before Classis Rocky Mountain the above-named synodical delegates, an evident disagreement between the two parties on this particular issue came to expression. On the examination itself with respect to the soundness of doctrine and godliness of life of the brother examined there was no difference of opinion. Both judged that the Colloquium doctum had been successfully sustained. The synodical delegates, however, were not convinced that specific need for calling a brother-minister outside of the Christian Reformed Church had been established in this instance by the petitioning consistory and the Classis.

2. Is the question of establishing need pertinent in such cases where a colloquium doctum is held on the basis of article 9 (C.O.)? If so, is this the sole responsibility of the Classis or of both the examining Classis and the synodical delegates whom it calls in?

The possibility of opening the door to the brother examined on the basis of article 9 was raised in the discussion of Classis Rocky Mountain.

In the case of the Rev. Breisch the synod of 1956 sustained the synodical delegates who refused approval that he be admitted to ministry in our churches, but in the case of the Rev. H. Baak the synod of 1958 refused to sustain the synodical delegates who had refused their approval. Because the full details of both cases are not available to our classes and our synodical delegates, it appears on the surface that our synods seem to be taking contrary positions in similar cases. All this, which begets divergent opinions and interpretations on the duties of synodical delegates, hampers both the classes and the synodical delegates in prosecuting their labors in accordance with synodical rulings.

3. Since our synods have repeatedly made severe strictures upon our consistories who sought to place on nomination ministers outside of the Christian Reformed church, and since such strictures have not been placed upon classes who seek to admit ministers outside of the Christian Reformed Church to eligibility for call within the denomination by way of article 9, does this mean that all who apply for such eligibility to call by way of article 9 must be examined in colloquium doctum merely upon their request and the presentation of some credentials?

This lax interpretation of article 9 places our consistories at a serious disadvantage, while it would seem to open the door wide to a large number of ministers not trained in our seminary to possible service in the Christian Reformed Church, which we believe might be detrimental to the spiritual welfare of our denomination.

CLASSIS ROCKY MOUNTAIN
J. Zwaanstra, *Clerk*
SYNODICAL DELEGATES
Gareth S. Kok,
Classis Minnesota South
Peter Y. De Jong
Classis Pella
Christian Huissen
Classis Sioux Center

No. 28 — Infallibility of Scriptures

Classis Rocky Mountain overtures Synod as follows:

1. To re-affirm the historic position of the Reformed Churches in regard to the Infallibility of the Word of God as expressed in the writings of the Reformed Theologians, in the Creeds of the Church, and by the Synod of the Christian Reformed Church.

Grounds:

a. The historic position of the infallibility of Scripture has been questioned by recent student publications in the Seminary and College.

b. This has occasioned serious concern by the Church.

c. This concerns a vital and basic tenet of our faith.

2. To exercise closer supervision of our school publications through our faculties, so that no utterances which are at variance with our historic position are printed.

Grounds:

a. The distribution of such views would tend to destroy the faith on which our Church has been founded.

b. Such articles as these destroy the confidence of our supporting constituency.

c. The appearance of such articles in print in school periodicals brand our faculties as liberal by other orthodox churches.

J. Zwaanstra, *Clerk*

No. 29 — Daily Vacation Bible School Material

Classis Rocky Mountain overtures Synod to mandate the Publication Committee to provide our own Daily Vacation Bible School materials.

Grounds:

1. The present materials do not meet the evangelism needs of our denomination.

2. At present, a great variety of materials used (with no standard but personal preference) makes this a necessity.

3. A non-profit organization within the denomination (Illustracraft, Alameda, California) is offering valuable assistance and tried materials in order to institute

our own program. (4 complete sets of lessons and materials are already set up and have been used).

4. This would develop denominational consciousness among the objects of our evangelism and help promote the name of the Christian Reformed Church in our communities.

J. Zwaanstra, *S.C.*

No. 30 — Suitable Church Signs

Classis Rocky Mountain overtures Synod to make available a suitable highway or street sign for the churches of our denomination. This sign could be issued at cost by the Board of Home Missions upon whom the promotion would depend.

1. The lack of street and roadside advertizing by some of our individual churches.

2. Most of the large denominations have a distinctive highway or street sign. The Christian Reformed Churches do not.

3. These signs can be effective means of evangelism.

J. Zwaanstra, *S.C.*

No. 31 — Amend Church Help Fund Rule

Classis Rocky Mountain respectfully overtures Synod to amend Art. 2 of the Rules for Church Help Fund to include in addition to the assistance offered weak congregations those congregations engaged in the purchase of properties and in the erection of church buildings in the field of home evangelism.

Grounds:

1. This would fall in the province of this fund.

2. No such funds are presently made available to those congregations who have been led by our God into the work of local evangelism.

3. Churches who receive "special grants" for such purposes from Synod must wait from one to two years before aid is received, during which time Synod meets to decide on the request, and the appropriation is made in the budget the following year. This may greatly hinder the evangelistic program of those churches which need immediate help in obtaining the properties for their program.

4. While such churches may be able to carry their own financial burdens alone, they may find it difficult to branch out into the fields of evangelism without some additional aid. Whereas the local church should regard it as her responsibility to maintain the work begun, she should, nevertheless, be aided in obtaining the needed properties for such work, such as land and buildings, when the need is urgent.

5. This would stimulate local giving and interest in those churches committed to a home evangelism project without subjecting them to high interest rates (see Acts of Synod, 1957, Art. 10, page 79, ground (b).

6. This would encourage the local churches to initiate and maintain the burden of their own mission work. Synod has repeatedly urged this. (See Acts of Synod 1951, Art. 61, II, B, 3, page 24).

J. Zwaanstra, *S. C.*

No. 32 — Revised Church Order

The proposed R.C.O. was studied by your Committee, a communication was received from one consistory, and one consistory passed on to us the thinking of one of its elders, and your Committee solicited the opinion of Professor Richard Tiemersma of the English Department of Calvin College concerning the form into which the proposed revision is cast. Professor Tiemersma favored us with a rather full criticism of the document in question. He also gave the Committee permission to make full use of his evaluation in what ever way we should see fit.

Findings:

Your Committee, recognizing its indebtedness to those who assisted us, is convinced that the proposed revision of the Church Order, 1958 edition, must be further revised and improved upon. Our study falls into two aspects, that of the content and the form of the document.

A. *The material content,* we believe, could and should be improved upon, and that as indicated as follows:

Art. 2. The inclusion of the word "male" before "confessing members" is not necessary and might better be left out. The "biblical requirements" for holding office in the church will eliminate the women as elders, and leaves open the question as to whether the church could ever have deaconesses. It is obvious from the Scripture that the church once had deaconesses.

Art. 5. should specify the use of the liturgical form for the ordination of a minister. *Art. 63* says nothing about the use of the form in the hearing of public professions of faith.

Art. 6. does not clearly define the minister's duty with respect to evangelization. This duty should be clearly defined in Art. 70 in conjunction with the consistory's task in evangelism. (Cf. Article by Dr. H. Boer, *Reformed Journal,* January, 1959, page 4)

Art. 14. is lengthy and verbose, and its use of the term "his church" is unfortunate in the canon of the church, since no one would defend the proposition that the church belongs to the minister. Further, the last sentence of the article speaks about the minister losing "his office" when actually he has been severed from his office not only, but has also lost the status of a minister. This should come to expression.

Art. 24. fails to lay stress on the broader aspects of the ministry of mercy which might conceivably be summed up in the term "the distressed," placing the emphasis too exclusively on the alleviation of poverty, which, in the present day, is not the problem that it once was, viewed of course from the point of view of work in the congregation. We consider a different emphasis necessary.

Art. 25. is only a necessary consequence of *Art. 24* involving practical considerations, and should therefore be eliminated. The reference to deaconal conferences should be incorporated into *Art. 24.*

Art. 28. Concerning the composition of the Consistory or the ruling body of the church, your Committee is of the opinion that the deacons do belong to the ruling body of the church, inherently, and according to Article 30 of the Belgic Confession, having an authoritative voice in all matters except in doctrine or discipline, even as the elders have authoritative voice in all matters except the administration of mercy. We however, favor consistent terminology, and in so far as the Belgic Confession uses the term "council" for the same body as the proposed C.O. uses "consistory," one should be changed. We prefer the term "consistory."

Art. 35. We object to the clear implication of this article that the church can and does solemnize marriages. Further, the term "instruct" is open to two interpretations, namely, to teach and to command. It is therefore, unacceptable.

Art. 37. The demand that classical meetings be held at least every four months will either work much hardship in many areas of the Church, or it will be flagrantly ignored. "At least twice each year, and three times if possible" would solve the problem.

Art. 48. This is Article 31 of the present C.O. dealing with the right of appeal. We believe it does not come to grips with the problem of the burdened conscience when a decision of Synod conflicts with what is, in the mind of a member, the teaching of the Scripture. We firmly believe that that article should be reconsidered in the light of Articles 29 to 31 of the Herziene Kerkorde of the Gereformeerde Kerken of the Netherlands, which is the product of much soul-searching and study of the Scripture.

Art. 67. has eliminated the whole idea of *transfer* of membership which is the present practice of the Christian Reformed Church based on the contention that membership in good and regular standing in a local church gives the *right* to membership in any of the churches, and that membership in the church terminates only when transferred membership has been officially received by the other consistory. This article would terminate membership by the giving of a letter of testimonial to a departing member. We contend that, should Synod approve this new approach, provision be made in the article for giving the member a simple statement of membership designated for a specific Christian Reformed church, with the understanding that the consistory of the former church send a testimonial concerning faith and conduct to the designated church. We consider this necessary for the continuation of effective pastoral work, especially with weak members who are still members in good standing.

B. There is definite need for *improvement* in the form in which the revision is written. Your Committee presents as evidence, and includes in this report, an estimate of the language and form of the revision as submitted by Professor R. Tiemersma, along with his re-edited version of the proposed revision. This indicates that there is much that can be done to improve the form, and we are convinced that every step necessary should be taken to ensure not only presentable but excellent form. Upon investigation, your Committee finds that Synod was in error in 1958 when it stated, in rejecting the overture of Classis Alberta South re. the Church Order, that "the document submitted to the Church before has been submitted to a member of the Calvin English staff." In its finished form it was not submitted for approval, and it is doubtful whether any such approval could be obtained.

Further, your Committee finds such undefined concepts as "vacant Churches" anything but acceptable in the canon of the Church, being convinced that one should not have to be familiar with provincial parlance in order to understand the Church Order. A church is vacant only when the congregation has left it, not when the minister leaves. When the minister leaves, the *office* of the minister is vacant, no more, no less. One might in all seriousness ask the meaning of the question stated under Article 37, 3, namely, "How does the office of deacons function in your church?" It might also be asked what is meant by "a home visitation call" under point 5 of the same article. "An official visit" would be preferable. All this leads us to conclude that the stylistic qualities of this document should be judged by an independent committee of qualified persons.

Recommendations

Classis Alberta South overtures Synod as follows:

1. That Synod accept the report of the Study Committee of Classis Alberta South, submitted to Classis and endorsed by it, and enclosed herewith, as material for earnest consideration in Synod's deliberations on the adoption of the revised Church Order.

2. That Synod solicit the opinion of two or more professors of English and one lawyer with known ability in the preparation of legal documents, their opinion, that is, concerning the quality of the language and style of the proposed revision of the Church Order, before proceeding to its adoption.

Grounds:

a. The present revision has not been submitted to nor approved by a person trained specifically in the field of language and composition.

b. Classis is of the informed opinion that there are several members in the English Department of Calvin College who feel that the style and language should be sharply reviewed.

c. Classis is of the conviction that the present revision does not measure up to what we may expect in the way of stylistic and linguistic quality.

Classis Alberta South,
G. W. Vanden Berg, *S. C.*

No. 33 — Art. 34 of Revised Church Order

Classis Alberta South decided that the attached proposal of Mr. Van Vliet be forwarded to Synod without the endorsement of Classis.

Classis Alberta South,
G. W. Vanden Berg, *S.C.*

ESTEEMED BRETHREN:

With high regard for the wisdom employed in the past with respect to the Order of the Christian Reformed Church and the progressiveness shown in the proposed revised Church Order, undersigned deems it his duty, with all modesty, to register his objections to it, and to present the following proposal:

That Classis overture Synod to delete Article 34 of the proposed revised Church Order in its entirety.

Reasoning:

1. The Christian School is an historical form of a cultural institution, which has taken shape under the influence of a prevailing Christian world- and life-view in a certain historical situation and under a certain interpretation of the Christian confession as the foundation for fixing the responsibility of believers in their cultural task of giving shape to and developing this temporal order of terrestrial life.

2. As a cultural institution it stands outside of the jurisdiction of the church, since culture originally belongs and essentially belongs to the temporal mundane order, in distinction from the church, which is from above, from Heaven. *Do Not Confuse Church and Covenant.*

3. A "certain interpretation" of the Christian confession bearing upon the cultural aspects of life must be kept out of the law for internal church life. Moreover, it is as "interpretation" subject to a changeable and indeed changing insight within a wider circle of believers than that comprising the Christian Reformed denomination; changeable that is with respect to the demand of the Word of God for the realization of the cultural calling of the believer.

4. The inclusion and formulation of Article 34 in the Church Order indirectly creates a further demand, beside those scripturally given, as a condition for eligibility for holy office, and also demands a specific way of life of church members, neglect of which would be a ground for disciplinary measures.

5. This does not imply that the Church does not have to speak about the actual cultural aspects of life, nor that the undersigned has anything against the Christian schools. The reason for the proposed deletion is to keep the Church Order as free as possible from all non-ecclesiastical matters; that will strengthen the demand of the Church that the Church Order be observed both in letter and in spirit.

Respectfully submitted,
A. P. Van Vliet, Elder
First Christian Reformed Church, Calgary

No. 34 — Proposed Theological College in Nigeria

Classis Orange City overtures Synod to declare that it is opposed to the proposed Theological College of Northern Nigeria for the following reasons:

1. The native government, now emerging in Nigeria, has given public assurance that it will not interfere with the work of Christian missions. Therefore the argument of urgency in the face of the onslaught of the Moslems is greatly weakened.

2. From the point of view of scholarship for the training of native clergy, we could provide a faculty with scholastic qualifications superior to that of the present T.C.N.N. faculty.

3. Reports from missionaries on the field indicate that there are unorthodox elements in the faculty. We may not, as a Reformed Church, coöperate in such a theological institution.

Classis Orange City,
T. L. Brouwer, *S.C.*

No. 35 — Infallibility of Scriptures

Classis Orange City overtures Synod to declare:

A. That its interpretation of Scripture and the creeds concerning the inspiration, infallibility and inerrancy of Scripture is clearly stated in the following five conclusions of the Fourth Reformed Ecumenical Synod held in Potchefstroom, South Africa:

"1. The doctrine of inspiration set forth in the foregoing report is to the effect that Holy Scripture alone and Holy Scripture in its entirety is the Word of God written, given by inspiration of God to be the rule of faith and practice, an inspiration of an organic nature which extends not only to the ideas but also to the words of Holy Scripture, and is so unique in its effect that Holy Scripture and Holy Scripture alone is the Word of God.

2. This doctrine of inspiration, while holding that the human authors of Scripture were moved by the Holy Spirit so as to insure that what they wrote communicated infallibly God's self-revelation, also maintains that the Holy Spirit did not suppress their personalities, but rather that he sovereignly prepared, controlled and directed them in such a way that he utilized their endowments and experience, their research and reflection, their language and style. This human aspect of Scripture does not, however, allow for the inference that Scripture may be regarded as a fallible human witness to divine revelation, for such an evaluation constitutes an attack upon the glorious sovereign work of the Holy Spirit in inspiration.

3. This estimate of Scripture is the demand arising from the witness which the Scripture itself bears to its divine origin, character, and authority. More particular it is demanded by the witness of our Lord and his apostles, and to entertain a different estimate is to reject the testimony of Christ and of the apostles.

4. This doctrine of Scripture must not be regarded as a dispensable addendum, far less as a merely human accretion, to our Christian faith. Holy Scripture is the only extant form of redemptive revelation. Faith in Scripture as God-breathed relevatory Word is implicit in our faith in the divine character of redemption itself.

5. These considerations that Scripture pervasively witnesses to its own God-breathed origin and character and that as redemptive revelation it is necessarily characterized by the divinity which belongs to redemption are the explanation of the sustained faith of the historic Christian church that Scripture in its whole extent and in all its parts is the infallible and inerrant Word of God" (*Acts* of the Fourth Reformed Ecumenical Synod, pp. 55, 56).

B. That all who sign the Formula of Subscription are bound by this interpretation.

Grounds:

1. Since we believe that Scripture is the only rule for faith and life, it is very important that we know whether or not this rule is infallible and inerrant.

2. The issue of inspiration and infallibility of Scripture has been brought before the whole denomination just recently in various articles that have appeared, causing some unrest in the church.

3. The Church should express itself or re-affirm its stand on this important matter in these days of Neo-orthodoxy.

Classis Orange City,
T. L. Brouwer, *S.C.*

No. 36 — Art. 48 of Revised Church Order

To the Synod of the Christian Reformed Church
meeting in the year 1959.

Esteemed Brethren,

The Consistory of the Comstock Christian Reformed Church overtures Synod to change the reading of article 48 of the proposed Church order as follows:

To delete from the article the words "Regarding decisions by the general synod to the next general synod."

Grounds:

It could close the way for anyone to go to the consistory with a protest against a decision made by Synod, to seek their assistance to have it repealed.

To delete from the article the words "The question whether or not a specific decision or ruling is in conflict with the Word of God or the Church order is ultimately decided by the general synod."

Grounds:

The Reformation recognized no authority above the Bible and this part of the proposed article can lead to the belief that the general synod can and may

bind the conscience of a believer. The church or churches cannot bind the conscience, only the Bible itself, as God's infallible and authoritative Word can do this.

Respectfully submitted,
Chris Wenke, *Vice-pres.*
John Eshuis, *Clerk*

No. 37 — Theological College for Northern Nigeria

The Consistory of the Salt Lake City Christian Reformed Church overtures Synod which is to convene at Grand Rapids, Michigan, in June of 1959, to discontinue our support in the Theological College of Northern Nigeria, and to increase our direct missionary efforts in that area.

Ground:

The prevailing conviction of missionaries on the field that the onward surge of Mohammedanism will make Christian work impossible within the near future.

Rev. N. Vogelzang, President
Dr. James Bosma, Clerk

No. 38 — Theological Training School in Nigeria

Classis Pella overtures Synod not to accede to the request of the Board of Missions to coöperate in the proposed venture of the Nigeria United Theological College, but rather to take steps in establishing a Reformed Theological School in our Nigerian mission field.

Grounds:

1. The ministry of the Christian Reformed Church is under vow before God to proclaim and teach the gospel of Jesus Christ only, as interpreted by the Reformed confessions.

2. The Christian Reformed Church for that reason cannot, and may not, take responsibility by coöperating with non-reformed theologies, in leading our African sister church in a direction, which will undoubtedly tend to undermine or "water down" the gospel of our Lord Jesus Christ, as we are conscience bound to conceive of it and teach it.

3. The issue confronting our church in the matter of the proposed United Theological College should be decided on the basis of principle and not on the grounds of expediency, lest it lead to further wrong practices of ecumenicity.

4. It should be possible to train future leaders in our own African sister church by means of its own Reformed Theological School. Consider how our first ministers in the Christian Reformed Church were trained.

Consider also the twenty reasons stated by a former Nigerian missionary in The Banner, October 31, 1958, why our church should expand its own Seminary among the Tiv Christians in Nigeria.

In name of Classis Pella,
J. D. Pikaart, S. C.

No. 39 — Membership on Denominational Boards

Classis Alberta North overtures Synod to consider the inclusion of Canadians among the members-at-large on our denominational boards.

Ground:

This is in accord with the principle of fair representation on such boards.

Rev. B. Den Herder, S. C.

No. 40 — Theological College of Northern Nigeria

Classis Alberta North humbly overtures Synod to reject the majority recommendations and to move in the direction of the minority recommendations of Synod's study committee on the Theological College of Northern Nigeria.

Grounds:

1. It allows our Christian Reformed Church ample opportunity to further the work of the TCNN without the assumption of the responsibility of joint ownership and sponsorship.
2. It will safeguard the integrity of our Creedal and doctrinal commitments.
3. It will tend to further peace within the Church.

Rev. B. Den Herder, S. C.

No. 41 — Laymen Exhorters

The Consistory of the Bethel Christian Reformed Church at Edgerton, Minnesota, takes the liberty of bringing the Synodical decisions of 1916 and 1924 relative to Laymen Exhorters to the attention of Synod. (See Acts 1916, Article 29, page 29, No. 4; and Acts of 1924, Article 77, page 93, No. XII).

Reasons:

a. These decisions contain material pertinent to Overture No. 18, Agenda of 1959, relative to Laymen Exhorters.

b. Calling the attention of the Synod to these decisions will save that body or its advisory committee valuable time in seeking the official stand of the Christian Reformed Church in that matter.

c. The committee appointed by Classis Sioux Center to study the problem of Laymen Exhorters neglected to include these Synodical decisions in its report to the Classis. (See Agenda of 1959, Overture No. 18, Section III, page 352, bottom).

Respectfully submitted,

Albert Schelhaas, Vice-Pres.
Sidney Bouma, Clerk

No. 42 — Evangelistic Chapels in Japan

The General Conference of the Japan Mission respectfully overtures the Synod of 1959 to concur in the decision of the Board of Foreign Missions to revise the phrase in the Japan Mandate relating to the building of evangelistic buildings in cases of clear necessity.

Since the Japan Conference is unable to provide a representative at Synod this year, we submit the following two points by way of clarifying the issue raised by Classis Pacific:

1. The amendment proposed by the Board of Foreign Missions is neither a contradiction of, nor a departure from, the indigenous objectives outlined in the following decisions:

a. Synod's basic definition of indigeneity (Cf. Acts, 1952, p. 188 quoting Acts 1942, pp. 236-237).

b. Synod's specific application of the indigenous objective to the financial support of the younger churches (Cf. Acts, 1953, p. 85, D, 2, k).

c. The relation of the indigenous objective to any "Biblically prescribed" methodology (Cf. Board decision, June 4, 1953, and Acts, 1953, p. 380).

d. The implementation of "the indigenous principle or method" in the acquisition of a meeting place, without violating the Japan Mandate, as stated by the Board already in 1954 (Cf. Agenda, 1959, p. 199, B, 1, ground (c)).

2. A plan approved by the Board of Foreign Missions for the purchase of these buildings by our Japanese converts assures that they are already assuming financial responsibilities to the maximum allowed by their economic environment, and that these funds will be returned to the Board (Cf. Acts, 1955, pp 26, 354, in which Synod and the Board expressed whole-hearted endorsement of the prototype of this plan).

Respectfully submitted,
The Japan General Conference,
Christian Reformed Japan Mission,
Rev. Henry Bruinooge, Corr. Sec'y

No. 43 — Armed Forces Sunday Training

Classis Kalamazoo overtures Synod to voice its disapproval of the U.S. ARMED FORCES policy that compels its Reserve Personnel to participate in multiple-drill periods on Sunday, irrespective of the conscientious objections that some of our personnel have to do such training on the Lord's Day.

Ground:

1. Such training is desecration of the Lord's Day.
2. Such training is unneccessary in peace time.
3. Some are being penalized by reduction in rank.

Rev. Edw. Joling, S. C.

No. 44 — Particular Synods

In the matter of Particular Synods a report was read at the meeting of Classis Holland. This report had been sent to the Synodical Committee appointed by Synod to study this matter. It was our committee's reaction to that of the Synodical Committee. This report was approved by Classis.

Thereupon a motion prevailed: "In the light of this report Classis Holland declares to Synod that in its judgment Particular Synods are not necessary."

Classis Holland,
Rev. John Beebe, S. C.

No. 45 — Withhold Decision on Particular Synods

Classis Kalamazoo overtures Synod to withhold final decision on the matter of regional synods and to submit the study of its committee to the churches for consideration for the period of a year.

Ground:

1. Fairness to Synod's committee which has spent many earnest hours in study would demand that the church-at-large thoroughly consider the report before decision is made. The interim between the appearance of the Agenda and Synod is so brief no church has adequate time for consideration in 1959.

2. The whole issue of regional synods is of such dimension that the denomination will have to study it intensively in the light of specific plans before an affirmative or negative decision can be properly rendered.

Classis Kalamazoo,
Rev. Edw. Joling, S. C.

No. 46 — Examination for Candidacy

On page 187 of the Agenda for the 1959 Synod, the Board of Trustees of Calvin College and Seminary recommends:

"Synod declare that Mr. Bastiaan Van Elderen is eligible for the office of the Gospel ministry; . . ."

Mr. Van Elderen completed his theological work at Calvin Seminary and subsequently taught and was engaged in post-graduate studies, which he has now completed. Normally, such students submit at that time to the regular examination for candidates of theology, when they desire to enter the office of the Gospel ministry.

It is for that reason, that the consistory of the Manhattan Christian Reformed Church overtures Synod to deal with this part of the Board's recommendation, *before* the candidates are examined.

Mr. Van Elderen has been informed by the Stated Clerk of Synod upon our request to hold himself in readiness, should Synod not accept this part of the Board's recommendation.

In name of the Consistory:
Mr. P. De Groot, Clerk
Rev. R. Tadema, Pres.

No. 47 — Theological College of Northern Nigeria

The Consistory of the Second Christian Reformed Church of Redlands, California, wishes to inform Synod that in the matter of the Theological College of Northern Nigeria this Consistory is in full agreement with and supports the advice and recommendations of the Minority committee.

Respectfully submitted,
Rev. O. De Groot, Pres.
Mr. G. Drenth, Clerk

No. 48 — Interpretation of Infallibility

Classis Chicago South, having taken cognizance of the overtures of Classes Sioux Center (Agenda, 1959, No. 15), Rocky Mountain (No. 28) and Orange City (No. 35), respectfully overtures Synod to make no extra-creedal statement on the matter of the interpretation of the term "infallibility" at this time which shall bind the churches, its ministry, and its college and seminary faculties.

Grounds:

a. No binding statement should be made by Synod without giving the churches opportunity for reflection and study.

b. An extra-creedal statement by Synod at this time would stifle proper discussion and would deprive the church, her ministry, and her college and seminary faculties of an atmosphere conducive to a serious, scientific study of the issue.

Classis Chicago South,
Rev. Peter Huisman, S. C.

No. 49 — Study Committee Re Infallibility

Classis Chicago North overtures Synod in view of the appearance of several overtures in the Agenda (Cf. Nos. 15, 28, 35) relating to the subject of the inspiration, inerrancy and infallibility of the Holy Scriptures that:

1. Synod recognize the propriety and importance of the problem raised in a student publication (Stromata), and the unrest evidenced in subsequent writings.

Ground:

On the important question of biblical authority there ought to be denominational unity of opinion and conviction.

2. Synod appoint the Calvin Seminary Faculty to study the whole problem raised and report to the Synod of 1960.

Ground:

1. The Holy Scriptures and present creedal statements are sufficient for this moment in our denominational history.

2. The members of our Seminary faculty are recognized theologians and are best equipped to give our church guidance in this matter.

Classis Chicago North,
Rev. Gerben Zylstra, S. C.

No. 50 — Advance Mailing Date of Agenda for Synod

Classis Hamilton overtures Synod to advance the deadline for the sending out of the Synodical Agenda to the churches to April 5.

Grounds:

1. Consistories do not have sufficient time to study the Agenda before the Spring Sessions of Classis.

2. For this reason, matters from the Agenda upon which the Consistories want to act cannot reach Synod in time via the normal ecclesiastical procedure.

Classis Hamilton,
Rev. A. H. Venema, S. C.

No. 51 — Cuban Mission Field

Classis Grand Rapids South overtures Synod to terminate the exploratory period with respect to the Cuban field and to adopt Cuba officially as a mission field of our Denomination in accordance with the recommendation of the Christian Reformed Board of Foreign Missions and for the grounds given therein.

Classis Grand Rapids South,
D. Wisse, S. C.

No. 52 — Canadian Immigration Fieldmen

Classis Hamilton requests the Synod of 1959 to reconsider Overture No. 38 submitted to the Synod of 1958 by our Classis regarding continuance of the services of immigration fieldmen as employees of the Church (cf. Acts 1958, pp. 73, 440).

Grounds:

1. The future need for fieldmen can be met as the need arises.

2. This year (1959) there is again a definite decrease in the number of immigrants.

3. The majority of cases of immigration have been and can be taken care of directly by relatives or Consistories.

4. Though part-time fieldmen may still be needed for contacting Canadian authorities, they can be appointed by our Canadian churches.

Classis Hamilton, Rev. A. H. Venema, S. C.

No. 53 — Postpone Decision on Infallibility Problems

In view of the overtures on "infallibility" which are being submitted to Synod, Classis Holland overtures Synod to refrain from hasty pronouncements or rash judgments. With this in mind:

1. Classis Holland overtures Synod to approve the report of the Reformed Ecumenical Synod on Inspiration.

Grounds:

a. This is a statement drawn up by a broadly representative Reformed body.

b. This is a statement which can suffice until a broader study can be made of the subject.

2. Classis Holland overtures Synod to submit to the Reformed Ecumenical Synod the study of the concept of the infallibility of Scriptures in its relation to problem passages.

Grounds:

a. This is a problem which concerns the Christian Reformed Church but other Reformed Churches as well.

b. This problem lies directly in line with the report on Inspiration which they have submitted to us.

c. This problem has been before the churches for 400 years or more and we should avoid making a hasty pronouncement concerning it.

As illustrations we could mention:

1. Matthew 27:9 and Calvin's Commentary in loco.
2. II Chronicles 15:19 and 16:1, 2 in relation to I Kings 15:33.

Classis Holland, Rev. John Beebe, S. C.

No. 54 — Oppose Particular Synods

Classis Grandville overtures Synod not to institute Particular Synods for the following reasons:

1. It is true that according to Art. 47 of the Church Order, Particular Synods may have a legitimate place in the Reformed system of Church Polity, but it has never been proven that they do have a necessary place, and are actually required by the Church Order under all circumstances. Permission for a thing is quite different being essential and necessary.

2. Particular Synods foster sectionalism which we must studiously and diligently avoid. Already now our study committee proposes that our Canadian churches have their Particular Synods. This new set-up of Particular Synods will accentuate rather than moderate these different mentalities, attitudes and approaches of our people to the various problems of church life.

3. Boardism which ought to be curbed more and more, will be greatly increased. Since General Synod will meet then Bi-annually, these Boards will be compelled to make more weighty decisions in the interim when General Synod does not meet.

4. It is suggested that the candidates will be examined by one Particular Synod instead of by the General Synod, as is now the case. This might possibly lessen the supervision which the whole church has with a view to the prospective ministers of the gospel in our Church. And what it does do, is to remove the control and interest further away from the denominational grass roots.

5. Since our congregations are scattered throughout the whole of the U.S.A. and Canada, it covers a territory somewhat similar to that of the greater part of Europe. This necessitates a large amount of travel, and this proposed change will prove both expensive in finance and man-hours. Take the case, for instance, of the suggestion that Detroit, Michigan, and Whitinsville, Massachusetts, and Florida compose one Particular Synod.

6. The experience of other denominations in our own land, as well as individuals, both here and on the Continent has not been too happy a one with Particular Synods.

7. Though in Art. 47 Particular Synods are permissible and even suggested, that does not make them necessarily necessary or profitable for the Church. The study committee of Synod envisions additional full-time administrative jobs in all the eight areas suggested, entailing more expense, more machinery, and is not able to point to the benefits that will accrue from all these changes.

Classis Grandville, Rev. S. A. Werkema, S. C.

No. 55 — Revised Church Order

The Consistory of the West Side Church in Cleveland overtures Synod to reject the basic organizational structure of the assembly in the local congregation (Section II, Articles 26, 28, 30-35), as proposed in the Revision of the Church Order now being considered by the denomination. We overture that this section be revised so as to include the following structure for the organization of the offices in the local church:

1. The Consistory shall be composed of the ministers of the Word and elders. The Consistory shall discharge those duties which are peculiar to the office of elder.

2. The Diaconate shall be composed of the deacons. The Diaconate shall discharge those duties which are peculiar to the office of deacon.

3. The Council shall be composed of the Consistory and the Diaconate. The function of the Council shall be the administration of the corporate affairs of the local congregation.

4. Churches in which the total number of office-bearers is five or less, shall seek to maintain the distinctive functions of the Consistory and the Diaconate together with the functions of the Council, although they meet as one body instead of three.

Grounds:

1. Scripture maintains the distinction between the office of elder and deacon. Phil. 1:1; 1 Tim. 3:2, 12.

2. Scripture stipulates areas of labor for the two offices. Acts 20:28; Hebr. 13:17; Acts 6:2, 3; Matt. 25:34-36. (See also Ordination Form)

3. The Church Order of Dordt prescribes two offices and their functions. Church Order Arts. 22-26, 37, 40.

4. The proposed Revision of the Church Order lists the duties of each office (Arts. 23, 24, 25), but in organizational expression the functions of the two offices are merged in the Consistory. The result will be that an elder will assume the deacon's tasks and the deacon, the elder's tasks.

5. The growing complexities of modern church organization demand the recognition of a special corporate administrative agency in our local churches. Already a large number of our churches have assigned these administrative tasks to the Church Council as differentiated from the Consistory and the Diaconate. This is entirely proper.

Respectfully submitted,
Howard Spaan, Pres.
Henry J. Vanderzyden, Clerk

No. 56 — Request Approval of Minority Opinion on TCNN

Classis Toronto (session May 21, 1959) requests Synod to reject the Majority Report and take the approach of the Minority Report in regard to the TCNN.

Grounds:

1. This safeguards the creedal integrity of our church, both at home where we are called to support a theological school, and on the Mission field, where we are called to propagate a Reformed witness, a heritage, not of history first of all, but of the Holy Spirit.

2. This allows for the loaning of Dr. H. R. Boer to the TCNN without becoming involved in something we cannot control and truly support in Reformed earnestness.

3. This will best serve the peace of Zion, both at home and on the Mission field eventually.

Classis Toronto,
Rev. H. Hollander, S. C.

No. 57 — Quota for Canadian Immigration

Classis Toronto requests Synod not to set the quota for Canadian immigration above 65¢ per family for the coming year.

Classis Toronto,
Rev. H. Hollander, S. C.

No. 58 — Delay Adoption of Revised Church Order

Classis Toronto overtures Synod not to proceed to any final adoption of a new Church Order at this June session, but to appoint an extraordinary committee as Classis Chatham suggests to this session, with their convincing grounds.

Classis Toronto,
Rev. H. Hollander, S. C.

No. 59 — Further Study of Infallibility Problem Requested

Whereas, certain articles concerning biblical infallibility have appeared in the Calvin Seminary student publication, *Stromata;*

Whereas, many articles, letters and editorials have reached our church membership through various publications; and,

Whereas, the impact of these articles, letters and editorials have caused considerable restlessness, concern and some alarm; and,

Whereas certain overtures (Nos. 15, 28 and 35) appear in the Agenda of Synod 1959 that contain certain requests for action on the part of the Synod and carry profound implications in respect to the future of our church and seminary;

Therefore, the Consistory of the Neland Avenue Christian Reformed Church presents the following Overture to Synod:

1. We request that Synod encourage further biblical and theological study by Seminary faculty, Board of Trustees and by other groups of theologians within the church of the issues that have arisen in connection with the *Stromata* articles on the subject of the infallibility of the Bible;

2. That such earnest and calm study have as its objective a clear doctrinal pronouncement on this subject that Synod can adopt and that our membership can understand and embrace;

3. That Overtures Nos. 15, 28 and 35 be deferred by Synod at this time and that they be reconsidered after such a study have been completed and after Synod has adopted a clear doctrinal pronouncement on this subject.

Ground:

1. Further study is needed to congeal and unify our church on this matter and to reassure our people. The broad dissemination of this controversy has not achieved such unity. As Rev. Klaas Hart observes in the April 14, 1959, issue of *De Wachter* under his article, "Onrust in de Kerken," Mijn bedoeling is dus niet dat deze dingen onder de dekmantel hadden moeten blijven, maar ik twijfel aan de wijsheid van de manier waarop dit onder ons volk is gebracht. Er was alle aanleiding om met indringende ernst het vraagstuk der inspiratie aan de orde te stellen, maar in de gegeven situatie was er meer behoefte aan wetenschap dan aan alarm."

2. The issues involved are indeed complex and demand a clear pronouncement as the goal. Such study should take place on a high academic level and far removed from the arena of emotionalism.

3. We sincerely believe that Overtures Nos. 15, 28 and 35 are premature in content and precipitory in their call for action on a subject needing so much prayerful and sanctified study.

John Schuring, Pres.
Gerald W. Bloem, Clerk

No. 60 — Inspiration and Infallibility of Scriptures

Classis Pacific overtures Synod to:

1. Reaffirm its commitment to the historic position of the Christian Reformed Church on the inspiration and infallibility of Scripture as expressed in the Belgic Confession, Article IV, and Acts of Synod, 1922, Art. 51, pages 127-136, etc.

2. Investigate the views expressed by the President of the Seminary in the document entitled, "How Shall We Understand Infallibility?"*

Grounds:

1. In a seminary student publication "Stromata," students, with administrative approval, have defended a view of inspiration which allows for historical and scientific errors in the Autographa of the Scriptures.

In the September, 1958, issue Mr. M. Hoogland wrote under the title "Infallibility Questioned," ... "it simply was not the purpose of the Holy Spirit to preserve the writers from these kinds of mistakes, however much some dislike calling them 'mistakes'." "... there is no need for us to assume at all costs that the Scriptures are 'infallible'."

2. The publication of this article was defended before the Board by the President of the Seminary with the claim that "the article did not call into question any doctrine of the Reformed creeds" (Seminary report II, p. 5). The position taken in the article he further defended in the 10 page document entitled "How Shall We Understand 'Infallibility'?"*

3. Classis is convinced that such a view of the inspiration of the Scriptures is in basic conflict with the self-testimony of the Scriptures as God-breathed revelation.

4. Classis is convinced that such a view of the inspiration of the Scriptures is in conflict with the Creeds of the Reformed Churches.

Classis Pacific,
Rev. B. T. Haan, S. C.

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*To avoid unnecessary duplication see Printed Protests and Appeals No. 6, section under heading, "How Shall We Understand 'Infallibility'?"

PROTESTS

PROTEST No. 1

SOLICITING FUNDS FOR THEOLOGICAL COLLEGE OF NORTHERN NIGERIA

The Classis of British Columbia protests to our Synod of 1959 against the decision of the last Synod to solicit funds through its Mission Board for the Theological College of Northern Nigeria.

Grounds:

1. Synod appointed a study committee to define and clarify the relation of our church to the T. C. N. N. Pending the investigation of this committee it is premature to authorize gifts for this institution.

2. Authorization of gifts for an institution which has not yet been proven to be right does cause feelings of unrest in the church.

Jacob Hoogland, S. C.

PROTEST No. 2

SABBATH DESECRATION

Whereas in the locality of Classis Minnesota North both the National Guard and the Reserves make it a regular practice to use Sunday for their exercises, Minnesota North overtures Synod to register protest to the proper authority on the national level (Secretary of Defense) against the unnecessary use of the Sabbath for regular training of the National Guard and Reserves.

Grounds:

1. It is in conflict with the express command of God to "remember the sabbath day to keep it holy."

2. It interferes with the proper observance of the Sabbath.

3. It discourages the Christian youth of our nation to take part in the defense program of our country.

CLASSIS MINNESOTA NORTH
Esler L. Shuart, *S. C.*

PROTEST No. 3

LOCAL CHURCH BUDGET AND TEACHER RECRUITMENT SCHOLARSHIP

I am forwarding to you an appeal from Mr. D. T. Prins to the Synod of 1959.

The appeal concerns the action of the Consistory of Warren Park which had placed the "Teacher Recruitment Scholarship" upon the church budget for 1958. Mr. Prins was at that time the clerk of said Consistory.

In January of 1958 the brother presented his *"Protest* and/or *Request"* to Classis Chicago North, expressing his desire that it be sent to Synod if the Classis should sustain the Consistory.

Since Classis did not have sufficient information at the January meeting action was deferred until May 1958. The history of the case is substantially as Brother Prins presents it in his appeal to your honorable body. His quotations from the Minutes of Classis are complete and correct.

The Stated Clerk of Classis Chicago North is in possession of a copy of this appeal and will place it upon the agenda of Classis which is scheduled to meet May 20, 1959.

Cordially yours,
Gerben Zylstra, S. C.

Classis Chicago North,
convening Jan. 22, 1958

Esteemed Brethren:

PROTEST AND/OR REQUEST

The Consistory of the Warren Park Christian Reformed Church of Cicero, Illinois has permitted the placing of the so-called "Teacher Recruitment Scholarship" item on the 1958 Annual Congregational Budget.

The undersigned, Elder of said church, has lodged a protest against this with said consistory and has, with their knowledge and consent, appealed this action to Classis.

Grounds, amongst others:

1. *Non-Ecclesiastical*

This cause is for a non-ecclesiastical organization. (ecclesiastical understood in the ordinary, common, current sense of the term — that is, pertaining to the church and its organization or government; its established, congregational, institutional, or denominational aspect).

2. *Budget*

Except in case of inability, a budget is an officially adopted compulsory, obligatory instrument of its membership to obtain money for operating expenses of its institution, and its denominationally owned, governed, and controlled facilities and personnel. It is a binding decision by its authoritative officers. It is my conviction that moneys may not be obtained from its membership by this method for causes which are outside its ownership, and institutions governed and owned by other authorities.

3. *Free-will Offerings*

If moneys are obtained on the basis of free collections or offerings of love and mercy and gratitude, it is a different proposition. Such helping or aiding; or assisting a worthy cause which one loves, is benevolence; and people can do with their money as they see fit — being only responsible to God. Not so with a budget; they are subject to discipline if none or an insufficient amount, if able, is contributed. To say that budget giving is also voluntary, whether one wants to contribute or not, is fearful in its consequences — but then the membership should be so told.

4. *The Church may not take over*

To get proper personnel for the schools and maintain its establishment, is the responsibility of the society or organization and its authorities. Such institution is incorporated for educational purposes and subject to the laws of the State. Co-

operation with others in society or church, for that matter, is always in order. But the church may not take over, which it is doing through the compulsory budgetary system. The organization known as Union of Christian Schools, of which the local schools are members, has the responsibility to maintain its affiliated members. This organization clearly states through its house organ, the "Christian Home and School Magazine," that it is not an ecclesiastical organizaton. We read on the front cover: "A national magazine devoted to the cause of education in the Christian Home, and in the private parentally controlled Christian Day School."

5. *If unchecked — Parochialism*

It seems to me that if the action protested against is not checked, it is a back door to parochialism. Now if that is what our educators, boards, and people wish, that is another matter. But then they should overture our churches to take over the whole educational program; its physical property; and its personnel as well. But not enter the church by the side door. And if it is permitted unchecked, other organizations not church-owned and controlled may also claim and demand, rightly so, the church-budgetary maintenance of their cause. This is already evident, it seems to me, since Classis Sioux Center went one step farther. This is apparent when we read in the report of the Fall Session of Classis Sioux Center: "It continues its four dollars per family quota for Dordt College." (*Banner,* Oct. 25, 1957, p. 29). I hope that Classis Chicago North will be afraid of the possible consequences of this trend, if unchecked.

Remark

I should like to give several more grounds, but I do not wish to take your time, unless requested. Be assured that I love all the causes which are in question. Whether it is a good cause; has a Christian religious objective, etc., has nothing to do with my protest.

* * * *

Request

1. That classis declare that the Warren Park Consistory is in error.

2. If Classis should feel convinced that the consistory be sustained, I should wish to appeal the issue to Synod.

3. If, however, Classis feels that it does not have sufficient conviction or data, it appoint a committee to study the relationship between the church and non-eccelesiastical or non-denominationally owned organizations.

Respectfully submitted,

D. T. Prins

Classis Chicago North,
convening May 21, 1958

Esteemed Brethren:

COUNTER PROTEST

The Consistory of Warren Park Christian Reformed Church of Cicero, Illinois, is bringing this Counter Protest to the attention of the above said Classis. The view and attitude to the "Teacher Recruitment Scholarship," held by eight of the nine elders of the above said church is as follows:

The argument that the Teacher Education Assistance Fund should not be placed on the budget of the church is based on the principle that our Christian Schools are not parochial, they are not owned and supported by the churches as such, but by Christian parents. It is argued, therefore, that recruitment of teachers is not a Consistory matter since it is not ecclesiastical.

It is true that as a matter of administrative responsibility, our schools are "free" from the control of the consistories, but that does not take away the moral obligation that our consistories and churches have toward our schools. This moral obligation is laid very definitely upon the Consistory in Article 21 of the Church Order. That moral obligation has been re-emphasized again and again by pronouncements of Synod.

Moreover, it is surely the task of the Consistory to promote interest in Kingdom service.

The Teacher Recruitment effort is nothing more than a means whereby the church gives moral support to the furtherance of Christian education and Kingdom service on the part of our young people. It is, in that regard, in the same category as the Student Fund which is a way of assisting and encouraging young men in the preparation for the ministry. No one says the church *must* help to recruit teachers, but to say that the church *may not* do so, is to seek refuge behind a flimsy technicality.

Request

That Classis sustain Warren Park Consistory in the above and declare that Warren Park Consistory is not in error and is doing its duty in supporting the Teacher Recruitment Program.

Repectfully submitted,
Consistory of Warren Park
Christian Reformed Church

(signed)
R. Wezeman, *Vice President*
D. T. Prins, *Clerk*

* * * *

To Synod of the Christian Reformed Church
assembled in 1959
Via Classis Chicago North

Esteemed Brethren:

The undersigned protestant regrets that he cannot find himself in agreement with the decision of Classis Chicago North, but feels in duty bound to appeal to Synod.

Decisions of Classis follow:

1. Classis of May 21, 1958—min. Art. 27 reads: "The committee for the protest of D. T. Prins reports to advise Classis to sustain the protestant. A motion is made and seconded to table the matter and appoint a study committee to report at the next Classis. The motion carries."

2. Classis of September 17, 1958—min. Art. 21 reads: "Rev. . . . reports for the Study Committee re the protest of Mr. D. Prins against the Consistory of Warren Park. The committee recommends that Classis sustain Mr. Prins in his contention that the Consistory is in error. A motion is made and seconded to adopt the committee's recommendation. A motion is made to table the motion. Carried. A motion is made to commit this Warren Park-Prins 'Protest' and 'Counter Protest' to a committee to serve the next Classis with advise. Carried.'

3. Classis of January 21, 1959—min. Art. 30 reads: "Rev. . . . reports for the Warren Park-Prins Protest Committee. The committee recommends that the protest of Elder D. T. Prins be not sustained."

Grounds:

a. The Consistory has not gone beyond the limits of its authority according to Church Order.

b. A budget is an itemized allotment of funds for a given period of time. This budget can be either rejected or accepted at a congregational meeting.

The reporter also read a minority recommendation by Rev. ... that Classis do not sustain the action of the Warren Park consistory in the placing of the Teachers' Recruitment Scholarship Fund on the church budget.

Grounds:

a. The decision of this matter at the Classis meeting of September 17, 1958 indicated improper procedure in placing the T. R. S. F. on the budget of the Warren Park Church.

b. Synodical and denominational practice is to distinguish between quota and approved causes.

A motion is made and seconded to accept the recommendation of the committee. Adopted.

It is moved to accept the minority recommendation for information. Carried.

(Here ends the quotations from the classical minutes.)

* * * *

RESPONSE FROM PROTESTANT FOLLOWS

As to ground "A" of the majority committee

It seems to me that Classis has failed to point out from the Church Order, that "the Consistory has not gone beyond the authority according to Church Order." Unless Classis agrees with the reference which said Consistory in its "Counter Protest" made to Art. 21 of the Church Order. But that I cannot believe. No one acquainted with the history and the incorrect translation of this article will use this to substantiate the claim that churches may assess its membership for institutions outside the church, and which are not owned and governed by the church. It is also significant that the new Proposed Revised Church Order, now before Synod, has revised this Article.

As to ground "B" of the majority committee

It seems to me that Classis has oversimplified the obligatory character of a budget; and has neglected to point out that such a budget is for the maintenance of the institution of which one is a member (local church, classis, denomination). Further, an action approved or proposed by a consistory, and adopted by the congregation and the consistory, is binding. As to its budgetary aspect it is so serious, that Synod of 1864, Art. 12, declared that "members able but unwilling to contribute to the support of the church ... are to be admonished; and upon continued delinquency, to be ecclesiastically disciplined." This has never been repealed, and one need not be a Christian to subscribe to this principle. I find no fault with it.

But to levy a compulsory quota against the membership of a church for a private or other than church-owned movements or institutions is, in my humble judgment, morally indefensible. It is my sincere conviction that if Synod, who makes rules which are binding upon all the churches, upholds Classis Chicago North, it will be a dangerous denominational policy.

Request

Synod declares that the decision of Classis Chicago North against the protestant Elder D. T. Prins can not be sustained.

Respectfully submitted,

D. T. Prins

PROTEST No. 4

SOLICITING FUNDS FOR THE TCNN

Classis Pacific protests to the Synod of 1959 the decision of the previous Synod to solicit funds through its Mission Board for the TCNN while at the same time it felt unable to participate in the program.

Grounds:

1. It is self-contradictory to give support to an institution but say one is not committing himself to it.
2. It is immoral to authorize gifts for something one is not ready to say he feels is right.
3. No worthy reason was advanced why this money should be given before the Synod decided what its policy be in this matter.
4. When the last Synod decided to keep its budget at the same level as the previous year and to place limits upon the work for which we are directly responsible, a decision to authorize an extra questionable expenditure such as this appears to be untenable.

B. T. Haan, S. C.

PROTEST No. 5

APPEAL OF CLASSIS CALIFORNIA RE SYNOD DECISION OF 1958

I. Re action of Synod of 1958, Article 151, page 92, entitlted: "Protest of Sankey Oren against Classis California."

II. The Consistory of Alameda overtured Classis California to protest the action of Synod re the above matter.

III. After due consideration of Alameda's Overture—and placing it in the hands of Committee of Pre-advice—the following recommendation and action is hereby recorded: taken directly from the minutes of the meeting of Classis, February 25, 1959:

Article 28. *Re Alameda's Protest*—cf. Article 9. Report of Committee to reformulate said protest—reports now as follows:

"We, Classis California, do hereby protest the decision of the Synod of 1958, Article 151, page 92, *Acts* of Synod 1958 entitled: "Protest of Sankey Oren against Classis California."

Grounds:

(1) On the formal side this issue involves a specific, concrete situation, yet Synod turns to a general reference, "Any consistory or congregation of our church." This protest was registered against the congregation of Alameda being affiliated with the Alameda Church Council. A clear cut decision in that context is required, which either sustains the protest or it does not sustain it. We protest Synod's handling this particular case in that manner for at best it only gives general advice to the Alameda congregation and a general answer to the appeal presented.

(2) On the material side Synod based its decision chiefly on its characterization of the National Council of Churches. It must be stated plainly and emphatically that the Alameda Church Council is not, has never been, has not intention of becoming a member or agency of the National Council of Churches.

Substantiating evidence is submitted in the attached official letters from the Alameda Church Council and from the National Council of Churches of Christ in the United States of America.

This reformulation of the protest as thus presented is adopted by Classis and is thus submitted to Synod of 1959.

Classis California, Henry Radius, *Stated Clerk*

PROTEST No. 6

PROTEST AND APPEAL OF PROF. M. J. WYNGAARDEN

To the Synod of the Christian Reformed Church, to convene June 9, 1959, at Grand Rapids, Mich.

ESTEEMED BRETHREN:

The Synods have always shown a deep interest in the spiritual welfare of Calvin Seminary; moreover, the 1959 Synod includes many burdened minds and hearts, on account of the Scriptural infallibility issue, and such delegates should have the opportunity to face the issue, in the concrete situation.

Herewith I am therefore submitting a communication to the Synod of 1959, concerning Scriptural infallibility.

The Board of Trustees of Calvin College and Seminary, to whom this protest was originally submitted, has requested the members of the Seminary Faculty to hold in abeyance, for the present, their communications to the Board on various phases of the present controversy concerning Scriptural infallibility. A report from the Board to Synod will doubtless explain this matter in more detail.

Accordingly, I would also much prefer to hold this protest in abeyance, at least for the present; but very regretfully I am sending this communication, this protest and appeal, to the Synod of 1959, in view of the following grounds, considerations and circumstances:

I. The matter belongs properly to Synod, according to Article 30 of the Church Order, the last part, and the responsible task of Synod in this matter should not be postponed, in the main, by the appointment of a committee, except as a last resort.

II. The Christian Reformed Church should not be kept in turmoil on this score a year or two longer. The related overtures, and the other related documents, should have the prompt attention of the Synod of 1959.

III. Although Mr. Marvin Hoogland has now reportedly accepted the position of the recommendations on Scripture from the 1958 Reformed Ecumenical Synod of South Africa, still other students of Calvin College and Seminary have been shaken in their Confessional Reformed faith concerning Scripture, and hence their spiritual needs should have the attention of the Synod of 1959, without delay, in connection with the related overtures and other documents.

IV. Decades of study from the Confessional Reformed standpoint have been given to the claims of Scripture concerning infallibility, and their connection with related subjects, by men of great scholarship, like Kuyper and Bavinck, Warfield and Vos, Berkhof and Volbeda, R. D. Wilson and the Westminster Seminary, and by the Reformed Ecumenical Synods. A mere one or two years of further study would make no appreciable difference now, except to increase the existential turmoil.

V. President J. H. Kromminga has taken a position on infallibility which, according to the view of this protest, is not in line with our Belgic Confession, and which does not do justice to this Creed. In view of the unique importance of his

position to the School and to the Church, Synod cannot afford to let this question, whether or no President Kromminga is in harmony with our Confession, remain uncertain and agitate the Church for another year. The Seminary is bound to suffer because of this uncertainty.

The very least which the Synod of 1959 should do is to state what the position of our Confession is on the infallibility of Scripture. And to settle this should not require a whole year of study by a committee.

VI. The following is a copy of a brief message which I had prepared and typed, in order to give it to the Board as soon as I was notified by the Board of its action on my protest. I received no notification until after the Board had adjourned, and then I promptly presented a copy of the following message to the Secretary of the Board:

The Board of Trustees of Calvin College and Seminary,

ESTEEMED BRETHREN:

Kindly permit me to bring the following to the attention of your honorable body:

I hereby reserve the right, upon closer scrutiny and study of your decision concerning my protest, to appeal to Synod in this important creedal and church-governmental matter.

Fraternally and respectfully yours,
Martin J. Wyngaarden

VII. Before presenting my protest to the Board, I interviewed Pres. J. H. Kromminga, and have a report of the interview in writing, which is available to Synod.

The following is a copy of my protest to the Board of Trustees of Calvin College and Seminary, which is now being submitted as my appeal and protest to the Synod of 1959, for synodical consideration.

Respectfully submitted,
Martin J. Wyngaarden

P. S. Since grounds III and IV are based upon President Kromminga's document: "How Shall We Understand 'Infallibility'?" that document is appended to the protest.

Martin J. Wyngaarden

The Board of Trustees of Calvin College and Seminary to convene May 26, 1959, at Grand Rapids, Michigan

ESTEEMED BRETHREN:

With deep regret a communication is hereby addressed to the Board, which I hold in great esteem and deep affection, for its many splendid labors, on behalf of both College and Seminary. And I am very sad to say that this communication is a protest against the embarrassing stand taken by our friend and brother, President J. H. Kromminga, concerning the infallibility of the Scriptures.

All of us make errors, but that does not excuse us from witnessing to the Reformed doctrine of the inerrancy of the Scriptures, as held by our Confessional Standards, in harmony with our Christian Reformed Synodical interpretations of 1922 and 1937.

The stand taken by the undersigned in this protest is the same as that of the conclusions of the 1958 Reformed Ecumenical Synod of South Africa; it is also the same as that of the Testimonial of the First Reformed Ecumenical Synod of Grand Rapids.

There have been published many books on this matter, and in the course of the centuries of the Christian Church many exegetical works have solved more and more exegetical difficulties, although such exegetical work is very time-con-

suming. However, our Lord says that heaven and earth shall pass away but that His word shall not pass away, and we have His words about the infallibility of the Scriptures.

Accordingly, our stand is that of our Belgic Confession, of Kuyper and Bavinck, of Warfield and Vos, of Berkhof and Volbeda, of R. D. Wilson and Westminster Seminary, of Polman and Rotterdam, of the Reformed Ecumenical Synods and of the Evangelical Theological Society, and of our own Christian Reformed Synods of 1922 and 1937.

Our sovereign Lord and His sovereign Scriptures present the following claims for the Scriptures, which we use as prooftexts for our positions:

Matthew 5:17, 18; John 10:35; 2 Timothy 3:16; 2 Peter 1:21. On these texts see John Murray, *The Attestation of Scripture,* in *The Infallible Word,* pages 15 to 33. See also *Acts of the Fourth Reformed Ecumenical Synod of Potchefstroom, South Africa,* 1958, pages 33 to 56.

The stand taken by President J. H. Kromminga is evident from the following documents, which are available to you.

1. Report of the Seminary President to the Board of Trustees of Calvin College and Seminary, February 3 and following days, 1959: the President reported that he had permitted the publication of Mr. Marvin Hoogland's article, *Infallibility Questioned,* in *Stromata,* "because the article did not call into question any doctrine of the Reformed Creeds to which subscription is made," but the undersigned was one of the three members of the Seminary Faculty that informed the Board that we believed that Dr. John H. Kromminga was in error when in his Report to the Board, page 5, he took the position that Mr. Marvin Hoogland's article, *Infallibility Questioned,* was not in conflict with the Confession.

2. Document of President J. H. Kromminga, entitled: *How Shall We Understand 'Infallibility'?* submitted to the Board of Trustees, and by the Board of Trustees to its Committee of Five, and by this Committee to the Seminary Faculty, for its opinion or judgment. Each member of the Seminary Faculty had also previously received a copy of this document, after it had been submitted to the Board of Trustees at its February meeting. The Committee of Five of the Board also asked me what I thought of this document, and I answered that I thought it was incompatible with our Confessional Standards, and this answer of mine, to this question of the Board's Committee of Five, I reported soon after at a Seminary Faculty meeting, in the presence of President J. H. Kromminga.

3. The Seminary Faculty's "Analysis of Mr. Marvin Hoogland's Article in *Stromata.* The Faculty decided to determine precisely what assertions Mr. Hoogland had made in his *Stromata* article." (That is: *Infallibility Questioned.)*

4. *"Faculty Action on Mr. Hoogland's Assertions."*

5. Faculty vote on President J. H. Kromminga's document, *How Shall We Understand 'Infallibility'?*

6. Article on *Stromata and Infallibility* in *The Banner* of May 1, 1959, by President J. H. Kromminga.

7. Articles in *Stromata* by Mr. Marvin Hoogland: *Infallibility Questioned,* in *Stromata* of September, 1958; *Infallibility and the Reformed Tradition,* in *Stromata* of November-December, 1958;

8. Articles in *Stromata* by Mr. John Hoogland: *Infallibility and Poetry,* in *Stromata* of October, 1958; *Infallibility and the Road to Liberalism,* in *Stromata* of January, 1959.

The first point of this protest marked I, deals with the procedural side of the stand taken by President J. H. Kromminga; and the points II, III and IV deal with the substantive side of the stand taken by him. Of these, point III, on the

Belgic Confession, is the most important. I have stressed this point to President J. H. Kromminga, both at Faculty meetings and in private conversation with him.

The ground and considerations against the *stand taken* by President J. H. Kromminga are the following:

I. With respect to church-governmental procedure, President J. H. Kromminga does not have the ecclesiastical right to commit himself in his policy as President, nor to commit the Seminary in its policies to such a drastic reinterpretation of Articles III to VII inclusive of the Belgic Confession as is contained in the above-mentioned document to the Board *(How Shall We Understand 'Infallibility'?)*, because the Synods of 1922 and 1937 interpreted these articles; and also since our signatures to the Formula of Subscriptions presuppose that these articles III to VII are understood by the signatories and by the Christian Reformed Church in the sense in which the Synodical decisions of 1922 and 1937 interpreted these articles of the Belgic Confession.

A. The prerogative of Synod in such matters is clear from the following: Acta der Synode, 1922, van de Christelijke Gereformeerde Kerk, pagina 130: "Wij merken op met betrekking tot deze vijf stukken dat in elk van deze, in het ééne meer, in het andere minder een menschelijk feilbaar element in de goddelijke opnebaring wordt ingedragen. Dit komt niet overeen met wat wij belijden in Artt. III en VII van de Nederlandsche Geloofsbelijdenis .... *Aangenomen.*"
(Translation: A. Acts of Synod, 1922, of the Christian Reformed Church, page 130, "We note with reference to these five items that in each of them, in the one more, in the other less, a human, fallible element is carried into the divine revelation. This does not agree with what we confess in Articles III and VII of the Belgic Confession .... *Adopted.*")

In the same Acts of 1922, see also page 128 referring to Art. VII; page 131 referring to Articles III and V; page 136 referring to Art. XIII of the Belgic Confession.

B. The prerogative of Synod in such matters is also clear from the Acts of 1937. When in 1937 the Synod appealed to Article V of the Confession it stated the following: "(In the above article we wish to emphasize the words: 'Believing without any doubt all things contained in them.')" Acts of Synod, 1937, pages 269-270.

In the same Acts of 1937, see also bottom of page 270 referring to Art. V; page 273 referring to Art. III; page 275 referring to Art. V and Art. VII of the Belgic Confession.

C. The prerogative of Synod is clearly recognized in the closely related recommendations on Scripture coming to our Synod of 1959 from the 1958 Reformed Ecumenical Synod of South Africa, and supported by Overture No. 35, 1959.

D. The prerogative of Synod in a closely related matter is also recognized in Overture No. 28, and in Overture No. 15, 1959.

E. The prerogative of Synod in such matters is also evident from Article 30 of our Church Order, the last part.

In summary, therefore, the first *Ground of Consideration* of this protest holds that the Seminary President does not have the ecclesiastical right to reinterpret the Belgic Confession, Articles III to VII, out of line with the above Synodically approved stand of 1922 and 1937, nor does he have the right to fail to do justice to the Synodically approved stand of 1922 and 1937 on Scripture. He does not have this right in determining his policy as President, nor in seeking to establish a precedent that shall be allowed to stand for the policies of Calvin Seminary, nor in seeking to defend such a precedent. All such prerogatives belong to the Synod.

II. A second ground or consideration against the stand taken is the following: Dr. J. H. Kromminga's position is out of line with the Synodically approved stand

(1922 and 1937), or fails to do justice to the Synodically approved stand (1922 and 1937) in this matter, as is shown by his expressed disagreement with the Faculty's stand, as recorded in the *Minutes of the Seminary Faculty,* of which each Seminary Faculty member and the Board's Committee of Five received a copy. We quote:

"*On Historical Detail,* the Faculty observes that Mr. Hoogland holds that, where differences occur in the reports of the Biblical writers, it is permissible to explain the differences by assuming that one of the Biblical writers may be in error on the point of difference, and that the Holy Spirit was not concerned to correct this error, since accuracy at this juncture was not necessary to His purpose.

"To this the Faculty objects as being incompatible with our Confessional Standards. This decision was adopted by a vote of 4 to 3, the President not voting, and one member abstaining. President Kromminga expressed his disagreement with the decision . . . ." (Faculty Action on Mr. M. Hoogland's Assertions, April 13; Faculty Minutes Article 3, point 3.)

III. A third ground or consideration against the stand taken by Dr. J. H. Kromminga is the following: The position objected to is out of line with the Synodically approved stand (1922 and 1937), or fails to do justice to the Synodically approved stand (1922 and 1937) in this matter, as is shown by the following *interpretations of Articles IV, V, and VII of The Belgic Confession.*

A. Dr. J. H. Kromminga's *interpretation of Article IV* is as follows: "When Article IV refers to 'the Old and New Testament, which are canonical, against which nothing can be alleged,' it is stating that nothing can be alleged against the inclusion of the sixty-six specified books in the canon of Holy Scripture."

Concerning his interpretation of Article IV we wish to say the following: Dr. J. H. Kromminga misinterprets the phrase: "against which nothing can be alleged." This phrase explains the term "canonical." These books are canonical in this sense that nothing can be alleged against them, that is nothing in them is subject to criticism or dissent. The French original makes this still plainer, in the phrase, — "against *which* nothing can be alleged," for there the relative pronoun for the word: *which* is in the *plural,* meaning: against *which (Books)* nothing can be alleged.

B. Dr. J. H. Kromminga's *interpretation of Article V* is as follows: "When Article V states that we believe 'without any doubt all things contained in them,' this is to be interpreted by the rest of the article, which specifies, (1) that this is for the regulation, foundation, and confirmation of our faith; (2) that the evidence is not external argument or even church definition, but the witness of the Spirit in our hearts; (3) that whatever perfections these books have are not things added to them, but of which they carry evidence in themselves, particularly that they are from God."

Concerning his interpretation of Article V we wish to say the following: Dr. J. H. Kromminga reads Article V as if it read: believing without any doubt all things contained in them *in so far as* they are for the regulation, foundation and confirmation of our faith. This does violence to the actual reading. The clause, beginning with the word: *Believing,* is a further explication of what is implied in the preceding. All these books (not some or part of all) are for the regulation . . . . of our faith and receiving them as such means that we believe without any doubt all things contained in them. We do not read: We believe without any doubt all things contained in them *in so far as* they serve for the regulation . . . . of our faith.

C. Dr. J. H. Kromminga's *interpretation of Article VII* is as follows: "Article VII again concentrates on the will of God, faith unto salvation, and the manner of worship. Against what Scripture teaches on these subjects nothing is to be

taught. The 'infallible rule' which the article mentions is that Scripture is to be interpreted by Scripture. The Bible thus is to be the infallible judge of the teaching of all men, councils, etc. This is an interpretation which is subject to debate, but it gains some support from a parallel treatment in the *Westminster Confession.*"

Concerning his interpretation of Article VII, we wish to say the following: Dr. J. H. Kromminga's explanation is a clear misinterpretation of the words: *Infallible Rule . . . .*, which refer back to the truth of the Scriptures. He fails to acknowledge that "which" (in infallible rule *which)* is a mistranslation and should be: *as.* (See the original French: *comme,* as well as the Dutch translation: *gelijk,* and the translation in our 1959 Psalter Hymnal: *as.)* President J. H. Kromminga cannot appeal to any one authority on the Belgic Confession in support of his misinterpretations, whether Polman or Rotterdam or H. Bavinck or others. His interpretations of Articles IV, V and VII of the Belgic Confession are quoted from his document, *How Shall We Understand 'Infallibility'?* — pages 1 and 2.

On the other hand, the 1958 Reformed Ecumenical Synod of South Africa has the right view of the import of our Confessional Standards in this matter. See Conclusions 5 and 6.

IV. A fourth ground or consideration against the stand taken is the following. The position objected to is out of line with the Synodically approved stand (1922 and 1937), or fails to do justice to the Synodically approved stand (1922 and 1937) in this matter, as is shown by the following quotations:

A. Page 4 of *How Shall We Understand 'Infallibility'?* "It was claimed with some justification that the Christian Church had 'always' believed in infallibility. But it was not clearly stated what was believed to be infallible, and how far that infallibility extended. It is this last question which our Church is now facing."

The above quotation includes the words: "It was claimed with *some justification . . . .*" This is much too weak a statement concerning the attitude of the Christian Church concerning infallibility. Moreover, here we have the question raised, how far that infallibility extended. But our Belgic Confession extends infallibility of the Scriptures to "all things contained in them," in Article V. Our objection is that our Church is not facing this question of the extent of the infallibility of Scripture, but rather a departure from the Creedal stand of our Church on infallibility.

B. Page 5 of *How Shall We Understand 'Infallibility'?* "Granting that the Holy Spirit infallibly conveyed what He intended to teach, how shall we interpret Scriptural items which are on the periphery of that teaching?"

Our objection to this stand taken is as follows: According to our Creed, infallibility extends to everything on the so-called "periphery." Here we have an unwarranted distinction between this so-called "periphery" and that which does not belong to this so-called periphery, but this distinction is not found in Scripture nor in our Creeds. On the contrary our Creed says concerning the Scriptures that "all things contained in them" are to be believed. Belgic Confession, Article V.

See also Ground II above, on this matter of "periphery."

C. Page 10 of *How Shall We Understand 'Infallibility'?* "I recognize and admit no errors, inaccuracies, contradictions, or other inadequacies of any sort in Scripture which affect its authority on this, its message."

We have two objections to this statement:

1. It implies that there may be errors, inaccuracies, contradictions or other inadequacies of some sort, in Scripture. See above: "on the periphery of that teaching," under B.

2. The infallibility of Scripture is here concentrated on what President J. H. Kromminga calls "its message," implying that Scripture contains material which is

not essential to "its message," but which is "on the periphery of that teaching." Moreover, this distinction implies that fallible man must determine what is and what is not the message of Scripture. Thus President J. H. Kromminga holds to infallibility of a sort, but it is not the infallibility of our Confessional Standards, as interpreted by our Synods of 1922 and 1937.

Because of the considerations mentioned, I feel compelled to present this protest to the Board, believing that the stand taken by Dr. J. H. Kromminga is out of line with the Synodically approved stand (1922 and 1937) or fails to do justice to the Synodically approved stand (1922 and 1937) concerning the Belgic Confession, Articles III to IV.

Respectfully submitted,
Martin J. Wyngaarden

HOW SHALL WE UNDERSTAND "INFALLIBILITY"?

By Dr. John H. Kromminga

The following paragraphs are written in order to clear away misunderstandings arising from an article in *Stromata* and its discussion in the Christian Reformed press. I write them as an individual who was responsible for allowing the article to appear in print, and also as a Christian and a theologian who is concerned about the faith and practice of the Church. It should be clearly understood that I am not writing officially as spokesman for the Calvin Seminary faculty. Every faculty member is at liberty to differ with what I say, as, indeed, is every member of the Church.

Academic Inquiry

Let me observe first that there are unresolved questions remaining in Christian theology, Reformed theology not excepted. It is not only the privilege, but the solemn duty of the seminary faculty and student body to examine and discuss those questions. This is done daily in class. *Stromata* is in a sense an extension of those discussions in print, although it is to be observed that not all of the questions treated in that paper arise in class (this one did not) and that in this paper the faculty is not engaged in a teaching activity. It would be wrong to stifle student discussion of theological problems within their own community. It was such discussion which was intended by the article under question, and it was only by a series of incidents which I shall not review that this question became a subject of public agitation.

Freedom for such inquiry has limitations. Heretical opinions are not to be tolerated, or at the very least not to go unanswered. In a confessional seminary, instrument of a confessional church, the most readily accessible criterion of freedom is the adopted creeds of the church. Thus the question immediately arises, Did the article, *Infallibility Questioned,* deny the teaching of the creeds, as some have alleged?

My judgment, on the basis of which I permitted publication, was that it did not. This is based on a series of judgments. The first is the understanding that the article purported to be an examination of the concept of infallibility, to see how far it legitimately extended, and of the term itself, to see whether it was the best term to express the Scriptural truth involved. The fact that the case was overstated at some points and that other questions were raised incidentally did not alter this judgment. Nor did my judgment, on the other hand, preclude the possibility that the position of the author might, upon examination, prove untenable.

The further judgments concerned the possible witness of the *Belgic Confession* against the article thus understood. They included the following opinions, which I will state, but not argue: When Article IV refers to "The Old and New Testa-

ment, which are canonical, against which nothing can be alleged," it is stating that nothing can be alleged against the inclusion of the sixty-six specified books in the canon of Holy Scripture. When Article V states that we believe "without any doubt all things contained in them," this is to be interpreted by the rest of the article, which specifies, (1) that this is for the regulation, foundation, and confirmation of our faith; (2) that the evidence is not external argument or even church definition, but the witness of the Spirit in our hearts; (3) that whatever perfections these books have are not things added to them, but that of which they carry evidence in themselves, particularly that they are from God. Article VII again concentrates on the will of God, faith unto salvation, and the manner of worship. Against what Scripture teaches on these subjects nothing is to be taught. The "infallible rule" which the article mentions is that Scripture is to be interpreted by Scripture. The Bible thus is to be the infallible judge of the teaching of all men, councils, etc. This is an interpretation which is subject to debate, but it gains some support from a parallel treatment in the *Westminster Confession.*

I wish to make clear that there is no intention of hiding behind the creeds, as if everything which is not defined in them is equally acceptable as part of theological discussion. We recognize that there is a post-creedal Reformed tradition as also a discernible conservative tradition. These positions are adhered to at Calvin Seminary and help shape its teaching. We teach these positions and will continue to teach them. But it must be remembered that these are living traditions. Changes are bound to come about in them, and thus they are open to constant examination. There is no church and no theology which can live without such assessment of its heritage. It is in this area that the widespread use of the term "infallibility" has arisen. This provides a certain freedom, though certainly not an uninhibited one, to examine that term. It may be that certain definitions of it are necessary to make it tenable, in the light of Scripture's own claims, the statements of the creeds, and the modern theological debate. This debate, incidentally, goes on both within theological circles and between Christian theology and the unbelieving world. I believe the necessity for such further definition exists, and if the discussion of the question has proved nothing else, it has at least supported that belief. Discussion and definition should be carried on not with the purpose of adding new statements to the creeds, but of building up a store of theological opinion and a Reformed consensus to which all true Reformed theologians will adhere, but within which they will have freedom of expression.

Source of the Questions

Who raises questions concerning the Scriptures? Is this unbelief raising its ugly head? Not necessarily. To jump to that conclusion may be and often is wrong. It is true that the occasion often — though not always — is the question of an unbeliever or the attack of a scientist. But on such an occasion the Christian takes up the question, perhaps as a matter of evangelism or as a matter of apologetics. Thus Prof. Paul Woolley in a recent address[1] notes the fact that people are asking searching questions concerning the relation of the Bible and science, and that it behooves us to have answers. But we do not, says he, have agreed answers. He goes on to say, "We live in a day when a larger proportion of scientists then a generation ago say, 'One cannot accept modern natural science and believe the Bible to be true'." Those Christians thus who are in direct contact with persons struggling toward clarity must themselves feel driven to wrestle with the problems to find what Scripture says and the Church must say. It was out of

[1]Paul Woolley, "The Christian's Place in This Scientific World," 1958-59 *Christian School Annual,* p. 144

some such experience with the questions of others that the student author of the *Stromata* article was prompted to write as he did.

The criticisms of rival theologians may also prompt the questions. Perhaps it was something of this sort that led Abraham Kuyper to suggest that the Reformed dogma of inspiration stood in some need of correction. The older theologians, he says, "had established themselves too firmly in the idea of a logical theory of inspiration to allow the animated organism of Scripture to fully assert itself. This obliges us, just because we join ourselves as closely as possible to the historic Theology of the Reformation, in order to prevent misunderstanding, to explain in some detail this very different and multiform character of the multiplicity of Scripture."[2] This remark of Kuyper's incidentally raises the question, What is orthodoxy? Is it mere commitment to yesterday, or is it looking past yesterday to the beginnings of the faith? It would be very unsafe to adopt the former alternative. If that had been the case with the Reformers, they would have been the most enthusiastic defenders of the Roman Catholic Church, instead of opposing its blind conservatism with their enlightened orthodoxy.

Careful Bible students are even likely to raise these questions as a result of their own independent study. Although John Calvin believed firmly in the inspiration of the Scriptures, his own handling of many texts in his *Commentaries* raises questions, as e.g., when he says that the apostles in their use of the Old Testament were "not squeamish" but had regard to meanings rather than words. This has led some modern Calvin scholars to assert that Calvin opened the door to the very criticism which has destroyed much that he stood for. Whether we agree with this judgment or not — and I do not — the fact is that Calvin's own close work with Scripture confronted him with many problems which he could not and did not avoid.

The Nature of the Question

The question of the infallibility of Scripture came into sharp focus in our country during the closing years of the last century. This will indicate why the Reformed creeds, while implying certain conclusions regarding infallibility, do not devote a separate article or paragraph to the concept or the term. It will also indicate why an undefined infallibility leads us into all the confusion in which our Church now finds herself, with opponents saying the same things, but supposing that they are contradicting each other.

"Infallibility" was a main point of contention in the battle of Warfield and the Hodges against the penetration of critical views of the Scriptures into the Presbyterian Church. It was also a favorite theme of the Niagara Bible Conferences and contributed materially to the development of dispensationalist views in the United States. This heated discussion gave rise to the suggestion that it was the original manuscripts of Scripture that were infallible. In response it was charged that this removed the debate beyond reach and the infallible Bible beyond any practical use. The debate also evoked the charge that this entire discussion was a product of rationalism; a rationalistic defense of Scripture prompted by a rationalistic attack upon it. It was claimed with some justification that the Christian Church had "always" believed in infallibility. But it was not clearly stated what was believed to be infallible, and how far that infallibility extended.

It is this last question which our Church is now facing. Apart from any overstatements or inadequate expressions which it contained, this was the question which the *Stromata* article intended to raise. The conclusions drawn by the article need not be the conclusions of all or of any part of the Church. But the members of the Church have the right and duty to inquire how they shall

[2] A. Kuyper, *Encyclopedia of Sacred Theology*, English Translation, p. 480

regard the Bible which they hold in their hands and according to which they strive in the Spirit to regulate their lives and their teaching. They have also the right and duty to ask what answer they shall give to the questions which are posed, whether by hostile critics, earnest inquirers, or confirmed believers.

The existence of such questions may be illustrated from the report on the Inspiration of Scripture submitted to the Ecumenical Synod, from which quotations have been presented in *The Banner* editorials of January 9 and 16. To avoid quoting out of context, I quote at some length. "The concept of inerrancy [which for our purposes may be considered synonymous with infallibility, J.K.] must now, however, be artibrarily framed: it must be derived from the Scripture itself. We may not impose upon the Bible preconceived criteria of truth and, in like manner, we may not subject the Scripture to preconceived notions of inerrancy. It is easy for the opponents of inerrancy to set up criteria in terms of which the Bible can be readily shown to be in error. And the proponents of inerrancy do no servvice to the doctrine of Scripture by adopting canons which do not conform to the biblical data. We must think of inerrancy concretely and divest our criteria of the *a priori* and mechanical notions with which inerrancy is frequently associated, especially in the minds of those who are hostile to the doctrine.

"The syllogism — God's word is inerrant, the Bible is God's word, therefore the Bible is inerrant — is not without validity. For the syllogism rests upon presuppositions derived from Scripture respecting God, the Bible and God's word. The underlying axiom is that God is truth and cannot lie, a premise apart from which all argument on this question is futile. But however true the syllogism is, it is not an adequate way of maintaining or defending the inerrancy of Scripture. The meaning of the term "inerrancy" must be determined from Scripture, and this the syllogism presupposes but does not establish.

"In all questions bearing upon the doctrine of Scripture it is to be borne in mind that the sense of Scripture is Scripture; it is what Scripture means that constitutes Scriptural teaching . . . The Scripture provides what is sufficient for faith and practice, and the sufficiency of Scripture is correlative with its perfection in fulfilling the end for which it is intended."

I have attempted to show that the Christian, accepting fully the doctrine of inspiration, may ask how the correlative term, "infallibility," is to be interpreted, and even whether it is the best term to be used. Granting that the Holy Spirit infallibly conveyed what He intended to teach, how shall we interpret Scriptural items which are on the periphery of that teaching? How shall we answer the objections which others — unbelievers, critics, or what have you — raise concerning the infallibility of such items? Such questions can be raised and discussed without jumping to the conclusion that the person who does so operates out of unbelief, denies inspiration, and seeks to break down the teaching of the Church.

In closing this part of the presentation, I wish to quote an interesting passage from A. Kuyper's *Dictaten Dogmatiek* which will serve to indicate that the unspecified term "infallibility" is not sufficient to describe the perfection of Scripture in its presentation. The translation is mine.

"What is the differentiation between 'Divine infallibility' and 'human infallibility'?

"A human being is limited; for a human, infallibilty is thus always bound to a specified form; e.g. a literal agreement; this is thus a mechanical work. Human infallibility is, however, always fallible; no photograph truly represents a man, even if every hair is scrupulously reproduced. A portrait painter acts diffferently; he does not count how many hairs there are on the head, but conceives the idea, derives an image from the various positions of the man, and paints that. Thus the portrait is not scrupulously precise, but in actuality is much truer than the mechanical photograph.

"Divine infallibility truly reproduces the essence, but without retaining the form (portrait painter).

"Human infallibility precisely reproduces the form, but can give no guarantee of the essence (photography).

"Let us apply this in examples:

(1) In the New Testament words are taken over from the Old Testament. Human infallibility would be obtained if I took the dictation literally, to the very commas and periods; if I made a notary's extract of it. Divine infallibility means that the Holy Spirit freely took over the precise thought and reproduced it in somewhat different form. These various citations do not argue against, but for Inspiration; thus God is artist, not a photographer.

(2) What Jesus has said is very important. If men wished to have Jesus' words according to human infallibility, all of them would have to be recorded with notarial accuracy. But God has selected four evangelists and equipped them to reproduce Jesus' words. Thus God works artistically; they thus reproduce infallibly the essense of Jesus' words, but not always in the same form in which they were spoken."[3]

One further quotation is in order, to show that this idea of Kuyper's was no mere off-the-cuff answer to a student's question. In his more formal *Encyclopedia of Sacred Theology* he says, "When in the four Gospels Jesus, on the same occasion, is made to say words that are different in form of expression, it is impossible that He should have used these four forms at once. The Holy Spirit, however, merely intends to make an impression upon the Church which wholly corresponds to what Jesus said."[4]

Related Questions

There remain a few closely related questions which call for comment. These are problems of the modern Church, and specifically of the *orthodox* Church. They call for clear definitions, not only to ward off errors of liberalism, but also to avoid the real and pressing dangers which fundamentalism poses to the right understanding of the Word. They can be grouped around the questions, How Did We Get Our Bible? How Shall We Use Our Bible? and How Shall We Defend Our Bible?

How Did We Get Our Bible?

Of the many questions arising in this connection, we mention two. The first concerns Inspiration. No matter how firmly a theory of Inspiration holds to God's activity in revealing the truth, it must reckon also with a human factor in Inspiration. Particularly when the writers, as recognized by Reformed theologians, used other sources — oral traditions and old documents — the question arises whether those quotations themselves were inspired, or whether inspiration became effective when they were used. The Christian needs some answer to these questions.[5]

A second question concerns the formation of the canon of Scripture. Must the emphasis be laid on the internal evidence supplied by the Bible books themselves, on the consensus of the Church, or on the convictions aroused in the hearts of the believers by the Holy Spirit? Emphasis on any of these raises problems, as does also an attempt to combine them all.

The connection of the Spirit's witness in our hearts with both of these questions raises the question whether final and complete definition is possible. Men can

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[3]A. Kuyper, *Dictaten Dogmatiek*, Vol. II, p. 90

[4]A. Kuyper, *Encyclopedia of Sacred Theology*, English Translation, p. 550

[5]These questions are discussed in Kuyper's *Encyclopedia*, p. 547, and in Woolley, *op. cit.*, pp. 143, 144

analyze the Bible's witness to itself. It is much more difficult to analyze the internal witness of the Spirit, whether in the heart of the believer or in the mind of the whole Church. Yet it is ultimately on this that conviction rests. Does this make the whole question subjective? Some would say no; and yet this would serve to nullify the very doctrine of the Spirit's testimony in our hearts which the Bible so clearly declares.

This also raises the question how we shall regard the Bible which has come down to us. Did the Holy Spirit merely have regard to the correct representation of His message *once,* in original manuscripts which are now forever lost? I for one cannot agree to any such concept of infallibility. A Biblical, possible, and highly desirable definition of infallibility would be one which permitted the Christian to take his English translation, regardless of all manuscriptural variations and inadequacies of translation, and believe that the Holy Spirit infallibly teaches through this means what He wishes to convey. This is certainly closer to what the Reformed fathers taught about the perspicuity of Scripture than a theory that the lost autographa were infallible on science, grammar, and geography. Such a definition would not remove all difficulties. But such as remain are precisely the sort which the testimony of the Holy Spirit in the heart may be expected to remove. We cannot legislate Him out of His work, and we should be careful not to try to do so.

How Shall We Use Our Bible?

It is in connection with the above question that we must be careful to avoid pitfalls into which an overly-simple definition of inspiration and infallibility might lead us. We believe that the words of the Bible are literally true. Yet undefined literalism is the happy hunting ground of dispensationalism, which we reject. Why do we interpret some passages non-literally? We feel that we must, to be true to the Bible's message. But what are the principles involved? And how are those principles to be applied to other questions than those of dispensationalism?

We are not free from the perils of a mechanical interpretation of Scripture. Particularly is this true in our country, where the influence of extreme fundamentalism is so strong. I know of no better way to indicate the nature of this danger than to present another quotation from *Kuyper's Encyclopedia of Sacred Theology.*[6] "The legend is still current that the Reformers intended to represent the Holy Scriptures as a sort of a code, in which certain articles were set down in ready form, some as things to be believed, and some as rules for practice . . . The narrator of this legend is so far correct, that in the eighteenth and the beginning of the nineteenth century, under the influence of Pietism and Methodism, this unscientific method became ever more popular, and that this grotesque representation of the Holy Scripture found acceptance with the less thoughtful among simple believers. Scripture-proof seemed to them to be presented only by the quotation of some Bible verse that literally and fully expressed the given assertion. This is a severe demand, which, on the other hand, excuses one from all further investigation; and, provided you but quote Scripture, does not inquire whether your citation is borrowed from the Old Testament or the New, whether it was spoken by Job or by his friends, or whether it occurs absolutely, or in application to a given case. This makes the Bible your code, a concordance your register, and with the help of that register you quote from that code as occasion requires.

"It needs scarcely be said that this method is utterly objectionable. If this were the true method, the Holy Scripture would have to be an entirely differently compiled book from what it is."

[6]English Translation, pp. 564 ff.

This approach to the Bible — which Woolley speaks of as reading the Bible as if it were the *Chemical Abstracts* or some similar periodical[7] — is one of the very reasons that questions concerning undefined infallibility have arisen. Such a mechanical use of the Bible is quite as dangerous to our proper understanding of the Word as are many of the other errors against which we seem to be much more on our guard.

How Shall We Defend Our Bible?

The final question is concerned with the defense of the Bible. It amounts to this: shall we be driven by a rationalistic attack upon the Bible into a rationalistic defense of it? This is what I fear when I hear reasoning such as this: unless the Bible is infallible throughout, it is not inspired; unless we have an infallible Bible, we have no Bible at all; and if we have no Bible, we have nothing. Evidently other Christian leaders have been far less dogmatic in their judgments on far more radical questions. This should be evident from the following citation:

"However essential to the well-being of Christianity we may regard the entire trustworthiness of the Bible as a record and interpretation of the redemptive deeds of God, we should not go to the extreme of asserting that Christianity stands or falls with such belief. Here we avail ourselves of the words of the late Dr. J. Gresham Machen whom no one will accuse of having held any of the lowered views of inspiration referred to. In *Christianity and Liberalism* he wrote:

'It must be admitted that there are many Christians who do not accept the doctrine of plenary inspiration. That doctrine is denied not only by the liberal opponents of Christianity, but also by many true Christian men. There are many Christian men in the modern Church who find in the origin of Christianity no mere product of evolution but a real entrance of the creative power of God, who depend for their salvation, not at all upon their own efforts to lead the Christ life, but upon the atoning blood of Christ — there are many men in the modern Church who thus accept the central message of the Bible and yet believe that the message has come to us merely on the authority of trustworthy witnesses unaided in their literary work by the supernatural guidance of the Spirit of God. There are many who believe that the Bible is right at the central point, in its account of the redeeming work of Christ, and yet believe that it contains many errors. Such men are not really liberals, but Christians; because they have accepted as true the message upon which Christianity depends. A great gulf separates them from those who reject the super-natural act of God with which Christianity stands or falls'."[8]

My contention is that the only defense — if it can be called that — which the Bible needs is that we submit ourselves to its teaching and give ourselves to its proclamation. We must believe in its inspiration and accept its authority. But it stands above the need for our artificial defenses. The charge is not without some weight that extremists have been so pre-occupied with the truth of the Bible that they have neglected to preach the Truth of the Bible. I do not think that this is true of us; it certainly is not insofar as we have remained Reformed. But we must not allow it to become true.

Letting the Bible speak for itself without setting up artificial defenses for it is a far cry from Barth's glorying in a vulnerable Scripture. It is a thoroughly Reformed position. To illustrate, let me quote Abraham Kuyper for one more time. "If, then, finally, the believer goes back to the first stage in his Christian life, i.e. to his personal faith in his Savior, and realizes that Christ Himself has presented the Holy Scripture — which the common opinion in the communion of saints has

[7]Woolley, *op cit.*, p. 137

[8]Samuel G. Craig, *Christianity Rightly So Called,* Presbyterian and Reformed Publishing Co., 1946, pp. 205 ff.

adopted in its world of thought as theopneustic, and of the Divine *truth* of which, thanks to the 'Witness of the Holy Spirit,' he is himself firmly convinced — as the product of the Holy Spirit, the assurance of his faith on this point is immovably established, and to him the Scripture itself is the *principium*, i.e. the starting point, from which proceeds all knowledge of God, i.e. all *theology*.

"In this sense the Holy Scripture was the *principium* of theology to our fathers, and in the same sense it is this to us. Hence this *principium*, as such, can be no conclusion from other premises, but is itself the premise, from which all other conclusions are drawn. Of course this does not dismiss the fact that objections, derived from the common *norma* of our thought, can still be entered against the Holy Scripture and its alleged character; in this, indeed, every one should be left free, and these objections it is the task of Theology squarely to face ... We merely observe that on the one hand this critical task should not be impeded in the least, provided it is clearly understood on the other hand that the failure of your first efforts to solve such critical questions can rob you of the certainty of your *principium*, as little as success can strengthen it. Assurance of faith and demonstration are two entirely heterogeneous things. And he who, in whatever department, still seeks to demonstrate his *principium*, simply shows that he does not know what is to be understood by a *principium*."[9]

Conviction of the truth of Scripture is a matter of faith, not of rational demonstration. It is faith in the Christ to Whom the Scriptures witness. It is faith through the Holy Spirit Who witnesses of them. Let us remember that for ourselves and for our approach to the unbeliever. If this is living dangerously, leaving the Bible unprotected, so let it be. This is the way God has chosen to have us live, and He will provide the outcome.

The questions we face are not new, but still they remain. The answers we give must be *our* answers, true to the Scripture, but suited to our times. They must be the convictions of our own hearts. Let us not too rapidly assume that we have all the answers already; and let us not stifle the attempt to find them.

As for me, I bow before the authority of the Holy Scriptures as the divinely inspired revelation of the will of God, of the way of salvation, and of the proper worship of God; thus bowing to the authority of the Scriptures as the infallible rule of faith and practice. I recognize and admit no errors, inaccuracies, contradictions, or other inadequacies of any sort in Scripture which affect its authority on this, its message. I make this submission to the Scriptures as they have been guarded and placed in my hands by the Holy Spirit, and am confident that He will make their teaching plain to me in every question of the Christian faith through my diligent study of their text and the comparison of Scripture with Scripture. I believe that such submission to the authority of the Bible is a necessary and indispensable element of the faith of the Christian and the teaching of the Church.

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[9]*Encyclopedia of Sacred Theology*, p. 562

I. DENOMINATIONAL CAUSES

A. Denominational Quotas

1. Back to God Radio Hour		$ 7.25
2. Calvin College and Seminary		15.00
3. Fund for Needy Churches		5.25
4. Home Missions		
a. Evangelism and Church Extension (in Canada and United States)	$15.32	
b. Jewish Missions (Chicago and Paterson)	.35	
	$15.67	15.67
5. Indian and Foreign Missions		16.50
6. Ministers' Pension & Relief Administration		6.50
7. Synodical Expense Fund		1.00
Total		$67.17

B. Denominational Causes for One or More Offerings

1. Back to God Television Program
2. Christian Reformed Board of Foreign Missions (for above quota needs for Cuba, Indonesia, Formosa, Korea, etc., (fields) not included in the adopted quota for Indian and Foreign Missions)
3. Christian Seamen's & Immigrants' Home (See Acts of 1959, page 97)
4. Korean Material Relief & Grand Rapids Deacons' Conference
5. Korean Spiritual Relief
6. Soldiers' Fund sponsored by Home Mission Board
7. Sponsorship of Foreign Students
8. Synodical Tract (Back to God) Committee

C. Denominational Causes Recommended for Support

1. Christian Reformed Resettlement Service Committee (See Acts of 1959, page 15, and Supplements No. 21, 21-A for complete information)
2. Canadian Relief Fund

II. CAUSES RECOMMENDED FOR FINANCIAL SUPPORT

A. Benevolent Causes

1. Bethany Christian Home
2. Bethesda Sanatorium
3. Christian School Employees' Relief Fund
4. Elim Christian Training School
5. Goffle Hill Christian Sanatorium
6. Pine Rest Christian Association

B. Educational Causes

1. Dordt College
2. National Union of Christian Schools (Educ. Foundation)
3. National Union of Christian Schools (General Fund)
4. Reformed Bible Institute
5. Sokei Christian School in Japan
   (Not to exceed $10,000 to be administered through Board of Foreign Missions. Excess funds to be used by Board for foreign mission work.)
6. Trinity College
7. Westminster Seminary.

C. Evangelistic Causes

1. Faith, Prayer and Tract League

D. Miscellaneous Causes

1. American Bible Society (U.S. churches only)
2. British and Foreign Bible Society (Canadian churches only)
3. Calvinist Cadet Corps
4. Calvinist Action Committee (See pages 48, 49, in 1959 Acts of Synod)
5. Christian Labor Association (U.S. churches only) (if requested)
6. Lord's Day Alliance in U.S. (U.S. churches only)
7. Lord's Day Alliance in Canada (Canadian churches only)
8. World Home Bible League
9. Young Calvinist Federation of North America
10. Young Calvinist Servicemen's Fund
11. The Gideons (For Bible distribution only)
12. Financially weak member churches of the Reformed Ecumenical Synod
    (See page 85 of Acts of 1959)

SUGGESTIONS FOR PREPARING YOUR WILL

Competent legal advice is essential in order that your intention may be accomplished with accuracy. Your attorney will assist you in effecting savings against taxes and other costs. He will want to know the proper designations and titles of the proper beneficiaries of your estate.

For the information of you and your attorney in drawing wills the following are given as suitable forms for bequests to various causes:

I give, devise and bequeath the sum of.....Dollars ($) (or a certain percentage of the estate) (or a certain described property) to (and here follows the full official name of the local church, denominational board, or institution) to be applied to the uses and (or to be held in trust and the income to be used) for the.....) purposes of said (local church, denominational board, or institution).

— or —

All the rest, residue and remainder of my estate, both real and personal, or whatsoever kind, or wherever located, I give, devise and bequeath to (here follows the full official name of the local church, denominational board, incorporated committee, or institution).

Correct legal titles of various causes:

Names of Denominational Agencies

1. Christian Reformed Board of Foreign Missions
2. Christian Reformed Board of Home Missions
3. Calvin College and Seminary of the Christian Reformed Church
4. Church Help Committee, Incorporated, of the Christian Reformed Church
5. Christian Reformed Seamen's and Immigrants' Home
6. Christian Reformed Canadian Relief Fund
7. Back to God Tract Committee of the Christian Reformed Church
8. Ministers' Pension and Relief Administration of the Christian Reformed Church
9. The Back to God Hour of the Christian Reformed Church, Inc.
10. Immigration Committee for Canada of the Christian Reformed Church
11. Christian Reformed Committee for Sponsorship of Foreign Theological and Pre-Theological Students
12. Christian Reformed Resettlement Service Committee
13. Christian Reformed Church Committee on Education
14. The Publication Committee of the Christian Reformed Church, Inc. (also known in business transactions as Christian Reformed Publishing House)
15. The Chaplain Committee of the Christian Reformed Church

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