

AGENDA

Synod of the **Christian Reformed Church**

to convene June 14, 1961
at Grand Rapids, Michigan

Reports
Overtures
Printed Appeals

CHRISTIAN REFORMED
PUBLISHING HOUSE

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

AGENDA

1961

Synod of the Christian Reformed Church



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PREFACE

A *special Prayer Service for Synod* will be held in the Highland Hills Christian Reformed Church, Grand Rapids, Michigan, on *Tuesday evening, June 13, 1961, at 7:45 o'clock, D.V.* The church is located at 1015 Westend Drive, in the northwest section of the city.

In the event the convening church continues to be without a pastor, the Rules for Synodical Procedure provide that the counsellor, Rev. Rein Leestma, pastor of the West Leonard Christian Reformed Church, will deliver the sermon and lead in special prayer for the Synod of 1961. All delegates and advisors to Synod are expected to attend.

On *Wednesday morning, June 14, at 9:00 a.m.*, delegates to Synod will assemble in the auditorium of the main building on the Calvin College campus, 1331 Franklin Street, S.E., Grand Rapids, Michigan. The pastor of the convening church, or its counsellor, will formally open the first session of Synod with a brief address, conduct the devotions, and serve as president pro tem until the Synod is constituted and its officers elected.

On *Sunday, June 11*, our pastors and congregations are urgently requested to remember the sessions of Synod, its delegates and advisors, in prayer for the special guidance of the Holy Spirit.

The Agenda for the Synod of 1961 presents reports of various Boards and Study Committees, overtures of Classes and Consistories, printed appeals, and notification of personal appeals.

Supplementary reports permitted according to Sec. V of the Rules for Synodical Procedure, and overtures reflecting on matters in the printed Agenda, will be mailed to the delegates and advisors to Synod.

R. J. Danhof, Th. D., *Stated Clerk*

2850 Kalamazoo Avenue, S.E., Grand Rapids 8, Michigan

NOTICES

Delegates are kindly requested to bring the printed and mimeographed supplementary copies of the Agenda to Synod. Delegates who are unable to attend will please forward all supplementary materials to their alternate delegate.

Delegates coming to Synod by auto are once again reminded that by traveling together whenever possible will effect a considerable saving in expenses.

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REPORTS

REPORT NO. 1

CORRESPONDENCE WITH THE REFORMED PRESBYTERIAN CHURCH, N.A.

ESTEEMED BRETHREN:

The following is our report, following repeated contacts with the Reformed Presbyterian Church of North America:

The membership of this committee has changed in the course of the four years that we have been active, but two of the members, constituting one-half of the committee, have continued on it from the beginning, Rev. Clarence DeHaan and Rev. Arnold Brink. We have met several times with representatives of this denomination, and then met for long periods as a committee to absorb, compare, and formulate our impressions.

We found that our discussions seemed to crystallize around three areas of ecclesiastical practice. Let it be said immediately that we have never felt anything but the warmest accord with these brethren in matters of theology and doctrine. These were the areas of chief concern:

1. *Christian Education.* The Reformed Presbyterian Church has not had the Christian Day School or a thorough system of catechetical training. The teaching of the youth of the church has been largely confined to Sunday School. There are many in the church who realize that this is a great lack and there is a great interest in Christian education among them.

2. *Church Government.* The practices of church government in this church are such as we should expect in a church of Scotch Presbyterian origin. However, we did not feel that, should eventual union between our churches be contemplated, these differences of practice would prove a significant hindrance.

3. *Public Worship.* The Reformed Presbyterian Church sings only Psalms, and sings them without the use of any instrument. They place great emphasis upon the Psalms, making a brief homily on one of the Psalms a part of every Sabbath service. Our committee gained the impression that this area of public worship would be looked upon by the Reformed Presbyterians as being determined not by mere practice or custom but is with them a matter of principle.

4. *Political Dissent.* One of the marked differences between the Reformed Presbyterian Church and our denomination centers around their position on "Political Dissent." Our most recent and climactic meeting with the brethren of this church was at the Synod (131st) of the church held at Sterling, Kansas, in June of 1960, at which time this question of political dissent was debated.

The history of the Reformed Presbyterian Church, in both Scotland and America, tends to make them somewhat wary of the aims of secular government. As one of their leaders puts it, they feel that they are in a tension between Romans 13 and Revelation 13. Their political dissent is not like that of the Anabaptists or the Jehovah's Witnesses, although they have been classed with such radical positions. Theirs is a strong reaction against all forms of secularism in civic life. They are seriously opposed to the fact that the American Constitution does not acknowledge Jesus Christ as King and Savior of nations, and to the secularism of American government. They believe that any oath of allegiance to the Constitution involves approval of this Christ-less secularism, and to vote anyone into an office in which he must take such an oath, also involves them in the same corporate responsibility. This is the reason for their long and patient efforts to gain passage of the "Christ-Amendment" to the Constitution. Meanwhile they remain in "Dissent" from the present Constitution and this means, for all practical purposes, a virtual non-participation in voting and holding of political office. In recent years they have come to learn something of the principle of "sphere-sovereignty" and this has influenced many of the younger leaders to agitate for a revision of the position on political dissent.

Your committee found in the Reformed Presbyterian Church an earnest and determined conservatism and strict adherence to the Reformed faith. There is much emphasis upon public prayer, a strong insistence on the sacredness of the Sunday Sabbath, and a strong resistance against such habits as smoking and the use of strong drink.

The following statistics were presented in our report to the Synod of 1960 and are repeated for your information here:

At present the Reformed Presbyterian Church in North America has 9 presbyteries, 73 congregations, 102 ministers, 11 theological students, 4,778 communicant members, 1,400 baptized children, 21 foreign missionaries, 56 parsonages, and 324 elders. This church also has a liberal arts college, Geneva College, located at Beaver Falls, Pennsylvania, with about 800 students in day classes and almost 1,000 in evening classes. It also has a Theological Seminary located in Pittsburgh, and a Home for the Aged located in the same city. Official publications include "The Covenanter Witness" (weekly), "Blue Banner Faith and Life" (quarterly), and "The Goal Post" (fortnightly young people's paper).

The committee has accumulated a file of material, some of it written as a result of our own study and discussion, which we are holding for the information of whoever is designated by Synod to continue contact with this church.

Conclusion:

The Reformed Presbyterian Church seems to this committee to be thoroughly and militantly Reformed. They are a homogeneous group, chiefly of Scotch origin. Except for some traditional positions and practices, we feel that they could unite with us. However, we believe that they will cling tenaciously to these distinctive practices.

Recommendations:

1. That Synod refer the matter of further contact with the RPC to the standing committee on Ecumenicity and Church Correspondence. *Ground:* We have sufficient material at hand to make a fair appraisal of this church and its standards, and closer affiliation between the two denominations should, we believe, be initiated by the RPC and can be mediated by the standing committee.
2. The Reformed Presbyterian Church should be listed and treated as at least a "corresponding" church.
3. There should be annual exchange of fraternal delegates between our Synod and that of the RPC.
4. The interest of this church should be sought in connection with the Reformed Ecumenical Synod of 1963.
5. Conferences between ministers of the two denominations, which have already been held regionally in California and Kansas, should be encouraged.

Humbly submitted:

The Committee:

Arnold Brink, *Chairman*

Alexander C. De Jong, *Sec'y*

Walter De Jong

Clarence De Haan

REPORT NO. 2
**CHRISTIAN REFORMED RESETTLEMENT
SERVICE COMMITTEE**

In accordance with the mandate given by the Synod of 1960, your committee presents its report.

Your committee has continued to sponsor the immigration of Indonesian repatriates under the special provisions of the Walter-Pastore Act. This Act, which was extended by Congress in June, 1960, will permit an additional 9,000 Indonesian repatriates now residing in the Netherlands to enter this country annually until June 30, 1962. Since the re-enactment of the Walter-Pastore Act, the flow of Indonesian-Dutch immigrants has continued. With the excellent cooperation of our congregations, your committee has succeeded in establishing as permanent residents 133 persons in various parts of our country.

Your committee has also continued to sponsor Dutch immigrants under the regular quota established by the U.S. government. This quota allows 3,106 individuals to enter the U.S. annually for permanent residence. Of this number your committee has placed 99 persons in various localities. This has been possible because of the willingness of many of our congregations to accept responsibility for the material and spiritual care of these immigrants.

Since June of 1960, no Hungarian refugees have been placed by your committee. The processing of refugees still residing in Free Europe is almost at a standstill. Exit from behind the Iron Curtain is also at a minimum.

We have, since last year, also continued our cooperation with the Gereformeerde Kerken of the Netherlands in giving aid to Reformed Hungarian refugees still living in Austria. The Synod of 1959 gave your committee a mandate to appeal for funds from our churches for the purpose of providing a modest house of worship for refugees in Salzburg, Austria and to pledge \$5,000 per annum for a period of three years to provide partial payment of two Hungarian pastors and their three assistants working among refugees in Austria. Your committee is grateful to report that through the generous financial support of our churches, this mandate has been discharged. A modest church building has been provided at a cost of \$16,000 contributed by our churches. The ministers' salaries have also been provided. Rev. Willis De Boer, post-graduate student at the Free University of Amsterdam, who represents our church on a joint committee with the Gereformeerde Kerken, has investigated the work in Austria thoroughly and has made informative and encouraging reports. We have also assisted the Austrian work with a contribution toward the urgent diaconal work done among the refugees.

Another facet of our work has been the relocation of some immigrant families who have come to this country under auspices of other immi-

gration agencies than our own, and have been placed in areas where no Christian Reformed church or Christian school exists. In most cases we are able to assist such families in finding new locations more spiritually congenial. In a few other cases, illness has forced some Indonesian families to relocate in warmer climates, and your committee has arranged for new sponsoring churches in such instances. Recently, we have been also able to arrange immigration from distant New Zealand, Australia, and Canada, for a number of families.

In conclusion, your committee wishes to thank our church most heartily for the splendid cooperation they have given us in carrying out the work of the Church of Christ in this field. We also wish to acknowledge the indefatigable and efficient services of our Stated Clerk and the corresponding secretary of our committee, Dr. R. J. Danhof, without whose activities and numerous contacts the functions of our committee would have been impossible to perform.

Recommendations:

1. Your committee recommends that the three fold mandate as found on page 32 of the Acts of Synod, 1960, be continued.
2. Your committee requests that Synod appoint one from the following duo to replace Mr. C. Beute, whose term expires in June, 1961.

Mr. Howard Rienstra
Mr. Richard Hoekstra

Humbly submitted,

Lewis B. Smedes, *Pres.*
R. J. Danhof, *Exec. Sec'y*
William Haverkamp
C. Beute
H. Velzen, *Sr.*
W. De Young, *Sec'y*

FINANCIAL STATEMENT HUNGARIAN RELIEF IN AUSTRIA

Receipts:

1. Gifts from churches and individuals.....	\$31,001.26
2. Exchange on Canadian Checks	150.91
3. Interest	282.20
Total.....	\$31,434.37

Disbursements:

1. Part salary aid to Reformed Hungarian ministers	\$15,000.00
2. Erection of church in Salzburg, Austria	16,000.00
	\$31,000.00
Cash Balance in Union Bank & Trust Co.	434.37
Total.....	\$31,434.37

REPORT NO. 3

EXAMINATION OF CANDIDATES

Your committee was appointed by the Synodical Committee (Cf. Art. 172, B, 25, Acts of Synod, 1960) to study the matter of the examination of candidates for the ministry in the Christian Reformed Church (Cf. Art. 160, D, Acts of Synod, 1960).

I. A brief history of the matter:

The Board of Trustees of Calvin College and Seminary conducted the examination of students seeking candidacy until 1937.

The Synod of 1937 adopted an overture that Synod itself would conduct this examination beginning in 1938 (Cf. Acts of Synod, 1937, Art. 53).

Dissatisfaction arose regarding this method of examination as the classes of students became larger and Synod's membership became larger. Synod became too unwieldy a body to conduct the examination effectively.

A study committee recommended to the Synod of 1959 that Synod discontinue this examination for candidacy. This recommendation was adopted (Cf. Acts 1959, Art. 171). The recommendations of the same committee for the implementation of this decision were not adopted, but were recommitted to the committee with the instruction to confer with the seminary faculty and the Board of Trustees. The seminary faculty sent a communication to the Synod of 1960 stating its view of the matter.

Your present committee was charged with further study of the proposed recommendations of the former committee and the proposal of the seminary faculty. Classis Alberta North sent an overture to the Synod of 1960 proposing several changes in the wording of the recommendations of the former study committee. This overture was also referred to your present committee.

Synod has decided to discontinue its examination of students for candidacy. The implementation of this decision is now the issue.

II. Observations:

In view of the fact that several excellent reports have been submitted to Synod in recent years in re the matter of the examination of candidates, we can be brief in our present observations. Because the Synod of 1959 has adopted the proposal that "Synod discontinue the examination of men aspiring to candidacy in the Christian Reformed Church by Synod at its annual sessions" (Acts 1959 Art. 171), we need only to address ourselves to the implementation of this decision.

Although it has been questioned in the past whether a board, a committee of Synod, or an ecclesiastical body should declare men candidates

for the ministry, we believe that this is a work which may be assigned to the Board of Trustees of Calvin College and Seminary in consultation with the seminary faculty. It is a declaration of fitness. It is a declaration based on academic competence and spiritual fitness. No group in the denomination is as well qualified to examine regarding these matters as the Board of Trustees together with the seminary faculty. In order to do this work properly the board should acquaint itself with the students of the seminary as much as possible. The seminary faculty should prepare a dossier on each student.

We believe that the board should interview each student applying for candidacy. The faculty's recommendation is of great importance, but personal interview will enable the board to make a more intelligent decision in regard to each student. This also holds true for non-regular students. We do not believe that these men should be referred to their former home classis because of the many practical difficulties involved. The home classis has usually not been in contact with them for an extended period of time. The academic qualifications and the spiritual fitness of the individual should be judged by the faculty and the Board of Trustees.

During the last several years there has been an examination for candidacy conducted by Synod and an examination for ordination conducted by classis. There was always the danger that the examination for ordination conducted by classis was considered somewhat superfluous. A broader body had already approved the individual. There was a measure of duplication of examination as to content. We would urge Synod to emphasize the importance of the examination for ordination. Sufficient time should be allotted for this examination. In our recommendations we have defined the nature of this examination.

III. *Recommendations:*

We recommend:

A. That students of Calvin Seminary be declared candidates for the ministry in the Christian Reformed Church by the Board of Trustees of Calvin College and Seminary.

Grounds:

1. This was the method used through 1937 and proved acceptable.
2. This is in harmony with a long and illustrious Reformed tradition.
3. This is the body most capable of doing this, because of its relationship to the seminary.

B. That the seminary faculty shall present the Board of Trustees a complete statement of the students' academic qualifications and a recommendation regarding spiritual fitness and personality.

Grounds:

1. The seminary faculty has the responsibility of judging a student's academic qualifications.

2. The seminary faculty, by its close relationship with the student for three years, is in a position to give a meaningful recommendation concerning a student's spiritual fitness and personality.

C. The Board of Trustees shall interview each student to determine spiritual fitness.

Grounds:

1. The matter is of such importance to the church that every precaution must be taken to allow only such students to become candidates for the ministry concerning whom there is no doubt in regard to spiritual fitness.

2. This procedure is recommended by both the board and faculty.

D. That both the faculty and board shall seek ways for more intimate contact with the students during their seminary training.

Grounds:

1. This will be advantageous to the student as well as to the board and faculty.

2. This will make the faculty's recommendation and the board's examination more meaningful.

E. That candidacy shall be for the period of one year.

Grounds:

1. This is sufficient time for all candidates to receive calls to the churches under normal conditions.

2. If a call has not been received during this year, it will be for the profit of all concerned that the board again inquire regarding the individual's fitness.

F. That non-regular students shall also be declared candidates by the Board of Trustees after interviewing them regarding spiritual fitness. Recommendations regarding academic qualifications are to be presented to the board by the Calvin seminary faculty and by the faculties of such schools where the applicant has studied.

Grounds:

1. The method should be the same for non-regular and for regular students because the goal is the same.

2. This procedure is recommended by both board and faculty.

G. That Synod emphasize the importance of the examination for ordination 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 Art. 4 of the Church Order.

2. There has been a danger of considering this examination superfluous when Synod conducted a previous examination.

H. That Synod adopt the following regulations for classical examination for ordination:

1. Examination in the six loci of dogmatics, allowing 15 minutes for the examination in each locus, emphasizing Scriptural proof.
2. Examination in Ethics.
3. Examination in Church History, emphasizing the history of the Christian Reformed Church.
4. Examination in Church Polity.
5. Examination in the Knowledge of the Scriptures.
6. Examination in exegesis of both the Old and New Testament. Passages of both Old and New Testament should be assigned the candidate at least three weeks prior to the examination.
7. Examination in the Knowledge of the Standards.
8. Examination in Practica.

The candidate is to prepare a sermon on a text assigned by classis. A copy of this sermon is to be submitted to the sermon critics two weeks before the examination. The sermon is to be presented orally before classis, the length of this presentation to be left to the discretion of classis. The sermon critics shall discuss the sermon with the candidates prior to the examination in the other branches.

The synodical examiners of three neighboring classes shall be present at the examination.

IV. *Appendix:*

The former committee which reported to the Synods of 1959 and 1960 asked Synod to "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." The ground given was: "This valuable guide for our classes in conducting examinations is inaccessible to many because of the language and date."

We append a translation of the above mentioned report compiled by a member of our committee, Mr. George Kamp.

V. In substance our report answers the suggestions of Overture 17.

Arnold Brink, *Pres.*
H. Vander Kam, *Sec'y*
C. Kromminga
N. Veltman
J. F. Schuurmann
J. De Jager
G. Kamp

Translation of Report of Study Committee on "Examinations" to the Synod of 1920.

ACTS OF SYNOD OF 1920 — ARTICLE 36

The question whether both the existing school examination and the well-known classical or "peremptoir" examination are necessary must be answered in the

affirmative. Generally speaking, the school examination must continue as at present; but the faculties, both Literary and Theological, ought to be given the right of promotion, which is inherently a function of the task of education. Let the curatorium find its task in devoting its attention to the broader administrative matters of the institution; in superintending the instruction which is given, with respect to confessional purity and the walk of life of the professors, and let it thus form the link between the closely related organizations of church and school.

With reference to the seminary, the curatorium's task in general is twofold. In the first place, it is charged with conferring license to preach upon those first year students who can produce evidence of having passed their examinations, and who have, after individual interrogation, satisfied the curators as to their spiritual fitness for the task of preaching. This matter does not concern the school as such, but the church, and is therefore to be conducted by the curatorium as the ecclesiastical deputies for matters pertaining to the school. In the second place, the curatorium shall declare those graduates of the seminary *Candidates for the Ministry* who have submitted evidence that they have passed their final examinations and have expressed a desire to serve in that office. This declaration shall not be made until the curatorium has examined each applicant individually, with regard to his motives for seeking the ministry, his conviction that he has been called by God to this office, and his spiritual fitness and maturity. The task of declaring seminary graduates candidates for the ministry is an ecclesiastical one, even as the right to examine, promote, and graduate the students is a prerogative of the school.

If one who has thus been declared a candidate for the ministry receives and accepts a call from a church, the classis of which that church is a part shall examine the candidate according to Art. 4 of the Church Order, in the presence of the synodical delegates for examination of three neighboring classes. The school examination need not be repeated; indeed, the deputies of the entire denomination, including the deputy of the home classis, previously expressed their satisfaction with the candidate's intellectual competence, as indicated by the diploma conferred upon him by the seminary when he was declared a candidate for the ministry. The candidate must submit to the classis evidence of having passed the final examinations in Theology, of having been declared a candidate for the ministry by the curatorium, of the call extended by a church and his acceptance of that call, and a membership certificate of the church of which he is a member.

It is imperative that the classis, before it approves the ordination of a candidate, be assured of two things which did not become apparent at the time of the school examination, and only partially so when the curatorium granted preaching license and candidacy for the ministry, namely, whether the candidate is qualified practically as well as intellectually to serve in the ministry. In order to ascertain this the classis, in its "peremptoir" examination, focuses its attention on the following:

1. *Dogmatics*
2. *Practica*

Under the general heading of "Practica" there are three matters which demand careful attention:

- a. Godliness.
- b. Motives for seeking the ministry.
- c. Evidence of insight in the practice of pastoral duties.

We deal first with:

- a. *Godliness*. It is of the utmost importance for the candidate as well as for the churches to bear in mind that the qualifications for the office of a minister include more than mere intellectual equipment and a consistorial certificate that a man is sound in the faith and upright in walk. Your committee desires to make

this one observation that a minister of the Word must not be merely a teaching and ruling leader of his flock, for which tasks his college and seminary training would equip him to a great extent, but must also be an example of godliness, in whom the members of the flock behold an embodiment of the doctrine which is according to godliness (1 Timothy 6:3) and which the minister proclaims from the pulpit, and which they will therefore more readily follow in their own life. But the minister must not exemplify godliness merely because it is an example to be followed, but also that he may understand the spiritual life of the flock, and that he may give restoring and strengthening guidance in cases of an unhealthy life. It does not suffice to say that spiritual guidance and care require only an application of the Word of God; unless a man has experienced a fairly rich development of his faith he is not in a position either to make an accurate diagnosis of the spiritual ills which plague the flock or to have a true and precise appreciation of the truth of God's Word.

The presentation of a certificate of membership in *optima forma* is therefore not sufficient. Surely, we are agreed that every man who can be acknowledged as a member is not thereby spiritually qualified to function as a leader, even though he may have sufficient knowledge. If the curatorium, when it granted preaching license and when it declared a man a candidate for the ministry, stressed this practical aspect of requirements for the ministry, and if the professors of theology have on occasion emphasized this same requirement, the students undoubtedly will have profited by this emphasis. It is probably superfluous to delineate the method of conducting an examination according to the first division of Practica. It would be the part of wisdom to select one of the oldest and most experienced ministers in the classis to conduct this examination. And because it is a practical examination the method will be determined largely by the personality of the interrogator.

b. *Motives for seeking the ministry.* Not everyone that excels in spirituality need become a minister. Therefore it must be determined, in the second place, what considerations moved the candidate to seek the ministerial office. In connection with this second part of Practica the candidate may well be asked to state his conception of this office. Unless his views of the office are sound he will probably be governed by motives which are as unsound as his conception of the office. Neither the candidate nor the churches can over-estimate the essential difference between the office of minister of the Word and other occupations, whether in principle, nature, or aim. As unique as the church in the midst of a variety of societies and corporations established by men, so unique is the ecclesiastical office, and especially the office of one who devotes his entire life exclusively to the ministry of the Word. He who does not take into consideration this entirely unique character of the ecclesiastical office will in all probability be disappointed, and will be in danger of being led in his labors by principles which conflict with his office and are ecclesiastically contraband. With reference to his motives the candidate may also be asked whether he is convinced that the Lord called him to preach the gospel. The question concerning divine calling need not be minimized, although we must remember that our conception of that calling must be wholesomely biblical and not sickly mystical.

c. *Evidence of insight in the practice of pastoral duties.* This is not intended to be an outline of Poimenics and Kybernetics. The knowledge of these subjects is presupposed, but it is to be a background only. In this portion of Practica the examiner, by the use of hypothetical cases, which however are based upon actual happenings, will give the candidate an opportunity to demonstrate his spiritual intuition, ability to apply his intellectual knowledge of Practical Theology, and his personal aptitude in the care of souls and in church government. In this

matter also, we refrain from setting a pattern. In all probability one thing will lead to another.

3. *Knowledge of the Scriptures.*

This is the third main division of Practica to be covered in the "peremptoir" examination. The name is chosen advisedly. This part of the examination is intended to show whether the candidate knows the Bible. It is this Scripture which he must present, explain, and impress upon the believers and their seed, both in preaching and catechising, inasmuch as it is a rule and guide for the believer, in thought, word, and deed. The candidate desires to become a minister of the Word. Undeniably, the term "minister of the Word" suggests that the minister possesses an accurate, sound, rich, and sympathetic knowledge of that Word. We cannot over-emphasize this, inasmuch as one preacher may present to his flock that which his own heart tells him, while another may be in danger of discoursing on "timely topics" in the pulpit. The Scriptures command: "Preach the Word." Under the heading of Knowledge of the Scriptures we treat first of

a. *The Character of the Scriptures* in relation to the history of the Scripture in its formation as well as in its sacred use under the Old and New Testament dispensations. Since the rise of Rationalism in post-Reformation times the battle against the Christ is being concentrated upon the Holy Scriptures as the Word of God, and the chief question is: "What do you think of the Bible? Whose word is it, God's Word or the word of man?" Therefore it is necessary that our candidates take an unequivocal stand in this respect, and that the church carefully inquire into this matter. If it should appear that the ministers of the Word are no longer thoroughly convinced of the infallibility and absolute authority of the Bible as the Word of God, immeasurable damage and grief for the church would result, even if the effect should be nothing more than a feeling of uncertainty.

Further, the candidate must be examined with reference to his knowledge of

b. *The Content of the Holy Scriptures.* Here a wide area stretches before us. It would be possible to include all of Theology in that examination, but this may not be done, nor is it intended. It must remain a practical examination. Three items can be comprehended under this heading. First, a short outline of the development of the revelation of God's truth throughout the ages, and by the instrumentality of various holy men of God, until it was established and closed. Further, a short account of the contents of a few books of the Bible. Finally, a few classic prooftexts for typical Reformed doctrines, together with an explanation in connection with the use of such texts. The complaint has been heard that our candidates have a more thorough knowledge of the doctrines of the Bible than of the Bible itself. This may sound like a paradox, but there ought to be no occasion for such a complaint.

4. *Knowledge of the Confessional Standards of Our Churches.*

We glory in the fact that we are a confessing Church, and that we *do not* join nor *will* join hands with the undogmatic Christendom which in our time enters and conquers one church after another. Ministers must urge the members of the churches to become acquainted with the confessional standards of our church, the Belgic Confession, and the Canons of Dordt, as well as the Heidelberg Catechism. It may be assumed that the office-bearers of the church, especially the ministers of the Word, are conversant with the Forms of Unity. In any case, they *ought to be* conversant with them, and all the more because the Christian churches in this land are increasingly being charmed by the idea of a confessionless church. At this point inquiry may be made concerning the summary of the contents of the three Forms of Unity of our church, their distinguishing characteristics in connection with the aim of their authors in drafting them, and that which, especially in this age, must be preached and maintained vigorously. In certain

instances, written proof of the legitimacy of the doctrine of our confessional standards may be required. Further, it should be determined whether the candidate will defend and maintain the view of our churches that they are confessing churches, viz., that they have and uphold confessional standards with binding significance for ordinary members as well as office-bearers. And finally, the candidate must be given the opportunity to demonstrate with a few striking examples how he would apply the characteristic Reformed doctrine to all phases of life according to the demands of our time.

5. *Polemics*, or refutation of errors which confront our people most often, and against which the minister, as leader of the congregation, ought to be armed and able to arm his people. In order to be ready for the battle and to lead the church as a good general of Christ, the minister must have taken cognizance of the characteristic spiritual currents of our time. These indeed influence even those who are most loyal to the Bible and our confessions, and to a greater extent than they realize. It may not be expected of the *people*, taken in the broadest sense, that their eyes shall be open for the spiritual pestilences that walk in darkness. A candidate for holy office, however, must be sufficiently aware of his time and its dangers to be able to open the eyes of the people, both in preaching and otherwise, to the destruction that threatens on every hand. Along with knowledge of the spiritual currents of our time we must mention familiarity with the Reformed or Calvinistic life and world view. The sons of Calvin have sought, in agreement with the underlying ideas of the confessions of their church, especially those relating to the absolute sovereignty of God and the God-glorifying ultimate goal of all things, to advance the revelation of the Kingdom of God, both in the social and civic-political divisions of human life and in the spheres of home and church. Every age has need of our world and life view, but *our* age literally cries for that which it never discovered, in spite of all progress, and of which we are the sole possessors. And for that reason the future minister of the Word must possess this true life wisdom, in order that he may proclaim it at every opportunity.

6. *Evidence of Preaching Ability*. The candidate will deliver a sermon on a text assigned to him three weeks earlier by the classical committee; this sermon to be delivered in the hearing of the congregation in whose church building the "peremptoir" examination is being conducted. The classis must have the right to choose the text, for it is the classis that examines him, and this examination includes the trial sermon; thus it can examine him also through the medium of the choice of a text. There is more than one reason for insisting that the sermon be delivered before the congregation. In the first place, a preacher is more "himself" and shows to better advantage if he appears before an ordinary audience than when he faces an almost exclusively critical examining body. Psychology enters into the case. Secondly, such a "peremptoir" preaching will undoubtedly rouse the interest of the local church, and will induce the local church-going public to take a more than ordinary interest in the broader phases of ecclesiastical life. Thirdly, it is beneficial to know the judgment of the common people, even though it is only casually intercepted, with respect to a candidate who will possibly be a minister and teacher in the midst of the church before long. These three reasons are not all of equal importance, but your committee is of the opinion that taken together they motivate this provision.

Following the sermon, which will in many instances be delivered during an evening service, the classis will appoint several of its members to enter into a critical discussion with the candidate concerning his sermon, in order to expose its weaknesses, to give the candidate an opportunity to elucidate or to correct possible inaccuracies, and further to question him, on the basis of his sermon,

concerning that which is probably the most important part of his contemplated task, namely, the ministry of the Word in the midst of the church.

Summarizing, we obtain this program:

1. *Dogmatics*.
2. *Practica*, which includes
 - a. Personal godliness.
 - b. Motives for seeking the ministry.
 - c. Evidence of insight in the practice of pastoral duties.
3. *Knowledge of the Scriptures*, in which we deal distinctively with
 - a. The character of the Holy Scriptures.
 - b. The contents of the Holy Scriptures, both in the above mentioned sense.
4. *Knowledge of Our Confessional Standards*, which treats of
 - a. Knowledge of the significance and aim of the confessional standards.
 - b. Knowledge of the contents of the confessional standards.
 - c. Knowledge of the application of the confessional standards to life.
5. *Polemics*, in which we inquire concerning
The characteristic spiritual currents of our age as contrasted with the Reformed or Calvinistic world and life view.
6. *Evidence of preaching ability*, which includes
 - a. Preaching before the church in the hearing of the classis.
 - b. Discussion of the sermon with critical intent.

Finally, one comment: Concerning the time devoted to the "peremptoir" examination: let it not be unnecessarily long, but let the classis allow sufficient time in order to answer the purpose; too little time reduces the examination to a sham which is incompatible with the seriousness of the matter.

REPORT NO. 4

MARITAL PROBLEMS

ESTEEMED BRETHREN:

Our committee was appointed by the Synod of 1959, Cf. Acts pp. 82 and 122(12) upon recommendation of its Advisory Committee, "that Synod take cognizance of this decision, call this report to the attention of the churches, and refer it to a study committee for study and report to Synod no later than 1961."

The decision mentioned above refers to the Study Report on Marital Problems of the 1958 Reformed Ecumenical Synod of Potchefstroom, S. Africa, Cf. Acts of this RES of 1958, pp. 69-99, and which was referred to the constituent churches for study and report.

Introductory Remarks

The Study Report on Marital Problems which was given us for consideration presents one or two features which call for comments. The first of these features is the fact that of the 30 pages of this report, 27 are filled with material taken verbatim from the Acts of 1956-'57 of our own (CRC) Synods. This means that we as a committee were confronted with a study-mandate of material largely approved by our own previous Synods. Only the last three pages contain material produced by the Advisory Committee of the Reformed Ecumenical Synod and approved by the RES in 1958. While another feature of this report is the fact that the RES of 1958 by taking up the reports and decisions of two previous CRC Synods, apparently ignored or by-passed its own previous Study Committee report, which had been drawn up by a committee of competent Dutch scholars and presented to the RES of 1953. This report was then referred to the next RES (that of 1958) for action as well as to the member churches (Cf. Acts RES '53, p. 17). Instead of taking up its own previous Study Committee Report on Marital Problems, the RES of 1958 took the reports and decisions of the CRC Synods with apparent approval, and passed this material along to the member churches for "study and report."

A final feature of the report given us is the fact that of this report only the last three pages are filled with new material. This material consists of a number of propositions or statements under the heading of "General Lines of Approach."

Our Mandate Not Clear

Your committee must admit that it has difficulty with its mandate. It calls for "study and report." But, please, what? The bulk of the material of this report is taken from the CRC synodical Acts. This material certainly need not be reviewed. The mere mention of this should suffice. Therefore, we feel that our attention should be focused

on the last three pages with the eight points (Cf. Acts of RES 1958, pp. 96-99) under the heading of "General Lines of Approach." But when we turn with our "Study and Report" mandate to these propositions and to what goes with them, we still are not sure which direction we must take. Must we scrutinize their formulation as to language and diction? Or must we examine them as to their scriptural and confessional correctness? Or are they perhaps to be appraised as to their eventual usefulness as a set of declarations for guidance and direction in and for the churches?

This points up the question: What did the RES of 1958 have in mind with these added propositions? Why were they formulated and tied to the material taken from the Acts of our Synods? Were they meant to embody the Reformed view on marriage and divorce? This could well have been in the mind of this RES of '58, since its report laments the fact that none, except the CRC, responded to the matter of Marital Problems as requested by the previous RES (of 1953). This lack of response greatly handicapped the last meeting of the Reformed Ecumenical Synod at Potchefstroom.

Or were they drawn up, as we like to believe, to serve eventually as a set of guiding lines for pastors and believers alike to serve as directives in this confused and insecure world with its down-grade course in morals and marriage?

Correspondence with our delegates to the last RES also seems to confirm this approach, viz., that they were meant for pastoral guidance. The sentiment of our delegates is that in these Lines of Approach "great concern for prevention" comes to expression. We quote again: "The heart of much of the concluding paragraphs (is) pastoral. We must be pastors to the erring and consequently we have Lines of Approach to prevent stiff disciplinary rules (while forgetting) hearts that are aching . . . Discipline should follow only after sound counseling. Hence no legislating of rules but *lines* of approach. This Synod (the RES of 1958) emphasized the work of the pastor and its glory." These elucidating comments quoted from the correspondence with our delegates certainly seems to indicate a definite purpose of the 1958 RES.

However, these quotations from our delegates seem to be a departure from what we read in the report itself as adopted by the RES (p. 96), viz.; "the following recommendations (are proposed) as general lines for discussion. In this way an attempt is made to find a general basis for continued study of the whole problem." Here the RES shows that it is seeking for better solutions to the problems that surround marriage and divorce.

Must the conclusion be made that the RES of 1958 was not altogether satisfied with the previous pronouncements and decisions of the CRC? Or was it the feeling of the RES that the decisions of the CRC should serve as a basis for certain declarations or pronouncements to be used eventually as directives for pastoral care and guidance, through which the Church could speak to its members concerning the sanctity of marriage and warn against the disruptive forces threatening the Christian family today? We feel this last to be the best possible interpretation and

so we will understand our mandate. We will therefore address ourselves to

An Appraisal of the "Lines of Approach"

For the convenience of the synodical delegates we will first of all here reproduce, in full, the Lines of Approach herein under discussion, taken from the Acts of the RES of 1958, pp. 96-99.

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 life-long 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 entirely 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 out 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 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 1 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 (1 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 (1 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 breakdown 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.

Our comments on these: a cursory reading of these Lines shows that they can well stand some improvement. It is our candid opinion that these statements with their supporting materials are not the best in diction, clarity, logical arrangement and completeness. The lack of completeness may, however, be explained and excused as due to the failure of the constituent churches to respond, none of whom except our own replied or reacted to the matter of Marital Problems as requested. This failure of these member churches handicapped the 1958 RES also in coming to full agreement on every point. All churches of Reformed persuasion are not agreed on every question of marriage and divorce. To name but one: the so-called second ground for divorce, viz., malicious desertion. Here the CRC, and in a slightly different way also the Reformed churches of the Netherlands, differ from the Orthodox Presbyterian Church with the Westminster Confession (Cf. Westm. Conf., ch. 24, sec. 6). As a result the tone of at least one point (Cf. 5, ii, p. 98) is argumentative rather than declarative.

As to the other deficiencies we mentioned, these seem to be the result of too much haste. The Lines were formulated while the Synod was in session. Consequently they lack smoothness and clarity. They show signs of being unfinished. They sound harsh in tone and diction. It may seem unfair to expect polished and high-grade workmanship under these circumstances, nonetheless they should be reformulated.

In spite of this imprecision and incompleteness, it is our opinion that the RES of 1958 did accomplish something—perhaps much—in the field of Marital Problems. It is time that the churches of the Reformed community speak up and give directions on these grave matters. And the believers as well as their ecclesiastical leaders need the benefits of a united declaration on matters of marriage and divorce. Many need to take a new and wholesome look at the sacredness of marriage, and must be warned against the appalling evils attending divorce. Let the believers hear the voice of their church speaking clearly and positively in these Declarations. Previous Synods have so addressed the believers on Birth Control and on War and Peace. Such declarations ought then not to be buried in the archives and there be forgotten, but should be addressed in living tones to the heart and conscience as well as to the moral conviction of the believers. This, so we like to believe, was the mind and intention of the 1958 RES of Potchefstroom when it formulated and adopted these Lines of Approach.

On the basis of the foregoing analysis and appraisal we now, respectfully, submit the following as

Our Recommendations

I. That this (our) Synod overture the next Reformed Ecumenical Synod to convene in Grand Rapids, Mich., in 1963, that it appoint and mandate a committee to draft a set of Declarations on Marriage, Remarriage, and Polygamy.

Grounds:

It is our confirmed opinion that the drafting of these should be the task of a committee of the RES. Such a committee would have the tentatively proposed Lines of Approach of the RES of 1958 as its guides.

II. That these declarations be so formulated that the Scriptures be made to speak thereby to the conscience of Christ's church concerning the sanctity and inviolability of marriage as also of the sins attending divorce.

Grounds:

1. This would be in line with what we believe to be the wish and purpose of the RES of 1958 when it submitted these "General Lines of Approach" to its member churches.

2. By means of such a set of declarations the best and finest of much scriptural and exegetical explorations on Marital Problems would be saved from oblivion by burial in the archives of the churches.

III. That these proposed declarations embody the teachings of God's Word on the following themes:

A. *Scripture and Marriage*, setting forth the origin, nature, qualities and purpose of the marriage relationship (Cf. Point 1 under General Lines of Approach).

B. *Scripture and Divorce*, its prohibitions, its baneful after-effects and its area of permissibility (Cf. Points 2 and 5).

C. *The Church and Divorce*, stressing the need of pastoral counseling and guidance to prevent possible disruption of marriage before resorting to disciplinary action (Cf. Point 3).

D. *The State and Marriage and Divorce* (Cf. Point 4).

E. *The Church and its Discipline* in connection with the *Civil Laws* governing and permitting *Divorce* (Cf. Point 4).

F. *The Believer Individually* and his disturbed or disrupted marriage relationship. The permissibility and/or the prevention of *Divorce* (Cf. Point 5).

G. *The Church and its treatment of Marital Problems* (Cf. Points 6-7).

H. *The Church and Polygamous Marriages* (Cf. Point 8).

IV. That these proposed declarations be then made available for distribution to the churches and to the believers generally.

Grounds:

1. These declarations should serve both the pastors and all office bearers of Christ's flock as guiding principles useful for counseling and teaching where needed and, hopefully, thereby save some threatened marriage.

2. With these declarations the Church of Jesus Christ would speak in clear and strong language to its members, besides giving a positive testimony or witness to the world regarding the sanctity of marriage, thereby seeking to offset some of the evils and dangers that threaten this sacred ordinance.

V. That our Synod request all member churches of the Reformed Ecumenical Synod to forward their reactions to the "General Lines of Approach" to the convening church, or to the office of the "Secretary General," if such there be, of the RES of 1963, so that these replies may be duly published in the coming agenda of the Reformed Ecumenical Synod of 1963.

We request that Rev. Richard J. Frens, delegate to Synod, be permitted to represent our committee in behalf of this report when it is brought to the floor of Synod.

May Synod enjoy the gracious light and guidance of the Holy Spirit in all of its deliberations.

Respectfully submitted,

John C. Verbrugge, *Chairman*

John Hanenburg, *Reporter*

Richard J. Frens

Klaas Hart

John Vriend

REPORT NO. 5
KOREAN SPIRITUAL RELIEF

ESTEEMED BRETHREN:

In our report to the Synod of 1960 we recommended: "That Synod authorize the Korean Spiritual Relief Committee to contact the Korean Material Relief Committee with this in mind, that at the 1961 Synod this work be consolidated under the Korean Material Relief Committee" (Acts of Synod, 1960, p. 276).

The Synod of 1960 decided:

1. That the Spiritual Relief Committee be dissolved at the end of 1961.

Ground: The committee requests that this be done.

2. That the work of the Korean Spiritual Relief Committee be transferred to the Material Relief Committee.

3. That the Korean Spiritual Relief Committee be instructed to carry out the decisions of previous Synods, to decrease the amount given, and that such be done during this coming year (Acts of Synod 1960, p. 96).

We are gratified that the Synod of 1960 acted favorably on our suggestion to consolidate this work under the Korean Material Relief Committee. At our meeting of July 11, 1960, we appointed Mr. E. Vermaat, who for many years has been the treasurer of our committee, as our representative to work with the Material Relief Committee in effecting this transition. When the Synod of 1961 meets, this transition will have been completed. From that time forward the entire responsibility for Korean relief will rest with the Korean Material Relief Committee.

We have also complied with the decision of the Synod of 1960, that the amount sent to Korea should be reduced. At our meeting of July 11, 1960, the following decision was taken: "A motion is made and carried to reduce appropriations 20% for the last half of 1960, and to reduce them another 20% in 1961."

We also decided that our president, Dr. J. T. Hoogstra, should prepare a report to be included in the Acts of Synod, to perpetuate the memory of the work which our denomination has done for Korean Spiritual Relief.

Recommendations:

1. Synod approve of the work we have done.
2. Synod declare that the Korean Spiritual Relief Committee is herewith dissolved.

3. Synod include in its Acts a brief synopsis of this work over the years, so that the memory of it may be perpetuated.

Respectfully submitted,

Jacob T. Hoogstra, *Pres.*

Edward J. Masselink, *Sec'y*

Edward G. Cooke

Arend Naber

G. Vermaat

FINANCIAL STATEMENT OF THE KOREAN SPIRITUAL RELIEF

Balance brought forward January 1, 1960\$ 2,383.11

Receipts for the year 1960:

January	\$4,419.34	
February	485.10	
March	526.38	
April	555.91	
May	2,446.56	
June	1,267.14	
July	2,049.64	
August	1,070.62	
September	2,795.89	
October	1,024.59	
November	162.80	
December	1,021.25	\$17,825.22

Total Receipts\$20,208.33

Disbursements:

Sent to Korea	\$16,746.45
Christian Reformed Publishing House	26.90
Books for the Seminary Library of Pusan	346.91
Exchange Charge80

Total Disbursements\$17,121.06

Balance on hand December 31, 1960\$ 3,087.27

Edward Vermaat, *Treas.*

A BRIEF HISTORY OF KOREAN SPIRITUAL RELIEF — 1951-1961

ESTEEMED BRETHREN:

1961 may be considered our tenth anniversary of our spiritual relief work in Korea. We must add, however, that relief was channeled to Korea prior to 1951. As soon as doors opened after the Korean war, relief was sent in. There was a spontaneous desire to come to the assistance of our allies, and especially our persecuted Christians, who had now obtained their liberty. Food and Christmas gifts and toys were sent by young and old.

In 1948 Mr. Young Chang Chun, then attending the Western Theological Seminary in Holland, Michigan, appeared before the Advisory Committee of Synod "to read a prepared appeal for the Korean Theological Seminary which has been recently organized in that war torn country," pp. 59f. Said he: "this is an effort to establish a distinctly Calvinistic church in opposition to the attacks of . . ." (p. 60). His appeal made a real impression upon the committee, and they recommended to Synod that this appeal be referred to the Synodical Com-

mittee to report in 1949. The Synodical Committee did report at that time recommending no action be taken since conditions there were unsettled. 1950 is silent. In the Acts of 1951 we discover that the Holland-Zeeland Diaconate had given \$5,000 for Korean relief, and only \$500 that year for German-Hungary relief, the mandate to that committee. They also recommended that the name of the committee be changed from German-Hungary Relief to Korean Spiritual Relief. Mr. Edward Vermaat was appointed treasurer in the room of Mr. Fred Oldemulder. The Committee for Spiritual Relief was launched to face the dire needs of a country torn by war as few nations suffered.

It is hard to recall conditions of 10 to 13 years ago when masses of people rushed south in Korea before the advancing hordes of communists, using any available means of transportation, even freezing on top of coaches and freight cars, dying within or above, anything, anyway, to avoid capture by the communists. Cartons were salvaged from army dumps and slapped on deceptive frames to improvise shanty-towns against cold and weather. Orphanages mushroomed overnight, and families harbored children who never would find their parents again. The Christian doctor and surgeon, Dr. Chang, with his indefatigable staff of nurses, performed serious operations under hand flashlights.

To the credit and the praise of our Korean fellow-believers it must be said that even in the teeth of all this poverty and loss their first concern was training for service in the church of Jesus Christ. They were deeply conscious that their warfare was spiritual first of all. Their seminary building was used both for classrooms and dormitory, rolling up blankets in the morning for classroom use. Since then the old seminary building in Pusan has been sold, and a new one, in buildings purchased from the government, has come into use. We are thankful that our church could assist our brethren. When Synod discharges its committee, Synod can look with gratitude on this arsenal, the seminary, in the warfare against paganism, modernism, and communism.

In reviewing this decade we must keep in mind that the definite stand our Reformed brethren took placed a real burden upon them. This burden was financial, social, and also spiritual — the burden of a tried Korea. To meet that burden the need of a college was felt to train future leaders, and also of a Bible school. In the beginning of the decade some pastors could afford only one meal a day. Hence also our spiritual relief included assistance to these messengers of the cross.

It was to be anticipated that we should have to face many problems. This we did. We were strangers to each other, had different procedure, and distance prevented us from exploring the field. This situation was met by inquiring from such men as Rev. Bruce Hunt, a veteran Korean missionary, and Rev. Theodore Hard, both of the Orthodox Presbyterian Church. The church itself was always most cooperative. We are also indebted to our own missionaries laboring in Japan, who upon our request and permission from our Mission Board visited Pusan, and served both our denomination and the Pusan church with advice. We express our appreciation. We did feel, however, that such visits cannot substitute for a man on the spot for some length of time. Our own personal feeling is that it will take a good deal of orientation for any permanent worker, based upon past experience and reports, to do the most effective work there. He must also be a man who is aware of the deeper issues in the ecclesiastical world that so easily defy detection. In spite of limitations God has blessed our work and enabled us to be a blessing as a denomination.

The first problem that is still acute in Korea is the church situation. We have assisted the Pusan Presbyterian Church (the best name we can give to an American reader). Subsequent history has justified our denominational decision. This group stood alone until a few months ago when another group from Seoul united

with it. This conveniently we can call the NAE group, which is not to be confused with the NAE in the United States. This is a long history and merits separate documentation. This NAE group, in spite of criticism of notable churchmen, has a definite mission. Today they have merged. Together they constitute about 2,000 churches. In the teeth of sects, paganism, expansion of Romanism they have a real job ahead of them.

As a result of this merger we were confronted with this problem: Shall we or shall we not send our money to only those of the former Pusan church since it has merged with the NAE? In consultation with the Material Relief, and since we are bowing out this Synod, we have decided to send to the former committee of the Pusan church. There is no doubt that this new church will need our prayers and our assistance.

The second problem of these years was the change of currency. Black marketing was as common as the common cold, and the government knew about it. At first it was impossible for Koreans to change American currency into Korean currency. Our representatives were Rev. Floyd Hamilton and after him Rev. Dwight Marlsbary. Today Rev. Bruce Hunt is still serving us in that capacity. Their task was only to effect the exchange, the Relief Committee there did the distributing. This made for irregular distribution at times since these men had to travel. But such difficulties were unavoidable, and that time is past. We do appreciate what they have done.

The third problem was to give spiritual relief to a denomination in its own rights. We desired the wisest distribution and the least amount of interference. At the same time we were accountable to our membership. Our missionaries laboring in Japan helped us appreciably. We would like to recognize what they have done.

The fourth problem was that of overlapping. In relief work overlapping is inevitable when the needs are great. Our spiritual relief work was not only for the "mind" or "heart" but also for the entire task of the church. We had to feed the sacrificial pastors. We also purchased a "carry-all" truck for the doctor's and the evangelists' teams, to heal and to preach on the same trek across the country. But as our work became definitive we did support especially the Pusan Theological Seminary, needy ministers, Bible School, library needs, and the publishing of books and commentaries. The Material Relief took care of the physical and hospital needs. It would not surprise us if the committee there at times mixed funds, which would only prove the wisdom of having only one committee today.

* * * *

From 1951 until 1961 we sent \$270,000 to Korea. About one third of this money was used by the seminary. About \$20,000 was used by the Bible School. The remainder was used for the general relief of the churches. Besides this we spent \$1,500 in support of Rev. Mr. Hong to train him for Old Testament professorship, \$2,000 was sent to Rev. Yune Sun Park to help him publish his commentaries, and we sent a "carry-all" which cost \$2,800 including shipping charges. We also sent \$10,000 to the orphanages. One of the best helps was the publication of commentaries by the Korean scholar, Rev. Y. S. Park, and we know these commentaries have had a wide sale in that country.

The great avalanche of misery that moved over the rich and the poor, the master and the servant, forbids us to imagine that this sum of money is reason for pride. We have not made the tremendous sacrifices they did. We were not called upon to suffer for church and nation. At the same time these ledgers do tell us a story, a real story, of love in the hearts of our people for the afflicted nation and fellow-believers, and this story we wrote with our prayers and our money and gifts.

The membership of our Relief Committee has constantly changed. Mr. A. Naber has the distinction of serving on this committee from the very first when it was the German-Hungarian Relief Committee until now. Mr. Edward Vermaat has served cheerfully and voluntarily as its treasurer since 1951. The finances of the Material Relief Committee were also channeled through him to Korea. We as a committee, and we are sure Synod also, appreciate all their labors of love. We all thank Synod for enjoying Synod's confidence, and for the most blessed privilege of serving in the area of relief. Herewith our labors terminate. May the church remain a generous giver to the Material Relief Committee.

Jacob T. Hoogstra, *Chairman*

REPORT NO. 6
BACK TO GOD TRACT COMMITTEE

ESTEEMED BRETHREN:

Your Back to God Tract Committee hereby presents its annual report to the Synod.

I. PERSONNEL AND ADMINISTRATION

a. *Personnel* — Rev. G. Rozenboom, Pres.; Rev. L. Dykstra, Vice-pres.; Rev. J. C. Ribbens, Sec'y; C. Dykhous, Treas.; Jack Brouwer; Henry Hoekstra; Rev. D. Negen; Rev. G. Postma; Rev. F. W. Van Houten; P. J. Vander Meer.

b. *Administration* — The work of your committee is performed at its monthly meetings at the denominational building. We again desire to express our appreciation to the Christian Reformed Publishing House, which prints and distributes our tracts. We are indebted to Mr. Peter Meeuwssen, who performs worthy service in handling our inventory and record of sales.

II. ACTIVITIES

a. God's blessing upon our work has permitted us to see an increase in the sale of tracts to the amount of 1,010,232, in contrast to 995,513 of the previous year. Over a million sound, gospel tracts, written by Reformed writers, have been distributed this past year. Your committee has processed 26 new tracts this year. This brings to the number of 200 the different tract titles now available.

b. Our greatest effort this year was directed to the project of producing ten doctrinal booklets under the general title: "The Christian Reformed Church." The following subjects are treated: The Trinity; The Bible; Life After Death; The Second Coming of Christ; Baptism; The Christian Life; The Holy Supper of Our Lord Jesus Christ; Predestination; Man's Condition; The Church. These doctrinal tracts are to average about 3,000 words. These tracts are now being printed.

III. FINANCES

a. The treasurer's report for the year 1960 is included in this our annual report.

b. Inasmuch as we are not a profit organization and actually publish our tracts at a loss, we are grateful for the financial support of our churches.

IV. MATTERS WHICH REQUIRE SYNODICAL ACTION

We kindly request Synod to again recommend our cause to the churches for one or more offerings.

V. NOMINATIONS

Four members to be elected. Asterisks indicate present incumbents.

G. Rozenboom*	Geo. Yff
G. Postma*	H. Visscher
L. Dykstra*	Roy Boeskool, Jr.
Ben Veldkamp	Al Bytwork

Humbly submitted,

Rev. J. C. Ribbens, *Sec'y*

Statement of Receipts and Disbursements

January 1, 1960 to December 31, 1960

January 2, 1960, balance in Old Kent Bank and

Trust Co., Grand Rapids, Michigan\$ 9,421.53

Receipts:

Church and individual contributions	\$11,025.62
Sale of tracts	8,564.32

Total receipts 19,589.94

\$29,011.47

Disbursements:

Printing of tracts	\$ 8,478.91
Advertising	1,927.23
Art work	835.00
Travel expenses	187.95
Postage and supplies	1,011.04
Writing tracts	380.00
Auditing fees	25.00
Treasurer's bond premium	25.00
Clerical and distribution	8,619.32
Miscellaneous	156.53
Transferred to savings account	5,000.00

Total disbursements 26,645.98

December 31, 1960, balance in Old Kent Bank and

Trust Co., Grand Rapids, Michigan\$ 2,365.49

December 31, 1960, balance in savings account in

Old Kent Bank and Trust Co., Grand Rapids, Michigan\$ 5,000.00

To Whom It May Concern:

I have audited the books of the treasurer of the *Back to God Tract Committee*, Mr. Clarence A. Dykhous, for the period from January 1, 1960 to December 31, 1960, and prepared the above statement of *Receipts and Disbursements*.

The balances as shown agree with that shown of the reconciled bank statements for December 31, 1960, and with the entries recorded in the savings account pass book.

Peter M. Piersma,

Certified Public Accountant

REPORT NO. 7

SYNODICAL HISTORICAL COMMITTEE

ESTEEMED BRETHREN:

The Synod of 1960 gave the Historical Committee power to act with respect to plans for the celebration of the 400th anniversary of the publication of the Belgic Confession (Cf. Acts of Synod, 1960, p. 11). It was suggested that special attention should be given to the youth of the church in this celebration.

In fulfillment of this mandate, the Historical Committee has made contact with the editors of *The Young Calvinist* and *Christian Home and School*, offering the committee's cooperation and receiving assurances that both publications will assist in bringing this event to the attention of youth. The committee has also taken steps to promote attention to this event on the campus of Calvin College and Seminary and has begun the task of assembling bibliographies and data on Guido de Bres and the Belgic Confession.

The committee has noted with appreciation that both *The Banner* and *De Wachter*, official publications of the Christian Reformed Church, have been devoting series of articles to the Confession, and that the four prize topics at Calvin Seminary are all centered about this important document.

In seeking suitable dates for celebrations, the committee took note of the fact that the date of de Bres' martyrdom is May 30 (1567) and the date when the Confession was deposited at the castle was November 1 (1561). In view of the fact that de Bres is an outstanding Reformed martyr, it was thought proper to have some commemoration of his martyrdom. But since the 30th of May falls before the meeting of Synod, the committee satisfied itself with a request to the editors of the church papers for special attention to this event at or near that date.

The committee believes that the Synod itself should pay some attention to this notable anniversary and will present a suitable recommendation in the next section of this report.

Since the date of publication of the Belgic Confession (November 1) falls so close to Reformation Day, the committee felt that the usual Reformation Day observances this year ought to be centered on that theme. The committee would like to serve as a clearing house of information for speakers for such occasions. Anyone having materials to offer the committee or desiring the committee's assistance in procuring materials should address Dr. E. Y. Monsma, % Calvin College, Grand Rapids, Michigan.

The celebration of the 400th anniversary of the publication of the Heidelberg Catechism has not yet been planned, but a report on this event should be ready for the Agenda of the Synod of 1962.

The committee respectfully calls Synod's attention to the fact that both Dr. Kromminga and Dr. Monsma have served more than the allowable six years on this committee. If Synod should desire to replace

either or both of these members and should desire to have names suggested by the committee, the committee stands ready to suggest such names.

Recommendations:

1. The committee recommends that Synod commemorate the publication of the Belgic Confession at a synodical dinner to be held during its sessions. (In anticipation of Synod's approval the committee has arranged for a special speaker for this occasion.)

2. The committee recommends that Synod request churches and other groups to emphasize the importance of the publication of the Belgic Confession in their Reformation Day celebrations and rallies this year.

Respectfully submitted,

J. H. Kromminga, *Chairman*

E. Y. Monsma, *Sec'y*

Henry Ippel

L. Oostendorp

REPORT NO. 8

FAITH, PRAYER, AND TRACT LEAGUE

ESTEEMED BRETHREN:

It is with much gratitude that a report of the activities of the Faith, Prayer, and Tract League is given. Tremendous growth is being experienced in both the distribution of English tracts and in the foreign printing programs.

A total of over 9½ million tracts were sent out in 1960. This equals the total amount sent out in the entire first 25 years of the league. Of this 9,500,000 over 2,500,000 were sent out without charge.

The sale of over 7,279,000 tracts represents an increase of 2,400,000 over 1959. That this aspect of the work is self-supporting is seen by the fact that while donations accounted for less than one-fifth of the league's income, over one-fourth of the distribution was without charge.

Although a small number of tracts were printed in Assam, India, and 300,000 in Korea, most of the foreign printing is being done in Spain and in Ceylon-India. Rev. Samuel Vila has supervised the printing of six of our tracts in Spain for distribution in his country and throughout Central and South America.

Rev. Roger Greenway, Christian Reformed minister in Ceylon, has been appointed by the league board as its Far-eastern representative. Rev. Greenway has not only supervised the translation and printing of tracts into Sinhalese, but he has secured for us the services of a Mr. Samuel Daniel in Madras, South India, who will supervise the printing and distribution of tracts in both Tamil and English. We ask your prayers for this new effort which can bring the gospel so cheaply to India's millions.

We request that Synod again recommend our cause to the churches for moral and financial support, and that Synod appoint a representative to the board of the league.

A copy of the audited financial report will be sent to the budget committee. A summary of this report is included.

Respectfully submitted,

John Keuning, *Synodical representative*

FINANCIAL REPORT

Balance on hand, January 1, 1960	\$ 3,138.66
Receipts	
Sale of tracts	\$50,806.56
Donations	12,673.70
Members	942.40
Sale of tract racks	526.81
	64,949.47
	<u>\$68,088.13</u>

Disbursements

Printing	\$37,968.57	
Wages	10,421.55	
Postage	8,288.48	
Supplies	3,599.62	
Advertising	1,963.32	
Purchase racks	428.95	
Artists' fees	669.00	
Rent	516.00	
Miscellaneous	929.53	64,785.02

Balance on hand, December 31, 1960\$ 3,303.11

Tracts sold, 1960	7,279,302
Tracts donated, 1960	2,277,646
Total distributed, 1960	9,556,948
Tracts printed, 1960	9,602,500
Printed 1923-1959	53,060,800
Total printed	62,663,300

To the Faith, Prayer, and Tract League
Grand Rapids, Michigan

Gentlemen:

We have examined the books and records of your treasurer, Mr. John S. Brondsema, and have compiled an operating statement on the cash basis for the year 1960.

The attached statement does in my opinion reflect fairly the cash transactions of your league.

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

March 9, 1961.

REPORT NO. 9

FUND FOR NEEDY CHURCHES COMMITTEE

We respectfully submit the following report:

I. MEMBERSHIP AND ORGANIZATION

Abraham Sluis, Chicago, Ill., Pres.; Maurice Vander Velde, Oak Park, Ill., Treas.; Henry P. Ottenhoff, Berwyn, Ill., Vice-pres.; Rev. Herman Hoekstra, Berwyn, Ill.; Rev. William Verwolf, Evergreen Park, Ill., Sec'y.

II. ADMINISTRATION

The committee examined 125 applications for assistance in 1961, and approved grants to all but two. Ten churches receiving aid heretofore did not make requests. Seven others made application for the first time.

Receipts on quotas from the classes was 82.7%.

III. RECOMMENDATIONS

1. We recommend that salaries to be paid to ministers by the churches receiving assistance from the FNC be not less than \$4,200.

2. We recommend that the per family contribution towards the minister's salary in aid-receiving congregations be set at not less than \$70 in the USA and \$60 in Canada.

3. We recommend that an allowance of \$200 per child in excess of the salary paid be granted.

4. We recommend that mileage allowances be granted according to the following schedule:

a. No allowance for the first 5,000 miles on the field.

b. In the USA at 7¢ per mile for not more than 3,500.

c. In Ontario and Quebec at 7¢ per mile for not more than 5,000 miles.

d. In the Western and Maritime provinces of Canada at 8¢ per mile for not more than 6,500 miles.

5. We recommend that the per family quota be set at \$5 for 1962.

6. In view of the reduction in quota recommended above, our committee recommends that Synod urge all the congregations to be faithful in regarding this as a minimum quota.

7. Seeing that four members of the present FNC Committee have served three years, we recommend that the following be reappointed: Mr. A. Sluis for two years, Mr. H. Ottenhoff for one year, Mr. Vander Velde for three years, and Rev. W. Verwolf for two years.

8. A schedule of payments to needy churches is attached herewith.

Submitted by the FNC Committee,

Rev. Wm. Verwolf, Sec'y

FUND FOR NEEDY CHURCHES COMMITTEE, INC.

Schedule of Payments made during the Year 1960

Name of Church	Total	Salary Subsidy	Children's Allowance	Mileage	Moving
Classis Alberta North					
Barrhead-Westlock ..\$	700.00	\$ 700.00	\$	\$	\$
Edson	1,860.50	1,351.50	233.00	276.00	
Houston	1,500.00	1,050.00	450.00		
LaCombe (Bethel)	791.00	524.33	266.67		
Peers	3,437.00	2,620.00	817.00		
Rocky Mt. House ..	1,605.00	705.00	900.00		
Classis Alberta South					
Bowness-					
Montgomery	430.00	280.00	150.00		
Brooks	3,340.00	2,020.00	800.00	520.00	
Burdett	1,940.46	1,725.00		215.46	
Calgary (Emmanuel)	2,445.00	1,600.00	240.00	605.00	
Medicine Hat	1,291.65	791.65	500.00		
Regina	2,240.00	1,340.00	300.00		600.00
Saskatoon	1,094.00	627.00	467.00		
Vauxhall-Taber	970.00	820.00	150.00		
Classis British Columbia					
Burnaby	2,979.98	1,728.30	833.33		417.35
Chilliwack	2,357.84	800.00	1,200.00	357.84	
Duncan	1,540.00	800.00	600.00	140.00	
Haney	400.00		400.00		
Ladner	1,300.00		1,300.00		
Langley	1,200.00		1,200.00		
Port Alberni	1,560.00	860.00		700.00*	
Richmond	1,555.00	560.00	475.00	520.00	
Terrace	2,590.00	2,440.00	150.00		
Vancouver (Bethel)	1,560.00	440.00	600.00	520.00	
Victoria	150.00		150.00		
Classis Cadillac					
Atwood	2,240.00	1,640.00	600.00		
Cadillac	1,000.00	600.00	400.00		
Highland	1,100.00		1,100.00		
Classis California					
Anaheim	830.00	430.00	400.00		
Escalon	1,455.00	1,000.00		455.00	
Lakewood	1,200.00	600.00	600.00		
Moorpark	2,020.00	1,420.00	600.00		
Redlands II	1,910.00	710.00	1,200.00		
Classis Chatham					
Blenheim	1,145.00	680.00	150.00	315.00	
Dresden	1,000.00		1,000.00		
Exeter	1,650.00	800.00	500.00	350.00	
Forest	2,800.00	2,000.00	800.00		
Ingersoll	1,450.00	950.00	500.00		
Leamington	2,640.00	2,240.00	400.00		
Wallaceburg	740.00	740.00			
Classis Eastern Ontario					
Cambelford	432.00	432.00			
Coburg	1,528.33	886.67	466.66	175.00	
Immanuel (Cornwall)	1,316.65	1,316.65			
Kentville	2,230.00	1,480.00	400.00	350.00	
Lindsay	2,090.00	1,340.00	400.00	350.00	
Pembroke (Zion)	2,782.00	1,632.00	800.00	350.00	

Name of Church	Total	Salary Subsidy	Children's Allowance	Mileage	Moving
Peterborough	1,180.00	380.00	800.00		
Renfrew	865.70	610.00	100.00	155.70	
Classis Grand Rapids East					
Brookside	750.00	750.00			
Flint	2,043.00	1,620.00	200.00	223.00	
Classis Grand Rapids South					
Wayland	2,315.00	1,270.00	800.00	245.00	
Classis Grand Rapids West					
Arcadia	2,205.00	1,060.00	900.00	245.00	
Cornstock	400.00	400.00			
Classis Grandville					
Calvary	1,250.00	640.00	400.00	210.00	
Classis Hackensack					
Bradenton	1,635.00	1,060.00	400.00	175.00	
Englewood	2,880.00	2,880.00			
Ft. Lauderdale	1,949.26	1,574.26	375.00		
Franklin Lakes	1,777.50	1,477.50	300.00		
Miami	3,566.28	2,040.00	1,400.00	126.28	
Monsey	2,300.00	1,700.00	600.00		
Terra Ceia	3,050.00	2,000.00	1,050.00		
Trinity Chapel	3,645.00	2,750.00	650.00	245.00	
Wanamassa	1,341.00	943.00	233.00	165.00	
Classis Hamilton					
Galt	1,575.00	950.00	275.00	350.00	
Kitchener	920.00	320.00	600.00		
Lucknow-Listowel ..	2,800.00	1,650.00	800.00	350.00	
Simcoe	3,161.00	2,025.00	875.00	261.00	
Classis Holland					
Hamilton	1,007.76	419.30	588.46		
Maranatha	880.00	80.00	800.00		
New Richmond	2,782.50	2,212.50	500.00	70.00	
Noordeloos	886.00	620.00	266.00		
Classis Hudson					
Framingham	2,433.69	1,541.92	730.77	161.00	
Hoboken	3,320.00	2,320.00	1,000.00		
North Haledon	1,910.00	1,060.00	850.00		
Washington, D.C.	1,250.00	350.00	900.00		
Classis Kalamazoo					
Decatur	2,700.00	2,300.00	400.00		
Knollwood	2,700.00	2,100.00	600.00		
Prairie Edge	2,300.00	1,900.00	400.00		
South Bend	1,947.25	1,531.75	415.50		
Classis Lake Erie					
Maple Heights	2,717.50	1,760.00	800.00	157.50	
Olentangy	887.00	820.00	67.00		
Saginaw	2,514.50	2,330.00			184.50
Classis Minnesota North					
Bejou	1,681.00	800.00	100.00		781.00
Clara City	2,620.00	2,320.00	300.00		
Crookston	2,935.00	2,290.00	400.00	245.00	
Emo (Ontario)	2,800.00	2,200.00	600.00		
Hancock	769.00	669.00	100.00		
Ogilvie	1,025.00	300.00	725.00		
Willmar	1,280.00	1,280.00			

(continued on next page)

Name of Church	Total	Salary Subsidy	Children's Allowance	Mileage	Moving
Classis Minnesota South					
Bemis	510.00	510.00			
Brandon (Man.)	750.00	400.00	350.00		
Estelline (S.D.)	425.00	425.00			
Luverne	1,400.00	400.00	1,000.00		
Mountain Lake	1,957.44	1,471.60	485.84		
Transcona (Man.)	935.00	535.00	400.00		
Tyler	3,680.00	2,880.00	800.00		
Classis Muskegon					
Bluffton Muskegon	1,183.33	1,183.33			
Grace, Muskegon	1,618.50	640.00	800.00	178.50	
Hope, Muskegon	1,875.00	1,630.00		245.00	
Sullivan	712.75	562.75	150.00		
Classis North Central Iowa					
Ackley	1,200.00		1,000.00	200.00	
Allison	2,227.00	1,887.00	340.00		
Britt	3,304.00	2,500.00	559.00	245.00	
Iowa Falls	1,457.43	672.00	652.50	132.93	
Classis Orange City					
Bigelow	3,050.00	2,250.00	800.00		
Hartley	2,600.00	2,600.00			
LeMars	2,720.00	2,320.00	400.00		
Sioux City	2,640.50	1,752.50	750.00		138.00
Classis Pacific					
Seattle	2,780.00	2,180.00	600.00		
Zillah	1,081.00	1,000.00		81.00	
Classis Pella					
Cedar	1,853.00	1,387.50	465.50		
Des Moines	1,600.00	1,000.00	600.00		
Tracy	2,503.32	1,970.00	533.32		
Classis Rocky Mountain					
Alamosa	1,400.00	1,200.00	200.00		
Denver (Trinity)	2,570.00	1,970.00	600.00		
Salt Lake City	227.00				227.00
Tucson (Bethel)	1,602.50	952.50	650.00		
Classis Sioux Center					
Holland Center S.D.	3,645.00	2,400.00	1,000.00	245.00	
Purewater	3,000.00	2,800.00	200.00		
Classis Toronto					
Alliston (Orangeville)	1,950.00	1,000.00	600.00	350.00	
Collingwood	1,490.00	1,428.00	62.00		
New Market	1,130.00	580.00	200.00	350.00	
Orilla	2,410.00	1,660.00	400.00	350.00	
Classis Wisconsin					
Birnamwood	3,200.00	2,500.00	700.00		
Milwaukee	2,410.00	1,410.00	1,000.00		
Vesper	1,410.00	1,110.00	300.00		
Totals	\$229,858.12	\$155,151.51	\$60,397.55	\$11,961.21	\$2,347.85

*Overpayment - to be adjusted in 1961

REPORT NO. 10

CANADIAN BIBLE SOCIETY

(Auxiliary of The British and Foreign Bible Society)

ESTEEMED BRETHREN:

The Scriptures are of little value to people unless they are in the languages they can read. This is such an obvious fact that one would think it does not need to be stated, but since many of us think of the Bible only in terms of English and Dutch, it is well to remind ourselves that a comparatively small number of the two billion, three hundred million people on this planet speak the English and Dutch languages. The Bible must be translated from the original languages of Hebrew and Greek for us and it is the responsibility of the Bible Society (supported by all non-Roman Catholic churches) to supervise its translation into the language of all men, so that this treasure may be shared with men of all tongues.

The Scriptures have now been translated into 1,151 languages and the annual world circulation has approached 30 million, which is greater than ever before. The Canadian Bible Society has contributed some \$465,000 for Bible society work outside of Canada, which also has been a substantial increase over the previous years.

In addition to this work of translation, the Canadian Bible Society provides free copies of the Scriptures to all immigrants arriving by boat into the harbors of Halifax, Saint John and Montreal, and to all new-Canadians receiving their citizenship in the Citizenship Courts of Canada. During the past year some 16,000 pocket New Testaments were turned over to the Department of National Defense in Ottawa for distribution to Canada's armed forces, bringing the total distributed in this way since these presentations began in World War I to over 1,500,000. The Canadian Bible Society also provides Braille copies of Scriptures to the blind at a cost of 25c per volume - a price only one-tenth of production cost. In 19 strategically located cities throughout Canada, Bible houses are available for the convenience of all who wish to make use of the society's services.

Another thing of importance must be mentioned in this report, and that is the change of the society's name. On March 9, 1960, Royal Assent was given to a bill passed by the government of Canada changing the name of the society from

The British and Foreign Bible Society in Canada

to

CANADIAN BIBLE SOCIETY

(Auxiliary of The British and Foreign Bible Society)

The new name signifies that the organization is a Canadian society responsible for providing the Scriptures in the languages and quantities

needed in Canada and also that it is a part of the great and historic British and Foreign Bible Society organized in 1804. Already during this year, the Gospel of St. John was translated for the Mohawk Indians near Brantford, Ontario. In 1904 the various Bible societies in Canada joined together to form a national society and since that time the work has grown until today the Canadian Bible Society is the third largest of the 23 Bible societies which make up the world organization known as the United Bible Societies.

Presently, the Canadian Bible Society is working in close cooperation with its parent organization and is concentrating on providing Scriptures in Africa, Hong Kong, West Indies, India and Pakistan. In 1961 the Canadian Bible Society hopes to share with Canada and the world more Scriptures than ever before. For this we may be thankful. By supporting the Bible society with our prayers and our gifts we may share the treasures of God's Word and the riches of his grace with our fellow-men.

As contact man between the Christian Reformed Church and the Canadian Bible Society, I would recommend that Synod take note of the change of the society's name and that this organization be retained on the list of causes recommended for financial support.

A. H. Venema

REPORT NO. 11
CHURCH HELP FUND, INC.

ESTEEMED BRETHREN:

We herewith submit a report of the activities of the Church Help Fund Committee for the year 1960. The following will indicate something of the help which was given "weak and needy" churches in their building programs.

During the year, 21 churches received aid from this fund. At present, a total of 269 churches have loans from the Church Help Fund, which is almost one-half of the total number of churches in the denomination. Because of extraordinary conditions in the church of Tucson, Arizona, your committee felt that a special grant was warranted, and, therefore, went beyond the usual amount which is loaned on a church edifice.

As of December 31, 1960, the financial picture is as follows: Total receipts for 1960 from quotas (1959) and repayments amounted to \$173,275.08; new loans granted during the year equaled \$141,000; total on loans outstanding is \$2,091,839.03; cash on hand, \$130,805.09, this amount carried in checking and savings accounts at the Northwestern State Bank, Orange City, Iowa, and the Security National Bank, Sioux City, Iowa; unpaid promised loans, \$109,500; balance, \$21,305.09.

We are happy to say that some of the churches are responding to the appeal for more rapid repayment of loans. The committee reminds our classes to urge consistories to increase repayment of loans so that other "weak and needy" churches can be given aid. Classes are also reminded to give more careful consideration to requests coming to them, and not to recommend churches for help unless they are "weak and needy." The churches which were delinquent in repayment have been notified according to synodical rule.

Your committee requests that Rev. C. R. Veenstra, chairman of our committee, and delegated to Synod by Classis Orange City, be consulted on matters pertaining to the Church Help Fund.

We submit the following recommendations:

1. That the committee be permitted to grant loans on the 10- and 15-year basis in addition to the present 5- and 20-year loans.

Grounds:

- a. This will facilitate the "revolving" nature of the fund.
 - b. Some churches need more than five years but less than 20 to repay their loans.
2. That the 5-year "grace-period," which is at present given to the Canadian churches on their 20-year loans, be, henceforth, eliminated.

Grounds:

a. Since immigration has greatly decreased, the "emergency" basis for the 5-year "grace-period" no longer exists.

b. To meet the many requests for aid, it is imperative that immediate repayments be made by all the churches.

c. To maintain the "revolving" nature of the fund.

3. That Mr. Elmer Duistermars be appointed to serve as a member of this committee to replace Mr. Albert Engbers whose six-year term expires in July 1961.

That Mr. Marion Wiersma, whose six-year term expires in July 1961, be continued as treasurer of this committee for another term of six years.

Grounds:

a. Because of the great turn-over of personnel in the committee, it is highly desirable to retain an experienced man to insure stability.

b. Since this committee is given supervision of a fund which totals more than \$2,000,000, it is advisable to retain an experienced treasurer.

c. Past Synodical decisions, in regard to appointments of treasurer, warrant this action. (See Acts of Synod, 1951, page 66, Art. 129, I, B, 2 and Acts of Synod, 1953, page 51, Art. 82, IV, B, 4.)

5. That Mr. Garrett Post be appointed to serve as an alternate for all members of this committee.

C. R. Veenstra, *Chairman*

L. C. Bossenbroek, *Sec'y*

M. Wiersma, *Treas.*

A. Engbers

J. Vande Lune

I have examined the records of the Church Help Fund of the Christian Reformed Church, Orange City, Iowa, as of December 31, 1960, and the related statements of income and expenses 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 procedures as we considered necessary in the circumstances.

Our report on the examination is herewith presented together with the statements as follows:

Exhibit "A" Statement of Assets - Analysis Cash in Bank

Exhibit "B" Loans Outstanding

Exhibit "C" Denominational Quotas by Classes and Other Receipts

Exhibit "E" Detailed List of Expenses and Summary of Expenses

The balance in the Northwestern State Bank of Orange City, Iowa, was reconciled with the records of the Church Help Fund of Orange City of the Christian Reformed Church. The balance as of December 31, 1960, was certified to by I. H. Rowenhorst, President.

The savings account balance in the Security National Bank, Sioux City, Iowa, was certified by Orville Boe, cashier.

I have examined the Fidelity Bond carried with the American Surety Company of New York, Bond No. 12-558-086, made payable to the Church Help Fund, Inc., of the Christian Reformed Church, for \$75,000 on Marion Wiersma, Treasurer, effective March 9, 1960, a continuous bond, premium paid on December 30, 1960, for year ending January 19, 1962.

In our opinion, subject to the above comments, the accompanying balance sheet and related statements of income and expenses present fairly the financial position of the church as of December 31, 1960, and the results of its operations for the year then ended. In conformity with generally accepted accounting principles applied on a basis consistent with that of the preceding year.

Cora M. Hilger

Iowa License No. 58

Church Help Fund

Statement of Assets — Analysis Cash in Bank

Schedule "A"

Northwestern State Bank, Orange City, Iowa

General Checking Account

Bank balance as per statement, December 31, 1959	\$ 90,528.50
Add deposits late December 31, 1959	54.63
	11,657.91
	11,712.54
Cash on hand January 1, 1960	\$102,241.04
Add 1960 Receipts: Repayment	\$165,455.04
Quotas and Other	7,820.04
	173,275.08
	\$275,516.12
Less Disbursements: New loans	\$141,000.00
Savings account	60,000.00
Operating expense	2,711.78
Return check - NSF	2,000.00
	205,711.78
Cash	\$ 69,804.34
Bank balance as per statement, December 31, 1960	\$ 69,804.34

Balance Sheet

December 31, 1960

Northwestern State Bank checking account	\$ 69,804.34
Northwestern State Bank savings account	\$30,000.00
Northwestern State Bank accrued interest	500.75
	30,500.75
Security National Bank, Sioux City - savings account ..	\$30,000.00
Security National Bank - accrued interest	500.00
	\$ 30,500.00
Total loans outstanding	\$2,081,839.03
Total assets	\$2,212,644.12

Schedule "B"
Analysis — Loans Outstanding

No.	Church	Outstanding Dec. 31, 1959	New Loans	Payments	Outstanding Dec. 31, 1960
1.	Abbotsford, B.C.	\$ 10,000.00		\$ 812.50	\$ 9,187.50
2.	Ackley, Ia.	2,175.00		125.00	2,050.00
3.	Acton, Ont.	13,125.00			13,125.00
4.	Ada, Mich.	12,750.00		1,375.00	11,375.00
5.	Alameda, Cal.	5,200.00		400.00	4,800.00
6.	Alamosa, Colo.	3,850.00			3,850.00
7.	Allendale, Mich. - 2nd..	3,500.00		2,500.00	1,000.00
8.	Allison, Ia.	2,662.00			2,662.00
9.	Ann Arbor, Mich.	3,600.00		200.00	3,400.00
10.	Arcadia, Cal.	6,480.00		620.00	5,860.00
11.	Athens, Ont.	12,250.00		500.00	11,750.00
12.	Aylmer, Ont.	4,375.00		375.00	4,000.00
13.	Barrhead, Alta.	3,600.00		100.00	3,500.00
14.	Barrhead-Westlock, Alta.		\$5,000.00		5,000.00
15.	Barrie, Ont.	12,312.50		1,125.00	11,187.50
16.	Battle Creek, Mich.	4,750.00		500.00	4,250.00
17.	Bauer, Mich.	9,000.00		500.00	8,500.00
18.	Bejou, Minn.	2,685.00			2,685.00
19.	Belleville, Ont.	15,000.00		750.00	14,250.00
20.	Bellevue, Alta.		3,000.00		3,000.00
21.	Bellflower, Cal., Bethany	300.00		300.00	
22.	Bellflower, Cal., Rehoboth	4,500.00		1,500.00	3,000.00
23.	Bellwood, Ill.	5,750.00		2,000.00	3,750.00
24.	Bemis, S.D.	3,100.00		800.00	2,300.00
25.	Bigelow, Minn.	5,525.00		325.00	5,200.00
26.	Blenheim, Ont.	19,000.00		1,250.00	17,750.00
27.	Bowmanville, Ont.	10,200.00		1,050.00	9,150.00
28.	Bowness-Montgom'y, Alta.	15,000.00	5,000.00		20,000.00
29.	Bozeman, Mont.	7,200.00		1,150.00	6,050.00
30.	Brampton, Ont.	10,300.00		700.00	9,600.00
31.	Brandon, Man., Canada	13,113.75		706.25	12,407.50
32.	Brantford, Ont.	10,812.50		937.50	9,875.00
33.	Britt, Ia.	9,500.00		500.00	9,000.00
34.	Brockville, Ont., Bethel	5,625.00			5,625.00
35.	Brooks, Alta.	12,800.00		1,950.00	10,850.00
36.	Brooten, Minn.	5,950.00		700.00	5,250.00
37.	Burdett, Alta.	4,750.00	5,000.00	250.00	9,500.00
38.	Burlington, Ont.	12,500.00			12,500.00
39.	Burnaby, B.C.	8,000.00			8,000.00
40.	Byron Center, Mich. ..	9,500.00		500.00	9,000.00
41.	Cadillac, Mich.	5,000.00		1,000.00	4,000.00
42.	Calgary, Alta., 1st.	12,600.00		600.00	12,000.00
43.	Calgary, Alta., 2nd	12,000.00			12,000.00
44.	Calgary, " Immanuel	3,000.00			3,000.00
45.	Cascade, Mich.	7,250.00		1,000.00	6,250.00
46.	Cedar, Ia.	3,550.00		500.00	3,050.00
47.	Chatham, Ont.	11,828.70		1,116.00	10,712.70
48.	Chilliwack, B.C.	13,125.00		462.50	12,662.50
49.	Chino, Cal.	7,500.00		1,000.00	6,500.00
50.	Cincinnati, O.	2,800.00		800.00	2,000.00
51.	Clara City, Minn.	6,875.00			6,875.00
52.	Clarkson, Ont.	11,362.50		1,312.50	10,050.00
53.	Clinton, Ont.	9,800.00		375.00	9,425.00
54.	Cobourg, Ont.	15,000.00			15,000.00
55.	Cochrane, Ont.	4,781.25		281.25	4,500.00
56.	Collingwood, Ont.	6,800.00	5,000.00		11,800.00
57.	Columbus, O.	4,750.00		250.00	4,500.00

No.	Church	Outstanding Dec. 31, 1959	New Loans	Payments	Outstanding Dec. 31, 1960
58.	Conrad, Mont.	4,039.15			4,039.15
59.	Cornwall, Ont.	10,437.50			9,812.50
60.	Crookston, Minn.	755.63		625.00	555.63
61.	Cutlerville, Mich., East	8,000.00		200.00	7,500.00
62.	Dearborn, Mich.	10,620.00		500.00	9,710.00
63.	Decatur, Mich.	8,831.46		910.00	8,310.55
64.	Delavan, Wis.	4,200.00		520.91	3,500.00
65.	Denver, Colo., Third ...	7,000.00		700.00	6,500.00
66.	Denver, Colo., Trinity ..	5,000.00	1,500.00	500.00	12,250.00
			5,000.00	250.00	4,000.00
67.	Des Plaines, Ill.	4,500.00		500.00	9,600.00
68.	Dorr, Mich.,	562.50		562.50	9,625.00
69.	Drayton, Ont.	10,200.00		600.00	13,187.50
70.	Dresden, Ont.	10,250.00		625.00	5,000.00
71.	Duncan, B.C.	13,581.25		393.75	8,400.00
72.	Dunnville, Ont.	5,000.00			9,600.00
73.	Edmonton, Alta., 2nd...	9,000.00		600.00	9,600.00
73.	Edmonton, Alta., 3rd ...	10,200.00		600.00	9,600.00
74.	Edmonton, Alta., 3rd ...	10,200.00		600.00	13,125.00
75.	Edmonton, Jasper Place	13,875.00		750.00	9,812.50
76.	Edmonton, Maranatha ..	10,437.50		625.00	18,557.40
77.	Edson, Alta.	20,000.00		1,442.60	9,562.50
78.	Emo, Ont.	10,081.25		518.75	4,625.00
79.	Escalon, Cal.	5,125.00		500.00	9,750.00
80.	Escondido, Cal.	12,000.00		2,250.00	15,040.00
81.	Essex, Ont.	16,790.00		1,750.00	2,650.00
82.	Everson, Wash.	3,200.00		550.00	15,000.00
83.	Exeter, Ont.	15,000.00			5,000.00
84.	Estelline, S.D.		5,000.00		6,000.00
85.	Falmouth, Mich., Prosper	8,000.00		2,000.00	925.00
86.	Flint, Mich.	1,325.00		400.00	12,625.00
87.	Forest, Ont.	2,750.00	10,000.00	125.00	12,000.00
88.	Fort Lauderdale, Fla. ..	13,500.00		1,500.00	9,587.50
89.	Ft. William, Ont.	10,200.00		612.50	10,500.00
90.	Fremont, Mich., Trinity	12,000.00		1,500.00	7,875.00
91.	Fruitland, Ont.	8,381.25		506.25	7,500.00
92.	Fruitport, Mich.	8,000.00		500.00	10,000.00
93.	Galt, Ont.	10,000.00			12,500.00
94.	Gary, Ind.	10,000.00	3,000.00	500.00	15,000.00
95.	Georgetown, Ont.	15,000.00			5,000.00
96.	Goshen, Ind.		5,000.00		4,500.00
97.	Goshen, N.Y.	5,000.00		500.00	2,500.00
98.	Grand Rapids, Alger Pk.	5,000.00		2,500.00	4,750.00
99.	Grand Rapids, Arcadia ..	5,000.00		250.00	5,000.00
100.	Grand Rapids, Calvary ..		5,000.00		1,500.00
101.	Grand Rapids, Immanuel	2,000.00		500.00	7,000.00
102.	Grand Rapids, Millbrook	8,000.00		1,000.00	3,750.00
103.	Grand Rapids, Plymouth Heights	4,500.00		750.00	15,100.00
104.	Grand Rapids, Riverside	17,000.00		1,900.00	
105.	Grand Rapids, Roger Heights	4,750.00	5,000.00	250.00	9,500.00
106.	Grand Rapids, 36th St...	7,500.00		500.00	7,000.00
107.	Grandville, Mich., South	8,500.00		1,000.00	6,275.00
108.	Granum, Alta.	6,275.00			15,000.00
109.	Greenville, Ont., Calvin	15,000.00			14,755.00
110.	Guelph, Ont.	15,000.00		245.00	1,200.00
111.	Hamilton, Mich.	2,600.00		1,400.00	2,675.00
112.	Hamilton, Ont., First...	5,050.00		2,375.00	

No.	Church	Outstanding Dec. 31, 1959	New Loans	Payments	Outstanding Dec. 31, 1960
113.	Hamilton, Ont., Immanuel		10,500.00		10,500.00
114.	Hamilton, Ont., Mt. Hamilton	10,850.00		600.00	10,250.00
115.	Haney, B.C.	9,150.00		450.00	8,700.00
116.	Hartley, Ia.	3,250.00	1,500.00	250.00	4,500.00
117.	Hawarden, Ia.	1,151.65		300.00	851.65
118.	Hoboken, N.J.	4,550.00		100.00	4,450.00
119.	Holland, Mich., Calvin	9,000.00		500.00	8,500.00
120.	Holland, Mich., Faith ..	4,500.00		1,500.00	3,000.00
121.	Holland, Mich., Holland Heights	8,500.00		1,375.00	7,125.00
122.	Holland, Mich., Maranatha	3,000.00			3,000.00
123.	Holland, Mich., Park Church	7,500.00		500.00	7,000.00
124.	Holland, Minn.	1,584.00		150.00	1,434.00
125.	Holland Center, S.D.	7,557.58		500.00	7,057.58
126.	Holland Marsh, Ont.	9,985.53		1,000.00	8,985.53
127.	Houston, B.C.	2,000.00		250.00	1,750.00
128.	Ingersoll, Ont.	15,000.00		500.00	14,500.00
129.	Iron Springs, Alta.	13,875.00			13,875.00
130.	Irving Park, N.J., Midland Park	8,500.00		500.00	8,000.00
131.	Jarvin, Ont.	7,650.00		800.00	6,850.00
132.	Jenison, Mich., Trinity	4,500.00		250.00	4,250.00
133.	Kalamazoo, Mich., Knollwood	3,200.00		200.00	3,000.00
134.	Kalamazoo, Mich., Prairie Edge	14,500.00		750.00	13,750.00
135.	Kalamazoo, Mich., Westwood	7,000.00		500.00	6,500.00
136.	Kemptville, Ont.	4,000.00			4,000.00
137.	Kenora, Ont.	5,000.00			5,000.00
138.	Kingston, Ont.	10,250.00		750.00	9,500.00
139.	Kitchener, Ont.	10,531.25		656.25	9,875.00
140.	Lacombe, Alta., First....	5,375.00		700.00	4,675.00
141.	Lacombe, Alta., Bethel	15,000.00		679.29	14,320.71
142.	Ladner, B.C.	11,600.00		300.00	11,300.00
143.	Langley, B.C.	10,885.00		437.50	10,447.50
144.	Lansing, Ill., Oak Glen	6,500.00		500.00	6,000.00
145.	Lansing, Mich.	1,500.00		750.00	750.00
146.	Leamington, Ont.	4,050.00		300.00	3,750.00
147.	LeMars, Ia.	7,500.00		500.00	7,000.00
148.	Lethbridge, Alta.	10,600.00		700.00	9,900.00
149.	Lindsay, Ont.	8,200.00		262.00	7,938.00
150.	Listowel, Ont.		5,000.00		5,000.00
151.	Lodi, N.J.	1,575.00	5,000.00	175.00	6,400.00
152.	London, Ont.	6,475.00		387.50	6,087.50
153.	Luverne, Minn.	13,250.00		1,250.00	12,000.00
154.	Lynden, Wash., Bethel ..	4,000.00		3,500.00	500.00
155.	Maple Heights, O.	9,500.00		500.00	9,000.00
156.	Martin, Mich., East	6,375.00		1,125.00	5,250.00
157.	Medicine Hat, Alta.	14,500.00		500.00	14,000.00
158.	Miami, Fla.	12,000.00			12,000.00
159.	Milwaukee, Wis.	6,750.00		1,200.00	5,550.00
160.	Minneapolis, Minn.	3,150.00		350.00	2,800.00
161.	Modesto, Cal.	3,300.00		2,300.00	1,000.00
162.	Monroe, Wash.	5,400.00		450.00	4,950.00

No.	Church	Outstanding Dec. 31, 1939	New Loans	Payments	Outstanding Dec. 31, 1960
163.	Montreal, Que.	5,000.00		5,000.00	
164.	Morrison, Ill.	2,750.00		250.00	2,500.00
165.	Mountain Lake, Minn.	3,028.50		168.25	2,860.25
166.	Mt. Vernon, Wash., 1st	13,500.00		1,500.00	12,000.00
167.	Muskegon, Mich., Bluffton	6,200.00		350.00	5,850.00
168.	Muskegon, Mich., Grace	13,000.00			13,000.00
169.	Navon, Ont.	4,000.00			4,000.00
170.	Neerlandia, Alta.	4,980.00		400.00	4,580.00
171.	Newmarket, Ont.	5,000.00	10,000.00		15,000.00
172.	New Liskeard, Ont.	15,000.00		500.00	14,500.00
173.	New Richmond, Mich.	5,000.00		250.00	4,750.00
174.	Newton, N.J.	6,125.00		625.00	5,500.00
175.	New Westminster, B.C.	10,537.50		600.00	9,937.50
176.	Niagara Falls-Stamford, Ont.	15,000.00			15,000.00
177.	North Haledon, N.J.	12,400.00		700.00	11,700.00
178.	Oak Lawn, Ill.	1,000.00		1,000.00	
179.	Ogilvie, Minn.	14,400.00			14,400.00
180.	Ontario, Cal.	7,500.00		500.00	7,000.00
181.	Oostburg, Wis., First	4,000.00		1,000.00	3,000.00
182.	Orangeville, Ont.	13,175.00		340.00	12,835.00
183.	Orillia, Ont.	15,000.00			15,000.00
184.	Oshawa, Ont.	19,000.00		2,187.50	16,812.50
185.	Oskaloosa, Ia., Bethel ..	8,050.00		550.00	7,500.00
186.	Ottawa, Ont.	15,500.00		1,950.00	13,550.00
187.	Owen Sound, Ont.	6,500.00		1,487.50	5,012.50
188.	Palos Heights, Ill.	11,400.00		700.00	10,700.00
189.	Parchment, Mich.	10,000.00		500.00	9,500.00
190.	Peers, Alta.	10,125.00			10,125.00
191.	Pella, Ia., Calvary	4,500.00		250.00	4,250.00
192.	Pembroke, Ont., Zion ..	11,521.00		521.00	11,000.00
193.	Peterborough, Ont.	11,650.00		350.00	11,300.00
194.	Phoenix, Ariz.	6,200.00		1,200.00	5,000.00
195.	Pine Creek, Mich.	3,900.00		300.00	3,600.00
196.	Pipestone, Minn.	7,500.00		500.00	7,000.00
197.	Plainfield, Mich.	7,225.00		425.00	6,800.00
198.	Port Alberni, B.C.	5,800.00		500.00	5,300.00
199.	Portland, Mich.	5,000.00		500.00	4,500.00
200.	Port Williams, N.S.	5,000.00			5,000.00
201.	Preakness, N.J.	4,000.00		1,000.00	3,000.00
202.	Randolph, Wis., 2nd	4,125.00		375.00	3,750.00
203.	Raymond, Minn.	2,745.00		300.00	2,445.00
204.	Red Deer, Alta.	9,750.00		562.50	9,187.50
205.	Redlands, Cal., 2nd	4,775.00		425.00	4,350.00
206.	Regina, Sask.	15,000.00			15,000.00
207.	Renfrew, Ont.	15,000.00		500.00	14,500.00
208.	Richmond, B.C.	14,000.00		700.00	13,300.00
209.	Ripon, Cal.	4,500.00		625.00	3,875.00
210.	Rock Rapids, Ia.	2,395.00		300.00	2,095.00
211.	Rock Valley, Ia., Calvin	4,550.00		1,050.00	3,500.00
212.	Rocky Mt. House, Alta.	9,997.50		773.50	9,224.00
213.	Rudyard, Mich.	800.00		800.00	
214.	Saginaw, Mich.	10,275.00		500.00	9,775.00
215.	San Diego, Cal.	3,900.00			3,900.00
216.	San Jose, Cal.	8,750.00		1,000.00	7,750.00
217.	Sarnia, Ont., First	12,250.00		2,000.00	10,250.00
218.	Sarnia, Ont., 2nd	10,600.00		650.00	9,950.00
219.	Saskatoon, Sask.	14,500.00		500.00	14,000.00

No.	Church	Outstanding Dec. 31, 1959	New Loans	Payments	Outstanding Dec. 31, 1960
220.	Seattle, Wash., 1st	11,125.00		775.00	10,350.00
221.	Seattle, Wash., Calvary	14,250.00		1,000.00	13,250.00
222.	Sheboygan, Wis., Calvin	14,250.00		750.00	13,500.00
223.	Sibley, Ia.	3,420.00		220.00	3,200.00
224.	Simcoe, Ont.	9,000.00			9,000.00
225.	Sioux City, Ia.	7,500.00	8,000.00	500.00	15,000.00
226.	Sioux Falls, S.D.	2,000.00		500.00	1,500.00
227.	Smithers, B.C.	13,275.00		1,225.00	12,050.00
228.	Smithers & Telkwa, B.C.	5,000.00		250.00	4,750.00
229.	South Bend, Ind.		3,500.00		3,500.00
230.	South Holland, Ill., Cottage Grove	3,000.00		1,000.00	2,000.00
231.	Springdale, Ont.	17,139.52		3,110.88	14,028.64
232.	St. Catharines, Ont.	9,375.00		637.50	8,737.50
233.	Stratford, Ont.		10,000.00		10,000.00
234.	Strathroy, Ont.	10,000.00		1,000.00	9,000.00
235.	St. Thomas, Ont.	14,275.00		912.50	13,362.50
236.	Sun Valley, Cal., Bethel	11,750.00		750.00	11,000.00
237.	Sussex, N.J.	7,800.00		525.00	7,275.00
238.	Taber, Alta.	10,771.85		753.11	10,018.74
239.	Telkwa, B.C.	7,125.00		375.00	6,750.00
240.	Terrace, B.C.	12,125.00		375.00	11,750.00
241.	Terra Ceia, N.C.	7,025.00		945.00	6,080.00
242.	Toronto, Ont., 1st	6,500.00		450.00	6,050.00
243.	Toronto, Ont., 2nd Weston	15,000.00			15,000.00
244.	Toronto, Ont., Annette ..	4,050.00		187.50	3,862.50
245.	Tracy, Ia.	4,500.00		250.00	4,250.00
246.	Transcona, Man.	5,000.00		250.00	4,750.00
247.	Trenton, Ont.	9,375.00		600.00	8,775.00
248.	Truro, N.S.	10,000.00			10,000.00
249.	Tucson, Ariz., Bethel....		10,000.00		
			5,000.00		
			10,000.00		25,000.00
250.	Tyler, Minn.	585.00		90.00	495.00
251.	Vancouver, B.C., 1st	7,373.00		875.00	6,498.00
252.	Vancouver, B.C., Bethel	11,250.00		1,000.00	10,250.00
253.	Vauxhall, Alta.	5,450.00		400.00	5,050.00
254.	Victoria, B.C.	12,100.00		400.00	11,700.00
255.	Vogel Center, Mich.	9,500.00		500.00	9,000.00
256.	Wallaceburg, Ont.	13,412.50			13,412.50
257.	Washington, D.C.	1,050.00		200.00	850.00
258.	Wayland, Mich.	9,000.00		500.00	8,500.00
259.	Wellandport, Ont.	10,437.50		1,062.50	9,375.00
260.	Western Springs, Ill.	7,125.00		750.00	6,375.00
261.	Westlock, Alta.	4,050.00		350.00	3,700.00
262.	Wheaton, Ill.	6,500.00		1,000.00	5,500.00
263.	Williamsburg, Ont.	12,500.00		750.00	11,750.00
264.	Winnipeg, Man.	7,800.00		650.00	7,150.00
265.	Woodstock, Ont.	8,799.50		800.00	7,999.50
266.	Wyckoff, N.J.	6,500.00		500.00	6,000.00
267.	Wyoming, Ont.	10,700.00		662.50	10,037.50
268.	Zeeland, Mich., Bethel	5,000.00		500.00	4,500.00
269.	Zillah, Wash.	3,300.00		225.00	3,075.00

TOTALS.....\$2,106,294.07 \$141,000.00 \$165,455.04 \$2,081,839.03

SUMMARY

Balance on hand January 1, 1960\$102,241.04

Receipts:

Repayment "B"\$165,455.04
 Quota (1959) "C" and other receipts 7,820.04 \$173,275.08

Total\$275,516.12

Disbursements:

New loans "B"\$141,000.00
 Savings account "A" 60,000.00
 Administration expense "E" 2,711.78
 Check returned - insufficient funds "C" 2,000.00 \$205,711.78

Total\$ 69,804.34

Denominational Quotas by Classes and Other Receipts Schedule "C"
 (1959 Quota)

Classes	1959	1960
Alberta North	\$ 217.42	\$ 145.75
Alberta South	271.50	110.68
British Columbia	307.71	130.13
Cadillac	339.92	
California	975.67	242.76
Chatham	898.29	28.46
Chicago North	841.89	212.61
Chicago South	1,440.94	
Eastern Ontario	411.33	234.14
Grand Rapids East	1,485.65	370.48
Grand Rapids South	1,219.72	
Grand Rapids West	727.87	261.63
Grandville	820.58	282.89
Hackensack	648.08	65.51
Hamilton	870.72	72.30
Holland	1,029.52	392.75
Hudson	907.98	10.50
Kalamazoo	906.24	10.77
Minnesota North	554.49	315.90
Minnesota South	500.32	7.66
Muskegon	613.78	411.22
Northcentral Iowa	232.36	158.64
Orange City	384.86	238.89
Pacific	451.20	520.94
Pella	437.85	205.67
Rocky Mountain	371.50	68.00
Sioux Center	634.40	232.39
Toronto	214.47	248.55
Wisconsin	505.71	
Zeeland	874.63	307.39
Canadian exchange	656.29	473.43
Gift	3,505.00	60.00
Returned item - insufficient funds		2,000.00
Totals	\$24,347.89	\$7,820.04

Administration Expense Schedule "E"

Total administration expense\$2,711.78
 (Itemized accounts available)

REPORT NO. 12

PUBLICATION COMMITTEE

ESTEEMED BRETHREN:

The Publication Committee of the Christian Reformed Church, with gratitude to God for His blessings on our activities during the past year, presents its 1960 report to your honorable body.

I. COMMITTEE MEMBERSHIP

A. The Publication Committee is divided into two committees, designated as the Editorial Committee and the Business Committee. The Editorial Committee is as follows: Dr. G. Goris, Revs. J. Schuurmann, R. Rienstra, C. Boomsma. The Business Committee is as follows: G. Buist, R. Van Kuiken, J. Vredevoogd, L. Wierenga, E. Broene. The entire committee meets the first Thursday night of each month; the sub-committees meet once a month or oftener.

B. The officers of the entire committee are as follows:

President — Dr. George Goris

Secretary — Rev. Richard Rienstra

Vice-president and Assistant Secretary — Rev. John Schuurmann

Treasurer — Mr. Gerrit Buist.

II. EDITORS AND EDITORIAL MATTERS

A. We are pleased to report that our editors have been able to perform all the duties relating to their position. The Rev. John Vander Ploeg functioned diligently and faithfully in his capacity as editor-in-chief of The Banner during the past year. The Lord again equipped him for this arduous and responsible task. We pray that wisdom and strength may be supplied as he continues his labors.

B. The Rev. Emo Van Halsema has again served in the dual capacity as editor-in-chief of De Wachter and lecturer at Calvin College during the past year. He has carried this double load in such a way that his duties for our church paper were ably discharged. His teaching task terminates at the end of this school year. We trust, however, that the Lord may continue to grant him strength and ability to carry on in his editorship.

C. De Wachter has a limited subscription list because of its foreign language, but it enjoys a good reception by its readers, as far as we are able to judge. We are happy to report that according to a Banner Reader Survey completed in February of this year, 95% of our subscribers, covering all age groups, from 18 to 30 years, 30 to 40 years, 40 to 55 years, 55 years and up, feel The Banner fulfills its role adequately as a church paper. This gives assurance that The Banner has good acceptance among our church members.

The report further indicated that according to statistics, the readership is solidly behind The Banner. These findings give reason for a measure of satisfaction and call for gratitude to the Lord for His favor. There are, however, strong indications in the survey that continual effort will be necessary to increase readership and make the publication attractive to non-subscribers. This pertains particularly to younger readers, who are the reservoir of future subscribers. It was found that a large percentage of non-subscribers are in the 18 to 40 year group. We assure you that constant efforts are being put forth to increase our circulation in all the various age groups and we solicit the support of the entire church in our endeavor to get our church papers in the homes of all the families of our denomination and have the readers' interest be strong.

III. BUSINESS ACTIVITIES

The circulation of De Wachter remains approximately the same as a year ago with 5,300 subscriptions. The circulation of The Banner has increased. We now have in excess of 40,000 subscribers. We are studying the possibility of organizing a denominational wide campaign in an effort to obtain more complete coverage. It is our desire to encourage every Christian Reformed family to read The Banner.

The Sunday School papers are now being printed in three colors. This has been accomplished without an increase in the cost of the papers to our Sunday Schools.

An offset printing press has been purchased. This will give us more versatility and we hope to experience more economical printing on certain products adaptable to this type of printing.

Sales of the Centennial edition of the Psalter Hymnal dropped to 38,700 copies for 1960 as compared to 58,000 copies sold in 1959.

We have sold a total of 20,400 Catechism books during 1960.

The annual financial report presented herewith will reflect in greater detail the scope of business activities in 1960.

IV. MATTERS REQUIRING ACTION BY SYNOD

A. The term of the following members of the committee expire this year: Mr. John Vredevoogd, Mr. Leon Wierenga, Rev. John Schuurmann. These three men have served one term and are eligible for re-election.

The following nominations are submitted:

For a three-year term (one to be elected)

Rev. John Schuurmann* (eligible for re-election)

Rev. Henry De Mots

For a three-year term (one to be elected)

Mr. John Vredevoogd* (eligible for re-election)

Mr. John Peterson

For a three-year term (one to be elected)

Mr. Leon Wierenga* (eligible for re-election)

Mr. Walter Kok

B. We request Synod to approve the appointment of Mr. Eugene M. Broene for the remainder of the term to which Mr. John Van Dellen was elected by the Synod of 1960. Mr. John Van Dellen was unable to serve, and the Synodical committee approved the appointment of Mr. Eugene M. Broene till the Synod of 1961.

Richard Rienstra, *Sec'y*

BALANCE SHEET

The Publication Committee of the Christian Reformed Church, Inc.

Grand Rapids, Michigan

December 31, 1960

ASSETS

CURRENT

Cash on deposit	\$ 21,996.82	
Accounts receivable	44,901.86	
Inventories	75,011.59	
Prepaid expense	10,707.37	
TOTAL CURRENT		\$152,617.64

OTHER

New equipment fund investments	\$ 70,000.00	
Deposit on purchase of new equipment	5,500.00	\$ 75,500.00
Supplies inventory and meter deposits	6,322.54	81,822.54

FIXED

	Cost	Allow. for Depreciation	Net	
Land and building	\$530,816.18	\$ 45,622.66	\$485,193.52	
Mach. and equipment	260,125.64	112,020.77	148,104.87	
Rental	13,372.08	1,694.40	11,677.68	
	<u>\$804,313.90</u>	<u>\$159,337.83</u>	<u>\$644,976.07</u>	<u>644,976.07</u>
				\$879,416.25

LIABILITIES

CURRENT

Accounts payable	\$ 7,515.27	
Accrued expenses	10,069.88	
Current requirement on long-term indebtedness	17,073.84	
TOTAL CURRENT		\$ 34,658.99

LONG TERM

Mortgage payable	\$ 60,928.32	
Less current requirements included above	17,073.84	\$ 43,854.48

DEFERRED INCOME

Unearned subscriptions	\$ 86,819.23
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RESERVE FOR PENSION	\$ 17,368.67
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CAPITAL

OPERATIONS	\$574,100.31		
CONTRIBUTED			
Building	\$118,309.43		
Furnishings	4,305.14	122,614.57	\$696,714.88
			<u>\$879,416.25</u>

STATEMENT OF INCOME AND EXPENSE

The Publication Committee of the Christian Reformed Church, Inc.

Grand Rapids, Michigan

Year Ended December 31, 1960

INCOME			
Subscriptions and sales			\$575,226.49
COSTS			
Merchandise for resale	\$ 64,471.31		
Material	140,254.95		
Labor	78,387.29		
Manufacturing expenses	79,437.84		
Contributors	16,635.38		
Mailing costs	32,365.46		\$411,552.23
GENERAL AND ADMINISTRATIVE			
Direct (clerical-editorial-managerial)	76,400.17		
Indirect (depreciation-insurance-office-supplies- postage-utilities)	29,679.61		\$106,079.78
INCOME OVER EXPENSE			<u>\$ 57,594.48</u>

We have examined the balance sheet of the Publication Committee of the Christian Reformed Church, Inc., Grand Rapids, Michigan, as of December 31, 1960, and the related statement of income 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 procedures as we considered necessary in the circumstances.

In our opinion, the accompanying balance sheet and statement of income present fairly the financial position of the Corporation at December 31, 1960, and the results of its operations for the year then ended, in conformity with generally accepted accounting principles applied on a basis consistent with that of the preceding year.

KAUFFMAN, HUNGERFORD & CO., C.P.A.

REPORT NO. 13

THE BACK-TO-GOD HOUR

ESTEEMED BRETHREN:

The Back-to-God Hour Committee is pleased to present its report of activities for the year 1960. We gratefully acknowledge God's blessings given us in the radio and television work of the Christian Reformed Church. References to The Back-to-God Hour are found on pages 35, 61, 83, 85, 86, 91, 120, 127, 261, 271, 273, and 404 of the 1960 Acts of Synod.

I. ADMINISTRATION AND PERSONNEL

A. *The Back-to-God Hour Committee*

The members of The Back-to-God Hour Committee are: Revs. C. O. Buus, L. A. Bazuin, J. Geels, K. Hart, J. Hasper, J. P. Smith, and H. C. Van Wyk; and Messrs. L. Beré, J. De Nooyer, R. L. Hoekstra, J. Jonker, R. J. Vermeer, and A. Van Noord. In September 1960 the following officers were elected: Mr. L. Beré, Pres.; Rev. J. Hasper, Vice-pres.; Mr. A. Van Noord, Sec'y; and Mr. R. L. Hoekstra, Treas. The terms of Rev. J. P. Smith, Rev. H. C. Van Wyk, Mr. R. L. Hoekstra, and Mr. J. De Nooyer expire this year. All are eligible for reelection. Nominations appear in section VI-B of this report.

B. *The Office Staff*

Mr. Harold Pals, our office manager; Mr. Donald Dykstra, our assistant office manager, have again served this year with faithfulness and efficiency. The following are also members of our office staff: Mrs. H. De Boer, Mrs. A. Decker, Mrs. J. Kuiper, Miss J. Oostman, Miss P. Van Beek and Messrs. W. Prince, J. Kuiper, and C. Oostman. We are sincerely thankful to all the office staff for their faithful services. Our office personnel will be happy to conduct visitors through The Back-to-God Hour office. Visitors will be impressed and inspired by all the evidence of God's blessing upon our denominational radio witness.

We regret that Mr. Harold Pals has seen fit to tender his resignation to become the editor of a local newspaper. He has faithfully and enthusiastically served the cause of The Back-to-God Hour for 13 years. His absence will surely be felt. He leaves us with our highest esteem and with our best recommendations. We wish him God's richest blessings in his new field of work.

C. *Building*

The Back-to-God Hour office is housed at 10858 S. Michigan Avenue, Roseland, Chicago. The building was left in the legacy of Mr. D. Van Eck. It is kept in good repair. Three business concerns also occupy space in this building and pay standard rental fees.

D. *The Radio Minister*

Rev. Peter Eldersveld continues to enjoy good health. This year Rev. Eldersveld completes his 15th year as our radio minister. We are truly thankful that God has given us such an able man to proclaim the Reformed witness of salvation over the air. The continued high response to Rev. Eldersveld's messages gives clear indication that his labors are being used by God to influence many with the power of the gospel. Rev. Eldersveld's devotion to his work has enabled our denomination to expand its broadcast operation from 22 scattered stations to the approximately 290 stations which presently carry the program in North America. The program is also carried on many foreign radio stations.

Because of the additional responsibilities which have come with the expansion of the broadcast operation, the Radio Committee has become aware of the necessity of appointing an associate radio minister. Approval for the appointment of an associate radio minister was given by the Synod of 1960 (*Acts of Synod, 1960*, page 71).

The Radio Committee is also happy to report that the work of the summer speakers has been well received by the radio audience. The summer speakers for 1960 were: Revs. Lawrence Veltkamp, John Verbrugge, Harold Dekker, and Rolf Veenstra.

E. *Associate Minister*

Dr. Joel Nederhood accepted the call as associate minister to The Back-to-God Hour in July, 1960, and was ordained on September 28, 1960. The ordination services were led by Rev. J. Malestein, pastor of the First Christian Reformed Church of Lansing, Illinois, Dr. Nederhood's calling church. The new associate minister preached his inaugural sermon in the Lansing Christian Reformed Church on October 2. An introduction to Dr. Nederhood appeared in The Banner of December 2 and in De Wachter. During December, he was introduced to the radio audience with a series of four sermons which he delivered over the air. The response to his sermons was gratifying and demonstrated the readiness of the listeners to accept Dr. Nederhood. Already he has enthusiastically assumed many of the responsibilities which are his as associate minister.

F. *The Relationship Between the Radio Minister and the Associate Radio Minister*

See *Acts of Synod, 1960*, Article 128, C2 and 3, page 71. In order to comply with Synod's instructions to the Radio Committee to clarify the relationship of the Radio Minister and the Associate Radio Minister, The Back-to-God Hour Committee submits the following explanation of this relationship and the delineation of duties for Synod's approval.

General Statement: The Radio Minister and Associate Minister of The Back-to-God Hour are to share mutually the various ministerial responsibilities of the broadcast as arranged and approved by the committee in consultation with them.

The duties of the Radio Minister shall be as follows:

1. He is to serve as principal speaker for the radio program.
2. He is to serve as program director of the radio broadcast.
3. He is to serve as the editor of the *Family Altar*; he is also to serve as one of its writers if possible.
4. He is to handle such correspondence as demands his attention.
5. He is to undertake such speaking engagements as time and opportunity permit.

The duties of the Associate Radio Minister shall be as follows:

1. He is to serve as radio speaker in the absence of the regular radio minister.
2. He is to be responsible for all personal correspondence and contact with the radio audience.
3. He is to assume responsibility for the provision and publication of all literature necessary for making the radio ministry more effective.
4. He is to arrange station coverage of the broadcast in the light of the overall missionary objectives of the Christian Reformed Church.
5. He is to maintain close contact with denominational mission boards and other agencies with a view to strengthening the follow-up ministry.
6. He is to represent The Back-to-God Hour in contact with classes and churches and by undertaking such speaking engagements as time and opportunity will permit.
7. He is to assume responsibility for the administration of the office.

The two ministers shall be equally and mutually responsible to The Back-to-God Hour Committee.

G. Rev. Bassam Madany

Rev. Madany is enthusiastically continuing his work of translating and preparing the regular Sunday broadcasts in the Arabic language. He is also preparing and recording six 15-minute week-day programs. Both the regular Sunday broadcast and the week-day programs are sent to station ELWA, a powerful 50,000 watt short wave station in Monrovia, Liberia. He has also translated twelve monthly *Family Altar* booklets, selected prayers of the Geneva Catechism, passages from the Bible, and the western version of the Nicene Creed. These have been published together in a book called *Family Worship*. (See section IV-B for additional information concerning this literature.) Rev. Madany expresses his gratitude in being permitted to work in this field of God's kingdom. He also expresses his appreciation for the counsel and help of the Radio Minister and Associate Radio Minister, as well as for the help of the office staff in the various technical aspects of his broadcast.

Rev. Madany's work, which is directed primarily to the Mohammedan world, is especially significant in the light of the missionary fervor which the Mohammedan peoples are now displaying. We as a Christian Reformed Church should be continually grateful to God that we are given an opportunity to speak to an advancing Mohammedanism. We must

be much in prayer that God will continue to strengthen Rev. Madany, and that He will bless Rev. Madany's tireless efforts to proclaim the gospel in that very difficult area of mission activity.

H. The Radio Choir

The Calvin College Radio Choir has again faithfully and effectively presented inspiring music under the direction of Professor James De Jonge. Both the choir and Professor De Jonge spend many hours each week in preparing the music for each broadcast. They faithfully provide music which meets the high standards of spirituality, dignity, and quality that have been set for our radio program. Many of the responses from our radio listeners mention specifically the blessing which has been received through this ministry of music.

II. RADIO BROADCASTING

A. The number of stations carrying our program is constantly changing. At this writing, approximately 290 stations are carrying the program. Of these, 90 are with the Mutual Broadcasting System, 86 with the National Broadcasting Company, 9 on the Yankee Network, 23 on the Intermountain Network, and 80 are on independent stations. A number of these stations are supported by extra gifts of certain Christian Reformed congregations; these gifts are above their regular quota payments. We wish to express our sincere thanks for the generosity displayed in these gifts and to recognize the example which these churches are setting for our denomination. The station coverage is continually being reviewed and changed in order that expenses may be kept at a minimum and the maximum coverage may be attained.

Our report to the Synod of 1960 indicated that many stations in both the United States and Canada no longer take paid religious programs. Many of them have now adopted the policy in which they give free time to religious broadcasts as a public service; this time is equally divided between the Roman Catholic, Jewish, and Protestant faiths. Since our broadcast reflects the distinctive characteristics of our denomination, this new policy makes it increasingly difficult for us to procure time on many of the large stations.

In our report to the Synod of 1960 we also indicated that many stations are presently affiliating together to form smaller networks; many are becoming entirely independent. This trend necessitates the negotiation of many more single contracts than would be necessary if we could deal with large networks. With this development our broadcasting costs are often increased.

Though both of the above conditions are still present, we have been able to maintain a coverage nearly as broad as before, even though the number of stations has been somewhat reduced from a year ago. We regret also that a few favorite stations in certain localities can no longer be heard. Attempts will be made to replace them when our financial status will allow this replacement to be made. Recently, we have been especially happy to acquire time on a 50,000 watt station in Montreal, Quebec. It has been especially difficult to enter this area because of the

high concentration of Roman Catholic people there. This placement was accomplished through the aid of the Christian Reformed Church in that city.

B. Foreign Broadcast

1. This phase of our radio witness is continuing to grow with increased effectiveness. Our foreign broadcast is now heard over short wave stations practically all over the world. The response of foreign listeners is most gratifying. Many missionaries report that The Back-to-God Hour program is a great aid to them as they carry on their missionary activities. Missionaries often request some of our literature for their own use and for translation into foreign languages.

2. Arabic broadcast: In addition to our regular Sunday broadcast over station ELWA, Monrovia, Liberia, we also broadcast a 15-minute program each day. We are able to ascertain both directly and indirectly that the acceptance of this program is very good. Preparatory work for this extension of our Arabic broadcasting began in June, 1960, and after final clearance, our broadcasting started on Labor Day of that year. Station time is 8:45 PM (Eastern Mediterranean Time).

A second daily program has been authorized to start on February 1, 1961, and is being beamed to the North African countries of Morocco, Algeria, and Tunisia. The same tapes which were used for the Near Eastern broadcast can be used also for the new broadcast which is beamed toward North Africa. Responses from listeners in both the Near East and also the North African countries request more information regarding the Christian Reformed Church. Many express the wish that our daily programs be lengthened.

Radio is playing an increasingly important role in the lives of the new nations in Africa and the Near East. One missionary wrote of the people in Khartoum, Sudan, "These people would rather buy a radio than spend the money on shoes."

3. Our foreign broadcasts depend upon additional free will gifts and offerings. There is no provision for foreign broadcasting in our quota. We request that the whole cause of foreign broadcasting be again recommended to our church, for its prayers and support. We are happy to report that a number of churches are systematically supporting our foreign broadcasting, some specifying that their funds be used in areas of their own particular interest. We wish to express our appreciation for the exemplary spirit displayed in these systematic gifts to foreign broadcasting.

III. TELEVISION

A. Two series of television films totaling 26 programs have been produced and have been shown over 320 stations. The first series consists of an exposition of the Ten Commandments and the second, of an exposition of the Lord's Prayer. The latter is also available in color. Presently no new series is being produced, and, therefore, the Radio Committee does not request special offerings for this cause in 1962.

B. The Committee wishes to inform the congregations of the denomination that there is much free time available on a local basis for the showing of these films. Any of our congregations may write the office for a package of material and instructions which will aid them in contacting stations of their area in order to promote these programs on a local level.

IV. RESPONSE

A. Mail

During 1960 better than 59,000 mail responses have been received by the office, for an average of more than 4,900 pieces of mail per month. Responses have come from each of the United States and Canadian provinces and from 65 separate foreign countries. Our Radio Bulletin, published four times during 1960, carried samples from these letters. Many of the letters sent to our office contained appeals for spiritual counsel and help. Our radio ministers are continually engaged in giving their aid in whatever way possible. Surely all of us should continually remember these people in our prayers.

B. Literature

Nearly 2,000,000 copies of the radio messages were mailed in 1960. Approximately 120,000 copies of the *Family Altar* are printed and mailed each month. More than 92% of the copies go to families outside the Christian Reformed Church. The committee expresses its thanks to all the writers of the *Family Altar*. Our home study courses are encouraged through our radio broadcast and several thousand are sold. Many recommended books are also purchased by our listeners. Our radio albums are finding ready entrance into the homes of those who love our radio choir.

The major portion of our printing is done by the Christian Reformed Publishing House. We wish to thank them for their efficient service and for their friendly spirit of cooperation.

A copy of the book *Family Worship* (reference 1-E under Rev. Madany) has been sent to Beirut, Lebanon, to be printed by a Lebanese printer under the supervision of the Nile Mission Press, a British Evangelical Society which produces and distributes Christian literature in the Arabic language. We have been informed that the printing has now been completed and the book is now being sold in the Near East. The committee expresses its sincere thanks to the Nile Mission Press for their interest and help in supervising the printing of this publication.

We also wish to inform the denomination that the Arabic sermons and a small Arabic booklet on the Belgic Confession has been printed locally by a printer who has insisted on remaining anonymous. The committee is very grateful to this individual, whose name no one of the committee knows. His interest in our broadcast and his willingness to assist us so remarkably is most encouraging for us, and is an indication of God's favor upon our Arabic enterprise.

V. FINANCES

The treasurer's report for 1960 and the proposed budget for 1962 is included with this report. A supplementary report to Synod will contain an additional financial statement for the first five months of 1961. Our supplementary report to the 1960 Synod showed that it was necessary to borrow funds in order to meet our current expenses. We are happy to report that these borrowed funds have been paid.

VI. MATTERS WHICH REQUIRE SYNODICAL ATTENTION

A. *Expression of Thanks*

The committee recommends that Synod extend a word of thanks both to Rev. Eldersveld and to Dr. Nederhood; to the retiring board members; to the Radio Choir and to its director, Professor James De Jonge; to Mr. Ralph Rozema, our agency representative; to the office staff; to the announcers and technicians for their faithful and effective service. The committee also recommends that Synod extend a special word of thanks to Rev. H. Baker, who faithfully aided Rev. Eldersveld in the duties of the office and in visiting Classes during 1959 and the first half of 1960. We have profited from his long experience as a committee member and his knowledge of The Back-to-God Hour work. His services have been most valuable to us.

B. *Nominations*

The committee brings the following nominations for committee members:

1. To replace Rev. J. P. Smith: Rev. J. P. Smith and Dr. George Stob (East coast area).
2. To replace Rev. H. C. Van Wyk: Rev. H. C. Van Wyk and Rev. Herman Hoekstra (Chicago area).
3. To replace R. L. Hoekstra: R. L. Hoekstra and Mr. Dick Evenhouse (Chicago area).
4. To replace J. De Nooyer: J. De Nooyer and John Feikens (Michigan area).

C. *Budget*

The committee recommends that the proposed budget for 1962 and a quota of \$8 be adopted. This is an increase of 25¢ per family. The increase is due to:

- a. Continual rise in cost of broadcasting time.
- b. Desire of the committee to forestall any additional cutback in stations.
- c. Additional parsonage expense involved in the expansion of the ministerial staff.

D. The committee requests that Synod approve special offerings to supplement the funds for NBC expenditures. (Note: we are not requesting any special offerings for television this year.)

E. The committee requests that Synod approve the clarified provisions of the appointment of Associate Minister to The Back-to-God Hour, the

duties of both the Radio Minister and Associate Radio Minister, and the more clearly defined relationship of the Radio Minister and Associate Radio Minister to each other and to the committee. (See i-D of report and p. 71, Article 128, C-2 and 3 of the Acts of Synod, 1960).

F. The committee requests that both Rev. P. Eldersveld and Dr. J. Nederhood be given the privilege of the floor when Back-to-God Hour matters are discussed.

THE BACK-TO-GOD HOUR COMMITTEE

Mr. L. Beré, *Pres.*
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THE BACK-TO-GOD HOUR

Financial Report — January 1, 1960 to December 31, 1960

Receipts:

Synodical quotas	\$367,939.03	
Churches	43,575.91	
Organizations	11,533.25	
Individual gifts	159,880.01	
Literature and records	6,470.61	
Television	17,558.12	
Foreign broadcasting	13,999.97	
Radio station sponsorship	2,071.60	
Rallies	2,897.10	
Canadian and foreign exchange	1,328.87	
Legacies	2,615.55	\$629,870.02
Mortgage loan — Self-Help Life Assn. Soc.	22,869.75	
Loan — Building fund	5,000.00	
Loan — Pullman Trust and Savings Bank	60,000.00	87,869.75
Total Receipts		\$717,739.77

Disbursements:

Broadcasting:

Mutual, Yankee and IMN	\$ 97,113.63	
NBC	117,386.94	
Spot stations and recording	199,937.27	
	414,437.84	
Less discounts earned	22,734.08	391,703.76

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Foreign	10,898.26	
Television	887.74	
Salaries	50,895.89	
Committee expense	2,678.71	
Office:		
Rent	3,250.00	
Supplies	5,401.23	
Equipment	1,528.06	
Utilities	2,883.92	
Travel	1,015.33	
Family Altar:		
Printing	32,993.52	
Postage	17,299.38	
Writers	1,100.00	
Sermons:		
Printing	18,242.48	
Postage	9,378.65	
Radio Bulletin:		
Printing	13,760.00	
Postage	5,661.15	
Other printing	5,961.86	
Choir:		
Salaries	3,282.50	
Music and equipment	2,230.50	
Tours	3,164.56	
Repairs:		
Office	65.00	
Manse	428.06	
Advertising	1,917.68	
Literature	1,470.94	
Insurance	710.92	
Social Security expense	1,152.80	
Auto allowance — Rev. Eldersveld	800.00	
Rent — Rev. Madany	650.00	
Post office box rent	32.00	
Interest	1,794.58	
Equipment repair	262.62	
Travel — Dr. Nederhood	188.89	
Travel — Rev. Eldersveld	1,271.17	
Travel and services — Rev. Baker	757.25	
Audit	556.84	
Guest speakers	331.11	
Moving expense — Dr. Nederhood	383.89	
House — Dr. Nederhood	23,500.00	
Bank adjustments	(195.69)	
Payment on mortgage	495.00	
Garage, closing costs — Dr. Nederhood's house	2,456.50	
Honorariums	415.00	\$623,662.06
Repayment of loans	91,000.00	
Total Disbursements		\$714,662.06
Balance — December 31, 1959 \$	235.49	
Receipts over disbursements ..	3,077.71	
Balance — December 31, 1960 \$	3,313.20	
Unpaid invoices, December 31, 1960		\$ 7,475.49

Loan — building fund	4,000.00
Loan — Pullman Trust and Savings Bank	30,000.00
	41,475.49
Less balance — December 31, 1960.....	3,313.20
Total indebtedness — December 31, 1960	\$ 38,162.29

THE BACK-TO-GOD HOUR — TENTATIVE BUDGET — 1962

Estimated Receipts:

Synodical quotas — (52,000 families @ \$8.00)*	\$416,000.00
Churches — special offerings	45,000.00
Organizations	12,000.00
Individual gifts	160,000.00
Foreign broadcasting	17,000.00
Radio station sponsorship	3,000.00
Rallies	3,000.00
Others	500.00
	\$656,500.00

*(Note: this figure has been raised to \$8.00 which represents an increase of 25c.)

Disbursements:

Broadcasting:

Mutual (including Yankee and IMN)	\$101,000.00
NBC	120,000.00
Spot stations and recording	205,000.00
Foreign	17,000.00
Television	1,000.00
Salaries	55,000.00
Committee expense	3,000.00

Office:

Rent	3,000.00
Supplies	7,000.00
Equipment	2,000.00
Utilities	3,000.00
Travel	2,000.00

Family Altar:

Printing	37,000.00
Postage	18,500.00
Writers	1,200.00

Sermons:

Printing	23,000.00
Postage	10,000.00

Radio Bulletin:

Printing	14,500.00
Postage	6,500.00
Other printing	7,000.00

Choir:

Music and equipment	2,500.00
Travel (tours)	3,000.00
Salaries (director, engr., org., anncr.)	3,500.00

Repairs:

Office	500.00
Manse	2,000.00

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Advertising	2,500.00
Mortgage payments	1,200.00
Insurance	1,000.00
Auto allowances	1,300.00
Social Security expense	1,200.00
Audit	500.00
Honorariums	600.00
	<u>\$656,500.00</u>

THE BACK-TO-GOD HOUR BUILDING FUND

Financial Report — 1960

Receipts:

Balance, January 1, 1960	\$ 5,598.64
Rentals	\$ 8,700.00
General fund	3,250.00
Garage rent — Van Eck property	600.00
Loan repayment	1,000.00
From Van Eck Estate	182.22
Total receipts	<u>13,732.22</u>
	\$ 19,330.86

Disbursements:

Janitor's salary	\$ 1,381.08
Care of Sam Van Eck	3,937.27
Real estate taxes	4,190.50
Repairs	358.52
Coal	1,186.33
Water	26.40
Awnings	40.00
Insurance	290.32
Scavenger service	114.00
Miscellaneous	42.06
Loan to general fund	5,000.00

Total disbursements 16,566.48

BALANCE, DECEMBER 31, 1960 \$ 2,764.38

Richard L. Hoekstra, *Treas.*

REPORT NO. 14

THE BOARD OF TRUSTEES OF CALVIN COLLEGE
AND SEMINARY

ESTEEMED BRETHREN:

The Board of Trustees of Calvin College and Seminary herewith presents its report, together with its recommendations. A supplementary report will be submitted after the May meeting of the board.

I. INFORMATION

A. *Board of Trustees*

1. Officers

The following were chosen as officers:

President, Rev. W. Van Rees

First Vice-president, Rev. J. Breuker

Second Vice-president, Rev. J. Gritter

Secretary, Rev. J. F. Schuurmann

Assistant Secretary, Dr. D. De Vries

2. Meeting

The winter session of the board, held during the first week of February, 1961, required four full days to complete the scheduled work. The agenda of the meeting consisted of items presented by the Executive Committee as well as reports of the President of the Seminary, of the President of the College and of the committees of the board.

3. Executive Committee

Twelve members of the Board of Trustees function as an Executive Committee which meets once a month to administer the work of our institution between board sessions. These are elected by the Board of Trustees in May.

4. Class Visits

Members of the Executive Committee and members of the Board of Trustees living in Michigan, Illinois, Wisconsin and Ontario have been faithful in visiting classes, but in view of the size of our two faculties it is most difficult to do justice to this very important phase of supervision.

5. Committees

a. Long Range Planning Committee. The committee reported:

(1) That two projects on the Knollcrest Campus have been completed.

(a) The Centennial Memorial Seminary Building has been completed; in December connection was finally made with the Grand Rapids sewer system and trees and shrubs were planted during these winter months.

(b) The athletic field has been completed, including the planting of grass seed. A well has been dug to supply water for this area and also for the first dormitory buildings which are to be built.

(2) That considerable progress has been made in planning for the first college buildings to be constructed at Knollcrest. This progress was aided by the favorable action of the Housing and Home Finance Agency on our application for a loan to finance the construction of the dormitories and dining hall. The application was for a loan of \$1,600,000 with the understanding that Calvin College will contribute \$450,000 to \$550,000 for the construction of these units. Final approval of this loan now awaits action by Calvin College. This action includes submitting working drawings for these buildings, and beginning construction on the Library-Classroom Building.

The plans and details for the two dormitory buildings and the dining hall have been approved. J. Haveman has promised to have the working drawings for these buildings completed some time between July 1 and 15 of this year. This will enable us to begin construction by September 1, 1961, and the construction of these buildings can be completed within a year, provided there are no unforeseen delays.

(3) That work on the Library-Classroom structure has not progressed as far as that on the dormitories. This has been due to the difficulty in resolving the physical relationship of Heritage Hall and the Seminary Wing to the rest of the Library. If these difficulties can be satisfactorily disposed of within a few weeks then the J. & G. Daverman Co. has promised to have working drawings completed by August 1 to 15 of this year. Construction could then begin between September 15 and October 1 with the completion date set at September 15, 1962.

b. Scholarship Program

In view of the fact that the church through its various boards has been increasing expenditure of funds for encouraging study at Calvin College and elsewhere; in view of the fact that the future will probably bring requests for expanding of the scholarship program at Calvin College; in view of the interest of the church in encouraging advanced theological studies; in view of the fact that the church has shown a willingness to contribute to scholarship funds (witness the scholarships already granted at Calvin; the Diamond Jubilee Scholarship and the Mission Scholarship); the board decided to institute a study of the desirability and feasibility of increasing the scholarships program both with a view to encouraging study at Calvin College and Seminary, and with a view to encouraging post-graduate theological study.

A committee was appointed to study this scholarship program.

B. Seminary

1. Faculty

a. Dr. Fred Klooster is serving as faculty secretary and Prof. Harold Dekker as seminary registrar.

b. Dr. Henry Stob is spending the present school year at Oxford, England.

c. Dr. John Kromminga is serving as secretary of the American Association of Theological Schools.

d. Recently the first two of a series of monographs on John Calvin written by members of the seminary faculty were published. They are "Man Before God's Face in Calvin's Preaching" by Prof. Carl Kromminga, and "Calvin's Dying Bequest to the Church - A Critical Evaluation of the Commentary on Joshua" by Prof. Marten Woudstra.

e. Rev. L. Oostendorp was appointed as part-time assistant in Church History and Rev. J. Hasper as part-time assistant in Speech for the second semester of the current school year.

2. Curriculum. Courses in Sacred Music.

a. The Synod of 1959 adopted the following decision (Acts of Synod, 1959, p. 40): "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."

b. The Board of Trustees asked the seminary faculty for advice on this subject. The advice of the faculty which was adopted by the board is as follows:

(1) The introduction of a required course in sacred music is highly inadvisable. The curriculum is already seriously overcrowded with required courses, and if new requirements are to be introduced, certain more definitely theological courses call for prior consideration. The faculty therefore advises the board not to introduce a required course in church music.

(2) The addition of an elective course or courses in sacred music is burdened with substantial difficulties. A major problem would be whether such a course could be credited toward the achievement of a B.D. degree, particularly as a substitute for some other credit elective. Such a course would be radically different in character from other courses now given degree credit. Non-credit electives, on the other hand, do not meet the need, since they attract only those students who least need the instruction. The faculty therefore advises the board not to introduce elective courses in church music in the seminary.

(3) The faculty proposes to schedule three or four lectures on sacred music during the Special Lecture Hour in the second semester of the current year. Attendance at these lectures will be required of all students. The experience gained through this procedure will be reviewed and evaluated as a basis for a permanent policy. The faculty will keep the board informed of any decisions resulting from this experiment. Investigation will also be made of the possibility of meeting the synodical mandate in part through the existing provisions for exchange of credits between Calvin College and Calvin Seminary.

3. Students

a. The present enrollment in Calvin Seminary is 107. There are 28 Juniors, 32 Middlers and 32 Seniors who plan to enter the ministry of the Christian Reformed Church, four that do not plan to enter the Christian Reformed ministry, five full-time graduate students and six part-time graduate students.

b. A sub-committee of the Executive Committee interviewed 54 college students for pre-enrollment in the seminary. This is related to the draft status of students who are citizens of the United States.

c. Mr. Henry Zwaanstra, a Senior seminarian, was awarded the Diamond Jubilee Scholarship.

d. Two seminarians requested to remain in their places of summer field work for the current school year. Since the faculty decided to declare that it recognizes this program to be part of their preparation for the ministry and requires them to report bi-monthly to the Committee on Field Work concerning their work, the board extended their licensure to exhort.

C. College

1. Faculty

a. At its last meeting the Board of Trustees took action on the appointment of 35 members of the college staff. Of this number one is on the administrative staff. Interviews were held with those teachers who are being recommended for faculty status and for 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.

b. The board took note of and congratulated:

(1) Prof. Walter De Vries, who was awarded the Ph.D. degree in Political Science by Michigan State University on December 6, 1960.

(2) Prof. Peter Oppewall, who was awarded the Ph.D. degree in English by the University of Michigan on January 21, 1961.

(3) Prof. Clifton Orlebeke, who has been awarded a scholarship from the Danforth Foundation.

c. The board took note of the recognition given Mr. Henry De Wit, who has been appointed a member of the Board of Directors of the Midwest Association of Business Administrators of Colleges and has been elected vice chairman of the National Association of Educational Buyers; and Prof. Melvin Berghuis, who was elected president of the Michigan Inter-collegiate Speech League.

d. Dean Ryskamp hopes to visit the Netherlands on his tour of western Europe in April, May and June of this year and hopes that this direct contact will prove to be very valuable. The matters which will require Dean Ryskamp's attention are:

(1) A study of the educational reorganization in the Netherlands and a re-evaluation of advanced standing of students who have had some of their academic training in the Netherlands.

(2) A personal review of available Dutch scholars who are interested in coming to Calvin College on the Exchange-Visitor Program.

(3) An investigation of a Summer Study Abroad Program for Calvin College students and a possible affiliation with the Free University in this matter.

(4) The establishment of closer relationships with the Free University in the scholarly and academic fields.

e. Leaves of Absence. The board decided that:

(1) Miss Henrietta Ten Harnsel be given an extension of her leave through next year in order that she may be able to complete her doctoral studies.

(2) Mr. Clifton Orlebeke be granted a leave of absence next year in order that he may complete work on his doctoral dissertation.

(3) Dr. Nicholas Wolterstorff be given a leave of absence for one semester, beginning February, 1961, in order that he may teach at Haverford College.

(4) Dr. Harry Jellema be granted a leave of absence for the academic year 1961-62 in order that he may be visiting professor at Haverford College.

(5) Mr. Howard Rienstra be given a one-year leave of absence to permit him to further his doctrinal studies.

2. Curriculum

a. National Science Foundation Institute Program. The science division of the college is making preliminary application for the academic year program in the teaching of mathematics in secondary schools, to be sponsored by the National Science Foundation. This was approved by the board.

b. Curriculum Changes

(1) Education. A new sequence of education courses has been introduced this year which will be required of candidates for a bachelor's degree in education and a teacher's certificate.

(2) Biology. The course offerings in the Biology Department have undergone considerable change directed toward the development of strong biology major and minor programs.

3. Students

a. 494 students were enrolled in the summer session, as compared with 489 in 1959.

b. The college enrollment of the first semester of the present academic year was 2,232, an increase of 117 over last year's enrollment. The United States is represented by 30 states, Canada by seven provinces, while there are students from eight foreign countries.

D. Property and Finance

1. Revised Budget. The board adopted the revised budget for the fiscal year 1960-61 in the amount of \$1,517,025, with anticipated revenue of \$1,536,300.

2. Volkswagen Bus. The board acknowledged the gift of a Volkswagen Micro-Bus by an anonymous donor.

3. Cayvan Collection. Mr. Leo Cayvan has continued his generous contribution of records to our collection and in addition he has given us this year a large number of music scores. The combined value of these gifts is well in excess of \$3,000.

4. Financial Outlay for Seminary Building. The board declared that it believes an earnest and generally successful effort has been made to keep faith with the denomination in the financial outlay for the construction of the Centennial Memorial Seminary Building.

II. RECOMMENDATIONS

A. *Appointments and Reappointments*

1. Seminary

a. Reappointment of Prof. B. Van Elderen. The board recommends that Prof. Bastian Van Elderen, Jr. be reappointed as Associate Professor of New Testament for a term of four years.

b. Reappointment of President J. Kromminga. The board expresses confidence in Dr. Kromminga's continuing as president of the seminary, and without wishing in any way to influence adversely his eventual reappointment with indefinite tenure, recommends to Synod that it extend his term of office for one year.

Grounds:

(1) This course of action is in accordance with the proposal of the faculty.

(2) The issue of infallibility, which still awaits final disposition by Synod, enters into the matter of reappointment with indefinite tenure.

(3) It appears that this procedure best serves the interests of the seminary and the church.

c. Lectureships in the Old Testament Department.

(1) The board recommends to the Synod of 1961 the establishment of a series of lectureships in the Old Testament Department of the seminary with the following stipulations:

(a) The lectureships shall be for a one-year period, the first one beginning July 1, 1961.

(b) Each lecturer shall teach at least one three-hour course each semester.

(c) The process shall continue until terminated by the board.

Note: These lectureships shall serve the board and Synod in the selection of a man to serve in the Old Testament Department of the seminary.

(2) The board also recommends that Rev. J. Stek be appointed to a lectureship in the Old Testament Department for the year 1961-62.

2. College

The Board of Trustees submits the following appointments for approval:

- a. Andrew Bandstra, B.D. (Drs) was reappointed as Assistant Professor of Bible for two years.
- b. Bert Bos, Ed.D., was appointed as Administrative Director of Student Teaching for two years.
- c. James Bosscher, M.S. in AER. Engr., was reappointed as Assistant Professor of Engineering for two years.
- d. Wallace Bratt, A.M., was reappointed as Instructor in Modern Languages for two-and-a-half years.
- e. Winifred Byker, A.B., was reappointed as Assistant in Physical Education for one year.
- f. Walter De Vries, Ph.D., was reappointed as Assistant Professor of History and Political Science for two years.
- g. Henry De Wit, M.B.A. (C.P.A.), was reappointed as Business Manager with indefinite tenure.
- h. Alan Gebben, A.M., was reappointed as Instructor in Biology for two years.
- i. Harold Geerdes, A.M., was reappointed as Assistant Professor of Music with indefinite tenure.
- j. Roger Griffioen, Ph.D., was appointed as Instructor in Physics for two years.
- k. John Hamersma, M.S.M., was reappointed as Assistant Professor of Music for two years.
- l. George Harris, A.M., was appointed as Instructor in Classical Languages for two years.
- m. Winifred Holkeboer, A.M., was reappointed as Assistant Professor of English for two years.
- n. Beverly Klooster, A.M., was appointed as Instructor in Biology for two years.
- o. Clifton Orlebeke, A.M., was reappointed as Assistant Professor of Philosophy for two years.
- p. Alvin Plantinga, Ph.D., was appointed as Associate Professor of Philosophy for two years.
- q. Tunis Prins, Ph.D., was appointed as Professor of Philosophy for four years.
- r. Donald Pruis, M.B.A. (C.P.A.), was reappointed as Assistant Professor of Economics and Business Administration for two years.
- s. M. Howard Rienstra, A.M., was reappointed as Assistant Professor of History for two years.
- t. Theodore Rottman, A.M., was reappointed as Assistant Professor of Sociology for two years.
- u. Paul Smith, A.M., was appointed as Assistant in English for one year.
- v. Gordon Spykman, Th.D., was reappointed as Associate Professor of Bible for six years.

w. Henrietta Ten Harmsel, A.M., was reappointed as Instructor in English for two years.

x. Richard Tiemersma, A.M., was reappointed as Assistant Professor of English for two years.

y. David Tuuk, A.M., was reappointed as Instructor in Physical Education for four years.

z. Marten Vande Guchte, M.Ed., was reappointed as Instructor in Speech for two years.

aa. Leonard Vander Lugt, M.S., was reappointed as Assistant Professor of Chemistry for two years.

bb. Gordon Van Harn, A.M., was appointed as Instructor in Biology for two years.

cc. Edwin Van Kley, A.M., was appointed as Instructor in History for two years.

dd. Richard Westmaas, A.M., was appointed as Instructor in Psychology for two years.

ee. Richard Wevers, A.M., was appointed as Instructor in Classical Languages for two years.

ff. Stanley Wiersma, Ph.D., was reappointed as Assistant Professor of English for two years.

gg. Nicholas Wolterstorff, Ph.D., was reappointed as Associate Professor of Philosophy for six years.

hh. Marvin Zuidema, A.M., was appointed as Instructor in Physical Education for two years.

B. Clarification of Rule 9

With respect to the clarification of rule 9 regarding rules of procedure in making seminary appointments (Acts of Synod, 1960, Art. 115, D, 2), the board recommends that Synod adopt the position that, when there is a nomination of one, the grounds for such a one-man nomination should be presented to the consistories immediately after the February meeting and should also be included in the Agenda of Synod.

Grounds:

1. It would be unreasonable to assume that the general church membership is able to understand the full implications of an appointment to the seminary to the extent of being able to judge, without further technical preparation, whether or not a one-man nomination is justified.

2. Any attempt to explain to the general public, by means, for example, of the church-papers, the reasons (of an academic or scholastic nature) which may have moved the board to come with such a nomination, could easily be misinterpreted with damage to the reputation of this or that candidate for nomination. The honor of all the individuals involved should be fully protected.

C. *Insurance Protection*

The board decided to send the following resolution to Synod:

1. That the Board of Trustees of Calvin College and Seminary calls the attention of Synod to the fact that an increasing number of men are called upon to travel because of assignments given them by the church.
2. That, because of the attending possibility of accidents, the Board of Trustees asks Synod to explore the feasibility of obtaining insurance protection for such persons.

THE BOARD OF TRUSTEES OF
CALVIN COLLEGE AND SEMINARY

J. F. Schuurmann, *Sec'y*

REPORT NO. 15
REVISION OF BELGIC CONFESSION

ESTEEMED BRETHREN:

The Synod of 1960, after having referred the reports of the Study Committee on the Revision of the Belgic Confession to the Synod of 1961 for action, also directed the churches to the Study Committee reports and instructed the Study Committee to solicit responses from the consistories and the classes (Acts of Synod, 1960, p. 52).

Your Study Committee has received responses from both consistories and classes and presents herewith the gist of these responses. Some of the bodies responding favored the Majority Report of the Study Committee, some favored the Minority Report, others were in basic agreement with the Majority Report but with variations, while others were in basic agreement with the Minority Report but with variations. The complete text of the responses will be available to Synod for possible consideration.

A. Support of the Majority Report.

Ten consistories and two classes indicated agreement with the Majority Report.

B. Support of the Minority Report.

Twenty-two consistories and two classes indicated agreement with the Minority Report.

C. Support of the Majority Report *but* with Variations.

Nine consistories were in basic agreement with the approach of the Majority Report but suggested variant proposals. These will be considered here along with those who, while favoring the basic approach of the Minority Report, have suggested various changes in the Majority Report should the Synod decide to move in that direction, as well as the response of one consistory which, while favoring total revision of the Belgic Confession, presented certain possible changes in the Majority Report should the Synod favor this approach.

Some made suggestions of a general procedural type, while others directed themselves to the content of the suggested alterations and their grounds as found in the Majority Report.

1. With reference to general procedure the following suggestions were given:

a. that numbered footnotes be placed at the word or passage designated in the overture from the consistory of the Calvin Christian Reformed Church, clarifying the ambiguous points with a brief etymological or historical explanation;

b. that when periodic explanations are approved they be placed in footnotes that are added whenever a new edition of the Psalter Hymnal

is issued and/or have these appear in the Acts of Synod in such form as to be readily transferable to the space following Article 37 in the Psalter Hymnal;

c. that footnotes be appended to indicate the original readings as well as explanations for the changes;

d. that suggested changes of the Majority Report be adopted, but that we work toward a total revision of the Belgic Confession.

2. Some bodies agreed with the approach of the Majority Report but differed either with some of the suggested alterations or the grounds adduced. These are reported here as they pertain to the various proposals of the Majority Report.

a. There were no disagreements with the proposed change of reading in Article IV as suggested by the Majority Report.

b. With reference to the proposed change in Article IX:

(1) three consistories preferred retaining I John 5:7;

(2) one classis suggested an additional ground, namely, "Article IX already contains abundant Scriptural evidence for the doctrine of the Trinity."

c. With reference to the proposed substitution of "regeneration" for "baptism" in Article XV:

(1) seven consistories favored this proposed alteration;

(2) four consistories and two classes opposed it.

d. With reference to the recommendation that Article XXXV remain unchanged:

(1) five consistories and one classis agreed;

(2) one classis agreed but suggested different grounds since the grounds of the Majority report refers to earlier Majority and Minority Reports;

(3) one consistory agreed but suggested that an explanatory footnote be appended;

(4) two consistories favored revision of Article XXXV in line with the suggestion of the Minority Report to Synod of 1954;

(5) two consistories favored further study and possible total revision of this article.

3. With reference to the proposed substitution of "reject" for "detest" and the deletion of the reference to "Anabaptists" in Article XXXVI:

(1) eight consistories agreed with both of these proposed alterations;

(2) two consistories questioned whether the revision sufficiently answers the objection and therefore propose the alteration to read in some such way as: "Wherefore we reject the *activity* of seditious people";

(3) one consistory and one classis felt that the omission of the word "Anabaptist" is a loss from the historical point of view;

(4) one classis favored adoption of the change and the first two grounds, but suggested a substitute reading for the third ground.

D. Support of the Minority Report *but* with Variations.

Four consistories and three classes indicated that they basically approved of the approach of the Minority Report but in addition reported that they approved of either a possible total revision in the future, or clarifying footnotes added to the present text, or gave material considerations of the Majority Report in the event that Synod moved in that direction. The latter materials were reported under "C" above.

E. In addition to the above material, Classis Hamilton requested that this committee ask the Synod to consider "the advisability of laying before the Reformed Ecumenical Synod the larger question: 'How the Reformed Confession may function in this age'."

The number of consistories responding represented approximately 32% of our churches (including the 45 reporting directly to the Study Committee and the some 128 represented by the 7 classes reporting) while 7 of our 31 classes responded representing 23% of the total.

F. The original Majority and Minority reports submitted to the Synod of 1960 are herewith attached.

Gordon J. Spykman, Chairman
Paul G. Schrotenboer, Secretary
Andrew J. Bandstra

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 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 situation. 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 consultation 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."

Grounds:

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 the parts.

3. That Article XV be altered so that the word *regeneration* be substituted for the word *baptism*.

Ground:

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 of 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.

Tenise C. Van Kooten, Chairman

Paul G. Schrottenboer, 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 a 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 a 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 criticizes 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 a 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.

Gordon J. Spykman

REPORT NO. 16

THE AMERICAN BIBLE SOCIETY

ESTEEMED BRETHREN:

As your representative to the American Bible Society I wish to report the following:

The annual meeting of the Advisory Council of the society was held on November 15 and 16. Reports were presented of the work carried on in almost every part of the world. Attention was especially focused on the unfinished task of bringing the Bible to the millions that are still without it.

Translation

The volume of Scripture translations handled by the society continued to rise during the year 1960. As the year closed translations and revisions in 46 languages were in the process of publication, of which 11 were for the Philippine Islands and seven for Mexico.

The Bible, or a portion of it, has now been translated into 1,197 languages. At the beginning of this year the Translation Department had a total number of 95 translation projects in progress. This far in the 20th century the Scriptures have been made available in 500 new languages. However, there are over 1,000 tribes that still have nothing of God's Word.

Distribution in the United States

The year 1960 also brought a new high in the number of Scriptures circulated by the society within the borders of the U.S.A. A record of 13,543,898 copies of Scriptures were issued.

This included: Bibles, 552,312; Testaments, 1,028,684; Portions, 11,962,902; total, 13,543,898.

Over a million Bibles and New Testaments were given to young men and young women in the armed forces. Distribution to military personnel was extended by supplying Bibles to our submarine fleet. Because chaplains, who usually distribute Bibles to Navy ships, are not assigned to submarines, the underseas craft have never before received Scriptures.

The admission of Alaska and Hawaii to statehood increased substantially the number of languages used in the United States. As a result one society office in this country distributed Scriptures in 60 languages and dialects.

In view of world conditions, the United Bible societies decided to safeguard the most useful volumes of Scripture in various languages for reproduction. Most of the societies have now consigned these to the Ameri-

can Bible Society for safekeeping. These are now stored in five strategic locations, so that the peoples of the world will not be without the Word of God, no matter what happens.

Distribution Abroad

The society is also engaged in translation, publication and distribution of Scriptures in 75 other countries, and cooperates with 22 other Bible societies in this gigantic task. Last year the society introduced new programs of distribution, invested in printing machinery and equipment and supplied more Bible vans. All this resulted in a total circulation of more than 9½ million copies. This is an increase of more than 2 million volumes over 1959, the greatest growth in overseas distribution in any single year.

Latin America

A new translation of the *Portuguese Bible* was published in 1959. This was enthusiastically received and has resulted in a great demand for Bibles in *Brazil*. Scripture distribution there is only limited by the amount of stock and funds available. The society also published a new version of the *Spanish Bible*, which came off the press just recently—the first new translation for 400 years. This has greatly stimulated interest in the Bible in the Spanish-speaking countries.

However, we are also interested in the millions in South America who speak languages other than Spanish. To date the society has published Scriptures in 41 South American Indian languages.

In *Mexico* Penzotti Institute-trained Scripture distributors and veteran colporteurs circulated a total of 377,543 Scriptures to remote rural areas.

The society has organized an Evangelical Committee on Indian problems in Mexico to seek various ways of making available information about work now being done and which needs to be done to prevent overlapping and to achieve a more effective use of the Bible among Mexico's Indians.

A new Bible van in *Guatemala* serves remote rural areas.

Scripture recordings in Spanish and Indian tongues are supplied for illiterates. The Finger-fono is no longer in the experimental stage, but is now widely used by Indian tribes. A total of 10,041 Finger-fonos and 43,615 records of Scripture passages and messages were distributed last year in 26 languages and dialects at home and abroad.

Africa

The society distributes Scriptures in nearly 40 languages in Africa. Last year in the *Congo Basin* alone, it accounted for over 117,000 Bibles, approximately 200,000 Testaments and over half a million portions. Distribution almost doubled in the *Congo* in spite of unsettled conditions. A Bible van is now in use there.

A "Million Gospels" campaign launched in the area south of the Sahara aims to distribute at least that number. The society gave a grant

of 6,000 illustrated Gospels and 7,500 copies of Sermon on the Mount. It granted 5,000 Nyore New Testaments and 4,000 Ragoli Bibles for distribution in Kenya. Luvala New Testaments were sent to Rhodesia and Angola, Betin New Testaments to the Cameroun, and Malinke New Testaments to French Africa. Special editions of the Gospel of John were produced in Bassa and Loma languages of Liberia, for the Graham campaign. Also a special grant was given for distribution of Scriptures during Kenya Bible week in East Africa.

Asia

In Asia the ABS is at work from the Bosphorus to the China sea, and from Bagdad to Seoul.

India. Here we are cooperating with the British and Foreign Bible Society. The total circulation in India reached 1,356,391 in 1959, the highest in history.

9,846 Bibles and 813 New Testaments in 17 languages were placed in needy Christian homes.

The Gospel of Mark is being published serially in the leading newspapers, and the Sermon on the Mount was published in 15 of India's languages.

Free copies of the Gospels and New Testaments are given to matriculates and graduates of all institutions of higher learning.

A new Bible van is now in use in the Bombay area. The opportunities for Bible distribution are unlimited in India.

The Bible, or a portion of it has now been translated into 121 of the languages of India. \$156,000 is needed for new publications.

Korea. A new Bible house has been dedicated in Korea and various means have been developed for distribution of the Scriptures by 143 colporteurs.

The Korean government has now forbidden the importation of any books in the Korean language, which means that all Korean Scriptures must now be printed in that country at increased cost and reduced quality. \$25,000 is needed for Scripture publication fund.

Japan. A total of nearly 2 million Scripture volumes was distributed in Japan during 1959. There has been a steady increase in the circulation of Scriptures since the new Kogotai version of the Bible was published.

Over 40,000 copies of Japanese Braille Scriptures have reached the blind of Japan.

Philippines. A Bible van on Mindanao has been reaching remote villages where no church or mission has yet been established.

Hong Kong. The Honk Kong Bible House continues to be the center for the publication of Chinese Scriptures, which are distributed to overseas Chinese throughout the Orient. Requests for Chinese Scriptures have come from places as remote as Brazil, Madagascar and the Pacific island of Tahiti.

Communist areas. The society also participated in three Scripture distribution projects in Communist areas. It supplied a substantial number of Bibles to the American National Exposition in Moscow; it supplied Scriptures to a team of students who attended the Communist sponsored World Youth Festival in Vienna, and Hungarian Scriptures were sent to Yugoslavia for church use in that country.

The Blind. Distribution for the blind included Scriptures in Braille, other embossed printing systems and talking book records in 50 languages. These totaled 73,194 for the year, another record.

Conclusion

We are thankful for the work the society has been able to do, but we are also aware of the great task that still confronts the ABS and its sister societies around the world. It is a sobering fact that the overseas circulation of the Bible and Testaments across the world by the 23 United Bible societies is far below the increase in the world's population. Therefore more must be done. The work must be expanded, and the society wishes to do so, but that will take additional funds.

The society is re-examining its own program. Every activity of the society is under scrutiny. The present attitude is: "Yesterday's excellent way may not be good enough today." The executive officers are engaged in a complete review of procedures and policies, and these will be improved wherever possible.

We are happy that the churches are showing a greater interest in the work of the society, and are increasing their contributions. That is also true of our Christian Reformed churches. In 1959 we contributed \$9,356.93, which represents an increase of \$2,290.36 over 1958.

The budget of the society for 1961 has been set at a little over \$4,000,000. It is hoped that the churches will contribute \$1,400,000 of this. The share of our church of this amounts to about \$12,000.

This comes to about 6c per member for our churches in the United States, including baptized members. This surely is not much considering the tremendous amount of work carried on by this society.

Many doors are still open for Bible distribution today, but we do not know how long they will stay open.

May I, therefore, humbly ask Synod to recommend the American Bible Society to our churches again for continued and if possible increased support.

Albert H. Smit

REPORT NO. 17
DENOMINATIONAL SEAL

ESTEEMED BRETHREN:

The Synod of 1960 gave this committee the following mandate:

"1. That Synod tentatively adopt the proposed seal as the Denominational Seal, final decision to be made next year.

"*Ground*: This seal adequately symbolizes our historical, biblical, Christian character.

"2. That Synod instruct the present Denominational Seal Committee to publicize the Denominational Seal in order to implement the above decision and to ascertain the reaction of the church" (Acts, p. 32).

Due to certain delays which were experienced it was impossible to carry out this mandate fully. Arrangements have been made to have the seal publicized in *The Banner*, and this will have taken place before the Agenda appears in print. But the reception, evaluation, and presentation of reactions is now too late for any report which can appear in the Agenda.

Rather than present a belated report to the Synod of 1961, even if this should prove possible, the committee requests permission to continue its work for another year and present to the Synod of 1962 a report which can be included in the printed Agenda and will therefore be available for consideration by all the churches.

W. Kok
E. B. Pekelder
J. Kromminga

REPORT NO. 18
BIBLE TRANSLATION

ESTEEMED BRETHREN:

The Committee on Bible Translation (cf. Acts, 1960, p. 10, art. 22, II) herewith submits a brief report of its work.

Considerable time was spent in the discussion of a number of communications received from members of a committee of the NAE Commission on Education.

Your committee has had previous contacts with the NAE committee but at that time the NAE committee adopted a "watchful and inquiring attitude." It also indicated that it might be advisable to wait 10 or 15 years before taking definite steps toward the production of a new translation of the Bible. However, recent approaches on the part of the NAE committee indicate renewed interest in the project of a new Bible translation. Your committee decided to respond by suggesting that a meeting be held with the NAE committee for the purpose of consultation and comment. It was felt by your committee that such tentative and provisional discussions would be in keeping with one of the objectives outlined in our report to the Synod of 1960 (Acts, p. 155): "Contacts with promising prospects for future translation work must be made and renewed."

The meeting between the two committees is scheduled to take place some time during the week of April 10, when the NAE annual convention will be held in Grand Rapids. It is impossible, therefore, at the time of the writing of this report, to supply further data concerning this proposed contact. Your committee will be ready to report on the outcome of our discussions when Synod meets.

It might be well to recall in this connection that it has always been the opinion of your committee that a new translation of the Bible could not be undertaken without the cooperation and support of a large number of churches and groups. Our exploratory talks with the NAE committee must also be viewed in that light.

Quite apart from the outcome of its discussions with the NAE committee your committee intends to pursue further the several facets involved in the production of a new Bible translation. Some of these facets were enumerated in our previous reports, especially that of 1960. Annual reports will keep our Synod informed.

In view of the imminent retirement of Prof. Wyngaarden, your committee requests the Synod of 1961 that if he so desires, his membership on this committee be continued beyond the retirement date, in order to give the committee the opportunity to benefit from his experience and advice.

R. Stob, *Chairman*

M. Wyngaarden

M. Woudstra, *Reporter*

B. Van Elderen, *Corresponding Sec'y*

REPORT NO. 19

THE WORLD HOME BIBLE LEAGUE

ESTEEMED BRETHREN:

The Lord has abundantly blessed the World Home Bible League in its effort to reach the Bibleless homes of the world with the printed Word. In 1960 more Scriptures were distributed than in any other year in its history. Scriptures have been furnished to evangelical missionaries, ministers and churches throughout the world. One cannot help but commend the members of its Board of Directors and scores of other volunteers for tireless zeal and courageous effort in reaching the unsaved with the printed Word. Hours and days of donated time and effort are given by laymen convinced of the infallibility and power of God's Word. Many of the men charged with the administration of the league are members of our denomination.

During the past year a total of 851,450 Scriptures was distributed by the league through churches and missionaries. The following is a report on area distribution:

India	365,000
Ceylon	132,500
Japan	32,956
Hong Kong, Formosa and other islands (Chinese)	10,000
Miscellaneous languages and foreign countries.....	4,550
North American shipments	305,952

The North American shipments refer to all Scriptures, mostly English and Spanish, shipped to various areas in the Western Hemisphere including the United States and Canada.

We shall report a few highlights which will be of particular interest to our denomination.

In Cuba the distribution of Scriptures continues unmolested. Despite the evident growth of communistic infiltration, the Fidel Castro revolutionary government has not resisted the distribution of Scriptures through our Cuban affiliate of which Rev. Izquierdo is the director. Because of worsening relationships between the United States government and the Cuban government it became necessary to obtain special permission to ship any Bible, Testament or Scripture portion to the island. This was further complicated by a ruling of our State Department which limited all shipments to Cuba to the categories of food and medicine. After consultation with officials in Washington, clearance was given for the shipment of Scriptures to the island. Then Rev. Vicente Izquierdo, in conference with league officials, submitted letters of request to the Cuban government for entry of Scriptures to that country. Permission was granted in two cases, one involving 15,000 Testaments and the other 500 Bibles. At the present time several other requests are pending. With deep thankfulness to God, we can report Bible distribution goes on unhindered in Cuba. Missionaries report that the

people are eager to receive the Word of God and the Holy Spirit is using these Scriptures in directing men and women to Christ.

"God works in a mysterious way His wonders to perform." Although at the present time the defection of Cubans from that country to Miami is almost at a standstill, it is estimated that 45,000 Cuban refugees are within the city confines of Miami alone. Rev. Clarence Nyenhuis, Christian Reformed missionary to Cuba, seized this golden opportunity for Bible distribution. From the experience gathered from Scripture distribution in Cuba he reported to the Latin Refugee Committee in Miami the interest of the league in placing Scriptures in the hands of the Bibleless. As a result of Rev. Nyenhuis' interest, a shipment of 5,600 Scriptures was sent into this area. The Scriptures provide an excellent point of contact for our missionary. Rev. Nyenhuis and others engaged in work among the refugees have indicated there is an encouraging interest in the Word of God.

The World Home Bible League has completely reorganized its work in Mexico. The distribution there has been approximately 50,000 or more Scriptures per year. Now in its own office and with a greatly accelerated program the league hopes to be more effective in the Republic of Mexico. The first Advisory Council meeting was held in that country during the past year. We are happy to report that the Rev. Jerry Pott, one of our Christian Reformed missionaries, was present at this meeting. If and when the Christian Reformed Church sends its first missionary to Mexico it can rest assured that the depots for Scripture distribution already established will be open to them throughout the country.

The league is facing tremendous challenges in South America. Almost every country there has been represented in written requests, pleading for the Word of God. Plans are being made for a more intensive and extensive distribution throughout South America. The league welcomed the beginning of a new and interesting project led by board member David Vila. He is an instructor at the Reformed Bible Institute and also director and speaker for the Spanish Temple Time radio broadcasts in South America. Under the plan all letters received from South America are forwarded to the Reformed Bible Institute, translated and processed. The students at the Reformed Bible Institute have raised their own funds for the transportation of these Scriptures to South America. Under the supervision of Mr. Vila, letters are answered in the Spanish language and contact is set up with the churches involved. Several thousands of such Scriptures have already been sent directly from Scripture deposits set up in Grand Rapids. This gives the World Home Bible League a distinct advantage in handling Latin American requests and provides the students with an interesting and profitable missionary activity outlet.

Because of the aggressive zeal of the Christian Reformed missionary force on the island of Ceylon, perhaps the most interesting and glowing chapter of Scripture distribution through World Home Bible League channels occurred there last year. Under the co-directorship of Revs. John and Clarence Van Ens, and with the enthusiastic support

of missionaries Rev. Roger Greenway and Rev. Ananda Perera, this foreign affiliate was responsible for contacting 130,000 homes within a 12-month period. Setting their goal to canvass every house on the island these men have made a good start. All the Scriptures used by Christian Reformed missionaries in Ceylon are given free of charge by the World Home Bible League.

During the past year Scriptures have been supplied to our missionaries serving in foreign lands. Almost 33,000 homes in Japan have received league Scriptures. Our missionaries there have not only participated in distribution but are also serving on the Japan Home Bible League Board. Scriptures have been supplied to our home missionaries serving in the United States and Canada. The league is also cooperating in furnishing Scriptures for the SWIM projects under the direction of our Home Missions Board.

Space does not permit us to report all the blessings of God in relation to the league's work. Paratroopers huddled in an airplane high over South Carolina read copies of "God Speaks," given to them by a Christian Reformed chaplain a short time before they are ready to "hit the silk." In the concrete jungles of Harlem, New York, missionaries are placing World Home Bible League Gospels of John. In a remote mining village in Utah, Christian Reformed missionaries distributed copies of the Bible. In a jail in Michigan a condemned killer perused the truth of the Word of God upon the pages of a large print Testament given to him by a Christian Reformed lay worker. On many fronts the Word went out and God blessed. It has been a source of inspiration to read letters from missionaries from many areas of the world in which they express appreciation for the free Scriptures and report of blessings upon the distributed Word. Testimonies as the following are not uncommon. A student at the Reformed Bible Institute from Japan states, "My first contact with the Protestant faith was through a Japanese Testament given to me by Rev. Robert Sutton in Tokyo." Rev. Roger Greenway from Ceylon wrote the following to the board in December, "May your Christmas be bright this year, knowing that we will be baptizing a former Buddhist monk brought to salvation through the reading of one of the Scriptures we distributed."

The World Home Bible League is a service organization of the church. It wishes to remind all our churches, ministers and missionaries that Scriptures for distribution are available to them free of charge. The league Board of Trustees has requested that a word of appreciation be conveyed to all our people who have supported their work of Bible distribution with prayer, moral and financial support. They are deeply conscious of their dependence upon God and the support of God's people in this work. Surely, "Except Jehovah build, the workman laboreth but in vain."

The undersigned wishes to request the Synod of 1961 again to recommend the World Home Bible League to our churches for moral and financial support. The present soaring population trend and increased literacy present an ever greater challenge to the ministry of Bible distribution.

Chester M. Schemper

REPORT NO. 20

SUNDAY SCHOOL COMMITTEE

ESTEEMED BRETHREN:

The Sunday School Committee which has carried out Synod's instructions and mandate during the past year herewith submits its report. The committee met once a month except during the summer.

The following work has been accomplished and the committee kindly requests Synod's approval.

1. As in previous years, the five weekly papers have been published without interruption: *Bible Stories for Beginners*, *Bible Light*, *Bible Guide*, *Bible Truth* and *Bible Crusader*.

2. *The Key* has been published semi-quarterly.

3. The new series of booklets for the pre-school child has been well received since its appearance in February 1960.

4. The *average* (and that will account for the variation in figures with those below) number of papers published in 1960 is as follows:

<i>Bible Stories</i>	19,915	copies weekly
<i>Bible Light</i>	20,495	copies weekly
<i>Bible Guide</i>	17,475	copies weekly
<i>Bible Truth</i>	26,905	copies weekly
<i>Bible Crusader</i>	7,765	copies weekly
<i>The Key</i>	10,430	copies semi-quarterly
Average total weekly papers for the year 1960.....	92,555	
Average total weekly papers for the year 1959.....	91,265	
	Increase	1,290
Average total copies of <i>The Key</i> for the year 1960.....	10,430	
Average total copies of <i>The Key</i> for the year 1959.....	10,010	
	Increase	420

During the year 1960 the total number of *Little Ones' Bible Stories* (quarterly booklet) sold was 11,275 copies. It is impossible to estimate how many children used this material as some were purchased for a season only (one copy per child) and some for an entire year (four copies per child).

The following listings represent the approximate number of Sunday school papers we supply to 650 of our Christian Reformed churches and missions. Although most churches have a period of vacation at some

time during the year, these figures represent the number of papers used by the Sunday schools while they are in session.

<i>Bible Stories</i>	20,870
<i>Bible Light</i>	21,100
<i>Bible Guide</i>	17,910
<i>Bible Truth</i>	26,930
<i>Bible Crusader</i>	8,165
<i>The Key</i>	8,505

We also supply the following amounts to 175 churches and missions of other denominations.

<i>Bible Stories</i>	2,040
<i>Bible Light</i>	2,720
<i>Bible Guide</i>	2,435
<i>Bible Truth</i>	3,515
<i>Bible Crusader</i>	940
<i>The Key</i>	2,775

5. The writing staff remains except for a few changes. Miss Marian Schoolland has replaced Miss Adeline De Bruyn, Mrs. Marianne Radius has replaced Miss Helen Van Laar, and Rev. A. A. Koning has been replaced by Rev. Paul Veenstra.

6. After conferences and the study of sample art work, the Sunday school papers have been made more attractive as of January 1961 with new formats and added color.

7. The committee is currently working on a three- or four-year lesson cycle which with synodical approval will include a topical approach in a few of its lessons.

One of the reasons for the considered change in lesson plan is that your committee is working toward a closer coordination with missions, bearing in mind the mandate of Synod that the Sunday school is to be primarily an evangelism arm of the church. During the past year contacts have been made with the Home Missions' office and through them with their missionaries seeking to discover improvements which could be made in the papers so that we may minister more effectively in the mission endeavor.

8. The Sunday School Committee, as in the past, has worked in close harmony with the Publication Committee. The relationship has been cordial and good and we wish to express our appreciation for the co-operation of the Publication Committee. The committee is also appreciative of the work of all the writers.

9. Recommendations:

a. We should like to have our Editor-in-Chief, Rev. John H. Schaal, and our chairman, Rev. G. Rozenboom, given the right of the floor at Synod at the time matters concerning the Sunday school are being considered.

b. Nomination for the Sunday School Committee: Albert Bytwork and Jay Poel (incumbent). One to be chosen.

c. That the following lesson plan for 1962 (the first year of the new lesson cycle) be adopted:

1962 — SUNDAY SCHOOL LESSON SCHEDULE

First Quarter

Jesus Begins His Ministry

- Jan. 7 Jesus Introduced as the Lamb of God. John 1:19-34
 Jan. 14 Jesus Resists Satan's Temptation. Matthew 4:1-11
 Jan. 21 Jesus Finds His First Disciples. John 1:35-45 MISSIONS
 Jan. 28 Jesus Amazes with His First Miracle. John 2:1-11

Jesus Manifests His Divinity

- Feb. 4 Jesus Teaches about the Kingdom of Heaven. John 3:1-16
 Feb. 11 Jesus Heals a Paralytic Man. John 5:2-18
 Feb. 18 Jesus Declares Himself the Great Physician. Luke 5:27-32
 Feb. 25 Jesus Gives Life to the Widow's Son. Luke 7:11-17
 Mar. 4 Jesus Gives Sight to a Blind Man. Mark 8:22-26
 Mar. 11 Jesus Reflects Heaven's Glory. Mark 9:2-11

Jesus Teaches How We Ought to Live

- Mar. 18 Jesus' Parable on Seeking True Riches (The Rich Fool). Luke 12:16-31
 Mar. 25 Jesus' Parable on Forgiveness (Unjust Steward). Luke 16:1-13

Second Quarter

- Apr. 1 Jesus' Parable on Self-righteousness (Lazarus, the Beggar). Luke 16:19-31

Jesus Demonstrates His Saving Love

- Apr. 8 Jesus Institutes the Lord's Supper. Luke 22:7-20
 Apr. 15 Jesus Gives His Life. Luke 23:33-46
 Apr. 22 Jesus Rises from the Grave. Matthew 28:1-15 EASTER

What God's Love Asks of Us

- Apr. 29 We Must Confess His Name. Luke 5:1-10; Matthew 10:32
 May 6 We Must Believe in Him. Luke 7:1-10; Acts 16:31
 May 13 We Must Love and Serve Him. John 13:3-15; Rom. 12:1
 May 20 We Must Worship Him. Luke 17:11-19; John 4:24

What God Gives to Believers

- May 27 God Gives Strength to Die for Him (Stephen). Acts 6:8-10; Acts 7:54-60
 June 3 God Gives Assurance of Jesus' Lordship in Heaven. Matthew 28:16-20; Ps. 68:18-20
 June 10 God Gives Courage to Witness. Acts 2:1-14, 32, 33 PENTECOST and MISSIONS

- June 17 God Gives Guidance in His Service. Acts 10:9-34
 June 24 God Gives Power to Obey (Peter in Prison). Acts. 12:1-19

Third Quarter

God Creates and Directs All Things

- July 1 God Creates All Things. Gen. 1:1-27
 July 8 God Makes Man Head of Creation. Gen. 1:26-31, 2:2-16
 July 15 God Withdraws from Man because of Sin. Gen. 3:1-24
 July 22 God Accepts the Sacrifice of the Upright. Gen. 4:1-15
 July 29 God Saves the Righteous. Gen. 8:1-16
 Aug. 5 God Humbles Man's Pride (Babel). Gen. 11:1-9
 Aug. 12 God Promises Rich Blessings. Gen. 13:14-18, 15:1-6 MISSIONS
 Aug. 19 God Chastens the Wayward (Lot). Gen. 19:12-25; II Peter 2:7-9

God Chooses His People

- Aug. 26 God Gives Abraham a Son. Gen. 21:2, 3, 9-20
 Sept. 2 God Tests Abraham's Faith. Gen. 22:1-14
 Sept. 9 God Overrides Isaac's Plan. Gen. 27:22-37; Ps. 76:10
 Sept. 16 God Appears to Jacob. Gen. 28:10-22
 Sept. 23 God Teaches Jacob to Depend on Him. Gen. 32:6-12, 24-29

God Guides His People

- Sept. 30 God Permits Evil (Joseph Sold). Gen. 37:18-28, 39:20

Fourth Quarter

- Oct. 7 God Exalts Joseph. Gen. 41:14, 38-44
 Oct. 14 God Brings His People to Egypt. Gen. 45:17—46:7
 Oct. 21 God Makes a Mother Brave. Exodus 1:8-14, 22; 2:1-10
 Oct. 28 God Chooses a Leader. Exodus 2:11-15; 3:1-10 MISSIONS
 Nov. 4 God Declares Himself Lord of Lords. Exodus 4:28—5:4
 Nov. 11 God Proves Himself Lord of Lords. Exodus 8:16-25

God Saves His People

- Nov. 18 God Institutes the Passover. Exodus 12:1-13
 Nov. 25 God Overwhelms His Enemy. Exodus 14:19-31
 Dec. 2 God Tries His People. Exodus 15:22—16:8
 Dec. 9 God Provides in Spite of Murmuring. Exodus 17:1-13
 Dec. 16 God Reveals His Majesty. Exodus 19:10-19
 Dec. 23 God Sends His Son. Luke 2:1-20
 Dec. 30 God's Spirit Witnesses Regarding the Christ. Luke 2:22-38

Gysbert Rozenboom, *Chairman*
 Marian Ippel, *Sec'y*
 George Goris
 Jay Poel
 Wilmur Schipper
 Marian Schoolland
 John Van Bruggen

REPORT NO. 21
COMMITTEE ON EDUCATION

ESTEEMED BRETHREN:

The membership of the Committee on Education, newly constituted at the Synod of 1960, is composed of the following members with terms of appointment as designated by the Synodical Committee:

Three-year term — Dr. Anthony Hoekema, Chairman; Rev. William Vander Haak, Sec'y; Mr. Sidney Dykstra.

Two-year term — Rev. Arthur De Kruyter, Dr. Marion Snapper, Dr. Gordon Spykman.

One-year term — Miss Johanna Boomsma, Rev. William Haverkamp, Dr. William Hendriksen.

Dr. John L. De Beer, who was appointed to this committee, was unable to accept the appointment. The Synodical Committee, at the recommendation of our committee, appointed Dr. Marion Snapper in his place.

Due to the expired term of those appointed for one year, your committee would present the following nominations:

For the place of Miss Johanna Boomsma:

Miss Johanna Boomsma and Miss Dorothy Westra

For the place of Rev. William Haverkamp:

Rev. William Haverkamp and Prof. Harold Dekker

For the place of Dr. William Hendriksen:

Dr. William Hendriksen and Dr. Leonard Greenway

Your committee has met regularly each month since October. The time has largely been spent orienting ourselves in the work by a study of past synodical actions and a review of the work of the previous committee. The committee is at present addressing itself to the preparation of a catechism textbook for catechumens in the third and fourth grades in school. To this end we have made a schedule of lessons and have addressed ourselves to the psychological and intellectual maturity of children at this age. The committee has in mind the preparation of a teachers' manual as well as a textbook. This manual would be of service to the teacher in the classroom giving information as to the goal and objective of the course, listing teaching aids, etc. The nature of the course will conform with the Plan of Study adopted by the Synods of 1953 and 1954.

The committee has not yet been able to begin work on Daily Vacation Bible School materials.

The Synod of 1960 authorized our committee to secure the services of a part-time editor to aid in executing its program (Acts of Synod, p. 111). The committee is at present preparing to employ such a part-time editor.

The Synod of 1960 also authorized this committee, "If the work assigned proved to be best expedited by the engagement of such an editor, . . . to recommend to the Synod of 1961 a nomination of one or more persons best qualified for appointment as full-time editor" (Acts of Synod, p. 111). Your committee is at present not yet able to determine the necessity of a full-time editor; we would, therefore, wish to reserve this authorization until a later date, if such necessity should become evident.

To carry on its work, the committee requests an allotment of \$4,000 to cover expenses that may be incurred in the next year.

Rev. William Haverkamp, who will be a delegate to Synod, has been designated by the committee to represent us in matters pertaining to our work.

Your Committee on Education has applied itself with real interest to the mandate given. Each member of the committee has contributed well to the work. Since the committee contains a desirable balance of those in the field of theology and education, we hope that the products of our work will warrant the trust evident in the mandate committed to us.

We respectfully present the following matters requiring the attention of Synod:

1. That Synod give consideration to the nominations presented above.
2. That Synod grant an allotment of \$4,000 to cover expenses that may be incurred in the next year.
3. That Synod recognize Rev. William Haverkamp as representing this committee at Synod.

William Vander Haak, Sec'y

REPORT NO. 22

SYNODICAL REPRESENTATIVES ON THE BOARD OF THE
YOUNG CALVINIST FEDERATION

ESTEEMED BRETHREN:

We are thankful to report that the work of the Young Calvinist Federation continues to receive blessings from the Lord. The many activities carried on through the various leagues, such as rallies, Bible Conferences and other projects, as well as the basic Bible study in the local societies, evidence the fact that the work with our young people continues to be vital and effective. Federation membership at present includes 679 societies.

The federation work is being carried on efficiently by the board and its staff. Bible outlines and other aids are being provided for the societies. A new feature which has been very helpful during this year is the publication of "Helps and Suggestions" for Bible leaders in connection with the Bible outlines. The federation has also been actively engaged in promoting the SWIM project in connection with the Christian Reformed Board of Home Missions. Materials continue to be sent to all of the men in service.

Of special interest has been the rapid development of the Calvinette Division of the federation. In March of 1961 the Calvinette clubs numbered 137, as compared with 67 in 1960, and 29 in 1958, the year of its birth. In areas where there is some concentration of clubs, councils of clubs have been organized. Workshops and counsellor training courses have been held, and considerable written material has been published. The federation budget has been enlarged to include a full-time Calvinette director and the hope is that someone will soon accept this position. The affairs of the Calvinettes are administered by a Calvinette Executive Committee of counsellors, and the Calvinettes have representatives on the Federation Executive Committee and its subcommittees, just as the federation appoints a delegate to serve on the Calvinette executive body. The blessing of the Lord has been especially evident in this important work with the girls of our churches, and its development point out anew the desirability of the united youth movement among our covenant youth.

In our last report to Synod, attention was called to the fact that the possibility existed of the appointment of a minister to replace Mr. Richard Postma as Federation Director. After careful and prayerful consideration, a nomination was presented to the board members, and from this nomination Rev. James Lont was selected to receive the appointment. The board requested the Alger Park Church to extend a call to him as its associate pastor, to serve in the capacity of Federation Director. The council of this church agreed to do this. Approval was sought from Classis Grand Rapids South to extend such a call, and

the matter has been referred by the classis to Synod, since "this matter pertains to the welfare of the churches in general."

We request Synod to look with favor upon this request. We are aware of objections that are raised to placing another minister in a position outside of a regular congregation. But we are also keenly aware of the key position which such a person would hold in giving guidance to the youth program of our churches. He would be the editor of a paper which enters into almost half of the homes in our denomination. He would have unique opportunities to help the leaders of the societies and leagues because of his position. We are vitally concerned that the emphasis given to our youth program continue to be specifically Reformed, especially in a day when Arminian tendencies, and a non-covenantal emphasis in many Christian youth organizations, have become so apparent. The board has sought one who would be best qualified to fill this position. Since this person is also an ordained man, we sincerely request Synod to advise classis to approve this call.

Our churches have continued to support the federation activities with their offerings during the past year. This support is gratefully received. \$4,034.07 was given for federation activities, and \$3,696.12 for the Servicemen's Fund.

We trust that Synod will once again recommend the federation in its work with the young people, the Calvinettes, and the Servicemen, to the churches for financial support.

Louis J. Dykstra

Mrs. Dick L. Van Halsema

REPORT NO. 23

REPORT OF THE COMMITTEE FOR THE STUDY OF THE
USE OF ORDAINED MEN

I. THE MANDATE

Your committee was instructed by the Synod of 1959 "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" (Acts of Synod 1959, p. 103, Art. 187).

While the church has struggled with this problem for many years, the mandate given to your committee came in response to an overture of Classis Sioux Center in which "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" (Agenda of 1959, p. 349, Overture No. 14).

Analysis of the Mandate

This mandate assumes that our church is faced with a problem, a problem which arises from the fact that not all ordained ministers holding office in the Christian Reformed Church are engaged in the discharge of similar duties. The majority have been called to and are laboring in "the ordinary, explicit duties of the minister." These duties are defined in Article 16 of the Church Order: "The office (duty) of the Minister is to continue in prayer and in the ministry of the Word, to dispense the Sacraments, to watch over his brethren, the Elders and Deacons, as well as the Congregation, and finally, with the Elders, to exercise church discipline and to see to it that everything is done decently and in good order." However, many ministers have been assigned to special tasks, such as secretary for a denominational board, teachers of Bible in our high schools or colleges, presidents of our colleges, radio minister, chaplain in the armed forces or institutions of mercy, editor of The Banner, or stated clerk of Synod. Those who are performing these tasks have generally been permitted by classes and/or Synod to retain their ministerial status. In the mind of the church, however,

there does not seem to be a wholehearted endorsement of this procedure. The result has been that the ministerial status of men laboring in some of these tasks is, if not jeopardized, at least questioned. In the interest of the church it would appear highly desirable that this matter be more definitely settled.

With this understanding of the mandate, your committee has addressed itself to the "problem of the legitimacy of the minister engaging in special assignments which go beyond the ordinary, explicit duties of the minister."

II. A HISTORY OF THE PROBLEM

This problem has plagued the Christian Reformed Church for many decades. It arose already in 1890 when Synod appointed Rev. J. Noordevier to solicit funds for the erection of a seminary building.

In 1920 the church faced this problem as it related to the appointment of a secretary for the Foreign Mission Board. Even though there were objections to such an appointment, Synod declared that "Het Geref. kerkverband genoegzame ruimte biedt, waar het 't profijt der kerken geldt, dat een Dienaar des Woords zich speciaal wijde aan de belangen der Zending die heel de kerkengroep aangaan, gelijk we reeds deden ten opzichte der belangen onzer school." Synod therefore decided to appoint an ordained man as secretary of foreign missions on the grounds that:

1. Someone is needed to inform the board and the church concerning the activities of the mission program.
2. There must be someone to whom the missionaries can go with their problems.
3. Our church must be represented at the mission conferences of other churches.
4. Someone is needed to increase the mission zeal of the church, enlighten the church concerning mission activities, organize mission societies, encourage the churches to give financial support to the mission program of the church (Acts of 1920, pp. 51-53).

In 1926 Classis Wisconsin presented an overture to Synod in which it asked Synod to define the status of "Leraars die zich in dienst stellen van buiten kerkelijke inrichtingen, zoals die van barmhartigheid en onderwijs." The Synod of 1926 appointed a committee to study this matter. The committee reported to the Synod of 1928. They acknowledged that the work of a Bible teacher in a Christian high school is highly spiritual in character. Nevertheless, they did not feel that the spiritual nature of the work justifies a minister's retaining his ministerial status in this capacity. In light of this report, the committee of pre-advice recommended that those who engage in Bible teaching in the high schools should not be allowed to retain their ministerial status. However, Synod was not prepared to make a final decision concerning this matter. A further study committee was appointed to determine whether or not, in the light of the Church Order, it is permissible for ministers, engaged in the teaching of Bible and doctrine in our high schools, to re-

tain their ministerial status. This study committee returned to the Synod of 1930 with a report which recommended that ministers who teach Bible in our Christian high schools be allowed to retain their status. They based this recommendation on the contention that the work of a Bible teacher is no less spiritual than the work of spiritual advisers in hospitals, orphanages, etc. The Synod of 1930 did not accept these recommendations, but decided to "leave this matter in status quo, namely that every case be judged on its own merits by the Classis to which the minister belongs" (Agenda of 1926, p. 43; Acts of 1926, p. 146; Agenda of 1928, part 1, pp. 57-84; Acts of 1928, pp. 139-144; Agenda of 1930, pp. 30-49; Acts of 1930, p. 55).

Dealing with matters concerning the college and seminary, the Synod of 1930 decided "that a minister may accept the presidency of Calvin College without losing his ministerial standing." The grounds given were:

"1. The College belongs to the Church.

"2. Its headship is a position of the very greatest significance to our entire denomination; and

"3. The position is one in which the incumbent can exercise a far-reaching spiritual influence" (Acts of 1930, p. 55).

In 1932 Synod was confronted with two overtures in regard to the Educational Secretary of Calvin College; a position held at that time by Rev. J. Vander Mey.

The first overture was from Classis Orange City. "Classis Orange City verzoekt de Synode om indien mogelijk een geschikte overeenkomst te treffen met den 'Educational Secretary,' zoodat deze functie afgeschaft worde.

"Gronden:

"a. Het werk van 'educational' propaganda behoort tot de sfeer der presidenten van de College en Seminary;

"b. Het werk van geld te collecteeren behoort gedaan te worden door een niet-ambtelijk persoon."

The second overture was from Classis Zeeland. "Classis Zeeland overtures Synod, if possible, to come to a peaceful agreement with the present incumbent of the office of Educational Secretary whereby the office may be abolished.

"Grounds:

"a. The work of educational propaganda properly belongs to the sphere of the presidents of the College and Seminary;

"b. The work of collecting money, if necessary, ought to be done by an unordained man."

Synod responded to these overtures by saying, "... Synod has already reacted to these suggestions." What was Synod's reaction? "... Rev. J. Vander Mey is retired on a pension ..." (Agenda of 1932, pp. VII and VIII; Acts of 1932, p. 89).

Also in 1932 Classis Ostfriesland overtured Synod to permit ministers working in non-ecclesiastical institutions to retain their ministerial status "subject to the approval or consent of Synod." Synod refused to accede to this overture on the basis of Article 12 of the Church Order: "... and shall seek the approval of Classis" (Agenda of 1932, part 2, p. VIII; Acts of 1932, p. 58).

Further, Classis Ostfriesland sought the advice of the Synod of 1932 concerning the status of Rev. F. Wezeman, principal and teacher of Bible at Chicago Christian High School, stating that they "feel constrained to discontinue his ministerial status at this time." Their main argument was that, while they recognized the need of Bible teachers in our high schools and the necessity of these teachers' having a theological training, they did not understand why such a man should therefore be ordained and given the status and privileges of a minister of the gospel. In response Synod reminded classis of the decision of 1930 and the declaration of Article 12 of the Church Order, that a classis has power to act in such cases. However, they referred the problem of whether or not Synod should speak on this matter to a study committee. This committee reported to the Synod of 1934.

The study committee assumed that Synod should present advice to Classis Ostfriesland and proceeded to make recommendations. They observed that Rev. Wezeman had never really made the ministry his life's task. Formerly he was a teacher of literature and history at Grundy College. Although he did teach Bible at Chicago Christian High School, the major part of his time was spent in executive and administrative work. This work the committee believed to be an example of what Article 12 calls a "secular vocation." But "a minister is called to be an ambassador, to bring a message from the Lord, not to be running some school, which one without that call could do just as well." Therefore, the committee stated that "the Rev. F. Wezeman, if he desires to teach, should be a teacher of Bible only, or else he should not be permitted to retain his ministerial status." They concluded that, if Rev. Wezeman wished to continue as Bible teacher, he should be called by a church, loaned to the school, and placed under the direct supervision of the calling consistory. Thus they presented five recommendations, four of which were adopted by Synod. Synod decided that—

"1. If Rev. Wezeman were engaged only as a teacher of Bible, his ministerial status could be continued though he were not actively engaged as a minister in a congregation.

"2. Since, however, the principalship of a high school does not pertain to the Ministry of the Gospel, and this constitutes a very large share of his activities, his ministerial status should not be continued if he desires to retain that position.

"3. Since the brother professes a desire to return to the active ministry, and since he is not solely responsible for the present situation in regard to his ministerial status, the Classis should fix a reasonable period of time to give him an opportunity either to return to work in a congregation or to arrange to become a teacher of Bible only.

"4. If he decides to retain his principalship, his ministerial status terminates at the expiration of the term fixed by the Classis, and the Classis should make this known to him and the churches, and thereby the matter is ended."

It should be noted that Synod tabled the recommendation of the committee that, "If he remains as a teacher of Bible only, he should preferably be called by some congregation near the school and loaned to the school for the purpose of teaching Bible, and thus become officially connected with that congregation; or else he should petition the consistory of the College Church (Grundy) for a definite leave of absence for the purpose of teaching Bible at said school" (Agenda of 1932, pp. VIII-X; Acts of 1932, pp. 59 and 142; Agenda of 1934, part 1, pp. 52-60; Acts of 1934, pp. 17 and 18).

In 1940 Synod appointed two ministers to important positions in Calvin College. First, they appointed Prof. H. Schultze to the position of president of Calvin College. They did so stating, "It is understood . . . that he retains his ministerial status according to Acta Synodi 1930, p. 55, V. (3)." Second, Synod appointed Rev. Wm. Kok as "Assistant to the President" of Calvin College. Certain parts of that decision should be noted:

1. Synod decided to approve the temporary rules for this office, as found in the board's report. They are:

"a. To acquaint our people as to the proper functions and ideals of a Reformed College;

"b. To arouse enthusiasm for such a school through the press and public addresses made to Classes and congregations.

"c. To visit the homes of our people that our college may receive the most desirable young people as students.

"d. To gather additional funds in view of the fact that the College needs expansion in the department of Bible, Music, Science, Economics, and has to have more equipment."

2. Synod also decided to approve the recommendation of the board as to the ministerial status of the president's assistant. This recommendation stated that "He shall retain his ministerial status, thus enabling him to occupy the pulpits of our Church. He shall not be considered a member of the faculty" (Acts of 1940, pp. 100, 101, 162-164).

In 1944 Synod appointed Rev. H. J. Kuiper as Editor-in-chief of The Banner, stating "he shall retain his ministerial status" (Acts of 1944, pp. 19, 20; Agenda of 1944, part 2, p. 116).

In 1945 Classis Pella overtured Synod to "clarify the position of ministers connected with non-ecclesiastical institutions and consider the need of drawing up a proper form for the calling and installation of such men." The committee appointed to study the matter reported in 1947 and agreed that the present form for ordination did not cover non-ecclesiastical functions. "We heartily agree with this position of Classis Pella. The four-fold task of the minister, as described in the form, is: to proclaim the Word of God publicly and privately; to call upon the

Name of the Lord, especially in congregational prayer; to administer the word and the sacraments; and with the elders to maintain the purity of the church by Christian discipline. Surely, it is true, as Classis Pella contends, that the form is not applicable to ministers serving in non-ecclesiastical institutions." However, the committee frowned upon drawing up a special form or forms because they did not approve of the practice of ministers, working in non-ecclesiastical institutions. The Synod of 1947 referred the problem back to the committee, instructing them to come to the next Synod with specific recommendations. In 1948 the committee returned and recommended "rescinding of the decision of 1934, that a minister may retain his ministerial standing, if he teaches Bible in a Christian high school." Synod rejected this recommendation "on the ground that Article 6 of the Church Order warrants our present practice while Article 12 forbids it." Notice, it was assumed that a conflict did exist between Articles 6 and 12 of the Church Order. A committee was appointed "to study this discrepancy in the Church Order and advise Synod how to remove it. *Ground:* We must have proper constitutional basis from which to work toward solving the problem of ministerial status in non-ecclesiastical service."

The committee appointed to study the problem presented majority and minority reports. Volbeda and Schaver contended that Article 6 was included in the Church Order out of expediency; that the article permits ministers to do work which is not ministerial; that, while the article does permit such work, it does not prescribe it. On the other hand, they claimed that Article 12 was in line with the rest of the Church Order; that it forbids the practice of placing ministers in non-ecclesiastical institutions because it states that ministers are "bound to the service of the Church for life." They recommended that Article 6 and the practices based upon it be revised or changed because they are opposed to the Church Order, the Form for Ordination, the letter of call, and the rules for church visiting.

Monsma, the other member of the committee, contended that there was no conflict between the two articles. He held that the contrast presented in Article 12 is not between service for the local congregation and services which ministers may perform in another capacity (e.g., chaplains, teachers, counsellors, etc.), but the contrast is rather between the work of the ministry in general and the secular callings of life. Further, he claimed that the burden of Article 6 was "that no minister shall have the right to accept an appointment as spiritual worker in an institution of mercy or like institutions, unless he is actually called to this work, just as a minister is called to the ministry of a congregation." Monsma stated that he believed that a minister may be called for special types of service only when the classis, in full session, is persuaded that the task is spiritual in character, compatible with the ordination vows and the work of the ministry described in the Church Order. Further, he stated that ministers should live up to the requirements of the Church Order when working in non-ecclesiastical institutions.

The Synod of 1950 tabled both of these recommendations and stated its position thus: "... whenever a church desires to call a minister for

some type of ministerial service according to the provisions of Article 6 . . . , it shall not proceed to do so without the approval of its Classis meeting in full session. No church shall proceed to call a minister to labor in an institution of mercy, or in an institution of education, or to labor in any other extraordinary field or capacity, unless its Classis is persuaded that the proposed task is indeed ministerial, spiritual in character, and compatible with the ordination vows of the ministry, and with the work of the ministry as designated in the Church Order. Synod also declares that the calling of ministers to serve as Bible teachers in our Christian high schools is — as a rule — neither necessary nor advisable. Synod would definitely discourage this practice . . . ministers who occupy extraordinary fields . . . are expected to submit themselves to all the requirements of the Church Order, just as all regularly charged ministers are required to do, and the consistories concerned shall supervise the labors of all regularly charged ministers" (Agenda of 1945, p. 78; Acts of 1945, pp. 23, 119; Acts of 1947, pp. 350, 351; Acts of 1947, p. 94; Acts of 1948, pp. 330, 331; Acts of 1948, pp. 75, 97; Agenda of 1950, pp. 164-185; Acts of 1950, p. 61).

The Synod of 1947 appointed Rev. Arnold Brink as Educational Secretary of Calvin College, declaring that "The work shall be largely that laid down by the Synod of 1940 with certain changes brought about by the fact that the Synod of 1947 has already approved the appointment of a Field Representative and that of an office assistant to the President.

"a. To acquaint our people as to the proper functions and ideals of a Reformed college.

"b. To arouse enthusiasm for such a school through the press and public addresses made to Classes and congregations.

"c. To visit the homes of our people that our college may receive the most desirable young people as students.

"d. Since the appointment of a Field Representative largely answers the need of a collector of funds for expansion, the Educational Secretary shall supplement the work of the President in promoting the general welfare of the institution.

"e. The Educational Secretary shall work under supervision of the Board of Trustees."

The same year Synod also appointed Rev. H. Blystra as full-time secretary for home missions. This position was approved in response to the report of the Advisory Committee, which stated, ". . . the office of a Secretary for Home Missions as prescribed in the recommendation of the General Committee includes duties that appertain specifically to the office of an ordained minister or missionary of the Gospel."

It is important, in this connection, that we take note of a further action of the Synod of 1947. At that same Synod Rev. P. Eldersveld was elected as the denominational radio minister. The question was asked, "Has Rev. Eldersveld been called or appointed to this position?" In answer to this question, Synod declared ". . . that the decision of

Synod in regard to the Rev. P. Eldersveld be construed as a call from Synod for the Radio ministry of the Christian Reformed Church.

"Grounds:

"1. He can be called because he will be active in the ministry of the Word.

"2. He should be called by Synod because he will be servant of the whole church."

Then, in Article 137, we read, "Synod decides that the ruling applicable to the calling of the Rev. P. Eldersveld also pertains to the full-time Secretary of Missions, the Rev. H. A. Blystra, and to the Educational Secretary for Calvin College, the Rev. Wm. Kok." (Later, Rev. A. Brink accepted the position of Educational Secretary.) (Acts of 1947, p. 21; Acts of 1947, pp. 59, 60; Acts of 1947, p. 71.)

In 1956 Synod decided to appoint a minister as a full-time stated clerk. They gave three grounds for doing so. Two of the grounds are practical arguments and the third ground is based on former decisions of Synod. The grounds are as follows:

"a. There is sufficient work to warrant full-time service in this office.

"b. This work, in its very nature, is such that the full-time services of a minister are highly preferred.

"c. The demands of the office and previous commitments of Synod indicate that this work is not in conflict with the office of the ministry" (Acts of 1956, p. 37).

In 1957 Rev. N. Beversluis came to Classis Hudson with a question as to his ministerial status in case he should accept the principalship of Eastern Christian High School. Classis Hudson decided that Rev. Beversluis could retain his ministerial status and remain principal of the high school. However, the consistory of Paterson II presented a protest against this decision. The classis refused to alter its position and the consistory presented an appeal to Synod. The advisory committee, at the Synod of 1958, acknowledged that the problem was a complicated one because of the wide variations in interpretations of the Church Order. However, they went on to state: "... in the application of the Church Order to an identical situation, the Synod of 1934 declared that ministerial status shall be discontinued in the case of a minister serving as a principal of a Christian high school, which work constitutes a large share of his activities (Acts 1934, Art. 24, pp. 17, 18). This is the only parallel application of the Church Order. Your Advisory Committee thus presents the following recommendation:

"Recommendations:

"1. Synod sustain the protest of the consistory of the Second Paterson Christian Reformed Church.

Ground: The position held by Rev. Beversluis is non-ecclesiastical and its functions are non-ministerial.

"2. Synod declare that this is to be its answer to Classis Hudson and the consistory of Second Paterson."

Synod adopted these recommendations.

The Synod of 1959 decided that the Chaplain Committee should "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:

"1. 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.

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

"3. 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" (Acts of 1959, p. 14).

The same year, 1959, Classis Sioux Center sought approval for its decision that "the position of President of Dordt College is consistent with the office and work of a minister of the Gospel." Although Synods have upon several occasions placed responsibility for such decisions upon the classes, Classis Sioux Center, in the light of seeming contradictions in the position and practice of the Church, apparently felt the need for synodical approval. The Synod of 1959 was not ready to commit itself and appointed your committee to study the entire problem of ministers engaged in assignments and duties "which go beyond the ordinary, explicit duties of the minister."

Analysis of This History:

The history presented above gives ample evidence that the church has been and continues to be plagued with this problem. However, this is not so surprising for the church has failed to show the desired measure of consistency in regard to this matter. For example, in 1934 Synod made definite provisions whereby Rev. F. Wezeman would be permitted to function as a Bible teacher in one of our Christian high schools. But in 1950 Synod indicated that it regarded the calling of ministers of the Word for the task of teaching Bible in our Christian high schools as "neither necessary nor advisable" and definitely discouraged such practice. Such obvious inconsistencies do not tend toward a solution of the problem; rather, they increase it.

The church has shown further inconsistency by carefully setting forth principles at one time and not doing so at another time. For example, in 1920 Synod presented detailed grounds for appointing an ordained man as secretary of the Foreign Mission Board. However, in 1944, when it was decided that an ordained man should be appointed Editor-in-chief of *The Banner*, Synod merely said, "he shall retain his ministerial status." This procedure has caused confusion in the minds of many.

Again, the problem is aggravated by a certain lack of courage on the part of Synods in facing this matter. In 1932 Classes Orange City and Zeeland overtured Synod to abolish the position of Educational Secretary at Calvin College; a position which was being filled by an ordained man. Synod did not wrestle with the problem. It merely responded to the overtures by saying, "... Synod has already reacted to these suggestions." Synod's reaction was this: "... Rev. J. Vander Mey is retired on a pension ..." In 1950 the Synod was presented with a majority and minority report dealing largely with the alleged conflict between Articles 6 and 12 of the Church Order. The recommendations of both the majority and the minority were tabled and thus the church has never declared itself concerning the alleged conflict.

It is also rather obvious that consistories and classes have repeatedly disregarded synodical pronouncements on this matter. The number of ministers teaching Bible in our Christian high schools is increasing. This is so in spite of the position taken by the church: "that the calling of ministers to serve as Bible teachers in our Christian high schools is — as a rule — neither necessary nor advisable. Synod would definitely discourage this practice ..." (Acts of 1950, p. 61). The church, therefore, does not appear to be convinced of the rightness of the position taken by its own Synods. However, no attempt has been made to reverse this position of the church at following Synods. Churches and classes have disregarded the pronouncements of our Synods. This is certainly not in accord with the letter or the spirit of Reformed Church polity.

Finally, it is rather surprising that, in spite of the continued difficulty which the church has experienced in regard to this matter, no direct appeal has been made to Scripture. Synods have based their decisions upon various articles of the Church Order, but an investigation into the Scriptural teachings concerning the ministerial task has not been undertaken.

Yet, in spite of these strange situations which have existed among us for years, there has been a consistent appraisal of the office of the ministry by several Synods. It is recognized that this office is unique. However, in the judgment of your committee, this problem will continue to plague the churches until the underlying principles are clearly defined and strictly applied. It is in an endeavor to do just this that we have undertaken the study of the problem which has been placed before us.

III. THE INSTRUCTION OF THE CHURCH ORDER

Seeking these underlying principles we direct our attention, first of all, to the Church Order. What do the rules governing our church life say concerning this problem? Does the Church Order tell us what is meant by ordination? If so, what duties does ordination prescribe and permit?

The only article which specifically mentions ordination is Article 4: "Finally, in the public *ordination* ..." But, while Article 4 does speak of ordination, it does not define ordination and refers to it primarily from a procedural point of view.

This does not mean, however, that it is impossible to obtain at least a partial definition of ordination from the Church Order. It is clear, from a study of Article 4, that ordination is *an act of the church*. The various steps leading to ordination are performed by the church. And it is the church, through "the officiating Minister," which ordains the minister-elect to the holy office.

At this juncture, the Church Order calls us to a consideration of the Form for the Ordination of Ministers of God's Word, for Article 4 states that ordination is to take place "agreeably to the Form for that purpose." Turning to the form we learn that when one is ordained, he is "ordained to the ministry of the Word"; and we learn further that this "office is an institution of Christ." The purpose of the office is also stated: "It should be observed, in the first place, that God our Heavenly Father, having purposed to call and gather a Church out of the corrupt race of men unto life eternal, as a particular favor uses the ministry of men for this purpose." From the foregoing, we conclude that the form looks upon the minister or pastor as one ordained to the ministry of the Word, an office instituted by Christ, which God uses to call and gather a church out of the corrupt race of men unto life eternal.

Returning to the Church Order, we find that when one is ordained, he is bound to the service of the church for life. This principle is clearly set forth in Article 12: "Inasmuch as a Minister of the Word, once lawfully called as described above, is bound to the service of the Church for life, he is not allowed to enter upon a secular vocation except for such weighty reasons as shall receive the approval of the Classis." It is also evident that the church is to govern and supervise the activities of the minister. This is stated not only in Article 12 but also in Article 6: "No Minister shall be at liberty to serve in institutions of mercy or otherwise, unless he be previously admitted in accordance with the preceding articles, and he shall, no less than others, be subject to the Church Order." Finally, we see that in ordination the church assumes the responsibility of supporting the minister, for in Article 11 of the Church Order we read: "On the other hand, the Consistory, as representing the congregation, shall also be bound to provide for the proper support of its Ministers, and shall not dismiss them from service without the knowledge and approbation of the Classis and of the Delegates of the (particular) Synod."

While these articles of the Church Order and statements in the Form of Ordination do not give us a complete definition of ordination (this is not the intention of the Church Order or the form), they do give us certain principles which must guide us in seeking a solution to our problem. These principles may be set forth thus:

1. Ordination is an act of the church whereby one is appointed to the office of the ministry of the Word, an office instituted by Christ, which God uses to call and gather a church out of the corrupt race of men unto life eternal.
2. One who is ordained is bound to the service of the church for life.

3. The church assumes the right and duty to govern and supervise the activities of the ordained person.

4. It is the responsibility of the church to "provide for the proper support" of the ordained person.

The Church Order also speaks concerning the duties which are to be performed by one who is ordained to the ministry. Article 16 states: "The office of the Minister is to continue in prayer and in the ministry of the Word, to dispense the Sacraments, to watch over his brethren, the Elders and Deacons, as well as the Congregation, and finally, with the Elders, to exercise church discipline and to see to it that everything is done decently and in good order." Obviously, this article specifically describes the task of one who is a pastor in a congregation.

However, the Church Order does recognize that an ordained man may legitimately function in a position other than that of being the pastor of a congregation. In Article 6 we read: "No Minister shall be at liberty to serve in institutions of mercy or otherwise, unless he be previously admitted in accordance with the preceding articles, and he shall, no less than others, be subject to the Church Order." Article 7 states: "No one shall be called to the Ministry of the Word, without his being stationed in a particular place, except he be sent to do church extension work."

Every ordained minister must be admitted into the service of the church according to the stipulations of Articles 4 and 5 of the Church Order. Every minister is subject to the Church Order. However, not every minister *must* serve a local congregation as its pastor. It is acknowledged that there are extraordinary spheres in which the church may use an ordained man, e.g., church extension, service in institutions of mercy, "or otherwise." This does not mean, of course, that there are no limits as to what constitutes an extraordinary sphere of labor in which an ordained man may be used. These limits are clearly expressed in Article 12: "Inasmuch as a Minister of the Word, once lawfully called as described above, is bound to the service of the Church for life, he is not allowed to enter upon a secular vocation except for such weighty reasons as shall receive the approval of the Classis." No one may retain his ministerial status who has entered "upon a secular vocation." What is a secular vocation? According to Article 12 a secular vocation is any type of labor that is not ministerial labor in the service of the church.

This, as your committee sees it, is the teaching of the Church Order concerning ordination. However, if we are going to seek out the underlying principles, we must go beyond the Church Order to Scripture; for in Scripture we find the fundamental principles upon which our Reformed church polity is based. This is also recognized in our mandate, for it declares that we are to study this problem "comprehensively and in the light of Scripture and the Church Order."

IV. THE TEACHING OF SCRIPTURE

The word "ordained" or "appointed" is used often in Scripture ("ordained" in the Authorized Version and "appointed" in the American

Standard Version). While it is not necessary to quote all the passages where the word is used, it would be profitable to cite a few representative texts. (Quotations are from the American Standard Version which uses the word "appointment.")

Mark 3:14 "And he *appointed* twelve, that they might be with him, and that he might send them forth to preach."

epoiésen from *poieo*, meaning to make or do.

John 15:16 "Ye did not choose me, but I chose you, and *appointed* you, that ye should go and bear fruit, and that your fruit should abide: that whatsoever ye shall ask of the Father in my name, he may give it you."

ethéka from *tithémi*, meaning to set, put, or place.

I Timothy 2:7 "whereunto I was *appointed* a preacher and an apostle (I speak the truth, I lie not), a teacher of the Gentiles in faith and truth."

etethén from *tithémi*.

II Timothy 1:11 "whereunto I was *appointed* a preacher, and an apostle, and a teacher."

etethén from *tithémi*.

Acts 1:22 "beginning from the baptism of John, unto the day that he was received up from us, of these must one *become* a witness with us of his resurrection."

genestai from *ginomai*, meaning to become or to be made.

Colossians 1:23 "if so be that ye continue in the faith, grounded and stedfast, and not moved away from the hope of the gospel, which ye heard, which was preached in all creation under heaven; whereof I Paul was *made* a minister."

egenomén from *ginomai*.

Acts 14:23 "And when they had *appointed* for them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they had believed."

Xeironésantes from *Xeironéoo*, meaning to choose, appoint or install.

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

katastésés from *kathistémi*, meaning to set, place or put.

Hebrews 5:1 "For every high priest, being taken from among men, is *appointed* for men in things pertaining to God, that he may offer both gifts and sacrifices for sins:"

kathistatai from *kathistémi*.

In the Authorized Version these words are all translated "ordained," with the exception of Colossians 1:23 which reads: "whereof I Paul was made a minister."

It appears from the preceding that "to ordain" means to appoint, put, or place a person in a specific office in the church, with the result that this person is made or becomes something that he was not before his ordination. In the case of the apostles, this appointment was received directly from Christ. In the case of others, this act was performed by the ordained officers of the church, functioning as representatives of Christ.

However, according to Scripture, ordination means more than merely being set aside for a specific office in the church. Ordination was accompanied by "the laying on of the hands." (I Timothy 4:14) "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery." Concerning this phrase John Calvin writes: "He says that it was conferred 'with the laying on of hands'; by which he means, that, along with the ministry, he was also adorned with the necessary gifts. It was the custom and ordinary practice of the apostles to ordain ministers 'by the laying on of hands'" (Calvin's Commentaries, Pastoral Epistles, pp. 115, 116). Ordination means that Christ, the King of the church, qualifies and will continue to qualify the minister for the office to which he is appointed. This is also seen from a consideration of Ephesians 4:11: "And he gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, unto the building up of the body of Christ . . ." Again we turn to John Calvin. "It may excite surprise, that, when the gifts of the Holy Spirit form the subject of discussion, Paul should enumerate offices instead of gifts. I reply, when men are called by God, gifts are necessarily connected with offices" (Calvin's Commentaries—Galatians and Ephesians, p. 277). Again, it is clear that when one is ordained he is qualified for the office in which he is placed.

Further, when one is ordained he is given authority, the authority to function as an official representative of Christ. In II Corinthians 5:20 Paul writes: "We are ambassadors therefore on behalf of Christ, as though God were entreating by us: we beseech you on behalf of Christ, be ye reconciled to God."

Therefore, we conclude that when one is ordained he is appointed to an office by Christ through the church, qualified for that office by Christ, and given authority to speak and function in that office as a representative of Christ.

Up to this point we have been speaking of an office to which one is ordained. It is important that we now seek a description of this office. Beside the office of apostle, a special but not permanent office in the early church, we find that there were three primary offices in the New Testament: minister, elder, and deacon. It is the office of the minister with which we are concerned in this study.

The office of minister is mentioned often in the New Testament.

There are three Greek words which are translated "minister" or "ministry." These words assist us in understanding the nature of this office.

upéretés, servant, assistant, minister.

Luke 1:2; I Corinthians 4:1; Acts 13:5; 26:16.

leitourgos, public minister, servant, minister.

Romans 15:16.

diakonos, one who executes the commands of another; servant, attendant, minister.

I Corinthians 3:5; II Corinthians 3:6; 6:4; 11:23; Romans 15:25; Ephesians 3:7; 6:21; Colossians 1:7, 23, 25; 4:7; I Thessalonians 3:2; I Timothy 4:6; Acts 6:4; 20:24; 21:19; Romans 12:7; II Corinthians 4:1; 5:18; Ephesians 4:12; Colossians 4:17; I Timothy 1:12; II Timothy 4:5.

From these passages it is evident that one who is appointed to the ministry is ordained to be a servant of Christ.

However, the *service* which a minister performs is variously described. This is evident, first of all, from the way in which the office of a minister is designated. We usually speak of ministers as "ministers of the Word." It is proper to do so, for we find this description of the office in Luke 1:2: "even as they delivered them unto us, who from the beginning were eyewitnesses and *ministers of the word*." However, our consideration of the ministry must not be limited by this particular phrase. Scripture also speaks of ministers as ministers of Christ (Romans 15:16; Colossians 1:7), ministers of God (I Thessalonians 3:2; II Corinthians 6:4), and ministers in the Lord (Ephesians 6:21). These references force us to view the ministry as being broader than the ministry of the Word as ordinarily conceived of.

Further, we have been led to think of the sphere of the minister's activity as being limited to pastoral labors within a congregation. While recognizing the need for missionaries and professors of theology, questions have been raised regarding the legitimacy of "the minister's engaging in special assignments and services which go beyond the ordinary, explicit duties of the minister." This is due, no doubt, to the definition of ministerial duties given in Article 16 of the Church Order. But Scripture's view of the ministry is somewhat broader. Thayer, in his *Greek-English Lexicon of the New Testament* points out that ministers (*diakonoi*) functioned as servants promoting the welfare of the church (Colossians 1:25), teaching the Christian religion (I Corinthians 3:5; 6:4 and I Thessalonians 3:2), in the cause of the Lord (Colossians 4:7), and laboring for the salvation of the circumcised (Romans 15:8). Ephesians 4:11 speaks of ministers who labored as apostles, prophets, evangelists, pastors, and teachers. II Timothy 4:5 and Acts 21:8 tell us of ministers who functioned as evangelists. In Acts 13:1; I Corinthians 12:28; I Timothy 2:7 and II Timothy 1:11 we read of ministers active in the work of teaching. The texts which have been cited indicate that a minister is not, by virtue of his office, limited to the work

of a pastor in a congregation. Scripture gives instances of ministers functioning as pastors, teachers, and evangelists.

But are there no limitations to the duties which an ordained minister may legitimately perform? Indeed there are. Scripture sets these limitations. "And God hath set some in the church; first, apostles, secondly prophets, thirdly teachers, then miracles, then gifts of healing, helps, governments, divers kinds of tongues." (I Corinthians 12:28) "And he gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, unto the work of *ministering*, unto the building up of the body of Christ." (Ephesians 4:11) "Now I rejoice in my sufferings for your sake, and fill up on my part that which is lacking of the afflictions of Christ in my flesh for his body's sake, which is the church; whereof I was made a minister. . . ." (Colossians 1:24, 25) The limitation is this: the ordained minister has been appointed by God to labor for the welfare of the church; he must serve Christ "for the perfecting of the saints," "unto the building up of the body of Christ," "for his body's sake." It was for the sake of the church, the welfare of Christ's body, that God appointed ministers to be His servants. Further, it was for the welfare of the church that God appointed some of His ministers to be prophets; some, evangelists; some, pastors; and some, teachers. It was for the building up and perfecting of Christ's body that God gave some in the church the gifts of healing, of tongues, etc. And it was even out of concern for the welfare of the church that Paul, an ordained minister, collected funds for the needs of the Christians in Jerusalem and spent time earning his living by tent-making (I Corinthians 9:1-15). True, ministers labored for the welfare of the church primarily through pastoral work in a local congregation. But it is obvious that they were not limited strictly to pastoral work. They performed other tasks too, but always out of their concern for the body of Christ.

However, it must be recognized that the situation in which the early church found itself was different than it is today. In the early church God appointed or permitted ordained ministers to perform tasks which were necessary for the welfare of the church *at that time*. There was no need for a secretary of missions, a stated clerk, or an editor of a church paper. In the time of the early church the welfare of the church demanded that a minister, possessing certain qualifications and authority as Christ's representative, perform the work of pastor; but also the work of teacher, of evangelist. It was even necessary for the welfare of the church that Paul engage in the collection of funds and tent-making for a time. If it had not been necessary for the church's welfare Paul would not have done it. He was a minister, bound by his ordination to labor only for the sake of the body.

But today the church lives in another age. The church has grown. The church is presented with new opportunities and challenges. The church is able to meet these challenges because she has greater and more numerous means whereby she is able to carry out her task. Therefore, the church recognizes the need of a secretary of missions, a stated

clerk, an editor of a church paper, a radio minister, and a chaplain in an institution of mercy. After due consideration of these positions the church decides that it is important to her welfare that such positions be filled by ordained men, by those who are qualified by the Spirit and carry with their office the authority of Christ Jesus. Does the church err by appointing ordained men to such positions? We think not; if it can be demonstrated that, in doing so, the church and the individual appointed are concerned with the perfecting of the saints and the building up of the body of Christ.

Can this be demonstrated in the case of these "special assignments which go beyond the ordinary, explicit duties of the minister"? Let us consider these special assignments: thinking of the "ordinary, explicit duties of the minister" as those described in Article 16 of the Church Order. Among the special assignments which go beyond these "ordinary, explicit duties of the minister" are the following:

Missionaries: Obviously, there is no problem here. Christ has charged the church with the task of preaching the gospel to every creature. God has His elect throughout the world. They must hear the gospel, in order that they may be added to the body of Christ. "How then shall they call on him in whom they have not believed? and how shall they believe in him whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?" Romans 10:14 and 15a. Thus the church separated Paul and Barnabas for the preaching of the gospel to those outside the church. Acts 13:1-3. It is clear that when the church appoints ministers to the missionary task they are appointed to a labor which is for the building up of the body of Christ. This is also true of our *radio ministers*, who employ the means of radio in the carrying out of the missionary task.

Professors of Theology: This position needs little defense. It is "in behalf of our church" that qualified ministers are charged with the "task of instructing and confirming the students, who hope one day to serve in His church, in the knowledge of His Word." (Form for the Installation of Professors of Theology) And certainly it is in the interest of the church, which is the pillar and ground of the truth, that professors of theology expound the Holy Scripture and vindicate sound doctrine against heresies and errors (cf. Article 18, Church Order).

Secretaries of the Mission Boards: In 1920, when our church appointed the first Secretary of the Foreign Mission Board, it was stated that it was for the "profijt der kerken" that a minister be appointed to this position. It is not difficult to understand this action. The work of missions has been assigned to and must be carried out by the church through those especially appointed to this task. When the number of those laboring in this work was small it was possible for the church to supervise and administer this work directly. However, when fields increased and mission personnel multiplied, it became increasingly difficult for the church to direct this work satisfactorily through its assemblies and Board of Foreign Missions. Therefore, for the welfare of the church and the proper effectuation of the mission outreach, the church

appointed a minister—an official representative—to direct and supervise this work in the name of the church and according to policies established by the church. In doing so, the church acted wisely. Someone, possessing the qualifications and authority of an ordained minister, was needed to form a connecting link between the church and her mission fields; to inform the church concerning mission fields and opportunities; to guide and instruct missionaries in the name of the church; and to represent our church at various mission conferences. The welfare of the church and the work of missions demanded that one of the church's official representatives, a minister, occupy this position. If this was true in 1920, then certainly it is true today because of the increased expansion and complexity of our mission program. This is also the situation in our Home Mission program.

Editor of The Banner: The Christian Reformed Church publishes an official church paper—The Banner. This is something which the church has always felt was necessary to her welfare. For already in 1902, when considering the possibility of a daily paper, it was stated: "Our Holland people should be posted in the various aspects of life enlightened by God's Word, in order to ascertain along which ways to go; also in the various phases of social life." The committee also went on to declare: "The editor-in-chief is to give himself for this work entirely, so that he can use all his time for it. The church must give him emeration, including his status as preacher . . ." (Acts of Synod, 1902, pp. 59-62) (Translation ours). (Although no action was taken on this matter this is the best statement concerning the purpose of a church paper which your committee could find.) The purpose of our church paper is, among other things, to inform the church concerning significant events in the church and the world, and mold the thinking of the church in regard to these events in the light of God's Word. The purpose of this official organ is "the edification of the body." This church paper is directed and controlled by a publication committee appointed by the church, and it has as its editor a minister appointed by the church. This is understandable, for, if the church is to speak concerning ecclesiastical and secular affairs, thus molding the thoughts and attitudes of its members, it must be clear to all that both the publication committee and the editor must be under the direct control of Synod. Furthermore, recognizing that our church paper has been established for the welfare of the church and also that the voice of the editor will be received, though unofficially, as the voice of the church, your committee is convinced that the church acts wisely when it appoints a minister with rich and broad experience in the church to occupy this position. No one is better qualified to speak in the interest of the church. This is no less true of the editor of De Wachter.

Stated Clerk: This position has, throughout the years, become increasingly important to the welfare and smooth operation of our church. Because of the complexity of modern church life there must be one in the church who carries on official denominational and ecumenical correspondence; functions as secretary of the Synodical Committee; directs

the publication of the Agenda and Acts; represents our church to other church bodies; is continually informed concerning actions taken by our sister and corresponding churches; and carefully arranges and maintains denominational files and records. These various tasks have been assigned to the Stated Clerk. In the light of the demands of this position the pre-advisory committee on Varia, at the Synod of 1956, stated: "Your committee is of the opinion that the office of the Stated Clerk demands a minister for weighty reasons. He must be one in whom the church at large has a great deal of confidence, being well versed in all matters pertaining to ecclesiastical assemblies, ecclesiastical law, ecumenical relationships, and one who commands respect in the theological world generally. One could hardly expect to find this outside of our ministry." (Acts of 1956, pp. 36, 37) We agree wholeheartedly with this statement. In fact we would carry this reasoning one step further. One cannot find the necessary qualifications and authority which this position demands, except in one who is an ordained minister of Christ.

Chaplains: Chaplains in the *armed forces* are called upon to minister to members of the church and to labor with those who are outside of the church. Thus the chaplain functions as a pastor for "the perfecting of the saints" and as an evangelist for the conversion of sinners. The church is justified and even obligated to call ordained men for this work. Much the same is true of *institutional chaplains*, for they too labor for the edification of the saints and the conversion of sinners. The only difference is that they work in different areas. But the work performed is essentially the same.

Teachers of Bible in Christian Educational Institutions: Bible teachers in our Christian educational institutions are appointed to instruct the youth of the covenant in the truths of Scripture and Reformed doctrine. Is not this the concern of the church? Indeed, for it was the church, through Peter, that Christ gave the charge, "Feed my lambs." It is also in the interest of the church that these covenant youth receive *sound and effective* instruction in the content of the Bible and doctrine of the Bible. This being the case, we are of the opinion that the church can fulfill its duty and protect its interest in no better way than by appointing its ministers to these positions. They have been given the authority to speak in the name of the church, which is very important when teaching Bible. Ministers also possess the necessary qualifications to so teach as to secure the welfare of the church in this area.

Presidents or Principals of Educational Institutions: Article 21 of the Church Order states: "The consistories shall see to it that there are good Christian Schools in which the parents have their children instructed according to the demands of the covenant." It need not be argued that this article recognizes that "good Christian Schools" are in the interest of and for the welfare of the church. Further, it is definitely in the interest of the church that these schools be *good* Christian schools; good academically, *spiritually*, and *theologically*. But what is the most effective way of securing the Christian and Reformed character of a school? Obviously, the most effective way is through the head of a

school. It is the president or principal who must and can see to it that the school functions according to the correct scriptural and spiritual standards. Now we would not argue that the church *must* appoint its ministers to these positions. However, does the church err when, out of concern for her continued welfare, she appoints a minister to the presidency of an educational institution? We do not think she does. In fact, there may be situations where it is *incumbent* upon the church to make such an appointment; situations where the church should act and speak officially through its ordained representatives. Therefore, if the church or part of the church (as in the case of Classis Sioux Center) decides that it is in her interest to appoint one of her ministers to the presidency of a Christian school, and can *demonstrate* that this appointment is in the interest of the church, we do not believe that this is a violation of the office of the ministry. Ministers have been ordained specifically for this purpose—to labor officially, in behalf of the church, for the welfare of the church.

We do not mean to present the above as a complete argumentation for the justification of the special assignments under consideration. But having studied the teaching of Scripture concerning this matter, we are convinced that the church may, and in certain instances should, appoint or call ministers to posts which, for the welfare of the church, demand the qualifications and authority that such men possess by virtue of their ordination.

V. RECOMMENDATIONS:

A. In accordance with the preceding study of Scripture, the Church Order, and the Form for Ordination, we advise Synod to declare that a minister of the gospel can and may serve in various capacities other than that of pastor in a local church provided:

1. He is called by the church.
2. His work is controlled and supervised by the church and adequate support is guaranteed by the church.
3. His work is conducive to the profit (spiritual upbuilding) of the church.

Note: Your committee wishes to call Synod's attention to the fact that this recommendation, if adopted, leads in a direction different from that taken in certain previous decisions; and that this decision would supersede all other decisions concerning this matter.

B. Your committee would suggest that Synod consider the possible advisability of appointing a committee to study whether or not the decision taken above will necessitate a revision of the Church Order (tentatively adopted by Synod) and of the Forms for Ordination and Installation.

P. Y. De Jong, *Chairman*

Gerrit Hoeksema

J. B. Hulst, *Reporter*

J. C. Lobbes

H. Erfmeyer

J. Huyser

J. Wesseling

REPORT NO. 24

INFALLIBILITY AND INSPIRATION IN THE LIGHT OF
SCRIPTURE AND THE CREEDS

ANALYSIS OF THE MANDATE

A. The mandate of the committee as given by Synod reads as follows: "To study the relationship between inspiration and infallibility in the light of Scripture and our own Creedal statements."

B. "To study the matter upon which Synod withheld judgment" (*Acts*, 1959, p. 73). Synod withheld judgment whether or not a view expressed by President Kromminga in his paper "How Shall We Understand Infallibility?" is consistent with the Creeds. This matter on which Synod withheld judgment has to do with the charge of Professor Wyngaarden that President Kromminga makes an unwarranted distinction between the so-called periphery of Scripture and that which does not belong to this so-called periphery. Synod replied that the word *Periphery* in the context of President Kromminga's article is ambiguous. He has employed language which may easily leave the impression that there is an area in Scripture in which it is allowable to posit the possibility of actual historical inaccuracies. President Kromminga assured Synod that in using the term *periphery* he did not mean "this or that word" of Scripture, but some aspect of the content of the words which is not germane to the Spirit's purpose. After declaring 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, and appealing to Article V of the Belgic Confession, "Believing without any doubt all things contained therein," Synod decided to withhold *further* judgment whether or not the distinction of President Kromminga is consistent with the Creeds.

This mandate contains two parts. The first is *general* and *sweeping*. We must study the relationship between inspiration and infallibility in the light of Scripture and the Creeds. The second is *particular* and *specific*. It has to do with the distinction of President Kromminga concerning Scripture's *periphery* understood as some aspect of the content of the words of Scripture which is not germane to the purpose of the Holy Spirit. Regarding this second part of the mandate, Synod asks for a *thorough* study. The grounds adduced appeal to the fact that this is a relatively new distinction in the theological discussion of our church, and that the problem is exceedingly complex, involving both apologetic methodology and far-reaching doctrinal implications.

To understand the entire mandate correctly, it must be seen clearly, first of all, that the Synod of 1959 adopted the Conclusions of the Report of the Committee on Inspiration to the Fourth Reformed Ecumenical Synod of 1958 (henceforth FRES) and, secondly, made a Declaration regarding the impropriety of positing actual historical inaccuracies in the

Bible. These matters Synod did not want committed to a thorough study. It was against extensive argumentation that the Conclusions and the Declaration be committed first of all to a study before they be adopted that Synod decided to adopt the Conclusions and make its Declaration. The intention of Synod on this matter comes out clearly in directing the attention of the committee 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, to the Conclusions of the FRES and to the Declaration made by the Synod of 1959. Patently, Synod wanted our Committee to make its investigation in the light of what Synod has decided, adopted and declared, not to make an investigation of its decisions, adoptions and Declaration to find out whether or not they are correct.

We must, then, make a thorough study. But we are not to start *de novo*. We must study the whole problem of the relationship of inspiration and infallibility in the light of the Scriptures and the Creeds. We must also study thoroughly the matter on which Synod withheld judgment in the light of the Conclusions of the FRES of 1958 and the Declaration of Synod of 1959.

The Synod of 1960 has more recently declared "that it is the right of the churches and any ecclesiastical committee to study and test *in the light of Scripture* (italics in original) all creedal statements and synodical declarations" (*Acts*, 1960, p. 72). Our committee must accordingly keep in mind both the intentions of the Synod of 1959 and the reminder of the Synod of 1960 that the one and only absolute standard of all pronouncements is the Holy Scriptures.

Having submitted these initial remarks in regard to our mandate, our committee presents its report according to the following arrangement of materials:

- I. INTRODUCTION
- II. THE TESTIMONY OF SCRIPTURE
- III. DOCTRINAL IMPLICATIONS OF SCRIPTURAL TESTIMONY
- IV. THE WITNESS OF THE CREEDS
- V. DOCTRINAL IMPLICATIONS OF THE CREEDAL WITNESS
- VI. SYNODICAL PRONOUNCEMENTS
- VII. CONCLUDING OBSERVATIONS
- VIII. THE "PERIPHERY" QUESTION
- IX. RECOMMENDATIONS

I. INTRODUCTION

A. *Limitation of scope of work*

In introducing this study of the relationship between inspiration and infallibility in the light of Scripture and the Creeds, we would, at the outset, delineate and limit the scope of our work. Such a study might conceivably extend to the entire doctrine of Scripture. Obviously a selection must be made.

In the judgment of the committee the following matters, while they warrant mentioning, do not require detailed study at this time because on them there is common agreement among us.

1. *The distinction between the original text of the Bible and the many translations of the original*

The activity of the Holy Spirit in inspiring Holy Scripture was an unique phenomenon, limited to the writing of the original manuscripts. It does not extend to the translation of the originals. Accordingly, there is no perfect translation. The church has the continuous task to produce translations which reproduce the original text as closely as possible.

We therefore take exception to the position of the Roman Catholic Church, which has declared that the Vulgate is the authentic translation of the Bible (cf. Council of Trent, *Sessio IV*; *Vaticanum, Sessio III*). The text of this translation is considered to be "the doctrinal authority of the Church, by the guidance of the Holy Spirit" (cf. G. C. Berkouwer, *Het Probleem der Schriftkritiek*, p. 213).

2. *The distinction between the autographs and the various manuscripts of the Bible*

There exists today a vast number of manuscripts of the Bible or parts of the Bible. We do not, however, possess any of the original writings as they came from the authors' hands. Abraham Kuyper has given an explanation of this fact in these words. "Such autographs might soon have been idolized, and apparently it pleased the Lord to prevent this evil by rather exposing His Holy Scriptures to the tooth of time than to lead His church into the temptation of superstition" (*Encyclopedia III*, p. 67). It is impossible to speak with absolute certainty on this matter, but we must recognize that the extant manuscripts contain variant readings. However, many of these variants are of a very insignificant nature. "The vast bulk of the Word of God is not affected by variations of text at all. Many of the variants concern differences in spelling only. Others can be readily accounted for as scribal embellishments" (Everett F. Harrison, in *Revelation and the Bible*, p. 240). In the New Testament the verses that give real difficulty can be counted; they are Matt. 16:13b; Mark 16:19, 20; Luke 22:43, 44; John 5:4; John 7:53, 8:11; Acts 8:37; I John 5:7 (cf. F. W. Grosheide, *Hermeneutiek*, p. 153). In the Old Testament there are also some real problems of which the conflict in numbers found in parallel passages is a striking example (cf. II Samuel 10:18 and I Chronicles 19:18; I Kings 4:26 and II Chronicles 9:25).

In spite of these difficulties it is justifiable to speak of a most careful preservation of the text of Holy Scripture through the centuries. The recent discovery of the Dead Sea Scrolls has only confirmed our confidence in the reliability of the traditional text. It has aptly been stated: "What we possess in our present Bible is a remarkably substantial copy of this first set of writings, the purity of which is determined by the research of lower criticism" (E. J. Carnell, *An Introduction to Christian Apologetics*, pp. 192, 193). F. W. Grosheide has remarked, "Sometimes the suggestion is made that the text of the New Testament is uncertain to

such an extent that we can speak no longer of an infallible Bible. The first requirement for such an infallibility, so the suggestion goes, is that we know precisely what it is that is infallible. This we do not know. Now we readily agree with the thesis that infallibility belongs, strictly speaking, to the writings as they were written by men of God by inspiration of the Holy Spirit. But it is wrong to say that we do not really possess these writings any more. First of all, quite a number of difficulties about the text can be solved with certainty. The remaining ones are of no consequence. A famous English scholar has intimated that only one thousandth part of the New Testament may be called dubious. And recently discovered ancient fragments of the Bible (Chester-Beatty Papyri) show that the text which is generally accepted today was the current text of the second century. However true it may be in itself to assert that the textual differences make no point of the doctrine of salvation uncertain, this need not even be mentioned. It is, however, necessary to point out that they are insignificant for the text itself" (*Bijbelse Handboek*, II, p. 53).

The position from which we proceed is that the perfections of Scripture apply in the first instance to the original manuscripts and to the various extant manuscripts and copies to the extent that they faithfully reproduce the original. The difficulties with which the variants confront us do not prevent us from maintaining that we have in our Bible today the very Word of God.

3. *The distinction between the mechanical and the organic theory of inspiration*

The writers of Scripture were not passive instruments of the Holy Spirit. Although it is true that some parts of Scripture were literally dictated (cf. Exodus 34:27; Revelation 2:1), other passages place the active participation of the human authors beyond dispute (cf. Proverbs 25:1; Luke 1:1-4). This activity of the writers accounts for the differences in language, style, and manner of presentation. The organic theory of inspiration would give due recognition to the human aspect of Scripture (cf. *Acts*, FRES, 1958, p. 48).

The mechanical dictation theory, which is found in the *Consensus Helvetica* (1675), finds no defense today in the churches maintaining the Reformed Confessions. Berkouwer rightly states that the distinction between the divine and the human element may never be used to make a separation between them. "The doctrine of *organic* inspiration does not indicate a compromise nor the admission of an accommodation of the divine revelation by which the reliability of Holy Scripture might be endangered, but has reference to the mystery of the Holy Scripture in the miracle of its realization in which in an inscrutable way the Holy Spirit took into His service what was in itself an imperfect human instrument, but by means of which He presented to us that reliable Word which is a lamp unto our feet and a light unto our path" (*Het Probleem der Schriftkritiek*, pp. 352-353).

The doctrine of organic inspiration to which we hold on the one hand guards against the negation and/or depreciation of the human partici-

pation in the inspiration of Scripture and on the other hand upholds the priority and sovereignty of God over the human agents He used to produce the Sacred Scriptures.

B. Basis of our study

The doctrine of inspiration assumed by this study is that which is set forth in the Belgic Confession, Articles III and V, and in the Conclusions of the FRES as adopted by the Christian Reformed Synod of 1959, i.e., it assumes "an inspiration of an organic nature which extends not only to the ideas but also to the words of Holy Scripture," so that "Holy Scripture in its entirety is the Word of God written."

The doctrine of infallibility assumed by this study is that which is set forth in the Belgic Confession, Articles IV, V, VII, and in the Conclusions of the FRES as adopted by the Christian Reformed Synod of 1959, i.e., it assumes that the Old and New Testaments are two canonical books "against which nothing can be alleged," that we are to believe "without any doubt all things contained in them" because "the doctrine thereof is most perfect and complete in all respects," "that Scripture in its whole extent and in all its parts is the infallible and inerrant Word of God."

The doctrine of the Bible, the Word of God written, assumed by this study is that which the Bible itself provides, i.e., it assumes that the Bible is the dynamic WORD of God, a light to our path (Psalm 119:105), the living and active discerner of the thoughts and intents of the heart (Hebrews 4:12), that which is able to make us wise unto salvation (II Timothy 3:15), the Word that will endure forever (I Peter 1:25). Accordingly, our purpose in this study is not to investigate coldly and dispassionately a supposedly dead and inactive book which we by careful exegesis may increasingly control or manipulate. Our purpose is rather, by reverent and painstaking analysis, to subject ourselves increasingly to the inscripturated Word by bringing every thought into subjection to the obedience of Christ (II Corinthians 10:5). The God of the Scriptures, who in inspiring His own Word once spoke through the inspired written Word, still speaks through it today. We recognize that our attitude must be that of listening ever more intently to the voice of God speaking in the Scriptures.

C. Defining the question

The present question to be considered is: What is the relationship between the doctrine of plenary and verbal inspiration and the doctrine of infallibility in the light of Scripture and the Creeds? ⁽¹⁾

It is not to be asked whether there is a relationship between the doctrine of inspiration of Scripture and the doctrine of Scriptural infalli-

⁽¹⁾ Plenary inspiration and verbal inspiration are often used interchangeably. Both indicate that the Scriptures in their entirety are inspired. However, the two terms are not identical in meaning. Plenary inspiration refers to the scope of inspiration, meaning that the whole of Scripture is inspired. Verbal inspiration refers to the intensity of inspiration, meaning that all the parts (words) are inspired.

bility. This is admitted on all sides.⁽²⁾ Moreover, the Conclusions of the FRES on Inspiration say expressly that the Biblical doctrine of inspiration holds "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" and "does not . . . 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." The Conclusions also state: "The 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."

The question then is not whether the Biblical doctrine of the verbal inspiration of Scripture implies Biblical infallibility. That it most certainly does, and that fact is not being challenged in the present discussions. But there remains the question of the nature of the relation between inspiration and infallibility and the clarification of the latter.

II. THE TESTIMONY OF SCRIPTURE

Before examining the testimony of Scripture, it should be observed that our submission to Scripture's self-testimony and our minute study of Scripture to discover with some measure of precision what that self-testimony is, involves us at the outset in an acknowledgment of Scripture's absolute authority. We approach this particular study of Scripture in the confidence that Scripture's own account of its origin and nature is historically trustworthy and doctrinally authoritative. We study to learn, not to evaluate or criticize. We look to Scripture as our teacher, not as a mere participant in our discussion.⁽³⁾ It is our presupposition that God, in Scripture, speaks authoritatively and trustworthily concerning Scripture; and that to discover what God has said concerning Scripture we must canvass what Scripture says concerning itself, giving due weight to each word which Scripture employs in its self-testimony. This is the presupposition of faith. As such it is faith's "yes" to the affirmation of the Holy Spirit in our hearts in that act which has become technically known as the *testimonium Spiritus Sancti internum*.

A word of caution is here in order, however. The internal testimony of the Spirit is not an independent source of revelation concerning Scripture. It is neither more nor less than an internal affirmation of the Spirit in our hearts of that which He testifies to us externally in the Scripture. As the Westminster Confession says, "Our full persuasion and assurance

(2) Synod of 1959 adopted the recommendation of the Board of Trustees which contained a declaration of the Seminary Faculty "that there is a necessary connection between the Scriptural teaching on Inspiration and Infallibility rightly understood" (*Acts*, 1959, p. 73).

(3) This of course does not imply the stamp of approval on doctrines such as some propounded by the Pharisees, which the Scripture records, but does not approve and may even repudiate.

of the infallible truth and divine authority thereof, is from the inward work of the Holy Spirit bearing witness by and with the Word in our hearts" (Ch. I, V). The content of that internal testimony is not, therefore, to be learned by analyzing our faith; nor is it to be learned by an independent examination of the internal testimony of the Spirit. So we are led back to Scripture to test our faith with respect to Scripture and to discover just what it is to which the Spirit bears testimony in our hearts concerning Scripture.

A. *II Tim. 3:16, 17*: "Every Scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work."

1. Relevant Observations:

a. This is one of the *loci classici* for the doctrine of verbal inspiration of Scripture.

b. Without reflecting here on the role of the human agency in the writing of Scripture, Paul declares Scripture's full divinity. Whatever else Scripture may be, it is "God-breathed" (theopneustos).⁽⁴⁾ It is "God-breathed" in such a fashion that, as Paul understands it, it is all one to say "Scripture says" as to say "God says" and conversely. A number of passages from the Pauline epistles illustrates the point.

(1) *Gal. 3:8*, "And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand unto Abraham, saying, In thee shall all the nations be blessed." A quick reading of this verse would leave the impression that a message had come to Abraham by a certain "Scripture." From the Genesis account of this episode, however, we learn that this is not the case. *Gen. 12:1-3* tells us plainly that Jehovah spoke this "gospel" to Abram by direct revelation.

(2) *Rom. 9:17*, "For the Scripture saith unto Pharaoh, For this very purpose did I raise thee up that I might show in thee My power, and that My name might be published abroad in all the earth." . . . Once more Paul asserts that "Scripture" speaks. But the witness of *Exodus 9:13ff* is that this message was communicated directly to Moses who was commanded in turn to speak it to Pharaoh.

(3) *Gal. 3:22*, "But the Scripture shut up all things under sin, that the promise by faith in Jesus Christ might be given to them that believe." This passage illustrates the same point in a somewhat different fashion. Nevertheless here also Paul uses "Scripture" for God.

(4) *Acts 13:32-35*, Although this passage is from Luke's account of Paul's preaching rather than from Paul's own writings, it ought to be considered. We read: "And we bring you good tidings of the promise made unto the fathers, that God hath fulfilled the same unto our children

⁽⁴⁾ It has been suggested that theopneustos should be understood in the active voice so that we ought to interpret Paul to say here that Scripture breathes God or is "gifted with God's Spirit, breathing the Divine Spirit," H. Cremer in Herzog's *Realencyclopädie*, 1880, sub "Inspiration." This suggestion has not generally found favor among scholars, however. Warfield has adequately refuted it in his article "God-inspired Scripture" (*The Inspiration and Authority of the Bible*, pp. 245ff).

in that He raised up Jesus; as also it is written in the second psalm, Thou art My Son, this day have I begotten Thee. And as concerning that He raised Him up from the dead, now no more to return to corruption, he hath spoken on this wise, I will give you the holy and sure blessings of David. Because he saith also in another psalm, Thou wilt not give Thy Holy One to see corruption." In this significant passage Paul quotes three verses from the Old Testament (Ps. 2:7; Isa. 55:3; Ps. 16:10) and ascribes them all directly to God. The peculiar relevance to the present discussion of this Pauline use of Scripture becomes apparent when we observe that in their original settings the first passage quoted is introduced with the words, "Jehovah said unto me." The second, however, has no such introduction but appears only in the context of the normal prophetic formula, "Thus saith Jehovah." The third makes no express claim to divine authorship at all. It is therefore apparent that for Paul whatever is found written in Scripture can properly be ascribed directly to God simply because it is in Scripture whether or not there appears, with respect to it, any kind of explicit claim to divine authorship. This does not mean, of course, that every statement found in Scripture taken in isolation is to be understood as revelatory of the mind of God, or that Paul would make such a claim. It is the fool and not God who says in his heart, "There is no God" (Ps. 14:1).

c. Paul speaks of "every Scripture" or "all Scripture" (*pasa graphé*), i.e. every Scripture which is included in "the sacred writings," vs. 15. And there is no warrant to suppose that Paul intends to ascribe "God-breathedness" only to portions of these inspired writings. They are, he quite clearly asserts, in their entirety "God-breathed." Paul's own extensive use of Scripture in his preaching and writing indicates how far he understands that "God-breathedness" to extend. Nowhere does he cast doubts on any of the accepted writings nor on any portions of them but rather makes free and indiscriminate use of many of them. In his account of Paul's ministry Luke records references to Exodus (1), I Samuel (1), II Samuel (1), Psalms (3), Isaiah (5), Habakkuk (1), and possibly also Genesis (1). In Paul's epistles there are unmistakable references to Genesis (15), Exodus (8), Leviticus (4), Deuteronomy (13), I Kings (2), Job (1), Psalms (20), Proverbs (1), Isaiah (24), Jeremiah (3), Hosea (5), Joel (1), Habakkuk (1), Zechariah (1), Malachi (1), and possible references to Numbers (1) and Ezekiel (1).

It is highly relevant to note that these include references to historical narrative, psalmody, wisdom literature, prophecy, and legislation. Although Paul himself was chiefly interested in doctrine and morality, he accepts all the Scriptures, in whatever literary category, as belonging to the "God-breathed" body of sacred writings.

Furthermore, Paul's own use of Scripture indicates that the quality of "God-breathedness" extends to the very words of Scripture. Paul does not hesitate, when the purpose of the Spirit so demands, to turn an argument on the form of a word. Gal. 3:16 is the classic example: "Now to Abraham were the promises spoken, and to his seed. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ."

It is evident, then, that the writer of II Tim. 3:16 viewed the whole of the body of canonical writings possessed by Israel in the days of Christ as comprising the "God-breathed" Scriptures which are profitable for perfecting the man of God. For that reason he called them "the oracles of God" (Romans 3:2), a term in itself highly significant, for, as Warfield has amply shown, it means "divinely authoritative communications," "emanations from God," "God's own utterances" ("The Oracles of God," *Inspiration and Authority of Scripture*, pp. 403, 404).

The question of the status of New Testament writings naturally arises in view of the fact that the discussion so far has dealt only with Paul's view of the Old Testament canonical writings. Obviously we are faced with a difficulty here, for the New Testament body of writings was not yet in existence. There was as yet no finished and accepted canon. Nor is there any sure reference in Paul's letters to New Testament writings other than his own. It is true that I Tim. 5:18b appears to be a quotation from Luke 10:7. If it is, and the possibility is not to be doubted, then we have an explicit equating of a New Testament writing with the Old Testament Scripture, for in one breath Paul quotes from Deuteronomy and from Luke, and introduces both with a single formula, "the Scripture saith." It is not sure, however, that Paul has Luke's gospel in mind. It may be that he is but quoting a common proverb, based on Old Testament teaching, a proverb also known and used by Jesus.

Be that as it may, it is significant that Paul, while holding to the view of a canon of "God-breathed" writings which constitute "the oracles of God," claims for his own teaching, either oral or written, equal status. The word that he preached was not "the word of men" but "the word of God" (I Thess. 2:13). That which he wrote was "the commandment of the Lord" (I Cor. 14:37). He that does not obey the writing of the apostle is to be disciplined (II Thess. 3:14). If any man preach or teach any other gospel than that which Paul proclaimed, he is to be accursed (Gal. 1:8, 9). When Paul speaks as an apostle of Jesus Christ to the churches it is "Christ that speaketh" in him (II Cor. 13:3). Paul did not learn his gospel at the feet of men but rather received it "through revelations of Jesus Christ," Gal. 1:12, some of which were "exceeding great" (II Cor. 12:7).

Such statements as these, together with the authority over the faith and practice of the churches which Paul pervasively claimed, indicate clearly that he expected the churches to accept a new body of authoritative, Spirit-taught writings which were to serve as authentic witnesses to and interpreters of the new and final series of revelatory events centered in the earthly ministry and resurrection of Jesus Christ. He did not give, and could not have given any indication as to the identity and number of all these writings. Yet he quite obviously considered his own writings to be among them (cf. Col. 4:16). He gave to the church, moreover, a standard by which to judge the canonical acceptability of any message, oral or written. This he did when he wrote, "If any man preach unto you any gospel other than that which we preached unto you, let him be anathema" (Gal. 1:9b).

We ought to conclude, therefore, that it is consistent with Paul's teaching to extend the idea of "God-breathedness" to New Testament writings also.

d. The quality of "God-breathedness" is what makes Scripture "profitable for teaching, for reproof, for correction, for instruction in righteousness." By asserting its profitableness in these categories Paul claims for Scripture both divine authority and divine trustworthiness. He places all men under the authority of this word even as he himself made Scripture the final court of appeal and the solid foundation for his own faith and teaching (cf. Acts 17:2, 3; 26:22, 23; 28:23). At the same time he calls all men to believe with him, "all things which are according to the law, and which are written in the prophets" (Acts 24:14). He who would be a "man of God," "complete, furnished completely unto every good work" must submit to the "God-breathed" Scriptures as completely trustworthy and profitable for teaching, reproof, correction, and instruction in righteousness.

Obviously, this divine authority and trustworthiness which Paul claims for Scripture extends as far as "God-breathedness" extends, that is to all the sacred writings in their whole extent and in all their parts, even to the very words.

e. While it is clear that Paul asserts the divine authority and trustworthiness of Scripture, extending as far as the "God-breathedness" of Scripture extends, i.e. to its whole extent and to all its parts, even to its words, there remains the question: on what matters does Scripture speak with divine authority and trustworthiness?

The claim expressly made by Paul in the passage presently under consideration is that Scripture speaks with divine authority and trustworthiness on those matters "which are able to make thee wise unto salvation" (vs. 15), i.e., those matters which are able to teach, to reprove, to correct, and to instruct in righteousness "that the man of God may be complete, furnished completely unto every good work" (vs. 17). In making this claim for Scripture Paul focuses his attention on the message of which Scripture is the sole witness and of which, by virtue of inspiration, it is an authoritative and trustworthy witness.

However, Paul's own use of Scripture as the teacher, corrector, re-prover, and instructor in righteousness with divine authority and trustworthiness, demonstrates his conviction that, in order to speak its divine message with absolute authority and trustworthiness, Scripture must speak with absolute authority and trustworthiness on many things. On matters of doctrine, of course: Rom. 3:4 (Ps. 51:4); Rom. 3:10-18 (Ps. 14:1ff; 53:1ff; 5:9; Isa. 59:7f; Ps. 36:1); Rom. 4:3 (Gen. 15:6); Rom. 4:7, 8 (Ps. 32:1f); Rom. 9:15 (Ex. 33:19); Rom. 9:27 (Isa. 10:22f); Rom. 10:18 (Ps. 19:4); Rom. 11:8 (Isa. 29:10; Deut. 29:4); I Cor. 3:19 (Job 5:13); I Cor. 3:20 (Ps. 94:11); II Cor. 9:9 (Ps. 112:9); Gal. 3:11 (Hab. 2:4), etc.

but also on matters of the divine promises: Rom. 9:33 (Isa. 28:16); Rom. 10:11 (Isa. 28:16); Rom. 10:13 (Joel 2:32); Rom. 11:26, 27 (Isa. 59:20f; 27:9); Rom. 15:9-12 (Ps. 18:49; cf. II Sam. 22:50; Deut.

32:43; Ps. 117:1; Isa. 11:10); Rom. 15:21 (Isa. 52:15); I Cor. 15:27 (Ps. 8:6); I Cor. 15:54, 55 (Isa. 25:8; Hos. 13:14); II Cor. 6:16 (Lev. 26:12; Ex. 29:45; Ez. 37:27; Jer. 31:1); II Cor. 6:17, 18 (Isa. 52:11; Hos. 1:10; Isa. 43:6); Gal. 3:8 (Gen. 12:3); etc.;

on matters of prediction: Rom. 9:25 (Hos. 2:23; 1:10); Rom. 10:19 (Deut. 32:21); Rom. 10:20 (Isa. 65:1); Rom. 15:3 (Ps. 69:9); I Cor. 1:19 (Isa. 29:14); I Cor. 2:9 (Isa. 64:4; 65:17); I Cor. 14:21 (Isa. 28:11f); Eph. 4:8 (Ps. 68:18); etc.;

on matters of ethical principles and moral precepts: Rom. 7:7 (Ex. 20:17; Deut. 5:21); Rom. 10:5 (Lev. 18:5); Rom. 12:19 (Deut. 32:35); Rom. 12:20 (Prov. 25:21f); Rom. 13:9 (Ex. 20:13ff; Deut. 5:17ff); I Cor. 1:31 (Jer. 9:24); II Cor. 6:17 (Isa. 52:11); Gal. 3:10 (Deut. 27:26); Gal. 3:12 (Lev. 18:5); Gal. 3:13 (Deut. 21:23); Gal. 5:14 (Lev. 19:18); Eph. 4:25, 26 (Zech. 8:16; Ps. 4:4); Eph. 5:31 (Gen. 2:24); Eph. 6:2, 3 (Ex. 20:12; Deut. 5:16); I Tim. 5:18 (Deut. 25:4).

This last reference is of particular interest because the Old Testament legislation to which Paul here refers seems to be one of the lesser precepts given to Israel by Moses. God had said, "Thou shalt not muzzle the ox when he treadeth out the corn." Whether or not the specific prohibition set forth in this precept was still in force in Paul's day he does not say. But he clearly asserts that the ethical principle embodied in it is binding on the church. Guided by this principle the church is to count the elders that rule well to be "worthy of double honor, especially those who labor in the word and in teaching" (I Tim. 5:17). "Is it for the oxen that God careth," Paul asks the Corinthians, "or saith he it assuredly for our sake?" (I Cor. 9:9, 10). The question is rhetorical. His answer: "Yea, for our sake it was written." From it he draws the conclusion that they who sow spiritual things ought properly to reap carnal things from those to whom they minister (vs. 11).

and on matters of history: Special interest attaches to this last in view of the modern attacks on Bible history. Consequently it warrants a more extensive discussion. A survey of the evidence reveals the following:

(1) Paul accepts the genuinely historical character of Bible history. He knows nothing of myth or saga. His allegorical use of the history of the two sons of Abraham (Gal. 4:22ff) is no evidence to the contrary in view of the overwhelming witness to his acceptance of the true historicity of the Biblical narratives. He accepts as genuine history:

(a) the Biblical account of the origin of the world (Acts 17:24); of man (Acts 17:26; I Cor. 11:8, 9; 15:45, 47; I Tim. 2:14); of sin (Rom. 5:12ff; I Cor. 15:22; I Tim. 2:13 and of death (Rom. 5:12, 15, 17; I Cor. 15:22);

(b) the Biblical account of the life of Abraham; the promises made to him (Gal. 3:8, 16); his faith (Rom. 4:2f), even in the face of severe tests (Rom. 4:18ff); the election of Isaac (Rom. 9:7; 9:13, 16), the promise to Sarah (Rom. 9:9); the generation of Ishmael by Hagar with its sequent complications (Gal. 4:22ff);

(c) the peculiar circumstances of the birth of Esau and Jacob (Rom. 9:10-12);

(d) the Biblical account of the Exodus: Moses' confrontation of Pharaoh (Rom. 9:15, 17); God's leading of Israel by the cloud (I Cor. 10:1, 2); the crossing of the Red Sea (I Cor. 10:1, 2); the forty years' journey (Acts 13:17ff); the sins of the people (I Cor. 10:5, 7, 8, 9, 10); the judgments of God in the wilderness (I Cor. 10:5, 8, 9, 10); the experience of the people with the manna which they gathered (II Cor. 8:15); the giving of the law on the tables of stone (II Cor. 3:7); the transfer of glory to Moses for which reason he veiled his face (II Cor. 3:7ff);

- (e) the conquest of Canaan (Acts 13:19);
- (f) The history of the judges (Acts 13:20);
- (g) Israel's request for a king (Acts 13:21);
- (h) the reign of Saul (Acts 13:21, 22);
- (i) the history of David (Acts 13:22, 36);
- (j) the visit of Elijah to Mount Horeb (Rom. 11:2ff)

(2) Paul accepts the revelational character of Biblical history. This becomes abundantly evident from the writings of the apostle in which he at times draws important theological conclusions from historical events.

In Romans 4 he proves from Old Testament history that his doctrine of salvation by faith alone apart from the works of the law is the true and ancient doctrine of salvation. He recalls the Scriptural declaration, "And Abraham believed God, and it was reckoned unto him for righteousness" (Gen. 15:6). In this statement alone he finds substantiation for his doctrine. The unassailable proof, however, is furnished by history, viz., that Abraham was declared righteous before "he was in circumcision (Rom. 4:9ff) and before the giving of the law (Rom. 4:13).

Similarly in Romans 9:6ff Paul proves the doctrine of election by pointing to the history of the early patriarchs where the principle of God's sovereign selectiveness operated openly in the election of Isaac and Jacob.

Again, in Romans 11:2ff there is an appeal to history to substantiate the doctrine of the covenant faithfulness of God in His saving of a remnant. This instance is the more evidential in view of the fact that Paul does not appeal to the larger movements of Old Testament history but rather to a relatively minor event in that history, the experiences of Elijah when he in discouragement retired to Mount Horeb.

Paul believes that Old Testament history is revelatory also of moral principles. He points the church of Corinth (I Cor. 10:5ff) to the record of Israel's waywardness and God's judgments in the wilderness. Then he adds significantly, "Now these things happened unto them by way of example; and they are written for our admonition, upon whom the ends of the ages are come" (I Cor. 10:11).

Furthermore, the proper conduct of women in the church is controlled by the historical fact that "the man is not of the woman; but the woman of the man; for neither was the man created for the woman; but the woman for the man" (I Cor. 11:8, 9). Similarly the proper place for the woman in the corporate life of the church is also determined by historical facts. "But I permit not a woman to teach," Paul wrote to Tim-

othy, "nor to have dominion over a man, but to be in quietness. For Adam was first formed, then Eve; and Adam was not beguiled, but the woman being beguiled hath fallen into transgression" (I Tim. 2:12-14).

In yet another place Paul draws conclusions concerning the glory of "the ministration of righteousness" which came in Jesus Christ by recalling the glory which shone on the face of Moses as the mediator of "the ministration of condemnation" (II Cor. 3:7ff).

Moreover, the obligation of the saints and Christian congregations to share their possessions with the needy is discovered by Paul in the fact that when God provided Israel with manna in the wilderness, "he that gathered much had nothing over; and he that gathered little had no lack" (II Cor. 8:15).

And whatever may be the correct interpretation of Paul's — to us — strange use of Biblical history in Gal. 4:22ff, it is quite evident that the apostle views the history of the two sons of Abraham as revelational.

This survey of Paul's use of Old Testament history abundantly shows that in his mind, this history is genuinely revelatory and is of *one piece with that revelation of God in Christ and in the Holy Spirit which constitutes the supreme disclosure*. The history of the Old Testament is just as truly a vehicle of divine revelation and speaks with equal authority, although with neither the fulness nor the finality, as the revelation in Jesus Christ. In his own use of Scripture Paul honors the principle which he frequently expressed in various ways but set forth most clearly in Romans 15:4. "For whatsoever things were written aforetime were written for our learning, that through patience and through comfort of the Scriptures we might have hope."

(3) Paul accepts the trustworthiness of Old Testament history. Nowhere does he call it into question. Wherever he uses it for purposes of instruction he assumes its complete reliability. (See the passages noted under (2) above.)

It must be recognized, however, that Paul's evaluation of Old Testament history is not from the point of view of the secular historian. It is rather from the point of view of an apostle of Jesus Christ whose mission it was to witness to the revelation of God. That is to say, his high evaluation of the Old Testament is not as a history book as such but rather as a written revelation of God which was communicated not only through theophanies, prophetic disclosures, and Spirit-inspired poetry and wisdom literature, but also through a history which was an essential part of that revelation.

That such a written revelation does not, in Paul's mind, require the fulness of historical account nor the precision of detail required by the modern science of historiography is evident from Paul's own use of history. Two examples will suffice. In Acts 13:18-20 Paul employs three enumerations within the space of three verses: the number of years that God nourished Israel in the wilderness; the number of nations whose land Israel inherited; and the number of years in which God "gave them their land for an inheritance." It is noteworthy that in the first and third instances Paul introduces his numbers with an adverb indicating ap-

proximation and that in the second instance he simply takes over the symbolic figure of Deuteronomy 7:1. That the figure of Deuteronomy 7:1 is symbolic of completeness rather than historically precise is evident from the fact that of the many tribal listings only three contain seven. (Deut. 7:1; Joshua 3:10; 24:11) and these omit mention of such tribes as the Ammonites, Moabites and Rephaim. The usual listing gives but five or six (Ex. 3:8, 17; 13:5; 23:23; 33:2; 34:11; Deut. 20:17; Joshua 9:1; 11:3; 12:8; Judges 3:5; Nehemiah 9:8; I Kings 9:20; Numbers 13:29; II Chron. 8:7). An early listing gives ten (Gen. 15:19-21). Evidently approximation and symbolic figures are, in Paul's mind, often exact enough for the purposes of sacred history.

When the apostle employs New Testament history he shows the same attitude toward fulness of detail and precision. Only such detail and such precision interests him as is required by his immediate purpose. In I Cor. 15:5-8 the apostle provides the Corinthians with a list of witnesses to the resurrection, naming them evidently in the order in which the resurrected Lord appeared to them. The list, however, is incomplete for it makes no mention of the Lord's appearance to the women (Matt. 28:9), to Mary Magdalene (Mark 16:9; John 20:14ff), and to the two disciples on the way to Emmaus (Luke 24:13ff). Neither does it record the second appearance of Jesus to the disciples at Jerusalem (John 20:26ff) nor His appearance to the seven at the sea of Tiberius (John 21). And if his statement, "then to all the apostles," has reference to the final appearance at Jerusalem (Acts 1:9-12; Luke 24:50) he does not give sufficient detail for us to be sure. Furthermore he speaks of "the twelve" when in reality there were but eleven, cf. Mark 16:14. We may also note that he once more employs round numbers, cf. "about five hundred brethren."

Nevertheless, because the apostle evidently assumes the complete trustworthiness of all the Biblical narratives of which he makes use in his ministry, we must conclude that he accepted the Biblical record as a wholly trustworthy account of a revelational history even though he demanded of it neither excess nor rigid exactitude of detail.

This leads to a concluding observation. What for Paul is the central purpose of Scripture as a "God-breathed" writing, what the focal point of God's inspiring activity, and what the proper use of Scripture, is indicated by a series of declarations which can be gleaned from Luke's account of Paul's labors and from Paul's own writings. Above all, Paul used Scripture to witness to Jesus Christ (Acts 17:2, 3; 26:22, 23; 28:23; cf. 13:7ff; 17:11). This witness must not be conceived narrowly, however. The Scriptures testify not only of the person and work of Jesus Christ but also of the will of God for those who are in Christ. They "were written for our learning, that through patience and through comfort of the Scriptures we might have hope" (Romans 15:4, cf. 4:23, 24); or as the apostle elsewhere asserts, "for our admonition, upon whom the end of the ages are come" (I Cor. 10:11). Therefore Scripture must be received as that which is "able to make thee wise unto salvation through faith which is in Christ Jesus" (II Tim. 3:15). It is "profitable for teaching, for reproof, for correction, for instruction in righteousness; that the

man of God may be complete, furnished completely unto every good work" (vss. 16, 17). In his use of Scripture and in his teaching concerning Scripture the apostle always keeps his eye on the central purpose of Scripture. Whatever he says about Scripture must therefore be understood of Scripture *as the revelation of God in writing*.

On what matters, then, does Scripture speak with divine authority and trustworthiness? On all matters which have direct or indirect bearing on the self-disclosure of God which is of one piece, which has come in history, which has been communicated through various means including redemptive history and a "God-breathed" Scripture and which has in view to make men "wise unto salvation through faith which is in Christ Jesus." This is to say that Scripture speaks with divine authority and trustworthiness on all things on which it chooses to speak *in so far as* it chooses to speak of them. There are many matters on which Scripture has not chosen to speak, e.g. geometric theorems, cosmology, laws of syllogism, principles of elocution. On such things Paul does not claim that Scripture speaks with authority and trustworthiness. But on all matters on which it has chosen to speak in its inspired communication of the self-disclosure of God, it speaks with absolute authority and trustworthiness, and on these matters in so far as it has chosen to speak of them.

Conclusions:

1. Paul understands Scripture to be the God-inspired, written embodiment of God's special self-disclosure to men which has as its specific purpose to make men "wise unto salvation through faith which is in Christ Jesus." That disclosure reveals God's will, His acts, His promises, His covenants, His purposes, and is made in history by means of historical events, theophanies, miracles, verbal communications, and special influences of the Holy Spirit on the hearts of men.

2. Paul claims for Scripture complete divine authority. What Scripture speaks, God speaks. Through the special divine activity of "spiration" God becomes the supreme author of all of Scripture. Before this authority men must bow unquestioningly.

3. Paul claims for Scripture complete trustworthiness. Through it the God "who cannot lie" speaks to men. What God says to men through Scripture is to be believed implicitly.

4. Paul claims for Scripture complete divine authority and trustworthiness on all matters on which Scripture chooses to speak in so far as it chooses to speak of them.

B. *II Peter 1:19-21* "And we have the word of prophecy made more sure; where unto ye do well to take heed, as unto a lamp shining in a dark place, until the day dawn, and the day-star arise in your hearts: knowing this first that no prophecy of Scripture is of private interpretation. *For no prophecy ever came by the will of man: but men spake FROM God, being moved by the Holy Spirit.*"

1. Relevant Observations:

- a. Peter's purpose is that the Christians may be "established in the truth" (vs. 12) which is the "Power and coming of our Lord Jesus

Christ" (vs. 16) of which the apostles had been eye and ear witnesses (vs. 18) and by which the apostles had had confirmed to them the word of prophecy (vs. 19) whereunto the believers do well to take heed, bearing in mind that no prophecy is of private (personal or subjective) interpretation. Scripture must be interpreted according to God's revealed plan. For no prophecy is of human initiation; it originates from God. And if we may take our key from vss. 12-16, prophecy must be interpreted as it relates to the "power and coming of our Lord Jesus Christ."

b. Vs. 21 begins with "for" (*gar*), linking it with the preceding in the sense that it is the basis or confirmation of the foregoing. The readers do well to "take heed" because prophecy is of divine origin. Although vss. 19-21 may not give a comprehensive statement as to the nature of Scripture, they clearly indicate Peter's view that Scripture must be heeded because it is from God.

That Peter in this way honored Scripture can be demonstrated from his own use of Scripture as we find it in his epistles and preaching (cf. Acts).

1) Scripture must be "heeded":

—in matters of doctrine, cf. I Peter 1:24 (Isa. 40:6), I Peter 3:10 (Ps. 34:12f), I Peter 5:5 (Prov. 3:34), II Peter 2:22 (Prov. 26:11), Acts 2:25-28 (Ps. 16:8-11), Acts 4:11 (Ps. 118:22);

—in matters of promise, cf. I Peter 2:6 (Isa. 28:16), Acts 2:35 (Ps. 110:1);

—in matters of prediction, cf. I Peter 2:7 (Ps. 118:22), I Peter 2:8 (Isa. 8:14), Acts 2:17-21 (Joel 2:28, 32), Acts 3:22 (Deut. 18:15, 19);

—in matters of moral precepts I Peter 1:16 (Lev. 11:44), I Peter 2:21ff. (Isa. 53:9); Acts 1:20 (Ps. 69:25, Ps. 109:8).

2) Scripture is from God:

I Peter 1:10-12 teaches clearly that the prophets possessed the "Spirit of Christ" by which they predicted the sufferings of Christ. The prophets were given truth by revelation, and Peter's readers had come to know this truth through "them [the apostles] that preached the gospel unto you by the Holy Spirit sent forth from heaven" (vs. 12).

Whether it may be concluded that Peter is here also making a claim of divine origin for the New Testament writings, including his own, is not certain, but certainly he does for the message the apostles proclaimed. It is in any case plausible to conclude that the apostolic writings are included in his purview since he complains (II Peter 3:15, 16) that the unsteadfast wrest the writings of Paul "*as they do the other Scriptures*" thereby implying that Paul's writings are in a similar category with "the other Scriptures." Again in I Peter 1:25 he links the "word of the Lord which abideth forever" (Isa. 40:8) to the "word of good tidings" which was preached to the believers.

c. Vs. 21 clearly teaches that as God's revelation comes to man there is human activity as well as divine:

1) "men spake" (*elalésan*). Trench, in his *Synonyms of the New Testament*, contrasts *laleo* with *lego*, and indicates that although *laleo*

must not be understood in the New Testament in the contemptuous sense of "chatter," as Plato defined it, yet *laleo* is used to emphasize audible, articulate speech while *lego* emphasizes the words uttered and "that these correspond to reasonable thoughts within the breast of the utterer" (p. 268).

From the usage of the word *laleo*, and from the immediate context in which Peter affirms that "no prophecy of Scripture is of private interpretation" because "no prophecy ever came by the will of man," we must infer that the prophecies of Scripture were initiated by the Spirit of God.

Caution should be exercised, however, that the human activity in the process of revelation be not deprecated. The specific force of *laleo* itself does not permit of depriving the utterer the understanding of his own message. Furthermore, it must be noted that the word *laleo* is used even of God and Jesus. A third consideration which forbids deprecating the human role which the authors played is the fact that *anthropoi* is the subject of the sentence not only, but is placed grammatically in the position of emphasis. This is underscored in the Expositor's Greek New Testament as follows: "It is of much significance for the interpretation of the whole passage that *anthropoi* occupies a position of emphasis at the end of the sentence, thus bringing into prominence the human agent" (cf. *in loco*).

"Men spake from God." Since there is variant reading, "holy men of God," which is not without authority, we ought not rest too great weight of argument on these words. Let it only be noted that either reading implies authority and official status on the part of the men and their message.

2) "Being moved by the Holy Spirit," clearly speaks of the activity of God in the giving of prophecy. Yet it is difficult to determine precisely what that activity is. It is noteworthy that the word *feromenoi* is used and not *feroumenoi*. The former is from *fero* which denotes a more or less intermittent action; while the latter is from *foreo*, which denotes a more continuous action (cf. Trench *op. cit.*). Neither is *agomenoi* used which describes the general leading of the Spirit exercised over all Christians (cf. Rom. 8:14). Again, neither is *didasko* employed which would suggest the idea of transmitting knowledge (cf. I Cor. 2:13).

"Being moved" suggests the idea of being borne along. In Acts 27:15, 17 this verb appears again in the passive voice where it is interpreted in the somewhat figurative sense of being driven. Since *feromenoi* in this passage is passive it ought to be understood in the sense that men were driven by the Spirit to speak. They were energized by the Spirit and under a divine compulsion to utter the Spirit's message. The word *feromenoi* taken by itself would not teach that the content of the message was given by the Spirit, but in this passage it bears this connotation since we are told that "no prophecy ever came by the will of man."

d. This is the only instance in the New Testament in which the word *fero* is used with the Holy Spirit. This indicates that Peter has in mind a very singular activity of the Spirit. It is Peter's way of describing the manner in which the Holy Spirit influenced the prophets to speak their

message. It may be of interest to note that *fero* is used in the LXX with the Holy Spirit in the compound form *epifero* in Gen. 1:2, "And the Spirit of God moved upon the face of the waters." Here also a very special act of the Holy Spirit is suggested. A rather significant parallel therefore can be observed between Gen. 1:2 and II Peter 1:21.

e. The expression, "Men spake from God, being moved by the Holy Spirit," has implications for the relationship between inspiration and infallibility. To understand what these implications are one must examine Peter's statement in the light of the larger context of Scripture.

"Being moved by the Holy Spirit" is an activity which must be distinguished from that general endowment of the Spirit which qualifies men for office and from that leading of the Spirit which is common to all believers which activities of the Spirit did not and does not make men immune from sin and error, cf. the lives of Joshua, Jephthah, Samson, Saul, David, and Peter (Gal. 2:13). The specific word chosen by Peter carries in it the thought of a more complete mastery of the human object. Its force is evident from its use in Acts 27:15, 17 where we read that the storm-tossed ship was so "driven" by the wind that there was no power in the ship to resist or even to set a course. What the effect of this influence was on the prophets can be learned from a study of the claims and ministry of the prophets.

1. A first observation which demands our attention is that although the prophets do not claim for themselves the influence of the Spirit of God, with the exception of Ezekiel (2:2, 3:24, 8:3, 11:1, 11:5, 11:24, 43:5) and possibly Micah (3:8), Zech. 7:12 does speak of "words which Jehovah of hosts had sent by his Spirit by the former prophets." Chronologically all the Old Testament prophets except Malachi (and possibly Joel) are to be included in Zechariah's category "former prophets." We may therefore conclude that Moses, Samuel, David, Nathan, Elijah, Elisha and the major and minor prophets are those who spoke "words which Jehovah of hosts had sent by his Spirit." Zechariah even indicates that the influence of the Spirit upon the prophets extends to the very words of the message. This is consistent with the Biblical description of a prophet as seen by relating Ex. 7:1, "and Aaron thy brother shall be the prophet," with Ex. 4:15, "And thou shalt speak unto him [Aaron], and put the words in his mouth." Note also Jer. 1:9, "Then Jehovah put forth his hand, and touched my mouth; and Jehovah said unto me, Behold, I have put my words in thy mouth."

2. A second observation is that "being moved by the Holy Spirit" must be understood as an intermittent activity of the Spirit upon the prophet and not as an abiding quality of the prophet. This is consistent with the general use of *fero*. The intermittent nature of this unique influence of the Spirit is pointed up by the example of the prophet Nathan who on one occasion sought to speak for God while relying on his own personal judgment in advising David to proceed with the construction of the temple. God's correction of Nathan's former declaration illustrates the fact that Nathan was not always speaking in the Spirit and that only when the Spirit was upon him was he moved to speak the word of God.

It further illustrates that prophecy came not by the will of man, but by the will of God. This illustration, moreover, confirms the trustworthiness of Scripture since from it we can learn that if a prophet misspoke himself the Lord did not leave the matter unattended. It is noteworthy, however, that there appears no other instance where the Lord "corrects" his prophet's utterance.

3. Another important effect that "being moved by the Holy Spirit" had upon the prophets was that they were filled with courage and power. They, e.g., Elijah and Isaiah, stand fearlessly before hostile kings; they, e.g. Amos, preach boldly to unreceptive audiences. Sometimes they are compelled to speak even at the cost of their lives. Thus the dynamic of *feromenoi* is demonstrated in the ministry of the prophets. They had an implicit faith in their message and they were willing to risk their lives for it. They knew that what the Lord had spoken was indubitable truth and commended the total acception and submission of the people.

4. A fourth observation which must be made is that the message of the prophets was endowed with a singular power. The claim of the Lord in Isa. 55:11 "so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please . . ." is realized constantly. In some instances it converts, in other instances it hardens, but it always prospers in the thing whereunto the Lord sent it.

A final observation is that the message of the prophets manifests a remarkable unity. This is particularly striking since it appears that there is little or no collaboration among the prophets. They arise in different generations, and in different localities. Yet they always speak the same message, "Seek ye the Lord." They always denounce the mind of the flesh.

We conclude, therefore, that although the prophets do not generally claim to speak under the direct influence of the Spirit there is a strong prophetic witness to the Spirit's activity in the ministry of the prophets, cf. Ezekiel and Zechariah, an activity which did not necessarily exempt the prophets from sin and error in other areas of life but which did "move" them to proclaim the "words which Jehovah of hosts had sent by his Spirit." This indicates a divine revelation and a transmission of that revelation which is completely authoritative and trustworthy.

2. Pertinent Questions:

a. Is Peter restricting his discussion to the strictly prophetic element of the Old Testament?

The following considerations may indicate that Peter's words could be understood as referring solely to the prophetic element.

1) The word "prophecy" is used repeatedly (vss. 19, 20, 21).

2) The preceding context deals with the history of salvation which the prophets had predicted.

More weighty considerations, however, would indicate that Peter intends to include the entire Old Testament under the term "prophecy":

1) It was natural that Peter would speak of the "word of prophecy" since he is indicating in the context that the coming of Christ had been predicted. This prediction is found in the prophets' elements of the Old Testament.

2) The predictions of Christ's coming are not found exclusively in the books of the prophets, and Peter refers to at least one prediction which is found in the book of Psalms (cf. I Peter 2:7).

3) Peter urges his readers to "take heed, as unto a lamp shining in a dark place" which suggests more than the writings of the prophets. It implies taking heed to the moral teaching of the Old Testament and lessons of Old Testament history as well (cf. II Peter 2:1ff).

It is to be concluded then that Peter's use of the word "prophecy" ought not to be understood in the restrictive sense, but *pars pro tota*. The force of Peter's words is that the whole of the Old Testament came not by the will of man, but from God.

Yet even if the term "prophecy" as used by Peter be understood to refer to the Old Testament prophecies alone, as some prefer to understand it, it is of minor consequence. The honor and esteem which the Jews generally gave to the rest of the Old Testament, particularly the writings of Moses, were certainly as high as any that they accorded to the writing of the prophets (cf. Luke 16:29-31). It ought to be observed, furthermore, that Peter makes free use of historical sections and obviously accepts them as history with revelatory and normative value. For example:

1) In his epistles he obviously accepts the historicity of Abraham and Sarah (I Peter 3:5f), the deluge of Noah (I Peter 3:20, II Peter 3:5, 6), the false prophets of the Old Testament (II Peter 2:1), Noah (II Peter 2:5), Sodom and Gomorrah (II Peter 2:6), Balaam and the speaking ass (II Peter 2:15f).

2) In his preaching as recorded in Acts he indicates that he accepts the historicity of the prophet Joel (Acts 2:16), of David (Acts 2:29), of Abraham, Isaac and Jacob (Acts 3:13), and Moses (Acts 3:22).

b. Recognizing that men were the agents by which God communicated his message, and that the role of these men was significant, as pointed up by the emphatic position given *anthropoi* in the sentence, what may be deduced from this passage as to the effect of the human activity upon the finished product of Scripture?

1) The Bible is intensely human for it is written in human language. It has no esoteric style or vocabulary. It employs commonly understood rhetoric. The prophets spoke in the vocabulary and thought patterns of their time.

2) This humanness bears a varied character as exemplified by the fact that the books of Scripture differ greatly in style, vocabulary, idiomatic expression, cultural outlook and influence.

3) In the main it can be said that although the Spirit moved the prophets to speak, the message they spoke was not exclusively God's message. It became their message also. The prophets were indignant con-

cerning the sins and injustices they were called upon to denounce. They were sorrowful about the message which announced judgment and doom on Israel. They rejoiced in the message of salvation and reconciliation.

4) Peter gives no hint of a "ready-made" Scripture which fell from heaven as the Moslems and Mormons claim for their holy writings. Our Scriptures have come to us by the voice and hand of man.

c. What may be deduced from this passage as to the effect of the Spirit's activity upon the finished product of Scripture?

1) The prophets' speaking (and its inscripturation) was not of a common or ordinary character. Their speaking is to be distinguished, not only from the ordinary speech of men, but even from the official teaching of the law by the priest in the temple. The uniqueness of their message is suggested by the word *feromenoi*, "moved," since this verb is used to describe a special and extra-ordinary activity of the Spirit (cf. re. Gen. 1:2 above). Although they speak in the language of men, there is an intensely divine stamp upon the message. They accurately predict the fate of evil nations and the punishments of wayward Israel. More amazingly they predict the coming and sufferings of Christ announcing the salvation of Israel through him.

2) Since the prophets were "moved by the Holy Spirit" it is natural that Scripture should be considered the Word of God, the ultimate in normative authority.

3) Since the prophets were "moved by the Holy Spirit" Peter manifestly believed that their message was the bearer of divine power, so as to assure its fulfilment, cf. Isa. 55:11. We should observe then that Peter is emphasizing here the reliability of the Scriptures of which this dynamic is an essential element. We may conclude then that because of the influence of the Spirit of God upon the prophets, their message is completely trustworthy.

d. Is it to be assumed that Peter's claim concerning what "men spake" may also be applied to the inscripturation of their words?

Yes, for Peter's direct reference is to Scripture seeing that it is only by way of the inscriptured message that the prophets could speak to Peter and his readers.

3. *General Conclusions from II Peter 1:19-21.*

a. Peter's claim that "no prophecy ever came by the will of man, but men spake from God, being moved by the Holy Spirit" clearly indicates that the Scriptures have their origin in God. In this sense the Bible is wholly divine.

b. Men were the agents of the Holy Spirit in the production of the Scriptures. Hence Scripture was written in human language, *by* as well as *for* men. In this sense the Bible is fully human.

c. The activity denoted by the word *feromenoi* is a singular one, and must not be confused with the general endowment of the Spirit. The prophets were impelled (and in some instances were compelled, e.g. Jonah) to speak, and their message was the very "words which Jehovah of hosts had sent by his Spirit."

d. Peter's own use of Scripture demonstrates that he accepted it as completely trustworthy and authoritative on that which it speaks. Nowhere is the reliability of Scripture brought into question. It is everywhere assumed.

e. What Paul says positively, "all Scripture is inspired" (II Tim. 3:16), Peter says even more forcefully in a negative statement, "no prophecy ever came by the will of man. . . ." Paul makes an all inclusive statement, "All Scripture . . ." and says that in its entirety it is the product of inspiration. Peter makes an all exclusive statement, "No prophecy ever came by the will of man," by which he teaches that there is no Scripture, but it has come from God. Paul speaks of inspiration; Peter speaks of men being moved (or driven) by the Holy Spirit. Both make it clear that the uniqueness of Scripture lies in its divine origin and that *therefore* bears divine authority and divine trustworthiness.

C. *Matt. 5:18*: "For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished." *Luke 16:17*: "But it is easier for heaven and earth to pass away, than for one tittle of the law to fall."

1. *Relevant observations:*

a. Jesus here makes a claim concerning "the law." What is included in this "law"? Does Jesus have reference merely to the moral, civil, and ceremonial legislation of the Old Testament? Does He have in mind the five books of Moses which were commonly called "the law" by the Jews? Or does He refer to the whole Old Testament Scripture which was sometimes called "the law"? (I Cor. 14:21; John 10:34; 12:34; 15:25 etc.).

The succeeding context would suggest the first in view of the fact that Jesus speaks of "righteousness" and proceeds to give a commentary on the moral precepts of the law which He sets over against the official commentary of Judaism. However, it must not be overlooked that the discussion is introduced with the declaration, "Think not that I came to destroy the law or the prophets; I came not to destroy, but to fulfil." At this point, at least, both law and prophets are in Jesus' purview. Neither may it be overlooked that at the conclusion of vs. 18 Jesus indicates as the temporal *terminus ad quem* of His claim for "the Law," "till all things be accomplished." This would strongly suggest that "the prophets" are still in His purview at this point. It is safe to conclude, therefore, that by "the law" in vs. 18 Jesus was speaking of the whole Old Testament Scripture. In fact, any other conclusion would be hazardous in view of insufficient evidence to the contrary.

The similar statement found in Luke 16:17 is also preceded by an introduction which indicates that not the law narrowly conceived but the whole Old Testament is in mind, cf. vs. 16: "The law and the prophets were until John."

b. The claim made concerning Old Testament Scripture is that "one jot or one tittle shall in no wise pass away from the law till all things be accomplished" (*Matt. 5:18*); rather that "it is easier for heaven and earth to pass away, than for one tittle of the law to fall" (*Luke 16:17*).

c. It can hardly be supposed that Jesus is here talking about text transcription. This is not His universe of discourse. Consequently He obviously uses the expression "one jot or one tittle" figuratively. His meaning is not that the smallest detail of the text of Scripture will never be lost or changed, but rather that not even the smallest detail of the message of Old Testament Scripture shall fail.

d. His claim is that the message of Old Testament Scripture is characterized by an indefectible authority and trustworthiness. Its message, even to its smallest detail, shall stand unchangeable and with abiding authority. Not one tiny particle of that message can "fall." Its message in its whole extent and in all its parts is "infallible." It is its message and not the inscription of that message for which Jesus here makes a claim.

e. Nevertheless, that message, in its whole extent and in all its parts, even to the smallest and least significant detail, is known only by way of its inscription. This is what the particular figure employed by Jesus calls forcefully to our attention. If it had been a spoken message that He had had in mind He would have had to say, Not one syllable or voice inflection shall pass away. Instead He speaks of "jot" and "tittle." The thought cannot be escaped, therefore, that Jesus here assumes that the message of Old Testament Scripture, the message which shall "in no wise pass away" and which cannot "fall," was accurately expressed in the sacred writings down to their very "jots" and "tittles." He that would know that message must heed every "jot" and "tittle" and must have confidence in it because the message it conveys "shall in no wise pass away."

f. Jesus' own use of Scripture illustrates the point thus made. When answering the Sadducees who questioned Him about the resurrection He said, "Ye do err, not knowing the Scripture, nor the power of God. . . . But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living." Matt. 22:29, 31, 32, cf. Mark 12:24, 27. The Sadducees had failed to give due consideration to the tense of a verb.

g. But since the primary subject of Jesus' discourse in Matt. 5:18 and Luke 16:17 is the message of Scripture rather than the written text as such, it must be asked what that message is for which He claims indefectible authority and trustworthiness. It is expressly that which Jesus came "to fulfil" and that which shall surely "be accomplished." In other words, it is all that which Scripture says shall be fulfilled and all that which Scripture says must be accomplished, and these to the minutest detail. To these things Jesus makes obvious, though indirect, reference when He calls Scripture "law and prophets." Law and prophecy are precisely the things which can be "fulfilled" and "accomplished." This message possesses the character of absolute authority and trustworthiness.

h. The authority and trustworthiness of this message of Scripture is such in the eyes of Jesus that it stands sovereign over history, even over

His own participation in history. When His disciples would resist His arrest He restrains them with the words, "Thinkest thou that I cannot beseech my Father, and he shall even now send me more than twelve legions of angels? How then should the scriptures be fulfilled, that thus it must be?" Matt. 26:53, 54. Then turning to the mob which stood against Him He reminds them that He is subject not so much to their power and perversity as to the Scriptures of the prophets. "All this is come to pass," He said, "that the scriptures of the prophets might be fulfilled" vs. 56. So it was throughout His earthly career. That which He came to do and that which was done to Him was all directed by the Scriptures. There was no fortuity in events. There was rather the "need" that all things "be fulfilled . . . which are written in the law of Moses, and the prophets, and the Psalms concerning (him)" Luke 24:45, cf. v. 46. Jesus speaks of Scripture as though it were the very counsel of the sovereign God to which all is subject. He views Scripture, therefore, as bearing the authority of a wholly reliable disclosure of the will and purpose of God. Its message is trustworthy and cannot fail of being fully realized in history.

i. The claim which Jesus makes for the message of Scripture has an instructive parallel in the claim which He makes for His own words. In the course of His eschatological disclosures He paused to say, "Heaven and earth shall pass away, but my words shall not pass away" Matt. 24:35, and parallels. In saying that His words shall not pass away it is evident that Jesus was not speaking of verbal utterances as such. Most of these were not recorded and so have not been preserved. Jesus spoke rather of the message which His words conveyed. That message, He claimed, would not fail. Every word of it would stand, that is, every part would be fulfilled.

This is in all its essential points the same claim that Jesus makes for Scripture. As His words "shall not pass away" even though heaven and earth depart, so not one jot or one tittle "shall . . . pass away from the law, till all things be accomplished." Although the Lord nowhere makes an explicit comparison between His words and those of Scripture, it is apparent that He views the words of Scripture as being equally authoritative and equally trustworthy with His own.

This is the more significant in view of the fact that Jesus Himself spoke by inspiration of the Holy Spirit. Dr. A. Kuyper has well reminded us that "the representation . . . that Christ knew all things without inspiration spontaneously . . . is nothing less than the denial of the incarnation of the Word. The consciousness of God and the Mediatorial consciousness of the Christ are not one, but two, and the transfer of Divine thoughts from the consciousness of God into the consciousness of the Christ is not merely inspiration, but inspiration in its highest form . . . (*Encyclopaedia der Heilige Godgeleerdheid*, Vol. II, pp. 492f). Jesus made it plain that the words He spoke were not His words but the Father's, John 14:10, 24; 7:16. Furthermore, He spoke the Fathers' words through the Spirit. "For he whom God hath sent speaketh the words of God: for he giveth not the Spirit by measure" John 3:34. As One who

has received the Spirit He fulfilled His prophetic ministry. Because of the influence of the Spirit His words are "the words of God." In Him the prophecy was fulfilled which said, "The Spirit of the Lord is upon me, because he anointed me to preach good tidings to the poor. . . ." Luke 4:18, cf. Matt. 12:18.

Jesus, it is true, received the Spirit without measure. By that token He is the "Chief Prophet." But the Spirit He received was the same Spirit of inspiration by which the authors of Scripture wrote. Therefore Jesus did not hesitate to build the edifice of His own prophetic ministry on the foundation of the Old Testament. He spoke as one who had authority in Himself to speak forth the word of God, but at the same time He accepted the full divine authority of Scripture and submitted to it. Although His was "inspiration in the highest form," He accorded to Scripture the same respect which He demanded for His own words.

Conclusions:

1) Jesus' express claim in Matt. 5:18 is that the message of Old Testament Scripture, a message which is characterized as "law and prophets," a message which shall be "fulfilled" and which must be "accomplished," is of absolute authority and of absolute trustworthiness and stands, as respects these two qualities, on an equal plane with His own words.

2) This authoritative and trustworthy message is inerrantly conveyed by the very jots and tittles of Scripture so that it can properly be identified with Scripture.⁽⁵⁾

3) The absolute authority and trustworthiness claimed by Jesus for the message of Scripture, and which by identification of that message with Scripture carry over to Scripture itself, and are applied to Scripture as the conveyor of that message, not to Scripture as an encyclopedia of human knowledge.

D. *John 10:35* "If he called them gods, unto whom the word of God came (and the Scripture cannot be broken), say ye of him, whom the Father sanctified and sent into the world, Thou blasphemest; because I said, I am the Son of God?"

1. Relevant observations.

a. The key word, *luthénai* which is usually translated here "broken"⁽⁶⁾ has three meanings which cover most of its 34 occurrences in the New Testament: (1) to release or loosen from anything that binds (Matt. 16:19; 18:18; 21:2; Mark 1:7; 11:2, 4, 5; Luke 3:16; 13:15, 16; 19:30, 31, 33; John 1:27; 11:44; Acts 2:24; 7:33; 13:25; 22:30; I Cor. 7:27; Rev. 1:5; 5:2; 9:14, 15; 20:3, 7); (2) to transgress a moral precept (Matt. 5:19; John 5:18; 7:23); (3) to destroy anything, to break it up, to disintegrate it (John 2:19; Acts 27:41; Eph. 2:14; II Peter 3:10, 11, 12; I John 3:8; cf. Acts 13:43).

⁽⁵⁾ This is not to question the legitimacy of textual criticism as an area of Scriptural investigation. On the contrary, it highlights its importance.

⁽⁶⁾ So in Authorized Version, American Standard Version, Revised Standard Version, Berkeley Version. William's translation has "made null and void."

It is difficult to fit the usage of John 10:35 into any one of these three rather well defined meanings. Jesus can hardly have meant that Scripture cannot be transgressed. Men can and do transgress its precepts. The idea of destroying as expressed in the passages listed above under (3) hardly seems to fit either. Jesus is not saying that no one or nothing can break up and so destroy Scripture. Nor does the idea of loosing or releasing seem to apply since there is nothing in the context to suggest binding, as though Scripture is so bound to something that it cannot be released. The other instances of the usage of *luo* are then not of much help in determining the precise meaning here. We are forced to determine that precise meaning on the basis of its immediate context.

The episode which occasions Jesus' statement is the offense of the Jews on hearing the striking claim of Jesus, "I and the Father are one" (vs. 30). In anger they took up stones to stone Him, but hurled first the charge, "Thou, being a man, makest thyself God." To that our Lord replied, "Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came (and the scripture cannot be broken) say ye of him, whom the Father sanctified and sent into the world; Thou blasphemest; because I said, I am the Son of God?"

The specific point at issue between Jesus and the Jews here is not whether or not Jesus is the Only-begotten Son of God. It is rather whether or not Jesus blasphemed when He said, "I am the Son of God." The Jews say, yes. If a man calls himself God, or even if he calls himself the Son of God, thus making himself equal with God, cf. John 5:18, he has blasphemed and has made himself worthy of death. Jesus said, no. Even the Scripture calls men "gods" and does so very directly, saying "I said, Ye are gods."⁽⁷⁾ Having made that defense Jesus reinforces it with the statement: *kai ou dunatai luthénai n graphé*. This proves His point, He says, that He cannot be charged legally with blasphemy. He has done no more than Scripture itself has done. "And the Scripture cannot be broken."

It must be noted that Jesus does not here quote a prophecy of which He sees the present moment to be a fulfillment, and then add parenthetically that no prophecy of Scripture can fail of fulfillment. Nor does He refer to a commandment and then observe that no commandment of Scripture can fail of fulfillment. On the contrary, Jesus quotes a Psalm in which the judges of Israel are warned that they themselves have a Judge. Although they stand in the place of God (Deut. 1:17; 19:17; II Chron. 19:6) so that they are even called "gods" they must judge their fellowmen as those who will themselves be judged.

The passage, then, to which Jesus refers, does not say that men will be gods, nor even that they actually are gods. It says only that *in some sense* men can appropriately be called "gods." The language is figurative. But it proves that one does not blaspheme merely by calling a man the Son of God for Scripture goes farther when it calls human judges "gods."

⁽⁷⁾ He refers to Psalm 82 where Scripture actually calls men "gods" twice, vss. 1, 6.

When, then, Jesus says, "And the scripture cannot be broken [luthé nai]" what does He mean by *luthénai*?

The verb is passive in form and ought to be understood as passive in idea. It says that there is something that cannot be done to Scripture. The basic idea of the verb seems to be "to loosen" or "to release from that which binds." By extension it comes to mean "to disintegrate" and then "to destroy." When applied to moral precepts it comes to mean "to break their authority or binding character," not that this actually can be done, but it can be attempted and every act of disobedience is just such an attempt (Mark 7:13).

It would seem that it is this last idea which Jesus expresses here, but with a unique application. As noted above, we do not have here a claim about Scriptural precepts, that they cannot be broken, but about Scripture itself, that it cannot be broken. Jesus affirms that what is written is binding on us to accept. We cannot break its binding force. What is written stands and it cannot be made to fail. It is secure against attack or criticism. What is written is written, and it cannot be annulled or the force of its words cancelled.

No doubt this is the same thought expressed by interpreters in a variety of ways. Calvin (*sub loco*) and John Murray (*Infallible Word*, p. 26) both interpret Jesus as meaning that "Scripture is inviolable." Marcus Dods (*Expositors' Greek Testament, sub loco*) paraphrases Jesus' words thus "Scripture cannot be denied or put aside." Lenski (*sub loco*) understands Jesus to say that "Scripture stands immutable, indestructible in its verity." Warfield (*op. cit.* p. 139) takes Jesus to say that "it is impossible for the Scripture to be annulled, its authority to be withstood, or denied."

b. It must be asked, secondly, concerning what Jesus makes this claim. He makes it concerning "scripture." "Scripture," He says, "cannot be broken." By "scripture" He means:

1) a body of literature, and that body of literature in its entirety and as a unit. He raises no question about the extent of Scripture. His claim presupposes that there is a commonly recognized body of writing to which he can refer simply as "scripture." Of that whole body of writing, made up of many parts, containing a great variety of literary styles, and covering a wide range of subjects, He declares that it "cannot be broken."

2) a body of literature which possesses a unique character, standing discernibly apart from all other literature. It is unique in that it was written by men "in the Spirit" (Matt. 22:43), speaks with divine authority (see the above discussion of Matt. 5:18; Luke 16:17), and discloses God's plan and purpose of redemption centered in the person and work of Christ (Luke 24:27; John 5:39). He speaks of a body of literature, therefore, which is so unique that it cannot ultimately be evaluated by the canons of any other body of literature but only in terms of itself. Concerning such a body of literature Jesus said, it "cannot be broken." It is inviolable.

c. Moreover, Scripture is inviolable not only in its teaching but also in its literary framework. In the passage under consideration the point

at issue between Jesus and the Jews is not a matter of doctrine, or of prophecy, or of historical fact, or of moral precept. It is rather, as we have seen, a question of propriety of language, or, more strictly, a question of the legality of using a certain mode of expression. It was the question, can a man call himself the Son of God without blaspheming? Jesus reminds the Jews that Scripture calls men "gods." Concerning that language Jesus asserts, "And the scripture cannot be broken." But the passage in Psalm 82 quoted by the Lord is not simple didactic prose; it is a poetic form of speech. It does not mean to say that men actually are "gods," but only that in the office of judge they stand in the place of God.

Elsewhere Jesus has claimed that the teaching of Scripture is inviolable. By identifying the message of Scripture with the text of Scripture, even to its jots and tittles, He has indirectly made a claim also regarding the trustworthiness of Scripture as a vehicle for communicating that message. Here He makes a claim concerning the literary form in which that message is cast and through which it is communicated. He claims that this literary form is also inviolable. If this seems to be too large a conclusion, let it be remembered that our Lord makes here a sweeping claim concerning Scripture and then applies that claim to a relatively insignificant matter. From this we must draw large conclusions. The more sweeping the claim and the more minute the application, the larger the conclusion at which we must arrive.

If Jesus had made this claim for Scripture with reference to some matter of faith or practice or prophecy or history, His statement would only have reinforced His other statements examined above, but would have added nothing essentially new. Now, however, He has made a further claim. Speaking of a matter which has to do merely with the *literary form* of Scripture—the fact that by a figure of speech men are called "gods"—He declares Scripture inviolable.

The only way to escape the force of Jesus' words here is to assume that Jesus is employing irony in an *ad hominem* argument. And it is true that there is an obvious *ad hominem* element in Jesus' reply to the Jews. Their quickness to accuse Him of blasphemy is prompted by their hopelessly legalistic conception of morality. Because He senses the presence of that legalistic mind Jesus chooses not to argue the fundamental point with them, whether or not He is indeed the Son of God, but rather the fine legal point whether or not, according to the Judaistic conception of the law, He has actually blasphemed.

However, to assert that Jesus was speaking merely *ad hominem* in His parenthetical remark concerning Scripture would seem to be a deliberate effort to escape the force of His words. In view of Jesus' own respect for Scripture as revealed by His reverent use of it, it is far more in character to understand Him as expressing a truth here on which He and the Jews both stand. Although often critical of their legalism, Jesus nowhere else censures their view of Scripture. There is not sufficient reason to suppose that He does so here.

But then we are faced with a very high claim for Scripture. Not only does Scripture carry absolute authority and absolute trustworthiness regarding its message (see above under Matt. 5:18; Luke 16:17) *but it is also inviolable in its literary form*. This does not mean, of course, that grammarians and linguists cannot find language irregularities in Scripture. Nor does it mean that all of Scripture is of equal literary quality. The point is rather that as a vehicle for communicating the inspired message of God the literary framework of Scripture is inviolable and at no point can its force be annulled. Such is Jesus' claim.

This is really no more than we might have expected. A written message that possesses absolute authority and absolute trustworthiness as to its message, a message indicated by the very jot and tittles of its script, needs an inviolable vehicle of communication. It were strange indeed if a wholly divine message were not clothed in an inviolable literary framework. And what we might have expected, Jesus explicitly claims.

2. Conclusions:

1) Scripture, when evaluated as a unique instrument fashioned for a specific purpose, i.e. to provide a permanent, literary embodiment of the redemptive self-disclosure of God to men within history, is inviolable. It is secure in its truth-character against all the tests of time.

2) The quality of inviolableness applies also to the literary framework of Scripture as the vehicle for the transmission of God's message to men.

III. DOCTRINAL IMPLICATIONS OF SCRIPTURAL TESTIMONY

With the results of our study of Scripture's self-testimony before us it is necessary to correlate our findings and work out their relevance for the specific problem at hand, i.e. the relation between inspiration and infallibility, and the nature of Scriptural infallibility.

It would, however, be helpful first of all to examine the word "infallible" in order, if possible, to clarify its historic meaning in the theological context in which it is here being employed. Such an examination is the more necessary because of the mentality of our times which is geared more to the mathematical and descriptive sciences with their unique kind of exact precision.

The Oxford Universal Dictionary on Historical Principles, 3rd edition, 1955, gives two related meanings for "infallible": "incapable of erring" and "not liable to fail," in that order. The first meaning is dated late Medieval and the second, 1526. Evidently it is a word of hoary age in the English language and of relatively stable meaning. Its stem springs from the Latin verb *fallo* which means among other things "to deceive," and "to make a mistake." With the prefix "in" it comes to mean "non-deceiving," and "non-erring."

Of special interest to us is the fact that the word "infallible" appears in the English translation of the Belgic Confession of Faith of 1561, Art. VII, where it stands in the phrase "this infallible rule" (*ceste reigle infallible*). The context indicates its meaning tolerably well. The

"infallible rule" stands in contrast with the writings, customs, traditions, persons, councils, decrees, and statutes of men which are of incomparably lesser value because "*all men are of themselves liars, and more vain than vanity itself.*" Men are deceivers and vain, i.e., they are prone to falsify, to err, and to fail. The "infallible rule" possesses just those qualities which are not to be found in the works of men. It does not deceive; it does not err; it does not fail. It does not do so because of its *infallibility*.

In the King James Bible of 1611 "infallible" appears but once. The lone passage is Acts 1:3 where Luke speaks of the risen Christ who "shewed himself alive after his passion by many infallible proofs, being seen of them [the disciples] forty days, and speaking of the things pertaining to the kingdom of God." The phrase "infallible proofs" translates the Greek *tekméris*. This word is found only here in the New Testament but its meaning is not in doubt since it is a word of antiquity. The context of the Lukan passage also makes the author's idea clear. He is speaking of "that from which something is surely and plainly known; an indubitable evidence" (Thayer). On the basis of this word the 17th century English translators plainly intended to characterize the "proofs" of Jesus' resurrection as non-deceiving and non-failing. Thus their meaning is remarkably close to that of de Bres in the Belgic Confession.

The Canons of Dordt of 1618, '19, employs the concept infallible no less than six times, twice adjectively and four times adverbally. It speaks of "the infallible fruits of election" (*fructus electionis infallibiles, de onfeilbare vruchten der verkiezing*), I, Art. 12, where the emphasis certainly is on the unfailingness of the fruits. A similar stress on unfailingness is to be found in four of the remaining five passages. In II, Art. 8, we read of bringing the elect "infallibly to salvation" (*ad salutem infallibiliter perducendos, onfeilbaar tot de zaligheid te brengen*); in III and IV, Art. 12, of regenerating "certainly, infallibly, and effectively" (*certo, infallibiliter, et efficaciter; zekerlijk, onfeilbaarlijk en krachtiglijk*); in III and IV, par. 8, of bending man's will to faith and conversion "patently and infallibly" (*ad fidem et conversionem patenter et infallibiliter flectat; krachtiglijk en onfeilbaarlijk zoude buigen tot geloof en bekeering*); and in V, par. 8, of continuing "infallibly . . . in faith" (*infallibili . . . in fide perseverentia; in 't geloof onfeilbaarlijk zouden volharden*). The sixth passage reads: "If the elect of God were deprived of this solid comfort that they shall finally obtain the victory, and of their *infallible pledge of eternal glory*, they would be of all men the most miserable," V, Art. 10. Here the relevant passage appears in the original Latin: *infallibile aeternae gloriae arrha*, and in the Holland: *onbedrieglijk pand der eeuwige heerlijkheid*. It is interesting to note that at this point the Dutch translators discarded the usual "*onfeilbaarlijk*" and employed "*onbedrieglijk*." This shift is significant since *onbedrieglijk* stresses the idea of non-deceptiveness in distinction from *onfeilbaarlijk*, the latter expressing more the idea of unfailingness. Obviously the Dutch fathers understood the Latin *infallibile* when applied to "pledge" in the context as stressing non-deceptiveness. The "pledge of

eternal glory" here spoken of would not deceive or mislead the elect. Two emphases then are clearly recognized by the Synod of Dordt in the Latin concept *infallibile*, that of non-failingness and that of non-deceptiveness.

The idea of security against failure stands foremost in chapter XVI, ii, of the Westminster Confession of 1647. In speaking of the perseverance of the saints, it declares for "the certainty and infallibility thereof."

When the Westminster divines spoke of "the infallible rule of interpretation of Scripture," I, ix. they obviously had in mind the thought of non-deceptiveness. They said, "The infallible rule of interpretation of Scripture is the Scripture itself: and therefore, when there is a question about the true and full sense of any Scripture (which is not manifold, but one), it must be searched and known by other places that speak more clearly." They probably did not intend to say that Scripture unfailingly interprets Scripture, which would be tantamount to saying that there is no passage in Scripture of which the meaning cannot be fully discovered by a careful scrutiny of Scripture. But they surely intended to say that the only reliable, undecieving interpreter of Scripture is Scripture. Scripture will not mislead or err in interpreting Scripture. In this Scripture stands alone among the interpreters of Scripture.

The Westminster Confession speaks elsewhere of God's "infallible" knowledge which, because it is also "infinite" and "independent upon the creature," makes all things open and manifest in God's sight so that "nothing is to Him contingent, or uncertain," II, ii. Certainty and non-contingency give us the key to "infallibility" as here employed. "Infallible" knowledge is not so much complete knowledge, an idea conveyed by the word "infinite." This knowledge is rather reliable, non-failing and therefore inerrant. The idea of non-failingness gets strong emphasis in view of the main force of the sentence, which speaks not so much of the knowledge of things as of events. The same is true in the chapter on Providence, V, where God's "infallible fore-knowledge" is spoken of, and where it is said that "all things come to pass immutably, and infallibly," according to the decree of God.

In Chap. XVIII, ii and iii the Westminster Assembly spoke of "an infallible assurance of faith." This infallible assurance stands contrasted with the "fallible hope" of unregenerate men, a hope which "shall perish." They who possess "infallible assurance" "may . . . be certainly assured that they are in the state of grace." And "this certainty is not a bare conjectural and probable persuasion grounded upon a fallible hope." An infallible assurance is one, therefore, which does not deceive and does not fail. It is certain. It cannot be in error.

What the Westminster divines meant by "the infallible truth" of the Word of God, I, iv, can therefore be established by their frequent use of the term in these other contexts. The truthfulness of Scripture is such, they affirm, that it does not falsify or deceive, does not err, and cannot fail.

We turn finally to the "Report of the Committee on Inspiration" to the Fourth Reformed Ecumenical Synod of 1958. In this report the infallibility of Scripture is frequently asserted. However, when the authors of the report turn to a discussion of infallibility they speak simply of "inerrancy." Although their fifth conclusion affirms that Scripture is the "infallible *and* inerrant" word of God, it would appear that they thought of infallibility primarily in terms of inerrancy. According to this report, an infallible Scripture is a Scripture that does not err.

The above survey of the biblical and confessional use of the concept of infallibility leaves us with little doubt as to its connotations when applied to Scripture in the historic manner. It bears three distinct but closely related ideas. It says of Scripture that it is non-deceiving, i.e. non-falsifying; that it is inerrant; and that it is non-failing. To restrict infallibility to inerrancy as the Report on Inspiration appears to do would seem to be an impoverishment of the historic meaning. It ignores the idea of non-deceptiveness and non-failingness. Perhaps the most nearly equivalent term available to us in the English language is trustworthiness. Admittedly this suggested equivalent looks at the idea from the other side in much the same way that effect looks at an event from the opposite side of cause. But granted that this be so it nevertheless recommends itself to us because it not only encompasses the three ideas discovered in the historic meaning of infallibility but also properly signalizes the positive truth which the negative statements forcefully highlight and simultaneously suggests the attitude which ought to be accorded the Scriptures. Scripture, because it does not deceive, does not err, and does not fail, is therefore wholly trustworthy and commands implicit trust.

We return now to the correlation of our exegetical findings and a discussion of their relevance to the problem of the relation of inspiration and infallibility with its related question: How must we understand infallibility when applied to Scripture?

It has been said that "inerrancy is but an inference drawn from the fact that all Scripture is inspired of God" (Report on Inspiration). While not entirely above criticism (see above), this statement expresses an important truth. It fails to indicate, however, who it is that draws this inference. That theologians have done so is beyond dispute. That the Reformed Churches have done so also is obvious from a reading of the historic Reformed Creeds. Yet if it be only an inference drawn by theologians and church assemblies it has but limited value. It goes without saying that good and necessary inferences may legitimately be drawn from Scriptural teaching, yet it would be presumptuous for us to assume that the ways of God with men — of which revelation is certainly one — must necessarily conform to the patterns of human reason. Not that we are to suppose the presence of the irrational in God's ways, but we are to remember that God's thoughts are not our thoughts neither our ways His ways. His ways and thoughts are higher than ours as the heavens are higher than earth. If, on the other hand, the inference from inspiration to inerrancy, or infallibility in the larger sense, is drawn by

Scripture itself, then we are on solid ground. Then the inference has been legitimized by revelation itself.

An examination of Scriptural testimony discloses that this latter is indeed the case. Both Jesus and His apostles accept and assert the complete trustworthiness of Old Testament Scripture on the grounds that this written word was "God-breathed" (Paul), that it was written under the "moving" of the Holy Spirit (Peter), and that by means of it men spake "in the Spirit" (Jesus). Old Testament Scripture is made up of human words, but because of the sovereign activity of God operative in its production this Scripture is the Word of God adorned with divine authority and trustworthiness. Of supreme significance is the fact that Jesus, who Himself spoke by the Spirit, ascribed an authority and trustworthiness to the Old Testament equal to that of His own teaching and Himself bowed submissively to its authority.⁽⁸⁾ Moreover, He did not take it upon Himself to preserve in writing His gospel of the kingdom but entrusted that writing to His appointed ambassadors whom He endowed with the Spirit. Their Spirit-taught witness and His Spirit-taught witness as transmitted by them, was to be the Word of God of the new covenant. The common denominator between the prophets, Jesus, and the apostles which makes their words of equal authority and trustworthiness is the Holy Spirit who "leads into all the truth." The inference from inspiration to infallibility is indeed legitimized by revelation itself.

But how must we understand infallibility as applied to Scripture? As we have seen, infallibility connotes non-deceptiveness, inerrancy, and non-failingness, i.e. all those qualities which make for complete trustworthiness. How are these to be understood as ascribed to Scripture?

At this point great care must be exercised. The authors of the Report on Inspiration have wisely said, "The concept of inerrancy must not, however, be arbitrarily framed; it must be derived from the Scripture itself. We may not impose upon the Bible preconceived notions of inerrancy." The same applies equally to infallibility in the larger sense. In drawing our inference regarding infallibility we must be careful neither to conclude too little nor too much. To do the former would be to take away from the words of Scripture; to do the latter would be to add; and against both we are solemnly warned (Rev. 22:18, 19).

Initially we may say that infallibility as an inference drawn from inspiration is to be ascribed to Scripture only in accord with the extent, nature, and purpose of inspiration.

The extent of inspiration, we affirm, is both plenary and verbal. It reaches to the whole of Scripture and to all its parts. We must therefore assume that Scripture's trustworthiness extends to every word. However, inspiration with its sequent divine trustworthiness does not apply to each word, each "jot and tittle," considered in isolation. Warfield has well said that "no one supposes that the mere grammatical forms separately

(8) How futile then is the attempt of the Form Criticism school to determine the exact words of Jesus and to give them an authority higher than the rest of Scripture!

considered are inspired: the claim concerns words in their ordered sequence — in their living flow in the sentences . . ." (op. cit. p. 425). Words must get their meaning from their usage in their respective contexts else they can be made to do violence to the author's intent. By the same token we may not lift any portion of Scripture, however large or small, out of its original context in the larger body of inspired literature and still claim for it, in its artificial isolation, divine trustworthiness. That is to say, we can distil from the doctrine of plenary, verbal inspiration only that Scripture possesses a divine trustworthiness on matters concerning which it speaks, not on matters on which certain passages, in isolation, may seem to speak, nor yet on matters on which men, by improperly handling Scripture, may seek to force Scripture to speak.

It must be observed, however, that this does not allow us in any way to eliminate certain troublesome words or statements from Scripture on the grounds that they are superfluous to the Holy Spirit's purpose and hence participate to a less degree in inspiration. Much less may we suppose that some words lie altogether outside of divine inspiration, i.e., that they appear only by "permission." Any kind of selective elimination would be, to say the least, extremely hazardous in view of the fact that we possess no criterion for selectivity. But, more to the point, it cannot be justified on the basis of the doctrine of verbal inspiration, which demands that every word be accepted as an inspired word in the context in which it stands. "Inspiration," and more precisely "spiration" (*theopneustos*, II Tim. 3:16), is a concept which denotes positive action. It hardly allows for passivity. A word may contribute an idea more or less incidental to the author's main purpose. Yet every word remains an inspired word and must be supposed to have a purpose even when that purpose may be difficult to discern. So all the words of Scripture, speaking in their "ordered sequence," are to be received as wholly trustworthy.

As to the nature of inspiration, we begin with the assumption that it is organic. Although this view is often misconstrued, we do not take the time here to expound it at length. Suffice it to say that we mean by this characterization that the Holy Spirit did not suppress the personalities of the human writers of Scripture "but rather that he sovereignly prepared, controlled and directed them in such a way that he utilized their endowments and experiences, their research and reflection, their language and style" (Concl. 3, Report on Inspiration). Yet He so moved them that what they wrote is the very Word of God. On the one hand this does not give warrant for speaking of a fallible human witness to divine revelation, for such would be a denial of any distinctively positive effect of inspiration on Scripture. It is precisely the act of divine inspiration that secures for Scripture its divine trustworthiness. On the other hand the organic nature of inspiration precludes defining infallibility in terms of purity of literary style, pedantic regularity in grammatical construction and orthography or monotonous uniformity in literary skill. It warns us further not to expect that the human authors wrote from the vantage point of omniscience and full

comprehension. They were men whose knowledge did not run ahead of their day until they were acted upon by the inspiring Spirit of God, and then their knowledge advanced only in those matters on which God would have them speak with authority.

Finally, there is the purpose of inspiration. That purpose, the churches recognize, was to constitute Scripture a trustworthy "rule of faith and practice." It was, therefore, to constitute Scripture a self-revelation of God possessing an authority and a trustworthiness greater than that which can be claimed for any merely human witness, i.e., with an authority and a trustworthiness that is divine. Authority and trustworthiness, to be sure, are not identical. Institutional authority, for example, does not depend on trustworthiness. Yet in the realm of witness, authority and trustworthiness are inseparable. Here authority extends only so far as trustworthiness, and in the inspired writings trustworthiness must be supposed to extend as far as authority. That leads us to a helpful conclusion. As an inspired "rule for faith and practice" Scripture must be supposed to speak with divine trustworthiness on all matters — matters of fact (historical, phenomenological, theological, psychological, or whatever), matters of experience, morality, promise, prediction — on which Scripture claims to speak authoritatively. And the area of Scripture's authoritative speaking cannot be limited or restricted in any way except by the actual speaking of Scripture.

The infallibility of Scripture, then, which is to be inferred from the extent, nature, and purpose of inspiration is a trustworthiness which attaches to all the words of Scripture in their "ordered sequence" and which extends as far as the authority of Scripture extends. It is a *divine* trustworthiness in view of the fact that inspiration (God-breathedness) constitutes these human writings the very Word of God. It is a trustworthiness which allows for but is not compromised by the limited knowledge and limited comprehension of the human writers and by their varying degrees of literary skill.

* * * *

In drawing these conclusions from the Scriptural doctrine of its own divine inspiration, four relevant facts concerning Scriptural revelation are to be kept in mind:

1. Scriptural revelation is genuinely historical and conceptual. It is a fact-word revelation. God has disclosed Himself in history by means of history. His providential control of all history constitutes a divine witness (Acts 14:17) confronting all men and rendering them "without excuse" if they do not acknowledge "his everlasting power and divinity" (Rom. 1:20). But this general revelation was as ineffectual unto the salvation of fallen man as was the general creative and providential activity of God. God's redemptive purposes called for redemptive acts in history and for a corresponding redemptive revelation in history. Scripture is the inspired record of those redemptive and revelatory acts of God together with the revelatory word which signaled and interpreted them, and apart from which they possess no genuinely revelatory or saving efficacy. The redemptive and revelatory acts of God

meet fallen man on the historical plane on which man languishes in his sins. The revelatory words of God speak to fallen man in the language of his human intercourse. These things are everywhere evident in the Scriptural witness to God's acting and God's speaking, but nowhere more clearly than in the Scriptural witness to the incarnation. This is not to deny that divine revelation is personal. It is only to affirm that the divine Person has chosen to disclose Himself to human persons by means of divine acts and divine words which speak to man in such a manner that he, with the enlightenment of the Holy Spirit, can apprehend the otherwise incomprehensible and thus enter into personal communion with God.

2. Scripture was not addressed to some non-existent universal man but to a certain people living in a certain era of time, and experiencing the changing circumstances normal to the living fluidity of history. Although communicating a divine self-disclosure intended for and valid for all men everywhere and in all ages, it was actually addressed to Israel and the apostolic church. Without distorting its message it adapted itself to the conditions and the culture of that chosen people. In fact, only by such adaptation could the revelation be communicated to any people without distortion. Each separate communication necessarily took account of the people to whom it was addressed and of the historical and cultural situation of that people at the time of the communication. To be sure, revelation, and the redemptive acts of God to which it attached itself, became increasingly dominant as a moulder of that historical and cultural situation. And back of these redemptive influences stood the all-pervasive providence of God sovereignly forming that historical and cultural situation. Nevertheless, the people whose history and culture were so formed was a people of a certain time, place, tradition, sense of values, and religious perspectives, having its own canons of conduct, wisdom, learning, history, etc., specifically, scriptural revelation necessarily reckoned with the fact that the people addressed was a people of a practical rather than a speculative turn of mind, a people in transition from the pastoral, nomadic life to the life of the settled community, a people scientifically naive when judged by modern standards, and a people influenced by a great variety of cultures as a result of a checkered history which brought it out of the cultural circle of Mesopotamia into the cultural circle of Egypt and settled it finally at the juncture of these two great cultural centers where it eventually came also under the influences of the cultures of Greece and Rome. A true exegesis of Scripture gives due weight to this necessary adaptation. At the same time it rejects all efforts to "demythologize"⁽⁹⁾ the Bible, recognizing that such efforts divorce redemptive truth from redemptive and revelatory fact, seeking vainly to maintain the former while ignoring if not denying the latter. All attempts to separate the so-called "kerygma"⁽¹⁰⁾ of Scripture from Scripture's historical framework result in a complete loss of revelatory content since the "kerygma" of Scripture is a witness to God as He discloses Himself in redemptive and revelatory acts.

(See notes 9 and 10 on page 155)

3. Thirdly, the Holy Spirit has made use of several kinds of literature in His authoritative communication of God's truth, and these must be explained according to the standards of the several kinds. To suppose that the demands of trustworthiness are such as to restrict the Holy Spirit to one form of literature is as absurd as to suppose that, while employing many literary forms, the Holy Spirit, in order to speak with divine trustworthiness, must be governed in His speaking by the canons of that one form which is most direct and most minutely precise. When, therefore, the Spirit-inspired Scripture speaks prophetically it must be explained according to the canons of sacred prophecy; when it speaks poetically it must be explained according to the canons of sacred poetry; when it speaks chokmatically (e.g. Proverbs), it must be explained according to the canons of sacred chokma; when it speaks apocalyptically (e.g. Revelation), it must be explained according to the canons of sacred apocalypse; and when it speaks historically it must be explained according to the canons of sacred history. In each instance we must suppose that the Spirit speaks with divine authority and trustworthiness even while speaking according to the canons which pertain to the specific genus of literature employed. There are, after all, as has been well said, "vague ways of speaking that are truer than strict facts would be. When the Psalmist said, 'Rivers of water run down mine eyes, because men keep not thy law,' he did not state the fact, but he stated a truth deeper than fact, and truer."

4. Finally, Scriptural revelation is truly progressive. That which is "latent" in the Old Testament is "patent" in the New. This progression is one, therefore, which must be carefully distinguished from that which is manifested in the history of human efforts in such areas as philosophy, science, and social structuring. These fallible, human efforts have found with embarrassing frequency that progress is possible for them only by abandoning old, discredited theories and ideas. The progressiveness of scriptural revelation is a progression from dimness to clear light; from prophecy and promise to fulfilment; from shadow and type to substance; from preparation to realization. It is a progression within unity and continuity. It is a progression which makes the "old" truly old and the "new" truly new without discrediting the Old or isolating

(⁹) Rudolph Bultmann, the German theologian with whose name "demythologizing" is usually associated, teaches that in the gospels we find a mixture of history and myth. The task of the theologian is to separate the one from the other. His conclusion is that the pre-existence, incarnation, resurrection, ascension and second coming of Christ all belong to the mythological aspects of the gospel. Of these, then, the Bible must be "demythologized." What remains in the gospels of historical value is the crucifixion and the Church's faith in the resurrection. The true purpose of the gospel message was not to describe supernatural events that take place in space and time, but rather to announce the coming of God to man and the radical change that this coming makes in man's existence (G. C. Berkouwer, *Het Werk van Christus*, pp. 44, 45; Baker, *Twentieth Century Encyclopedia of Religious Knowledge*, Vol. II, p. 780; P. E. Hughes, *Scripture and Myth*, p. 5).

(¹⁰) Greek for "message," "proclamation," "preaching" (R. Bijlsma, *Schriftuurlijk Schriftgezag*, p. 224, ff; P. E. Hughes, *idem*, p. 5).

the New. Because of it the differences between Old and New are very real without destroying the unity and continuity of the revelation or allowing for conflict and disagreement.

* * * *

These conclusions regarding the infallibility of Scripture are remarkably confirmed by the Scriptural studies undertaken above. Jesus, Peter, and Paul are in complete agreement regarding the nature and extent of Scriptural infallibility. All Scripture, to its very "jots and tittles" is from God. The divine act of inspiration has communicated to all a divine quality which causes them to bear in themselves a divine authority before which men ought to submit and a divine trustworthiness which men ought to accept. There is no question of selectivity and there is no thought of greater or lesser degrees of inspiration, authority or trustworthiness. Moreover, it speaks with authority on whatever it chooses to speak. And when it speaks with authority it speaks with complete trustworthiness. To be sure, Scripture does not range encyclopedically over the whole spectrum of human knowledge. There is a central point of focus. Its purpose is to make men "wise unto salvation through faith in Jesus Christ." Therefore it centrally and pervasively witnesses to Christ and the way of salvation which God has both wrought and supremely revealed in Him. It is for this purpose and for this purpose only that Scripture makes use of Scripture, and it is from this perspective and this perspective only that Scripture makes claims for itself. Scripture presents itself solely as a divine self-revelation of God for redemptive purposes. But in communicating this redemptive self-disclosure of God Scripture claims to speak authoritatively and infallibly on all matters on which it finds necessity to speak. From the point of view of its revelatory purpose Scripture is inviolable even in its literary framework. "The Scripture cannot be broken."

The question whether or not the word infallibility adequately conveys Scripture's claim to its own trustworthiness can be confidently answered in the affirmative. Remembering that in the historic theological context it has connoted the ideas of non-falsifying, non-deceiving, inerrant, and non-failing, therefore of divine trustworthiness, the Church need not hesitate to ascribe infallibility to Scripture. As we have seen, these are precisely the claims for itself which Scripture makes and this is precisely the kind of confidence which Scripture manifests towards itself. Scripture never finds it necessary to correct Scripture or even to caution against an over-enthusiastic confidence in Scripture, although Scripture does record Christ's warning against a *false* confidence in Scripture (John 5:39, 40). Whenever Scripture reflects on Scripture it is in such terms as manifest complete reliability and whenever Scripture uses Scripture it does so with the utmost assurance that Scripture is wholly trustworthy.

When applied concretely to Scripture this understanding of infallibility means that because God is a God who "cannot lie" (Titus 1:2), who does not change (Mal. 3:6) and whose word abides forever (Isa. 40:8), we must confidently expect that the precepts of Scripture are

perfectly consistent with each other, mutually compatible, and wholly trustworthy as indicators of the will of God for men; that Scriptural doctrines partake of the same consistency, mutual compatibility and trustworthiness; and that the promises and predictive prophecies of Scripture possess the same qualities. With respect to historical, psychological and phenomenological facts it means that we must confidently expect that Scripture possesses such "accuracy" and such "consistency" as is required by the Spirit's purpose for speaking of such facts. Scripture does not mention facts merely to memorialize isolated facts. It rather includes them in order to communicate with absolute authority and trustworthiness the self-disclosure of God. At this point we must be careful, therefore, to apply such words as "accuracy," "inerrancy" and "consistency" in no other way than the nature of Scripture allows. By "accuracy," "inerrancy" and "consistency" we should not in the first instance mean that the historical, psychological or phenomenological statements of Scripture conform precisely — as we today understand precision — to event, or circumstance or nature or parallel statement, but that they completely fulfil the Spirit's purpose for making these statements. This purpose, one must hasten to add, can only be discovered by a diligent and believing exegesis of Scripture. It is not to be posited before interpretation begins, but is to be learned solely from the Scripture itself.

If in any given passage that purpose requires precise conformity to event, circumstance, nature, or parallel statement, then a further kind of accuracy obtains. Many examples of such accuracy come readily to mind: Gen. 21:5, "And Abraham was a hundred years old, when his son Isaac was born"; Gen. 31:10b, "... the he-goats which leaped upon the flock were ringstreaked, speckled and grizzled"; Ex. 3:2b, "the bush burned with fire, and the bush was not consumed"; Amos 1:1, "The words of Amos, who was among the herdsmen of Tekoa, which he saw concerning Israel in the days of Uzziah, king of Judah, and in the days of Jeroboam the son of Joash, king of Israel, two years before the earthquake"; Matt. 1:25, "... and he knew her not till she had brought forth a son ...", etc. In fact it may be supposed that a substantial number of the historical, psychological, and phenomenological statements of Scripture possess such accuracy since in substantial parts of Scripture the intent and purpose of the Holy Spirit requires it.

But if the purpose of the Spirit in making historical, psychological, or phenomenological statements does not require "photographic" precision, if it requires only the precision of the "portrait", we may demand no more. When, for example, Moses wrote that the hare and the coney "chew the cud" (Lev. 11:5, 6; Dt. 14:7); when Jesus said that God "maketh the sun to rise" (Matt. 5:45); when the prophets said of Solomon that he "made silver to be in Jerusalem as stones" (I Kings 10:27); when Moses said to Israel, "Behold, ye are this day as the stars of heaven for multitude" (Deut. 1:10); when Matthew wrote that "Joram begat Uzziah" (Matt. 1:8); when Jesus said "for as Jonah was three days and three nights in the belly of the whale; so shall the Son of man be three days and three nights in the heart of the earth" (Matt. 12:40); when

Jeremiah confessed "there is in my heart as it were a burning fire shut up in my bones" (Jer. 20:9); when Jehovah said of Leviathan "His breath kindleth coals, and a flame goeth forth from his mouth" (Job 41:21); we have no occasion for speaking of "inaccuracy", "error", or "inconsistency", even though these statements do not speak with pedantic precision, since the contexts in which they appear do not require of them precise conformity to event, circumstance, nature, or parallel statement. At the same time, such historical or phenomenological statements fully serve the Spirit's purpose and faithfully convey the Spirit's intended meaning. *From the point of view of their respective contexts and the purpose of Scripture they are wholly accurate so that through them the Spirit speaks with absolute authority and absolute trustworthiness.* To speak of "inaccuracy," "error," or "inconsistency" is to speak unscripturally of Scripture and can be done only when Scripture is subjected to criteria which are not appropriate to Scripture. Whether or not the presently accepted text of Scripture is exact is quite another matter and belongs to the science of textual criticism.

What now of the so-called "problem passages" of Scripture in which Scripture seems to be inconsistent with itself, or contradictory, or outright erroneous? This is the not inconsiderable question which must still be faced. Let it be remembered, however, that the number of "problem passages" is not nearly so great as is sometimes claimed. Most difficulties evaporate before a careful and reverent study of the text. There remain, nevertheless, some problems which stubbornly resist all efforts at solution. It is with these that we are here concerned, and the question persists, what of them?

This is first of all a question of methodology. The question has been put somewhat as follows: is it more proper to handle the phenomena of Scripture, among which the problem passages appear, inductively with a view to formulating a doctrine of Scriptural infallibility which is in harmony with all the discovered "facts," or is it more proper to formulate the doctrine of infallibility from the self-testimony of Scripture alone and then approach the phenomena of Scripture with an a priori commitment to that doctrine?

It must be observed that this question does not confront us with a choice between radically antithetical approaches to Scripture. It is recognized that every obedient student of Scripture must begin with the a priori of faith, that is, with the presupposition of faith that Scripture is the only trustworthy authority on Scripture. It recognizes, further, that within the a priori of faith the believing student of Scripture must always study Scripture inductively in order to discover its message. The only question under consideration is, how far must our inductive study of Scripture extend in order to discover the nature and extent of Scriptural infallibility? Is this study to limit itself to the self-testimony of Scripture, both direct and indirect, or must it also extend to the phenomena of Scripture, including the problem passages? Must we wait with formulating the Scriptural doctrine of its own infallibility until we have examined all of Scripture so that our doctrine of infallibility may take account of all our "finding," or are we more obedient to Scripture

by listening only to the express claims of Scripture, both direct and indirect, and letting these claims control our study of the phenomena?

It may seem that the answer to this question is quite obvious. Our scientific-mindedness is inclined immediately to say that all the givens of Scripture must be canvassed if Scripture is to be taken seriously. Only so can a doctrine of infallibility be composed which is truly *Scriptural*. So obvious does this appear that many have pleaded for just this kind of study, suggesting that any other approach fails to do justice to the facts of Scripture and may lead to a concept of infallibility which would ultimately prove untenable.

There are, however, decisive considerations which point in another direction. Pre-eminent among these is the fact that Scripture has an explicit doctrine of its own infallibility. Infallibility is not merely an inference drawn from an examination of the phenomena of Scripture. It is rather an explicit claim of the Scripture for itself. Nor is it an obscure doctrine locked away in some difficult and unstressed passage. To the contrary, when one considers the number of passages in which Scripture's confidence in Scripture is demonstrated he discovers that this is one of the best attested of all the doctrines of Scripture. In view of this obvious fact, it remains for faith to listen obediently to Scripture's own testimony to its infallibility. Faith does not presume to know better than Scripture. It does not and it may not withhold judgment as to Scripture's infallibility until it has itself examined all the phenomena of Scripture. Neither does it nor may it allow its inferences drawn from the phenomena of Scripture to modify Scripture's doctrine of its own infallibility. It may no more presume to rest on its own independent judgment here than it may do so in respect to the sinlessness of Jesus. The doctrine of the sinlessness of Jesus rests solely on the explicit teaching of the Bible and in no degree on our examination of the life of Jesus. Even so, our doctrine of Scriptural infallibility must rest solely on Scripture's own claims. To be sure, Scripture illustrates and elucidates this doctrine of Scripture. Scripture does not claim one thing for itself and then manifest something quite different. Nevertheless, our faith in the infallibility of Scripture does not rest on our discovery of its infallibility. It rests simply and solely on Scripture's claims. The same principle which applies in the formulating of other Scriptural doctrines applies here. Although this may seem like reasoning in a circle, it is no more so than is our faith in the deity of Christ which rests primarily on His self-testimony.

Moreover, to suppose that the fact of infallibility is to be learned from the self-testimony of Scripture but that the nature and extent of infallibility is to be learned only by way of an exhaustive examination of the phenomena of Scripture is to misunderstand the nature of Scripture's self-testimony. It is to suppose that Scripture teaches but a formal, abstract concept of infallibility, the specific content of which must be derived from an inductive study of the total body of Scripture. Ultimately this leads to a total dependence on fallible human investigation. Scripture's self-testimony, however, is specific. It claims an infallibility which is definite and recognizable. It does not lay itself open to the damag-

ing conjectures of our vaunted "scientific" investigations. It does not leave its infallibility to be defined by us but lays its own claims authoritatively upon us.

Furthermore, to suppose that the formulation of the doctrine of Scriptural infallibility awaits our exhaustive investigation of the phenomena of Scripture so that it can be adjusted to all the "facts" of Scripture leaves us with but two alternatives both of which are equally abhorrent to faith. Either the Church must rashly claim that her knowledge approaches omniscience so that she possesses all the relevant facts, even with respect to the problem passages, or else she must sadly acknowledge that although the Scripture teaches its own infallibility she must hold her confession of this doctrine in abeyance since she does not possess sufficient information to know what the infallibility of Scripture might be.

It becomes evident, therefore, that the faith of the Church is to be formed by the self-testimony of Scripture concerning its own infallibility, a testimony which is clearly to be heard in Scripture's express claims and in Scripture's many demonstrations of confidence in itself. This is not to say that the believer, having obediently heard that testimony, no longer meets with problems in Scripture. It does mean, however, that these problems do not arise out of the vagueness of the doctrine of Scriptural infallibility. They arise rather at the point of the application of this doctrine to the almost infinite variety of the phenomena of Scripture. And it is precisely at this point that the believing interpreter will move humbly and cautiously lest he do violence to Scripture, which is, he professes, the very word of God written.

IV. THE WITNESS OF THE CREEDS

Before we begin our study of the doctrinal standards of the Church, one specific question should be considered: why were these confessions formulated? We raise this question at this point not to inquire into the immediate causes which occasioned these confessions, but to state the relationship between them and the inspired Word of God.

In the days of the Reformation already certain sects and religious groups because of their Biblicism deemed the framing of confessions superfluous or even dangerous. The Anabaptists and the Arminians, like the Reformers, exalted the Bible, but, unlike the Reformers, downgraded the creeds. In more recent years the Puritans, the Congregationalists and the Fundamentalists have shared this devaluation of creeds and have advocated instead a simple lay religion built up directly from the Bible.

This anti-creedal view, often accompanied by a preoccupation with soteriology and eschatology, has frequently resulted in a fragmentary selection of Bible passages calculated to sustain certain cherished doctrinal positions.

Contrary to this trend which resulted in the increase of sects and independent ecclesiastical groups, the Reformed Churches drew up their forms of unity. That is, out of respect for the Bible the Reformed

Churches formed their creeds. They did not want merely to quote a number of texts from the Bible, nor did they regard the Bible as a collection of many separate truths. Rather, they spoke of the doctrine of the Bible as a whole and of the unified truth of the Bible. Therefore, being well-versed in Scripture, they carefully formulated in their confessions a summary of Christian doctrine.

Our conviction that the Reformed Standards are in harmony with the Word of God is clearly expressed in the Formula of Subscription of the Synod of Dort as follows: "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-'19, 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."

The Conclusion of the Canons of Dort exhorts all fellow-ministers in the Gospel of Christ "to regulate by the Scripture, according to the analogy of faith (*secundam fidei analogiam*) not only their sentiments, but also their language." The concept "analogy of faith" is derived scripturally from the Greek text of Romans 12:6. In commenting on this passage Calvin says: "(Paul here speaks of) the principal parts of religion with which all doctrine should be in harmony." Following Calvin's lead, Reformed theologians have generally interpreted this "analogy of faith" in terms of the "analogy of Scripture," confessing thereby that Scripture embraces a unity of doctrine which excludes inner-contradictions.

Behind the formulation of the Reformed Confessions lies this deep conviction concerning the unity of Scripture. The task of the Church is to confess and proclaim, maintain and defend this Scriptural unity of doctrine.

* * *

Synod has charged our study-committee with the mandate to study the relationship between inspiration and infallibility in the light of our Creedal Standards (*Acts*, 1959, p. 73). Among these Standards only the Belgic Confession deals directly with the written Word of God (Articles III-VII); the Heidelberg Catechism does deal indirectly with this subject in answers 21, 25, 95, 96, 117, 123; the Canons of Dort do the same in I, Art. 14; I, Art. 17; I, par. 3; III and IV, Art. 12; V, Art. 10.

The main part of this section of our report will consist therefore of an analysis of relevant articles of the Confession. It will be followed by some consideration of the pertinent parts of the Catechism and Canons.

In our method we shall employ a *strictly* historical orientation, that is, we shall try to understand the Creeds in no other manner than was meant by their framers and was understood by the Churches which originally accepted them as their Standards. As for the Belgic Confession, it is a well-known fact that de Bres, in preparing this Creed, made

use of the Gallican Confession of 1559, the first draft of which was made by John Calvin. It is obvious, therefore, that the writings of Calvin, especially his Institutes, may be helpful in understanding the true meaning of the Belgic Confession.

Analysis of Art. III-VII of the Belgic Confession

Art. III. *The written Word of God.*

"We confess that this Word of God was not sent nor delivered by the will of man, but that *men spake from God, being moved by the Holy Spirit*, as the apostle Peter says; and that afterwards God, from a special care which He has for us and our salvation, commanded His servants, the prophets and apostles, to commit His revealed Word to writing; and He Himself wrote with His own finger the two tables of the law. Therefore we call such writings holy and divine Scriptures."

a. This article clearly distinguishes between the Word of God as it was originally spoken and the Word as it was afterwards committed to writing. There was first an oral revelation which we cannot hear any more, and there is a written revelation which we can still read. However, this distinction does not clear the way for the idea of two separate revelations, the first of which has more value and is more direct than the other one. God commanded His servants to commit His revealed Word to writing. The written Word is none other than that which God had revealed, when men spoke "from" Him, being moved by the Holy Spirit. God Himself first uttered the ten commandments, and then "wrote with His own fingers the two tables of the law." Of course God has spoken much more through His prophets and apostles than we read in Scripture. But the speaking of the men of God resulted in Scripture, as appears most clearly in the context of the Petrine passage:

"Knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost" (2 Peter 1:20, 21).

b. This article does not speak in so many words of the inspiration of the Holy Scriptures. Only of the word first *spoken* by men is it said that its authors were moved by the Holy Spirit. We read further that this word is committed to writing "from a special care, which God has for us and our salvation." Finally the example is given of God's "writing with His own hand the tables of the law."

Why does this article not present an explicit exposition of the doctrine of inspiration? The answer is that such an exposition seemed to be superfluous at that time when Christians generally accepted this doctrine without dispute. Calvin, in explaining the *locus classicus* 2 Tim. 3:16, begins by saying: "This is the principle, that distinguishes our religion from all others, viz. that we know, that God has spoken to us, and that we are most certainly assured, that the prophets did not speak according to their own knowledge, but only proclaimed as instruments of the Holy Spirit what they had received from above." In his Institutes he explains, that God spoke to the fathers through the prophets, and then he continues: "But when God determined to give a more illustrious

form to the Church, He was pleased to commit and consign His word to writing, that the priests might there seek what they were to teach the people, and every doctrine delivered be brought to it as a test." Even the historical details were "dictated by the Holy Spirit" (IV, viii, 6). And the apostles were "sure and authentic amanuenses of the Holy Spirit" (IV, viii, 9). Calvin stresses the point, not as a special Calvinistic doctrine, but as a principle of the Christian religion, that the Scriptures are from God and that the Holy Spirit is their primary Author. That, however, does not mean that he advocates a kind of mechanical theory of inspiration. His expressions "dictation" and "amanuenses" stress the activity of the primary Author, but he does not deny personal participation and contribution of the secondary authors. "Whether you read David, Isaiah, and others of the same class, whose discourse flows sweet and pleasant; or Amos the herdsman, Jeremiah and Zechariah, whose rougher idiom savours of rusticity; that majesty of the Spirit, to which I adverted, appears conspicuous in all" (I, viii, 2). Calvin does not solve the mystery which lies at the bottom of the distinction of the divine and the human activity, nor does he sacrifice the one on the altar of the other.

As for Guido de Bres, it may be said that he has the same reverence for the written Word of God as for the spoken Word, and he approvingly quotes Augustine: "In my opinion Scripture has such a value that I firmly believe that none of its authors made a mistake in writing. And, if some parts of it might seem to be in conflict with the truth, then I hold, that an error has crept into the manuscript or that the translation is not quite correct or that I don't understand it" (cf. Polman, *De Nederlanse Geloofsbelijdenis* I, p. 179).

The "special care," of which Art. III speaks, is elucidated by the words of Calvin and de Bres. It consisted of a special act of God who made His written Word even "more illustrious" than His spoken Word, thus safeguarding its character as an abiding authority. This act of God resulted in a book, to which every doctrine is to be brought as to a test, and of which "none of its authors made a mistake in writing."

c. The necessity and the holiness of the written Word of God finds its highest expression in the words: "And He Himself wrote with His own finger the two tables of the law." The Bible itself stresses this point; it is stated in Ex. 24:12 and repeated in Ex. 31:18, 32:16, 34:1, Deut. 4:13 and Deut. 9:10. In the last place we read: "And Jehovah delivered unto me the two tables of stone written with the finger of God; and on them was written according to all the words, which Jehovah spake with you in the mount out of the midst of the fire in the day of the assembly."

The example recorded here is exceptional only in the mode in which the oral Word of God became inscripturated. It is but the clearest indication of that substantial identity of the oral and the written Word which obtains throughout Scripture. All of God's written Word is to be considered as equal to the spoken Word.

d. Finally this article calls "such writings holy and divine Scriptures." Holy Scriptures means: Scriptures *separated* from all other scriptures.

Divine Scriptures means: Scriptures from God. Calvin gives this exposition: "Since no daily responses are given from heaven, and the Scriptures are the only records in which God has been pleased to consign His truth to perpetual remembrance, the full authority which they ought to possess with the faithful is not recognised, unless they are believed to have come from heaven, as directly as if God had been heard giving utterance to them" (I, vii, 1).

e. Since Heinrich Heppé in 1861 wrote his *Reformed Dogmatics, set out and illustrated from the sources* many theologians have become accustomed to make a sharp distinction between the earlier and later Reformed theology, especially with regard to the doctrine of the Word of God. One of them is Karl Barth, who wrote the "foreword" to the 1935 edition of Heppé's book in which he praised this work abundantly, especially in its appraisal of the doctrine of Scripture. "Heppé has done me the service, which he can and will do for others, of bringing me to understand the special direction in which dogmatic science has proceeded in the early Reformed Church."

Because Heppé's work continues to have a great influence today, especially in Neo-Orthodox circles, we should consider briefly his historical analysis. He begins by stating the assumed fact, that the older Reformed theology distinguished between the "Word of God" and "Holy Scriptures." "By the first term they meant all that God had spoken to the fathers in diverse ways and in latter times by His Son. It was therefore taught by Calvin and his immediate successors in Church teaching, that the Word of God, i.e. the manifold revelations or words in which God had spoken to men, were transmitted orally at the start and that it was only later that they were recorded. According to this account, then the 'Word of God' was the word spoken by God to individual men. The later dogmaticians on the contrary, separating the idea of inspiration from that of revelation, unanimously teach that the Word of God rests not upon God's personal acts or revelation but upon the manner of their recording, upon inspiration. On this view the 'Word of God' is the Word brought to record by inspiration, whereby the concepts 'Word of God' and 'Holy Scripture' were identified" (Heppé, *Reformed Dogmatics*, Engl. transl. 1950, p. 15). Heppé thus declares that according to Calvin the Scripture is the "original document of revelation" but the later dogmaticians identified it with revelation itself.

Abraham Kuyper already warned against Heppé, whom he called an Arminian and a Socinian (J. C. Rullmann, *Kuyper-Bibliographie* II, p. 271). Kuyper refuted his idea that Calvin taught an inspiration of the spoken Word only and not of the written Word. Other Reformed theologians have followed Kuyper. They were right; there is no contrast such as Heppé suggests between the older and the later Reformed theologians on the inspiration of the Holy Scripture. A study of the early creeds of the Reformation will make this clear. The oldest Reformed Confession begins with these words: "The holy, divine, biblical Scripture, which is the Word of God, is inspired by the Holy Spirit" (First Helvetic Confession, 1536, art. 1).. And the first article of the Second Helvetic Con-

fession (1566) reads: "We believe and confess the Canonical Scriptures of the holy prophets and apostles of both Testaments to be the true Word of God, and to have sufficient authority of themselves, not of men. For God Himself spoke to the fathers, prophets, apostles, and still speaks to us through the Holy Scriptures."

The Gallican Confession of Faith declares the same in these words: "God reveals Himself in his Word, which was in the beginning revealed through oracles, and which was afterward committed to writing in the books which we call the Holy Scriptures" (1559, Art. II). This conviction is also set forth in the Second Helvetic Confession, Art. II: "Therefore, in controversies of religion or matters of faith, we can not admit any other judge than *God himself, pronouncing by the Holy Scriptures* [italics ours] what is true, what is false, what is to be followed, or what is to be avoided."

Our conclusion is that in the early decades of Reformed confessional development the universal conviction was that expressed by the chapter heading of Art. I of the Second Helvetic Confession:

"Of the Holy Scripture Being the True Word of God."

Article IV. Canonical Books of the Holy Scriptures

"We believe that the Holy Scriptures are contained in two books, namely the Old and the New Testament, which are canonical, against which nothing can be alleged. These are thus named in the Church of God. The books of the Old Testament are the five books of Moses, etc. . . ." The following points should be noted:

a. De Bres is obviously concerned here with the canonical status of these "two books." Both the Old and the New Testament are called "canonical." This was and is of importance over against the teachings of the Anabaptists and others, who, while acknowledging the scope of the canon as traditionally accepted by the historic Christian faith, thus confessing both the Old and the New Testament as the Sacred Scriptures, nevertheless minimize the value of the Old Testament.

b. However, there were others in Reformation times who affirmed the uniform revelational quality of all that belongs to the Scriptures, but challenged the traditionally accepted limits of what rightfully belongs to it. Facing this new crisis in the Christian canonical commitment the church fathers of Article IV took their stand. Though in rethinking their thoughts we cannot always speak with complete certainty on every point of interpretation, yet it does seem clear that this article addresses itself primarily to the question: In which books are the holy Scriptures contained? In Reformation times Christians generally were agreed that whatever belongs to the Scriptures should be received as the inspired and authoritative Word of God, and should by that token be received as the Church's canon for faith and life. One of the underlying burning issues of the day was, however, which books deserve such recognition. On this point Calvinists differed with Roman Catholics, who enlarged the canon to include certain apocryphal books, and Lutherans, who tended to reduce the canon by questioning the canonicity of some New Testament

books. In answer to both violations of the canon, the Confession takes its stand in favor of the traditionally accepted limits of the canon. Against these "two books" — further designated as "the Old and the New Testament" and as "canonical books" — in their canonical status, against the divinely appointed limits of this closed and well-delineated canon, against the unique and exclusive place of these enumerated books in the canon, nothing can be alleged. Here the Confession reaffirms that canonical commitment which forms a sustained and fundamental part of the Christian faith from earliest times.

This interpretation is supported by the following internal evidence. The subordinate clause, "against which nothing can be alleged," has as its antecedent these "two books," "the Old and the New Testament," the "canonical books," as is clear from the French text of Article IV: "auxquels il n'y a rien a repliquer."⁽¹¹⁾ This plurality of books suggests the question: Which books? The use of the word "contained" also points in the direction of a formal rather than material approach to the canon, a quantitative rather than qualitative approach. The subsequent listing of the sixty-six books in proper order indicates further that the basic intent and purpose of this article is to delineate those writings which belong to the canon. The entire article should be viewed in the light of this central concern. If the non-allegation clause be construed materially as referring to canonical character, then it would stand as a foreign element in an article otherwise concerned wholly with the crucial formal question of the scope of the canon.⁽¹²⁾

The place of Article IV in the context of Articles III-VII, the logical sequence and progression of thought in these articles, also substantiates this interpretation. Article III confesses the divine origin of the Scriptures in oral and written revelation, by virtue of which they are called holy and divine. Article IV indicates in which books these holy and divine Scriptures are contained, marking off the extent of the canon by mentioning the books which belong to it, first in general ("two books, the Old and the New Testament") and then in particular (the sixty-six books by name). By way of transition Article V casts a look back to the preceding article in reiterating the established bounds of the canon as received and confessed by the Church ("We receive all these books, and these only, . . ."). Then it proceeds to explicate the meaningfulness of the Scriptures in their canonical character, indicating the normative sig-

⁽¹¹⁾ "Auxquels" ("which") must have these references as its antecedent, for it is plural in form.

⁽¹²⁾ Within the committee there was also some support for the view, that the subordinate clause, "against which nothing can be alleged," was probably inserted by the authors of the confession after the word "canonical" for the simple reason that the word "canonical" would not be immediately understandable to a majority of the common people who adopted this confession as the truth of God's Word. With the unlettered people of the church in mind, the authors then placed this phrase here so that no one could possibly doubt the meaning of the otherwise somewhat strange word "canonical." The Old and New Testament are canonical, i.e., against them nothing can be alleged. On this interpretation it is impossible to say whether the primary import of this clause is formal or material, since this was not in the author's purview at this point.

nificance of the canon and the basis upon which our reception of it rests. Article VI treats of the *status* and *character* of the apocryphal writings in contrast to the canonical writings, suggesting a treatment parallel to that given the canonical writings, which moved from canonical *status* in Article IV to canonical *character* in Article V, Article VII, against the background of the preceding limitation of the divine, holy, canonical Scriptures to the sixty-six books of the Old and the New Testament, now confesses that this limitation (versus Roman Catholicism) involves no impoverishment for the Church, since the will of God and the way of salvation is so fully and perfectly and sufficiently revealed therein as to make the Scriptures an infallible rule, excluding the necessity of all other writings as canonical and demanding the rejection of everything apart from the Scriptures which is contrary to them.

This interpretation is not in conflict with that of the Synod of 1924. The area of controversy there was, of course, quite different. Still, though the context there was different, yet the conclusion reached is quite acceptable even in our context here. The Synod of 1924 states: "The clause 'against which nothing can be alleged' is simply to be regarded as an explanation of the term: canonical" (*Acts of Synod*, 1924, p. 204). The unqualified use of the term "canonical" leaves unanswered the question we have here sought to answer, namely: In what sense is canonical to be understood in this article?

This interpretation is likewise not in conflict with that of the Synod of 1959, which recognizes that this non-allegation clause "refers to the content of all the books as well as to the inclusion of the books in the canon" (*Acts of Synod*, 1959, p. 67). Here both canonical status and canonical character are posited, but without attempting to define the relationship of meaning or priority between them. This above interpretation may then be taken as a supplement to that of the Synod of 1959.

c. Although the central concern of this article is not *what is contained in the holy Scriptures*, but *in what the holy Scriptures are contained*, still a recognition of the canonical status presupposes and implies a prior recognition of the canonical character of those books. This is the deeper background of the Confession's reaffirmation of the historic Christian canonical commitment, here viewed primarily in its canonical status, in other articles viewed more explicitly in its canonical character. In Article IV therefore by inference the deduction may be drawn that the term "canonical books" finds further material explication in the subordinate clause: "against which nothing can be alleged." Canonical books are holy and divine books, and therefore beyond reproach, above negative criticism, books against which nothing can be alleged which would in any way detract from them as the Church's canon for faith and life. In a similar vein the famous Reformed theologian Junius in his theses *De canone Sacrae Scripturae* comments as follows on the meaning of Scriptural canonicity: "We call canon the most true, most certain, most right rule and manner, ordained by God for the faith and life of His Church: —the canon in the Church is therefore nothing else than the Word of God, which is in its inward form the unchangeable truth of God, and in

its outward form, the Holy Scripture, the most pure and most absolute expression of that inward form" (*Junii Opuscula*, 1592, ed. Kuyper, pp. 307, 308).

d. As mentioned previously the number of the canonical books was a controversial point. In the Lutheran confessions we nowhere find a list of the canonical books and at the Conference of Poissy the Lutherans objected to including the Epistle of James among the canonical books in the Gallican Confession of Faith. Some of them doubted the canonicity of II Peter, II and III John, Jude, James, Hebrews and the Revelation of John.

Sometimes Calvin is charged with the same attitude concerning certain books of the canon. He was, however, one of the authors of the Gallican Confession and objected only to the fact that Paul is there called the author of the Epistle to the Hebrews.

The Reformed churches have always accepted the canon of the church of all ages. It was not instituted, but accepted by the church, because God has given these books their authority.⁽¹³⁾

e. On the difference between the Old and the New Testament (cf. pt. a. above) we turn to Articles IX and XXV of our Confession. In Article IX we read: "That which appears to us somewhat obscure in the Old Testament is very plain in the New." And in Article XXV: "We believe that the ceremonies and symbols of the law ceased at the coming of Christ, and that all the shadows are accomplished; so that the use of them must be abolished among Christians; yet the truth and the substance remain with us in Jesus Christ, in whom they have their completion." This is according to the old rule: What is latent in the Old Testament is patent in the New Testament. There is a history of revelation, and a progression from the shadows to the light.

f. The parenthetical phrase, "against which nothing can be alleged," is of special significance for our understanding of the teaching of the Belgic Confession on the doctrine of Scripture. It indicates the attitude the believer assumes toward the Scriptures. This attitude excludes making any allegation, of any kind whatever, which would detract from the canonical character of the Scriptures.

(13) Whether the concept "canonicity" be construed in terms of canonical status or canonical character, it should be acknowledged that the Scriptures constitute the canon of Christian faith and life not by reason of an act of ecclesiastical infallibility, which enabled the church to make such a selection inerrantly, since this involves the recognition of a "canon" above this canon. Neither may the church claim divine inspiration in autonomously selecting these books, since this would constitute a violation of the uniqueness of Biblical inspiration. Nor can the church simply appeal to a special divine providence by which it was allegedly guided in the lengthy sifting process which produced the canon, since such a special providence is nowhere evident in the history of canon formation. No act of the church, or any other extra-Scriptural factor, however lofty or divine, adequately accounts for the formation of the canon. The secret lies within the canon *itself*. The canon established for itself a place within the believing consciousness of the church, impelling the church to embrace these Scriptures as the Word of God. It won for itself this place by virtue of the witness of the Holy Spirit *within* the Word and the witness of the Holy Spirit *with* the Word.

This phrase should be seen as a corollary of canonicity. Those books are canonical which set the rule or norm for faith and life. Above these canonical books there is no canon. That is to say, while the canon makes rules for and passes judgment upon us, we may not make rules for or pass judgment upon the canon. The canon of Scripture declares what we should be and do. We on our part may never declare or intimate that the canon is not what it really should be. The Scriptures are wholly inviolable.

Article V.

Whence the Holy Scriptures Derive Their Dignity and Authority

"We receive all these books, and these only, as holy and canonical, for the the regulation, foundation and confirmation of our faith; believing without any doubt all things contained in them, not so much because the Church receives and approves them as such, but more especially because the Holy Spirit witnesses in our hearts that they are from God, and also because they carry the evidence thereof in themselves. For the very blind are able to perceive that the things foretold in them are being fulfilled."

a. "*We receive.*" This means that the church has not produced the canon nor conferred canonicity upon the Scriptures. The church has received them. In receiving the Scriptures the church acknowledges that they are from God.

b. "*For the regulation, foundation and confirmation of our faith.*" True faith is always related to the Word of God. As Calvin states: "We must remember, that there is an inseparable relation between faith and the word, and that these can be no more disconnected from each other than the rays of light from the sun. Hence in Isaiah the Lord explains: 'Hear, and your soul shall live' (Is. 55:3). And John points to the same fountain of faith in the following words: 'These are written, that ye might believe' (John 20:31). Take away the word, therefore, and no faith will remain" (*Inst.* III, ii, 6).

c. "Believing without any doubt all things contained in them." These words, without distinction or exception, speak of all the contents of the Word of God. Our Creed does not limit faith to the gospel, nor to the promises, nor to "the only comfort." It extends to *all things* because all these things have been written for the regulation, foundation and confirmation of our faith. That does not mean that our Confession denies that the content of the Holy Scripture varies greatly. We pointed out already that it distinguishes between the shadows of the Old Testament and the fulfilment in the New Testament. But the point stressed here is that everything of Scripture is for the regulation, foundation and confirmation of our faith and is to be received by us as such.

Once again, as we noted in reference to Article IV, the Confession here indicates the attitude the believer assumes toward the Scriptures. What was stated negatively in Article IV, is expressed positively here. In the former article any and every allegation against the Scriptures is excluded. In the present Article we testify that we believe without *any* doubt *all things* which the canonical books contain.

d. "Not so much because the Church receives and approves them as such, but more especially because the Holy Spirit witnesses in our hearts, that they are from God, and also because they carry the evidence thereof in themselves." Our Confession mentions three motivations for "believing all things contained in" the Scriptures. The first one (in order of mentioning, but not of importance) is that of the authority of the church, expressed in the words: "Not so much because the Church receives and approves them as such." Calvin attacks the Roman Catholic conception of ecclesiastical authority. He denies that our faith in the eternal and inviolable truth of God could rest on the will of men. Still he defends the words of Augustine who declared that he would not believe the gospel, were he not moved by the authority of the church. He declares that especially "those who are not yet enlightened by the Spirit of God, become teachable by reverence for the Church" (I, vii, 3). Calvin adds that "the consent of the Church is not without its weight. For it is not to be accounted of no consequence, that, from the first publication of Scripture so many ages have uniformly concurred in yielding obedience to it, and that, notwithstanding the many extraordinary attempts which Satan and the whole world have made to oppress and overthrow it, or completely efface it from the memory of men, it has flourished like the palm-tree and continued invincible" (Inst. I, viii, 12).

This reverence for the Church, however, can lead only to a relative, or tenuous certainty because the Church can err and has often erred. Calvin therefore continues by saying, "it is plain that Augustine would have the certainty of the godly to rest on a very different foundation." At that point he speaks of the *second motive*, which is to be found in the *testimony of the Holy Spirit in our hearts*. "As God alone can properly bear witness to His own words, so these words will not obtain credit in the hearts of men, until they are sealed by the inward testimony of the Spirit. The same Spirit, therefore, who spoke by the mouth of the prophets, must penetrate our hearts, to convince us that they faithfully delivered the message with which they were divinely entrusted" (I, vii, 4). Calvin finds proof of this testimony in the words of Isaiah: "My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever." And at another place he speaks of the Spirit, promised by the Savior, who should not speak of Himself, but confirm the truth, which He had Himself delivered through the Word. "Hence the office of the Spirit promised to us, is not to form new and unheard-of revelations, or to coin a new form of doctrine, by which we may be led away from the received doctrine of the gospel, but to seal on our minds the very doctrine which the gospel recommends" (Inst. I, ix, 1).

The *third motive* is to be found in Scripture itself, for the books of Scripture "carry the evidence thereof (that they are from God) in themselves." Calvin speaks of the uniqueness of Scripture in impressing

the hearts of the readers. "Read Demosthenes or Cicero, read Plato, Aristotle, or any other of that class: you will, I admit, feel wonderfully allured, pleased, moved, enchanted; but turn from them to the reading of the sacred volume, and whether you will or not, it will so affect you, so pierce your heart, so work its way into your very marrow, that, in comparison of the impression so produced, that of orators and philosophers will almost disappear; making it manifest that in the sacred volume there is a truth divine, a something which makes it immeasurably superior to all the gifts and graces attainable by men" (I, viii, 1).

This article of the Confession speaks of the blind who are able to perceive that the things foretold in the Scriptures are being fulfilled. Calvin makes use of the same metaphor when he speaks of the writings of the apostles which "though the greater part read them blindfold, exhibit a heavenly majesty, which in a manner binds and rivets every reader . . . Peter and John who were employed with their little boats, being all rude and illiterate, had never learned in any human school that which they delivered to others. Paul, moreover, who had not only been an avowed but a bloody and cruel foe, being changed into a new man, shows by the sudden and un hoped-for change, that a heavenly power had compelled him to preach the doctrine which once he destroyed . . . The very circumstances proclaim that the Holy Spirit must have been the teacher of those who, formerly contemptible among the people, all of a sudden began to discourse so magnificently of heavenly mysteries" (Inst. I, viii, 11).

These three motives are not of the same force or quality. The first one is more or less pedagogical. The last is somewhat apologetical in character. Only the inward testimony of the Spirit is irresistible and absolutely convincing, because it does not consist in a logical conclusion which we draw but in the work of God Himself in our hearts. In witnessing in our hearts that the Scriptures are from God, the Spirit makes use of the "evidence" the Scriptures contain.

Article VI.

The Difference Between the Canonical and the Apocryphal Books

"We distinguish those sacred books from the apocryphal, viz.: the third and fourth book of Esdras, etc. All of which the Church may read and take instruction from, so far as they agree with the canonical books; but they are far from having such power and efficacy that we may from their testimony confirm any point of faith or of the Christian religion; much less may they be used to detract from the authority of the other, that is, the sacred books."

a. The canonical books are called the sacred books; they are holy, set apart from others. There is sharp and deep separation between these books and all others; the apocryphal books, accordingly, however religious they may be, belong to the non-sacred books.

b. The church *may* read the apocryphal, it *must* read the sacred books. The church *may* take instruction from the apocryphal books; it *must* take instruction from the sacred. The church may use the apocryphal books, *so far as they agree with the canonical books*; the

latter are the only standard of faith; all other books have *no authority* in matters of faith, and even the age-old and much-revered apocryphal books are not permitted to confirm any point of faith or of the Christian religion, nor to detract from the Bible's authority.

Article VII.

The Sufficiency of the Holy Scriptures to Be the Only Rule of Faith

"We believe that those Holy Scriptures fully contain the will of God, and that whatsoever man ought to believe unto salvation is sufficiently taught therein. For since the whole manner of worship which God requires of us is written in them at large, it is unlawful for anyone, though an apostle, to teach otherwise than we are now taught in the Holy Scriptures: *nay, though it were an angel from heaven*, as the apostle Paul says. For since it is forbidden to *add unto or to take away anything from the Word of God*, it does thereby evidently appear that the doctrine thereof is the most perfect and complete in all respects. Neither may we consider any writings of men, however holy these men have been, of equal value with those divine Scriptures, nor ought we to consider custom, or the great multitude, or antiquity, or succession of times and persons, or councils, decrees or statutes, as of equal value with the truth of God, since the truth is above all; *for all men are of themselves liars and more vain than vanity itself*. Therefore we reject with all our hearts whatsoever does not agree with this infallible rule, which the apostles have taught us, saying, *Prove the spirits whether they are of God*. Likewise, *if anyone cometh unto you, and bringeth not this teaching, receive him not in your house*."

a. This article is directed against Rome, which teaches that the Holy Scripture is insufficient and must be supplemented by tradition. The Council of Trent declared that Scripture and tradition were to be received by the Church as of equal authority (*pari pietatis affectu ac reverentia*). The first sentence of Article VII is directed against this Romish doctrine. These words do not mean, that the will of God is limited to the contents of Scripture. The *revealed* will of God is to be found in the Bible, and then only in so far as we need to know that will; for some prophetic and apostolic writings have disappeared (I Kings 4: 33; I Chron. 28:19; I Chron. 29:29; II Chron. 9:29; I Cor. 5:9; Col. 4:16) and we read in John: "Many other signs truly did Jesus in the presence of His disciples, which are not written in this book" (John 20:30.) Moreover we do not find in Scripture the rules for all customs, ceremonies, temporary and local rules of the church, but we do find in it the complete will of God *concerning our salvation and the manner of worship, which God requires of us*.

We know from Scripture, and from Scripture only, the way to God in Jesus Christ and the manner in which we should glorify His Name. This doctrine "is most perfect and complete in all respects."

b. The *uniqueness* of Scripture is therefore stressed in the immediately following words of the article. By these words all the pillars on which tradition leans are pulled down (custom, great multitude, etc.); only Scripture presents the truth of God because all men are of themselves liars. Calvin rightly states: "If we reflect how prone the human mind is

to lapse into forgetfulness of God, how readily inclined to every kind of error, how bent every now and then on devising new and fictitious religions, it will be easy to understand how necessary it was to make such a depository of doctrine as would secure it from either perishing by the neglect, vanishing away amid the errors, or being corrupted by the presumptuous audacity of men" (I, vi, 3).

c. *"Therefore we reject with all our hearts whatsoever does not agree with this infallible rule, which the apostles have taught us, saying: Prove the spirits, whether they are of God."*

The relative pronoun "which" in this sentence should be substituted by the conjunction "as." (French text: *comme nous sommes enseignés de faire*; Dutch text: *gelijk ons de apostelen geleerd hebben*.)

What is meant by the expression: infallible rule? The opinion has been defended that these words express the same idea as that of the Westminster Confession (1647) I, ix. "The infallible rule of interpretation of Scripture is the Scripture itself; and therefore, when there is a question about the true and full sense of any Scripture (which is not manifold, but one), it must be searched and known by other places that speak more clearly."

Now there is indeed a striking similarity in words between the two Confessions, but this does not mean that there is also similarity in thought; the Belgic Confession speaks of the sufficiency of Scriptures, the Westminster Confession speaks of the interpretation of Scriptures; the Belgic Confession exalts the reliability of Scriptures above the deceitfulness of man, the Westminster Confession speaks of passages in the Bible, which are difficult to understand and which have to be elucidated by other passages which speak more clearly.

Methodologically it is better to make use of the Gallican Confession of 1559 in the interpretation of Art. VII of the Belgic Confession than to refer to the Westminster Confession of 1647. In the Gallican Confession we read in Art. V: "Whence it follows that no authority, whether of antiquity, or custom, or numbers, or human wisdom, or judgments, or proclamations, or edicts, or decrees, or councils, or visions, or miracles, should be opposed to these Holy Scriptures, but, on the contrary, *all things should be examined, regulated, and reformed according to them.*"

In these words of the Gallican Confession it is clearly indicated that the rule of examination, regulation and reformation of all things is the Holy Scripture.

The same conclusion must be drawn in regard to Art. VII of the Belgic Confession. This article speaks of the uniqueness of the divine Scriptures; in these Scriptures we find the truth of God. Then follow the words: "Therefore we reject with all our hearts whatsoever does not agree with this infallible rule." The word "this" points back to something referred to earlier, namely, the antecedent, "those Scriptures." We must conclude, therefore, that the Holy Scriptures in this article are called an "infallible rule." This conclusion is supported by the head-

ing of the article, "The sufficiency of the Holy Scriptures to be the only rule of faith." This does not belong, however, to the original text, but was added to the Latin edition in the *Harmonia Confessionum* of 1581.

The term "infallible rule" contrasts with the fallible writings of men; all men are of themselves liars; but in Scripture God speaks, He who cannot lie, and whose Word cannot fail.

d. Is all tradition to be rejected then? De Bres speaks of this question in his *Baston de la fey*, in which book he quotes many church Fathers and councils. He defends this method against all those who prefer to quote only from the Word of God. In the works of the Fathers, he says, are many gifts of God. We must find out whether they speak of themselves or whether God speaks through them. "We will know that, if their doctrine agrees with the rule of all truth (*recht*), which is the Word of God, the doctrine of prophets and apostles" (Polman, *De Nederlandse Geloofbelijdenis*, I, p. 278). Calvin speaks in the same way when he expresses a due respect for councils, and yet "the highest place," he says, should "be given to Scripture, everything being brought to it as a test" (Inst. IV, ix, 8).

e. Is the Scripture an "infallible rule" in all its words regardless of the context? Article VII speaks of the will of God, which is to be found in the Holy Scriptures, of the teaching about salvation and of the manner of worship which God requires of us. This means that we find in Scripture a message from God; and that the words of Scripture serve to make known that message to us. They do so in an infallible manner, but it is our responsibility to find God's special message in every part of His Word, "comparing spiritual things with spiritual" (I Cor. 2:13).

Interestingly enough, Voetius asks the question: "How far does the authority of Scripture reach?" He gives the following answer: "The divinity and authority of Scripture has to be considered either as history, or as a rule to be followed in our worship and life. As to the first, it reaches to all parts of Scripture. As to the second, the divinity of Scripture extends itself absolutely to the words and works: 1. of our God; 2. of Christ as God and man; 3. of the angels. And as to the words of the prophets and the apostles, in which they in their writing or speaking edify the Church these are infallible; and concerning their works, these are by and in themselves not an infallible rule, unless Scripture approves them" (*Catechisatie over de Heidelb. Catechismus*, 1662, ed. Kuyper 1891, p. 71).

Analysis of Some Answers of the Heidelberg Catechism, Relevant to Our Inquiry.

Answer 21. "True faith is not only a sure knowledge, whereby I hold for truth all that God has revealed to us in His Word, but also a firm confidence which the Holy Spirit works in my heart by the Gospel."

a. In this answer the Catechism distinguishes between the Word of God and the gospel. Mention is made of the gospel also in answers 19 and 22. In connection herewith, Ursinus makes the distinction between faith in general and faith in particular. "Faith in general, as became

evident from our description of it, embraces the entire Word of God, and assents to it fully. But justifying faith in particular respects the promises of the gospel or the preaching of grace through Christ." The Reformed dogmaticians made the same distinction in speaking of a *fides generalis* and a *fides specialis*. Prof. Louis Berkhof explains that by "*fides generalis*" is meant saving faith in the more general sense of the word. Its object is the whole divine revelation as contained in the Word of God. Everything that is explicitly taught in Scripture or can be deduced from it by good and necessary inference, belongs to the object of faith in this general sense . . . [*Fides specialis*] is saving faith in the more limited sense of the word. While true faith in the Bible is absolutely necessary, that is not yet the specific act of faith which justifies and therefore saves directly. It must and as a matter of fact does lead to a more special faith. There are certain doctrines concerning Christ and His work, and certain promises made in Him to sinful men, which the sinner must receive and which must lead him to put his trust in Christ" (*Systematic Theology*, 4th ed. p. 506).

b. According to Ursinus, faith in general "embraces the entire Word of God and assents to it fully." In this embracing of the entire Word of God no exceptions are made. "I hold for truth *all*, that God has revealed to us in His Word." The Word of God is a unity, a totality of truth. Wielenga says in his explanation: "All, that little word has a special accent. No sifting by an authority which exalts itself above the Bible [is permitted]."

"All Scripture, law and promise, history and prophecy, objective message and subjective expression, the most important things and the seemingly superfluous things, [is] object of faith. In this book all is the Word of God, it is not, as the holy things in the temple, covered with gold, it is solid" (*Onze Catechismus* I, pp. 153, 154).

c. This answer of the Catechism does not speak of the manner in which the Word of God came to us. It does not speak of inspiration, but only of revelation. It points out, however, that we have a God-given book which is trustworthy in all its parts, without any reservation.

Answer 25. "Because God has so revealed Himself in His Word that these three distinct persons are the one, true and eternal God."

The doctrine of the holy Trinity is known only from revelation. That revelation is found in the Word which we read in the Holy Scriptures. This answer too does not speak of inspiration, but only of revelation. But this also points out that we have a revelatory book from God, by means of which we can know the Triune God.

Answers 95, 96. "It is, instead of the one true God who has revealed Himself in His Word, or besides Him, to devise or have something else in which to place our trust." "That we in no wise make any image of God, nor worship Him in any other way than He has commanded in His Word."

a. The first commandment forbids idolatry and the second forbids worship of images. Both are human inventions which try to take the place of the service of the one, true God. The Catechism stresses the

point that we are able to know God adequately only through His Word and that the only manner of worship which is allowed is the manner prescribed in that Word.

b. Although none of these answers speak of inspiration, they all stress the necessity and the authority of the revealed Word, which we find in the Bible.

Answer 117. "First, that from the heart we call upon the one true God only, who has revealed himself in His Word, for all He has commanded us to ask of Him."

This part of the Catechism speaks of the requirements of prayer. The first requirement is, that we know Him to whom we speak. That knowledge depends on revelation, because God dwells "in light unapproachable; whom no man hath seen, nor can see" (I Tim. 6:16). True prayer is addressed only to the God who has revealed Himself in His Word. The Word only is the way to the knowledge of God which is prerequisite to acceptable prayer.

Moreover we need the Word to know the things for which we should pray. We are to pray "for all that He has commanded us to ask of Him." We know God and our needs only by means of the Word. This part of the Catechism also omits speaking of inspiration, but it does point out the necessity and the authority of the revealed Word of God which we find in the Bible.

Answer 123. "So rule us by Thy Word and Spirit that we may submit ourselves more and more to Thee; destroy all the wicked counsels conceived against Thy holy Word."

The coming of the kingdom of God is closely connected with the continuing influence of the Word of God. Submission to the Word of God is submission to God Himself. And counsels against God's Holy Word are counsels against His kingdom.

Once again we note: in this Lord's Day the doctrine of inspiration is not at stake. The Word of God, however, is considered as the Word of the King, who rules absolutely. Disobedience to that Word or attempting to undermine that Word is *leze-majesty*.

Analysis of Some Parts of the Canons of Dort Relevant to Our Inquiry

Chapter I, Art. 14.

"As the doctrine of divine election by the most wise counsel of God was declared by the prophets, by Christ Himself, and by the apostles, and is clearly revealed in the Scriptures both of the Old and New Testament, so it is still to be published in due time and place in the Church of God, for which it was peculiarly designed, provided it be done with reverence, in the spirit of discretion and piety, for the glory of God's most holy name, and for enlivening and comforting His people, without vainly attempting to investigate the secret ways of the Most High (Acts 20:27; Rom. 11:33, 34; 12:3; Heb. 6:17, 18)."

a. This article of the Canons explains the necessity of preaching the deep and incomprehensible doctrine of divine election. This follows from the fact that it was first declared by the original oral revelation and later

was clearly revealed in the Scriptures. The words of this article find their foundation in the exposition of this subject in Calvin's Institutes. When Calvin begins to speak of eternal election, he mentions a class of men, who "recommend that the subject of predestination should scarcely if ever be mentioned, and tell us to shun every question concerning it as we would a rock." Calvin continues then: "In order to keep the legitimate course in this matter, we must return to the Word of God, in which we are furnished with the right rule of understanding. For Scripture is the school of the Holy Spirit, in which as nothing useful and necessary to be known has been omitted, so nothing is taught but what it is of importance to know. Everything, therefore, delivered in Scripture on the subject of predestination, we must beware of keeping from the faithful lest we seem either maliciously to deprive them of the blessing of God, or to accuse and to scoff at the Spirit, as having divulged what ought on any account to be suppressed. Let us, I say, allow the Christian to unlock his mind and ears to all the words of God which are addressed to him, provided he do it with this moderation—viz., that whenever the Lord shuts His sacred mouth, he also desists from inquiry" (III, xxi, 3).

b. In another place Calvin stresses the same point, even with stronger words. He is accused of using too strong expressions in speaking of the hardening of the heart by God. He answers then with an appeal to the clear expressions of Scripture and says: "It is not I that said 'that God turned the heart of the nations, and hardened them to hate His people'; or 'that He hissed for the Egyptians, and used them as His servants.' It was not I that said 'that Sennacherib was God's rod in His hand, to punish His people.' I did not say all these things. They are the declarations of the *Spirit of God Himself*" ("Defense of the Secret Providence of God," 1558, cf. H. Cole, *Calvin's Calvinism*, p. 320).

c. It is evident, that the Canons of Dort, reflecting the thinking of Calvin, want all the doctrine contained in the Word of God, not more and not less, to be preached in the church. That Word had to be obeyed and to be explained, even if it revealed "how unsearchable are his judgments, and His ways past tracing out" (Rom. 11:33). And that had to be done, because the declarations of the Word of God were declarations of the Spirit of God Himself.

Chapter I, Art. 17.

"Since we are to judge of the will of God from His Word, which testifies that the children of believers are holy . . ."

In agreement with Art. VII of the Belgic Confession this article presupposes the sufficiency of the Holy Scriptures to be the only rule of faith. The will of God as revealed in His Word is not to be doubted.

Chapter I, par. 3.

"... men are drawn away by useless questions from the truth of gracious justification and from the simplicity of Scripture."

a. This paragraph speaks of the simplicity of Scripture. This expression is sometimes used by John Calvin to express the artlessness of the

style of the books of the Bible. "Three evangelists give a narrative in a mean and humble style. The proud often eye this simplicity with disdain, because they attend not to the principle heads of doctrine" (Inst. I, viii, 11). This kind of simplicity cannot be meant here, because the Canons do not refer to the style of the Bible, but to the simplicity of its doctrine.

b. The matter which is at stake in this paragraph is discussed by Calvin in the Third Book of his Institutes. He speaks there of the subtlety of Thomas who tries to demonstrate that in a certain sense the foreknowledge of merit is the cause of predestination and goes on to say: "But let us have done with these disputes as superfluous among those who think that there is enough wisdom for them in the Word of God. For it has been truly said by an old ecclesiastical writer, Those who ascribe the election of God to merits, are wise above what they ought to be" (III, xxii, 9). He speaks similarly when he reproaches some of vain curiosity in speaking of God's providence, and giving themselves up to utterly useless speculations. He calls all these things "the very wiles of the devil" because they try "to obscure or corrupt that which the Scripture declares with all possible and naked simplicity" (*op. cit.* Cole, *Calvin's Calvinism*, pp. 228, 229).

c. In speaking of the simplicity of Scripture the Canons of Dort refer to its quality of perspicuity in doctrine, which may not be confused by human subtleties. No human wisdom can compete with the wisdom of God's Word.

Chapter III and IV, Art. 12.

"... this regeneration is not inferior in efficacy to creation or the resurrection from the dead, as the Scripture inspired by the Author of this work declares."

a. The Canons of Dort often speak of the testimony of Scripture, but only here of the fact that this Scripture has been inspired by the Holy Spirit.

b. In this article the Holy Spirit is named the Author of the work of regeneration. This means that He and He alone makes dead sinners live. This Author of regeneration has inspired the Scripture. There He announces and explains His own work. No one else could do that, because only the Author of this mysterious work knows how it transpires.

c. In this article our Creed clearly confesses the inspiration of Scripture as a work of the Holy Spirit by means of which he informs us of spiritual mysteries which no man of himself could know.

Chapter V, Art. 10.

"This assurance, however, is not produced by any peculiar revelation contrary to or independent of the Word of God, but springs from faith in God's promises, which He has most abundantly revealed in His Word for our comfort, from the testimony of the Holy Spirit, witnessing with our spirit that we are children and heirs of God (Rom. 8:16); and lastly, from a serious and holy desire to preserve a good conscience and to perform good works. And if the elect of God were deprived of this solid comfort that they shall finally obtain the victory, and of this infallible pledge of eternal glory, they would be of all men the most miserable."

a. This article speaks of the perseverance of saints and of the assurance which the true believers may have of this perseverance.

b. This assurance has three sources: 1. faith in the promises revealed in the Word of God for our comfort; 2. the testimony of the Holy Spirit and 3. the desire to perform good works with a good conscience. Since even that desire is worked by the Holy Spirit, it may freely be said that the assurance of the perseverance in faith is a work of the Holy Spirit.

c. Therefore this assurance is finally called "an infallible pledge of eternal glory." Infallibility is not a human quality, but the distinguishing mark of the work of the Holy Spirit, which is to be found in the promises of the Word of God as well as in the sealing of these promises in our hearts.

d. This article does not speak directly of inspiration; it calls the promises of the Word of God an infallible pledge of eternal glory. This Word is trustworthy in an absolute sense and the Holy Spirit seals it as such in our hearts.

General Observation on the Use of Scripture in the Rejection of the Errors

a. Every "head of doctrine" in the Canons ends with a rejection of errors. And almost every paragraph of this rejection ends with an appeal to texts of Scripture. This constant appeal to Scripture to reject errors is a result of the conviction that Scripture cannot err and is the end of all contradiction.

b. Sometimes the quotation of Scripture is prefaced thus: "the apostle writes," "the apostle declares," "Moses addresses the people of Israel as follows," "Christ said," etc. Other times this is evident from such expressions as, "This is repugnant to the entire Scripture," "they contradict the Holy Scripture which teaches," "this is repugnant to Scripture which teaches," "the Scriptures testify," etc.

c. It is clear that the Canons of Dort have made use of Scriptures *as a unity of truth*.

Concluding Observations From the Analysis of the Confessions

1. The term "inspiration" appears only in the Canons of Dort (III and IV, Art. 12).

2. The Church confesses that the books of the Bible are from God (Belg. Conf. Art. V).

3. They are called "holy and divine Scriptures" (Belg. Conf. Art. III) and "sacred books" (Belg. Conf. Art. VI). The meaning is that they are separated from all other books and have a divine quality.

4. They are called "the Word of God" (Belg. Conf. Arts. VII, XXIV, XXVIII, XXIX, XXX, XXXI, XXXII, XXXIII, XXXVI, XXXVII; Cat. Answ. 21, 123; Can. of Dort, I, Art. 17).

5. They are called "an infallible rule," which means, (1) that this Word can not fail (Belg. Conf. Art. VII); (2) that the assurance en-

joyed by their promises is "an infallible pledge," (3) that the Word of God is absolutely trustworthy (Can. of Dort, V, Art. 10).

6. All that God has revealed in this Word is without exception or reservation the object of faith for the Christian (Cat. Answ. 21).

7. This Book is necessary for the knowledge of the Triune God (Cat. Answ. 25), eternal election (Can. of Dort, I, Art. 14), the way to God in Jesus Christ, and the manner in which to worship Him and to glorify His Name (Belg. Conf. Art. VII; Cat. Answ. 95, 96, 117).

8. The doctrine of Scripture is simple and ought to be published in the Church of God in all its perspicuity, without however attempting to investigate the sacred ways of the Most High (Canons, I, Art. 14, III and IV, Art. 12).

9. The Triune God reveals Himself in Scripture progressively. In the course of the history of revelation things which were first somewhat obscure are gradually made plain; the shadows yield to the light; the ceremonies and symbols of the law cease; the culminating-point and centre of revelation is Jesus Christ (Belg. Conf. Art. IX and XXV, Cat. Answ. 19).

10. The Church confesses that against the Bible no allegation can be made. The Holy Scriptures must have the last word (Belg. Conf. Art. IV). The Church gives expression to her faith-commitment to the Scriptures further by "believing without any doubt all things contained in them" (Belg. Conf. Art. V).

V. DOCTRINAL IMPLICATION OF THE WITNESS OF THE CREEDS

The Creeds posit the objective reality of divine special revelation. This revelation is more than a human witness to the will of God. It is a divine self-disclosure, which finds its source and origin in God, who in it makes himself known to man. Men spoke from God who communicates his redemptive purposes through his appointed and qualified organs of revelation. The ultimate motivating force behind this revelation is not the will of man, but the will of God mediated through the inspiration of the Holy Spirit.

In conveying his self-revelation God employed both the tongues and the pens of prophets and apostles. Originally divine revelation was communicated orally to man through these chosen and commissioned spokesmen. Receiving their message from the revealing God, they in turn proclaimed it to their contemporaries. Since, however, the mind of man, both that of the preacher and that of the hearer, is deceitful, unretentive and unreliable, God provided for the inscripturation of his revelation in the Bible. This added provision is abundant evidence of his great concern for the integrity of his revelation and for man's right understanding of the will of God unto salvation, on the part of man. This recasting of the substance of the original divine revelation into written and readable form is designed to secure it against the deteriorating tendencies to which oral traditions are inevitably subject. This second form of revelation is therefore not merely an added convenience, nor

a dispensable luxury, but a dire necessity, if succeeding generations are to possess a divine revelation which is trustworthy.

For us today the Word of God inscripturated is the sole source of special divine revelation. In it alone the original oral revelation lives on, and though long silent, still speaks. The thrust of both modes of revelation is identical, namely, to express God's special care for man and his salvation. Both are geared to man's redemptive needs and both are directed to the response of faith. These things were first spoken and later written in order that we might believe, and believing might have life through His name. This written form of revelation, Holy Scripture, is the school of the Holy Spirit. The core of its curriculum is the redemptive grace of God in Christ Jesus unto fallen mankind. All its instruction is directed to the redeeming response of faith.

The distinction here made between the original oral revelation and the later written revelation may not be construed to imply a divorce between the two. They are equally authoritative, and between them is a basic revelational-redemptive unity, for they have a common source in God the Revealer who once spoke to the prophets and apostles and through them to their hearers, and now continues this same divine self-disclosure to us through the written Word. Hence the later written revelation is no less holy and divine than the earlier oral revelation. This distinguishes the Scripture from and elevates it above all other writings. The former is sacred, the latter profane.

In the written Word is a directness and immediacy of communication which reflects that of the spoken Word. The mode of revelation is different, but the reality is the same. Scripture is a living and dynamic Word, bringing us into a direct encounter with the God who speaks and producing such an immediate confrontation with the holy oracle that it is the same to say, "God says" (oral revelation) and, "Scripture says" (written revelation). Oral revelation was doubtless broader in scope than its written deposit in the Scriptures. In revelational value, however, and its impact upon man, they are alike.

This Word of God written is contained in two books, the Old and New Testament. These two volumes differ indeed in their outlook upon redemption. They differ as promise differs from fulfillment and expectation from realization. Such differences serve to indicate the greater fullness and clarify the New Testament. These differences end in distortion, however, when used to detract from the revelational value of any given portion of Scripture.

These two testaments consist of the enumerated books, all of these, and these only. The Church here reaffirms its commitment to the traditionally recognized and time-honored limits of this closed and well-delineated canon over against all violations of it, whether by additions to it or subtractions from it. No one can bring any valid allegation against the canonical status of these books. This confession is anchored in the conviction that these books constitute not a man-made but a God-given canon. The acknowledgment of these canonical boundaries involves no impoverishment for the Church, for the will of God and the

way of salvation is so fully revealed therein as to render unnecessary the inclusion of any other writings.

The Church here confesses not only the canonical status but also the canonical character of the Scriptures. The one implies the other. The question of canonical status apparently stands in the foreground of Article IV. But in the deeper purview is also the question of canonical character, since the former presupposes the latter. What lies in the background in the Confession, however, lies in the foreground of our interest in this study.

Scripture is the canon for Christian faith and life, the overruling guide and the criterion of judgment for Christian doctrine and conduct. In fulfilling this normative function it serves as an infallible rule. No allegation is permissible which would weaken its canonical authority. This canon is inviolable, unimpeachable. It is beyond negative, destructive criticism, since this canon is subject to no other "canon." We may not pass judgment upon what Scripture should be or do or say, but rather Scripture passes judgment upon what we should be and do and say. It may be interpreted only by its own analogy, the analogy of Scripture, which means that Scripture brings with it its own canon in accordance with which it sets out to do what it is intended to do. Hence in evaluating Scripture we must work with the standards of interpretation which the Scripture itself gives. Scripture itself lends to its believing and diligent student the norms by which his study is to be governed. Just as God is a law unto himself, so Scripture is a canon unto itself. In handling Scripture aright, therefore, we must accept it as faithful to its own canon in the sense that it infallibly conveys its message in accordance with its own professed intent and purpose. We may not bring to the Scripture criteria of infallibility, inerrancy, reliability or accuracy — for example, the literary criteria of higher criticism or the criteria of precise exactitude of modern science — which are foreign and alien to Scripture's expressed intent and purpose. We do violence to Scripture when we demand that it comply with any and every conceivable criterion of infallibility; when, for example, we require it to meet criteria of pedantic precision which it is not intended to meet. For the whole and sole intent and purpose of Scripture is to serve as an authoritative and infallible canon for the regulation, foundation and confirmation of Christian faith and life.

But how does the Christian come to receive this canon? There are three motivating forces which lead him to it. First there is the witness of the Church which serves as a pedagogical authority, teaching men the truth of God's Word and leading them to embrace it as their canon for faith and life. The Church is true to this trust, however, only in being a servant of the Word which it proclaims. Bowing before that Word the Church beckons others to do the same. Thus the Church becomes the "mother of believers," instructing her children to confess God as their Father through the Word He has given.

A second of those motivating forces is the internal evidence of Scripture itself, the self-testimony of the Word, bearing record to its own

divine truth and carrying within it the high and holy claims of divine authority. This internal evidence serves an apologetic purpose, confirming the believing commitment with which the Christian approaches Scripture. But like all apologetics, standing alone it cannot produce that believing conviction which embraces the Bible as the inspired, authoritative and infallible Word of God. Hence the decisive motivating force is, thirdly, the testimony of the Holy Spirit within the heart, certifying to man the truth of Scripture and impelling him to a whole-hearted surrender to it. Acceptance of Scripture is ultimately not the result of a successful application of the law of non-contradiction. It is not a logical conclusion arrived at as the end-product of our rational syllogisms. Rather the Holy Spirit whose external testimony is embodied in Scripture testifies also internally to the truth of Scripture, thus inducing a believing acceptance of it. Specifically stated, this internal testimony of the Holy Spirit means that we accept the Word of God by faith, and this faith, which comes by the very hearing of the Word which it embraces, is a work of the Holy Spirit.

The testimony of the Holy Spirit is not a new source of revelation, different from or supplementary to the revelation contained in Scripture. For both are testimonies of the same Spirit, the one acting upon us internally, the other externally, yet in full harmony, and both directed to the single goal of believing acceptance of the Word of God. In implanting this faith the Spirit works through the very Word which He infallibly seals upon the believing heart. For it is His Word, and in certifying it to us He is witnessing to and concurring with his own words, once given to the prophets and apostles. His inner testimony is therefore not merely a formal one, detached from the material content of Scripture (as in Roman Catholicism), nor is it different in quality from His external testimony in Scripture (as in Mysticism). Rather both testimonies are one in spirit, one in message, and one in purpose. Both are objectively real: the voice of the Word is a witness that comes *to us*; the voice of the Spirit is also a witness that comes *to us*, not from within us. Whenever we break this divinely established bond between Word and Spirit, then it is no longer God's Spirit who speaks, but our spirits; then we no longer hear God's Word, but our own.

Hence, our believing acceptance of the canonicity of Scripture, its inspiration and authority, does not rest upon a prior demonstration of its infallibility, inerrancy and accuracy to the satisfaction of the laws of logical consistency. It is not based upon a rational apologetic which seeks to establish in advance Scripture's authenticity and reliability as a ground for this acceptance, but upon the Spirit's internal testimony acting concomitantly with his external testimony in the Word. The Bible gains its authority from the fact that it is a Word which comes from God, in which God Himself speaks. But only faith will hear his voice in it. This faith is a work of the Holy Spirit through his internal testimony in the believing heart.

Having a unique authority because of its divine origin, and conveying its message infallibly, since this infallibility is secured by inspiration, Scripture is therefore infused with a divine power, a dynamic ef-

ficacy. As such it stands alone among all writings. For at the heart of the gospel is that vitalizing force which makes it the power of God unto salvation.

To obtain knowledge of God's redemptive dealings with mankind we need not look beyond the Scriptures. It contains the *only* adequate, and at the same time the *wholly* adequate written deposit of the will of God and the way of salvation. Its record of God's redemptive words and works is indeed not exhaustive. It is sufficient however to exclude doubt as to his revealed will for men. It is wholly adequate unto the intent and purpose for which it was given. It infallibly conveys the meaning envisioned by its Author. In this it serves as a perfect canon for faith and life. No other canon may be permitted to supplant or supplement this canon, however venerable or lofty that other canon may be, whether it be earthly or heavenly, whether it be apostolic or angelic.

The Scriptural canon does not however live up to every conceivable human canon of value judgment. Neither was this the aim of its Author. Nor does Scripture itself make any pretense on this score. A confession of Scripture's sufficiency should not be construed to mean that it is a source-book and reference-work on any and every phase of human knowledge, nor that it can successfully pass every conceivable test of sufficiency. Scripture, although it does indeed at times exhibit rigid precision, does not claim to possess pedantic precision, nor the meticulous exactitude of a scientific treatise. Neither does its reporting of redemptive history always reflect the precise correspondence to event and circumstance which is often demanded by modern historiography. Nor is its rhetoric always free of irregularities and inelegancies, when judged by more sophisticated standards of grammar and diction. For Scripture reflects the culture of its human authors, and therefore often appears to us very humble and artless in style. Yet its message stands perspicuous and unobscured within the very simplicity and modesty of its literary framework. Nor, finally, are its accounts always exhaustive in the sense, for example, that the evangelists supply all the data needed for writing a complete biography of Jesus. But they do contain whatever is needed to meet him as the Christ of God and to sense his high and holy claim upon our lives. The adequacy, perfection and sufficiency of Scripture is geared to its redemptive intent and purpose, which is also true of its infallibility. Those qualifications permeate the total structure of Scripture to its whole extent and in all its parts.

To affirm that Scripture falls short of its appointed intent and purpose is to impugn its sufficiency. To affirm that it deviates from its appointed intent and purpose is to impugn its infallibility. It violates Scripture's sufficiency to make it say more than it is intended to say, but also to make it say less than it is intended to say. To say less than Scripture says is to impoverish its teaching. To say more than Scripture says is speculation. Its sufficiency requires that we neither add to nor detract from it.

These qualities of Scripture constitute it an infallible rule for the regulation of Christian worship, for the knowledge of the will of God

and the way of salvation, for the foundation of the Christian religion, for the confirmation of Christian faith. It is also an infallible rule in forming value judgments on the spirit of the times, historical movements, social institutions and customs, church councils and every doctrine of men. Divine inspiration establishes Scripture as an infallible rule and a sufficient canon for all of Christian faith and life by securing it against falsification, error and deceit. Therefore its redemptive promises are so solid and sure that the believer can embrace them as an infallible pledge of his salvation, a pledge infallible in the sense that it secures man's salvation against failure and assures him of the full reliability of all that God says in His Word.

VI. SYNODICAL PRONOUNCEMENTS

A. *Decisions prior to 1959.*

On three different occasions, namely in 1922, 1924, and 1937, the Christian Reformed Church has gone on record in giving an interpretation to crucial statements of the Belgic Confession (Articles III-VII) concerning the authority of Scripture. Rather than present a detailed chronological report of the cases involved and the conclusions reached, we present the salient conclusions that the church has drawn on the meaning of these articles.

1. In 1922 Synod declared that Articles III and VII disallow the injection of a fallible human element into divine revelation (*Acts* 1922, p. 273). In passing judgment on student notes of Professor X which contain the following: "Prophets are very conservative. Prophets say that from earliest times Jehovah lived in tent. Harks back to Mosaic customs. Prophets want to perpetuate Mosaic forms of worship. But David wants temple. But building must be postponed; looks like compromise. David is out and out progressive. He wants new things provided they pertain to non-essentials" (*idem*, p. 272). Synod said: "in the one more, in the other less, a human, fallible element is injected into divine revelation" (*idem*, p. 273).

2. In 1924 Synod said that Articles III and VII bind us to maintain the objectivity of divine revelation. Synod found that Professor X's notes taught that Nathan's opposition to the building of the temple was due to his conservatism. To this Synod objected and declared: "The statement in Art. III that the Word of God was not sent nor delivered by the will of man, precludes the view that e.g. any influence proceeded from the alleged conservatism of the prophet Nathan upon the revelation which he received and communicated to David" (*Acts*, 1924, p. 218).

3. This same Synod said that the subordinate clause of Article IV, "against which nothing can be alleged" "does not imply [as the protestant claimed] that the Reformers instituted an empirical, critical search into the origin and history of the books of the Bible, and as a result came to the conclusion that they were canonical. The phrase . . . is simply to be regarded as an explanation of the term: canonical" (*Acts*, 1924, p. 204).

4. The same Synod also recognized that Art. VII "deals with the question what writings are authoritative for our Christian doctrine and faith, and does not have direct reference to the historicity of the Bible. This Article does, however, set over against the absolute trustworthiness of the Word of God the fact that "all men are liars"; so that if historical facts, attested by the Scriptures, should be contradicted from any human source whatever, then we are, according to this Article, bound to choose for the testimony of the Scriptures" (*Acts*, 1924, p. 210).

5. In 1937 Synod declared that the evolutionary view of revelation and of the history of Israel (as it came to expression in Dr. X's teaching that when Amos struck the death blow to the existing idolatry and declared that Yahweh was the supreme God "ethical monotheism had been attained.") is in conflict with Article V of our Confession: "We receive all these books, and these only, as holy and canonical, for the regulation, foundation, and confirmation of our faith; believing without any doubt all things contained in them . . ." (*Acts*, 1937, pp. 269, 270).

6. In 1937 Synod declared that when Dr. X in his writings manifested a naturalistic view of revelation and made the vision, which is one of the most important means of revelation, the product of the prophet, his teaching was "contrary to Article III of our Confession" (*Acts*, 1937, p. 273).

7. In 1937 Synod found passages in the notes of Dr. X which contain representations contrary to the Word of God e.g., that "Moses' teaching respecting God was contrary to that of Amos." In passing judgment Synod declared that "All such teachings are contrary to the Word of God and also to our Confession, Art. VII, where we read: 'It is unlawful for any one, though an apostle, to teach otherwise than we are now taught in the Holy Scriptures'" (*Acts*, 1937, pp. 274, 275).

* * * *

In addition to these express interpretations of the creed, these same Synods have also expressed themselves concerning the principles that should guide the believing scholar in his investigation of Scripture. Since these are of direct relevance for the present discussion on inspiration and infallibility, we believe they also should be enunciated here.

1. The presupposition of the believing searcher of Scripture must be the conviction that the Bible is the inspired Word of God. This presupposition disallows "any conclusion which would conflict with the prepossession of an inspired and infallible Word of God . . ." (*Acts*, 1924, p. 207). "The Bible is the Word of God and therefore must be believed on its own authority" (*Acts*, 1922, pp. 271, 272). Accordingly, "if the apologist does not proceed on the premise that the Bible is the Word of God, he has nothing anymore to defend in his apologetics" (*Acts*, 1924, p. 210).

2. The investigation of the origin and history of the Old Testament writings "can be carried on only within such limits that the results will never conflict with the belief in the divine origin and inspiration, the trustworthiness and authority of said [O.T.] books" (*Acts*, 1924, p. 204).

3. The believing scholar must recognize the antithetical relation between believing and unbelieving science in his formulation of theological definitions. "The statement that it is to the credit of the theologian that his definitions are such as unbelievers can also employ can not be defended on solid grounds. This is a virtual denial of the antithesis in science, even in theological science. There can be no agreement, as to principles, between believing and unbelieving science" (*Acts*, 1924, p. 202).

4. For Scripture to be absolutely reliable, it must possess historical reliability. It must be "strictly according to fact." It is inadmissible to claim that the stories of Samson "are not important historical accounts, but current and oral traditions" (*Acts*, 1924, pp. 223, 224). "The approval of a scientific believing theologian to the Bible should be that of one who unconditionally accepts the facts stated by the Bible" (*Acts*, 1924, p. 211).

An examination of the Church's interpretation of the Belgic Confession as well as of the principles which it has enunciated force us to the conclusion that the approach of the Church to the trustworthiness of the Scriptures is not to subject them to a long and painstaking investigation in order to ascertain whether or not the Bible is reliable. The approach is rather to give testimony to the faith of the Church on the basis of the demands of Scripture to its own authority and trustworthiness. An attitude toward the Bible must be taken at the outset, and may not be held in abeyance until after investigation has been completed. This attitude must be one of unconditional acceptance.

B. Decision of 1959.

In 1959 Synod declared "that it is inconsonant with the Creeds to declare or suggest that there is an area in 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'") (*Acts*, 1959, p. 68).

1. This Declaration states that it is inconsonant with the creeds to posit the possibility of actual historical inaccuracies in the Scripture. It does not say that this is inconsonant with the Bible. This approach is to be explained from the character of the "Protest and Appeal" of Prof. M. Wyngaarden who charged that certain views of President Kromminga were out of line with or fail to do justice to the "Synodically approved stand" concerning the Belgic Confession. This restriction in the "Protest and Appeal" is carried over into the Declaration of Synod.

2. In this Declaration, Synod testified that according to the creeds, the Bible is accurate in its reporting of historical events. Proof is adduced from Art. V of the Belgic Confession: "believing without any doubt . . ." In this Article the Creed gives expression to the faith of the Church that the Scriptures are wholly reliable and trustworthy. They are so trustworthy and reliable that we must believe *without any doubt* all things that they contain. In the opinion of Synod, this trustworthiness and reliability of the Bible extends to its reporting of historical events. In other words, it is impossible to believe without any

doubt all things contained in the Scripture except we also maintain its historical accuracy or reliability.

3. This Declaration does *not* further define historical inaccuracies. It does not indicate what standard is to be used in determining what is and what is not historically accurate. In other words, this Declaration does not bind us to an interpretation of the Bible according to the norms of modern historical science. It does, however, make contraband every interpretation of historical phenomena which would detract from the trustworthiness of the Scriptures so that we could no longer believe without any doubt all things contained therein.

4. In this Declaration Synod limited itself to the consideration of actual historical inaccuracies. It did not concern itself with apparent inaccuracies. Any allegation, then, that there is actually, as a matter of fact, an inaccurate statement in Scripture is said to be out of harmony with the creeds.

5. This Declaration does not indicate whether the Scriptures are historically accurate only in the autographs or also in the copies and the translations, since Synod was interpreting the Creed which does not employ this distinction.

6. Whether or not the Declaration has made a felicitous choice in employing the words "actual historical *inaccuracies*," is a subject to question. The word "inaccuracies" here might suggest a kind of strict precision which the Scriptures do not always exhibit. The word "error" might have been a happier choice, inasmuch as it does not necessarily convey the connotation of imprecision, yet guards against our undermining the trustworthiness of Scripture.

VII. CONCLUDING OBSERVATIONS

Two of the more important doctrines of Holy Scripture and the Reformed Confessions are on the one hand the sinfulness, and consequent blindness, deceitfulness, and vanity, of all men, and on the other hand the divine authority and trustworthiness of the sacred writings. Both doctrines, it is supposed, can and must be believed in one simple act of faith. Their apparent incompatibility is removed by still another doctrine of Scripture and the Creeds, that God by special revelations has disclosed Himself to men and has moved chosen vessels to preserve that divine self-disclosure in written form, so inspiring them that what they wrote is the very Word of God. Because of this "mighty act of God," both supernatural and mysterious, the writings of these Spirit-inspired men are to be received as the very voice of God speaking out of the "light unapproachable" into our darkness. They are to be believed implicitly and obeyed unquestioningly because in them God speaks. They come with divine authority and are characterized by divine infallibility. This authority is in no way diminished and this infallibility is in no way endangered by the fact that the revelation has been committed to writing or by the fact that fallible and sinful men were employed as agents of inscripturation. The Holy Spirit's sovereign act by which He inspired the human writers so overruled their sinfulness and

their human fallibility, even while preserving the integrity of their personalities, that the quality of divinity was made to pervade the whole product of their pens. The Scripture to its whole extent and in all its parts speaks with divine authority and with divine infallibility. To be sure, the authority and the infallibility which pervade the whole of Scripture are no other than the authority and infallibility which the divine act of inspiration communicates to it; and inspiration looks to the preservation and the communication of revelation. Nevertheless, when so viewed, the authority and infallibility of Scripture are absolute and are not in any way to be limited or restricted.

It was out of jealousy for this Scriptural and creedal doctrine that Synods of the Christian Reformed Church have been aroused to action whenever the uniquely divine quality of Scripture seemed to be denied or questioned. In seeking to uphold it they have said that it is not permissible to teach that a fallible human element has been injected into divine revelation, or that a subjective element has in some way crept into revelation to compromise its complete objectivity, or that progress in revelation may be construed in an evolutionary framework, or that doctrines of one section of Scripture are in conflict with doctrines of another, or that the believing Bible searcher may entertain conclusions that conflict with the prepossession of a divinely inspired Word of God possessing divine authority and divine infallibility, or that a merely human authority may contradict historical facts attested by Scripture, or that the historical records of Scripture are not "strictly according to fact," or "that there is an area in Scripture in which it is allowable to posit the possibility of actual historical inaccuracies." While it must be admitted that the definitive value of these synodical declarations is limited somewhat by the fact that they are juridical in character and must be evaluated in the light of the specific cases to which they were addressed, by the fact also that they sometimes lack somewhat in precision of statement, and further by the fact that they stand without that larger body of commentary which is always necessary to remove all equivocation; nevertheless, it is obvious that the Synods of the Christian Reformed Church have been insistent on the unequivocal acknowledgment of the full divine authority and full divine infallibility (understood as including full divine inerrancy) of Holy Scripture. Even in apologetic efforts, the Synods have declared, this authority and trustworthiness are in no way to be surrendered since to do so is to lose at the outset the very thing that one attempts to defend. In this the Synods have been loyal to Scripture and the Creeds since both Scripture and the historic Reformed Confessions disallow all teaching that tends in any way to deny or limit the authority and trustworthiness which Scripture claims for itself.

Whether or not the Synods have always made proper application of the confessions in adjudicating those specific cases which have bearing on the doctrine of Scriptural inspiration and infallibility may well be subjected to further study, but that question has little to do directly with the issue at hand. It may be asked, however, whether or not the Church, speaking through its Synods, may have been carried away by

its zeal in the defense of Scripture to espouse positions that go beyond Scripture and the Creeds. Has the Church, e.g., said too much when it said that "the approval of a scientific believing theologian to the Bible should be that of one who unconditionally accepts the facts stated by the Bible" (*Acts*, 1924, p. 211); or when it charged one of its professors with impugning the trustworthiness of Scripture because he did not accept a certain historical narrative as "strictly according to fact" (*Acts*, 1924, p. 224); or when it said that "it is inconsonant with the Creeds to declare or suggest that there is an area in Scripture in which it is allowable to posit the possibility of actual historical inaccuracies" (*Acts*, 1959, p. 68)? That it may have done so is the expressed fear of some. It must be remembered, however, that these are not fully defined doctrinal pronouncements. They are juridical declarations issued in the adjudication of specific cases. As such they are subject to all the inherent limitations noted above. In the first instance, Synod was faced with an assertion that a believing theologian in his *scientific* study of Scripture may "for argument's sake" demand conclusive evidence "before accepting stated facts." To this Synod replied that the historical witness of the Bible must be accepted on the authority of the Bible alone. It said, "If it is beyond doubt that the Bible states the fact, no more evidence can be demanded by faith" (*Acts*, 1924, p. 211). In the second instance, Synod objected to the fact that the admission of the Samson narratives into Holy Writ did not prevent her professor "from assailing their absolute reliability" by calling them popular accounts which had been exaggerated after the manner of popular legends. In the third instance, Synod spoke in the context of a document in which a professor "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" (*Acts*, 1959, p. 68). Without judging that this professor had actually taken this position Synod went on to disallow it. In all three instances the Synods have defended the historical reliability of Scripture and have asserted that both Scripture and the creeds extend the trustworthiness of Scripture to its history as well as to its doctrine. However, in no one of these three instances has Synod provided a fuller commentary on her positions such as would preclude all misunderstanding and all mis-application of her pronouncements. Perhaps it was not obliged to do so in the circumstances.

The present study has shown, we believe, that in defending the divine trustworthiness of Biblical history the Synods have done no more than Scripture warrants and faith demands. We trust that this study also provides that larger commentary on Scripture and the creeds which will provide such elucidation of these synodical pronouncements as is necessary to indicate in what sense they are to be interpreted and applied.

This is not to pretend that all the complex and sometimes perplexing problems regarding the infallibility of Scripture have been solved. Many questions remain. It is generally supposed today that when Scripture speaks of the rising and the setting of the sun it is not attempting to teach a fact of natural science, and when it speaks of the coney and the

hare chewing the cud it is not attempting to teach a biological fact. But when, for example, Scripture speaks of Moses as the author of the Pentateuch, does it mean to teach that he is the author of all that is contained in the first five books of the Bible? When the book of Job records the dialogue between Job and his friends does it teach that their dialogue was actually carried out in the high flights of poetry; or when the words of Jehovah to Job are given does Scripture mean to teach that God spoke to His faithful servant poetically? When the evangelists report the words of Jesus do they claim to preserve the very words of our Lord? When Scripture reports that Samson slew a thousand men with the jaw-bone of an ass and when it reports that he caught three hundred foxes does it mean to teach that these numbers are exact? When Luke reports the defense of Stephen does he record it as a speech which bears the quality of divine infallibility or are we but to suppose that he preserved Stephen's speech infallibly? These and many other questions like them remain and can not be solved by mere appeal to the doctrine of Scriptural infallibility. They are questions that must be answered by careful exegesis on the part of believing interpreters who in all their theological labors proceed from the prepossession of a divinely authoritative and divinely trustworthy Bible.

Before bringing this report to a close, two words of caution are in order. We should exercise caution first of all against attempting to build a defense for an infallible Bible merely on the basis of a historical apologetics. The temptation to do so is always great in view of the relative readiness of the unbelieving mind to yield to historical demonstrations. The temptation is intensified today when the findings of archeology are providentially demonstrating with almost monotonous regularity the historical reliability of Scripture thus exploding the theories of destructive criticism to the great joy of the Church. Two decisive considerations should sober our reaction in the face of these remarkable findings and should warn us against a purely historical apologetics. In the first place historical apologetics which seeks to authenticate Scripture involves a denial of the self-testimony of Scripture and presupposes that Scripture must be authenticated by evidences drawn from extra-Scriptural sources. This is to place the authority of extra-Biblical sources above the authority of the Bible and is in effect to lose the Bible as a writing of unique authority and trustworthiness in the very process of defending it. Evidences drawn from historical studies may be effectively employed against many of the hypotheses of unfriendly critics of Scripture, but they cannot be employed to make Scripture more sure without diminishing the self-authenticating character of Scripture. Secondly, historical evidences can do no more than demonstrate the general reliability of the Bible as a book of history. But it is not as a history book that the Bible speaks to us. It is a book of revelation. Indeed Scripture preserves and communicates a revelation which is imbedded in history. Nevertheless it is first of all a book of revelation. This is its uniqueness and it is as a book of revelation that it claims for itself divine authority and divine infallibility. An historical apologetics attempts to judge of Scripture by criteria that are foreign to the *essential* nature of Scripture.

The infallibility of Scripture is an article of faith based on Scripture's own claims for itself. It is not a fact disclosed by historical studies nor yet verifiable by such studies.

We would guard secondly against a pre-occupation with the doctrine of Scripture and its attendant problems and mystery. Beyond all doubt there is a Scriptural doctrine of Scripture which can be neglected only to the detriment of faith; and these are times when that doctrine needs sober study and valiant defense. The Church should remember, however, that the Lord has called it not to probe the mystery that is Scripture nor yet to resolve all the "problems" that are present in Scripture. Its basic task is rather to search the Scriptures for the testimony which they give of Christ. He, not Scripture, is the Savior and Lord of the Church, the supreme object of our faith. To faith in the Christ of the Scriptures the Church must call the world.

VIII. THE "PERIPHERY" QUESTION

The committee is also instructed "to study the matter upon which Synod withheld judgment" (*Acts*, 1959, p. 71- IV, B, 3, b). The matter to which reference is here made is "the view expressed by President Kromminga" in his paper "How Shall We Understand Infallibility?" (p. 69-C, 7, b (3)) against which view Dr. Wyngaarden charged that there is made an "unwarranted distinction between the so-called periphery and that which does not belong to the so-called periphery" (p. 68-C, 7a) and that in so doing Dr. Kromminga committed himself in his policy as President to a "drastic reinterpretation" of Arts. III-VII of the Belgic Confession (p. 71-9, (3)). The committee then is to weigh this charge and pass judgment on the consonance of the Kromminga distinction with the Creeds.

It should be noted that Synod did agree "that the statement of President Kromminga [to the effect that 'It was claimed with some justification that the Christian Church had always believed in infallibility'] is weak" (p. 68-6b, (1)); "that the word 'periphery' in this context of President Kromminga's article is ambiguous," and that "He [President Kromminga] 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" (p. 68-7, b (1)). Furthermore, Synod took note of the admission of Dr. Kromminga that his first interpretation of the clause in Art. IV of the Belgic Confession "against which nothing can be alleged" was "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" (p. 67-3, b).

On the other hand, the record indicates that in the judgment of Synod the view of President Kromminga "does not . . . substantiate so serious a charge as Dr. Wyngaarden brings against the President of the Seminary" (p. 68-b, (1)); that President Kromminga in his paper "does not commit the seminary in its policies to any interpretation of the Creeds" (p. 70-9, b, (1)); and that Dr. Wyngaarden argues from silence (p. 64-4b) and "develops his argument by inference, but does not demonstrate that his is a necessary inference" (p. 69-8, b, (2)).

It is understandable that misunderstandings and misgivings should arise out of a reading of the Kromminga paper for, as the *Acts of Synod* indicate, there were a number of inconclusive and ambiguous elements in the situation as well as in the paper itself. The article might be construed to say, as indeed it was, that peripheral matters in Scripture participate to a lesser degree in inspiration and infallibility than do those that are central. It might give the impression that the peripheral includes certain specific words and some historical data thereby excluding them from Biblical infallibility. However, President Kromminga removed these misunderstandings and misgivings by insisting that the distinction he made is not to be understood "in terms of a quantitative limitation of Scriptural infallibility" (p. 68-b, (2)) nor is it intended to refer to "this or that word" in Scripture but rather (to) 'some aspect' of the content of the words which is not germane to the Spirit's purpose" (p. 68-7, b, (1)); and by assuring 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" (p. 67-4, b).

It should be noted further that President Kromminga nowhere in his explanation explicitly employs the *distinction*: peripheral and non-peripheral. He simply uses the term "periphery" in the sense indicated above. The counter-term ("non-periphery") is supplied by implication to give us a workable distinction. To this President Kromminga does not object. It should be noted, however, that this intimates how little President Kromminga conceives of this distinction, partly expressed, partly implied, as a fixed and rigid categorization of his view of Scriptural infallibility. He might just as well have used another term (other terms).

Although Synod averred that this distinction is a relatively new one in our Church, nevertheless it does have recognized standing in our Reformed theological tradition. As is well known, Reformed Biblical scholarship has always sought to discover what is the heart of any given passage (*the tertium comparationis*) and then to group the attendant data around this central truth. More specifically Bavinck (*Geroformeerde Dogmatiek*, 4th ed., Vol. I, pp. 409, 410), in repudiating the mechanical and stressing the organic concept of inspiration, and using the analogy of the human body, where e.g. the heart and head are more central than the hair and nails, although all belong to the single organism, applies this analogy to Scripture. In Scripture too there is this *centrum*. Moving about this *centrum* is a periphery of truth, which though more or less removed from the *centrum*, nevertheless belongs organically to the revelatory circle of God's thoughts. This distinction in no way carries in it implications which predetermine one's approach to the Scriptures, or which categorically impose a fixed interpretation upon the Scriptures. It is used simply to describe what the Bible interpreter discovers when opening the Scriptures, namely, that there is in the Scriptures incidental and circumstantial data which has no *independent* revelational significance, but is dependent for its revelational significance upon the relationship it sustains to the central intent and purpose of a given passage. When viewed in this light, the term "periphery" must be judged not inconsonant with creedal teachings on infallibility.

IX. RECOMMENDATIONS

The Committee, having sought to fulfil the mandate given to it by the Synod of 1959, offers the above study report to the Synod of 1961, and submits the following recommendations:

1. That Synod receive this study report as the fulfilment of the mandate "to study the relationship between inspiration and infallibility in the light of Scripture and our own Creedal statements."

2. That Synod submit this study report to the Church as a guide (to form rather than to bind the mind of the Church) in understanding the concept of Scriptural infallibility.

3. That Synod make the committee's judgment on the "periphery" question its own, namely, that the use of this term to describe Scripture's incidental and circumstantial data which has no independent revelational significance apart from its organic relation to the central intent and purpose of a given passage, is not inconsonant with the Creeds.

John H. Bratt, *Chairman*

Paul G. Schrotenboer, *Reporter*

Jacob T. Hoogstra

Louis Praamsma

Gordon J. Spykman

John H. Stek

Clarence J. Vos

REPORT NO. 25

CANADIAN IMMIGRATION

ESTEEMED BRETHREN:

The Immigration Committee for Canada presents its annual report for the year 1960.

The officers during that year were:

Rev. P. J. Hoekstra, Classis Alberta South, Pres.; Rev. A. Persenaire, Classis Hamilton, Ont., Vice-pres.; Mr. J. VanderVliet, Classis Eastern Ontario, Sec'y-treas.; Rev. G. Bouma, Classis London; Rev. M. Dornbush, Classis Minnesota South; Rev. R. Groeneboer, Classis British Columbia; Mr. D. J. Maat, Classis Minnesota North; Mr. M. Mol, Classis Toronto; Mr. H. J. Ten Hove, Classis Alberta North; Dr. D. L. Van Halsema, Minister of Evangelism.

Except for the services rendered by Messrs. H. J. Lam and A. N. Noordam in the ports of entry, the committee has operated entirely without fieldmen.

I. SURVEY OF WORK IN 1960

Arrivals from the Netherlands showed an increase of about 274 persons over the previous years. Out of a total of 5,380 there were 1,232 listed as "Gereformeerd" or 22.9%. 3,035 or 56.4% settled in the province of Ontario, while the remainder went to Alberta (831 or 15.4%), British Columbia (603 or 11.2%), Manitoba (362 or 6.7%), Quebec (289 or 5.3%), Saskatchewan, Nova Scotia, New Brunswick, Prince Edward Island, Yukon and North Western Territories.

As far as the Christian Reformed Church is concerned Ontario received 703 souls, Alberta 242, British Columbia 108, Nova Scotia 54, Manitoba 54, Quebec 36, Saskatchewan 24, New Brunswick 9, and Prince Edward Island 2.

The majority of the new arrivals were met by a representative of our church at the port of entry and again upon arrival at their ultimate destination by local contact men, who assisted them in finding lodging and temporary or permanent employment.

Prior to their emigration extensive correspondence had been conducted with many of them together with an exchange of information about them between the organization in Holland, our central office and our contact men in Canada. Often prospective immigrants ask us to decide to what place in Canada they should go, or to make it possible for them to obtain a visa by our supplying them with a guarantee from one of our churches.

The Immigration Committee also played its part in the placement of a group of 105 young farmers in Canada, a program which is conducive

to make this country and its farm settlement possibilities known to a large number of people in Holland. These young men receive permission from the Canadian Department of Immigration to work on farms during a period of time not exceeding 18 months and must then return to the Netherlands. It is estimated that about 20% of them are coming back eventually to settle on farms in various Canadian provinces. Several of our church members and young people's organizations have warmly received them in their homes and at their meetings.

Your committee met twice during 1960: once in Winnipeg with all its members and once in Ottawa with the executive members only. During the latter occasion discussions on immigration matter were held with the Netherlands Embassy and the Canadian Department of Citizenship and Immigration.

Serious efforts were made by the committee to strengthen the churches in the Maritimes and in other provinces where small congregations were asking for assistance in this respect.

The secretary again made a trip to Holland at the request of Netherlands official and semi-official emigration organizations. He worked there for a period of 6 weeks, during which time he addressed gatherings in 18 places, held lectures about Canada in 9 schools, and attended several meetings with Christian farmers' groups, emigration societies and government officials.

Although 1960 showed a small increase in the number of immigrants over the previous year yet adverse economic conditions in Canada made it increasingly difficult in the course of the year to perform placements which were in accordance with the training and experience of the immigrants in their own trades. Consequently job finding took more time than usual and even then the results were not always satisfactory.

Unemployment increased in the fall and early winter of 1960 to the extent that about 8% of the labor force became involved. Not only unskilled laborers but also large numbers of factory workers in various industries and in the building trades lost their jobs. However, the percentage of unemployed among the Dutch immigrants in Canada was considerably lower than that of the entire population. This was probably due to their willingness to accept any available job and to the fact that many of them are able and conscientious workers.

II. PROGRAM FOR 1961

In connection with the present uncertain economic situation the Canadian Immigration Department recently decided to apply certain restrictions, such as a shortening of the period of arrival and the elimination of unskilled laborers from the list of admissible immigrants. Only those immigrants may enter whose training or experience is in line with available positions in Canada, such as: highly trained technicians, draughtsmen, certain laboratory personnel, farmers, domestics and nurses. This means that a decrease in arrivals must be expected in the current year unless some unforeseen international event takes place which com-

pels people to leave Europe, such as increased tension and threats of war among the nations.

On the other hand employment in the Netherlands is at its highest peak, and no one who is physically fit needs to be idle. Many new industries are being established in various parts of the country, but employers sometimes experience difficulties in finding a sufficient number of employees for their plants.

There is a good deal of criticism from industrialists about the Netherlands government emigration policy by which emigrants receive financial assistance upon leaving the country. The government explains its attitude by pointing out that the tremendous increase in population which Holland has experienced is attended by many vexing problems, such as: housing, maintenance of public health, recreation facilities, etc., and that a long range emigration policy is necessary to keep the channels open through which the ambitious and the young may leave to live and work in countries like Canada where development of talents and establishment in business of one's own is still possible.

Canada is a country blessed with tremendously rich natural resources, but most of these treasures are hidden and are waiting to be explored. The population is small but its expanses are vast. It needs people from other countries in order to come to its full development. It is, therefore, reasonable to expect that immigration will continue and that the Netherlands will have its share in this movement. The momentum of this stream may vary from year to year but the flow will remain.

The Young Farmers' Program of 1961 will involve about 100 young men destined for various agricultural districts. Most of them will arrive in the middle of April and remain in the country until next year.

The main duties of the committee through its central office will be again this year to supply reliable information about general conditions and placement possibilities in Canada to organizations in Holland and to all prospective immigrants who ask for it; to obtain guarantees from our churches in order to facilitate the emigration of certain persons; to welcome them at the ports of entry; to direct placements in the vicinity of existing congregations; to inform churches about the expected arrival of newcomers, and to keep contact with government agencies, railways, etc.

III. FINANCES

The financial report for the year 1960 together with the budget for the year 1962 have been sent to the Special Advisory Budget Committee and to the Stated Clerk of Synod.

Donations from U.S. diaconates and quotas from some Canadian classes were not altogether satisfactory during 1960. However, several Canadian churches and classes also paid the expenses of their own local or district fieldmen.

For the coming year committee expenses have been cut down to a bare minimum.

IV. RECOMMENDATIONS

We recommend that:

1. Synod continue the Immigration Committee for Canada as duly constituted by representatives of the various classes and of the Christian Reformed Board of Home Missions;
2. Synod continue the quota of 20¢ per family for the year 1962;
3. Synod grant the privilege of the floor to Dr. D. L. Van Halsema when Canadian immigration matters are considered.

Immigration Committee for Canada,
J. VanderVliet, *Secretary*

BUDGET FOR 1962

Receipts:

Quotas of 53,000 families @ 20¢	\$10,600.00
Miscellaneous	400.00
	\$11,000.00

Disbursements:

Salaries	\$ 8,100.00
Traveling expenses	500.00
Reception in ports of entry	500.00
Postage, telephone, telegraph, office supplies	1,000.00
Committee meetings	500.00
Bonding	25.00
Auditing	75.00
Canadian-Netherlands Immigration Council	200.00
Miscellaneous	100.00
	\$11,000.00

IMMIGRATION COMMITTEE FOR CANADA

1960 Financial 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, 1960, and present herewith the undernoted financial statements with my report thereon:

1. Statement of Cash Receipts and Disbursements for the year ended December 31, 1960.
2. Bank Reconciliation Statements at December 31, 1959 and at December 31, 1960.
3. List of Quotas Received for the year ended December 31, 1960.

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, 1959, and as at December 31, 1960.

An examination of your records reveals that an employee's fidelity bond coverage in the amount of \$5,000 has been extended for the current year.

During 1960 a loss was recorded on U.S. Funds in the amount of \$475.29.

Cash Surplus was increased by \$566.20 as a result of the year's operations, increasing the cash surplus on deposit as at December 31, 1960 to \$4,092.45.

TERRANCE M. READ
Auditor

STATEMENT OF CASH RECEIPTS AND DISBURSEMENTS

For the year ended - December 31, 1960

Receipts:

Quotas received:

U.S. and Canadian classes	\$ 8,231.35
Canadian churches	3,754.28

\$11,985.63

Other donations	3,214.81
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Interest — Bank of Commerce	39.50
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Services rendered	153.50
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\$15,393.44

Less: Loss on U.S. funds	475.29	\$14,918.15
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Disbursements:

Advertising	\$ 380.20
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Audit fees	75.00
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Committee meetings	580.63
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Fidelity bond coverage	50.00
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Furniture	50.00
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Folders — "Welkom"	77.64
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Membership fees	25.00
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Office supplies	242.01
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Postage	292.63
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Rent — office	800.00
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Telephone and telegraph	357.94
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Traveling expenses	1,670.24
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Wages	9,800.66	14,351.95
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Excess of receipts over disbursements	\$ 566.20
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Cash Surplus:

Net cash on deposit, December 31, 1960	\$ 4,092.45
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Net cash on deposit, December 31, 1959	3,526.25
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Increase in cash surplus	\$ 566.20
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BANK RECONCILIATION AS AT DECEMBER 31, 1959

Balance on Deposit:

The Canadian Bank of Commerce, Trenton, Ont. Branch as per bank confirmation form	\$ 3,906.08
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Less: Cheques issued and uncashed as at December 31, 1959	379.83
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Net cash on deposit, December 31, 1959	\$ 3,526.25
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BANK RECONCILIATION AS AT DECEMBER 31, 1960

Balance on Deposit:

The Canadian Bank of Commerce, Trenton, Ont. Branch as per bank confirmation form	\$ 4,587.45
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Less: Cheques issued and uncashed as at December 31, 1960	495.00
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Net cash on deposit, December 31, 1960	\$ 4,092.45
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QUOTAS RECEIVED — U.S. AND CANADIAN CLASSES

For the year ended - December 31, 1960

Classis Alberta North	\$ 147.27
Classis Alberta South	100.72
Classis British Columbia	138.99
Classis Cadillac	105.71
Classis California	389.37
Classis Chicago North	272.40
Classis Chatham	30.27
Classis Grandville	367.73
Classis Grand Rapids East	521.13
Classis Grand Rapids West	347.47
Classis Grand Rapids South	397.03
Classis Hackensack	89.57
Classis Hamilton	258.20
Classis Holland	501.33
Classis Hudson	117.20
Classis Kalamazoo	403.87
Classis Lake Erie	23.32
Classis Muskegon	484.93
Classis Minnesota North	235.85
Classis Minnesota South	392.14
Classis Eastern Ontario	239.45
Classis Orange City	304.61
Classis Ostfriesland	204.72
Classis Pacific	665.79
Classis Pella	286.27
Classis Rocky Mountain	88.77
Classis Sioux Center	360.40
Classis Toronto	277.57
Classis Washington	21.60
Classis Zeeland	457.67

\$ 8,231.35

REPORT NO. 26

REPORT OF THE PSALTER HYMNAL COMMITTEE

ESTEEMED BRETHREN:

Ten years ago the Synod of 1951 appointed the Psalter Hymnal Committee to prepare a revised edition of the denominational praise book. When its work was completed in 1959, the committee was asked to continue as a group and to turn its attention to another project, the *Handbook to the Psalter Hymnal* (see Acts 1959, page 40, B-2).

In accordance with synodical mandate, the committee has done preliminary study during the past two years and has attempted to find a workable solution to this assignment. As in the 1959-1960 season, committee meetings were held and individual research was carried on for this project during 1960-1961. Meanwhile, members of the committee contributed a second series of articles for a 1961 feature in *The Banner* entitled, "Song of the Week." These articles (which appeared for 18 weeks) featured selections from the Centennial edition of the Psalter Hymnal and urged families, schools, and churches to unite in using these songs week by week.

Work on the Handbook first was planned as a project of the committee as a whole. Some progress was recorded, particularly through efforts of Miss Johanna Oranje, member of the committee who did research work during the summer of 1960. We discovered, however, that the type of research and writing procedures needed in preparation of such a volume was different from the committee method which had proved effective in preparing a revised edition of the Psalter Hymnal. It became apparent that a Handbook could be compiled more successfully by a single editor working either alone or with a number of research assistants. A complicating factor during 1959-1961 also was the inability of all members of the committee to be present for meetings on several occasions.

Your committee believes that a Handbook to the Psalter Hymnal would be a distinct aid to pastors, musicians, teachers, and others. In the light of the problems encountered, however, the Psalter Hymnal Committee respectfully recommends that the work be done by an editor-compiler working under the direction of the denominational Publication Committee.

During sessions of Synod, further information may be obtained from the chairman and secretary, who will be able to discuss Psalter Hymnal Handbook matters at advisory committee sessions or on the floor of Synod.

Psalter Hymnal Committee

Seymour O. Swets, *Chairman*
Dick L. Van Halsema, *Secretary*
Marvin Baas
Henry A. Bruinsma
James De Jonge

Trena Haan
Adrian Hartog
Johanna Oranje
Dick H. Walters

REPORT NO. 27

CHAPLAIN COMMITTEE

ESTEEMED BRETHREN:

The Chaplain Committee during the past year has consisted of the men whose names are appended to this report. Their committee functions also are indicated. The membership of the committee has been divided into two sub-committees, one for the military chaplaincy and the other for the institutional chaplaincy, with the president of the committee serving on both. This division of work has proved to be very helpful.

It should be noted that the committee has handled its increasing work load without the use of paid executive services by distributing its tasks widely within its own membership. It may be expected, however, that with the broadening scope of the committee's activities and the increasing number of chaplains, an effective performance of the task in years to come probably will require more centralized and efficient executive direction.

A fruitful relationship with the Board of Home Missions continues. Rev. Marvin C. Baarman, Executive Secretary of Home Missions, serves by invitation as a liaison and advisory member of our committee. The Home Missions office supplies certain secretarial services for our work. Obviously, chaplaincy and home missions are closely related and there are numerous areas of common concern and cooperation, e.g., ministry to Christian Reformed service personnel, overseas retreats, field visitation to chaplains, general problems of recruitment and selection, industrial chaplaincy, et cetera. We are grateful for this ever closer and more helpful relationship which we enjoy with the Board of Home Missions.

I. THE MILITARY CHAPLAINCY

Our current roster of active duty military chaplains includes:

Chaplain Arlo J. Dahm, Lieut., USNR (1958), 24 Destroyer Squadron

Chaplain John J. Hoogland, 1st Lieut., USAR (1959), 3rd Infantry Division, Germany

Chaplain Bruce Hemple, Capt., USAR (1959), 13th Infantry, Fort Riley, Kansas

Chaplain Andrew R. Rienstra, 1st Lieut., USAFR (1959), Richards Gebaur Air Base, Missouri

Chaplain Raymond Swierenga, Lieut. (j.g.), USNR (1960), Marine Corps Schools, Quantico, Virginia

Since our last report to Synod one new chaplain has joined the ranks, i.e., Chaplain Swierenga. Currently, however, two are being voluntarily

retired to the reserves. They are Chaplain Jay H. Ellens, who has served in the Army since 1957 (when he was a candidate). He plans to carry on post-graduate theological study for a time. Chaplain Paul H. Vruwink is completing a three-year tour of duty with the Army and has accepted a call to serve as the pastor of our congregation at Wright, Iowa.

Our chaplains are very active in serving Christian Reformed servicemen through special meetings, retreats, and fellowship in their homes. Special recognition is due to Chaplain Ellens, who did splendid work, with a great investment of time and energy, in sponsoring and leading Young Calvinist clubs in Europe. Chaplain Hoogland expects to continue this work. The work of our chaplains for our own service personnel is carried on in cooperation with the Board of Home Missions and the Young Calvinist Federation. Synod should also be informed of the retreats which we sponsor overseas on the same cooperative basis. During the past year there have been two in Korea where, in the absence of one of our own chaplains, leadership has been provided by our Japan missionaries with the cooperation of the Board of Foreign Missions. There has also been a retreat in Germany, once again in cooperation with personnel of the Reformed Church in America and under the sponsorship of Chaplain Ellens.

In addition to our chaplains on regular active duty there are those in the reserves, some active on a weekly, bi-weekly or monthly basis, others going on annual summer duty, still others taking special training and courses of study in various ways. These reserves total sixteen. They give us some assurance of meeting our challenge in the event of war or national emergency as well as performing a present ministry on a part-time basis.

We are now below quota in all three branches of the Armed Forces. We are deeply concerned with the continued failure of our denomination in this regard. Notices and pleas to our ministers produce little or no result. As matters now stand we will gain no new active duty chaplains from our ministerial candidates this year. Once again we seek through Synod to call the attention of our ministers and churches to the need for laborers in these "fields white unto harvest."

Our membership in the General Commission on Chaplains and Armed Forces Personnel continues to be profitable to us in many ways, particularly in keeping us well-informed on developments with respect to the military chaplaincy and in having favorable status and effective representation in the offices of the three Chiefs of Chaplains. Moreover, it is possible for us to exert a positive influence in the program and activities of the General Commission. This has been true especially during the past two years when our representative, Rev. H. Dekker, has been serving as one of the two vice-chairmen of this organization.

II. THE INSTITUTIONAL CHAPLAINCY

One year ago the Chaplain Committee reported to Synod that the authority given in 1959 for endorsing chaplains in the institutional field

had not yet been exercised. We are pleased to report that the following ministers are now endorsed by the committee:

Chaplain Frank De Jong (part-time),

V. A. Hospital, Palo Alto, California

Chaplain Elton J. Holtrop,

V. A. Hospital, Battle Creek, Michigan

Chaplain William Swierenga,

State Veterans Facility, Grand Rapids, Michigan

Chaplain George Vander Kooi,

Kalamazoo State Hospital, Kalamazoo, Michigan

Chaplain Garrett H. Vande Riet

Bethesda Hospital, Denver, Colorado

Chaplain Sidney A. Werkema, Hospital Chaplain for

Evangelical Ministerial Union, Grand Rapids, Michigan

Chaplain Holtrop, of course, was endorsed by this committee previously, ever since he entered V. A. service after World War II. The U. S. government always requires ecclesiastical endorsement. We now list him properly with our institutional chaplains. We are in contact with other Christian Reformed chaplains serving institutions and are hopeful of bringing them also under official endorsement.

We are continuing to explore the possibilities of placing chaplains in the related field of industry. In cooperation with the Executive Secretary of Home Missions, contact is being made with a number of large industrial plants. A report on industrial chaplaincy may be expected next year.

Our relations with the Michigan State Department of Corrections continue to be excellent. We are represented on the Prison Chaplains Advisory Committee as before. We find increasing opportunities for our ministers to provide religious instruction and counseling at various parole camps and centers. There is a distinct possibility of securing the appointment of one of our ministers as chaplain in a Michigan penal institution.

Any of our ministers interested in serving in the institutional chaplaincy are invited to contact our committee for information. Usually a certain amount of clinical pastoral training is required for appointment. The Chaplain Committee respects this as an important and desirable qualification.

III. MATTERS REQUIRING SYNODICAL ACTION

A. Policy on the endorsement of institutional chaplains: In 1959 Synod granted the Chaplain Committee authority to endorse chaplains for the institutional as well as for the military chaplaincy. Since that time five chaplains have been so endorsed (see report above). It would be helpful to the committee in carrying out its responsibilities in this respect if all our ministers, classes and consistories would understand the desirability of applying a uniform policy. Moreover, the Chaplain Committee is in a position to give important services to the chaplains whom it endorses, e.g. assistance in securing initial appointment, transfers ad-

vantageous to the chaplain and the denomination, ecclesiastical arrangements such as calling and installation, and professional information and contacts.

Recommendation: That Synod declare as its general policy that a Christian Reformed minister entering the institutional chaplaincy is expected to secure ecclesiastical endorsement from the synodical Chaplain Committee.

Grounds:

- a. This is already established policy regarding the military chaplaincy.
- b. This will more effectively implement the decision of Synod in 1959 which authorized the Chaplain Committee to grant ecclesiastical endorsement for the institutional chaplaincy.
- c. The Chaplain Committee provides important services for the chaplains whom it endorses.

B. Salary adjustment for active duty chaplains: During recent years the salaries paid to the pastors in our various congregations have increased at a more rapid rate than the salaries of our military chaplains. One who enters the chaplaincy as a first lieutenant receives a salary at first which is considerably less than that which he would receive as the pastor of a subsidized church. If he has children the difference is substantial. This constitutes a deterrent for our ministers in entering the chaplaincy. It also forms a serious handicap for the recruitment efforts we are making. Moreover, it is not fair for us to subsidize the salaries of ministers serving in needy churches while we allow our chaplains to serve for less. Certainly their work is no less demanding and no less deserving. A recommendation follows for meeting this situation. (It may be noted that to apply the following policy would cost approximately \$1,000 for the current year, covering active duty chaplains presently eligible. Other financial details will be made available to Synod.)

Recommendation: That Synod authorize the Chaplain Committee to supplement the salaries of all active duty chaplains endorsed by the committee, both military and institutional, to the extent of the scale used by the Fund for Needy Churches, such supplement to be paid out of Chaplain Committee funds.

Grounds:

- a. It is equitable for Synod to apply its minimum salary scale to its chaplains as well as to ministers serving in subsidized churches.
- b. This will eliminate a present deterrent to the meeting of denominational quotas and other opportunities in the field of the chaplaincy.

C. Committee Membership: The first term of Rev. Fred W. Van Houten expires this year. The following nomination is submitted for this vacancy: Revs. G. Bernard Dokter and Fred W. Van Houten.

D. Finance: A copy of our annual financial report is submitted herewith for your information. Special note should be taken of current assets. The Chaplain Committee has operated since the end of World War II on the balance which was then left from offerings received in our

churches. Our operations have been very economical, nearly all disbursements going for dues to the General Commission on Chaplains and Armed Forces Personnel, travel, clerical services and incidental expenses. It now seems clear that reserves should not be further depleted. In the event of war or national emergency there would be immediate and sizable financial demands for administering the recruitment and work of chaplains. Moreover, the scope of the Committee's work is steadily expanding. We therefore request that Synod place the Chaplain Committee on the list of denominational causes approved for one or more offerings during 1962.

E. Representation at Synod: It is requested that Rev. Richard Wezeman be granted the privilege of representing the committee at Synod with respect to this report.

Respectfully submitted,
 Harold Dekker, *Secretary*
 Louis J. Dykstra
 Harry Faber, *Treasurer*
 Louis Vandertill, *Sec'y for Institutional Chaplaincy*
 Dick L. Van Halsema, *Recording Secretary*
 Fred W. Van Houten, *President*
 Richard Wezeman, *Sec'y for Military Chaplaincy*

FINANCIAL STATEMENT

March 1, 1960 to February 28, 1961

Total assets March 1, 1960.....\$4,718.95

Receipts:

Gifts	\$ 55.34
Interest Washington, D.C., church bonds	90.00
Interest on Old Kent Bank savings certificate	15.00
Redemption of Washington, D.C., church bond	1,000.00
Borrowed from Old Kent Bank	500.00
Transferred from savings account	400.00

Total receipts\$2,060.34

Disbursements:

Clerical	\$ 109.69
Travel	382.20
General Commission dues	456.00
Books and literature	60.70
Gratuity	25.00
Repayment plus interest of loan	505.42
Miscellaneous	32.86

Total disbursements\$1,571.87

Assets:

Washington, D.C., church bonds	\$2,000.00
Old Kent Bank savings certificate	1,000.00
Old Kent Bank savings account	216.51
Old Kent Bank checking account	594.92

Total Assets as of February 28, 1961\$3,811.43

Harry Faber, Treas.

REPORT NO. 28

WORLD-WIDE RELIEF AND SERVICE COMMITTEE

ESTEEMED BRETHREN:

I. MATERIALS:

1. Report of Korean Material Relief and the Grand Rapids Deacons' Conference. Acts of Synod 1959, pp. 219 and 220.
2. Report of Study Committee of Korean Material Relief, Part II, Acts of Synod 1960, pp. 203-205.
3. Acts of Synod 1960, Article 84, Part II, pp. 40-41.
4. Reports from classical clerks re Deacons' conferences.
5. Correspondence from other denominational committees and boards as well as Church World Service, etc.
6. Report on Korean Material Relief and Typhoon Disaster Fund from Grand Rapids Deacons' Conference.

II. HISTORY

A. A brief history of the thought and proceedings which have brought this great vision of a World-wide Relief and Service Committee into focus will be helpful for our understanding of the total problem. The seed thought for a diaconal committee dates back at least to 1950 when the Second Christian Reformed Church of Denver, Colorado, overtured Synod to "consider the advisability of appointing a Synodical Diaconal Committee (with advisory power only) composed of deacons, to co-ordinate the work of mercy and to act as a liaison between diaconates within our denomination; and to provide the diaconates with an overall picture of the needs of the poor" (Acts 1950, Article 141, p. 63). The perspective of this overture was toward the Christian Reformed Church alone. Although Synod did not endorse this overture, it did in following years endorse a program of aid to needy churches in times of disaster. Through existing diaconates and deacons' conferences, for example, relief was given to our brethren in the Netherlands in time of flood, to our churches in Holland Marsh, Ontario, in time of a similar disaster, to the Hudsonville-Standale areas after a tornado, and in other instances. Simultaneous with this activity the denomination was also directed by the providence of God to engage in a larger sphere of work of relief in Korea. In 1951 the Grand Rapids Deacons' Conference assumed responsibility for Korean Material Relief. After a report from Rev. Sutton, who visited Korea in 1953, the Synod of that year made a distinction between Korean Material and Spiritual Relief. The Grand Rapids Deacons' Conference was appointed the synodical committee responsible for material relief.

In 1959 the Grand Rapids Deacons' Conference (Korean Material Relief Committee), having certain misgivings concerning the effectiveness of its work in Korea, requested Synod to appoint a study committee to evaluate the work of relief in Korea. It also requested consideration of the broader question of the feasibility and possibility of organizing a per-

manent world-wide relief organization ready to act in any emergency. The Synod of 1959 acted favorably on this request and appointed a committee to report to the Synod of 1960. This report again contained two recommendations. The first was the continuation of the work of relief in Korea at this present time. The second was to establish a World-wide Relief and Service Committee of our denominational Deacons' Conferences to administer all of our works of mercy in such areas where the local congregation is unable to do so.

The Synod of 1960 declared itself to be in favor of a World-wide Relief and Service Committee on the denominational level to be administered through a board established by Synod. Then Synod appointed a committee to study this entire matter and to formulate plans to effectuate this organization.

III. ANALYSIS OF MANDATE

The decision of Synod expressing the mandate of the study committee is to be found in the Acts of 1960, pp. 40, 41.

Synod declared:

"1. Synod favors the establishment of

"A World-wide Service Committee of our denominational Deacons' Conferences to administer all of our works of mercy in such areas where the local congregation is unable to do so.

"Grounds:

"(1) It would be more advantageous for one central committee to solicit funds than for several committees to do so.

"(2) Our Christian Reformed Church is increasingly being called upon to give a world-wide witness to its Christian expression of mercy.

"(3) There is becoming evident a need to administer relief to the Christians whom our missionaries serve in other lands.

"2. Synod appoint a special committee to study this entire matter in consultation with existing Deacons' Conferences and to advise the Synod of 1961 regarding the following:

"a. The definition of the nature and scope of the World-wide Service Committee.

"b. Proposed ways and means of effecting the establishment of this committee.

"c. The urgency and possibility of the establishment of local Deacons' Conferences throughout the United States and Canada so that the World-wide Service Committee may be composed of deacons representing all sections of the denomination (See Art. 172, V)."

The fact that Synod decided to appoint a special committee to study this entire matter indicates that, although Synod favored the idea and fundamental principle involved, it was keenly aware of the many theological, sociological, and other problems involved in the proposed work a World-wide Relief and Service Committee would perform. On the other hand, Synod was also aware of the urgency of the task that is

waiting to be done. Therefore it gave the instruction that this committee should complete its study in time to give its report to the following Synod, that of 1961. It is in answer to this mandate that your committee seeks now to present a plan which would demonstrate a truly Reformed method of organization and operation, while keeping in mind the urgency of the present world situation in which men are crying on every hand for the aid the Christian church should and could give. We recognize the magnitude of the task confronting our denomination in such a world-wide ministry of mercy, and will be the first to acknowledge that the last word in this matter has by no means herewith been spoken. But in recognition of existing need we hasten to fulfill our mandate and humbly present the following study and plan of organization for Synod's consideration and approval.

IV. DEFINITION AND DISCUSSION OF THE ISSUES

A. The Nature of the World-wide Relief and Service Committee

In considering the nature of the proposed World-wide Relief and Service Committee we are deeply interested to see that this work be done according to the Word of God and the confession of the church. Essentially, the problem deals with the relationships between the church and the world. It is clear from the Word of God that the church does indeed have a responsibility with respect to the world. It is clear from the Word that the church is not "of the world" even though it is "in the world." It is also evident that the church is not simply to wait until it is taken "out of the world," but that it has a mission to perform and has been sent "into the world" as our Lord Jesus Christ was sent into the world by His Father (John 17:14-18).

To fulfil our task in the world the Lord has given us His Word and has commissioned us to preach that Word everywhere, that others may become believers through the witness of His people. We know from God's Word that Christ has instituted His church for this purpose, and has established the offices of the church for the execution of its task (cf. I Cor. 3:9; Eph. 4:11; Matt. 28:19, 20).

The offices of the church are three in number, corresponding with the threefold office of Christ. In the person of Christ the three offices of prophet, priest, and king, are united. In Him they are truly one. His ministry of redemption and grace is fulfilled in the exercise of His threefold office. As redeemer He was not simply a prophet, or a priest, or a king, but He was a prophet-priest-king. The threefold character of His work is evident when we observe His life in the light of the Word. As a prophet He ministered by proclaiming the Word of the Father, as a priest He ministered by revealing the tender mercy of the Father in the healing of sick and strengthening the weak. Our Lord did not only forgive sins, but He also healed the sick (Luke 5:18-25). When John the Baptist sent his disciples to question the Lord about the character of His ministry, Jesus answered, "Go and tell John the things which ye hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up,

and the poor have good tidings preached to them" (Matt. 11:5). This designation of His ministry indicates that Christ saves the "whole" man, body and soul, and offers relief in spiritual and material needs.

Now the ministry of mercy was assigned to the diaconate of the church. This ministry is an integral part of the total ministry of the church. Its function, too, is the witness of the gospel to people everywhere. Through the work of the diaconate the ministry of Christ as priest is still exercised today. In elucidation of this fundamental principle Dr. K. Dijk writes, "The person who offers only material support and who at the same time permits man to perish in his misery due to his spiritual poverty and does not speak to him about the riches of mercy in Christ Jesus neglects his calling seriously, while on the other hand those who offer comfort to the ones who are dismayed in spirit but do not reach out in order to lift up such lost ones out of their social distress are like a man who throws a tract to a drowning man instead of a stout rope" (*Dienst der Barnhartigheid*, p. 225, in *De Dienst der Kerk*).

This ministry of mercy is an integral part of the total task of the church. It is a part of the work which Christ is still doing in the world today. Diaconal work, then, is the work of Christ, and therefore it is also the work of Christ's church.

Now, without further discussion, it is patent that the work of a Worldwide Relief and Service Committee is and must be diaconal in character. This work then is the proper work of the church. It is for this reason that your committee is persuaded that this work ought to be done by the church through its scripturally warranted organization of consistory, classis, and synod. We stress this point because we seriously doubt the validity of a decision of the Synod of 1950 by which it refused to appoint a Synodical Diaconal Committee because "it is not in harmony with good church polity that Synod as a presbyterial body should appoint a diaconal committee" (Acts 1950, p. 63). Synod, indeed, has a responsibility with respect to the fulfillment of the diaconal task of the church on the denominational level. As the "ecclesia" of the God who is both merciful and gracious, the church should be concerned with the ministry of mercy and grace entrusted to it, so that man be restored as the image-bearer of God.*

In further elucidation of the ministry of mercy as the diaconal task of the church we now wish to observe that it is not restricted to simply giv-

* In this connection we would like also to point to the fact that our sister churches in the Netherlands in 1890 and 1891 already decided that the deacons could be admitted to classical meetings for deliberation on matters of diaconal nature.

According to the new church order of the Gereformeerde Kerken in the Netherlands, they also should be represented among the delegates to Synod. The last General Synod decided that these diaconal delegates have not only the right to deliberate and to decide in matters pertaining to the office of mercy, but also in matters relevant to the general guidance of the church, with the exception of matters pertaining to supervision, discipline, confession, and the ministry of the Word.

ing *material* aid to people who are poverty-stricken. The ministry of mercy can engage itself in a wide variety of tasks. Calvin concludes from Rom. 12:8 that the apostle already in his day distinguished between two kinds of deacons: some to "preside in dispensing the public charities of the church," others to "take care of the sick, according to the customs of the ancient church." Also in his *Institutes* Calvin claims there should be two classes of deacons, the one serving the church by administering the affairs of the poor and the sick themselves. Calvin showed a broad conception of the ministry of mercy when he cared for the unemployed by not only giving them alms, but seeing that many refugees came to Geneva and were in danger of becoming beggars, he even established a new industry to provide new jobs for these refugees; so the trade and industry of Geneva were brought to greater prosperity (*Het Diaconaat*, pp. 328, 329).

On the other hand we also want to stress that the ministry of mercy of the church through the diaconate, though it may be expressed in a variety of ways, should always retain its character of being distinctively the work of the church, and thus of our Lord Jesus Christ himself. Therefore this labor of mercy and love does not replace the help which ought to be given by the individual believer or by the family in the larger or smaller sense of the term. The office of believer is also an office of mercy, and this should always be exercised where opportunity presents itself on the level of personal contact, but the diaconate has a definite task where the individual and family are not able to assist, or are unable to adequately perform the task themselves.

Neither must the work of the diaconate be confused with that done by the larger society through its institutions and organizations. This work of philanthropy is to a large extent the fruit of God's common grace. We are thankful that this still exists in the world at large today, but the church may not content herself with the fact that such philanthropic labors are being carried on for humanitarian reasons so that she should be absolved of any further responsibility in this matter. The church must be engaged in world relief and service for Christ's sake, and must work through the divinely indicated channels ordained for this purpose, the diaconate.

Nor must this task of the church become confused with that aid given by the state through the various governmental agencies set up for this specific purpose. We do not deny that the state is also "a minister of God," but the mercy of the state belongs intrinsically to the sphere of justice, while the mercy of the church is one which is molded by faith working in love unto the edification of the body of Christ (Gal. 5:6; Eph. 4:12).

The text from Ephesians cited above has great implications for our present study. The work of the offices within the church is here directly related to the welfare and activity of the church. What Paul really expressed is that the various offices and workers in the church are given by Christ for a complete outfitting or equipping of the saints for Christian service. The Word also here instructs us that by the service of the

saints we not only help the needy, but at the same time contribute to the edification of the church of Christ. Though we object to the concept known as the social gospel today, yet we need to stress the social implications of the Gospel of Jesus Christ in the biblical interpretation of the work of mercy. And we must also point out that it is for the "building up of the body of Christ" that the work of Christian mercy must be carried on in the name of the Lord Jesus, the sympathetic high priest (Heb. 4:15) and the friend of the needy (Matt. 11:5). For the "perfecting of the saints" does not depict for us a church which is only a passive and ever-receiving body of believers, but rather a communion of faith which itself is vitally engaged in the "work of the ministry." The church is not just the object (dative), but also the subject (nominative) of such ministry, which contains mercy as one of its essential components. It is in this way that we understand what Paul meant when he reminded the leaders of Ephesus of the word of our Lord, "it is more blessed to give than to receive" (Acts 20:35).

B. The Scope of the Work of the World-wide Relief and Service Committee

Having laid down the scriptural orientation of this study, we are now prepared to approach the problems of the scope of this ministry of mercy by the church of Jesus Christ. What does Scripture teach us in this respect? Although from Ephesians 4:12, referred to above, it certainly becomes apparent that all diaconal work should be done "for the perfecting of the saints," we hasten to add that Scripture does not permit us either as individual Christians or as the "official diaconate" to exclude the unbeliever as a recipient of this mercy.

In Lev. 19:9-10 God specifically commanded His covenant people through the mouth of Moses to remember the stranger in their charity. "And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest. And thou shalt not glean thy vineyard, neither shalt thou gather the fallen fruit of thy vineyard; thou shalt leave them for the poor and for the sojourner [stranger]: for I am Jehovah your God." Thus the stranger could expect a benevolent good-will in Israel.

We note that this commandment is enforced by the declaration, "I am Jehovah your God." It was the duty of Israel to be merciful, even to the "outsiders," precisely because Israel was God's people, and God had chosen them for His service. This choice rested in their unconditional election, which indicated that they should therefore be merciful to the undeserving because they as undeserving had received mercy from God. The exercise of this very quality of mercy would in turn serve "for the building up of the body of Christ," in that it would develop a Christ-likeness in His people. That the people of Israel in some way succeeded in expressing this ideal is evident from the fact that we read concerning the servants of Benhadad, king of Syria, that they advised their fleeing monarch, "Behold now, we have heard that the kings of the house of Israel are merciful kings" (I Kings 20:31). Upon that presupposition they begged Benhadad to throw himself upon the mercy of

the enemy. The customary cruelty of those days was not permitted the kings of Israel, because they were to be the anointed of Jehovah, bound to reflect His mercy and love.

At this point we shall not have too much difficulty in answering the question, "Who is my neighbor?" (cf. Luke 10:29). The parable of our Lord has broad implications for us in these days.

In earlier days the diaconate of a congregation was concerned only with the poor belonging to its particular fellowship. Later, when some diaconates had no "poor" in their own congregations they would assist other churches which had more "poor" than they could adequately care for. Eventually institutions of mercy were established, and these were supported through appeals to the diaconates of all the churches. Thus in ever widening circles the ministry of mercy became universalized, and the work was further extended and made increasingly more effective.

Today world dimensions having shrunk through the advances in communication and transportation, we must begin to feel that the neighborhood of the church is indeed literally the entire world. In our present age we are forced to think in terms of international relationships. We are compelled to think in a global way. "Our diaconates will have to develop increasingly into a world-wide diaconate. Our neighbor has the entire globe at his disposal. The Arab, the Pakistani, as well as the Chinese or Korean, ask our attention in an irresistible way. Even if we do not like it, their needs confront us. In enormous numbers the nations of Asia and Africa are awaking" (*Diaconaal Correspondentieblad voor de Gereformeerde Kerken in Nederland*, Vol. 57, no. 6, p. 104).

The Gospel tells us that God loves the world. As the church of our Lord Jesus Christ we are duty bound to represent and express this love to the world-in-need of our day. Ceaselessly we must explore new ways and cultivate new means of revealing God's mercy. For the church to forget the terrible need and suffering, the undescribable misery of many millions of people in destitute, underprivileged areas, is to lose the very character of being the "ecclesia," and so the marks of God's gracious election. It might be added that we must not minimize the fact that the ministry of mercy is not only necessary for the poor, but—and perhaps even more so—for the rich. "For the love of money is a root of all kinds of evil" (I Tim. 6:10).

In our consideration of the scope of the ministry of mercy in our day, we dare not ignore the findings of social psychology. This evidence indicates the struggle for bare existence kills all interest in and concern for any other values including the spiritual. Man in ever continuing need for food and shelter and struggling for survival only, is on the verge of dehumanization and almost beyond recognition as the real image bearer of God. In former days the work of mercy functioned simply as an auxiliary service for missions in the main task of bringing the gospel, but now we begin to realize that in underprivileged countries it may have to precede the preaching of the gospel.

The problem of the underdeveloped countries today can only be solved if the nations enjoying abundance are willing to share and if the church of Christ is faithful to its task. Economists assert that the 900 millions living in privileged areas will have to give at least 1% of their annual income if the one billion eight hundred million suffering people are to be relieved in their distress. This problem is compounded by the fact that the number of the underprivileged increases by more than 50,000 each day.

This gigantic task challenges the power of the church of Christ, and she should be eager to make her contribution in relieving need where starvation stalks the masses, particularly when there is an open door for the gospel.

It is interesting to know that in the Netherlands this work was just begun during this past year. A general Diaconal Office (*Het Algemeen Diaconaal Bureau*) has been established, and besides helping the refugees to an amount of f 168,000 this agency in the last few months has been instrumental in raising f 32,000 for aid in Chile. This money has been distributed without regard to the "religious issue." The president of the Committee for the Central Diaconal Conference stated in his opening address, "As we can do no more than the collecting of these gifts and must leave the distribution of them almost entirely to others, we hope that by this very distribution something of Him who is the real source of all mercy may become apparent, so that also in Chile and elsewhere in this world His Name may be praised through the receiving of this material aid."

Recently we were informed that new work has been undertaken by the ADB in Hong Kong and Pakistan. The deacons in our sister churches are now sending to Pakistan a social economist and his staff, not only to see to the distribution of gifts but also to help the country build up a better economy.

C. The Urgency for the Organization of the World-wide Relief and Service Committee:

In conclusion let us consider the urgency of the establishment of a World-wide Relief and Service Committee. We should be forcibly reminded in this connection of the words of Paul in Gal. 6:10, "So then, as we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of faith." Calvin points out that in this passage the metaphor of sowing and reaping is employed. "Every season is not adapted to tillage and sowing. Active and prudent husbandmen will observe the proper season, and will not indolently allow it to pass unimproved. Since, therefore, God has set apart the whole of this present life for ploughing and sowing, let us avail ourselves of the season, lest through negligence, it may be taken out of our power" (cf. Calvin's Commentary in loco).

At this point we want to share with you the remark of G. S. Duncan, "When Paul adds '*as we have opportunity*,' his thought is clearly not 'on such occasions as are opportune,'" (cf. Epistle of Paul to Gal. in

loco). As Duncan indicates, Paul teaches that we are not to wait for opportunities to come to us but we must seek them. Our task will become abundantly clear if only we will open our eyes to the desperate need of our times, and open our ears to the cries of the destitute.

Notice finally, that the word Paul employs here for "to do" is "ergazometha," which means "to work." This indicates that such a ministry cannot be carried on without real effort, an effort that will entail sacrifice. "No one may be excluded where effective help must and can be given" (Greydanus, Comm. in loco, p. 347). It is in light of this biblical data and strong command that we propose the following ways and means to establish the necessary World-wide Relief and Service Committee.

V. SUGGESTED PLAN FOR ORGANIZING WORLD-WIDE RELIEF AND SERVICE COMMITTEE:

A. In Accord with the Preceding Discussion the Following Principles Ought to Be Observed:

1. The administration should be vested in the office of deacons.
2. Any plan for organization must be based on such principles as will assure proper ecclesiastical standing so that the witness will be the official witness of the church of Christ.
3. Cooperation, communication, and coordination with existing board and committees ought to be established and maintained.

B. The Following Organizational Chart Suggests the Lines of Authority and Activity of the WWRSC. (cf. organizational chart)

(See chart on page 216)

C. Suggested Plan for Organization of Deacons' Conferences.

1. The Deacons' Conferences should be organized regionally and/or according to classical lines.
2. Representation to the WWRSC be regulated according to classis.

A regional Deacons' Conference may include more than one classis, e.g. Explanation: (The Grand Rapids Deacons' Conference includes the four classes in the Grand Rapids area).

3. The following is a model constitution for the organization of these Deacons' Conferences:

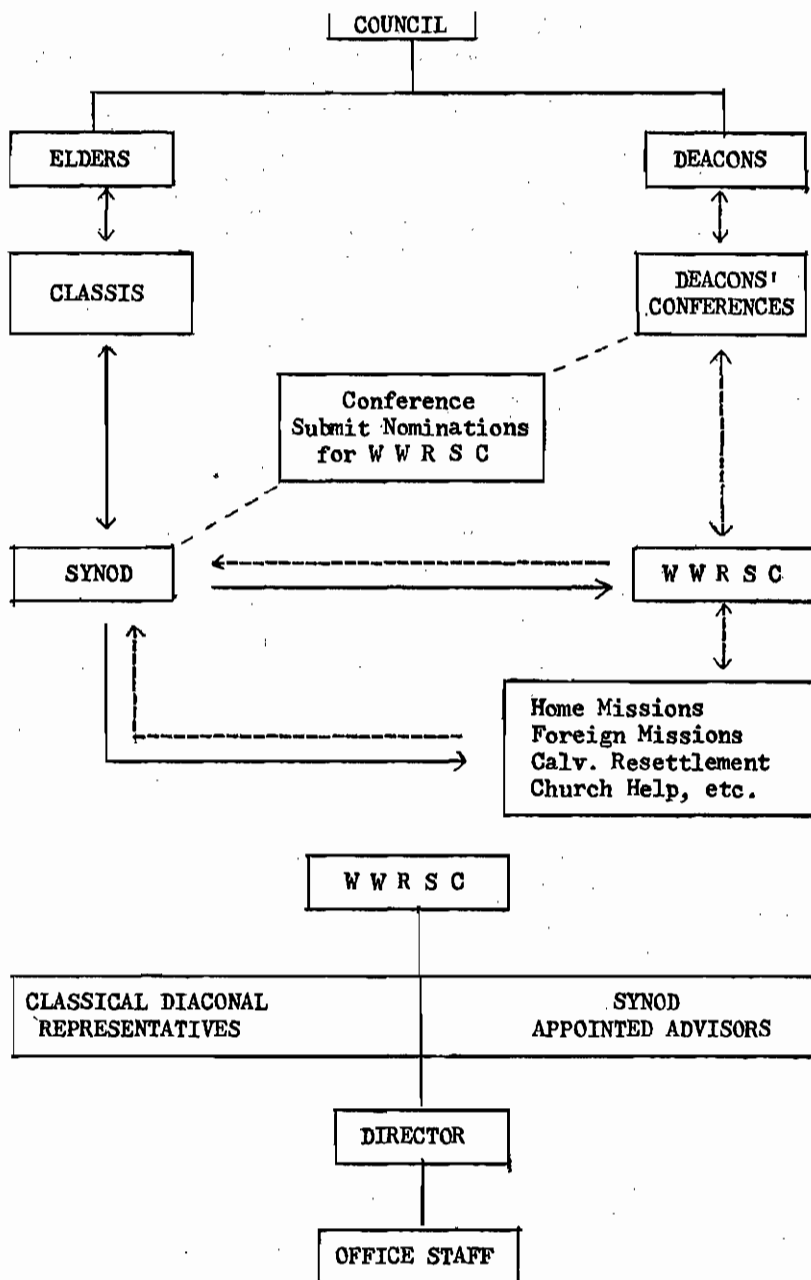
MODEL CONSTITUTION

PREAMBLE

Whereas Christ has called His people to do good to all, especially to those of the household of faith;

Whereas Christ has instituted the office of the Deacon to express the ministry of mercy in a world of need;

Whereas the dignity and honor of this office of mercy must be ever discharged and upheld in the midst of the Church, we organize this Deacons' Conference according to the following rules of order.



* Note, solid lines indicate line of authority, dotted lines indicate line of communication and liaison.

ART. 1 — Name

The name of the organization is the Diaconal Conference.

ART. 2 — Basis

The basis of this Conference is the Formula of Subscription for the office bearers of the Christian Reformed Church. All matters shall be determined in harmony with this statement.

ART. 3 — Membership

All Diaconates of the Churches in the Classes of the Christian Reformed Church shall be eligible for membership.

ART. 4 — Purpose

- 4.1 The purpose of this Conference shall be to promote the effectiveness of the work of the Deacons in our congregations by holding regular meetings for the consideration and discussion of matters pertaining to the office of Deacon.
- 4.2 To establish closer contact and fellowship between the Diaconates through these Conferences.
- 4.3 To serve the member Diaconates with advice on local problems which they present to the Conference.
- 4.4 To cooperate in resolving matters which lie beyond the scope of individual Diaconates and are properly presented to the Conference by the member Diaconates.
- 4.5 To work cooperatively with the World-Wide Relief and Service Committee of the Christian Reformed Church.

ART. 5. — Relationship to the World-Wide Relief and Service Committee

- 5.1 This Conference shall act as a liaison between the local Diaconate (and/or Council) and the World-Wide Relief and Service Committee.
- 5.2 This Conference shall assist the World-Wide Relief and Service Committee in soliciting aid from our Churches to relieve the suffering throughout the world.
- 5.3 This Conference shall work on special projects assigned by the World-Wide Relief and Service Committee.
- 5.4 This Conference shall present, upon the request of Synod, nominations for the Board of the World-Wide Relief and Service Committee.

ART. 6 — Executive Committee

- 6.1 The Conference shall be headed by an Executive Committee in which at least three Diaconates shall be represented.
- 6.2 The Executive Committee shall regulate the holding of the meetings of the Conference as provided by the Constitution. It shall make the necessary arrangements, provide the program, and present the necessary business of the Conference.
- 6.3 Matters of business to be considered by the Conference must be in the hands of the President or Secretary sufficiently in advance so that they may be considered first by the Executive Committee.
- 6.4 The Executive Committee shall elect its own officers annually.
- 6.5 The Executive Committee shall nominate and elect a Pastoral Adviser to serve for a period of three years.

ART. 7 — *Officers*

- 7.1 The officers of the Conference shall consist of a President, Vice-President, Secretary, Treasurer, Vicar, and Pastoral Adviser.
- 7.2 Duties of the Officers:
 - 7.2.1 The President shall preside at all Conference and Executive Committee meetings.
 - 7.2.2 The Vice President shall function in the absence of the President, and shall also succeed him if he can no longer continue his work.
 - 7.2.3. The Secretary shall record the minutes of all Conference and Executive Committee meetings, and shall notify all the Churches and/or Executive Committee members of such meetings, and shall handle all correspondence.
 - 7.2.4 The Treasurer shall receive, record and disburse monies in behalf of the Conference; he shall report at each stated meeting of the Conference; and his books shall be audited not less than once each year.
 - 7.2.5 The Vicar shall function in the absence of either or both Secretary and Treasurer, and shall assist them in their work if they deem this necessary.
 - 7.2.6 The Pastoral Adviser shall serve the Conference and Executive Committee in an advisory capacity, and shall function as liaison between the Conference and Classis (or Synod).

ART. 8 — *Election of Officers*

- 8.1 At the first meeting of the calendar year the Conference shall elect the members of the Executive Committee.
- 8.2 Names of nominees for Executive Committee members are to be mailed in from individual Diaconates four weeks prior to the first meeting of the calendar year to the Conference Secretary.
- 8.3 All nominees must have served a minimum of one year in the office of deacon before becoming eligible for nomination.
- 8.4 Voting shall be by ballot. All attending Deacons are eligible to vote.

ART. 9 — *Meetings*

- 9.1 Stated meetings of the Conference shall be held the third Thursday of January, April, and October of each year, or in case of unavoidable conflicts, as close to those dates as possible.
- 9.2 All meetings shall be announced to the Diaconates at least two weeks prior to the date on which they are to be held.

ART. 10 — *Powers of Conference*

This Conference shall in no wise exercise official jurisdiction over any Deacon or Diaconate. Therefore, all general matters approved by the Conference shall be referred for final action to the Diaconates, to the Councils of each Church or to the WWRSC.

ART. 11 — *Amendments*

All articles of this Constitution, with the exception of Article 2, may be amended by a two-thirds majority of the Conference.

VI. RECOMMENDATIONS:

- 1. That Synod adopt the proposed plan for the WWRSC.
- 2. That Synod instruct the classes to appoint committees to promote the organization of the Deacons' Conference in their areas.

3. That Synod instruct the classes in cooperation with existing Deacons' Conferences to appoint representatives to serve on the World-wide Relief and Service Committee. Whenever possible, these representatives should be deacons.

4. That Synod appoint a number of members-at-large as advisors to the World-wide Relief and Service Committee, e.g. A medical doctor, a sociologist, an attorney, a business consultant, an accountant, a minister, etc.

5. That Synod instruct the newly organized WWRSC to present nominations for a director to the Synod of 1962.

6. That the Grand Rapids Deacons' Conference Board meet with WWRSC on matters pertaining to Korean Material Relief until a transfer of responsibility can be effected.

7. That Synod instruct the WWRSC to present a detailed organizational plan for approval to the Synod of 1962. This detailed plan will include such elements as the following:

a. Number and nature of sub-committees.

b. Liaison between the Home Mission and Foreign Mission Boards and other synodical committees.

c. A more detailed description of the relationship of the WWRSC to the Deacons' Conferences, synod, classis, and council.

d. Correspondence and cooperation with our sister churches in this matter.

e. Relation to world relief agencies.

Humbly submitted,

J. Hasper, *Chairman*

J. Mulder, *Secretary*

J. Geuzebroek

R. Kooistra

F. Velzen

REPORT NO. 29

SEMINARY PROFESSORS AS SYNODICAL ADVISERS

ESTEEMED BRETHREN:

The mandate for your committee is found in Article 71, Acts of Synod, 1960, p. 28, and we quote:

"1. A motion is made to accede to Overture No. 9 from Classis Grand Rapids East to appoint a study committee to re-evaluate our present rules for synodical procedure regarding the place and function of the professors of Calvin Seminary as synodical advisers.

"Grounds:

"a. The increased number of theological professors and emeriti professors.

"b. The increasing role of the professors in the deliberations of Synod.
—Adopted"

I. MATERIALS

A. Article 50 of the Church Order states, "The General Synod shall ordinarily meet annually. Each Classis shall delegate two ministers and two elders to this Synod . . ."

B. The rules for synodical procedure regarding the place and function of the professors of Calvin Seminary as synodical advisers are found in "Rules for Synodical Procedure" under III A, and we quote:

"Duties of Other Synodical Functionaries**"A. Advisory Members of Synod**

"1. The advisory members of Synod are the professors of Calvin Seminary and the President of Calvin College. The President of Calvin College functions as an advisory member only in matters pertaining to Calvin College.

"2. They have the same privileges of the floor as the regular members of synod, subject to the accepted rules. On important questions the chair, or any member of Synod, may request their advice.

"3. The professors may present their advice as a body, either in writing, or by one of their number acting as spokesman, or they may express their opinions individually.

"4. The professors are required to serve as advisers on advisory committees.

"5. The emeriti professors as well as the active professors shall have their advisory functions at Synod."

C. A revision of Rules for Synodical Procedure III, A, 5, which reads, "The emeriti professors shall have a limited advisory capacity, their advice to be given upon the request of the chairman of the Synod. They shall function as advisers to advisory committees upon the request of the Synod or an advisory committee" (Acts 1960, p. 26, C2).

D. Overture No. 4 of Classis Chicago North (Agenda 1960, p. 225), which has been "referred to the study committee" (Acts 1960, Art. 71, 3), which reads as follows:

"No. 4 — Proposed Change in Section III, A, Synodical Procedure

"1. No change.

"2. When matters on the floor come within the sphere of the theological discipline in which the professors are serving the church, they shall have the same privilege of the floor as regular members of Synod, subject to accepted rules. On important questions the chair, or any member of Synod, may request their advice.

"3. The professors may present their advice as a body, either in writing, or by one of their number acting as spokesman, when in their opinion a matter before Synod is the concern of the whole faculty.

"4. No change.

"5. The emeriti professors as well as the active professors shall have their advisory functions at Synod; however, the privilege of the floor shall be limited to the field of theology in which they last served the church.

"Grounds:

"1. The advisory members perform their greatest service to the church as members of advisory committees. This valuable service will not be impaired by the revision.

"2. During debate Synod will still profit by the advice of the professor (In some disciplines—professors) who is considered by the church as the authority in his field.

"3. The revision is now possible because of the specialized functions of our professors.

"4. The revision is necessary because of the larger number of professors now serving as advisory members.

"a. It will avoid the suspicion that the seminary faculty as a whole has too much influence at Synod.

"b. It will eliminate the charge that the advisory members have the privilege of the floor to the disadvantage of the regular members.

"c. It will encourage the elder delegates to speak who often are reluctant to do so because of the number of ministers and professors who have and use the privilege of the floor.

"Classis Chicago North,

"Rev. Gerben Zylstra, S.C."

E. Recent Decisions (Acts 1960, Art. 64, pp. 26, 27) which read:

"C. Recommendations:

"1. That the requests for reconsideration of the 1959 Alberta South overture re emeriti professors be granted.

"Ground:

"The Synod of 1959 did not address itself to the problem raised by Alberta South, i.e. the greatly increased number of men who are not delegated but who have a permanent voice in the deliberations of Synod.

—Adopted

"2. That Synod answer the 1959 Alberta overture and Overtures Nos. 5 and 40 of this year by amending the rules for Synodical Procedure, Section III, A, 5, to read as follows: 'The emeriti professors shall have a limited advisory capacity, their advice to be given upon the request of the chairman of the Synod. They shall function as advisers to advisory committees upon the request of the Synod or an advisory committee.'

"Grounds:

"a. The increase in the number of seminary professors in the last five years, which will ultimately lead to a similar increase in emeriti professors, has greatly increased the number of men who are not delegated but who have a permanent voice at Synod.

"b. Emeriti professors are not active office-bearers in the church (See Article 100). *—Adopted*

"3. That Synod do not accede to the overture of Classis Chicago South to delete Rule III, A, 5.

"Ground:

"It is to the advantage of Synod to use the wisdom of the emeritated professors, which has been gained by years of experience. (cf. Acts 1959, Art. 31, p. 10) *—Adopted*

"4. That Synod respond to Overtures No. 4 and No. 9 by amending the rules for Synodical Procedure, Section III, A, 2 to read: 'They shall have the privilege of the floor for the purpose of advising Synod on matters before it, subject to the accepted rules governing discussion. On important questions the chair, or any member of Synod, may request their advice.'

"Grounds:

"a. The advisory status of the professors is not adequately defined in the present rule.

"b. The judicious observance of this advisory status by the professors and the Synod will obviate the need for more detailed rules as those requested by Overture No. 4. *—Synod decides to withhold action."*

F. Article 71, Acts, 1960, p. 28 gives the Mandate (quoted above) and refers Overture No. 4 to the present Study Committee.

II. EVALUATION

In re-evaluating the present rules for synodical procedure regarding the place and function of the professors of Calvin Seminary as synodical advisers, your committee considered the constituency of the Synod, which would determine the *place*, and the meaning of "advisory members" which would determine the *function* of seminary professors.

A. *The Constituency of Synod*

1. According to Article 50 of the Church Order the annual Synod is constituted by each classis delegating two ministers and two elders. Only these delegated office-bearers are members of Synod and officially authorized by the church to engage in all the deliberations and decisions of Synod.

2. The principle of equality enunciated in Article 84 of the Church Order militates against the present practice of having a number of men present at each Synod who, though not delegated by the churches, annually take part in all the deliberations of Synod. We note that the Synod of 1960 adopted the recommendation of its Advisory Committee to reconsider the 1959 Alberta South overture re emeriti professors with this *Ground*: "The Synod of 1959 did not address itself to the problem raised by Alberta South, i.e. the greatly increased number of men *who are not delegated but who have a permanent voice in the deliberations of Synod*" (Acts 1960, p. 26, Art. 64, C1).

3. The "Rules for Synodical Procedure" allow a *place* for functionaries at Synod other than those delegated. Their role, however, is in each case properly limited. In the case of the seminary professors the advisory capacity is stipulated.

B. *The Meaning of "Advisory Members"*

1. The "Rules for Synodical Procedure" (III, A, 1, 2) make a clear distinction between the delegated members and the seminary professors by calling the latter "advisory members."

2. The emphasis of each of the 5 points under III A of the Rules is that the professors are present at Synod for advice only and are not present as regular delegates who are charged with the responsibility of deliberation and debate and decision.

3. The seminary professors are not members of Synod because they are not delegated by the church. However, the professors, because of their specialized knowledge and wide experience, should function at Synod as advisers and Synod ought to avail itself of the special talents of those who serve our church as seminary professors.

III. RECOMMENDATIONS

Your Study Committee concludes that the "Rules for Synodical Procedure" (III, A, 1-5) do not adequately define the advisory status of the seminary professors at Synod and therefore the Rules should be revised. This revision should be in harmony with the constituency of Synod as a body of delegated office-bearers (ministers and elders) and should

clearly state the advisory function of the professors. We therefore recommend:

1. That Synod adopt the following revision of III, A (including the new heading) of the "Rules for Synodical Procedure":

Duties of Non-delegated Synodical Functionaries

A. Advisers to Synod

1. Seminary professors

- a. To serve on the advisory committees of Synod.
- b. To be present or available to Synod for advice, upon the request of the chair or members of Synod.

2. Emeriti professors

- a. To serve on advisory committees when requested by Synod.
- b. To be available to Synod for advice, which is to be given upon the request of the chair or members of Synod.

3. President of Calvin Seminary

To advise Synod in matters pertaining to the Seminary.

4. President of Calvin College

To advise Synod in matters pertaining to Calvin College.

2. That Synod declare these decisions its answer to Overture No. 4.

Respectfully submitted,

The Committee:

Bernardus Van Someren, *Chairman*

Oliver Breen, *Secretary*

Marinus Goote

Herman Hoekstra

REPORT NO. 30

CHRISTIAN REFORMED BOARD OF HOME MISSIONS

ESTEEMED BRETHREN:

I. INTRODUCTION

This is a report from the front line of the church, that point at which the Christian Reformed Church comes into direct and significant contact with its North American community. It is a report written with much urgency. Some of the urgency undoubtedly comes from the fact that the church is becoming increasingly aware of its responsibilities to our neighbors and to the large metropolitan communities in the United States and Canada generally. However most of the urgency arises out of the changing times in which we live. The various parts of the world's people peek out from behind curtains of various textures in wild looks of fear, hatred and suspicion. This troubled planet is locked in a frightening struggle for survival. If our countries are to survive we will have to exert every effort and marshal every resource to give these soft and indifferent nations something to live by and something to live for. It is the conviction of your board that the Christian Reformed Church is uniquely equipped to speak to this generation. It is further our conviction that we have a grave responsibility to do so because of the quality and vitality of the heritage which has been passed on to us.

II. MISSIONARY STAFF

The following have left the service of the Board of Home Missions during the course of the year 1960. Rev. Robert De Vries accepted the call to be the pastor of the church which began as a mission station under his direction, Franklin Lakes, New Jersey. Rev. Lloyd Wolters was "loaned" to the Beacon Light Chapel in Sheboygan, Wisconsin. Rev. Hugh A. Koops left the field at Champaign, Illinois, to pursue graduate studies at the university level. Mr. A. Koolhaas left the field at Ogden, Utah, to serve at Bejou, Minnesota. Rev. Harvey Bultje accepted a call to be home missionary for Classis Kalamazoo. Mr. and Mrs. George De Vries, Jr., left the Norfolk Service Home for a business assignment in Grand Rapids, Michigan. Three workers left the Mission Department of the Manhattan Christian Reformed Church, New York: Mr. Peter Huiner, Miss Delores Dixon, and Miss Tone Kenbeek. Rev. A. Haalboom accepted a call to Jarvis, Ontario. Revs. H. Moes and G. André were granted emeritation. We are indeed grateful for the devoted service of these missionaries.

Some new additions were made to the staff. In California the Home Missions Board was blessed with the addition of Rev. Jay Vander Ark at Hayward, Rev. Samuel Vander Jagt at Sacramento, Rev. A. Paul Veenstra at Chula Vista, and Rev. Gerald P. Hubers at Riverside. To fill the post at Ogden, Utah, the board received an acceptance from

Rev. Donald Wisse of Wayland, Michigan. At the Norfolk Service Home Rev. John C. Rickers is working with the servicemen and at the same time starting a neighborhood evangelism project. Rev. Peter Vermaat accepted the call to Bellingham, Washington. Rev. Robert J. Palma accepted the call to Iowa City, Iowa. Seminarian Gerrit Koedoot has been welcomed to the Jewish Mission Staff in Chicago. Rev. Frederick J. Van Dyk has taken up his post in El Paso, Texas. Rev. Adrian Van Andel has come under the Board of Home Missions since the South Grove, Minnesota, project was adopted by the denomination. Seminarian Wendell Gebben is laboring in Terre Haute, Indiana. Seminarian Evert Gritter is filling the post at Grande Prairie, North Alberta, Canada.

The office Staff. Miss Agnes Flonk continues as secretary. Miss Ruth Radius, Mr. David Bosscher and Miss Jean Vande Kodde were added to the staff.

III. BOARD PERSONNEL AND ORGANIZATION

Classes	Members	Alternates
Alberta North.....	Rev. John Kruis.....	Rev. L. Tamminga
Alberta South.....	Rev. G. W. Vanden Berg.....	Rev. H. Bade
British Columbia.....	Rev. G. H. Polman.....	Rev. John J. Holwerda
Cadillac.....	Rev. Peter Honderd.....	Rev. Calvin Bolt
California.....	Rev. Bernard Den Ouden.....	Rev. John Van Ryn
Chatham.....	Rev. A. B. C. Hofland.....	Rev. J. Quartel
Chicago North.....	Rev. Gerben Zylstra.....	Rev. C. Schemper
Chicago South.....	Rev. Menko Ouwinga.....	Rev. Wm. Buursma
Eastern Ontario.....	Rev. G. Ringnald.....	Rev. J. Dresselhuus
Grand Rapids East.....	Rev. John A. Mulder.....	Rev. J. Gunnink
Grand Rapids South.....	Rev. Edw. B. Pekelder.....	Rev. Louis Dykstra
Grand Rapids West.....	Rev. Arthur Hoogstrate.....	Rev. Paul F. Holtrop
Grandville.....	Rev. Henry Vander Kam.....	Rev. F. W. Van Houten
Hackensack.....	Rev. F. J. MacLeod.....	Rev. E. T. Lewis, Jr.
Hamilton.....	Rev. H. Numan.....	Rev. W. Vande Kolk
Holland.....	Rev. Wm. P. Brink.....	Rev. Martin Bolt
Hudson.....	Rev. Sidney H. Rooy.....	Rev. Edward Boer
Kalamazoo.....	Rev. John C. Ribbens.....	Rev. Harold De Weerd
Lake Erie.....	Rev. George Vanderhill.....	Rev. Hubert Sprik
Minnesota North.....	Rev. Fred'k L. Netz.....	Rev. J. E. Jeffers
Minnesota South.....	Rev. Arthur Besteman.....	Rev. Norman Haan
Muskegon.....	Rev. George Holwerda.....	Rev. B. Ypma
Northcentral Iowa.....	Rev. Thomas Vanden Bosch.....	Rev. John Maas
Orange City.....	Rev. Harlan Roelofs.....	Rev. Sidney Cammenga
Pacific.....	Rev. Jacob Hekman.....	Rev. J. R. Van Dyke
Pella.....	Rev. Jay A. Wesseling.....	Rev. Jack Vander Laan
Rocky Mountain.....	Rev. Earl Holkeboer.....	Rev. J. Zwaanstra
Sioux Center.....	Rev. S. Voortman.....	Rev. Paul E. Bakker
Toronto.....	Rev. F. Guillaume.....	Rev. H. Hollander
Wisconsin.....	Rev. Raymond Opperwall.....	Rev. B. A. Van Someren
Zeland.....	Rev. A. E. Rozendal.....	Rev. Rens Hooker

Members-at-Large	Alternates	Terms
Mr. G. Monsma	Mr. J. Stadt	1960-1963
Mr. Harold Camping	Mr. A. Masselink	1959-1961
Mr. D. Farenhorst	Mr. J. Joosse, Sr.	1959-1962
Mr. Fred Steen	Mr. John Hamersma, Jr.	1960-1963
Mr. Theodore Hoeksema	Mr. R. Van Til	1958-1961
Mr. Louis Vandertill	Dr. Ralph Blocksma	1959-1962

The *Executive Committee* presently comprises the following members: Revs. Wm. P. Brink, A. B. C. Hofland, George Holwerda, Peter Honderd, A. W. Hoogstrate, John A. Mulder, M. Ouwinga, E. B. Pekelder, J. C. Ribbens, A. E. Rozendal, George Vanderhill, Henry Vander Kam, Gerben Zylstra, and the Messrs. D. Farenhorst, Theodore Hoeksema, Louis Vandertill.

The Executive Secretary, Rev. M. C. Baarman; the Minister of Evangelism, Dr. Dick L. Van Halsema, and the Treasurer, Mr. C. Van Malsen, serve as members ex-officio.

Officers appointed were: Rev. Henry Vander Kam, Pres.; Rev. John A. Mulder, Vice-pres.; Mr. Theodore Hoeksema, Assist. Treas.

The Executive Committee lost a competent and dedicated leader when Rev. John A. De Kruyter accepted a call to First Pella, Iowa.

The sub-committee for *Church Extension* comprises the Brethren John Mulder, Henry Vander Kam, Edward Pekelder.

Evangelism: George Holwerda, Louis Vandertill.

The sub-committee having charge of the *Jewish Mission* work includes the Brethren John Ribbens, Gerben Zylstra, and Mr. Ouwinga.

Membership on the *Mission Promotion* was assigned to Mr. C. Van Malsen, Revs. Peter Honderd and John Mulder.

Indian-Spanish Migrant committee consists of: Mr. L. Vandertill, Revs. A. W. Hoogstrate and A. E. Rozendal.

Personnel Procurement: Executive Secretary, Minister of Evangelism, and the Treasurer.

The sub-committee for *Finances* comprises the Messrs. Theodore Hoeksema, C. Van Malsen, L. Vandertill, and Rev. E. Pekelder.

Canadian Affairs committee: Rev. A. B. C. Hofland, Rev. George Vanderhill, Mr. D. Farenhorst.

The Executive Secretary will serve on these various subcommittees as advisory member.

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

President, Rev. Henry Vander Kam

Vice-president, Rev. John A. Mulder

Assistant-Treasurer, Mr. Theodore Hoeksema

Representation at Synod. The General Committee for Home Missions requests that its president, secretary, and treasurer together with the Minister of Evangelism be granted the privilege of the floor when Home Mission matters are considered.

IV. MISSION OUTREACH

A. FIELDS AND THEIR MISSIONARIES — U.S.A.

Albuquerque, N.M.	Huizenga, Rev. Bartel N.
	*Redhouse, Mr. Scott
Anchorage, Alaska	Heynen, Rev. William
Bellingham, Wash.	Vermaat, Rev. Peter E.
Boulder, Colo.	(Calling for this field)
Champaign, Ill.	(Calling for this field)
	*Vander Meulen, Miss Edith
	*Koedoot, Mr. Gerrit
Chicago, Ill. (Jewish Mission)	Rozendal, Rev. John R.
Chicago, Ill. (Chinese Mission)	Han, Rev. Paul (Stated Supply)
Chula Vista, Cal.	Veenstra, Rev. A. Paul
Colorado Springs, Colo.	Haan, Rev. Albert J.
El Paso, Texas	Van Dyk, Rev. Frederick J.
East Islip, N.Y.	Bultman, Rev. Fred
Fairbanks, Alaska	Vanden Hoek, Rev. Julius
Hayward, Cal.	Vander Ark, Rev. Jay C.
Indianapolis, Ind.	Zandstra, Rev. Jack
Inkster (Dearborn), Mich.	Botts, Rev. Harold
Iowa City, Ia.	Palma, Rev. Robert J.
Jackson, Mich.	Versluys, Rev. James
Madison, Wis.	Huyser, Rev. William A.
Mason City, Ia.	(Calling for this field)
Indian Harbor Beach, Eau Gallie, Fla.	Van Harn, Rev. Roger
New York, N.Y.	Negen, Rev. Gordon
(Mid-Harlem Community Parish,	*Vander Brug, Mr. Duane E.
Manhattan C.R.C.)	*Greenfield, Mr. Bernard
	*Peterson, Mr. Glen R.
	*Allen, Mr. James
Ogden, Utah	Wisse, Rev. Donald
Orlando, Fla.	Bronkema, Rev. Ralph W.
Palo Alto, Cal.	De Jong, Rev. Frank
Pompton Plains, N.J.	Stegink, Rev. Martin
Portland, Ore.	Spaan, Rev. Howard B.
Queens, Jamaica, L.I., N.Y.	Szto, Rev. Paul
Richton Park, Ill.	Hugen, Dr. Melvin
Riverside, Cal.	Hubers, Rev. Gerald P.
Sacramento, Cal.	Vander Jagt, Rev. S. J.
Salem, Ore.	(Calling for this field)
South Salt Lake City, Utah	Vogelzang, Rev. Nicholas
South Grove, Minn.	Van Andel, Rev. Adrian
St. Petersburg, Fla.	Beelen, Rev. Marvin
Terre Haute, Ind.	*Gebben, Mr. Wendell
Toledo, O.	Holkeboer, Rev. Earl S.
Walnut Creek, Cal.	Hollebeck, Rev. John F.

Missionaries to Spanish speaking Americans:

Pott, Rev. J. Jerry
Nyenhuis, Rev. C.

Service Home - Evangelism at Norfolk, Va. Rickers, Rev. John C.

B. FIELDS AND THEIR MISSIONARIES — CANADA

Bellevue, Alta.	Hoekstra, Rev. P. J.
Grande Prairie, Alta.	*Gritter, Mr. Evert
Navan and Kemptville, Ont.	Spoelhof, Rev. Charles
New Liskeard and Cochrane, Ont.	Bruxvoort, Rev. Brandt
Stratford, Ont.	Rubingh, Rev. John
*Designate layworkers	

V. SPONSORING CHURCHES

Missionaries	Churches	Calling and/or Supporting
*Allen, James.....	Central Ave., Holland, Mich...	Supporting
	McBain, Mich.....	Supporting
	II Fremont, Mich.....	Supporting
Beelen, Marvin.....	Lee St., Grand Rapids, Mich...	Calling and Supporting
Botts, Harold.....	Dearborn, Mich.....	Calling
	Pine Creek, Mich.....	Supporting
Bronkema, R. W.....	12th Ave., Jenison, Mich.....	Calling and Supporting
Bruxvoort, Brandt.....		
Bultman, Fred.....	West Sayville, N.Y.....	Calling
	II Fremont, Mich.....	Supporting
De Jong, Frank.....	Artesia I, Cal.....	Calling and Supporting
*Gebben, Wendell.....	Immanuel, Hudsonville.....	Calling and Supporting
*Greenfield, Bernard.....		
*Gritter, Evert.....		
Haan, Albert J.....	Denver II, Colo.....	Calling and Supporting
Han, Paul—Stated Supply.....	Evergreen Park, Ill.....	Supporting
	Chinese group.....	Supporting
	II Fremont.....	Supporting
Heynen, William.....	Bethel, Edgerton, Minn.....	Calling and Supporting
Hockstra, P. J.....		
Hollebeek, John F.....	Alameda, Cal.....	Calling
Hubers, Gerald F.....	Ontario, Cal.....	Calling
Hugen, Melvin.....	I South Holland, Ill.....	Calling and Supporting
Huizenga, B. N.....	Luctor, Kan.....	Calling and Supporting
Huyser, William.....	Kenosha, Wis.....	Calling
*Koedoot, Gerrit.....		
Negen, Gordon.....	Borculo, Mich.....	Supporting
	II Paterson, N.J.....	Calling and Supporting
Palma, Robert.....	Sully, Ia.....	Calling and Supporting
*Peterson, Glen R.....	Broadway, Grand Rapids.....	Supporting
Pott, J. Jerry.....	II Orange City, Ia.....	Supporting
	I Hudsonville, Mich.....	Supporting
Nyenhuys, C.....		
*Redhouse, Scott.....		
Rickers, John C.....	I Paterson, N.J.....	Calling
Rozendal, John R.....	Warren Park, Chicago, Ill.....	Calling
Rubingh, John.....	Lee St., Grand Rapids, Mich...	Calling and Supporting
Spaan, Howard.....	Everett, Wash.....	Calling and Supporting
Spoechhof, Charles.....		
Stegink, Martin.....	III Paterson, N.J.....	Calling
Szto, Paul.....	III Paterson, N.J.....	Calling
Van Anel, Adrian.....	Minneapolis, Minn.....	Calling
*Vander Brug, Duane.....		
Van Dyk, Frederick J.....	Grace, Kalamazoo, Mich.....	Calling and Supporting
Vander Ark, Jay.....	Alameda, Cal.....	Calling and Supporting
Vander Jagt, Samuel.....	Immanuel, Ripon, Cal.....	Calling and Supporting
*Vander Meulen, Edith.....		
Vanden Hoek, Julius J.....	Bethel, Edgerton, Minn.....	Calling and Supporting
Veenstra, A. Paul.....	San Diego, Cal.....	Calling
Vermaat, Peter.....	Everson, Wash.....	Calling
Versluys, James.....	I Kalamazoo, Mich.....	Calling
	Jackson, Mich.....	Supporting
Vogelzang, Nicholas.....	III Denver, Colo.....	Calling and Supporting
	North St., Zeeland, Mich.....	Supporting
Wisse, Donald.....	IV Roseland, Chicago, Ill.....	Calling and Supporting
Zandstra, Jack.....	III Zeeland, Mich.....	Calling and Supporting
Holkeboer, Earl S.....	Willard, O.....	Calling and Supporting
Van Harn, Roger.....	Bethany, Muskegon, Mich.....	Calling and Supporting
*Designate layworkers		

VACANT FIELDS

Champaign, Ill.....	Bethany, South Holland, Ill.....	Calling and Supporting
Mason City, Ia.....	Kanawha, Ia.....	Calling and Supporting
Vernon-Penticton, B.C.....	I Vancouver, B.C.....	Calling and Supporting
Charlottetown, N.S.....	Brockville, Ont.....	Calling and Supporting
Boulder, Colo.....	III Denver, Colo.....	Calling and Supporting
Salem, Ore.....	II Orange City, Ia.....	Calling and Supporting
Terre Haute, Ind.....	Immanuel, Hudsonville,	
(Wendell Gebben, Intern)	Mich.....	Calling and Supporting
Tacoma, Wash.....	I Lynden, Wash.....	Calling

VI. FIELDS IN THE UNITED STATES

A. EASTERN DISTRICT

1. *East Islip, N.Y.* Opened 1957. Present membership 6 families, 30 souls. Rev. Fred Bultman reports that relations with the community have improved very much. Vacation Bible School had a record attendance of 118. New families have been added to the church and other families are receiving instruction. The great need is still for a new church building.

2. *Manhattan Christian Reformed Church, Mission Department, New York City, N.Y.* Opened in 1952, 20 families, 94 souls. Rev. Gordon Negen is missionary-pastor. The staff includes Seminary graduate Duane Vander Brug, Mr. Glen R. Peterson, Mr. Bernard Greenfield, and Mr. James Allen, who is a "product" of the mission. Miss Delores Dixon is on leave of absence to attend Calvin College. The work in New York is extensive and diverse. This difficult field has been handled faithfully and with great dedication.

3. *Queens Christian Reformed Church, Jamaica, N.Y., Chinese Mission.* Opened in 1956, 11 families, 64 souls. Rev. Paul Szto serves here as home missionary. This group was organized in 1960 with great rejoicing. They look forward to the construction of a chapel in 1961.

4. *Norfolk, Va., Service Home.* Opened in 1957. Rev. John C. Rickers is serving here as home missionary. The home is running at near capacity. The servicemen's quarters are filled on week-ends. In addition, Rev. Rickers has begun a community evangelism project. Services are held each Lord's Day in a school nearby.

5. *Paterson Hebrew Mission* (Opened in 1914). This mission ceased operation in 1957. Miss Martha Rozendal continued to work among the Jews on a part-time basis. Miss Rozendal retired in May of 1960.

6. *Pompton Plains, N.J.* Opened in 1958, 33 families, 130 souls. Rev. Martin Stegink is missionary-pastor. This group completed its church building in 1960. They look forward toward the day when they will be a calling church.

B. FLORIDA DISTRICT

1. *INDIAN HARBOR BEACH, EAU GALLIE, FLA.* Opened in 1959, presently 6 families, 27 souls. Dr. Joel Nederhood left this post for the Back-to-God Hour. Rev. Henry Baker and Rev. Herman Bel supplied for several months. The group awaits the arrival of Rev. Roger Van Harn,

its first missionary-pastor. A church building will be under construction by mid-1961, D.V.

2. *Orlando, Fla.* Opened in 1959, 6 families, 22 souls. Rev. Ralph W. Bronkema fills this post as missionary-pastor. At present the church building is under construction and the first major community campaign is now possible.

3. *St. Petersburg, Fla.* Opened in 1958, presently 24 families, 87 souls. Rev. Marvin Beelen is missionary-pastor. This group reports the great blessings of God in the organization of the church in 1960. St. Petersburg will be the scene for a pilot project in the SWIM program in 1961.

C. GREAT LAKES DISTRICT

1. *Champaign-Urbana, Ill.* Opened in 1956. Presently 18 families, 65 souls. Rev. Hugh Kooops has left this field to pursue graduate studies at the university level. The board is engaged in calling for this field. A complete reassessment of the facilities is also in progress.

2. *Chicago, Ill., Jewish Mission.* Rev. John R. Rozendal, Miss Edith Vander Meulen, and Mr. Gerrit Koedoot are working in the Rogers Park area of Chicago. Mr. Koedoot, a graduate of Calvin Seminary, has been added to the staff in 1960. A wide program of activities seeks to bring the Word of God to children and adults.

3. *Chicago, Ill., Chinese Mission.* Opened in 1955, presently 10 families, 26 souls. The faithful labors of the Rev. Paul Han have been blessed in the year 1960. A new meeting place has been obtained and worship services have been extended. The group gathers on Sunday evening in spite of great hazards.

4. *Columbus, Ohio.* Opened in 1952. The church has become a calling church and has taken its place among the other churches of the denomination. Rev. Gerrit De Young is the pastor.

5. *Dayton, Ohio.* Opened January 1, 1961. Mr. Jerome W. Batts, seminarian, is serving the Dayton group. The project was begun by the Cincinnati Church, which church still maintains an active interest in the field. The prospects for the field are very good. A vigorous program is being pursued.

6. *Indianapolis, Ind.* Opened in 1957, presently 13 families, 98 souls. In addition to numerous assignments from the Home Missions Board, the Itinerant Missionary Rev. Jack Zandstra has given leadership to this field. The group was organized into a church early in 1961.

7. *Cherry Hill, Inkster, Mich.* Opened in 1956, presently 11 families, 55 souls. Rev. Harold Botts reports a tremendous response to the program of Vacation Bible School and young people's activities. Plans are now ready for the enlargement of their educational facilities and also the enlargement of the sanctuary.

8. *Jackson, Mich.* Opened in 1957, presently 25 families, 103 souls. Rev. James Versluys reports splendid progress in the development of the church. The contacts in the evangelism program are city wide.

9. *Madison, Wis.* Opened in 1957, presently 18 families, 72 souls. Rev. William Huyser reports a growth in depth as well as in extent. There is an encouraging participation on the part of the students from the university.

10. *Richton Park, Ill.* Opened in 1958, presently 18 families, 83 souls. Rev. Dr. Melvin Hugen brings his great enthusiasm and many talents to this project. Organization was accomplished in 1960. A building program is envisioned for 1961.

11. *Rochester, Minn.* Rev. A. A. Koning, pastor of the Hollandale Church, makes regular visits to the patients at the Mayo Clinic, and other hospital facilities in the area.

12. *South Bend, Ind.* Opened in 1956, has become a calling church and has taken its place amongst the churches of the denomination.

13. *Terre Haute, Ind.* Opened in 1960, presently 3 families, 19 souls. Seminarian Wendell Gebben has pioneered this project while serving as intern to the Home Mission Board. A church site is under consideration and a vigorous program of activity is being pursued.

14. *Toledo, Ohio.* Opened in 1960, presently 5 families, 21 souls. Rev. Earl S. Holkeboer has accepted the call to be the home missionary in this area. The group hopes to acquire a church site in the northern suburban district of Greater Toledo.

15. *Mason City, Iowa.* Opened in 1960, 4 families, 16 souls. The Kanawha Church is the agent of the Home Missions Board in calling for this new field. It was opened under the leadership of Rev. Vernon Luchies, and is being supplied by the classis temporarily.

16. *Iowa City, Iowa.* Opened in 1960. Rev. Robert Palma reports an increase of 50% in the attendance since the fall of 1960. The project is greatly aided by close contact and support of Classis Pella and the Sully, Iowa, church.

17. *South Grove, Minn.* Opened in 1960. Rev. Adrian Van Andel is Missionary-pastor. The project was begun by Classis Minnesota North with the close cooperation of the Minneapolis Church. The Board of Home Missions came to the aid of this project in 1960. The group was organized early in 1961. A church is in the process of being built.

D. ROCKY MOUNTAIN DISTRICT

1. *Albuquerque, N.M.* Opened in 1953, presently 23 families, 115 souls. Rev. Bartel Huizenga and Evangelist Scott Redhouse man this field. The chapel for the Indian Students has become a reality. The response from the community has swelled the number in attendance at the church. The abundant blessings of the Lord are in evidence on every side.

2. *Colorado Springs, Colo.* Opened in 1958, presently 10 families, 53 souls. Rev. Albert Haan carries on the work in the Cragmoor Church. Organization of the church was accomplished late in 1960. Early in 1961 several new families came to swell the ranks beyond the figures mentioned above. Tremendous success has crowned the efforts of the

missionary in the area of young people's programs. The church is one of the outstanding Home Mission stations in the United States.

3. *El Paso, Texas.* Rev. Frederick Van Dyk accepted the call to be home missionary in this area. Services are still being held on the Army post, but efforts are being put forth to find a church site in the Eastern section of El Paso.

4. *Ogden, Utah.* Opened in 1958. Rev. Donald Wisse has accepted the call to the field at Ogden. The church building has been redecoreated. The evangelization of the city will receive a new thrust when Rev. Wisse arrives early in 1961.

5. *Salt Lake City, Utah.* Opened in 1954, presently 45 families. The church at Salt Lake City became a calling church in 1960. Rev. Earl Schipper accepted the call to serve there. Missionary Vogelzang has been transferred to South Salt Lake City.

6. *South Salt Lake City, Utah.* Opened in 1960. Rev. Nicholas Vogelzang has been working in this area during the winter. Services were begun in February 1961 in rented quarters in South Salt Lake City. The missionary meets the challenge with great enthusiasm and vigor.

7. *Boulder, Colo.* Opened in 1960. The Board of Home Missions is calling for this field. No meetings are being held in Boulder as yet.

E. WEST COAST DISTRICT

1. *Bellingham, Wash.* This field was taken over from the Classis Pacific in 1960. Rev. Peter Vermaat is the present home missionary. Organization of the group is imminent. A church site is soon to be purchased. Presently 18 families.

2. *Salem, Ore.* This field is opened as of January 1, 1961. It is a field which has a great potential and a nucleus which has a vital interest in the beginning of the mission work there. The Home Missions Board is calling for this field.

3. *Tacoma, Wash.* Tacoma was opened as a field late in 1959. Classis Pacific is supplying the field while calls are being made to obtain a more permanent missionary for the field.

4. *Chula Vista, Cal.* Opened in 1960, presently 5 families, 37 souls. Rev. A. Paul Veenstra is missionary-pastor. Efforts are being put forth to acquire a church site. A wide ministry to the community has been inaugurated.

5. *Hayward, Cal.* Opened in 1959, presently 8 families, 37 souls. Rev. Jay Vander Ark is serving this field. Construction of a church building is under way. An evangelistic campaign is being carried to the community.

6. *Palo Alto, Cal.* Opened in 1958, presently 20 families, 119 souls. Rev. Frank De Jong has reported great blessings of the Lord. The church was organized in December of 1960. The veteran California home missionary is also serving as part-time chaplain at the two Veterans' Hospitals in the area.

7. *Portland, Ore.* Opened in 1959, presently 16 families, 77 souls. Rev. Howard Spaan reports that their new church building has been dedicated. A vigorous evangelistic campaign has been launched. The blessings of the Lord are abundantly evident.

8. *Riverside, Cal.* Opened in 1960, 18 families, 81 souls. Rev. Gerald P. Hubers has experienced an abundant blessing upon his efforts. A church site is almost within our grasp. A program for the community is taking shape. The ministry to the Indians at Sherman Institute is to be filled by a layworker in the near future.

9. *Sacramento, Cal.* Opened in 1959, presently 9 families and approximately 36 souls. Rev. Samuel Vander Jagt has accepted the call to Sacramento. He has filled his position well under many difficulties. A church building is in the planning stage and construction should be undertaken by the Spring of 1961.

10. *Walnut Creek, Cal.* Opened in 1959, presently 12 families, 60 souls. Rev. John F. Hollebeek reports that their new church building will be ready for dedication late in March of 1961. This will be the signal for a new contact with the community.

F. ALASKA

1. *Anchorage, Alaska.* Opened in 1953, presently 18 families, 72 souls. Rev. William Heynen reports that each Sunday nearly half of the worshippers are non-members. God has opened the doors to many homes. The Sunday school continues to grow as the program is extended. A wonderful spirit of cooperation pervades the group.

2. *Fairbanks, Alaska.* Opened in 1956, presently 7 families, 38 souls. Rev. Julius J. Vanden Hoek reports an excellent response to the Daily Vacation Bible School. The addition of one family brought great joy to the group because it was an outstanding example of God's sovereign grace. The greatest need is for permanent families who would help to strengthen the nucleus.

G. SPANISH MISSION

1. *Miami, Fla.* When the political turmoil in Cuba became so great that the Foreign Mission Board recalled Rev. C. Nyenhuis, the Board of Home Missions engaged him (loaned by the Foreign Board) for work in Miami amongst the Spanish-speaking people there. Late in 1960 the Cuban refugees came into Miami at the rate of 1,000 per week. The Spanish Mission joined other churches in an effort to supply clothing, food, shelter, medical care for these homeless victims of the Castro regime. Services are held each Lord's Day for the Spanish people in the Shenandoah Presbyterian Church. The facilities of this church are given to our Spanish Mission free of charge.

2. *Mexican Migrants.* Rev. Jerry Pott functions as the coordinating agent for the Mission to the Migrants. Most of the work involves the Midwest, but surveys and contact range to the states of Florida, California, Washington, Minnesota, Wisconsin, Illinois and Texas. Rev.

Pott has performed valuable service to the cause by making two trips during the fall and winter of 1960 into Mexico. At present two native Mexicans are employed by the Home Missions Board in follow-up work with the Mexicans who were in the states this past summer for employment.

VII. FIELDS IN CANADA

A. ATLANTIC PROVINCES

1. *Halifax, Nova Scotia.* Rev. G. André served this field until the end of 1960. The church at Halifax is now a calling church. It is with gratitude to God that we note the progress made by this congregation. We note with gratitude to God the faithful labors of Rev. G. André in the Atlantic provinces. It is our prayer that Rev. André may be richly blessed in his retirement.

2. *Nova Scotia, Prince Edward Island, and New Brunswick.* Rev. A. Haalboom served these areas until late in 1960 when he accepted a call to Jarvis, Ontario. We are indeed grateful for the industry and faithfulness of Rev. Haalboom. Because of the more than 20 vacancies in Classis Eastern Ontario, the classis appealed to the Board of Home Missions for two home missionaries for the Atlantic provinces. The board recognized the emergency circumstances and is presently calling two ministers for this field. Truro, N.S., has received a pastor, Rev. John G. Kunst. New Glasgow, N.S., has 18 families and 82 souls. Charlottetown, Prince Edward Island, was opened in 1954. Presently it has 18 families, 120 souls. Frederickton, N.B., opened in 1954, presently 14 families, 78 souls. The greatest need for this area is for home missionaries to minister to their needs. For a considerable length of time there was only one minister in all the Atlantic provinces. At present there are two and the needs are still acute.

B. ONTARIO

1. *Navan and Kemptville.* Rev. Charles Spoelhof reports great blessing upon the efforts put forth in this area. Navan became an organized church in 1960. It was opened in 1958 (presently 24 families and 120 souls). Kemptville presently has 27 families and 123 souls. In both places the church property has been improved and the program of the church expanded.

2. *New Liskeard.* Opened in 1951, presently 14 families, 73 souls. Rev. Brandt Bruxvoort serves New Liskeard and also Cochrane. At a recent meeting of the Board of Home Missions it was decided to add another man to this expanding field. A call is currently extended to obtain an additional missionary.

3. *Cochrane.* Opened in 1951, presently 22 families, 127 souls. Rev. Bruxvoort will be assisted in this area with the addition of another man.

4. *Stratford.* Opened in 1951, presently 22 families, 103 souls. Rev. John Rubingh is serving this field. Construction of a church building

has begun. Plans are being laid for a community-wide program when the building is completed.

C. WESTERN PROVINCES

1. Northern Alberta

a. *Grande Prairie*: 9 families, 47 souls. Seminarian Evert Gritter is working this field as an intern for the Seminary. A place of worship is needed. Plans for the construction of a chapel are under way. A call for this field will be issued soon.

b. *Blueberry Mountain*: 3 families, 11 souls. This area is served by Seminarian Gritter.

c. *La Glace*: 10 families, 49 souls. This area is also served by Seminarian Gritter.

2. Southern Alberta

a. *Bellevue*: 26 families, 103 souls. Rev. Peter J. Hoekstra is senior home missionary in Canada, having served for more than 25 years. In addition to a well-rounded church schedule, Rev. Hoekstra reports the tremendous success of the *Wayside Chapel*, which is maintained by the Bellevue Church and Classis Alberta South.

b. *Bowness-Montgomery*: Opened in 1956. Presently 54 families and 327 souls. Rev. Hoekstra served this field until late in 1960 when the church became a calling church.

3. British Columbia

a. *Prince George*: This field has been filled with the acceptance of a call by Rev. G. Polman, who will begin his labor in Prince George in July of 1961, D. V.

b. *Vernon-Penticton*: This field was served by Rev. Herman Moes until late in 1960 when he retired. A call is presently out for a new home missionary for this field. The Board of Home Missions is grateful for the labors of Rev. Moes in this area. May God grant His rich blessing to him in his retirement.

VIII. PROPOSED BUDGET FOR 1962

Harlem

	Detail	Evangelism	Jewish Missions
Missionary salaries	\$ 23,500.00		
Missionary expenses	7,500.00		
Heat, light and power	2,500.00		
Taxes	1,500.00		
Supplies	1,500.00		
D.V.B.S.	1,500.00	\$ 38,075.00	

Evangelism Promotion (in churches)

Salaries	\$ 12,500.00	
Travel	2,500.00	
Services, newsletter, equipment and supplies	5,000.00	20,000.00

Regular Mission Outreach

Missionary salaries	\$226,500.00		
Less reimbursements	70,000.00		
		\$156,000.00	\$ 16,000.00
Missionary expenses		125,000.00	5,000.00
Administrative expenses		20,000.00	
Administrative salaries		20,000.00	
Special services		22,500.00	
Seminarians		27,500.00	
Moving expenses		15,000.00	
Evangelism subsidies		20,000.00	
Scholarships		1,500.00	
Broadcasting assistance		10,000.00	
New fields — 10 —			
10 Missionary salaries			
and exp. ½ year	\$ 40,000.00		
Sites, chapels, pars.	500,000.00		
		540,000.00	
Less anticipated			
collections	75,000.00		
		\$465,000.00	883,000.00
			\$941,075.00
			\$ 21,000.00

Per family quota \$20.11

Soldier Fund

Salaries	\$ 6,000.00	
Expenses	3,000.00	
Service home	3,000.00	
Special service	3,000.00	
		\$ 15,000.00

Mexican and Indian Migrants

Salaries	\$ 20,000.00	
Expenses	10,000.00	
2 homes	40,000.00	
		70,000.00

Three chapels, parsonages, sites

Indicate which fields	150,000.00	
		\$235,000.00

IX. SPECIAL GRANTS

A. *Oak Harbor, Wash.* Classis Pacific has endorsed the request of the Oak Harbor Christian Reformed Church for financial aid to the extent of \$3,000 for 1962 to carry on its local evangelism project. We recommend synodical approval.

B. *Racine, Wis.* Classis Wisconsin has endorsed the request of the Racine Christian Reformed Church for financial aid to the extent of \$2,000 for 1962 to carry on its local evangelization project. We recommend synodical approval.

C. *Hamilton, Ont.* Classis Hamilton has endorsed the request of the First Hamilton Christian Reformed Church for financial aid to the extent of \$2,000 for 1962 to carry on its local evangelization project. We recommend synodical approval.

D. *Mount Vernon, Wash.* Classis Pacific has endorsed the request of the Mount Vernon Christian Reformed Church for financial aid to the extent of \$2,000 for 1962 to carry on its local evangelization project. We recommend synodical approval.

E. *Highland Church, Marion, Mich.* Classis Cadillac has endorsed the request of the Highland Christian Reformed Church for financial aid to the extent of \$2,500 for 1962 to carry on their local evangelization project. We recommend synodical approval.

F. *South Dakota Christian Reformed Board of Missions.* Classis Sioux Center has endorsed the request of the South Dakota Board of Missions for financial aid to the extent of \$2,000 for 1962 to carry on its local evangelization project at Rapid City, South Dakota. We recommend synodical approval.

G. *Edmonton, Alta.* Classis Alberta North has endorsed the request of the Greater Edmonton Christian Reformed Churches for financial aid to the extent of \$6,000 for 1962 to carry on their local evangelization project. We recommend synodical approval.

X. MINISTER OF EVANGELISM

During the past year, the work of Dr. Dick L. Van Halsema, Minister of Evangelism for the Christian Reformed Church, has continued under the distinct blessing of God. His work is planned in conjunction with the board's Evangelism Sub-committee and is done under supervision of the board and its Executive Committee.

In the fall of 1959, the Executive Committee authorized a series of evangelism seminars for all classes of the denomination. Each seminar was to include classes in practical evangelism for ministers and one or more additional delegates from each congregation. God's blessing has been upon this program. By April 1961, 25 classes had sponsored these seminars. Of the remaining classes, four had selected dates for seminars in their areas and the other two were being invited to plan similar meetings for their regions.

Seminar attendance and interest have been excellent. In most classes, every congregation has been represented by at least one delegate. More than 80 ministers were called upon to prepare lectures in local evangelism, in addition to the lectures given by Dr. Van Halsema. A number of congregations have undertaken renewed or first efforts in evangelism. The suggested repetition of the seminar itself within the congregation and the proposed "evangelism group meetings" for small groups within the church were tried in some of the areas. A new link of teamwork has been forged between ministers and lay evangelists, pastors and church members, congregations and the Home Missions Board. Furthermore, classical home missions committees have been alerted to taking an active role in planning annual seminars or conferences and in promoting evangelism among the churches or their respective classes.

A significant assignment given to the Minister of Evangelism during the past year was the planning of the 1961 Summer Workshop in Missions. Assisted by Rev. Nicholas Vogelzang, leader of the 1960 "SWIM" project at Salt Lake City, Utah, Dr. Van Halsema made arrangements

with the Young Calvinist Federation and member leagues by which volunteer worker teams were recruited for 16 fields in the United States and Canada. In the providence of God, much interest and action has been aroused for this wonderful plan of training and using young Christians to bear testimony to their Redeemer. A similar plan of volunteer service was developed for the use of Christian School teachers during the summer of 1961.

A number of congregations contacted the Minister of Evangelism for counsel, materials, or participation in local evangelistic services and other activities. Subscriptions to *The Way*, monthly evangelism leaflet, rose to 23,000 per month. The *Evangelism Newsletter* (bi-monthly) was developed and grew to a circulation of over 1,600 copies, while increasing use was made of the Evangelism Lending Library.

These lines constitute a summary of the first two-year assignment given by Synod to a Minister of Evangelism. Plans for the future tentatively include a concentrated emphasis upon provision of needed evangelism materials — e.g., books, pamphlets, filmstrips, charts, and training aids. As a means of promoting more effective evangelism through the Reformed churches as a whole, plans are being discussed for an international congress on Reformed evangelism (possibly to be held in Grand Rapids during the summer of 1963).

As the Spirit of God moves among us, as local congregations grow more concerned about their fruitfulness in bearing witness to their Savior in the world, the board's opportunities to serve the churches through a Minister of Evangelism increase. Additional personnel undoubtedly will be needed in order that this distinct service to the churches may be intensified and improved.

XI. DISPERSED AND NON-RESIDENT MEMBERS

During 1960 the names of nearly 30 families and some 40 individuals were received. These names are placed on file. Letters to churches in the vicinity are forwarded immediately. Missionaries on tour are alerted to the dispersed people who live in the vicinity of their travels. It is obvious that these measures do not adequately meet the needs of the dispersed persons. Unless extensive travel is authorized the dispersed people will remain a great problem.

Furthermore, it is becoming increasingly evident that the population — and thus the church population too — is more mobile than ever before. The Board of Home Missions is aware of this trend and there is some planning being done to meet the need.

Many people who inquire regarding a move to a new area are advised of a nearby Christian Reformed church or available orthodox churches. In some cases a sizeable group of people relocating to a given area become the center of a community witness which eventually develops into a mission station and church.

XII. OUR YOUTH IN THE MILITARY SERVICE

The Board of Home Missions is keenly aware of its responsibility to the youth in the military service. The average age of those in the service

is lower than previously. The circumstances under which they serve have increased in difficulty. The circumstances vary widely from place to place in the United States, Canada and overseas, but the challenge and opportunity in each remain constant. The temptations and spiritual dangers beset them in the barracks, on the field, on the sea, and in the cities near the posts.

As of this date there are 1,200 of our men in the military service. Of these, 611 are in the United States, 37 in Canada and 552 are overseas.

To minister to the needs of these men the board has sponsored retreats for servicemen in such crucial areas as Korea and Germany. Hospitality is extended to the servicemen in Japan through the cooperation of the foreign missionaries stationed here. The outpost of Alaska continues to serve the servicemen in a vital and a unique way. The Service Home at Norfolk, Virginia, is operating at near capacity. Hospitality centers cover the North American continent from Washington, D.C., to Halifax, and from San Diego to Seattle, and points in between. With the cooperation of the ministers of Classis Chicago North a monthly visit to Fort Leonard Wood is maintained.

At this point we must pay tribute to the pastors and churches in strategic areas who have gone out of their way to be a counselor and friend to the servicemen. Much of this is under the Board of Home Missions, but a large part of this effort remains the loving concern of the local churches.

This troubled planet lives on the precarious precipice of international disaster. Tensions multiply as nations maneuver for power positions in a divided world. The youth of our church are caught in the cross currents of times in upheaval.

It is regrettable in these days the budget for the care of the servicemen is consistently running in the red. The dangers of today are no less than during the "hot" war. The challenge today is greater than before. The board herewith enters a plea for a greater response to the needs of the servicemen, in the form of increased offerings and gifts to help care for those who in their youth face one of the greatest trials of their life. To fail them in this hour is to turn our backs upon a grave responsibility.

For the future the board envisions some facilities for servicemen in Korea. Reports from our foreign missionaries and from Dr. Ralph Blocksma bring to light the unbelievably wretched circumstances which obtain in Korea. The board is currently working with Mr. John Steensma in an effort to supply some kind of haven for the servicemen who must serve in this vice infested environment.

XIII. FINANCIAL STATEMENT

Board of Home Missions
of the Christian Reformed Church of America
Grand Rapids, Michigan

Gentlemen:

The hereby presented report is compiled on the cash basis and the same procedure of previous years has been followed.

Books are kept on the cash basis. The detail of Cash Receipts and Disbursements is on Page 4L and 4R. Fund Balances at the beginning and end of the year are found on Page 3. You will also find a complete Cash Statement showing beginning and end Cash Balances on Page 5.

We have verified disbursements with cancelled checks and receipts with vouchers sent in by Classical Treasurers. Cash in banks was verified by bank statements.

Detail of various properties in the United States and Canada is included in the office copies of this report. We deemed it outside of the scope of our audit to check titles to the properties. Insurance coverage on the various properties has not been verified but Mr. Van Malsen told me he had each property properly covered by insurance.

In our opinion and subject to our comments, the Balance Sheet shows fairly the financial position of the Home Missions as at December 31, 1960, and the Statement of Receipts and Disbursements and other related schedules, the summary of the financial transactions for the year 1960 compiled on the cash basis.

Respectfully submitted,

Peter B. Vander Meer

Grand Rapids, Michigan
January 31, 1961

BALANCE SHEET

December 31, 1960

GENERAL FUND

Assets:

Old Kent Bank	\$ 15,639.68
Union Bank of Michigan	32,678.03
Bank of Montreal	52,978.01
Tri-City Savings and Loan	25,000.00
Old Kent Bank - payroll account	25,000.00
Savings deposit receipts - Union Bank of Mich.	75,000.00
Total available cash	\$ 226,295.72

Advances	\$ 1,759.46
U.S. Bonds - Jewish Mission Fund - Chicago	17,000.00

Total investments 18,759.46

Total assets - General Fund \$ 245,055.18

PROPERTY FUND

Assets

Real estate & property - U.S.	\$2,550,572.62
Real estate & property - Canada	176,429.12
Bonds - Property Fund - Wash.	3,700.00
Contracts receivable - U.S.	10,350.00
Notes receivable - Denver, Colo.	22,500.00
Contracts receivable - Canada	36,743.74
Office furniture and missionary equipment	3,029.95

Total assets - Property Fund \$2,803,325.43

Total assets of General and Property Funds \$3,048,380.61

GENERAL FUND

Liabilities:

Net worth - General Fund	\$ 140,310.43
Undistributed specified gift balances	\$ 21,044.78

(continued on next page)

Unrestricted excess receipts
over disbursements 83,699.97

Total excess receipts over disbursements 104,744.75

Net fund balances - General Fund \$ 245,055.18

PROPERTY FUND

Liabilities:

Mortgage payable - U.S. (Indianapolis, Ind.)\$ 5,000.00
Notes payable - U.S. (Denver, Colo.) 23,000.00
Notes payable - Canada (Petersborough, Ont.) 4,500.00

Total mortgage and notes payable 32,500.00
Net Worth - Property Fund 2,770,825.43

Net worth - Property Fund, December 31, 1960 \$2,803,325.43

Total liabilities and net worth \$3,048,380.61

Receipts - January 1 — December 1, 1960

	Total of All Funds	Evangelism and Church Extension	Jewish Missions	Soldiers' Fund
Quota receipts	\$ 705,898.26	\$688,155.48	\$17,742.78	\$
Soldiers' fund	13,500.14			13,500.14
(*) Gifts	55,250.40	40,407.19	8,590.31	6,252.90
Salary reimbursements - missionaries	62,411.04	62,411.04		
Salary reimbursements - Canadian ministers	31,139.59	31,139.59		
Interest received	9,076.62	7,601.62	1,475.00	
Income from real estate transactions	87,503.28	87,503.28		
Income from contracts	39,021.09	39,021.09		
Rent	1,380.00	1,380.00		
Canadian exchange	2,153.72	2,153.72		
Miscellaneous income	656.95	656.95		
Remittance for payment on notes - Denver, Colo.	2,500.00	2,500.00		
Totals	\$1,010,491.09	\$962,929.96	\$27,808.09	\$19,753.04

(*) Includes undisbursed specified gifts of \$21,044.78.

Disbursements - January 1 — December 31, 1960

	Total of All Funds	Evangelism and Church Extension	Jewish Missions	Soldiers' Fund
Missionary salaries	\$ 264,604.79	\$248,386.10	\$11,506.60	\$ 4,712.09
Missionary expenses	130,978.43	126,694.00	3,728.09	556.34
Administrative salaries	12,383.50	12,383.50		
Administrative expenses	15,592.11	15,592.11		
Special services	14,889.16	13,400.50		1,488.66
Seminarians	25,140.89	25,140.89		
Interest paid	2,100.00	2,100.00		
Purchases and transactions of real estate	395,749.78	370,373.01	25,375.77	
Payments of mortgages and land contracts	7,000.00	7,000.00		

Moving expense	11,905.02	11,905.02		
Gifts disbursed	4,156.71	4,156.71		
Miscellaneous expense	2,618.33	2,618.33		
Evangelism subsidies	9,000.00	9,000.00		
Social Security expense	1,669.57	1,669.57		
Utilities and janitor	128.30		128.30	
Young Calvinist	863.12			863.12
Service homes	4,781.32			4,781.32
Exchange account	49.32	49.32		
Missionary equipment	2,135.99	2,135.99		
Total disbursements	905,746.34	852,606.05	40,738.76	12,401.53
Receipts exceed disbursements (1)	104,744.75	110,323.91	12,930.67-	7,351.51
Total receipts	\$1,010,491.09	\$962,929.96	\$27,808.09	\$19,753.04
(1) Includes undisbursed specified gifts	\$ 21,044.78	\$ 21,044.78		

Summary of Receipts and Disbursements and Fund Balance
January 1, 1960 — December 31, 1960

	Total of All Funds	Evangelism and Church Extension	Jewish Missions	Soldiers' Fund
Jan. 1, 1960 fund bal. (1) \$	140,310.43	\$ 69,071.05	\$78,885.10	\$ 7,645.72-
Receipts	1,010,491.09	962,929.96	27,808.09	19,753.04
Beginning balances plus receipts	1,150,801.52	1,032,001.01	106,693.19	12,107.32
Disbursements	905,746.34	852,606.05	40,738.76	12,401.53
Fund balances, Dec. 31, '60 \$	245,055.18	\$179,394.96	\$65,954.43	\$ 294.21-
(1) Balance Dec. 31, 1959 \$	141,671.60	\$ 70,432.22		
Correction between Gen- eral and Property Fund - Dec. 31, 1959	1,361.17	1,361.17		
Adjusted bal., Jan. 1, '60 \$	140,310.43	\$ 69,071.05		

Cash Statement of Receipts and Disbursements

December 31, 1960

Cash on hand in bank, January 1, 1960:

Old Kent Bank - checking account	\$44,019.35
Bank of Montreal - checking account	27,531.62
Tri-City Savings Bank - savings account	25,000.00
Old Kent Bank - payroll account	25,000.00

Total cash available - January 1, 1960	\$ 121,550.97
Receipts	1,010,491.09
	\$1,132,042.06
Less: disbursements	905,746.34
Total cash available on December 31, 1960	\$ 226,295.72

(continued on next page)

Invested in the following banks:

Old Kent Bank - checking account	\$15,639.68
Old Kent Bank - payroll account	25,000.00
Bank of Montreal - checking account	52,978.01
Union Bank - checking account	32,678.03
Tri-City Savings & Loan - savings account	25,000.00
Union Bank - savings deposit receipts	75,000.00

Total cash available on December 31, 1960\$ 226,295.72

Statement of Receipts from Classis
Calendar Year 1960

Classis	Evangelism and Church Extension	Jewish Missions	Soldiers' Fund	Total Received
Alberta North	\$ 8,194.63	\$ 233.32	\$ 164.52	\$ 8,592.47
Alberta South	5,360.94	187.36	—	5,548.30
British Columbia	7,724.18	157.38	10.00	7,891.56
Cadillac	10,129.92	221.10	205.93	10,556.95
California	36,883.34	894.25	659.99	38,437.58
Chatham	9,472.69	394.36	—	9,867.05
Chicago North	32,909.46	838.44	888.32	34,636.22
Chicago South	44,788.07	1,023.31	951.64	46,763.02
Eastern Ontario	6,066.96	104.31	—	6,171.27
Grand Rapids East	58,427.54	1,409.62	389.52	60,226.68
Grand Rapids South	37,614.26	903.46	603.36	39,121.08
Grand Rapids West	30,082.37	728.31	674.28	31,484.96
Grandville	32,898.36	794.24	287.43	33,980.03
Hackensack	19,873.73	525.65	371.74	20,771.12
Hamilton	11,794.89	611.66	—	12,406.55
Holland	41,039.08	1,272.89	1,339.66	43,651.63
Hudson	29,054.67	689.21	727.71	30,471.59
Kalamazoo	27,992.23	815.31	601.55	29,409.09
Minnesota North	12,269.57	—	246.64	12,516.21
Minnesota South	13,524.01	409.83	400.35	14,334.19
Muskegon	32,769.60	790.42	—	33,560.02
Northcentral Iowa	9,869.16	83.64	282.37	10,235.17
Orange City	18,465.25	454.03	184.92	19,104.20
Pacific	26,040.37	686.67	745.70	27,472.74
Pella	19,848.36	401.17	465.13	20,714.66
Rocky Mountain	12,981.71	509.26	37.94	13,528.91
Sioux Center	27,128.78	838.64	—	27,967.42
Toronto	10,120.02	378.19	51.89	10,550.10
Wisconsin	18,486.72	462.35	346.37	19,295.44
Zeeland	36,344.61	924.40	2,863.18	40,132.19
TOTALS	\$688,155.48	\$17,742.78	\$13,500.14	\$719,398.40

Gifts — General Fund

January 1 — December 31, 1960

Total receipts	\$40,407.19
Paid out - specified	4,156.71
	\$36,250.48
Paid out - Included in salaries and expenses	15,205.70
Specified - set aside for future disbursements	\$21,044.78

The above \$21,044.78 consists of the following items:

Albuquerque, New Mexico	\$ 2,123.63
Anchorage, Alaska	359.13
Harlem, New York	7,644.48
Mexican Migrants	8,916.59
South-Salt Lake, Utah	440.22
Miscellaneous	1,560.73

Specified - set aside for future disbursements\$21,044.78

Contracts and Notes Receivable

December 31, 1960

UNITED STATES

Contract receivable - Monsey, New York \$10,350.00

Total contracts receivable - United States\$10,350.00

CANADA

Jasper Place, Edmonton	\$ 4,313.00
Stoney Creek, Ontario	12,050.22
Nanaimo, British Columbia	3,149.79
Renfrew, Ontario	4,500.00
London, Ontario	3,717.69
Saskatoon, Saskatchewan	9,013.04

Total contracts and notes receivable - Canada\$36,743.73

XIV. MATTERS FOR SYNODICAL ACTION

A. *Representation at Synod*: The Christian Reformed Board of Home Missions requests that its president, secretary and treasurer, together with the Minister of Evangelism be granted the privilege of the floor when Home Missions matters are discussed.

B. *New Fields*: The board requests synodical authorization to open 10 new fields in 1962, if and when exploratory surveys warrant it.

C. *Servicemen's Fund*. The board requests synodical authorization for free-will offerings from our churches for the Soldiers' Fund. cf. Part XII of the board report.

D. *Grants in Aid for Evangelism*. cf. Part VII of the board report.

E. *Budget for 1962*. The board requests Synod to approve the budget for the year 1962 as presented in the schedule. (Part VIII)

F. *Laymen to Executive Committee*. The Board of Home Missions recommends that Synod approve the addition of two laymen to the Executive Committee from the Michigan area.

Grounds:

1. The Board feels the need of additional help and counsel in the area of finance and church building and architecture.
2. The Finance Committee of the board is short handed.

G. *Nominations.* The Board of Home Missions recommends the re-appointment of the following:

For Minister of Evangelism—Rev. Dr. Dick L. Van Halsema

For Treasurer—Mr. Cornelius Van Malsen

H. *Lay-members added to the Board* (2)

Mr. Gary Byker, Mr. Raymond Stapert, Mr. John Spalink, Mr. Harold Soper, Mr. Jack Van Eerden

I. *Lay Members on the Board* whose terms expire in 1961.

Central U. S. A.:

1. Member-at-large: (Term 1961-1964)

a. Mr. Theo. Hoeksema (Holland)

b. Dr. Everett Kuizema (Grand Rapids)

2. Alternate: (Term 1961-1964)

a. Mr. R. Van Til (Holland)

b. Mr. John Korschot (Chicago)

West area U. S. A.:

1. Member-at-large: (Term 1961-1964)

a. Mr. Harold Camping (Alameda)

b. Mr. Miner Tanis (Bellflower)

2. Alternate: (Term 1961-1964)

a. Mr. Jack Bol (Denver)

b. Mr. Ed. Roelofs (Iowa)

Commending Synod to the guidance of the promised Spirit,

Henry Vander Kam, *President*

Marvin C. Baarman, *Executive Secretary*

Dick L. Van Halsema, *Minister of*
Evangelism

Cornelius Van Malsen, *Treasurer*

REPORT NO. 31

Ministers' Pension and Relief Administration

ESTEEMED BRETHREN:

The Board of the Ministers' Pension and Relief Administration humbly submits the following report to your honorable body.

Part I

Personnel and Organization

The board is composed of: Rev. F. Handlogten, Pres.; Dr. M. Martinus, Vice-pres.; Rev. D. J. Drost, Sec'y.; Mr. W. Bonnema, Treas.; Mr. N. Gritter, Assist.-Treas.; Mr. W. De Hoog, Assist.-Sec'y.; and Rev. F. Huizenga.

The terms of Rev. D. J. Drost, Rev. F. Huizenga and Dr. M. Martinus expire. They are all eligible for reelection. The rules adopted by the 1960 Synod now require seven alternate members as well as seven regular members.

The board submits the following nominations: for regular members: (two members and one layman to be chosen):

Ministers:

1. Rev. D. J. Drost*
Rev. S. Kramer
2. Rev. F. Huizenga*
Rev. L. Dykstra

Laymen:

1. Dr. M. Martinus*
(Lagrange, Grand Rapids)
2. Mr. Peter Marcusse
(Faith, Holland)

The board submits the following nominations for alternate members, (three ministers and four laymen to be chosen):

Ministers: (choose 3)

1. Grand Rapids area—Revs. M. Arnoys and F. R. De Boer.
2. Kalamazoo area—Revs. H. Visscher and H. Bultje.
3. Muskegon area—Revs. John Petersen and Hessel Bouma Jr.

Laymen: (choose 4)

1. Mr. Kenneth Bergsma* (Plymouth Hgts., G. R.) and Mr. J. R. Walhout, (1st, Grand Haven).
2. Dr. James Harkema* (Third, Kalamazoo) and Mr. P. W. Keesen, (Bethany, Muskegon).
3. Mr. Albert Bell, (Lagrange, G. R.) and Mr. H. Schram, (Lansing)
4. Mr. Marvin Langeland, (Grace, Kalamazoo) and Mr. Gerald Van Wyk, (Bethany, Holland).

* Incumbent

The secretary, Rev. D. J. Drost, has been designated to represent the board at Synod should further information be desired.

Part II

Information and Pensioners

The Synod of 1960 approved the honorable emeritation of the following who were added to the pension rolls: Rev. E. Joling, Dr. J. H. Bruinooge, Rev. N. J. Monsma, Rev. A. Baker, Rev. H. Moes, Rev. A. H. Selles, Rev. G. Andre, Rev. H. Kooistra, Rev. C. Ter Maat, Rev. W. Prince, Rev. E. Kooistra.

Rev. Henry D. Van De Kieft, whose emeritation was granted by the Synod of 1947 on the grounds of disability to continue in the active ministry due to a throat ailment, was added to the pension rolls on January 5, 1961. *Grounds:* Retirement age and curtailment of activities with resultant need.

The board has been informed of the honorable emeritation of the following:

1. Rev. Joseph Betten by Classis Eastern Ontario in session Sept. 14, 1960. *Grounds:* Retirement age. Effective date: Jan. 1, 1961.

2. Rev. B. Essenburg by Classis Grandville in session on January 19, 1961. *Grounds:* Retirement age and years of service.

3. Rev. Nicholas De Vries by Classis Rocky Mountain in session on February 28 and March 1, 1961. *Grounds:* Past minimum retirement age. Effective date: May 1, 1961.

4. Rev. J. R. Van Dyke by Classis Pacific in session March 1, 1961. *Grounds:* Years of service and more than retirement age. Effective date: June 1, 1961.

Since our last report to Synod the following pensioners have been removed by death: Rev. J. R. Brink on July 22, 1960; The ministers' widows: Mrs. H. Haarsma, February 18, 1960; Mrs. T. De Boer, June 1, 1960; Mrs. J. W. Brink, June 14, 1960; Mrs. Maggie Rottier, September 23, 1960. Mrs. William P. Van Wyk passed away on November 6, 1960. However, she had graciously declined support from the fund in recent years, so she was not on our pension rolls.

Mrs. Louise M. Groen, widow of the late Rev. Watson Groen, was united in marriage on August 3, 1960, to Rev. Paul De Koekkoek. Her widow's pension was terminated since she is now supported by his pension which he receives as an emeritated minister.

The number of pensioners as of January 1, 1961, is 76 ministers, 87 widows and two orphans.

The board would inform Synod that there is an increasing number of ministers who are not serving regular congregations or other institutions of the Christian Reformed denomination, who are members of our pension plan and entitled to all of its benefits. They are contributing 3½% (or 4½%) of their salary into the fund, but their contributions are not being supplemented with a quota from the institutions

which they are serving, as is true of ministers in regular congregations. The advisability of continuing this practice has been questioned.

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 and interest from investments. We are grateful that it is not necessary to request a free-will offering for 1962 since the balance on hand seems to be 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 under one-half of one per cent of the monies handled.

Part IV

Moving Expenses

By synodical ruling the board is charged with the responsibility of approving moving expenses of retired ministers, or widows moving to respective dwellings. During the past year the board has approved the moving expenses of nine ministers, and one widow. The amount was certified to the synodical treasurer, who made payment and will submit his statement to Synod.

Part V

Matters Requiring Synodical Attention

1. Appointment of two ministers and one layman as regular members of the board, and the appointment of three ministers and four laymen as alternate members.

2. Adoption of the budget and approval of the proposed quota of \$6.50 per family for 1962.

D. Drost, *Secretary*

Part VI

Financial Statements of the Pension and the Relief Funds

Board of Directors

The Ministers' Pension and Relief

Administration of the Christian

Reformed Church

Gentlemen:

We have examined the Balance Sheet of the Ministers' Pension and Relief Administration of the Christian Reformed Church as at January 31, 1961, 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, 1961, 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 and DeLong
Certified Public Accountants

Scope of Examination and General Comments

In the course of our examination, we verified the cash on deposit in the banks by reconciliation of the ledger balance with the amount stated in a certificate received from the depository.

Recorded cash receipts were traced from their source to their deposit in the bank and recorded cash disbursements were vouched by checking all cancelled checks returned for the year against the book entries.

The securities held as investments by the Administration were inspected, and we verified the amount of interest received. Cash on deposit with the Mueggen Federal Savings and Loan Association was confirmed by direct correspondence.

We examined the Treasurer's fidelity bond and verified the payment of premiums to cover the year ending November 1, 1961. We examined other paid vouchers, checked various transactions, test-checked against general ledger postings and test-footed books of original entry sufficiently to establish their accuracy.

We did not inspect the minutes of the Secretary.

Our examination was concerned particularly with the verification of cash receipts and disbursements of both Funds. All monies collected were deposited in the First Michigan Bank and Trust Company, Zeeland, Michigan. Each of the two Funds maintained by the Administration has a claim against monies and investments for the amount shown as the balance of such Fund as detailed in Schedule A-2.

Exhibit A

BALANCE SHEET

January 31, 1961

Assets

Current Assets

Cash in Banks (Exhibit B)\$149,408.33

Investments (Schedule A-1)

United States of America Savings Bonds—	
Series G, H, and K—Cost	\$61,000.00
United States of America—2½% Treasury	
Bonds of 1961 (Par) (Cost \$64,778.91)	67,500.00
United States of America—2½% Treasury	
Bonds of 1965 (Par) (Cost \$4,207.50)	4,500.00
United States of America—4¾% Treasury	
Notes—Series A—1964 (Cost)	16,000.00
United States of America—4% Treasury	
Bonds of 1969 (Cost)	10,000.00
Federal National Mortgage Association 5½%	
Series S.M. 1961A (Par) (Cost \$13,965.00)	14,000.00

Savings account—Muskegon Federal Savings and Loan Association	10,000.00	183,000.00
TOTAL ASSETS		\$332,408.33
Liabilities and Fund Balances		
Current Liabilities		\$ -
Fund Balances (Schedule A-2)		
Pension Fund	\$279,028.51	
Relief Fund	53,379.82	332,408.33
TOTAL LIABILITIES AND FUND BALANCES		\$332,408.33
Statement of Investments — Schedule A-1		
U.S. Saving Bonds, Muskegon Federal Savings and Loan Association, cost or par,	\$183,000.00	(Exhibit A)
Invested in Pension Fund	\$134,500.00	
Invested in Relief Fund	48,500.00	
Balanced assets	\$183,000.00	

STATEMENT OF FUND BALANCES

Schedule A-2

January 31, 1961

	Pension	Fund	Relief	Totals
Fund Balances—February 1, 1960	\$231,722.01	\$	53,463.96	\$285,185.97
Additions				
Cash receipts (Exhibit B)	437,881.07		1,685.86	439,566.93
Less inter-fund transactions				
Less intra-fund transactions				
assets) proceeds from sale of United States Saving Bonds—Series G	10,000.00			10,000.00
Total Additions	\$427,881.07	\$	1,685.86	\$429,566.93
Total Funds Available for Use	\$659,603.08	\$	55,149.82	\$714,752.90
Deductions				
Cash disbursements (Exhibit B)	\$390,574.57	\$	1,770.00	\$392,344.57
Less intra-fund transactions (Disbursements which do not reduce fund assets) Purchase of United States of America—4% Treasury Bond of 1969	10,000.00			10,000.00
Total Deductions	\$380,574.57	\$	1,770.00	\$382,344.57
Fund Balances—January 31, 1961 (Exhibit A)	\$279,028.51	\$	53,379.82	\$332,408.33
Represented By:				
First Michigan Bank and Trust Co., Zeeland, Michigan—checking account	\$136,058.74	\$	4,879.82	\$140,938.56
Hackley Union National Bank & Trust Co., Muskegon, Michigan—Checking account	8,469.77			8,469.77
Muskegon Federal Savings and Loan Association, Muskegon, Michigan—savings account	10,000.00			10,000.00

(continued on next page)

	Pension	Fund	Relief	Totals
United States of America—bonds and notes	110,500.00		48,500.00	159,000.00
Federal National Mortgage Association bonds	14,000.00			14,000.00
Totals (As Above)	\$279,028.51		\$ 53,379.82	\$332,408.33

Exhibit B

STATEMENT OF CASH RECEIPTS AND DISBURSEMENTS

Year Ended January 31, 1961

	Pension	Fund	Relief	Totals
Cash Balance—February 1, 1960	\$ 97,222.01		\$ 4,963.96	\$102,185.97
Cash Receipts				
Quotas from classical treasurers	\$308,779.15	\$		\$308,779.15
Ministers' contributions	113,511.64			113,511.64
United States bonds cashed (Series G) ..	10,000.00			10,000.00
Interest received				
Investments	* 4,123.24		1,448.10	5,571.34
Other	1.90			1.90
Premium on Canadian Exchange	989.66			989.66
Donations	475.48		237.76	713.24
Total receipts (Schedule A-2)	\$437,881.07		\$ 1,685.86	\$439,566.93
Totals	\$535,103.08		\$ 6,649.82	\$541,752.90
Cash Disbursements				
Payments to beneficiaries				
Ministers	\$191,375.74	\$	1,350.00	\$192,725.74
Widows	187,082.43		420.00	187,502.43
Purchase of investments				
United States of America—4% Treasury Bonds 1969	10,000.00			10,000.00
Salaries				
Secretary	500.00			500.00
Treasurer	500.00			500.00
Clerical	171.00			171.00
Travel expenses	126.74			126.74
Professional services	225.00			225.00
Insurance—Bond	125.00			125.00
Office supplies and postage	321.96			321.96
Rules booklets	146.70			146.70
Total Disbursements (Schedule A-2) ..	\$390,574.57		\$ 1,770.00	\$392,344.57
Cash Balance—January 31, 1961	\$144,528.51		\$ 4,879.82	\$149,408.33
Represented By:				
Cash in bank				
First Michigan Bank and Trust Co., Zeeland, Mich.				\$140,938.56
Hackley Union National Bank and Trust Co., Muskegon, Michigan				8,469.77
Total (as above)				\$149,408.33

* Net after deducting loss on early retirement of United States Series G Bond in December, 1960.

REPORT NO. 32

CHRISTIAN REFORMED BOARD OF FOREIGN MISSIONS

ESTEEMED BRETHREN:

The missionary challenge of the church is always urgent, and certainly none can doubt that the world today needs the message of light and hope which the Lord has entrusted to the church for proclamation throughout the entire world.

For the present day international strain and the increasingly complex racial tensions the gospel of Jesus Christ alone can offer the direction and guidance the world needs.

We as a Christian Reformed Church have been given a stewardship of faith and duty of unsurpassed challenge and inspiration. As a Board of Foreign Missions we count it a signal favor of God to be associated in the kingdom service with a splendid band of men and women who are serving on our ten mission fields. We present our report of the past year and our proposals for what lies ahead in the trust that Synod will be able to approve our activities and further direct and advise us.

May God use all our church as a mighty, faithful, witnessing body on the home front, and use our missionary force as His vessel for the ingathering of His children from all the places to which He has assigned us.

Section One Organization and Personnel

A. Board

The board met in special session on September 8, 1960, and met in regular session February 7-10, 1961. The officers of the board are as follows: Rev. Fred M. Huizenga, Pres.; Dr. Richard S. Wierenga, Vice-pres.; Mr. Joseph T. Daverman, Treas.; Dr. Richard De Mol, Assist. Treas.; Rev. John C. Scholten, Minute Clerk. Rev. Henry J. Evenhouse continues as Executive Secretary.

In order to have full synodical endorsement for all classical appointees, we ask Synod to approve the following:

Classis	Member	Alternate
Alberta North.....	Rev. Henry Bajema.....	Rev. Nicholas Beute
Alberta South.....	Rev. Peter J. Hockstra.....	Rev. Henry Bouma
British Columbia.....	Rev. Repko W. Popma.....	Rev. Cecil W. Tuininga
Cadillac.....	Rev. Frank Einfeld.....	Rev. Sidney Newhouse
California.....	Rev. Harold Petroelje.....	Rev. Louis Voskuil
Chatham.....	Rev. Wiebe Feenstra.....	Rev. Hendrinus De Moor
Chicago North.....	Rev. Oliver Breen.....	Rev. John L. Meppelink
Chicago South.....	Rev. John C. Scholten.....	Rev. Roger Van Harn
Eastern Ontario.....	Rev. Klaas Hart.....	Rev. Gabe Rienks
Grand Rapids East.....	Rev. Jacob Hasper.....	Rev. Arthur J. Verburg
Grand Rapids South.....	Dr. Richard S. Wierenga.....	Rev. Dewey Hoitenga

Classis	Member	Alternate
Grand Rapids West.....	Rev. Gysbert J. Rozenboom.....	Rev. Bernard J. Niemeyer
Grandville.....	Rev. Sidney A. Werkema.....	Rev. Paul Zylstra
Hackensack.....	Rev. Theodore Verseput.....	Rev. Wilbert M. Van Dyk
Hamilton.....	Rev. D. J. Scholten.....	Rev. Adam Persenaire
Holland.....	Rev. Donald J. Negen.....	Rev. Alfred Walcott
Hudson.....	Rev. Nelson Vanderzee.....	Rev. Harry Arnold
Kalamazoo.....	Rev. Oren Holtrop.....	Rev. George Yff
Lake Erie.....	Rev. George B. Ebberts.....	Rev. John H. Houseward
Minnesota North.....	Rev. John H. De Haan.....	Rev. Maynard Keuning
Minnesota South.....	Rev. Albert Walma.....	Rev. John Groenewold
Muskegon.....	Rev. Abel Poel.....	Rev. Simon Viss
Northcentral Iowa.....	Rev. Carl Toeset.....	Rev. James Bultman
Orange City.....	Rev. Alfred Hannink.....	Rev. Leonard C. Bossenbroek
Pacific.....	Rev. John A. Hocksema.....	Rev. Rits Tadema
Pella.....	Rev. William Dryfhout.....	Rev. Kenneth L. Havert
Rocky Mountain.....	Rev. Roger Posthuma.....	Rev. Albert Haan
Sioux Center.....	Rev. Leonard Stockmeier.....	
Toronto.....	Rev. Henry W. Kroeze.....	Rev. Jacob Kuntz
Wisconsin.....	Rev. Peter Vander Weide.....	Rev. Marvin Vanderwerp
Zeeland.....	Rev. Fred M. Huizenga.....	Rev. Lubbertus Oostendorp
Member-at-Large.....	Dr. Richard De Mol.....	} Dr. Edward Y. Postma
Member-at-Large.....	Mr. Joseph T. Daverman.....	
Member-at-Large.....	Mr. Harold J. Gelderloos.....	

B. Member-at-large

The term of Dr. R. De Mol will expire with the meeting of Synod. Dr. De Mol has given freely of his time and has served as assistant treasurer and as member of the Promotion and Recruiting Committees. Since he has served for six years he is not eligible for reelection. The board offers the following nominees for member-at-large: Dr. G. Arthur Mulder; Mr. C. Schrader.

C. Increase in Board Membership

The Synod in 1960 instructed the board to add one layman from Canada to the board and to follow the existing rules for the election of lay delegates. The board offers the following nominees: Mr. J. Colebrander; Mr. H. De Jonge.

D. Organization of Executive Committee

In order to work more efficiently the Executive Committee is organized into the following committees: Officers, Finance, Recruiting and Personnel, Organization, Promotion, Indian, Sudan, Far East, Latin America, Australia and South Asia.

E. 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 or Post	Missionary	Calling and/or Supporting Churches
Argentina		
Mar del Plata.....	Rev. Angus MacLeod.....	Bethany, Holland, Mich.
Sarmiento.....	Rev. W. Thomas De Vries.....	Seymour, Grand Rapids Zutphen, Mich.

Field or Post	Missionary	Calling and/or Supporting Churches
Tandil.....	Rev. Raymond Brinks.....	Prosper, Falmouth, Mich. Fremont I, Mich., SS Millbrook, Grand Rapids Riverside, Grand Rapids Lodi, N.J. Sherman St., Grand Rapids Woden, Iowa
Tres Arroyos.....	Rev. Edward Meyer.....	East Saugatuck, Mich. Volga, S.D.
Australia		
Brisbane.....	Rev. John Morren.....	Pella I, Iowa
Geelong.....	Rev. Gerard Van Groningen.....	Borculo, Mich.
	Mr. Jan Senncker.....	Hudsonville I, Mich.
Newcastle.....	Rev. Alan A. Arkema.....	Central Ave., Holland, Mich. Lebanon, Iowa
Brazil		
Castrolanda.....	Rev. William Muller.....	Reformed Church in Brazil
Ceylon		Rev. Roger Greenway.....
	Rev. Clarence Van Ens.....	Burton Heights, Grand Rapids Dutch Ref. Church of Ceylon Richfield, Clifton, N.J. Moline, Mich. Dutch Ref. Church of Ceylon
	Rev. John Van Ens.....	Edgerton I, Minn. Nobleford, Alta. Dutch Ref. Church of Ceylon
	Ordained man.....	Kalamazoo III, Mich.
	Ordained man.....	Grand Haven I, Mich.
Cuba		Rev. Vicente Izquierdo.....
	Rev. Clarence Nyenhuis.....	Lagrange Ave., Grand Rapids Lagrange Ave., Grand Rapids Burton Heights, Grand Rapids Fulton, Ill., SS Kalamazoo III, Mich. Kelloggsville, Mich.
	Ordained man.....	Pella II, Iowa Roseland IV, Chicago, Ill.
	Cuba field.....	Oak Lawn, Ill. North St., Zeeland, Mich. Orange City I, Iowa Bethel, Lansing, Ill.
Formosa		Miss Lillian Bode.....
	Miss Winabelle Gritter.....	Grand Haven II, Mich. Sherman St., Grand Rapids
	Rev. Isaac Jen.....	Hope, Grandville, Mich. Lee St., Grand Rapids Central Ave., Holland, Mich. Kanawha, Iowa Ninth St., Holland, Mich. N. China Theological Foundation
	Rev. William Kosten.....	Bethany, Muskegon, Mich. Cicero I, Ill. Hull I, Iowa Manhattan I and II, Mont.
Indonesia		Ordained man.....
	Ordained man.....	Springdale, Ont. Nobleford, Alta. Granum, Alta. Classes Alberta N., Alberta S., and British Columbia

Field or Post	Missionary	Calling and/or Supporting Churches
Japan		
Chichibu.....	Rev. Maas Vander Bilt.....	Coldbrook, Grand Rapids Bellflower I, Cal.
Kawagoe.....	Rev. Richard Sytsma.....	Bethel, Grand Rapids
Kofu.....	Rev. Henry Bruinooge.....	Emden & Raymond, Minn. Bellflower III, Cal. Calvin, Rock Valley, Iowa Sherman St., Grand Rapids
Shin-Tokorozawa.....	Rev. Leonard Sweetman.....	Grandville Ave., Grand Rapids
Tokvo.....	Rev. Edward Van Baak.....	Fourteenth St., Holland, Mich. Artesia I, Cal. Trinity, Fremont, Mich.
Japan Christian		
Academy.....	Mr. Martin Essenburg.....	Neland Ave., Grand Rapids
Language study.....	Rev. Harvey Smit.....	Midland Park, N.J.
	Rev. John Timmer.....	Immanuel, Hudsonville, Mich. Ridgewood, N.J.
	Ordained man.....	Wyoming Park, Grand Rapids
	Ordained man.....	Prospect Park, Holland, Mich.
Korea		
		Ebenezer, Berwyn, Ill. Calvary, Pella, Iowa
New Zealand		
Buckland's Beach.....	Rev. Richard Venema.....	Auburn Park, Chicago, Ill. Englewood II, Chicago, Ill.
Christchurch.....	Rev. Sidney Cooper.....	Chatham, Ont.
Sudan		
Asukunya.....	Rev. Rolf Veenstra.....	Sheldon, Iowa
Baissa.....	Rev. Robert Recker.....	Orange City I, Iowa
	Mr. Warren Van Tongeren.....	Plymouth Heights, Gr. Rapids
	Miss Ruth Vander Meulen.....	Holland Heights, Holland, Mich. Fremont II, Mich.
Gindiri.....	Rev. Harry R. Boer.....	Roseland I, Chicago, Ill.
Hillcrest.....	Mr. and Mrs. Marvin Swartz.....	Grand Haven II, Mich.
	Miss Elsie Vanderbrug.....	Pleasant St., Whitinsville, Mass.
	Miss Gertrude Van Haitsma.....	Zeeland I, Mich.
Isherev.....	Rev. Cornelius Persenaire.....	Spring Lake, Mich.
Jos.....	Rev. Edgar H. Smith.....	Ninth St., Holland, Mich.
Kunav.....	Rev. Harold De Groot.....	Neland Ave., Grand Rapids
	Miss Angie Hoolsema.....	Rudyard, Mich., SS Millbrook, Grand Rapids
	Miss Margaret Van Heukelum.....	Faith, Holland, Mich.
Lupwe.....	Rev. Gilbert Holkeboer.....	Maple Ave., Holland South Olive, Mich.
	Miss Anita Vissia.....	Midland Park, N.J. Overisel, Mich.
	Mr. Harold Bergsma.....	Allendale II, Mich. Calvin, Grand Rapids Zeeland I, Mich.
	Mr. William Bierma.....	Alger Park, Grand Rapids
	Miss Margaret Dykstra.....	Burton Heights, Grand Rapids, SS
	Mr. Raymond Browneye.....	Alger Park, Grand Rapids
Mkar.....	Rev. Peter Ipenma.....	Rock Valley I, Iowa East Paris, Mich.
	Rev. Gerard Terpstra.....	Alpine Ave., Grand Rapids
	Mr. Peter Bulthuis.....	Bethel, Lynden, Wash.
	Mr. Ralph Cok.....	Bethel, Paterson, N.J.

Field or Post	Missionary	Calling and/or Supporting Churches
Mr. Ralph Dik.....		South Holland I, Ill. Zeeland III, Mich.
	Mr. Stephen Lambers.....	East Leonard, Grand Rapids Fremont I, Mich., SS Fremont I Royal Daughters Society
	Mr. William Lemcke.....	Denver I, Colo. Fremont II, Mich.
	Mr. Elzo Niemeyer.....	Western Springs, Ill.
	Mr. Harvey Poel.....	Grand Haven I and II, Mich.
	Mr. Gordon VanderBie.....	Montello Park, Holland, Mich.
Mkar Hospital.....	Dr. Herman Gray.....	Cicero I, Ill.
	Dr. Henry Smit.....	Hamilton, Mich.
	Dr. Len Van Ieperen.....	Wyoming Park, Grand Rapids
	Miss Jessie De Jong.....	Sarnia I and II, Ont. Dearborn, Mich., SS Sherman St., Grand Rapids
	Miss Neva De Vries.....	Prinsburg, Minn.
	Miss Emily Duyt.....	Hanford, Cal.
	Miss Geraldine Geleynse.....	Lynden III, Wash.
	Miss Mac Mast.....	Drenthe, Mich.
	Mr. Henry Driessenga.....	Highland Hills, Grand Rapids
Sevav.....	Rev. Eugene Rubingh.....	First, Grand Rapids
Takum Hospital.....	Dr. John Vroon.....	Lagrange Ave., Grand Rapids
	Dr. Edward Stehouwer.....	Ann Arbor, Mich.
	Dr. Donald Sikkema.....	Park Lane, Evergreen Park, Ill. Cragmoor, Colorado Springs, Colo.
	Mr. Harold Padding.....	Cutlerville I and East, Mich.
	Miss Ella Boer.....	Central Ave., Holland
	Miss Bena Kok.....	Englewood I, Chicago, Ill. Fremont II, Mich.
	Miss Margaret Kooiman.....	Roseland I, Chicago, Ill.
	Miss Jean Van Beek.....	Roseland I, Chicago, Ill.
	Miss Evelyn Vredevoogd.....	Godwin Heights, Grand Rapids
Turan.....	Rev. George Spee.....	Montello Park, Holland, Mich. Kelloggsville, Mich.
	Miss Frances Vander Zwaag.....	
Uavande.....	Miss Nancy Chapel.....	Mayfair, Grand Rapids
	Miss Geraldine Vanden Berg.....	Trinity, Jenison, Mich.
Wukari.....	Rev. Peter Dekker.....	Fuller Ave., Grand Rapids
	Rev. Harry Vander Aa.....	Lucas, Mich. Bethany, South Holland, Ill.
	Miss Dorothy Sytsma.....	De Motte, Ind.
Zaki Biam.....	Rev. Ralph Baker.....	Seymour, Grand Rapids
	Miss Laura Beelen.....	Central Ave., Holland, Mich.
Field.....	Ordained man.....	Hillcrest, Hudsonville, Mich.
	Ordained man.....	Graafschap, Mich.
Under appointment.....	Dr. Arthur De Boer.....	
	Mr. Charles Jansen.....	
	Miss Maxine Ohlmann.....	
	Mr. Wallace Stob.....	
	Mr. Avert Vannette.....	
Indian		
Beautiful Mountain.....	Mr. Edward Henry.....	
	Mr. George Begay.....	

Field or Post	Missionary	Calling and/or Supporting Churches
Brigham City.....	Rev. Cornelius Kuipers.....	Peoria, Iowa
	Mr. Leroy Baas.....	Burton Heights, Grand Rapids
	Miss Lena Benally.....	
Carisso.....	Mr. Marvin Vugteveen.....	Calvin, Wyckoff, N.J.
	Mr. Howard Redhouse.....	
Crown Point.....	Rev. Earl Dykema.....	Lagrange Ave., Grand Rapids
	Mr. Ernest Benally.....	
	Mr. Clarence Tsosie.....	
Farmington.....	Rev. Herman J. Schripsema.....	Oakdale Park, Grand Rapids
	Miss Kathleen De Haan.....	Pella I, II and Calvary, Iowa
	Mr. Alfred Becenti.....	
	Mr. Tom Bitsilli.....	
Gallup.....	Mr. Stuart Barton.....	
	Ordained man.....	Kalamazoo II, Mich.
Indian Village.....	Miss Lena Bulthuis.....	Englewood I, Chicago, Ill.
	Mrs. Sarah Long.....	
Naschitti.....	Mr. Marinus Harberts.....	Fuller Ave., Grand Rapids
	Mr. Ben Henry.....	
Phoenix.....	Rev. Jacob Van Bruggen.....	Sixteenth St., Holland, Mich.
		Ninth St., Holland, Mich.
Red Rock.....	Mr. Paul Redhouse.....	
	Mr. Paul Belin.....	
Rehoboth.....	Miss Wilma Bambacht.....	Central Ave., Holland, Mich., SS
	Mr. Stuart Barton, Jr.....	
	Mr. Edward Berkompas.....	
	Miss Janet Boogman.....	
	Mr. Arthur Bosscher.....	
	Rev. Rodger Buining.....	Rehoboth, N.M.
	Mr. John Charles.....	
	Mr. Julius Den Bleyker.....	
	Miss Julia Ensink.....	Zutphen, Mich.
	Mrs. Alice Hamilton.....	
	Mr. Paul Hekman.....	
	Miss Lillian Heronimus.....	
	Miss Marie Hockstra.....	Overisel, Mich., SS
	Mr. William Hockstra.....	
	Miss Dora Hofstra.....	Seymour, Grand Rapids, SS
	Mr. Tullie James.....	
	Mr. Roland Kamps.....	
	Miss Clara Kollis.....	
	Miss Elizabeth Kollis.....	
	Mr. Bernard C. Kooops.....	De Motte, Ind.
	Miss Mary Kuik.....	Waupun, Wis.
	Miss Jean Nabahi.....	
	Miss Gertrude Oranje.....	Zeeland I, Mich.
	Miss Amy Pinto.....	
	Miss Louise Redhouse.....	
	Miss Ruth Rooze.....	
	Miss Aletta Rus.....	Niekerk, Mich.
	Miss Bernice Shorty.....	
	Miss Wilma Smit.....	Orange City I, Iowa
	Mr. Clarence Start.....	Bible Classes, Clarkson, Ont.
	Miss Renzina Stob.....	Alger Park, Grand Rapids, SS
	Rev. Gordon Stuit.....	Kalamazoo III, Mich.
		Sherman St., Grand Rapids
	Mr. Theodore Tibboel.....	
	Miss Bessie Tjoelker.....	
	Miss Bessie Van Boven.....	Hull, N.D.

Field or Post	Missionary	Calling and/or Supporting Churches
	Mr. and Mrs. John Vander Ark	
	Miss Thelma Vander Ven.....	
	Miss Marie Vander Weide.....	
	Miss Rena Vander Woude.....	Roseland III, Chicago, Ill.
	Miss Sadie Van Dyken.....	
	Miss Theresa Van Houw.....	Sixteenth St., Holland, Mich.
	Miss Hattie Veurink.....	Pease, Minn.
	Miss Violet Warner.....	
	Mr. Guy Yazzie.....	
San Antone.....	Mr. Jacob Bol.....	
	Mr. Jack Toledo.....	
Shiprock.....	Rev. Floris Vander Stoep.....	Classis Zeeland
	Miss Patricia Hoff.....	Jamestown, Mich.
	Mr. Sampson Yazzie.....	
	Mr. Boyd Garnenez.....	
	Mrs. Sally Lee.....	
Toadlena.....	Rev. J. C. Kobes.....	Ripon I, Cal.
	Mr. Sidney Nez.....	
	Mr. John Talley.....	
Tohatchi.....	Rev. J. R. Kamps.....	Drenthe, Mich.
Tohlakai.....	Mr. John George.....	
Two Wells.....	Mr. Melvin Chavez.....	
White Horse.....	Mr. Charley Grey.....	
Zuni.....	Rev. Bernard Haven.....	Wellsburg I, Iowa
	Mr. Stanley Koning.....	Lamont, Mich.
		Walker, Grand Rapids
	Miss Ann De Vries.....	Lucas, Mich.
	Miss Albertha Kuiper.....	
	Miss Eunice Post.....	
	Miss Wilma Van Dam.....	Oakland, Mich.
	Mr. Rex Chimoni.....	
	Mr. Rex Natewa.....	

F. Representation at Synod

The board respectfully requests that the Executive Secretary, the president, and the treasurer be permitted to represent the board on matters coming before Synod. We also request that as alternates the assistant secretary, the vice-president, and the assistant treasurer respectively be allowed to represent the board.

The following missionaries will be available when matters relating to their respective fields are discussed:

- Rev. Peter Ipema, Sudan
- Rev. J. R. Kamps, Indian
- Rev. Maas Vander Bilt, Japan
- Rev. Clarence Van Ens, Ceylon

Section Two General Matters

A. Medical Rules. A careful study has been made of the medical rules for missionaries which have been in effect for quite a number of years, and we have found them inadequate for our present operations. The following medical rules were adopted by the board at its February meeting:

Medical Care for Missionaries

I. GENERAL MEDICAL POLICY

The Christian Reformed Church through its Board of Foreign Missions assumes responsibility for the medical care (except dental and optical) of its missionaries and their families while serving under the board. The following regulations determine the extent of medical care provided by the board, and missionaries are required to comply.

A. Prior to entering service missionary must have successfully passed all required examinations of physicians, psychiatrists and/or psychologists as prescribed in Section IV.

B. Missionary must use board appointed doctors wherever possible. In countries where we do not have our own doctor other medical help may be secured (see Section V, C). The board will then assume this expense.

C. If specialized treatment is needed, local doctor or board must approve. This is subject to limitations as prescribed in Sections V-A-5 and VI.

II. EXAMINING PHYSICIANS AT HOME

A. The board shall appoint a board medical examiner to be in charge of physical examinations of all missionary appointees and their families. Medical reports received from the field shall be forwarded to the board medical examiner.

B. The board shall appoint a board medical counsellor to check all physical reports and consult with the board medical examiner on problems that arise.

C. The above appointments are subject to review every two years.

III. EXAMINING PHYSICIANS ON THE FIELD

A. On foreign fields where we have our own doctors the field medical examiner shall appoint the examining physician. He shall establish a schedule of annual medical examinations for all personnel on the field.

B. The field medical examiner shall also act as health and sanitation officer for the stations that come under his care. He shall have the right of initiative in raising questions of hygiene or general sanitation. He is explicitly authorized by the board to study these matters in his mission and its various stations.

IV. EXAMINATIONS

A. Before entering service:

1. Applicant for mission service shall be examined by the board medical examiner and one chosen by the applicant. If applicant is married the entire family must undergo this examination. Medical forms are furnished by the board office.

2. Applicant for mission service shall be interviewed by a psychiatrist and/or psychologist designated by the board. If applicant is married both husband and wife must be interviewed.

3. If applicant lives at some distance from Grand Rapids the designated clinic or physician shall be recommended by the board medical examiner.

4. All reports must be evaluated by the board medical counsellor.

5. The Recruiting and Personnel Committee shall make final recommendation.

B. Upon returning for furlough and before returning to field:

1. Every missionary shall secure a record of health from the field medical examiner or a doctor in the country where he is serving.

2. Immediately upon return of the missionary to the United States the board medical examiner or doctor designated by the board medical examiner, shall examine each member of the family.

3. If the examination reveals any undesirable physical condition that will hinder efficiency on the field, the board medical examiner will seek its correction, and has authority to send missionaries to well equipped hospitals at the expense of the board.

4. Before returning to the field another examination shall be required if some specific problem warrants it, but in the instance of a full year's furlough repeat examination shall be mandatory.

V. MEDICAL CARE

A. Fields where our own medical doctors are available:

1. The field medical examiner will give advice, care, and treatment free of charge to mission workers and their families.

2. Hospitalization care and treatment shall be free to missionaries and their families in the mission hospital as far as personnel and equipment can provide. Persons entering the mission hospital are under the direct care and treatment of the medical missionary in charge.

3. The cases for which our field medical examiner feels our hospital is unable to provide proper care or treatment may be sent to specialists and well equipped hospitals at the expense of the board, subject to the limitations in (5) below. Costs for such services will be paid by the mission treasurer from the station fund, or the board, provided the bills have been duly signed by the field medical examiner. In special cases the board or its Finance Committee shall make the final decision.

4. Transportation to and from physician or hospital shall be provided for patient only. When patient is a minor, one attendant will be permitted.

5. In cases of illness requiring continuous treatment, contracted during or as a result of service on the mission field, the board will assume responsibility for medical expenses for a period of six months or for a sum not to exceed \$1,500, if medical expenses reach that amount before the expiration of six months. Special cases will be handled by the board or its Finance Committee.

6. In maternity cases patients shall make use of our physicians and hospitals wherever available. In special cases (3) above will apply.

7. The board will cooperate in the program of preventive medicine for the personnel on the field.

B. Field stations (posts) where we do not have our own medical missionaries:

If a mission post is closer to the medical station of another church than to one of our own, the missionary may ask the medical missionary of that church to provide for the routine medical needs of our missionaries at that station. Because such a medical missionary is not in our employ, the charges he may impose shall be paid out of mission funds in order to give missionaries living at such non-medical stations equal privileges with those at medical stations. However, our own field medical examiner shall continue to be the adviser of these missionaries and such work as can be done by him shall not be delegated to the doctor of another mission.

C. Countries where our medical missionaries are not available:

In countries where we have no medical missionaries, our missionaries shall use the means available at the most reasonable cost commensurate with good treatment.

D. Furlough period:

The board medical examiner shall be in charge of the medical care of missionaries and their families while on furlough. Missionaries shall obtain medical care and treatment through the board medical examiner. If missionary resides outside of Grand Rapids routine medical care may be secured from other physicians approved by the board medical examiner.

E. Children separated from parents because of education:

1. Children attending boarding schools and separated from their parents while on the foreign fields may be cared for by doctors where they reside. The cost for such medical service shall be paid for by the mission treasurer or by the board.

2. Children residing in Grand Rapids shall be provided medical care through the board medical examiner.

3. The board is responsible for medical care of children through the age of 18, and is not responsible for those who are gainfully employed.

VI. SEVERANCE FROM THE BOARD

Upon severing relations with the board, either by board action or resignation, such missionaries shall have a physical examination by the board medical examiner. The board will be responsible for expenses involved in treating any diseases contracted while in service of the board with the following limitations: The board will assume responsibility for medical expenses for a period of six months or for a sum not to exceed \$1,500 if medical expenses reach that amount before the expiration of six months.

B. Promotion

The Promotion Committee has been studying ways and means of more adequately presenting the challenge of foreign missions to our members, and also methods to employ laymen in this program. We believe this is necessary because the growth of the Christian Reformed Church generally and our foreign mission program specifically has precipitated a far more complex situation than that which existed only a decade ago. The line of communications from board to church member as it exists through synodical and classical delegate, to consistory and to membership, is no longer adequate to present to all the churches the tremendous challenge that faces us in the way of missions and evangelistic endeavor. The board approved the idea of a denominational ecclesiastically integrated organization for the purpose of mission promotion and evangelistic endeavor in every congregation. In general the plan is that organizations of laymen will be organized in local churches to assist in mission promotion. This organization may be called *Minute Men for Missions*. The board delegates will serve as the first agent for the promotion of such organizations within the classes, that is, each board member with his alternate will present this plan to the classis he serves and represents, and will then also present it to consistories for consideration and approval. This plan has not been completely worked out, but a group of laymen in Grand Rapids have been preparing this plan for presentation to other areas.

C. Study Committee for New Mission Fields

The possibility of areas of the world being closed to the work of missions, and the question of new mission fields is constantly before the board. Consequently it was decided to organize a *Global Outreach Committee* which will be known as the GO Committee. The following mandate was given to this committee: In view of the world-wide assignment given to the church in the Great Commission, "Go ye into all the world,

and preach the gospel to every creature" (Mark 16:15), the mandate of this committee shall be:

1. To keep itself alert to the total world mission situation, and
2. To advise our board on open doors and opportunities in order that the Christian Reformed Church may fulfill her responsibilities in meeting this challenge.

This committee consists of the chairmen of the regional committees.

D. *Amendments to the Mission Order.* We respectfully request that Synod approve amendments to the Mission Order so that the articles changed or to which additions have been made will read as follows:

Present Mission Order

ARTICLE I, Section 4

Appoints the members of the Christian Reformed Board of Foreign Missions as proposed by the several Classes; and elects from a nomination made in consultation with the CRBFM three delegates-at-large, and one alternate.

ARTICLE II, Section 1

Be incorporated and known as the Christian Reformed Board of Foreign Missions, consisting of one member from each Classis and three delegates-at-large elected directly by Synod. Each Classis shall propose its representative to be appointed on this Board. The terms of membership shall be for three years. No nominations or appointments will be made of Synodical Board members who at the expiration of their term of office have served six or more consecutive years.

ARTICLE III, Section 1

Be composed of the representatives of the Classes in Michigan and Illinois, together with the three delegates-at-large.

ARTICLE V

No Section 10 in present Mission Order

Changed Mission Order

ARTICLE I, Section 4

Appoints the members of the Christian Reformed Board of Foreign Missions as proposed by the several Classes; and elects from a nomination made in consultation with the CRBFM *four* delegates-at-large, and one alternate.

ARTICLE II, Section 1

Be incorporated and known as the Christian Reformed Board of Foreign Missions, consisting of one member from each Classis and *four* delegates-at-large, *and the Executive Secretary of Missions.* Each Classis shall propose its representative to be appointed on this Board. The terms of membership shall be for three years. No nominations or appointments will be made of Synodical Board members who at the expiration of their term of office have served six or more consecutive years. *The tenure of the Executive Secretary shall be without limit.*

ARTICLE III, Section 1

Be composed of the representatives of the *two Chicago Classes, the Classes in Michigan (including Classis Lake Erie), Classis Chatham, the three delegates-at-large from Michigan, and the Executive Secretary of Missions.*

ARTICLE V, Section 10

The Assistant Secretary, appointed by Synod, shall be given full voting rights when he serves in the place of the Executive Secretary, or when he is appointed to serve as a regular committee member; at all other times he shall be given advisory vote.

Present Mission Order**ARTICLE VII, Section 5**

They shall report regularly each quarter to the CRBFM and to the calling churches.

ARTICLE VII

No Section 6 in present Mission Order

ARTICLE VIII

No Section 7 in present Mission Order

ARTICLE VIII

No Section 8 in present Mission Order

Changed Mission Order**ARTICLE VII, Section 5**

All ordained missionaries and heads of departments shall be required to give semi-annual reports to the CRBFM.

ARTICLE VII, Section 6

They shall seek to maintain a lively interest in their Mission work by regular correspondence with their calling churches.

ARTICLE VIII, Section 7

Unordained heads of departments and heads of posts shall be required to write semi-annual reports to the Board.

ARTICLE VIII, Section 8

All missionaries shall seek to maintain a lively interest in their Mission work by regular correspondence with their supporting churches.

Section Three**Indian Field****A. Rehoboth Elementary School**

The Synod of 1960 approved replacement of the Rehoboth Elementary School with a new building at an estimated cost of \$42,000. Work on the new building has begun and we expect it will be ready for occupancy by fall.

B. Rehoboth Hospital

During the fall of 1960 Dr. Louis H. Bos informed the board that he planned to leave Rehoboth Hospital to enter private practice in Phoenix, Arizona. The Executive Committee reluctantly accepted his resignation, and expressed gratitude to him for his fifteen years of devotion to the cause of medical missions in Rehoboth.

In view of the fact that a new 200-bed government hospital is to open soon in Gallup the Executive Committee requested Indian General Conference to make a study as to whether our hospital should continue as a mission hospital, and also instructed the Inspection Committee to pay special attention to this problem during their visit in November. Both Indian General Conference and the Inspection Committee recommended that the hospital be closed, with Synod's approval, but the board in February decided to keep the hospital open for a year on a trial period if a doctor can be secured to determine what effect the government hospital for Indians has on the work of our hospital. Up to this time a doctor has not yet been secured.

C. Two Wells

The Synod of 1960 instructed the board to continue the work at Two Wells in 1960 under the system that was in operation at the time, that is,

with Mr. Melvin Chavez as Navaho evangelist under the supervision of Rev. Bernard Haven. Synod further instructed the board to reevaluate the Two Wells post and make recommendations to the Synod of 1961.

The board Inspection Committee took particular note of the work at Two Wells, and now recommends to Synod that the Two Wells post be continued through the labors of Mr. Melvin Chavez under the supervision of Rev. B. Haven.

D. Intermountain Chapel

The chapel at Intermountain School is now completed and was dedicated on January 4, 1961. Our missionaries are grateful for this building and report that the chapel is more than a service facility for students. Quite a number of Indian families declare our chapel to be their church. The response is gratifying and encourages our missionaries.

E. White Horse Lake

The Synod 1960 instructed the board to submit an evaluation of the work at White Horse Lake to the Synod of 1961. It was decided that this work cannot be properly done by one who lives in Crown Point which is 30 miles from White Horse Lake. Direct, persistent and regular contact should be made with the 200 families in White Horse Lake and Pueblo Pintado. This section, where parents are living whose children are being taught by those who represent our church, should not be left entirely to independent missionaries. Construction of a home was delayed because of an inadequate water supply. That difficulty has now been removed. The challenge of that area has not been removed, and the board is of the opinion that the only way to meet the challenge properly is to go forward in the work to which the Lord has called us in this place.

For that reason we again request permission to build a house at White Horse Lake at an approximate cost of \$11,500 as soon as a qualified Indian worker has been obtained for this area.

Grounds:

1. The challenge of this area warrants it.
2. The conditions required by the board for building a house have been fulfilled since there now is assurance of an adequate water supply.
3. Indian General Conference has persistently recommended it.

F. Fort Wingate Chapel

Thirty years ago the board decided to erect a chapel at Fort Wingate, but this matter was later deferred because of economic conditions. However, a site was secured which we have held since that time. The parents of a high percentage of the students at the Fort Wingate School have requested our missionaries to assume spiritual oversight over their children who attend the school. The board requests authority to erect a modest building to accommodate 400 students for chapel services and classroom work at an approximate cost of \$40,000 to \$45,000, funds to be provided by special gifts.

Ground:

The mission challenge at Fort Wingate warrants the erection of a chapel.

G. Zuni

In 1960 the board was faced with a request for a new building in Zuni. The buildings are old and in need of repair so the board at its February meeting decided to appoint a special committee to make a study as to whether our mission school in Zuni should be continued, and also to evaluate the present and prospective status of our evangelistic progress. This committee visited the field in November, and together with the Inspection Committee recommended that the work be continued. The following decisions were made by the board at its meeting in February 1961:

1. That the evangelistic work of the Christian Reformed Church at Zuni be continued:

Grounds:

- a. The monolithic Zuni culture demands a long-range mission program on the part of the Christian Reformed Church.

- b. There are clear evidences of the gradual break-down of this tenacious Zuni cultural and religious pattern of life.

- c. The Christian Reformed mission work is the only continuous Protestant witness in Zuni and, for that matter, in any of the several Indian pueblos of the Southwest. All the others are nominally Roman Catholic.

- d. The Christian Reformed witness during its 60 years has established good relations with a large segment of the Zuni tribe and has yielded significant fruits.

2. That the educational work in Zuni in the form of the mission school be continued, approved and wholeheartedly supported.

Ground:

The use of this school in conjunction with the chapel is the most suitable and effective auxiliary which we know for presenting the Christian message to the Zunis.

3. In the light of the above decision, that the present building with certain essential modifications is acceptable for continuing our educational program in Zuni.

4. That the following modifications of the building be made during the summer of 1961:

- a. Providing a more suitable room for seventh and eighth grades, which presently meet in an inadequately arranged room in the basement.

- b. Incorporating into the present educational wing of this building the two east bedrooms of the teacherage, which are now not needed because of reduced teaching staff. (There are seven bedrooms in the teacherage. Formerly we had five, one of whom lives with his family in another house.)

c. Providing somewhere in this educational wing a suitable office and supply room.

5. That a new home for the missionary be built at a cost of approximately \$20,000.

Grounds:

a. The present home, located at Black Rock (5 miles distant from the other buildings) places the missionary and his family at too great a distance from the Zuni pueblo and the mission work.

b. The present home is inadequate for the missionary's family and in the opinion also of the Industrial Department does not warrant remodeling.

The board therefore respectfully requests permission to erect a new home for the missionary in Zuni.

H. Administration of the Indian Field

During the past year the question has been raised as to whether the administration of the Indian field properly belongs to the Board of Foreign Missions or should be transferred to the Board of Home Missions. Classis Rocky Mountain has made a study of this matter and forwarded a copy of their report to both boards. The board decided to ask Synod to appoint a committee to study whether the administration of the Indian field should be continued by the Board of Foreign Missions or transferred to the Board of Home Missions.

Grounds:

1. The Indian General Conference requests such a study.
2. The solution to this problem requires an objective study.

I. Aid to Indian Students

The problem of assisting Indian students seeking education beyond high school has been a perennial one. Last year a committee was set up to assist students in foreign countries. This year the board decided to seek authorization from Synod to establish a fund and appoint a committee for aid to Indian students. The membership of such a committee could consist of a member of the mission office, a member of the Calvin College faculty, and a member of the Reformed Bible Institute faculty. The duties of such a committee would be:

1. To set up, maintain, and disburse the scholarship fund for needy and worthy students from mission fields who seek to prepare themselves more fully for the Lord's work by study at an approved school.
2. To pass on the eligibility of and the amount of support to be granted to students who apply for scholarship aid.
3. To have fraternal association with and paternal surveillance over such mission students in their spiritual, social, and financial needs while in school.

Grounds:

- a. Mission students should be encouraged to obtain advanced education if they seek to enter kingdom work.
- b. Some kind of surveillance over and liaison with them is important for these students in their mission fields.
- c. Sufficient funds should be provided for such students.
- d. Central control of funds is important to prevent haphazard and possible extravagant gifts to such students.

Section Four Latin America

A. Secretary's Trip

On February 17 the Executive Secretary left on a trip which was to take him to Puerto Rico, Brazil, and Argentina. The purpose of this trip, which was authorized by the Board in 1960, is to study further the possibility of mission work in Puerto Rico, to meet with the missionaries in Brazil and Argentina, and to consult with the Rev. J. A. C. Rullmann and the members of Classis Buenos Aires on the matter of future working arrangements with both the Netherlands and Argentine churches. A report of this visit and recommendations will be made in the supplementary agenda.

B. Cuba

Conditions in Cuba have steadily worsened during the last year and the Rev. Clarence Nyenhuis was instructed not to return to Cuba when he visited the U.S. in the summer of 1960. There is uncertainty about the continuance of work in Cuba, but at the time of this writing the work is moving forward and the Lord is blessing the faithfulness of the pastors.

The question of administration of the sacraments has been raised by the Cuba Steering Committee, and a request was made to have the Secretary come to Cuba in March to ordain some of the native pastors. Since Mr. V. Izquierdo and Mr. M. Morejon were ordained by the West Indies Bible School, from which they graduated, it was decided that during this emergency period the board authorize these two men to administer the sacraments, using the forms which are being used by the Reformed Churches in Argentina and in the Mexican Chapel in Holland, Michigan.

C. Mexico

For several years Mexico has been under consideration as a possible mission field for our church. In November 1960 the Revs. H. J. Evenhouse and J. Pott spent several days in Mexico, chiefly in Mexico City. They conferred with church leaders, especially of the Presbyterian churches, and found that the door to work in Mexico is open. Three areas of need were especially mentioned: (1) The western coastal region is virtually untouched by any Reformed witness; (2) the seminaries and Bible schools need teachers; and, (3) students at these schools need financial aid. It was indicated that there is great opportunity also for

work among Indians, especially in the southern part of the country. It is difficult to gain access to the land, but this can be done by working in cooperation with an existing church body.

Three Presbyterian church groups are active in Mexico. They are independent of each other and all claim commitment to the orthodox position. In the opinion of the committee the Independent Presbyterian Church is closest to us, and therefore the board decided to send two observers to the assembly of this church to convene in Campache, Mexico, February 17-21, 1961. Revs. J. Pott and S. Werkema were delegated to attend this assembly, and, if possible, specific recommendations will be presented in the supplementary agenda.

D. Literature

The problem of Christian literature exists in Latin America just as on all our mission fields. Communist literature has flooded the countries, but good Christian literature is scarce. The board has authorized the translation into Spanish of Berkhof's *Summary of Reformed Doctrine* and Van Baalen's *Chaos of Cults*. These translations are carefully checked, and the books will be printed in Spain. These should be ready for distribution soon.

Section Five

Sudan

A. Nigerian Independence

We wish to call the attention of Synod to the fact that Nigeria is now an independent nation. We record for the information of Synod the decision of the Nigerian General Conference at its November meeting, and also the decision of the board:

"NGC records with pleasure and praise to God that Nigeria became an independent nation on October 1, 1960. We inform the Home Board and church that their prayers were abundantly answered and the transition to full nationhood was accomplished in peace and evidence of the best good will."

The board decided to inform the Nigerian General Conference:

"1. That we rejoice with them in the new found independence of the Nigerian nation.

"2. That we are especially gratified by the peaceful transition to full nationhood.

"3. That we shall continue to pray that righteousness and peace may reign in this nation; that the church of Christ may prosper; that God may continue to preserve our mission personnel."

B. Visit of African Delegates to Synod

The Synod of 1959 decided "to 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 1960."

We were not able to make arrangements for these delegates to visit the Synod of 1960, but we are happy that this year two men will represent the church in the Sudan. Arrangements are being made for them to visit churches in the United States and Canada, and they will attend the 1961 sessions of Synod.

C. Mkar Orphanage

When the Synod of 1954 agreed to take over the work among the Tiv people from the Dutch Reformed Church of South Africa a time table was set completing the transfer by 1964. Due to conditions both in Nigeria and South Africa, especially the difficulty in recruiting missionaries, the time of transfer of various branches has been advanced somewhat.

The orphanage was to be transferred in 1963, but the houseparents of the orphanage are scheduled to leave the field in 1961, and no replacements can be found in South Africa. The Dutch Reformed Church Mission has therefore asked our mission to assume administrative control and to supply houseparents in 1961. This our board has agreed to do, and the Dutch Reformed Church has agreed to continue its budget for the orphanage until 1963. Houseparents are urgently needed and the board has sought to provide for this emergency need. The Grand Rapids Deacons' Conference has decided that it will assume financial responsibility for this project when necessary.

D. Increased Personnel

The expansion of the work in Nigeria and the gradual withdrawal of the missionaries of the Dutch Reformed Church of South Africa created the need for the following additional missionaries: Two ordained men, additional houseparents for the Hillcrest School, houseparents for the orphanage, and two Bible women.

The lack of high school education for children of our missionaries makes it difficult for couples with teen-age children to remain on the field during this important period of life. Rev. Peter Dekker has served in Nigeria since 1947, but has notified the board that he wishes to withdraw from our service in order to be at home with his children during their high school education. He has been released from service as a missionary and made eligible for call to the churches. The board is keenly aware that this is a loss for our mission effort in Nigeria and appreciates the services of Rev. and Mrs. Dekker for the past 14 years.

E. New Hospital at Gboko

Several years ago the Nigerian General Conference stated that the facilities at Mkar Hospital are inadequate for the medical ministry in that area. The condition of the buildings, the lack of sufficient water, location and terrain, made it impractical to improve the present site so negotiations were begun with the government for a grant for a new hospital in Gboko. The government has rejected the request of conference because medical conditions in other parts of Nigeria are worse than in our particular area. Conference therefore requested permission to erect

a new hospital at Gboko to replace the present hospital at Mkar. In granting this request the board took the following decisions:

1. To approve the construction of a new hospital at Gboko to replace the present inadequate facilities at Mkar.

Grounds:

- a. In Nigeria we are committed to a program in which the ministry of healing is closely associated with the ministry of the Word.

- b. Mkar Hospital is inadequate, does not meet present government requirements, and its nurses' training facilities do not meet present needs.

- c. It is impractical to rebuild the Mkar Hospital because of the poor condition of the buildings, lack of ground space, and undesirable terrain.

- d. Recourse to native hospitals would be difficult because of distance and would seriously curtail our evangelistic contact with the hospital patients.

- e. Gboko is ideally located approximately five miles from Mkar.

- f. The conference decision to erect a new hospital at Gboko was unanimous.

2. That Nigerian General Conference endeavor to obtain a certificate of occupancy.

3. That the board seek funds for the new hospital from various special gift sources and primarily through an appeal to our diaconates.

4. That the building of the new hospital proceed as the funds become available and according to a schedule agreed upon by the Executive Committee in consultation with the Nigerian General Conference.

F. Theological College of Northern Nigeria

The Synod of 1960 (Acts, p. 80) instructed the board to meet in special session as soon as possible in regard to the interpretation of the significance and purpose of the two-year pre-seminary course at Lupwe as related to TCNN.

This special board meeting was held on September 8, 1960, and the following decisions were taken:

1. The board notes that Nigerian General Conference expresses its wholehearted commitment to the Reformed faith. We appreciate this expression and assure the conference of our confidence in them on this matter.

2. The board notes that Nigerian General Conference indicates that all its training on the vernacular level and in the pre-seminary classes is wholly in line with our Reformed faith and practice. For this too we express our appreciation and indicate our confidence.

3. The special goal of Synod, that a Reformed seminary be established, shall be kept in view and held before the churches in Nigeria as the desired objective; but the autonomy of the national churches shall be respectfully recognized in this matter.

4. The TCNN shall be recognized by our board and Nigerian General Conference as serving the best interests of the churches of Northern Nigeria, at the present time, for advanced theological training.

5. We continue our participation in TCNN as defined by Synod, so long as the door remains open for Reformed teaching.

Section Six

Far East

A. Japan

1. Rev. Leonard Sweetman. During the past year Rev. Leonard Sweetman experienced a recurrence of his painful back ailment and found it necessary to return to the United States. According to physicians in Japan further surgery is necessary.

2. Rev. Robert Sutton. The board is grieved to report that Rev. Robert Sutton felt compelled to resign from service in Japan as a missionary under our board. Although the Executive Committee and the board made strenuous efforts to remove the difficulties that existed, Rev. Sutton felt that the decision did not remove the obstacles and therefore he had no alternative but to resign. In all of the deliberations and decisions the committees worked closely with the calling church and can gratefully report that the consistory of this church is in agreement with the board decision. We are grateful for the services of Mr. Sutton and trust that the Lord will use him for further service in His Kingdom.

3. Reports from Japan give evidence that the Self Support Stimulation Fund put into operation by our missionaries several years ago is successfully developing the interest of our Japanese Christians in maintaining themselves. Contributions to this fund are steadily increasing and the small groups are becoming more aware of their existence as a congregation. It is probable that during the year plans for organization of congregations will develop in Egota, Kawagoe, Kofu, and Chichibu. As these groups become organized our missionaries will relocate.

B. Formosa

1. Mandate. At the board meeting in 1960 a tentative mandate for the mission work in Formosa was drawn up. This was submitted to the field for further study and recommendation in order that a proper mandate might be accepted in 1961. The board presents the following as a document by which we expect to carry on our mission work in Formosa:

FORMOSA MANDATE

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, rent or purchase a native house, or if one must be constructed let it be as moderate as possible.

B. Assistants

1. Each missionary shall hire not more than two assistants for evangelistic labors, and for teaching inquirers the Bible. Their duties shall be to conduct house to house canvassing, street meetings, tract distribution, and to assist the missionary.

in public worship. They may be used for exhorting and such other duties as are feasible, according to their ability.

2. These evangelists are to be considered assistants to the missionaries and not as native pastors, thus should be located to serve the united interest of the mission endeavor.

3. The evangelist remains an assistant to the missionary until he is officially called by an organized church. Assistants should not, as a general rule, be ordained men, and if they should become ordained elsewhere, their status with the mission shall remain unchanged, in order that the national church may not be overly dependent on the mission.

4. Assistants shall have an adequate understanding of, and a hearty commitment to, the Reformed faith.

5. Assistants' salaries are to be paid by the mission on a not higher than native level, that is, the level at which pastors or others doing similar work for the native church are paid. Responsibility for support by the mission shall cease if and when an assistant becomes a pastor of a native church.

C. Evangelistic Centers

1. To avoid confusion in the affairs of the emerged church and the mission activity, and to avoid subsidizing native pastors and churches, we recommend that the evangelistic meeting places be temporary. This means that we shall build no church buildings or chapels or settle in one given place, but shall rent halls or devise other means of assembly. Exception to this rule shall be permitted only where urgent need is proved and with the understanding that the emerging Taiwan (Formosan) church body shall agree to repay the cost for the building in harmony with a proposed "Self Support Stimulation Fund." This fund provides 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 Taiwanese (Formosan) life and building.

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. Emerging Churches

When a group of converts reaches the stage of development into a congregation, it shall be organized as a creedal church of Reformed persuasion and church government.

E. New Posts

When a new post is to be opened by the Taiwan Mission of the Christian Reformed Church, final decision shall be made by the Christian Reformed Board of Foreign Missions upon recommendation of the Taiwan Mission of the Christian Reformed Church.

F. Language Study and the Use of Interpreters

To gain proficiency in the use of the Chinese 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 Taiwan.

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 advice 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.

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 accepted Reformed principles 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.

2. **Training Classes for Evangelists.** The Taiwan Conference has asked permission to organize a Reformed Seminary in the city of Taipei. There is an urgent need for evangelists well trained in the fundamentals of the Reformed faith. The board decided that rather than to embark on a plan for the establishment of a seminary at this time it would be wiser to organize pastor training classes immediately and keep the ideal of a Reformed seminary before us and to study ways and means of setting up such a seminary in the future.

C. Korea

During the past year the church in Korea has been beset with internal strife and disagreement which reached the point of open violence at times. During the past months there have been attempts at reconciliation and the parties at variance have held meetings with a view toward reuniting into one denomination. Two calls were made for missionaries to Korea, but these were both declined. Because there is already extensive evangelistic work in Korea, the board at its February meeting decided to move in the direction of sending two doctors, Dr. Ralph Ten Have and Dr. Peter Boelens, to Korea as medical evangelists. The grounds for this decision are as follows:

1. The need for medical and relief services in Korea offers an open door for Christian witnessing.
2. These brethren have indicated their heartfelt desires for this work.
3. It is possible for these brethren to work in close harmony with the Grand Rapids Deacons' Conference in its relief work, as well as with existing agencies in Korea.
4. Considerable financial support has already been pledged for this work.

Section Seven

South Asia

A. Ceylon

At this time we have only three missionaries, Revs. C. Van Ens, J. Van Ens, and R. Greenway in Ceylon. Revs. J. O. Schuring and B. Ypma are still awaiting their visas for Ceylon and we have no information as to when these will be issued, nor have we assurance that visas will be granted. Rev. C. Van Ens will be home on furlough when Synod meets and will be available for consultation. Our missionaries have begun classes to train evangelists, and an active literature campaign has been of great help in bringing the gospel to the Sinhalese and Tamil people.

B. Australia and New Zealand

Reports from our missionaries in these countries indicate that they are kept very busy, and more help would be deeply appreciated. In fact, there have been two requests from the church in Australia, the first for an additional man and the second for permission to use Rev. Gerard Van Groningen in the Geelong Seminary. In response to these requests the board has stated that we cannot increase our mission staff at this time, and that we believe that Rev. G. Van Groningen should continue within the limitations of his call to Australia, unless he should accept a call to another position.

A conference of all the ministers of the Reformed Churches of Australia and New Zealand is planned for the month of April. The board has advised the two men in New Zealand that this trip may be made at the expense of the board.

C. Indonesia

Two duos have been made for Indonesia, and the board has decided that more publicity shall be given to the Indonesia field in order that the church at large may become acquainted with its present urgent needs and its missionary opportunities.

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, 1960, as prepared by our auditor. A detailed account of all transactions will be presented to the Budget Committee of Synod.

Christian Reformed Board of Foreign Missions
Grand Rapids, Michigan

Gentlemen:

We have made an examination of the books and accounting records of the Christian Reformed Board of Foreign Missions for the year ended December 31, 1960 and have prepared therefrom the following concise statements:

General

Balance Sheet
Statement of Revenues and Expenses

Annuity Fund

Balance Sheet
Statement of Fund Balance
Statement of Revenues and Expenditures

Pension Fund

Balance Sheet
Statement of Fund Balance
Statement of Revenues and Expenditures

Relief Fund

Balance Sheet
Statement of Fund Balance
Statement of Revenues and Expenditures

Our examination was made in accordance with generally accepted auditing standards and, accordingly, included such tests of the accounting records and such other auditing procedures as we considered possible in each circumstance.

Respectfully submitted,

Dwight D. Ferris
Certified Public Accountant

Christian Reformed Board of Foreign Missions

Balance Sheet

December 31, 1960

ASSETS

Current Assets

Cash on hand and in bank\$ 199,783.07

Investments:

U. S. government securities\$ 94,660.00

Bank savings certificates 60,000.00

Marketable securities 20,062.50 174,722.50

Receivables:

Notes receivable\$ 28,526.07

Accounts receivable 26,822.73

Contracts receivable 8,755.89 64,104.69

Other:

Prepaid salaries and budgets\$100,181.29

Inventories 14,271.28 114,452.57

Total current assets\$ 553,062.83

Fixed Assets

Land, building, furniture and equipment\$1,961,061.48

Reserve for depreciation 625,023.51 1,336,037.97

TOTAL ASSETS\$1,889,100.80

Liabilities and Net Worth

Current Liabilities

Accounts payable and accruals\$ 47,994.85

Liabilities for unexpended balances 385,314.93

Memorial fund liability 5,961.20

Total current liabilities\$ 439,170.98

Net Worth:

Operating fund\$ 113,891.85

Plant fund 1,336,037.97 1,449,929.82

TOTAL LIABILITIES AND NET WORTH\$1,889,100.80

Christian Reformed Board of Foreign Missions

Statement of Revenues and Expenses

Year ended December 31, 1960

Revenues:

Classical quotas\$ 796,841.12

Salaries and support 336,467.64

Rehoboth Hospital operating 29,361.23

Rehoboth Mission operating 17,091.31

Non-budgeted revenue 88,246.27

Other operating revenue 6,024.21

Interest and Dividends 7,202.39

Legacies 6,958.30

(continued on next page)

Designated gifts:		
for Indian field		20,882.92
for Foreign field		63,699.02
Other		1,700.60
Not Designated gifts:		
for Indian field		10,904.73
for Foreign field		17,875.85
General		15,242.30
Sale of Rehoboth land		10,000.00
Sale of Japan property		21,069.44
Sale of auto—Ceylon		1,462.15
Total Revenues		\$1,451,029.48
Expenses:		
Operating:		
Administrative, general and promo-		
tion	\$ 93,903.64	
Indian field	456,602.32	
Formosa	30,610.64	
Japan	96,380.48	
Sudan	401,733.68	
South America	43,185.27	
Ceylon	42,827.81	
Australia	19,504.47	
New Zealand	21,164.02	
Cuba	30,600.58	\$1,236,512.91
Fixed Assets		
Administrative and promotion	\$ 2,270.25	
Indian field	67,850.34	
Formosa	925.00	
Japan	26,184.81	
Sudan	38,504.73	
South America	3,000.00	
Ceylon	3,492.02	
Australia	6,525.00	
New Zealand	2,794.05	
Cuba	1,532.55	\$ 153,079.75
Total expenditures		\$1,389,591.66
Less expenditures for prior years' com-		
mitments		32,202.75
Total current expenditures from current		
revenue		\$1,357,388.91
Excess of current revenue over expenditures	\$ 93,640.57	
1960 Synod approved commitments unpaid		293,086.68
Decrease in net worth		\$ 199,446.11

Christian Reformed Board of Foreign Missions

Annuity Fund

Balance Sheet

December 31, 1960

ASSETS

Cash in bank	\$ 3,573.41
United States government securities	1,739.00
Savings certificates	2,000.00
Total assets	\$ 7,312.41

LIABILITIES AND FUND BALANCE

Annuities payable	\$ 7,700.00
Fund balance—(deficit)	(387.59)
Total liabilities and fund balance	\$ 7,312.41

STATEMENT OF FUND BALANCE

December 31, 1960

Fund balance—(deficit)—January 1, 1960	\$(186.83)
Additions:	
Interest earned	162.74
Total	\$(24.09)
Deductions:	
Annuity payments	363.50
Fund balance—(deficit)—December 31, 1960	\$(387.59)

STATEMENT OF REVENUE AND EXPENDITURES

Year ended December 31, 1960

Revenues:	
Interest earned	\$ 162.74
Expenditures:	
Annuity payments	363.50
Excess expenditures over revenues	\$ 200.76

Christian Reformed Board of Foreign Missions

Pension Fund

Balance Sheet

December 31, 1960

ASSETS

Cash in bank	\$ 14,844.03
United States government securities	134,000.00
Total Assets	\$148,844.03

LIABILITIES AND FUND BALANCE

Employees equity	\$ 41,575.27
Fund balance	107,268.76
Total liabilities and fund balance	\$148,844.03

STATEMENT OF FUND BALANCE

December 31, 1960

Fund balance—January 1, 1960	\$105,045.95
Additions:	
Interest earned	\$ 4,027.70
Mission board contribution	3,054.25
Total	\$112,127.90
Deductions:	
Pension and death benefit payments	\$ 4,438.20
Interest paid on termination	275.69
Sundry	145.25
Fund balance—December 31, 1960	\$107,268.76

(continued on next page)

STATEMENT OF REVENUES AND EXPENDITURES

Year ended December 31, 1960

Revenues:

Mission board contributions	\$ 3,054.25
Employees' contributions	5,249.00
Interest earned	4,027.70
Total revenues	\$ 12,330.95

Expenditures:

Pension and death benefit payments	\$ 4,438.20
Termination payments	2,374.40
Interest paid on termination	275.69
Sundry	145.25

Total expenditures	\$ 7,233.54
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Excess revenues over expenditures	\$ 5,097.41
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Christian Reformed Board of Foreign Missions

Relief Fund

Balance Sheet

December 31, 1960

ASSETS

Cash in bank	\$ 12,505.76
United States government securities	66,000.00
Total assets	\$ 78,505.76

LIABILITIES AND FUND BALANCE

Fund balance	\$ 78,505.76
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STATEMENT OF FUND BALANCE

December 31, 1960

Fund balance—January 1, 1960	\$ 75,875.23
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Additions:

From churches	\$ 658.27
Interest earned	1,972.26
	2,630.53

Fund balance—December 31, 1960	\$ 78,505.76
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STATEMENT OF REVENUES AND EXPENDITURES

Year ended December 31, 1960

Revenues:

From churches	\$ 658.27
Interest earned	1,972.26

Total revenues	\$ 2,630.53
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Expenditures

Excess revenues over expenditures	\$ 2,630.53
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B. Budgets

1. *Special Requests for 1961.* In addition to the budget allowed by Synod of 1960 for the year 1961, 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 1961:

	Regular Expense	Capital Expense
Administrative		
Additional office help	\$ 9,000.00	\$
Promotion		
Additional literature	5,000.00	
Carisso:		
Additional for chapel		4,000.00
Fort Wingate		
New chapel building		45,000.00
Naschitti		
Chapel enlarging		800.00
Rehoboth		
Three-stall garage		1,700.00
Water conditioning system		1,800.00
Shiprock		
Automobile		2,450.00
Tohatchi		
Car replacement	1,800.00	
Tohlakai		
Car replacement	1,500.00	
Zuni		
School remodeling		1,100.00
Additional repairs	1,000.00	
Formosa		
Frank Peng—salary and rent	1,140.00	
Classes for evangelists	2,000.00	
Japan		
Contingency	3,000.00	
Radio	2,600.00	
Homes at new posts		17,000.00
Land for Chapel—Tokorozawa		5,500.00
Sudan		
Salaries—additional personnel	17,400.00	
Furlough expense	1,000.00	
Seven homes in Tiv-Land		30,000.00
South America		
Additional for home of Rev. T. De Vries		3,000.00
Ceylon		
Rev. C. Van Ens—additional for car replacement	2,000.00	
Rev. J. Schuring—additional for travel	1,000.00	
Rev. J. Schuring—new car		5,000.00
Rev. B. Ypma—additional for car		2,000.00

(continued on next page)

Australia		
Rev. A. A. Arkema equipment grant.....	1,800.00	
New car		3,000.00
New Zealand		
Conference expense	400.00	
Indian Field		
Native salary increases	7,190.00	
Other salary adjustments	4,800.00	
Totals	\$62,630.00	\$122,350.00
Combined total	\$184,980.00	

2. *Budget Requests for 1962.* A complete detailed list of budget requests for 1962 will be submitted to the officers of Synod and to members of its Advisory Budget Committee when Synod meets. A summary of these requests follows:

	Amount	%	Per Family
Administrative, general and promotion	\$ 135,150.00		
Indian	477,261.00		
Formosa	32,192.99		
Japan	161,350.00		
Sudan	775,036.90		
South America	45,940.00		
Ceylon	41,900.00		
Australia	29,230.00		
New Zealand	23,000.00		
Cuba	43,738.60		
Indonesia	29,800.00		
Korea	31,800.00		
Expected missionary support	\$420,000.00	23%	
Expected special gifts	200,000.00	11%	
	\$1,826,399.49	100%	\$33.82
Quota request—\$19.00 per family (54,000)	\$1,206,399.49		
	1,026,000.00	56%	19.00
Expected deficit	\$ 180,399.49	10%	3.00

Please note that the missionary support and special gifts contributed by churches, Sunday schools, other groups, and individuals decreases the quota need by approximately \$12 per family. Should contributions be made to care for the expected deficit, it would be \$15.

Section Nine

Items Requiring Synodical Attention

1. Membership of board. Section One, A.
2. Member-at-Large. Section One, B.
3. Increase in board membership. Section One, C.
4. Representation at Synod. Section One, F.

5. Medical Rules for missionaries. Section Two, A.
6. Organization of laymen for missions. Section Two, B.
7. Amendments to Mission Order. Section Two, D.
8. Rehoboth Hospital. Section Three, B.
9. Two Wells. Section Three, C.
10. White Horse Lake. Section Three, E.
11. Fort Wingate Chapel. Section Three, F.
12. Zuni parsonage. Section Three, G.
13. Administration of Indian Field. Section Three, H.
14. Aid for Indian students. Section Three, I.
15. Nigerian independence. Section Five, A.
16. African delegates to Synod. Section Five, B.
17. New hospital at Gboko. Section Five, E.
18. Theological College of Northern Nigeria. Section Five, F.
19. Formosa mandate. Section Six, B, 1.
20. Training classes for Evangelists, Formosa. Section Six, B, 2.
21. Korea. Section Six, C.
22. Budget and special requests. Section Eight.

Board of Foreign Missions,
Rev. H. Evenhouse, *Sec'y*

REPORT NO. 33
LORD'S DAY ALLIANCE, U. S.

ESTEEMED BRETHREN:

As the denomination's representative to the Lord's Day Alliance, I offer the following report:

The alliance continues to distribute a vast amount of tracts and posters urging proper observance of the Lord's Day. Many of these tracts are biblically based, while a number of them appeal more or less to the general moral and physical advantages of observing one day in seven as a day of rest. I suppose it is inevitable that the alliance should at one time dip from God's stream of common grace, and at another time from that of special grace. The observance of the Lord's Day has blessings for believer and unbeliever.

As churches we must, of course, be discreet as to the kind of influence, not to say pressure that is brought to bear upon local and state legislative bodies. It is certain, however, that Christian citizens have the duty to support sound legislation as best they can. In 1885 the United States Supreme Court ruled as follows:

"Laws setting aside Sunday as a day of rest are not upheld from any right of government to legislate for the promotion of religious observance, but from its right to protect all persons from the physical and moral debasement which comes from uninterrupted labor. Such laws have always been deemed beneficent and merciful laws, especially to the poor and dependent, to the laborers in our factories, and in the heated rooms of our cities, and their validity has been sustained by the highest courts of the States."

As Christians we support this position as we would any other judicial decree which facilitates the public welfare.

We have, moreover, the duty of reminding the church and the world of the spiritual purpose and blessings of the Lord's Day. A number of tracts distributed by the Lord's Day Alliance seek to accomplish this.

It is gratifying to report that the financial picture is brighter than it was a year ago. Although the alliance is still running in the red, the deficit is not nearly as large as last year. This encouragement has made it possible to proceed with the audio-visual program for public or mass education. Today the motion picture film, *The Triumphant Tradition*, produced for the Lord's Day Alliance, is available to churches and church organizations. There is the request, of course, that when the film is shown a contribution be made to the work of the alliance.

The churches are urged to make use of the services offered by the alliance and to remember the efforts and cause of the alliance in prayer and by giving generous financial support.

If any of our churches or communities has a "Sunday problem" and would like materials or other assistance, it is suggested that they contact Rev. Melvin M. Forney, Lord's Day Alliance, 156 Fifth Ave., New York 10, N.Y.

Clarence J. Vos

REPORT NO. 34
CHURCH ORDER REVISION

ESTEEMED BRETHREN:

Once again it is our privilege as Church Order Revision Committee to present our report to Synod.

In the hope of making substantial headway, your committee again met a number of times, and that for two or three days at a time. During the winter months Rev. I. Van Dellen, because of his advanced age, found it inadvisable to leave the southern climes for the wintry cold of Michigan. For the rest your committee was able to meet in full numbers at every meeting.

Your committee, it will be recalled, presented its proposed reading of Chapter I of the Church Order to the Synod of 1960.

The Synod of 1960 gave this reading its tentative approval. But it also passed on to the committee a number of suggestions for changes in the proposed reading of Chapter I.

Our specific mandate as we received it from the Synod of 1960 reads as follows: "That Synod make the following suggestions to the Study Committee with respect to the proposed revision, and that the Study Committee consider these suggestions and report on the same to the Synod of 1961."

The result of our careful consideration of the suggestions referred to in our mandate of 1960 now follows: (We shall indicate the various suggestions submitted to us by the Synod of 1960 with the letters of the alphabet used by the Synod. The page references refer to the pages of Acts of Synod, 1960.)

1. *Point a.* (p. 100)

Classis Holland overtured the Synod of 1960 that topical headings should be placed over each article of the Church Order, "in order that the subject matter may be seen at a glance."

Regarding this suggestion our advice is negative. Your committee calls the attention of Synod to the fact that frequently more than one specific provision finds expression in the Church Order articles, and it would be impossible to incorporate these plural provisions in one heading. If the headings would aim to express the leading provisions of an article, certain additional provisions would tend to be overlooked or minimized.

2. *Point b.* (p. 100)

Synod of 1960, upon the suggestion of its advisory committee, asked your committee to consider the advisability of deleting the words "to render service" from our suggested reading of Art. 2, since it was judged that this statement is superfluous.

Your committee feels that this expression should be retained since these words are not entirely superfluous, and they bring to the fore an important character of the ecclesiastical offices.

3. *Point c.* (p. 100)

Point c. concerns Art. 3 and questions the advisability of retaining the words "and exercising an" in the interest of eliminating the problem of a plural subject, "those," and a singular object, "an office."

Your committee judges that the conflict which this suggestion sees is not real. And inasmuch as the expression in question is pertinent to the evil which Art. 3 seeks to rule out, we feel that these words should not be removed entirely. But your committee has dropped the article "an" from the expression, which should help to remove even the seeming difficulty.

4. *Point d.* (p. 100)

In this point your committee is asked to consider the advisability of causing Art. 4-a, to read as follows: "In special circumstances the consistory may submit less than twice the number or one name for each vacancy, giving reasons for this departure from the rule."

Your committee would advise Synod not to make this change. What the suggested reading aims at is already a possibility. But to spell out this possibility in so many words might promote abuse, and tempt consistories to fall back on this possibility prematurely.

5. *Point d.* (p. 101) paragraph d, (1).

It is suggested that Art. 4-d, be made to read as follows: "After having called the elected brothers to their respective offices and having announced their names, the consistory shall proceed to ordain . . ."

To this your committee has no objections and we endorse this suggested change. But we suggest that the word "persons" be substituted for "brothers" in this provision. Consequently the suggested reading of this part of the article now reads: "After having called the elected persons to their respective offices and . . ."

6. *Point d.* (p. 101) paragraph d, (2).

This point suggests that the word "and" in the last line of Art. 4-d be eliminated.

Your committee concurs with this suggestion and has made this change.

7. *Point e.* (p. 101) Art. 5.

This point suggests the elimination of the word "as" from the statement "all office-bearers, on occasion as stipulated by . . ."

Your committee concurs with this suggestion and has made this change.

8. *Point f.* (p. 101)

This point reads as follows: "Articles 7, 8, 9, 10, 13, 14, 18, and 19 all have references to the work of Synodical Deputies," and the words "co-operation," "approval," "concurring advice," are used with respect to their functioning. We request, in so far as possible, the use of uniform terminology, preferably "concurring advice," with "approval" as least advisable.

Your committee agreed with the sentiments expressed in this point. The choice of your committee was largely between the term "approval" and "concurring advice." The committee chose the term "approval," and has brought Articles 7, 8, 9, 13, and 19 in line with this preference, thereby eliminating the expression "concurring advice," and placing the term "approval" in its place, judging that the word "approval" will be less ambiguous.

9. *Point g*, (p. 101)

This point suggests the inclusion of the concept "need" in considering the admittance of ministers from other denominations as laid down by synodical decisions recorded in Acts, 1959, Art. 187, II, C, 4, 5.

The committee felt that the article should not be altered as suggested. Synodical regulations must always be respected and the conclusion of Art. 8 also mentions this fact.

10. *Point h*, (p. 101)

This point suggests the removal of the comma from line 1, of c. This typographical error has been corrected.

11. *Point i-a*, (p. 101)

This point concerns first of all Art. 11-a, and suggests that the statement "vindicate sound doctrine against heresies and errors" as it occurs in Art. 22 regarding professors of theology, should also be used in Art. 11.

Your committee does not feel for this suggestion. The designation of Art. 22 pertains especially to the professors of theology. Moreover, the *Form for the Ordination of Ministers* already mentions the matter suggested in the following words: "... and refuting with the Holy Scriptures all errors and heresies which conflict with this pure doctrine."

12. *Point 11-b*, (p. 101)

This suggestion would delete that which follows the words "and faithfully visiting the members according to need," and would incorporate the thought expressed in Overture 69,-2, (see Acts, 1960, p. 453).

Your committee suggests that the provision of Art. 11-b in question be made to read: "He shall, with the elders, exercise pastoral care over the congregation, and when circumstances permit, visit unbelievers to win them for Christ." The words which we have eliminated from Art. 11-b have reference to the task of the church, and upon reconsideration your committee concluded that this matter should not be mentioned here, but should be included in the proper article under the general heading, *III, The Task and Activities of the Church*.

13. *Point j*, (p. 101)

Point j concerns Art. 16 and suggests that the words "representing the congregation" should be lifted out of the article as suggested by the committee. Our proposed reading consists of the following statement: The consistory, representing the congregation, shall provide for the proper support of its minister(s).

Your committee feels that the expression should be retained. Our consistories represent their congregations as well as Christ. Besides, the

expression has always been used in Art. 11 of the present Church Order, and no one ever saw the difficulty which point j now suggests.

14. *Point k*, (p. 101)

This point concerns the wording of the proposed reading of Art. 18, second paragraph, which reads: "The consistory shall provide for a released minister in such a way and for such a time as shall receive the approval of classis." The suggestion is made that the words "the support of" be inserted so that the following reading would result: "The consistory shall provide for the support of a released minister . . ."

Your committee favors this change, and has incorporated it into the draft.

15. *Point l*, (p. 101)

This point concerns Art. 19 and suggests that it contains an evident ambiguity which ought to be corrected. It also suggests that the reading "Necessary qualifications" be substituted for "essential qualifications."

Your committee failed to see the ambiguity to which point l refers. We would therefore leave the reading as it is, except that the word "demonstrated" was changed to "shown."

As to changing the word "essential" into "necessary," your committee judges that although the word essential is a bit stronger than the word necessary, the word essential is also more generous. We therefore suggest that the word essential be retained.

16. *Point m*, (p. 101)

Point m, concerns Art. 20 b. The suggestion is that the present reading be altered so that it would read: "A retired minister shall retain . . . his official connection with the church which he served last, and *this church shall*, according to synodical regulations, provide honorably for his support and that of his dependents."

Your committee much prefers to leave the reading as suggested by us. We are persuaded that our suggested reading is more realistic. The churches actually do support the retired ministers together. They have agreed to do so, just as they have agreed to perform other duties unitedly, for example, the maintenance of our seminary.

17. *Point m*, (p. 102)

This point has reference to Art. 20, c. It suggests the insertion of the pronoun "his," so that the statement would read "Should the reason for his retirement no longer exist . . ."

Your committee would approve of this change.

18. *Point n*, (p. 102)

This point concerns Art. 22. It suggests that the article be made to read: "The task of ministers of the Word who are appointed as professors of theology is to train the seminary students for the ministry of the Word."

It would cancel the rest of the proposed article, which reads as follows: ". . . expound the Word of God; vindicate sound doctrine against

heresies and errors; and also, as much as possible, serve the churches with their instruction and advice."

This suggestion is based upon the expectation that Art. 11 would be altered to include the element of vindicating sound doctrine for *all* ministers of the Gospel, and upon the fact that professors of theology are after all ministers of the Gospel, and consequently included in the general designation of Art. 11.

The committee's reaction to these suggestions and motivations: We do not advise making the changes suggested in connection with Art. 11. (See our reactions to point "i" above.) Secondly, we also feel that Art. 22 would lose much of its value if the suggestion as formulated by last synod's advisory committee were followed. In Art. 22 your committee seeks to state the specific task of the professors of theology in general terms, just as Art. 11 does so for ministers of the Gospel who are regular pastors, or home or foreign missionaries. In the third place, point p (p. 102) suggests a change similar to the change suggested by Synod's advisory committee regarding Art. 11. (See above.)

Your committee, in harmony with our advice regarding Art. 11, suggests the following reading for Art. 26, as far as its concluding statement is concerned: "... and when circumstances permit, visit unbelievers to win them for Christ." These words take the place of the words: "... and when circumstances permit, visiting unbelievers to win them for Christ."

19. *Point q*, (p. 102)

This point concerns Art. 27. It suggests that the words "when conditions permit," in the statement, "... first of all toward those of the household of faith, but also, when conditions permit, toward the needy in general" be deleted. It also suggests the insertion of a comma after the words, "and other gifts" in the last sentence of Art. 27, a.

Your committee concurs in both of these suggestions.

* * * * *

Thus far our report and advice on the suggestions which the Synod of 1960 asked your committee to take under consideration. In addition to the changes which we have incorporated into our draft of 1960, there are a couple of changes which your committee felt compelled to incorporate into the draft of Chapter I as it now reads.

In the first place, the committee as it labored with Chapters II and III of the Church Order, felt that the terms Classical Committee and Synodical Committee, which have been generally used by the churches in the past, are not too desirable. After all, each classis has a number of classical committees and Synod has a number of synodical committees. Your committee therefore judged that the term Interim Committee—in the one case classical and in the other synodical—would be preferable. Consequently Art. 10 of Chapter I now uses this term.

In the second place, in both Art. 11 and Art. 26 we have deleted the words: "... carrying on annual home visitation and faithfully visiting

the members according to need . . ." In designating the task and activity of the church in Chapter III, your committee came to the conclusion that the provision of the statements which we have now deleted from Articles 11 and 26 should be incorporated into the appropriate articles in Chapter III, which chapter will be entitled, *The Task and Activities of the Church*.

Your committee would also suggest that further synodical consideration of the suggested draft of Chapter I can best wait until the drafts of all four chapters of the proposed revised Church Order have been before Synod, and after Chapters II, III, and IV have received the same review to which Chapter I has now been subjected. Then when all four chapters have received this full consideration by the churches, Synod can make its final decisions and adopt the revised Church Order.

Chapter I, as stated above, has been tentatively approved by the Synod of 1960. We are now seeking the same tentative approval for Chapters II and III. After the complete draft has been tentatively approved, Synod will be ready for its final review and acceptance.

We should also add that the redaction of Chapter I, as we are now presenting it to Synod, has been reviewed and approved by our Calvin College experts in English. We much appreciate the valuable labors of these brethren. They have assisted us with laudable interest and we have profited much by their knowledge and helpfulness.

The corrected copy of Chapter I as your committee is now submitting it to Synod follows:

CHURCH ORDER OF THE CHRISTIAN REFORMED CHURCH

(United States and Canada)

INTRODUCTION

Article 1

In obedience to the apostolic injunction (I Corinthians 14:40) that in the Church of Christ all things are to be done decently and in order, the *Church Order* regulates the organization and activities of the churches, so that they may fulfill their calling to the Scriptures and the Reformed creeds.

The main subjects treated in this Order are The Offices of the Church, The Assemblies of the Church, The Task of the Church, and The Admonition and Discipline of the Church.

I. The Offices of the Church

A. GENERAL PROVISIONS

Article 2

The offices instituted by Christ to render service in His Church are those of the minister of the Word, the elder and the deacon. These offices differ from each other only in mandate and task, not in dignity and honor.

Article 3

Confessing male members of the church who meet the Biblical requirements for office-bearers are eligible for office. Only those who have been officially called and ordained or installed shall hold and exercise an office in the church.

Article 4

a. In calling to an office, the consistory shall present to the congregation a nomination of at least twice the number to be elected. In special circumstances the consistory may submit one name for each vacancy, giving reasons for this departure from the rule. Nominations shall be announced to the congregation on two successive Sundays. Possible objections shall be registered with the consistory.

b. Prior to making nominations the consistory may give the congregation an opportunity to direct attention to suitable persons.

c. The election by the congregation shall take place under the supervision of the consistory after prayer and in accordance with the regulations established by the consistory. The right to vote shall be limited to confessing members in good standing.

d. After having called the elected persons to their respective offices and having announced their names, the consistory shall proceed to ordain or install them if no valid impediment has arisen. The ordination or installation shall take place in the public worship services with the use of the prescribed ecclesiastical forms.

Article 5

All office-bearers, on occasions stipulated by consistorial, classical, and synodical regulations, shall signify their agreement with the doctrine of the church by signing the *Form of Subscription*.

B. THE MINISTERS OF THE WORD*Article 6*

a. The completion of a satisfactory theological training shall be required for admission to the ministry of the Word.

b. Graduates of the theological seminary of the Christian Reformed Church who have been declared candidates for the ministry of the Word by the churches shall be eligible for call.

c. Those who have been trained elsewhere shall not be eligible for call unless they have met the requirements stipulated in the synodical regulations and have been declared by the churches to be candidates for the ministry of the Word.

Article 7

Those who have not received the prescribed theological training but who give evidence that they are singularly gifted as to godliness, humility, spiritual discretion, wisdom, and the native ability to preach the Word, may, by way of exception, be admitted to the ministry of the Word, especially when the need is urgent.

The classis, in the presence of the synodical deputies, shall examine these men concerning the required exceptional gifts. After approval of the synodical deputies, classis shall proceed as circumstances may warrant and in accordance with synodical regulations.

Article 8

a. Ministers in the Christian Reformed Church are eligible for call, subject to synodical regulations.

b. Ministers coming from other denominations may be declared eligible for call by a classis only after the favorable issue of a thorough investigation of their theological training and ministerial record and a careful examination regarding their soundness in the Reformed faith and exemplariness of life. The cooperation and approval of the synodical deputies is required, and all applicable synodical regulations shall be observed.

Article 9

a. In nominating and calling a minister a consistory shall seek the advice of the counselor, who acts in behalf of classis. The consistory and the counselor shall sign the letter of call.

b. The nomination of a minister of the Word who is serving in another denomination requires, in addition, the approval of the synodical deputies. They shall investigate the need of calling such a minister of the Word, assure themselves of his soundness in the Reformed faith and of his exemplary life, and see that all other pertinent synodical regulations are observed.

Article 10

a. The ordination of a candidate for the ministry of the Word requires the approval of the classis of the calling church and of the synodical deputies. The classis, in the presence of the deputies, shall examine him as to his doctrine and life in accordance with synodical regulations. The ordination shall be accompanied by the laying on of hands by the officiating minister.

b. The installation of a minister shall require the approval of the classis of the calling church or of its Interim Committee, to which the minister shall have previously presented good ecclesiastical testimonials of doctrine and life which have been given him by his former consistory and classis.

c. The installation of a minister who comes from another denomination requires the approval of the classis of the calling church and of the Synodical deputies. The classis, in the presence of the deputies, shall interrogate him as to his doctrine and life by means of a *Colloquium Doctum* conducted in accordance with synodical regulations.

Article 11

a. The task of the minister is to preach the Word, administer the sacraments, conduct public worship services, and catechize the youth in order that the church may be built and unbelievers won for Christ.

Although all ministers share this common task, each shall discharge it in accordance with his particular calling, whether he is a minister in a local congregation or a missionary at home or abroad.

b. The minister, with the elders, shall have supervision over the congregation and his fellow officers, exercising admonition and discipline and seeing to it that everything is done decently and in order.

He shall, with the elders, exercise pastoral care over the congregation, and when circumstances permit, visit unbelievers to win them for Christ.

Article 12

A minister who enters upon the work of home or foreign missions shall be called in the regular manner by a local church, which acts in cooperation with the appropriate committees of classis or synod. Although the duties of a missionary may be regulated through such cooperation, the supervision of his doctrine and life rests with the calling church.

Article 13

A minister who is charged with an extraordinary ministerial task shall remain subject to the calling church, which shall supervise his doctrine and life. His duties, however, may be regulated by the consistory in cooperation with other agencies. He may be engaged in such a task only after the classis of the calling church, with the approval of the synodical deputies, has judged it to be spiritual in character and directly related to the ministerial calling.

Article 14

A minister of the Word, once lawfully called, may not forsake his office. He may, however, be released from office to enter upon a non-ministerial vocation for such weighty reasons as shall receive the approval of the classis and the synodical deputies.

Article 15

A minister shall not be permitted to conduct worship services in the locality of a Christian Reformed Church other than his own without the consent of the consistory of that church.

Article 16

The consistory, representing the congregation, shall provide for the proper support of its minister(s).

Article 17

A minister who for weighty reasons desires a temporary release from service to the congregation must have his application for release approved by his consistory which continues to have supervision over him.

Article 18

A minister who is neither eligible for retirement nor worthy of discipline may, because of an intolerable situation existing between him and his church, be released from active ministerial service in his congregation. The consistory shall give such a release only with the approval of the classis and the synodical deputies and in accordance with synodical regulations.

The consistory shall provide for the support of a released minister in such a way and for such a time as shall receive the approval of classis.

Eventually, if no call is forthcoming, he may at the discretion of classis and the synod be completely released from his ministerial office.

Article 19

A minister who is neither eligible for retirement nor worthy of discipline, but who has clearly shown that he lacks the essential qualifications for the ministry of the Word, may be discharged by the consistory from his ministerial office, but only with the approval of classis and the synodical deputies.

Such a decision shall not be considered final until confirmed by synod itself. Until that time the congregation he served last shall provide for him and his dependents in a way approved by classis.

Article 20

a. A minister who has reached retirement age, or who because of physical or mental disability is incapable of performing the duties of his office, is eligible for retirement. Retirement shall take place with the approval of the consistory and classis and in accordance with synodical regulations.

b. A retired minister shall retain the honor and title of a minister of the Word and his official connection with the church which he served last, and the churches shall according to synodical regulations provide honorably for him and his dependents.

c. Should the reasons for his retirement no longer exist, the minister emeritus shall request the consistory and classis which recommended him for retirement to declare him eligible for call.

Article 21

The churches shall maintain a theological seminary at which men are trained for the ministry of the Word. The seminary shall be governed by synod through a board of trustees appointed by synod and responsible to it.

Article 22

The task of the ministers of the Word who are appointed as professors of theology is to train the seminary students for the ministry of the Word; expound the Word of God, vindicate sound doctrine against heresies and errors; and also, as much as possible, serve the churches with their instruction and advice.

Article 23

The churches shall encourage young men to seek to become ministers of the Word and shall grant financial aid to those who are in need of it. Every classis shall maintain a student fund.

Article 24

Students who have received licensure according to synodical regulations shall be permitted to exhort in the public worship services.

C. THE ELDERS AND DEACONS

Article 25

The elders and deacons shall serve for a limited time as designated by the consistory. As a rule a specified number of them shall retire from office each year. The retiring office-bearers shall be succeeded by others unless the circumstances and the profit of any church make immediate eligibility for re-election advisable. Elders and deacons who are thus re-elected shall be re-installed.

Article 26

The elders, with the minister(s), shall have supervision over the congregation and their fellow officers, exercising admonition and discipline and seeing to it that everything is done decently and in order. They shall, with the minister(s), exercise pastoral care over the congregation, and when circumstances permit, visit unbelievers to win them for Christ.

Article 27

a. The task of the deacons is to exercise the ministry of Christian mercy toward those who are in material or social need, first of all toward those of the household of faith, but also toward the needy in general. In executing this task they shall diligently collect, administer, and distribute monies and other gifts, and shall serve the distressed with counsel and assistance.

b. They shall enable the needy under their care to make use of Christian institutions of mercy.

c. They shall confer and cooperate with diaconates of neighbouring churches when this is desirable for the proper performance of their task.

d. They may also seek mutual understandings with other agencies in their community which are caring for the needy, so that the gifts may be distributed properly.

* * * *

Your committee now proceeds to present for the consideration of Synod an explanatory report regarding Chapters II and III of the proposed revised Church Order. These chapters concern, *The Assemblies of the Church*, and, *The Task and Activities of the Church*.

II. The Assemblies of the Church

This second section of the proposed revised Church Order your committee has divided into four distinct parts, as follows:

A. GENERAL PROVISIONS;

C. THE CLASSIS;

B. THE CONSISTORY;

D. THE SYNOD.

There are a number of general principles and regulations which pertain to all the assemblies of the denomination. We specify these first of all in Articles 28 to 35. These articles are placed under the heading,

A. General Provisions.

Articles 36 to 40 concern the consistory meetings. These articles occur under the sub-heading, *B. The Consistory.*

Articles 41 to 47 concern the classes. These articles occur under the sub-heading, *C. The Classis.*

Articles 48 to 53 concern the synodical gatherings. These articles are placed under the sub-heading, *D. The Synod.*

This general plan of first covering that which is general, and then proceeding to consider the specific in due order was also followed in the first section of our proposed revision, and was already approved by the Synod of 1960. Section I of the proposed Church Order deals with *the offices of the church* and considers first of all the general provisions regarding the offices, and then proceeds to consider the ministers of the Word, and the elders, and deacons.

The method of first covering the general provisions avoids a measure of repetition which would otherwise become necessary.

Art. 28 simply states by which three types of assemblies our churches are to be governed, namely: the consistory, the classis and the synod. The *Church Order of Dort*, and our revisions of it, as well as our proposed draft of 1958, all mention the particular or regional synod. Since the Synod of 1959 decided not to introduce regional synods at this time, your committee judged that it was better not to mention them in the revised Church Order. If and when the time of their introduction comes, the necessary changes in the Church Order can be made.

Art. 29 covers the principle expressed in Art. 36 of the Church Order of Dort. But it incorporates the Reformed conception regarding the authority exercised by the assemblies, namely that this authority is entrusted to the assemblies by Christ, and that it is not just authority in the general sense of the word, but that it is ecclesiastical authority.

Art. 30, as Synod will notice, is almost identical with the very important 30th article of our present Church Order.

Point c. of the proposed article simply specifies that the minor assemblies shall observe the regulations established for bringing certain overtures to the major assemblies.

Art. 31 is the committee's proposed reading of our present Art. 31.

Point a. specifies that decisions at ecclesiastical assemblies should be reached whenever possible by unanimous agreement; and that when this ideal cannot be reached the minority abides by the judgment of the majority; furthermore, that ecclesiastical decisions are settled and binding in character.

Point b. provides for the right of appeal as the churches have always recognized this right.

Art. 32 covers in part the provisions of Art. 46 in the present Church Order.

Art. 33 is the committee's replacement for our present Articles 34 and 35. The suggested article also covers the appointment of stated clerks and treasurers, and provides for the safeguarding of ecclesiastical properties through proper incorporation according to rules approved by Synod.

Art. 34. The provisions of this suggested article are in part expressed in Art. 49 of our present Church Order. As a precautionary measure the proposed article specifies that every committee shall receive a well-defined mandate from the appointing body, and that full written reports shall be presented to the appointing body.

Art. 34, b, provides for Classical Interim Committees and Synodical Interim Committees. Heretofore we have used the terms Classical Committees and Synodical Committees. To avoid confusion your revision committee suggests the names occurring in our reading, inasmuch as each classis and synod has a variety of committees.

Art. 35 is our suggested reading for our present Art. 33.

Art. 36. This article is closely related to Art. 37 of our present Church Order. In composing Art. 36 your committee was confronted with the question whether in the Church Order we should continue to designate the general gathering of local office-bearers as the *consistory* of the church, or whether we should use the name *council* for this gathering.

After due consideration your committee decided to favor the word *consistory*. It is the historical, traditional term used by Reformed churches. The very first regular Synod of Reformed Churches, that of Emden, 1571, in the 6th article of its Church Order, ruled as follows: "In each church meetings or consistories consisting of the minister of the Word, the elders, and the deacons shall be held . . ." Moreover we believe that English usage also favors consistory over council, the former being more ecclesiastical and the latter more civil.

As the present Art. 37 provides for separate elders' meetings and separate deacons' meetings, so our proposed Art. 36 does. The proposed article would allow each local consistory to determine the proper time for the introduction of such separate gatherings. However, a church would have to have at least four elders before introducing separate meetings.

Art. 37. The proposed Art. 37 would regulate the frequency of consistory meetings, the presidency at these meetings, and the time and purpose of the exercise of mutual censure. In the present Church Order these matters are regulated in Articles 37 and 81.

Art. 38. The matters covered in our proposed Art. 38 are regulated in Articles 38 and 39 of the present Church Order.

Art. 39. This proposed article concerns the appointment and responsibilities of counselors. Previously this matter was not regulated in the Church Order.

Art. 40. Although our present Church Order, in the articles which regulate the election of office-bearers, presupposes the holding of congregational meetings, yet these meetings are not set forth in a special article. This, Art. 40 of our proposed draft, if it is adopted, will do. The committee sought to include the main principles which should guide us in the matter of congregational meetings.

Art. 41. Our proposed Art. 41 coincides as to its chief content with Art. 41 of the present Church Order.

Art. 42. Art. 42 means to regulate delegation to classical meetings; the frequency of classical meetings; the presidency at classical meetings; etc. These matters are all included in Art. 41 of the present Church Order.

Art. 43. The main burden of this article is that the classes shall exercise supervisory care over the churches, and that they shall give the necessary advice and assistance to the churches. These matters are not explicitly covered in any of the articles of the present Church Order.

Art. 44. Art. 44 specifies how the classes shall seek to execute their supervisory task and work of assistance. Synod will note that the proposed article does not enumerate the precise questions which the chairman would ask of each delegation. The matters for inquiry are merely mentioned. The president will be required to formulate his own questions. The committee hopes that the acceptance of this type of formulation will make this number on the classical agenda more meaningful.

Synod will also note that this supervisory task by classis and at classis would not be required more than once a year. This also we expect will render this supervisory exercise more meaningful and more profitable. Today this supervisory work we fear is not taken seriously as a general rule, and is almost a fruitless exercise. This we feel is in part due to the faulty method with which this work is done, and the frequency with which it is done.

Art. 45. Art. 45 would take the place of the present Art. 44. It deals with the matter of Church Visitation, the second means by which we as Reformed churches exercise supervision over each other. The essence of Art. 44 is reproduced in the suggested article. It adds the element which provides that churches may call on their church visitors whenever they need their help and counsel because of serious trouble. It also adds the provision of a written report to classis.

Art. 46. Various classes have in the past granted the right to exhort in the churches to qualified individuals. This matter, however, has never been regulated in the Church Order. Art. 46 would fill this lacuna.

Art. 47. In the past certain classes have counseled together and taken joint action. This was their inherent right. But this right did not find expression in the Church Order, although something of the same kind regarding particular synods did find expression in the Church Order (cf. Art. 48). Art. 47 would give Church Order recognition to joint classical action or consultation.

Art. 48. This article is introductory to a series of articles which all concern the synodical gatherings of our churches.

Art. 49. Art. 49 deals with the time, place, and frequency of the meetings of Synod. It also covers the matter of special sessions of Synod, and the election of the officers of Synod.

Art. 50. Art. 50 indicates the task peculiar to Synod. It also specifies that no Synod shall make substantial alterations in the Creeds of the Church, the Church Order, the songs and formularies, the principles and elements in the Order of Worship, etc., unless the churches have had prior opportunity to consider these proposed changes.

Art. 51. This proposed article would regulate the appointment and task of Synodical Deputies. Some of the matters of this article are presently covered in part by Art. 49 of our present Church Order.

Art. 52. Our churches have from their very origin exercised fellowship or correspondence with other Reformed church bodies, or they have at least sought to do so. This matter of correspondence with other denominations has never been regulated in the Church Order. Art. 52 would seek to do so.

One specific point of this proposed article would require Synod to decide which churches would be invited into full ecclesiastical fellowship, and with which churches we might seek to establish restricted ecclesiastical fellowship.

Art. 53. This article comprises a few stipulations regarding our participation in the Reformed Ecumenical Synod.

III. The Task and Activities of the Church

We suggest that it be divided into the following four sections:

- | | |
|------------------------------|-------------------|
| A. WORSHIP SERVICES; | C. PASTORAL CARE; |
| B. CATECHETICAL INSTRUCTION; | D. MISSIONS. |

Under the sub-heading *Worship Services*, the opening article of this chapter specifies that the churches shall hold worship services at least twice each Lord's Day. Then the following purposes are mentioned: to hear God's Word, to receive the sacraments, to engage in congregational praise and prayer, and to present the gifts of gratitude. This four-fold purpose agrees with that which is mentioned in Lord's Day 38, of our Heidelberg Catechism.

Secondly, Art. 54 prescribes that special services shall be held to commemorate certain events in Christ's redemptive work, and to keep certain special calendar days and national days of prayer or thanksgiving.

Finally, Art. 54 stipulates that special worship services may be proclaimed by Synod or its interim committee in times of great stress or blessing.

As to Art. 55, it first of all specifies that the consistory shall regulate the worship services. The present Church Order does not mention this fact specifically, although it is presupposed in a number of articles. The

provisions mentioned under Art. 55-b, presently find expression in Articles 58 and 69, or are warranted by certain synodical decisions which should be given Church Order standing.

Art. 56 of our draft first of all specifies that the ministers of the Word shall conduct the worship services, and that others who are licensed to exhort in the churches shall refrain from all official acts of the ministry, which rule also holds for those who read sermons in the services. The provision is also added that only those sermons which have consistorial approval shall be read at reading services.

Art. 57 declares that in the worship services the ministers of the Word shall explain and apply the Holy Scriptures. Your committee felt that our Church Order should definitely specify that our pulpit messages should be explanations and applications of the Word of God. We sorely need thoroughgoing expository preaching.

Secondly, Art. 57 provides for regular catechism preaching, just as this honorable and fruitful institution is presently prescribed in Art. 68.

Art. 58 is the first of a series of articles which regulate the administration of the sacraments. This first article on the sacraments specifies four things, namely, that the sacraments shall be administered only upon the authority of the consistory, in the public worship services, by the minister of the Word, and with the use of the synodically-adopted formularies. Some of these matters are presently mentioned in Articles 56, 58, 62, and 64. Grouping them together in our suggested reading of Art. 58 avoids a measure of repetition.

Art. 59-a, would take the place of our present Art. 56. It is the same in substance.

Art. 57 of our present Church Order is not reproduced in our suggested revision. It is antiquated, having reference to a time when baptismal sponsors frequently presented the children for baptism rather than the parents.

Art. 59-b, is a brief statement which reproduces the substance of a synodical ruling regarding the baptism of adopted children concerning whom covenantal lineage cannot be established. (See especially the Acts of Synod, 1930, p. 93, and Acts of Synod, 1936, pp. 54, 55.)

Art. 60 in the proposed revision concerns the baptism of adults, and the article would stipulate that unbaptized adults shall receive baptism only upon confession of their faith, and that such a confession of faith shall take place with the use of the *Form for Adult Baptism*. Adult baptism is covered in the present Church Order in Articles 58 and 59. The stipulation of Art. 59 in the present Church Order that those who are accepted for adult baptism shall promise to partake of the Lord's Supper was not included in our proposed Art. 60, inasmuch as the evil of applying for Christian baptism without the intention of partaking of the Lord's Table is at this time a thing of the past.

Art. 61 in our draft is new. Its provision, that the baptism of those who have been baptized in other denominations shall be recognized as

valid, if it is a settled issue that such individuals were baptized in the Name of the Triune God and by one who was authorized to baptize. This provision does not find expression in the present Church Order, but Reformed authorities hold to these conditions, and in practice our churches have followed them. Your committee judged that this matter should be incorporated in the Church Order.

Our proposed Art. 62 governs the admittance to the Lord's Supper.

As to members by baptism, they are to be admitted upon profession of faith, which shall not take place without a consistorial interrogation regarding their motives, doctrine, and life.

As to confessing members who come from other Christian Reformed congregations, these shall be admitted upon the presentation of a satisfactory certificate. Confessing members coming from churches of denominations with which the Christian Reformed denomination maintains full ecclesiastical fellowship shall also be received upon satisfactory certificates.

Finally, Art. 62 stipulates regarding those who are admitted to the Lord's Table by public profession of faith, that the names of such shall be announced to the congregation before they make their public profession. This rule would hold for members by baptism and for those who are to receive adult baptism.

All these provisions are familiar to all of us. They have simply been brought together in one article.

Art. 63 concerns the administration of the Lord's Supper. The article first of all stipulates that the Lord's Supper shall be celebrated at least once every three months. Then follows the statement that the Lord's Supper shall be administered as is most conducive to the upbuilding of the church. However, the ceremonies prescribed by the Word of God shall not be changed. Furthermore, preparatory and applicatory sermons shall be preached. This last provision is not found in the present Church Order (see Articles 62 and 63). Your committee felt that the excellent custom of preaching preparatory and applicatory sermons, which is mentioned in the directory for church visitation, should receive Church Order standing.

Art. 64 finds no direct counterpart in our present Church Order. However, the congregational prayers constitute, by common consent, such an important part in our worship services that it is well for the Church Order to indicate the chief elements of a normal congregational prayer. The article, appropriately we believe, makes mention of our ecclesiastical liturgical prayers.

Art. 65 stipulates that Christian alms and other gifts of gratitude shall be received regularly in our worship services. This provision is in harmony with the principle which holds that no service is complete without an offering of gratitude.

Art. 66 is the first article under the caption: *B. Catechetical Instruction*. The fact that the Church Order of Dort has no article or articles

which prescribe and regulate the church's catechetical task, must be attributed to the fact that at the time when the Church Order was written the schools were looked upon as the catechizing agency. Now that the ecclesiastical character of catechesis is clearly seen, it is altogether advisable that the Church Order shall cover also this phase of the church's task.

Art. 66 sets forth that each church shall teach its children and young people the system of truth as revealed to us in the Bible, and as set forth in the creeds of the church. And the purpose of the official ecclesiastical instruction is said to be, "in order to prepare them to profess their faith publicly and to assume their Christian responsibilities in the Church and the world."

And in Art. 67 it is specified that the consistory shall supervise this catechetical instruction; that the minister shall be the catechism teacher, who shall be helped by the elders and others whom the consistory may appoint for this work; that the *Heidelberg Catechism* or its compendium shall be the official textbook; and that additional helps shall be selected by the minister in consultation with the consistory.

The third section of Chapter III carries the caption: *C. Pastoral Care*. Articles 68 to 76 are devoted to a number of matters which all stand related to the Church's shepherding duty toward those whom God has placed under its spiritual care.

Art. 68 first of all mentions the fact that pastoral care shall be exercised over all the members of the congregation. Secondly, this article specifies that the exercise of this general pastoral care shall be the duty of the ministers and the elders, and that they shall perform this task by means of annual home visitation calls, and by faithfully visiting the sick, the distressed, the erring, and the shut-ins. In all this work they shall encourage the church members to live by faith, comfort them in their adversities, and warn them against errors in doctrine and life.

Some of these matters are presently mentioned in Articles 23 and 55 of our present Church Order.

Art. 69 concerns the issuing of membership certificates to those who move to another Christian Reformed church. Such members are entitled to a certificate; the certificate shall be a testimony regarding doctrine and life; and these testimonies shall be issued by the consistory. Furthermore, Art. 69 would provide that the departing members may receive these letters personally, or with their approval they may be mailed to the Christian Reformed church to which they are departing.

Paragraph b. of Art. 69 concerns members by baptism who move to other Christian Reformed churches. These shall be granted certificates of baptism, to which such remarks shall be attached as may be advisable and necessary. As a rule such baptismal certificates shall be sent to the church to which the member by baptism is moving, and not be placed in the hands of the party concerned. This latter provision is in his own interest.

Art. 70 concerns members who move to locations where no Christian Reformed church is found. These members, so the provision would read,

may retain their membership in the church of their former residence or they may request to have their membership certificate sent to the Christian Reformed church nearest to their new residence. Regarding such members the Board of Home Missions shall be notified.

Art. 70 is based upon certain synodical decisions. The provisions of the article are not new. Heretofore these provisions were not expressed in the Church Order. Your committee felt that in our Canadian and American situation an article of this kind should have a place in the Church Order.

Art. 71 is the version we suggest for the present 60th article. Our revision is a bit more complete. It concerns the keeping of membership records.

Art. 72 concerns the solemnization of marriages. The article stipulates that the office-bearers shall instruct and admonish those under their care to the intent that they shall marry only in the Lord, according to the apostolic injunction (I Cor. 7:39). Then, that Christian marriages shall be solemnized with the use of the ecclesiastical formulary, and that either in a worship service or in the private gathering of relatives and friends. Finally the article provides that ministers shall not solemnize marriages which would be in conflict with the Word of God.

Synod should note that because of certain practical questions and their urgency the Synod of 1955 adopted the following revision of the 70th article in the Church Order of Dort: "Consistories shall instruct and admonish those under their spiritual care to marry only in the Lord. Christian marriages should be solemnized with appropriate admonitions, promises, and prayers, as provided for in the official Form. Marriages may be solemnized either in a worship service or in private gatherings of relatives and friends. Ministers shall not solemnize marriages which would be in conflict with the Word of God."

The committee is not suggesting any essential change in the reading of 1955, but our present suggested reading is a bit simpler, and mentions the use of our official formulary.

Art. 73 concerns the burial of the dead. Your committee at this time suggests that we retain the reading of Art. 65 as it occurs in the present Church Order.

Art. 74 concerns our consistories and the Christian day schools. Our suggested reading would take the place of Art. 21 of the present Church Order. This 21st article stipulates that "consistories shall see to it that there are good Christian schools in which the parents have their children instructed according to the demands of the covenant." At first glance the suggested reading of your committee may appear to be a weakening of the present article. Your committee would in no way weaken our position regarding Christian day schools, but it is a fact that we desire to promote parent-owned and parent-controlled Christian schools, and not church-owned and church-controlled schools. Yet the reading of our present Art. 21 might be interpreted as if we desire parochial schools. The reading of Art. 21 in all likelihood stands related

to the reading of some 300 years ago, which reading charges the consistories to see to it that there were good Christian school-masters. This reading goes back to the days when the state or public schools were Christian schools, and the consistories functioned as school boards and engaged the teachers.

The picture has changed completely. We now have our parental Christian schools. And it is the duty of our consistories to promote the establishment and maintenance of these Christian schools, and to urge the parents to use these schools. We believe that the covenant of grace demands a Christian school training for all of our children. This situation and approach causes your committee to suggest the reading of our draft.

Art. 75 is new. It would promote consistorial interest and supervision over certain societies of men or women or young people which desire to study the Word of God together. The article would especially commend the youth organizations to the interest and care of the consistories.

Art. 76 has the interest of those of our members at heart who temporarily live beyond the pale of the congregation, such as servicemen, students, and others. The article also provides for the appointment of a Chaplains' Committee, and mentions its task.

The fourth sub-heading of Chapter III reads: *D. Missions*. This division consists of six articles, dealing with the church's task of evangelism or home missions and foreign missions. Synod will recall that the present Church Order contains only one article which refers specifically to the church's task of missions. And this article simply states, "The missionary work of the Church is regulated by the General Synod in a Mission Order" (see Art. 51).

It has long been felt that this paucity of the present Church Order regarding missions left much to be desired. The Synods of 1951 and 1952 which both gave consideration to the task and mandate of the *Church Order Revision Committee*, also pointed to the deficiency of the present Church Order on this score. (See Acts, 1951, p. 15; Acts, 1952, p. 35.)

The committee's draft of 1958, although mentioning certain essential missionary principles, nevertheless confined itself to one article. Your committee at this time presents a series of six articles on missions. We believe that these cover the subject matter adequately.

Synod will note that these six articles first deal with the subject of home missions and then with the subject of foreign missions. The sixth article has reference to employment of radio and literature as missionary means.

Art. 77 first of all relates the mission work of the church to Christ's great commission (Matt. 28:19, 20). Then the article specifies that each consistory shall stimulate the members of the congregation to support the work of missions by their interest, prayers, and gifts, and to be faithful witnesses for Christ by their words and deeds.

Then in the next three articles your committee has indicated the task of the consistory, the classis, and the synod respectively, regarding home missions or evangelism.

Art. 78 specifies first of all that each church shall bring the Gospel to unbelievers in their own community, and that this task shall be performed under the care of the consistory. The article also provides for the possibility of cooperation between two or more neighboring churches in this work.

Art. 79 goes on to state that the classis shall, when necessary, assist the churches in the performance of their evangelistic work. The article also specifies that when the work of evangelization is beyond the scope and resources of the local churches, the classis may perform this task. For this purpose each classis is to have its home missions committee.

In Art. 79 the Church Order would say that the synod shall encourage and assist congregations and classes in their evangelistic work, and also take to hand such home mission activities as lie beyond the scope and resources of the minor assemblies. With this task in mind the Synod shall have its denominational home missions committee, whose activities shall be controlled by synodical regulations.

Art. 81 concerns itself with the foreign mission work of the churches. The article rules that the foreign mission work of the churches shall be performed under the auspices of Synod, inasmuch as this work lies beyond the scope and resources of the congregations and classes.

The choice of fields, correct procedures, stimulation of mission interest, etc., shall be considered matters of synodical interest and responsibility. And for the administration of its work regarding foreign missions, Synod shall maintain its denominational foreign missions committee.

And then Art. 82 stipulates that besides home and foreign mission work, the churches shall also seek to carry their witness for Christ to the world by means of radio and the printed page.

This concludes our observations of Chapter III.

Our proposed reading of Chapters II and III now follow.

We hope that the Synod of 1961 may see its way clear to approve tentatively these two chapters, as last year's Synod did regarding Chapter One. Then if we may receive suggestions for certain improvements your committee can give due consideration to these during the year ahead, and the Lord willing report again to the Synod of 1962.

II. The Assemblies of the Church

A. GENERAL PROVISIONS

Article 28

The church is governed by its assemblies: the consistory, the classis, and the synod.

Article 29

a. Each assembly exercises, in keeping with its own character and domain, the ecclesiastical authority entrusted to it by Christ.

b. The classis has the same authority over the consistory as the synod has over the classis.

Article 30

a. Only ecclesiastical matters shall be transacted in these assemblies, and in an ecclesiastical manner.

b. A major assembly shall deal only with those matters which concern its churches in common or which could not be finished in the minor assemblies.

c. Matters referred by minor assemblies to major assemblies shall be presented in harmony with the rules for classical and synodical procedure.

Article 31

a. Decisions of ecclesiastical assemblies shall be reached only upon due consideration, and whenever possible by common consent; if unanimity on an issue cannot be reached the minority shall abide by the judgment of the majority. The decisions of the assemblies shall be considered settled and binding.

b. Ecclesiastical and church members have the right to appeal to the assembly next in order when they are convinced that a decision of an assembly is contrary to the Word of God or the *Church Order*, or is detrimental to the church, or has done injustice to them.

c. Appellants shall observe all ecclesiastical regulations regarding the manner and time of appeal.

Article 32

A request for revision of a decision may be submitted to the assembly which made the decision. Such a request shall be honored only if sufficient and new grounds for reconsideration are presented.

Article 33

a. The sessions of all assemblies shall begin and end with prayer.

b. In every assembly there shall be a president whose duty it shall be to state and explain the business to be transacted, and to see to it that the stipulations of the *Church Order* are followed and that everyone observes due order and decorum in speaking. There shall also be a clerk whose task it shall be to keep an accurate record of the proceedings. In major assemblies the above-named offices shall cease when the assembly adjourns.

c. Each assembly shall make proper provision for receiving communications, preparing agenda and acts, and keeping files and archives, and conducting the financial transactions of the assembly. Each assembly shall also provide for the safeguarding of its property through proper incorporation according to rules approved by Synod.

Article 34

a. The assemblies may delegate to committees the execution of their decisions or the preparation of reports for future consideration. They shall give every committee a well-defined mandate, and shall require of them regular and complete reports of their work.

b. Each classis shall appoint a Classical Interim Committee, and synod shall appoint a Synodical Interim Committee, to act for them in matters which cannot wait action by the assemblies themselves. Such committees shall be given well-defined mandates and shall submit all their actions to the next meeting of the assembly for approval.

Article 35

The major assemblies are composed of office-bearers who are delegated by the constituent minor assemblies. The minor assemblies shall provide their dele-

gates with proper credentials which authorize them to deliberate and vote on matters brought before the assemblies. The delegates shall not vote, however, on such matters as concern themselves or their churches in particular.

B. THE CONSISTORY

Article 36

a. In every church there shall be a consistory composed of the ministers(s) of the Word, the elders, and the deacons. Where the number of elders is at least four, the elders and deacons may meet separately in the interest of the discharge of their distinctive offices.

b. The consistory is responsible for the general government of the church, and especially for the supervision and discipline of the congregation, and for the ministry of mercy.

c. When elders and deacons meet separately the supervision and discipline of the congregation shall be the task of the elders, and the work of Christian mercy shall be the task of the deacons. The deacons shall render regular reports of their work to the consistory.

Article 37

a. The consistory shall meet at least once a month, at a time and place announced to the congregation. The meetings shall be presided over by the minister, or the ministers in rotation, or in the absence of the minister, by one of the elders.

b. At the consistory meeting before the Lord's Supper the office-bearers shall exercise mutual censure, especially concerning the discharge of their offices.

Article 38

a. Groups of believers among whom no consistory can as yet be constituted shall be under the care of a neighboring consistory.

b. When a consistory is being constituted for the first time the approval of classis is required.

Article 39

a. When a church is without a minister, the consistory shall request classis to designate a minister of a neighboring church as counselor to give the consistory the necessary advice and guidance. The consistory shall consult the counselor, especially regarding the calling of a minister.

b. The counselor shall attend the consistory meetings if the consistory requests him to do so, and he shall render an account of his labors to classis.

Article 40

The consistory, besides seeking the cooperation of the congregation in the election of office-bearers, shall also invite its judgment about other major matters, except those which pertain to the supervision and discipline of the congregation. For this purpose the consistory shall call a meeting at least annually of all members entitled to vote. Such a meeting shall be conducted by the consistory, and only those matters which it presents shall be considered. Although full consideration shall be given to the judgment expressed by the congregation, the authority for making and carrying out final decisions remains with the consistory as the governing body of the church.

C. THE CLASSIS

Article 41

A classis shall consist of a group of neighboring churches. The organizing of a new classis and the redistricting of classes require approval of Synod.

Article 42

a. The consistory of each church shall delegate a minister and an elder to the classical meeting. If a church is without a minister, or the minister is prevented from attending, two elders shall be delegated.

b. The meetings shall be held at least every four months, unless great distances render this impractical, at such a time and place as was determined by the previous classical meeting. The meetings shall be convened by the stated clerk of classis.

c. In these meetings, the ministers shall either preside in rotation, or one shall be chosen to preside; however, the same minister shall not be chosen twice in succession.

Article 43

a. The classis shall deal with all matters properly presented to it.

b. Classis shall exercise supervisory care over the churches, seeing to it that they discharge their calling and task faithfully and in accordance with the *Church Order*.

c. Classis shall give advice and assistance to the churches, but particularly to those which are without a minister or are in financial need.

Article 44

In order properly to supervise and assist the churches, the president, on behalf of classis, shall at least once a year interview the delegates of each church especially concerning church government and discipline, the ministry of mercy, missions, and Christian education, and such matters as synod and classis may consider of special importance. Admonitions, encouragement, and advice shall be given according to need.

Article 45

a. The classis shall appoint at least two of the most experienced and competent ministers to visit all churches once a year.

b. The church visitors shall ascertain whether the office-bearers faithfully perform their duties, adhere to sound doctrine, observe the provisions of the *Church Order*, and properly promote the edification of the congregation and the extension of God's Kingdom. They shall fraternally admonish those who have been negligent, and help all with advice and assistance.

c. The churches are free to call on the church visitors whenever serious problems arise.

d. The church visitors shall render to classis a written report of their work.

Article 46

The classis may grant the right to exhort within its bounds to men who are gifted, well-informed, consecrated, and able to edify the churches. When the need for their services is established the classis shall examine such men and license them as exhorters for a limited period of time.

Article 47

Each classis shall be at liberty to take counsel or joint action with its neighboring classis or classes in matters of mutual concern.

D. THE SYNOD

Article 48

The synod is the broadest assembly representing the churches of all the classes. Each classis shall delegate two ministers and two elders to the synod.

Article 49

a. Synod shall meet annually, at a time and place determined by the previous synod. Each synod shall designate a church to convene the following synod.

b. The convening church, with the approval of the Synodical Interim Committee, may call a special session of synod, but only in very extraordinary circumstances and with the observance of synodical regulations.

c. The officers of synod shall be elected and shall function as prescribed in the

*Rules for Synodical Procedure.**Article 50*

a. The task of synod includes the establishment of the Confession, of the *Church Order*, of the liturgical songs and Forms, of the principles and elements of the Order of Worship, as well as the designation of the Bible versions to be used in the worship services.

b. No substantial alterations shall be effected by Synod in the matters mentioned unless the churches have had prior opportunity to consider the advisability of the proposed changes.

Article 51

a. Upon the nomination of the classes, Synod shall appoint one minister from each classis to serve as Synodical Deputies for a term designated by Synod.

b. When the cooperation of the Synodical Deputies is required as stipulated in the Church Order, the presence of at least three deputies from the nearest classes shall be prescribed.

c. Besides the duties elsewhere stipulated, the deputies shall, upon request, extend help to the classes in the event of difficulties in order that proper unity, order, and sound doctrine may be maintained.

d. The Synodical Deputies shall submit a complete report of their actions to the next Synod.

Article 52

a. Synod shall appoint a committee to correspond with other Reformed Churches at home and abroad so that the Christian Reformed Church may exercise Christian fellowship with other denominations and may promote the unity of the Church of Jesus Christ.

b. Synod shall decide which denominations are to be received into full or restricted ecclesiastical fellowship, and shall establish the rules which govern these relationships.

Article 53

a. Synod shall send delegates to the meetings of the Reformed Ecumenical Synod, in which our Church cooperates with other denominations which confess and maintain the Reformed faith.

b. Synod may present to this gathering matters on which it seeks the judgment of the Reformed Churches all over the world.

c. Decisions reached at this gathering shall be binding upon the Christian Reformed Church only when ratified by Synod.

III. The Task and Activities of the Church

A. WORSHIP SERVICES

Article 54

a. The congregation shall assemble for worship at least twice on the Lord's Day to hear God's Word, to receive the sacraments, to engage in congregational praise and prayer, and to present their gifts of gratitude.

b. Worship services shall also be held in commemoration of Christ's birth, crucifixion, and ascension, and in observance of Old and New Year's Day, and on annual days of Prayer and Thanksgiving.

c. Special worship services may be proclaimed by synod or its Interim Committee in times of great stress or blessing for church, nation, or world.

Article 55

a. The consistory shall regulate the worship services.

b. The consistory shall see to it that the synodically-approved Bible versions, liturgical Forms, and songs are used, and that the principles and elements of the order of worship approved by synod are observed.

c. The consistory shall see to it that choirs, and others who sing in the worship services, observe the synodical regulations governing the content of the hymns and anthems sung.

Article 56

a. The ministers of the Word shall conduct the worship services.

b. Persons licensed to exhort and those who are appointed by the consistory to read a sermon may conduct worship services. They shall however refrain from all official acts of the ministry.

c. Only sermons approved by the consistory shall be read in the worship services.

Article 57

a. In the worship services the minister of the Word shall explain and apply Holy Scripture.

b. At one of the services each Lord's Day, the minister shall preach the Word as summarized in the *Heidelberg Catechism*, following the sequence of the Catechism.

Article 58

The administration of the sacraments shall take place upon authority of the consistory, in the public worship services, by the minister of the Word, with the use of ecclesiastical forms.

Article 59

a. The covenant of God shall be sealed unto children of believers by holy baptism. The consistory shall see to it that baptism is requested and administered as soon as feasible.

b. Children legally adopted by members of the congregation may be baptized provided that the applicable synodical regulations be observed.

Article 60

Adults who have not been baptized shall receive holy baptism upon public profession of faith. The *Form for Adult Baptism* shall be used.

Article 61

The baptism of those who come from another Christian denomination shall be held valid if it has been administered in the name of the Triune God, by someone authorized by that denomination.

Article 62

a. Members by baptism shall be admitted to the Lord's Supper upon public profession of faith, with the use of the prescribed Form. Before the profession of faith the consistory shall examine them concerning their motives, doctrine, and conduct.

b. Confessing members coming from other Christian Reformed congregations shall be admitted to the Lord's Supper upon the presentation of a certificate of

membership attesting their soundness in doctrine and life. The same rule shall apply to those coming from another denomination with which the Christian Reformed Church maintains full ecclesiastical fellowship.

c. Persons coming from other churches shall be admitted to the Lord's Supper after the consistory has examined them concerning their doctrine and conduct and has granted them membership privileges. The consistory shall determine in each case whether or not public profession of faith shall be required.

d. The names of those who are to be admitted to the Lord's Supper for the first time shall be announced to the congregation for approval at least one Sunday before the public profession of faith.

Article 63

a. The Lord's Supper shall be administered at least once every three months.

b. The consistory shall provide for such administration as it shall judge most conducive to edification. However, the ceremonies as prescribed in God's Word shall not be changed.

c. The Lord's Supper shall be preceded by a preparatory sermon and followed by an applicatory sermon.

Article 64

a. The public prayers in the worship services shall include adoration, confession, thanksgiving, supplication, and intercession for all Christendom and mankind.

b. In the ministry of prayer the approved liturgical prayers may be used.

Article 65

In the worship services Christian alms and other gifts of gratitude shall be received regularly.

B. CATECHETICAL INSTRUCTION

Article 66

Each church shall instruct its youth — and others who are interested — in the teachings of the Scriptures as formulated in the creeds of the church, in order to prepare them to profess their faith publicly and to assume their Christian responsibilities in the Church and in the world.

Article 67

a. Catechetical instruction shall be supervised by the consistory.

b. The instruction shall be given by the minister of the Word with the help, if necessary, of the elders or others appointed by the consistory.

b. The *Heidelberg Catechism* or its *Compendium* shall be the official textbook. Selection of additional instructional helps shall be made by the minister in consultation with the consistory.

C. PASTORAL CARE

Article 68

Pastoral care shall be exercised over all the members of the congregation. The minister of the Word and the elders shall conduct annual home visitation, and faithfully visit the sick, the distressed, the shut-ins, and the erring. They shall encourage the members to live by faith, comfort them in adversity, and warn them against errors in doctrine and life.

Article 69

a. Those who move to another Christian Reformed church are entitled to a certificate, issued by the consistory, concerning their doctrine and life. These

certificates of membership shall either be given to the departing members, or with their approval be mailed to the Christian Reformed Church of their new residence.

b. Members by baptism who move to another Christian Reformed church shall upon proper request be granted a certificate of baptism, to which such notations as are necessary shall be attached. Such certificates shall as a rule be sent to the church of their new residence.

c. Ecclesiastical certificates shall be signed by the president and clerk of the consistory.

Article 70

Members who move to localities where there is no Christian Reformed church, may upon their request, either retain their membership in the church of their former residence, or have their certificates sent to the nearest Christian Reformed church. The consistory shall notify the Board of Home Missions concerning these members.

Article 71

Each church shall keep a complete record of all births, deaths, baptisms, professions of faith, receptions and dismissals of members, and excommunications and other terminations of membership.

Article 72

Consistories shall instruct and admonish those under their spiritual care to marry only in the Lord. Christian marriages shall be solemnized with the use of the ecclesiastical Form, either in a worship service or in the presence of relatives and friends. Ministers shall not solemnize marriages which would be in conflict with the Word of God.

Article 73

Funerals are not ecclesiastical, but family affairs, and should be conducted accordingly.

Article 74

The consistory shall diligently encourage the members of the congregation to establish and maintain good Christian schools, and shall urge parents to have their children instructed in these schools according to the demands of the covenant.

Article 75

The consistory shall promote societies within the congregation for the study of God's Word and shall serve especially the youth organizations with counsel and assistance. All such societies are accountable to the consistory.

Article 76

a. The churches shall extend pastoral care to those members who temporarily live outside of the congregation, such as servicemen, seamen, students, those confined in institutions of mercy, and those in penal institutions.

b. Synod shall appoint a Chaplains' Committee which shall cooperate with civil authorities in providing chaplains for the armed forces and other institutions where such services are needed.

D. MISSIONS

Article 77

a. In obedience to Christ's great commission (Matthew 28:19, 20), the churches must bring the Gospel to all men at home and abroad, in order to lead them into fellowship with Christ and His Church.

b. In fulfilling this mandate, each consistory shall stimulate the members of the congregation to support the work of home and foreign missions by their interest, prayers, and gifts, and to be witnesses for Christ in word and deed.

Article 78

a. Each church shall bring the Gospel to unbelievers in its own community. This task shall be under the sponsorship and control of the consistory.

b. This task may be executed, when conditions warrant, in cooperation with one or more neighboring churches.

Article 79

The classes shall, whenever necessary, assist the churches in their local evangelistic programs. The classes themselves may perform this work of evangelism when it is beyond the scope and resources of the local churches. To administer these tasks each classis shall have a classical home missions committee.

Article 80

a. Synod shall encourage and assist congregations and classes in their work of evangelism, and also carry on such home mission activities as are beyond the scope and resources of minor assemblies.

b. To administer these activities synod shall appoint a denominational home missions committee, whose work shall be controlled by synodical regulations.

Article 81

a. Since foreign mission work is beyond the scope and resources of the congregations and classes it demands the cooperation of all the churches and is therefore to be performed under the auspices of synod.

b. Synod shall determine the fields in which mission work is to be carried on, regulate the manner in which the task is to be performed, provide for its co-operative support, and encourage the congregations to call and support missionaries.

c. To administer these activities synod shall appoint a denominational foreign mission committee whose work shall be controlled by synodical regulation.

Article 82

In addition to the home and foreign mission work as described, the churches shall seek to carry their witness for Christ to the world by such means as radio and the printed page.

* * * *

Rev. Oostendorp has indicated that he will submit a Minority opinion on our proposed Art. 36. See Agenda Report No. 34-A.

This concludes our report for this year.

We should add that our English professors, Dr. George Harper and Dr. S. Vander Weele, have also reviewed Chapters II and III with your committee, and that the present draft has their full approval. Prof. Richard Tiemersma, being absent from Grand Rapids for this school year, was unable to go over these two chapters.

Wishing Synod the guidance of the Holy Spirit for all its labors, we are,

Respectfully,

Church Order Revision Committee,

Dr. J. H. Kromminga, *Chairman*
 Prof. M. Monsma, *Sec'y*
 Rev. Ralph J. Bos
 Dr. Ralph J. Danhof

Rev. A. B. C. Hofland
 Rev. L. Oostendorp
 Rev. I. Van Dellen

REPORT NO. 34-A

Minority Report Church Order Revision

ESTEEMED BRETHREN:

As a member of the Church Order Revision Committee, I wish to express my agreement with the proposed Church Order with the exception of one important matter. My objections deal with the proposed Art. 36 which is offered to replace our present Art. 37.

Art. 37 of the present Church Order states "in all churches there shall be a consistory composed of the ministers of the Word and the elders, who at least in larger congregations, shall, as a rule, meet once a week Wherever the number of elders is small the deacons may be added to the Consistory by local regulations; this shall invariably be the rule where the number is less than three."

The proposed Art. 36 reads:

"a. In every church there shall be a consistory composed of the ministers of the Word, the elders, and the deacons. Where the number of elders is at least four, the elders and deacons may meet separately in the interest of the discharge of their distinctive offices.

"b. The consistory is responsible for the general government of the church, and especially for the supervision and discipline of the congregation, and for the ministry of mercy.

"c. When elders and deacons meet separately the supervision and discipline shall be the task of the elders, and the work of Christian mercy shall be the task of the deacons. The deacons shall render regular reports of their work to the consistory."

It should be noted, moreover, that the present Church Order is very specific in prescribing the instances in which the deacons work with the consistory (Arts. 4, 5, 10, 22, 25, 37, 81, 83).

The proposed Order, however, consistently uses the word consistory when referring to the body which shall have charge of the various activities of the church including preaching, catechism classes, sacraments, congregational meetings, acceptance of members, etc. The only definition given to the name "consistory" is the body including the deacons.

In comparing the present with the proposed Order at this point three things become apparent:

1. The present Order assumes that the office of elder is the governing office and since the office is exercised not singly but in a ruling body, the basic ruling body of the church is the body of elders (including the teaching elder) and this body is constitutionally the consistory.

2. The proposed Order begins with the three offices and defines the consistory as the body of the three. The elders are then allowed to carry on certain functions separately as a part of the consistory.

3. Although some difference in local practice exists under the present Order, the respective tasks of the consistory, (and minister), deacons, and "consistory with the deacons" is fairly accurately prescribed. Besides the prescribed areas of cooperative action, the consistory (elders) retain a constitutional right to determine local arrangement by which the presence of the deacons may or may not be desired. In the proposed Order the area of cooperative action by the three offices is assumed ordinarily to be very great, only general areas are indicated as belonging sometimes by option to the elders, and the determination on the local level is no longer within the power of the elders but in the hands of the proposed "consistory" (ministers, elders, deacons).

May I now give the reasons why the present Order is to be preferred. Let us consider the logic, the history, and the Scriptural basis of the present Church Order regarding the nature of the consistory.

1. The present Church Order Art. 37 is logical. The consistency is evident when we compare what is said concerning the offices with the exercise of these offices in a body. The description of the task of elder and of deacon is virtually identical in both the present and proposed versions. By virtue of the office of bishop or overseer the elder is a member of the ruling body. Since the only way in which the office can come to full expression in our system is in a cooperative body, the elder is rightfully a member of the ruling body. This simple logic has led the great majority of commentators on the Church Order, as well as writers on the office of elder or deacon, to maintain that by virtue of their office the deacons are called to the ministry of mercy and not to the work of ruling the church. The proposed article is inconsistent in defining a task without providing for its proper execution.

2. The present Art. 37 reflects the historical position of the Reformed Churches. The Presbyterian system began with Calvin. He argued that bishops were elders, and elders, bishops, and that these formed the senate or consistory of the primitive church (Commentary Jas. 5:14, I Cor. 12:28, Institutes IV 11:6). But how shall it be understood that the Belgic Confession Art. 30 mentions "elders and deacons, who together with the pastors, form the council of the church." This statement has indeed raised the question whether the consistory should not be described in terms of the Confession. Is the Creed here to be understood in the light of the Church Order? Did the men who wrote the Church Order know what the Confession meant? How much did the deacons have to do with the governing of the church and how much did the council have to do with the ministry of mercy? From the study of this matter by Dr. A. D. R. Polman *Onze Nederlandsche Geloofsbelijdenis* IV 18-29 we gather historical data which help to resolve the problem. The French churches early tended to use "senate" as inclusive of the deacons. The study of Prof. Nauta has shown an alteration in this at the Synode of Rochelle 1571 where the consistory is said to be formed of pastors and elders, and that the deacons can assist when the consistory shall require such help. In 1572, at Nimes, the consistory is again said to be the minister and elders, while the deacons may and must be present "as we have used them until now with success in the

governing of the church and as they have been called to the task of elder" (Polman, p. 28). In France, the deacon had thus often been used as an "assistant elder." It is, therefore, this ambiguous understanding of the deacon's task which placed him in the consistory at the service of the consistory. An earlier French Church Order had even used the deacons as "Catechism teachers." De Bres seems to indicate that he thought of the deacons exclusively for relief and comfort of the poor and distressed (Belgic Confession XXX, 1561). How they were to function in his area becomes clear from the synod at Doornik (1563) where the deacons are ordered to gather with the elders once per month to make distribution of the gifts for the poor.

Prof. Rutgers states in his *Kerkelijke Adviezen* (Deel I, blz. 275) the Confession was never considered as "an article of the Church Order that would regulate the churchly activities, but an article of a confession, which in general declares who are ex officio to do and regulate things in the church." At the first Synod (Emden 1571) the Church Order simply stated that ministers, elders, and deacons belonged to the Consistory. Three years later at Dort the question is asked by Zierickzee "if the deacons are part of the consistory" (Kerken Raad).

Since the earlier Convent of Wezel (1568) had already described the consistory as elders and ministers, it is not surprising that the answer of Dort should state "that in explaining Art. 6 of Emden, the ministers of the Word, the elders and deacons shall thus make the consistory, thus, that the Minister and elders shall meet separately, and also the deacons." And then adds this significant statement . . . "In places where there are few elders, the deacons may be admitted according to the desire of the consistory, and the deacons shall have to appear, when they are summoned in the consistory." Art. 4 of Dort 1578 describes the consistory as ministers and elders when it speaks of "consistory with the addition of the deacons" and Middelburg 1581 virtually has the present Church Order (Art. 28). Thus 20 years after the Belgic Confession the issue is clarified and all through this time there is the assumption that, if we want to draw a line, the ministers and elders are the consistory with or without the deacons.

From this historical study it is evident that the concept of the essence of the consistory or ruling body was clarified. For 380 years the church has continuously affirmed that ministers and elders are the consistory and that the presence or absence of the deacons is not essential to the nature of the governing body of the church.

3. From the Reformation, the Scripture has been the basic standard of church polity. Presbyterian systems rest upon the assumption that the elders are the bishops or overseers. The episcopal power of the presbyters is exercised not by one man, but by the body of elders. The *Form for the Ordination of Elders and Deacons* gives the churches official position concerning "what the Word of God teaches regarding these offices."

The Scripture tells us little about the work of the deacons. While some later preached, all were required to meet high standards, and some were addressed with the elders (Phil. 1), nothing certain can be deter-

mined except what is found in Acts 6. Besides this mandate, the Form expresses the principle that in the deacons one sees the love and mercy of Christ for His own. The Form does not call this an exercise of a priestly office nor does it refer to the High Priest.

Of the office of elder, the *Form* argues that it is based on the Kingship of Christ, which is manifest in both the teaching and ruling elder. The Kingship is emphasized. Christ governs and rules His church. How does He do this? By ministers who must rule their own houses, because they "rule the church of God. This is the reason why in Scripture the pastors are called stewards of God and bishops, that is, overseers and watchmen; for they have the oversight of the house of God" (Form for Ordination of Ministers). The teaching elder thus rules as an elder and is apparently called an elder by Paul in Acts 20 and by Peter, I Peter 5:1.

The scriptural mandate concerning the elders is abundantly evident in Acts 14:23; Acts 15:4, 6; Acts 20:23; I Tim. 5:7 and other passages. We know that the elders as a body are given a scriptural mandate to rule. We do not have any such mandate regarding deacons. Shall we not do well to abide by what is known and construct the Church Order to best reflect the Scriptures. It would only seem proper that the historic authority reflected in the name consistory should be especially reserved for the body of elders.

Conclusion:

I have not dealt with the propriety of the historic name. Nor am I ready to suggest a name for the meeting of the consistory with the deacons. If someone should suggest that the whole matter involves no real change, would it then not be proper to keep the established form. I have maintained that the issue whether the elders are constitutionally *the ruling body* and *the consistory* is a real one. The question of various local arrangements by which deacons may be present with the consistory has not been dealt with. Rather, I have tried to show that Scripture gives the ruling power to the body of elders without involving the deacons, that this historic presbyterial principle is maintained by our present historic Church Order which calls the minister and elders the consistory; and that this principle should be logically applied to the Church Order.

Recommendations:

1. That the description of the consistory as consisting of ministers and elders as found in Art. 37 of the present Church Order be kept.

Grounds:

1. This best expresses the authority given in Scripture to the elders.
2. The present arrangement has worked well. No overture has been made to change it.
3. In their reactions to the earlier draft of the proposed article the Classes Holland, Minnesota North, Minnesota South, and Zeeland prefer the present Art. 37.

2. That the new Church Order spell out clearly in line with the present Order, what matters are to be dealt with by the consistory alone and by the consistory with the deacons.

Grounds:

1. A church order should clearly spell out areas of responsibility.
2. The rights of both elders and deacons must be protected.
3. Classis Grand Rapids East in its response to an earlier draft suggests that this be clarified.
3. That the matter of a name for the meeting of the consistory with the deacons be further studied.

Grounds:

1. There is a present confusion in names used.
2. The name should reflect the character of the body.

L. Oostendorp

REPORT NO. 35

SPONSORSHIP OF FOREIGN STUDENTS

ESTEEMED BRETHREN:

The following report, with its accompanying financial statement, indicates how your *Committee for the Sponsorship of Foreign Students* has exercised its stewardship during the past year and what opportunities and challenges lie ahead.

We are grateful to report that the income from offerings in our churches increased considerably during the past year, reaching approximately what it was two years ago.

Because of this more favorable financial position we were able not only to continue supporting Andrew An of Formosa, Sam Suk Hahn of Korea, Aubrey Van Hoff of Ceylon and Peter Yang of Hong Kong, but also to aid, beginning in September, John Kim and Kook Yung Lee of Korea, and in January, Cornelius Iida of Japan. Assistance to Mr. Hahn was terminated recently, in line with previous understanding, and Mr. Lee is intending to return to his own land in June. The other four students are requesting an extension of their support for at least part of the next school year.

The names of those serving on the committee this year are appended to this report. It may be noted that only one of the committee is a member of the seminary faculty. We respectfully suggest that for next year this be increased to two since currently all of those receiving aid are seminary students.

We trust that Synod will see fit to place this cause once again on the list of those recommended for one or more offerings. There are probably few ways in which we can do proportionately as much with our gifts for the sake of world Christianity and of the Reformed faith in particular as in the theological education of Christian leaders for the churches of Asia. As far as applications are concerned, they are always far more than we can approve, and each year there are very worthy candidates who are turned down or are discouraged before they apply. Presently we have about ten worthy new applicants, of whom not more than two can be accepted. The possibilities of service in this field are limited only by our financial resources.

Henry J. Ryskamp, *Chairman*
Harold Dekker, *Secretary*
Henry De Wit, *Treasurer*
Marvin C. Baarman
Melvin Berghuis
John Bratt
Alvin Huibregtse

SPONSORSHIP OF FOREIGN STUDENTS

Financial Statement

March 1, 1960 to February 28, 1961

Cash balance - March 1, 1960	\$3,004.87
Receipts from churches during the year	6,438.86

\$9,443.73

Disbursements:

Aubrey Van Hoff	\$1,100.00	
Andrew An	1,055.50	
Peter Yang	900.00	
Sam Suk Hahn	900.00	
John Kim	700.00	
Kook Yung Lee	600.00	
Hee Bo Kim	475.00	
Cornelius Iida	300.00	
Young Kim	100.00	
Health and life insurance for grantees	395.00	6,526.05

Cash balance - February 28, 1961	\$2,917.68
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History of Annual Receipts

March 1, to February 28

1956-1957	\$ 5,124.00
1957-1958	6,409.03
1958-1959	6,733.21
1959-1960	1,983.11
1960-1961	6,438.86

Total	\$26,688.21
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REPORT NO. 36

ECUMENICITY AND INTERCHURCH CORRESPONDENCE

ESTEEMED BRETHREN:

Your committee presents its report on the following: *Affiliation with the National Association of Evangelicals, Relation to the Church in Korea, Present Status of Interchurch Correspondence, Contemplated Further Study by the Committee.*

I. AFFILIATION WITH THE NATIONAL ASSOCIATION OF EVANGELICALS

The Synod of 1957 received a request from the National Association of Evangelicals (hereafter referred to as NAE), in its congratulatory letter to our Centennial Synod, to reconsider "our decision relative to membership in their organization." This was received for information and referred to our committee (Acts, 1957, p. 16).

The point of this mandate is to consider the question of *reaffiliation*. The difference between affiliation and reaffiliation determines the nature and structure of this report to Synod. We must, obviously, keep in mind prior synodical decisions, former objections, and possible new reasons for a change since 1951.

The creedal position and objectives of the NAE remain the same as they were at its organization, and are the same as those found acceptable by the church in 1943. They are as follows:

Faith in a Changeless Word

The National Association of Evangelicals takes its stand on the changeless Word of God as expressed in the following Statement of Faith:

1. We believe the Bible to be the inspired, the only infallible, authoritative Word of God.

2. We believe that there is one God, eternally existent in three Persons, Father, Son, and Holy Ghost.

3. We believe in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal return in power and glory.

4. We believe that for the salvation of lost sinful man regeneration by the Holy Spirit is absolutely essential.

5. We believe in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life.

6. We believe in the resurrection of both the saved and the lost, they that are saved unto the resurrection of life and they that are lost unto the resurrection of damnation.

7. We believe in the spiritual unity of believers in our Lord Jesus Christ.

Purpose in a Changing World

The objectives of the NAE

1. To foster fellowship and good will among all Bible-believing Christians in line with the prayer of Christ, "that they may be made perfect in one; and that the world may know that thou has sent me."
2. To provide a vehicle through which all believers in the Lord Jesus Christ may become united and articulate in matters of common interest and concern.
3. To establish a common front and a representation of evangelical interests, and the promotion of evangelical truths against the inroads of modernism in Christian institutions and in public life.
4. To guard and promote religious freedom guaranteed us under our Constitution.
5. To provide our constituents with services which will enable them to accomplish more quickly and efficiently the speedy evangelization of the world.
6. To do all in the spirit of Christ, "speaking truth in love."

The History of Our Relation to the NAE, 1943-1961

Our membership in the NAE (1943-'51) was our denomination's second experiment in a type of ecumenicity broader than that with Reformed churches. The Federal Council of Churches (1918-'24) was our first one. Our membership in the NAE was something by way of an experiment. The NAE itself was an experiment among orthodox Christians in the United States. It will clarify our understanding if this is borne in mind. We must evaluate the NAE for what it is today and our responsibility in the light of the situation as the world today presses in upon the church.

The years of our relationship to the NAE were marked by a variety of reactions. The Synod accepted the NAE and its principles and objectives. It endorsed the movement, gave it the encouragement of moral and financial support. Fears were expressed that we would become involved in mission work and evangelism under the auspices of the NAE with which we could not agree. The NAE in turn reaffirmed its unequivocal stand that it was not a missionary organization but an aid to the churches in conducting their mission work. Fear was expressed that our church and its witness would be under reproach because of our identification with a movement in which the principles and practices of Fundamentalism played so large a part. There were majority and minority reports and discussion went on for several years. The Synod finally decided to withdraw, but in its final decision no clearcut reason for doing so was given.

Immediately afterward, Classis Ostfriesland (now Northcentral Iowa) overtured Synod to review the case, pointing out the strange ambiguity of Synod's decision, "it is not prepared to make a final declaration concerning our affiliation with the NAE in the light of such principles," and urging Synod either to accept or reject the material offered at the time by the advisory committee (Overture 12, p. 521, Acts, 1952). At the same Synod, Classis California overtured Synod to reconsider its decision on the grounds that "Synod of 1951 gave no grounds for terminating

the membership of the C.R. Church in the NAE" and "Synod never expressed itself on the scriptural principles re interchurch affiliation as presented in the report of the special NAE study committee."

On these overtures the advisory committee of Synod of 1952 had a majority report urging Synod to appoint a study committee to present a carefully grounded report as to whether the C. R. Church should re-join the NAE. The minority of the advisory committee reported that the overtures were technically out of order. The Synod made no vote on the matter but accepted the ruling of the president that the overtures were out of order according to synodical rules.

Classis Ostfriesland (Northcentral Iowa) came to the Synod of 1953 with a second overture taking exception to the 1952 decision sustaining the president, on the ground that the rule against reconsideration of such matters applies to motions, not to overtures, and that a classis may not be bound by the rules of procedure adopted for the meeting of Synod (Overture 20, Acts, 1953).

Synod of 1953 accepted the second overture of the classis and then proceeded to appoint a study committee to advise the Synod of 1954 on the "whole matter of the overture." This study committee came to the Synod of 1954 almost unanimous in its recommendation that further study be made of the matter of our affiliation with the NAE because matters of interchurch relations should be decided on scriptural grounds, and only thus can the unrest in the church be satisfied. The advisory committee of the Synod of 1954 was in accord with that recommendation. The Synod, however, in 1954 decided to abide by the decision of 1951 and accepted as its grounds the reasons stated in the stated clerk's letter to the NAE announcing our withdrawal. We quote that letter in part:

"The Christian Reformed Church is a close-knit denomination with a very specific creed and practice based upon and in harmony with this creed. Membership in the National Association of Evangelicals, loosely organized and without a well-defined program of action, easily does lead and in the past has led to embarrassment and difficulty. It was felt that the testimony the Christian Reformed Church is called to bring in this day and in this world is in danger of being weakened by continued membership in the National Association of Evangelicals."

We wish to add another quotation, now from the minority report, which cites these "grounds": "one may take issue with the adequacy of such grounds."

In 1957 a new development occurred. The NAE invited us to reaffiliate. This request was referred to your committee. After a careful review of the history briefly sketched above, in the light of scriptural teaching, and in the face of the great need today of strong solidarity of witness by those of "like precious faith with us," we recommend:

1. That Synod accede to the request of the NAE to consider reaffiliation.

2. That Synod authorize its committee on ecumenicity and interchurch correspondence to meet officially with officers of the NAE to discuss all pertinent matters, and to report to the Synod of 1962.

Grounds:

1. Our belief in the scriptural teaching concerning the Holy Catholic Church, the Body of Christ, united by the foundational truths of historic Christianity, compels us to realize that there is a broader ecumenicity than the ecclesiastical ecumenicity represented by the Reformed Ecumenical Synod.

2. The need for united witness with all others who uphold the Word of God has become more urgent during the decade since our church withdrew from the NAE. Tremendous changes in political and ecclesiastical life are taking place. Communism and its atheistic philosophy threatens the world. Paganism, teamed with aggressive nationalism, threatens missionary endeavor in almost every land. Romanism and un-Christian cultism, Modernism, social and moral disintegration — all these compel us to the conclusion that we cannot hope to wage effective battle for Christianity singlehanded.

3. Our Synods implicitly accept that there is room for functional or "service" ecumenicity, which we have not hesitated to make use of in various areas, e.g. foreign missions, relief, passport aid, governmental information and contact. For these we have employed the services of various commissions of the NAE. This places us in the uncomfortable position of having to "use" an association which we are unwilling to join.

4. Our church with its strong creedal position and committed Calvinistic leadership, can and should fill a much needed role in the NAE. Leaders of the NAE have asked our church to help precisely by lending such leadership to them.

5. There is today no official activity of the NAE which would compromise the distinctiveness of our church's witness.

II. RELATION TO THE KOREAN CHURCH

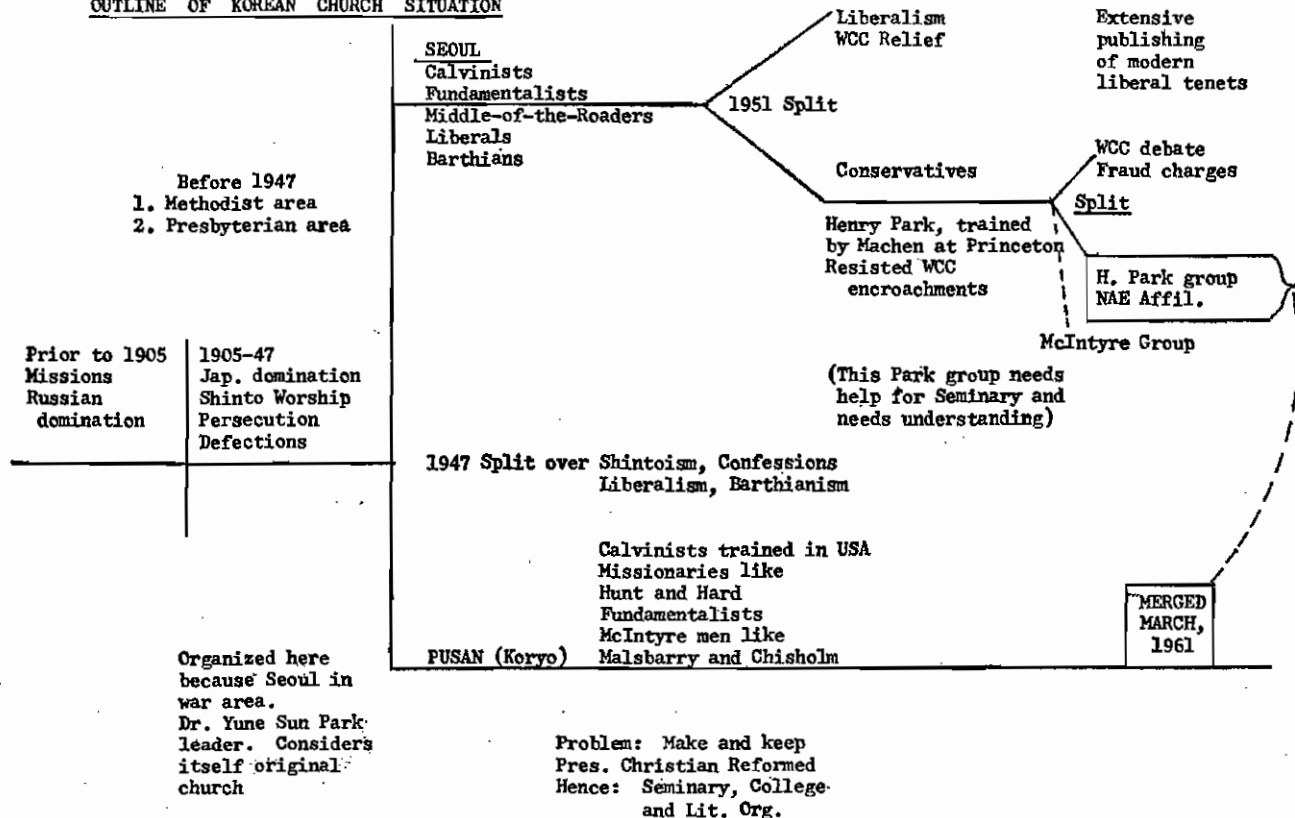
For Synod's information we present the following chart, graphically describing the history and present status of the Korean churches. Against its background our recommendation should be understood.

Our committee takes this opportunity to inform Synod that the Koryu Pah (better known to us as the Pusan Church) and the new Sungdong Pah (sometimes referred to as the NAE group, not to be identified with the NAE in the United States) have merged, and that the merged assembly has elected new committees on which both former churches are represented.

Since the Pusan Church was a corresponding church and the NAE Church is in entire agreement with the Pusan Church, it seems proper and advisable to seek correspondence with this merged assembly. At this time we are not sure of the name of the new denomination.

We recommend Synod to instruct its committee to explore this matter, and, if all things are satisfactory, to invite this new church to be a cor-

OUTLINE OF KOREAN CHURCH SITUATION



responding church, and refer it to the Interim Committee of the Reformed Ecumenical Synod.

For Synod's information we may say that the Pusan Church was made up of 590 churches, and that the NAE Church of 1,410 churches, making a total of 2,000 churches. We are not able to give the number of members. The two seminaries have not yet merged, and this problem will require, no doubt, real Christian and prayerful statesmanship.

III. PRESENT STATUS OF INTERCHURCH CORRESPONDENCE

A. For the information of Synod, your committee presents the principles governing correspondence with other churches as adopted by the Synod of 1944 and summarized by your present committee (cf. Acts 1944, p. 357ff.).

1. We assume that other churches than our own are Christian churches and are closely related as manifestations of the Body of Christ.

2. The term "sister church," which originally refers to congregations in the same denomination which cannot merge into one for physical reasons, can in this context be applied to denominations who so fully agree in polity and practice that they could merge into one were it not for physical and geographical barriers.

3. The spiritual unity of all true churches of Christ should come to expression as much as possible in unity and uniformity of doctrine, polity and liturgy.

4. "Sister churches" as defined in No. 2, which cannot merge because of geographical and-or language barriers, should engage in correspondence in the spirit of Art. 48 of the C.O.

5. The churches of Christ can be roughly divided into these groups:

- a. The Oriental churches;
- b. the Roman Catholic Church;
- c. the Reformed churches, including Presbyterian;
- d. the non-Reformed Protestant churches.

6. Reformed churches may be classified as:

- a. Those that are actually and in daily practice Reformed in doctrine, polity, and liturgy.
- b. Those that are officially Reformed but not in fact.

7. We must, whether there be hope of success or not, endeavor to win those who are not true to the principles of the Reformed faith.

8. There is no scriptural warrant for the present pluriformity of churches.

9. The wise thing is to begin with those closest to us.

10. The first stage should be to seek the closest possible association with those which are "sister" churches as described in No. 2.

11. All faithful Reformed churches in North America should be confederated.

12. The general principle governing such efforts at confederation is the distinction between what is essential and non-essential in Reformed doctrine, polity and liturgy.

B. We present also the items approved by the Synod of 1947 for presentation to churches with whom we propose to carry on correspondence (Acts, 1947, p. 215f) :

1. The appointment of delegates to each other's supreme judicatories as a token of mutual friendship and interest in the Lord.

2. Keeping each other duly informed of our *gesta ecclesiastica* notably through the exchange of the Acts of our General Synods (or Assemblies).

3. Bringing to each other's attention our spiritual and ecclesiastical problems together with our attempts at their scriptural solution; and bringing each other help upon request therefor.

4. Warning each other in respect of spiritual dangers that arise and spread and imperil the church of Christ.

5. Correcting each other in love in the event of unfaithfulness whether by commission or remission on the score of profession and/or practice of the faith once delivered unto the saints.

6. Consulting each other regarding the eventual revision of our respective ecclesiastical standards.

C. For the further information of Synod we present the following lists of "sister" churches, "correspondence" churches and others under consideration.

Sister Churches

1. Gereformeerde Kerken of the Netherlands
2. Die Geref. Kerk van Suid-Afrika
3. Reformed Churches of New Zealand — 1954
4. Reformed Churches of Australia
5. Dutch Reformed Church of Ceylon — 1957
6. Reformed Church of Indonesia — Synod of 1949, p. 62
7. Christian Church in Sudan (Benue) 1956
8. Reformed Church of Japan

Correspondence Churches

1. Die Gefedereerde Kerk in Suid-Afrika
2. Christelijke Gereformeerde Kerk in Nederland
3. Hungarian Reformed Church in America (Free Magyar Reformed)
4. Free Presbyterian Church of Australia
5. General Presbytery of the Korean Presbyterian Church (1952)
6. Associate Reformed Presbyterian Church (General Synod)
7. Reformed Presbyterian Church of North America
8. Orthodox Presbyterian Church

Churches under Study by the Committee

- The Presbyterian Church in U.S. — Dr. Scott, Atlanta, Ga.
The Reformed Church of America

The United Presbyterian Church in the U.S.A. (merger of Pres. Ch. in U.S.A. — Blake — Philadelphia, and United Pres. Ch. of N. America — Rev. Shane of Pittsburgh)

Presbyterian Church in Formosa, contact with Rev. I. Jen

Free Church of Scotland

Reformed Presbyterian Church of Ireland

Irish Evangelical Church

Protestant Reformed Churches (De Wolf group)

Bible Presbyterian Church in America

Gereformeerde Kerken Onderhoudende Art. 31

IV. Your Committee informs Synod that two matters are under study on a long-range basis:

A. Survey of churches, cf. above, not now on the list of "correspondence" churches, or "sister" churches.

B. Study of policies that should be followed with regard to continued correspondence with non-sister churches abroad, with possible sister churches in our own continental borders, with a view to the principle stated in 1944 that we should aim for the confederation of all truly Reformed churches, and with other Reformed churches in North America, not sufficiently allied with us to be so confederated.

Dr. J. T. Hoogstra, *Chairman*

Dr. Ralph Danhof, *Ex Officio*

Dr. D. L. Van Halsema

Rev. Arnold Brink, *Secretary*

REPORT NO. 37.

RECRUITMENT COMMITTEE

ESTEEMED BRETHREN:

Your committee has met several times in the pursuance of the mandate given by the Synod of 1960. The current articles on the subject of Recruitment were considered. Programs and materials used by other denominations were discussed. The report which follows is presented in the hope that the church can profit from the recommendations of this committee.

Rev. Harry Blystra resigned from the Recruitment Committee. The Synodical Committee, through the Stated Clerk, invited Rev. J. Guichelaar to take the place of Rev. Blystra. We thank Rev. Blystra for his helpfulness to the committee.

I. MANDATE: Acts of Synod 1960, Art. 171, IV, Recruitment, pp. 117-118.

A. "Considering the disturbing shortage of Kingdom workers, Synod appoint a committee to work out a program to assist our homes, churches and schools in leading our youth into the ministerial or missionary service."

B. Interpretation: Inasmuch as the recruitment of ministers and missionaries should be a natural function of the home, schools and church, we view this mandate to be a temporary aid and stimulus, rather than a standing or permanent assignment. Therefore, we propose that:

1. This committee formulate suggestions for presentation to Synod in order to facilitate the local recruitment efforts.

2. Should this formulation meet with the approval of Synod, that this committee be discharged.

II. STATISTICAL EVIDENCE

A. Approximately 59 vacancies; 26 in churches with more than 60 families, 33 in churches with less than 60 families.

B. There are currently about 13 vacancies in Home Mission stations and 13 ordained men are needed for Foreign Mission posts.

C. The Chaplain's Committee is seeking recruits for several categories — such as Military Chaplaincy, Industrial Chaplaincy, and Institutional Chaplaincy.

While it may be said that some small percentage of vacancies across the denomination is good, the fact remains that we are unable to reach out beyond the regular ministry into areas of specialized service. Furthermore, the trend is not encouraging.

III. RECOMMENDATIONS

Your committee recommends a program of action which involves several areas.

A. *For All the People*

The basic answer to the recruitment problem is a scriptural one and it applies to all Christians and to every church member. Matthew 9: 37-38: "Then saith he unto his disciples, The harvest indeed is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest."

1. To facilitate this prayerful response to our needs your committee proposes that Reformation Day or Reformation Sunday include a special emphasis on prayer for men of ability who will give themselves to the ministerial or missionary service, and thus help to perpetuate the heritage of the Reformation.

2. Secondly, your committee proposes that the *Prayer Guide*, published jointly by the Foreign and Home Mission boards, contain repeated reminders to call all the church to pray for ministerial and missionary recruits.

As has been suggested this is both scriptural and fruitful. It is scriptural in that the answer to the recruitment problem is clearly given in Matthew 9 and 10. It is fruitful in that the past experiences of the church indicate that when the church was faced with a need of this kind and when the church prayed, the need was supplied.

B. *For the Leaders*

1. We recommend that Synod urge and remind pastors, consistory members, and other leaders (such as school teachers, Sunday school teachers, Young Calvinist leaders, Cadet and Calvinette leaders, Calvin College faculty and administration) to counsel with young people with a view to serious consideration of the challenge of the ministry.

2. We recommend that this be implemented by occasional reference in existing church publications or church related publications.

C. *For the Schools*

1. We recommend that Synod ask the seminary faculty to prepare a brochure which can be distributed widely in the interests of recruitment. The brochure should indicate the challenge of the ministry and the requirements.

2. We further recommend that the Missions' Institute sponsored by the college and seminary be encouraged to provide for specific training in missions for those who answer the call to serve. In this connection we humbly suggest that the seminary faculty serve the church with advice as to how Article 8 of the Church Order can best be implemented.

3. We further recommend that the seminary faculty become more active directly in the recruitment of men for the ministry.

D. For Classes

Your committee recommends that Synod commend to the various classes the idea of a "Men-and-the-Ministry Day" to be sponsored by each classis whenever practicable. This would involve a day set aside as a scheduled introduction to the task and challenge of the ministry for those who are deciding their life's career. Currently industry plays host to the schools and teachers in order to help them to reach a better understanding and mutually beneficial relationship. "Men-and-the-Ministry Day" should involve a day of informative talks, first-hand observations of the task, facilities, challenge of the ministry, plus informal discussions at which time questions can be answered.

The Committee,

M. Baarman, *Chairman*

Henry Evenhouse, *Sec'y*

William Van Rees

Andrew Bandstra

John Guichelaar

D. Van Halsema

REPORT NO. 38
THE LORD'S DAY ALLIANCE OF CANADA

ESTEEMED BRETHREN:

I herewith submit report to Synod in regard to the activities of the Lord's Day Alliance of Canada.

This report is made upon the basis of various activities in which I was involved as much as time allowed. There were the meetings of the Ontario and Dominion boards of this alliance and their executive meetings. There were a few committee meetings, and there was occasion when your representative was asked to accompany the alliance general secretary in respect to a Sunday problem.

The main task of the Lord's Day Alliance today is to promote reasonable enforcement of the Lord's Day Act of Canada. This Act, among other things, states: "It shall not be lawful for any person on the Lord's Day, except as provided herein, or in any Provincial Act or law or hereafter in force, to sell or offer for sale or purchase any goods, chattel, or other personal property, or any real estate, or to carry on or transact any business of his ordinary calling, or in connection with such calling, or for gain to do, or employ any other person to do, on that day, any work, business or labour."

This is a tremendous task in our time when John and every man seems to be clamoring for an open Sunday. This becomes very evident from last year's activities of the alliance. During 1960, many Ontario municipalities voted in favor of Sunday movies. The general secretary displayed much ability, initiative, and sound judgment in seeking to hold the line. He sent valuable information to the like-minded, addressed local groups, spoke by way of radio and TV. Officials of the alliance conferred with Ontario's attorney-general and his deputy minister. Legislation will likely be introduced to permit Sunday movies in Ontario. However, alliance representatives were assured of opportunity of further conference when official plans have been formulated and in some limited measure advanced toward legal enactment.

This Sunday movie problem, as well as that of Sunday sports, not to speak of intense pressures of employees in paper mills and chemical industries to enter into formal agreement on Sunday work — with the forthcoming legal enactment for more Sunday rest violation — all this prompted the alliance to appoint a committee of which your representative formed a part. The Lord's Day Alliance wants to be prepared when Sunday legislation is to be enacted. This report was presented and approved at the January Ontario Board and again at the February Dominion Board. Due to lack of time at the last-named session, some of this report is left to the spring Executive Dominion Board meeting for approval.

The main suggested change of this report has reference to prosecution for violations of the Lord's Day Act as it now stands. As matters are today, no action or prosecution for a violation of this Act can be commenced without the permission of the attorney general, or his lawful deputy of the province in which the offence is alleged to have been committed. Consequently, if the attorney general is easy-going about Lord's Day Act violations, and of late such people are, the only way one can commence prosecution is by way of appeal. Recent history is replete with Lord's Day Alliance appeals, and thus violators of the Act have succeeded in making the alliance appear to be predominantly negative, without program. The alliance is now about to propose that prosecutions for violations must be initiated, or at least investigated, immediately upon public complaint to the police.

Amid growing Canadian disregard for the Lord's Day, let our Christian Reformed Church in Canada lend its support to this cause. We realize that our church's first duty is to promote faithful Lord's Day observance from our pulpits and on home visitation. We regret that "oncism" is already making great inroads in some of our city churches; this is step number one for Lord's Day violation. Let us repent, believe and obey the fourth command. And, let our light shine. Again, we admit that legal enactment for the day of rest in itself is nothing. However, doing all these things, our church in Canada can, by God's grace and blessing, contribute to the Lord's cause in the Lord's Day Alliance of Canada.

Therefore, I recommend that the Christian Reformed Church, through its Canadian congregations, lend wholehearted support to the work of the Lord's Day Alliance of Canada. Let it again be recommended to our Canadian churches for financial support. Inasmuch as the alliance's funds are very low, and its office cannot afford to send important communications for Sunday sanctity as occasions arise directly to our many consistories as heretofore was done from time to time, let our Synod ask our Canadian classes to aid the alliance by distributing to their consistories information letters from our alliance general secretary as occasion calls for it.

Furthermore, let this brief report remind our Canadian members that if there be any Sunday problem in their community, they should contact Rev. Mr. McGrath, General Secretary of the Lord's Day Alliance of Canada, 606-40 Park Road, Toronto, Ontario. Write this address for free literature and promotional material. If we are in the vicinity of Toronto, ask Rev. Mr. McGrath to speak to our people about this work. Let us do what we can to interest our people in this cause of the Lord, that His day be not despoiled, but sanctified unto the glory of His Name, and the welfare of Canada.

May our Lord Jesus Christ, by Word and Spirit, direct our 1961 Synod in all her deliberations!

Henry A. Venema

REPORT NO. 39

CHRISTIAN SEAMEN'S & IMMIGRANTS' HOME

ESTEEMED BRETHREN:

During the past year the work of this board was disrupted by the departure from this life of our treasurer, Mr. C. Lont, who had served faithfully for some years. It was several months before a replacement was secured.

Our committee now consists of Mr. Frank Dykstra, chairman; Mr. Wm. Vermeulen, treas.; Rev. John Maliepaard, Rev. E. Boer, and Mr. Adrian M. Visser, Sec'y.

On the recommendation of Classis Hudson, Synod 1957 ordered this work terminated when the pier activities were transferred to Manhattan. At that time it was estimated the move would take place in about two years. Each year we report delays and the continuance of our labors. The best guestimates now are that the new pier will not be in use before September 1962. In the interim the home activities continue.

The work of the chaplain remains difficult and is primarily restricted to personal contact. It is our opinion that Rev. Grasman is faithful to his duties. As many public religious services are held as can be arranged. Generally there is present a widely varied crew of several races and tongues, and might even be called a captive audience.

When the Social Hall is full, the chaplain suggests an evening prayer. While many are not interested at all, courtesy forbids their walking out, although a large percentage understand neither English nor Dutch. Scripture is then read, sometimes with and sometimes without comment, and prayer offered. While many seamen are Latins with Roman Catholic background, they nonetheless show respect. Only eternity will reveal the yield of the seed sown.

Immigration is almost nil. With prosperity in Europe, we have more arrivals and departures of parents visiting their children on this continent, than immigrants. We did however assist 256 persons in 1960 at the direct request of constituents of the denomination.

Our expenditures for 1960 were slightly in excess of income. After our appeal to the churches we were encouraged. During the year we received from this source \$11,846.95, whereas our anticipated budget was \$10,000. We are grateful to the churches and the Lord for this.

The Holland America Line again contributed the sum of \$1,000. Monies anticipated for 1960 from the Hoboken Christian Reformed Church were not available because of the difficult financial straits of this congregation.

Because our work must continue into 1962 we present herewith a budget for that year upon which we request favorable consideration. This is to be advised also by Classis Hudson. An asset sheet and financial statement for 1960 are attached.

Relative to the Hoboken Christian Reformed Church hereinbefore referred to, we beg to advise that Classis Hudson instructed the board at its January 1960 meeting to investigate thoroughly the ability of this congregation to honor its contract with us for the purchase of building occupied by them as church and parsonage, but owned by the denomination and title held by this board.

The result of that study, as well as experience over the years, convinces us that this congregation cannot pay further, and that such obligations as are met indicate a high rate of per capita giving. The result of our work is summed up in minutes of June 1960, Article 10, a copy of which follows: The board reviews the classical mandate January 1960, Article 9, re: Hoboken. In the light of the continuing financial plight of this congregation and in spite of high per capita giving we conclude that it will not be possible for said congregation to resume payments to us, or in the foreseeable future to complete their contract. Further, in view of our work terminating, it is resolved: That this board recommends to classis that Hoboken be relieved of any past due, current or further obligation under the contract; that said contract be cancelled in its entirety; and that title to the property be transferred to said congregation.

Should classis concur in our thinking it will present the matter to Synod 1961 for final adjudication.

We believe said classis will present this matter to Synod and it is our recommendation thus to assist this congregation.

While our work continues we covet the continued supplications and gifts of the churches.

Adrian M. Visbeen, *Secretary*

FINANCIAL REPORT FOR THE YEAR OF 1960

January 1, 1960 to December 31, 1960

Balance, January 1, 1960\$ 4,651.30

Receipts:

Churches	\$11,846.95	
Individuals and societies	145.94	
Seamen's Home	3,013.27	
Dividends (Little Miami RR)	344.00	
Holland America Line	1,000.00	
Miscellaneous	32.48	16,382.64
		<hr/>
		\$21,033.94

Disbursements:

Salaries	\$10,370.37	
Rents	1,529.52	
Telephones	296.63	
Light, heat and water	779.42	
Printing and advertising	269.25	
Allowance - C. Fisher	1,200.00	
Minister's pension	162.72	
Taxes and insurance	1,117.23	
Maintenance and miscellaneous	1,032.00	16,757.14
		<hr/>

Balance, December, 1960\$ 4,276.80

Wm. Vermeulen, *Treas.*

PROPOSED BUDGET FOR 1962

Anticipated receipts from:

Churches	\$13,000.00
Individuals and societies	350.00
Seamen's Home	3,100.00
Little Miami RR	344.00
Holland America Line	1,000.00

 \$17,794.00

Proposed disbursements for 1962:

Salaries:

Chaplain — with auto allowance	\$ 4,850.00
Manager	4,820.00
Custodian	2,700.00
Mr. C. Fisher allowance	1,200.00
Payments of principal and int. on parsonage	630.00
Heat - electric - water	869.00
Telephones	200.00
Printing - maintenance - miscellaneous	1,000.00
N. J. ins. and employees' benefits	525.00
Insurance	900.00
Incidentals	100.00

 \$17,794.00

Classis Hudson, in session January 24, 1961, approved the proposed budget of the Christian Seamen's and Immigrants' Home, and ordered it to be forwarded to the Synod of 1961.

Classis Hudson also recommends the above cause for one or more offerings per year.

Classis Hudson,

J. P. Smith, S.C.

REPORT NO. 40
KOREAN MATERIAL RELIEF

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 for the Korean Material Relief Fund and Japan and Korea Special Typhoon Fund have been prepared and are included in our report.

The work at the Gospel Hospital at Pusan is being carried on in an acceptable manner as in the past. The requests for powdered whole milk, drugs and hospital supplies exceed the amounts being sent.

The program for Orphans' Relief and our shipments of food and drugs have fallen off somewhat this year because a smaller amount of contributions has been received. Failure on our part to solicit more vigorously for these programs was caused by the severe unrest and dissension leading to splits in the church of Korea. This trouble and dissension abroad, unfortunately, caused us to sever ties with the man who has administered our funds in Korea for a number of years. Upon our study and the studies and recommendations of our missionaries in Japan, who were asked by the Synodical Committee to investigate this matter, we have secured the services of Rev. Bruce Hunt to handle and administer on a temporary basis, our funds in Korea. This arrangement is working to our benefit and approval.

At the request of the Home Missions Board and with the approval of the Synodical Committee, we are now soliciting funds for the work of Cuban Refugee Relief in Miami, Florida. In this matter, we are acting only as a clearing-house for these funds and are in no way exercising administration of this money, as this function of Cuban Relief is being assumed by the Home Missions Board.

Recommendations:

1. That the work of material relief for our Korean brethren be continued under the direction of the Grand Rapids Deacons' Conference.
2. That the Korean Material Relief be placed on the list of accredited causes for one or more offerings in 1961.
3. That Rev. Jacob Hasper, our advisor, represent our conference if any further information is desired.

Inasmuch as we are almost the sole support of most of the causes included in this report, we covet the prayers of the church, that we may be given the grace to continue this ministry and witness of Christian mercy.

The Grand Rapids Deacons' Conference
Aldert J. Postma, *Secretary*

KOREAN MATERIAL RELIEF FUND
Fund Statement — Receipts and Disbursements
December 31, 1960

Receipts:

January	\$7,056.14
February	1,612.62
March	1,926.86
April	2,837.91
May	932.28
June	2,364.00
July	1,523.16
August	1,378.82
September	1,743.33
October	1,242.77
November	—
December	870.02

\$23,487.91

Disbursements:

Orphanages	\$12,726.03
Milk powder	13,179.12
Medical team	3,000.00
Medical supplies	578.50
Administrative expense	39.30
Clothing	2,035.27
Patient car gospel hospital	2,050.00
Typhoon relief fund	85.27
Gospel hospital	500.00

\$34,193.49

Net deficit for the year	\$10,705.58
Add: Cash on hand - January 1, 1960	13,325.23

Cash on hand December 31, 1960\$ 2,619.65

Gentlemen:

Pursuant to your request, I have made an examination of the various records and data submitted by the treasurer of the Korean Material Relief, for the period January 1, 1960 through December 31, 1960.

The scope of my examination included the following funds: General receipts, disbursements and fund balance.

In connection therewith, my examination included such tests of the accounting records and such other auditing procedures as I considered necessary.

The fund balances, cash receipts and disbursements during the period indicated are based upon recorded receipts and disbursements.

Roy Petersen

TYPHOON RELIEF FUND
Fund Statement
December 31, 1960

Receipts	\$2,227.82
Interest earned	702.26

\$ 2,930.08

(continued on next page)

Disbursements:

Japan - via, Chr. Ref. Board	\$5,000.00	
Administrative	13.50	
Bank charge	12.70	
		\$ 5,026.20
		\$ 2,096.12-
Cash on hand March 4, 1960	\$32,399.31	
*Cash on hand December 31, 1960	\$30,303.19	
*Savings account - Old Kent Bank		\$30,038.61
*Checking account - Old Kent Bank		264.58
		<u>\$30,303.19</u>

Gentlemen:

Pursuant to your request, I have made an examination of the various records and data submitted by the treasurer of the Typhoon Relief Fund for the period March 4, 1960, through December 31, 1960.

The scope of my examination included the following funds: Receipts, disbursements and fund balance.

In connection therewith, my examination included such tests of the accounting records and such other auditing procedures as I considered necessary in the circumstances.

In my opinion, the exhibits submitted properly reflect the fund balance, cash receipts and disbursements during the period indicated based upon recorded receipts and disbursements.

Roy Petersen

REPORT NO. 41

**CLOSER RELATIONSHIPS WITH THE
ORTHODOX PRESBYTERIAN CHURCH****ESTEEMED BRETHREN:**

Our committee has met four times since the Synod of 1960. One of these meetings was a joint session held with members of a similar committee from the Orthodox Presbyterian Church. We are not yet able to propose a working basis upon which the organic union of the two denominations might be discussed, but we do feel that we have made significant progress this year in laying the groundwork for the actual development of such a basis. The problems to be discussed and solved in uniting the two denominations are many and great. This year we have entered into a careful discussion of the biblical basis for the necessity of seeking ecclesiastical union, into an analysis of the similarities and differences of the CRC and the OPC, and have attempted to relate all of this to our mandate. We will continue to work with the members of the OPC committee on a possible basis for union for presentation to our respective denominations in due time.

We deem it likely, however, that the mind of the church in general is not fully aware of all that our ecumenical responsibilities entail. It does seem that a program of education and discussion is in order to bring these responsibilities concretely before our ministers and lay members. The cultivation of understanding in the area of ecumenical responsibility and privilege is necessary, we feel, for the intelligent discussion of any concrete proposals that this committee may be able to bring to the attention of Synod at a later date. With a view toward increasing our ecumenical sensitivity among the churches this committee:

1. *First*, has addressed correspondence to the Synodical Committee on *Ecumenicity and Correspondence with Other Churches* with reference to the possibility of the Christian Reformed Church calling an ecumenical conference, or conferences in connection with the Reformed Ecumenical Synod of 1963.

2. *Secondly*, has two recommendations for Synod:

a. The first recommendation is that Synod remind the churches of the decisions of the Synod of 1944 with respect to our ecumenical responsibilities.

Grounds:

(1) These statements are relevant and helpful in our present-day ecumenical conversations.

(2) Most of our clergy, and many of our lay members, having entered the ministry, or the church, since 1944, are probably unacquainted with these principles of ecumenicity to which the Christian Reformed Church has committed itself.

b. The second recommendation is that Synod advise the classes to exchange delegates with the Orthodox Presbyterian Church on the classical/presbytery level wherever this is possible.

Grounds:

(1) Such an exchange is already being made by some of our classes (Hackensack, Hudson, and Pacific) and this has proved to be a fruitful source of contact and understanding.

(2) Such an exchange will help to promote ecumenical concern and understanding on a level closer to the local congregations where the concern and understanding must be felt if our efforts toward union are to be successful.

With reference to the synodical request (Acts of Synod, 1959, p. 22) that an "equitable financial arrangement" be sought whereby the doctrinal standards of the respective denominations might be circulated to the ministers and consistories (or sessions) we wish to report that this does not seem to be feasible at this time. With respect to some of these documents revision is being considered, and it therefore seems to us to be a bit premature to distribute documents now, that may be changed in the near future.

Robert Prins
Edson Lewis
John H. Meeter
Peter Watz

OVERTURES

No. 1 — Warning Against Special Youth Services

Classis Hamilton overtures Synod to sound a note of warning against the incipient introduction of so-called "youth services" in our churches. We refer in particular to the practice which is said to be found in some of our churches already, that children are given private instruction in separate rooms while the worship services are in progress. Classis is of the opinion that this practice should not be condoned for the following reasons:

1. As a church we stress the doctrine of the covenant. This implies that parents and children should serve and worship the Lord together.

2. Already in the old dispensation the Lord required that on solemn occasions, when all Israel was to appear before the Lord, also the children, and even the little ones, had to be present. For example, we read in Deuteronomy 31:11, 12: "When all Israel is come to appear before the Lord thy God in the place which he shall choose, thou shalt read this law before *all* Israel in their hearing. Gather the people together, men and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord thy God, and observe to do all the words of this law." Again, in Joshua 8:35: "There was not a word of all that Moses commanded, which Joshua read before all the congregation of Israel, with the women, and the *little ones*, and the strangers that were conversant among them." Once more, when the good king Jehoshaphat proclaimed a feast, we are told that "all Judah stood before the Lord, with their little ones, their wives, and their children" (II Chronicles 20:13). And finally, we find that both Ezra and Nehemiah required that the children also were to appear before the Lord with their parents (Cf. Ezra 8:21, Nehemiah 12:43).

3. Many churches of other denominations, in both the United States and Canada, who introduced this same practice many years ago, have experienced that in the long run the result has been that most children, and even many young people, no longer attend the church services at all, but content themselves with membership in the Sunday school classes only.

4. It may be true that at the present time only small children are being excused from listening to the preaching of the Word. The argument is that such preaching is beyond their mental capacity. But it is likely that after a few years this same argument would be extended to older children as well. The argument itself is fallacious. Our children must be made to realize that they should attend the church services, and especially, too, the preaching of the Word, because they as well as their parents belong to God's covenant and to His Church. They are to realize, already at an early age, that they, too, should be found in their heavenly Father's house, where God's people are gathered together.

Classis Hamilton,

A. H. Venema, S. C.

No. 2 — Belgic Confession

Classis Orange City overtures the Synod of 1961 to retain the Belgic Confession in its present form.

Grounds:

1. The suggested redactional modifications are incidental.
2. The Belgic Confession is a historical document which can easily be understood in its historical context thus answering clearly all the alleged difficulties.
3. The present formulation of the Belgic Confession has not given rise to a general misunderstanding of the scriptural doctrines to require even the suggested redactional modifications.
4. The danger of giving occasion to a general aversion to and redaction of the creedal statements must be avoided until such a time it is understood that Scripture clearly teaches otherwise.

Classis Orange City,
T. L. Brouwer, S. C.

No. 3 — Revision of Ordination Forms

Classis Grand Rapids South respectfully calls the attention of Synod to the following matters:

It is the mind of classis that Synod consider the revision of the Forms that are used for the Ordination (or Installation) of Ministers.

The present forms fail to emphasize the basic unity of the office of the ministry of the Word, but rather stress the diversity of the work. The ordained man, whether he be the pastor of an organized church, a missionary at home or on a foreign field, a professor in the seminary, a teacher of Bible, a military or institutional chaplain, or assigned to some special task on behalf of the churches, is a minister of the Word. This fact has been implicitly acknowledged in the proposed Church Order by the elimination of the special office of professor of theology, as a fourth office in the church.

Consideration should be given to a basic form for ordination (or installation), with alternate readings added which would designate the particular function assigned to the minister. (Note that this is the method followed in the forms for infant and adult baptism.)

Certain aspects of the present forms should be reviewed in the same connection. In the form for ministers of God's Word there is no reference to the responsibility of the pastor to spearhead the evangelistic outreach of the church. The language of the form for missionaries is outmoded, particularly those passages which present the alternatives between the Gentiles and the Dispersed. This language suggests a Jewish-Gentile relationship, and the term dispersed does not properly fit the present concept of the task of a home missionary. In the form for the professors of theology reference is made to "the important office of professor of theology." Synod has tentatively approved the reading of the revised Church Order, which would require a change in this phrase, in order to recognize this task as also belonging to the "ministry of the Word."

In addition to this, there are no provisions within the present forms for those who are called to the military chaplaincy, a ministry in institutions of mercy, Bible teaching, and other special tasks. Because of this, the forms, when used in such instances, are often so changed that they are hardly recognizable. Perhaps the introduction of a more general form for use in these instances would help solve this problem.

In light of these items, this overture is submitted to Synod.

Classis Grand Rapids South overtures Synod to undertake a revision of the Form for the Ordination (or Installation) of Ministers of God's Word, the Form for the Installation of Professors of Theology, and the Form for the Ordination (or Installation) of Missionaries.

Grounds:

1. The need to emphasize the basic unity of the task for men ordained to the ministry of the Word.
2. The need to review the forms with respect to their content to make them more complete and accurate.
3. The need to provide properly for the ordination (or installation) of those called to special tasks by the churches.

Classis Grand Rapids South,
Donald Wisse, S. C.

No. 4 — Re-Affiliation with the National Association of Evangelicals

Classis Holland overtures Synod to re-affiliate with the NAE. Grounds for re-affiliating with the NAE are supported by:

I. *The Past*

A. Objections Raised in the Past

1. The NAE officially sponsored evangelistic mission activity.
2. The "fundamentalistic" reputation of the NAE was detrimental to our own denominational reputation and witness.

B. These Objections Evaluated in the Light of the Present

1. The official position of the NAE re sponsorship of missions:

a. The NAE has consistently repudiated this position of which it may have been guilty in its early history. It had, at the time of our withdrawal, challenged our church to indicate any breach of policy. Our church did not reply.

b. It encourages and helps churches through its commissions, representation in Washington, D.C., but officially it maintains that mission work as such belongs to the domain of the church (Acts of Synod, 1950, p. 393; Acts, 1951, p. 437).

2. Its present respectability: The NAE has grown in stature and today commands theological respectability. Note the increasing scholarship among present day evangelicals.

II. *The Present*

A. Our Relation to the NAE Commissions, etc.

1. Our Foreign Mission Board is a member of one of the NAE commissions, and our Home Missions Committee delegates one of its members to attend the Commission of Home Missions.

2. Synod in the past has averred that our boards are free to become members of commissions.

3. *As far as documents are concerned*, no extensive study has been made of the propriety on our part to accept the benefits of a commission and not to assume the responsibility of membership in the sponsoring body. (We are grateful for the generous good will of the NAE, but we should not overlook the fact that we take the benefits only.)

B. We Are Committed by Scripture and Also Our Past Synodical Decisions re Ecumenicity to Make Our Ideal Concrete, Actual, Whenever Possible.

1. We are not committed to any organic unity or to any ecclesiastical compromise.

2. Synod in the past has accepted the basis of fellowship and membership as theologically sound (Acts of Synod 1944, p. 87-a, Supplement 20).

3. Synod in the past has also averred that there are areas and phases of ecumenicity. The greatest ideal is that of oneness with churches of the same convictions. The area of a *united witness in a united service* is of no small moment. These services, among others, include a common witness against indecency in literature, the guarding of our interest where threatened in our growing, complex world (Acts of Synod 1944, p. 87-b).

III. *The Future*

We need the NAE as well as the NAE needs us. Our world has changed rapidly since the 50's. This last decade is reputed to be the greatest in history, and the 60's are already heralded as having a more illustrious future. This is true for both the ecclesiastical and secular areas of life. We must unitedly face Romanism, nationalism, doctrinal looseness, racial problems, relief distribution, missionary rights and privileges, and, last but not least, the threat against paid religious broadcasts. No doubt all of us realize that the church is becoming a tolerated minority in an alleged "post-Christian" world. We must face this decade together.

Classis Holland,
H. Blystra, S. C.

No. 5 — Belgic Confession Revision

Classis Holland overtures Synod to formulate an Addendum to the Belgic Confession embodying such corrections or reflections on the Creed, as the church deems advisable. The suggestions of the majority committee may be incorporated into this Addendum (Acts of Synod, 1960, pages 405-408).

Grounds:

1. This would preserve the Creed as an intact and historically accurate document.

2. This would allow for a progressive unfolding of Christian doctrine.

3. This would make for a more conscientious subscription to the Formula of Subscription and avoid the danger of agreement to the standards with mental reservations.

Classis Holland,
H. Blystra, S. C.

No. 6 — Rules for Synodical Procedure

Classis Chicago South overtures Synod that the following changes be made in the Rules for Synodical Procedure:

1. Section J-2 be deleted and the following be substituted: "*By a polling of the classical delegations. Whenever the chair is unable to determine from the yeas*

and nays which opinion has prevailed, or if the president's judgment is questioned by any member of Synod, the president shall request the primus ministerial delegate to report the vote (the number of yeas and nays) of his classical delegation. This polling of the classes is to be recorded by the first and second clerks."

Ground:

This will insure greater accuracy and promote better order in synodical procedure.

2. An amendment to the rules be made as follows: "When the question is called for by a delegate, discussion on the matter in hand shall not be terminated until all the delegates who have requested to speak to the motion (the president's list) shall have received opportunity to do so."

Grounds:

1. This procedure has not been clearly delineated in the rules.
2. This procedure will promote the deliberative processes of Synod.
3. This procedure will permit full discussion on issues before Synod.

Classis Chicago South,
Peter Huisman, S. C.

No. 7 — Student Chaplain

Classis Grand Rapids East overtures Synod to include in the budget of Calvin College and Seminary an expenditure to cover the salary and housing of the Student Chaplain (to be appointed to serve the anticipated many students at Knollcrest) and to approve payment of the chaplain through the treasurer of Classis Grand Rapids East.

I. Historical Background for the Overture

Classis Grand Rapids East at its January meeting, 1958, appointed and mandated a committee to "study the means of meeting the spiritual needs of the anticipated many students in the Knollcrest area with a view to the possible establishment of a chapel or church" (Cf. Art. 18) (Minutes Classis Grand Rapids East).

The classis in September, 1960, referred a letter from the Board of Trustees to our committee which asks the classis and/or local consistories to take immediate steps to cope with the increased enrollment now at Calvin (Minutes, Art. 8).

During the course of the past two years our committee has had many meetings and discussions. We have consulted the administration of Calvin College, the Dean of Men, and have corresponded with the Board of Trustees with respect to this problem. We have in fulfilling our latter mandate made visits to the seven local consistories and called a meeting of delegates from these consistories to discuss the current problem. The consistories involved assured us that the problem of attendance of students at divine worship services was being met. There was concern expressed by the elder delegates, however, as to the effectiveness of our present methods in giving adequate spiritual guidance to the students. This, it seemed, was the greatest burden on the hearts of the elders. It should be remembered that the problem of the students at Knollcrest is not a problem of church facilities alone, but *also a problem of effective spiritual supervision*. Accordingly we make the following recommendations.

II. Recommendations

A. *Re The Current Problem of the Many Students at Calvin* the individual consistories continue to minister to the spiritual needs of the students as they have in the past.

Grounds:

Basement overflow services are being held to accommodate the crowds and several consistories have initiated special programs to minister to the spiritual needs of the students.

1. Classis take the necessary steps to initiate divine worship services on the Knollcrest campus at such time as the presence of the students on the campus calls for such services.

Grounds:

a. It is expected that some 500 students, male and female, will be housed in dormitories there in September 1962.

b. Although the committee feels that the ideal solution to the problem it had to study is that the students find their church homes in surrounding congregations, the realistic view is that there will not be sufficient congregations in the area by 1962 to accommodate the number of students requiring such church homes.

c. An assembly room capable of holding an audience of 500 people is planned for the library-classroom building.

2. That such on-campus services be considered a temporary arrangement to be suspended at such time as classis shall decide the church life of the students involved can properly be taken care of by surrounding congregations.

Ground:

The ideal solution to the problem is that students participate in the services and activities of regular congregations.

3. That such on-campus services and related activities be governed by a body of nine men, seven of whom are to be elders delegated by the consistories of the seven nearest congregations, and two of whom are to be appointed by the administration of the college from among the members of the staff.

Grounds:

a. A governing body so constituted will keep the supervision of divine worship services where it belongs, namely, with the properly chosen office bearers of the church.

b. Because of the peculiar and special character of such services and related activities, representatives directly from the college ought to participate in the direction of these functions.

4. That classis ask the administration of the college to appoint two members to this governing board.

5. That classis designate the consistory of one of the seven surrounding churches for the purpose of convening the governing board.

6. That classis inform the Board of Trustees of its action re on-campus religious services and respectfully request their approval and cooperation.

B. *Recommendations Re the Long Range Problem of the Students When Housed at Knollcrest*

1. That classis elect an ordained man with pastoral experience to serve as student chaplain, whose main duties shall be as follows:

- a. To serve as chairman of the board governing the on-campus worship services and related activities.
- b. To supervise and correlate the church life and activities of all non-resident students in cooperation with the churches attended by such students.
- c. To act as spiritual counselor to non-resident students when asked by the student involved or by the college authorities or by the church attended by such student.
- d. To preach regularly though not at every service of the on-campus worship services, exchanging pulpits with pastors of different churches for one-third to one-half of the services.

Grounds:

Extensive study of the matter of adequate spiritual care of our students reveals that this program needs some office or agency to coordinate the work. There are too many loose ends that cannot be taken care of under present arrangements.

2. That the student chaplain be chosen in the following manner:

- a. Classis shall designate as calling church the church appointed to convene the governing board.

- b. The governing board shall draw up a duo or trio of suitable candidates for the position after consultation with the president of the Board of Trustees, the president of the college, and the chairman of the college committee on religious activities.

- c. The duo or trio shall be publicized in the official church papers.

- d. An election shall take place at a regular or special meeting of classis, and the chaplain-elect shall then be called by the calling church.

3. That the salary of the chaplain be paid by the classical treasurer through money received from the college and obtained by means of the synodical assessment for the support of the college and seminary.

4. That classis overture the Synod of 1961 to include in the budget of Calvin College and Seminary an expenditure to cover the salary and housing of the student chaplain and to approve payment of the chaplain through the treasurer of Classis Grand Rapids East.

5. That classis inform the Board of Trustees of its action re the student chaplain and respectfully request their approval and cooperation.

Classis Grand Rapids East,
M. H. Faber, S. C.

No. 8 — Support of Westminster Seminary

Classis Sioux Center overtures Synod to continue the support of Westminster Seminary by placing it on the list of accredited causes, and thereby recommending this institution to the churches for its support.

Grounds:

1. The Reformed witness which this institution carries on, both in the non-Reformed religious world and the unchurched world of our day merits the support of all lovers of the Reformed faith.

2. There has been criticism concerning Westminster Seminary which threatens the continued support of this institution. When considering the enormous amount

of good which this seminary does in its witness for the Reformed faith, this criticism is not of sufficient weight to recommend discontinued support. In the light of this, the judgment of love for the faith would require that our people be given the opportunity to support this institution through our churches.

Classis Sioux Center,
C. Vander Platte, S. C.

No. 9 — Procedure Re Violations of Seventh Commandment

The consistory of the Immanuel Christian Reformed Church, Ripon, California, overtures Synod of 1961 as follows:

That Synod clarify its recommended procedure in cases of those transgressing the seventh commandment before marriage.

Grounds:

1. The present recommendation reads (Schaver C.O. p. 176 of Vol. II) "the form of confession is left to the discretion of the consistory, but the confession must be made before the whole consistory at least (Acts 1908, Art. 54, p. 38). The advisability of announcing the names to the congregation 'shall be determined by the consistory in each case' (Acts 1930, Art. 54, p. 47)."

a. Some consistories interpret this decision to mean that no public announcement (even without mentioning names) is necessary; hence none is made.

b. Withholding information of confession from the congregation is damaging because the congregation, though fully aware of the sin, does *not know* whether it has been confessed, nor does it know whether the consistory is carrying out its obligation re discipline.

2. A public announcement is deemed necessary because this is a public sin which should be publicly dealt with.

a. When the congregation is informed that a public sin has been confessed, then it, too, can rejoice (Romans 12:15).

b. It clears the forgiven sinner not only before God and the consistory, but also before the congregation.

Done in consistory, February 27, 1961.

Harry Douma, *Clerk*

P.S. The above overture was submitted to the February meeting of Classis California. Classis voted to reject the overture.

No. 10 — Permission to Solicit Funds

The consistories of the Gallup and Rehoboth churches respectfully request the Synod of 1961 for permission to solicit the diaconates of the Christian Reformed churches for funds for the erection of a Christian Girls' Center in Gallup, New Mexico.

Information:

1. This is to be a center for Navajo and other Indian girls.

2. Gallup is the Indian capital where there are many government offices and a Public Health Service Hospital offering many employment opportunities.

3. This is both a great opportunity and responsibility for our small Gallup church.

4. The approximate cost of erecting a building 32 feet by 84 feet that will house 32 girls is \$65,000.

5. This Girls' Home will be self-sustaining when it has been established and is in operation.

Grounds:

1. At the present time there are no adequate facilities for Christian Reformed Indian girls for lodging in a city where they are exposed to vice and other very unwholesome influences. Consequently many of them find lodging and board in the Catholic Indian Center or at the Community Indian Center, neither of which is spiritually wholesome for our girls.

2. Adequate housing must be provided for Christian Navajo and other Indian girls in a proper Christian atmosphere.

P.S. Classis Rocky Mountain approves the request of Gallup and Rehoboth to solicit from Synod assistance for this worthy cause.

Grounds:

1. The pressing need.

2. The inability to meet the need on a local or classical level.

3. This request has the endorsement of the Board of Foreign Missions and the Indian General Conference.

J. Zwaanstra, S. C.

No. 11 — Parliamentary for Synod

Classis Cadillac overtures Synod to engage the services of a parliamentarian for the sessions of Synod.

Grounds:

1. The services of a parliamentarian would make for more orderly procedure, especially in view of the unwieldiness of Synod.

2. The services of a parliamentarian would eliminate a burden which now rests on the officers of Synod.

3. The services of a parliamentarian would no doubt shorten the length of Synod.

Classis Cadillac,

Frank Einfeld, S. C.

No. 12 — Request to Call Ordained Director for Y.C.F.

Classis Grand Rapids South, after due consideration, submits the request of the Alger Park Church to call an ordained man to serve as Director of the Young Calvinist Federation to the consideration of the Synod of 1961.

Ground: This matter pertains to the welfare of the churches in general.

Background: The Board of the Young Calvinist Federation requested the council of the Alger Park Church to serve as calling church for an ordained man who was

to be appointed to the position of Young Calvinist Federation Director. The Alger Park Church agreed to serve in this capacity. Permission to call was sought from Classis Grand Rapids South. However, since the "Committee to Study the Extent of Use of Ordained Men" was to report to the Synod of 1961, and since this position was one which concerned the entire denomination rather than just the local classis, it was decided to refer the matter to the Synod of 1961 for consideration and advice.

Classis Grand Rapids South,

Donald Wisse, S. C.

No. 13 — Minimum Salaries in Subsidized Churches

Classis Alberta South requests Synod to consider the following:

1. The minimum salaries of ministers serving needy (subsidized) churches have been increased over the past seven years from \$3,300 in the U.S. (\$3,600 in Canada) to \$4,200. The children's allowances which these ministers receive have gone up by \$75 per child (from \$125 to \$200) over the same period.

2. In 1948 Synod urged all the consistories, classes and church visitors "to exert themselves to the end that all ministers receive salaries at least commensurate with the minimum set annually for needy churches" (Acts 1948, p. 18). In 1957 Synod required the same exertion with respect to the children's allowances (Acts 1957, pp. 77 and 141). Therefore the minimum salary and children's allowance paid to a minister serving a subsidized church constitutes the official minimum to be paid to any minister serving in the Christian Reformed Church.

3. At present home missionaries receive a minimum salary of \$4,500. In excess of this salary they receive many other benefits: children's allowances, insurance for hospitalization, car insurance, unlimited mileage allowance paid at the rate of F.N.C., \$200 increase for every five years of missionary service.

4. In many congregations the minister's salary is high in comparison with the average wages earned in the congregation.

5. From a reading of the Acts of Synod it appears to be the custom for Synod to grant an increase in salaries upon the simple recommendation of the F.N.C. Committee (cf. Acts 1955, pp. 50, 406; Acts 1957, pp. 76, 212; Acts 1959, pp. 77, 236; Acts 1960, pp. 119, 321).

In view of the above Classis Alberta South respectfully overtures Synod to declare:

that no further increase in salaries will be approved unless grounds are presented which prove the necessity of such an increase.

For the Classis,

G. W. Van Den Berg, S.C.

No. 14 — Lay Membership of Denominational Boards

Classis Alberta South overtures Synod to abolish the present system of appointing lay delegates to denominational boards in which delegation is by direct synodical appointment, and that Synod assure the delegation of lay members to denominational boards on the part of the classes by requiring a certain percentage of the classes (the percentage for each board to be determined by Synod) to delegate non-ministerial delegates for 6-year periods, by rotation of classes.

Grounds:

1. At present, lay members of the boards, representing geographical areas, do not represent any church governmental body except Synod and are not personally responsible to any assembly by way of a report on board activities or on personal activities as members of a board.

2. At present, lay members, not being chosen by the areas they represent, are elected from nominations (made by Synod) by synodical delegates who have negligible or no information on the qualifications of the candidates for such appointment.

3. With the increase in the number of classes, the synodical boards are becoming very large, and are expensive to operate, and the growing demand for more lay representation on the boards only aggravates this problem.

Classis Alberta South,

G. W. Van Den Berg, S.C.

No. 15—Financial Status of Hoboken Church

The following concerns the financial plight of the Hoboken Christian Reformed Church, 310 Hudson Street, Hoboken, New Jersey. The board of the Seamen's Home holds a mortgage on the church to the extent of \$4,300. Of late the church has not been able to meet its obligations of \$50 per month down payment, which amounts to \$600 per year. The church has defaulted on its payments for the past four years.

This matter was brought to the attention of classis at its meeting held January 26, 1960. The following resolution was adopted by classis:

"A discussion ensues on the indebtedness of the Hoboken Church to the Seamen's Home. Classis instructs the Seamen's board to give study and consideration to the present financial situation in Hoboken regarding its inability to repay its indebtedness, and to advise classis." Minutes, January 26, 1960, Art. 9,I,3.

After due consideration of the matter the board of the Seamen's Home made its report to Classis Hudson, which was adopted by classis and ordered forwarded to the Synod of 1961 for approval. There is also an enclosure with information concerning the financial situation in the Hoboken Church for study by Synod.

The resolution that needs the attention of Synod is as follows:

"The Board of the Seamen's Home reviews the Classical Mandate, January 26, 1960, Art. 9,I,3, re Hoboken: In the light of the continuing financial plight of this congregation, and in spite of high per capita giving, we conclude that it will not be possible for said congregation to resume payments to us, or in the foreseeable future, to complete their contract. It is therefore resolved that this board recommends to Classis Hudson that Hoboken be relieved of any past due, current, or further obligation under the contract; that said contract be cancelled in its entirety; and that title to the property be transferred to said congregation.

"Classis adopts the resolution, and forwards the same to the Synod of 1961 for approval." Minutes, September 27, 1960, Art. 9,K.

Classis Hudson, J. P. Smith, S. C.

No. 16—Status of Ministers in Extra-Ecclesiastical Services

Classis Hudson, in session January 24, 1961, adopts the following overture, re *The retention of the ministerial office by ministers engaged in extra-ecclesiastical service*, for submission to Synod:

1. That Synod reaffirm the church's definition of the ministerial office as essentially that of the minister of the Word and sacraments.

2. That Synod take steps to ascertain and remedy all extant practical deviations from this definition as soon as practicable.

Grounds:

a. This is the scriptural definition of the ministerial office and function.

b. This is the historic interpretation of the scriptural teaching concerning this office and function.

c. Practical deviation from this conception of the minister tends to discourage laymen from preparing for certain kingdom vocations to which ministers are often appointed.

d. Such synodical action can have a salutary effect upon the confusion prevailing in the modern church as to the nature and calling of the church and its ministry.

e. Permitting the retention of the ministerial office by those who have departed from its function tends to unwarranted aggrandizement of the office, to the notion that the office attaches to a man because of his qualities rather than because of his calling and function, and to a depreciation of the high calling of the minister of the Word.

3. That the study report accompany the above recommendations.

Classis Hudson, J. P. Smith, S. C.

Report of the Study Committee

ESTEEMED BRETHREN:

At the meeting of Classis Hudson held January 27, 1959, your committee was mandated "to review the matter of ministerial status of ministers not in local congregational service but in fields related to and akin to the general ministerial practice, both in its wider and narrower aspects, giving attention to the Biblical and historical data that has relevance to this matter, and relating it to the needs and demands of our contemporary world."

Your committee construes its mandate as that of providing an answer to the question: Shall a minister who is engaged not in local congregational service nor in missionary outreach, but in work akin to the ministerial task, be permitted to retain his ministerial office?

In order to answer this question we must first consider what the ministerial task is, as scripturally designated and historically construed.

The Ministerial Task as Scripturally Designated. The study of the Biblical data impresses one immediately with the fact that the ministerial task is that of the ministry of the Word of God. Of the multitude of data that could be set forth, the following is offered for consideration.

When Jesus first appeared to His disciples gathered together after His resurrection, He declared, "... as the Father hath sent me, even so send I you" (John 20:21b). Jesus obviously refers here to His and His disciples' task. What, then, was Jesus' task? Perhaps there is no more comprehensive description of Jesus' commission from the Father than that stated to Pilate by our Lord: "Thou this end have I been born, and to this end am I come into the world, that I should bear witness

unto the truth" (John 18:37b). We all recognize that there was a uniqueness of Jesus' task that cannot and need not be duplicated. It is nevertheless possible to reduce both Jesus' and His disciples' tasks to this one all-embracing, general description: to bear witness unto the truth.

This same characterization of the ministerial task is fully implied in the great commission (Matthew 28:19, 20) and in the last words spoken by Jesus before His ascension (Acts 1:8). It may be further observed that when the promised "power" descended upon the Church at Pentecost every phenomenon symbolized, and every activity of the many disciples and their leaders demonstrated this ministry of the Word as their essential function (Acts 2:1ff).

The fact that this was so and that the newly-founded church would brook no dilution or diminution of this essential ministry of the Word is seen in Acts 6 where deacons are appointed because "it is not fit that (the apostles) should forsake the Word of God" but "continue steadfastly in prayer, and in the ministry of the Word" (vss. 2-4).

This is Paul's repeated description of his and the other apostles' task. He says to the Corinthians that "the word of reconciliation" has been "committed unto us." He continues: "We are ambassadors therefore on behalf of Christ, as though God were entreating by us: we beseech you on behalf of Christ, be ye reconciled to God" (2 Corinthians 5:19, 20). Again, Paul speaks of accomplishing "my course, and the ministry which I received from the Lord Jesus, to testify the gospel of the grace of God" (Acts 20:24b, and see also Acts 26:16).

This is, moreover, Paul's description of Titus' task (2 Corinthians 8:23), and that of Timothy as seen in both of his letters to that pastor. In fact, when Paul describes the gifts Christ gave to men for the performing of the task in and of the church, they are all seen to converge in one ministry — the ministry of the Word (Ephesians 4:11).

To be sure, we do find Paul, and others in the same or in comparable office, exercising rule, administering discipline, and instructing their successors, but these functions can be seen as implied in, and inevitable outgrowths from that same ministry of the Word, and of its attendant sacraments.

T. W. Manson's observation that "the Church has a dual role — apostolic in relation to those outside, and pastoral in relation to those within" is unmistakably borne out by a study of the pertinent scriptural data (*The Church's Ministry*, pp. 32, 33). "Both ministries," he declares, "serve the same purpose, the building up of the Body of Christ whether by bringing in new members or by making better members of those already in."

The Ministerial Task as Historically Construed. A study of the life of the post-apostolic church brings us to the same conclusion as to the task of the minister. T. M. Lindsay in his definitive work on *The Church and the Ministry in the Early Centuries* tells us that the Didache, Hermas, and Clement of Rome describe the ministry as "those speaking the Word of God" (p. 65). And Manson in the work cited above tells us that the *Apostolic Tradition* of Hippolytus shows the ordination prayer making explicit reference to the bishop's duties as feeding the flock with Word and sacrament and administering discipline, with the presbyters doing the same in addition to the work of governing (p. 69). A study of both these works serves to convince that, though modifications of church organization were freely made in the first three centuries, throughout that time no extra-ecclesiastical functions were performed in the name of the ministerial office.

Lindsay finds the first sign of divergence from distinctively ecclesiastical function in the inclusion of grave diggers among the clergy. These, and subsequently others whose activities were non-ecclesiastical, are included among the minor orders of the clergy by the beginning of the fourth century. He reasonably represents these

as having been introduced in imitation of the state pagan religion which included many such functionaries (pp. 353-356).

We all recognize that, beginning at this point, we find ourselves in the age of the church's degeneration in which the church began to pay decreasing heed to the Word of God and to its delineation of the church's nature and task. This headlong descent of the church came to rest in a ministry whose "chief work . . . was the offering of a sacrifice for the living and the dead . . ." (J. L. Ainslie, *The Doctrine of Ministerial Order in the Reformed Churches of the Sixteenth and Seventeenth Centuries*). This author goes on: "Around this duty their other duties more or less revolved." He tells us that besides these were the duties performed by those priests (monks) assigned to serve in monasteries, including even farming and wine-making (p. 34).

With the advent of the Reformation, there came a revival of the conviction that "the principall work yee should do is to preach and teach . . ." (*Treatise on Justification*, by Balnaves, 1548, quoted by Ainslie in the work cited above — pp. 39, 40). Says Ainslie, "The most important work of the Reformed minister had to be preaching. There could be no true ministry without it. If a man, who was supposed to be in a ministerial order, did not preach, that was sufficient to disqualify him from being a true minister of the Church. This was one of the chief indictments brought by the Reformers against the Papal bishops and clergy in general, that they did not preach" (p. 40). At this point Ainslie goes on to quote Luther, Zwingli's *Sixty-seven Articles*, the *First Helvetic Confession* (1536), the *Genevan Confession* (1537), the *Genevan Ordonnances* (1541 and 1576), the *Scots Confession* (1560), and the *Second Helvetic Confession* (1556), all to the same effect (p. 40ff).

Significant is this statement of the *Second Helvetic Confession*, Article XVIII: "The duties of ministers are various, which, however, most people restrict to two, in which all the others are comprised, the teaching of the Gospel of Christ, and the due administration of the sacraments" (Ainslie's translation, p. 42).

Ainslie enumerates these "various" duties as including officiating at marriages and funerals, catechizing the children and adults, regular visitation of the sick (in Geneva prisoners were also visited), annual family visits, visits to irreligious people, and administration (pp. 56-60, and 87).

This, then, was the understanding of the task of the minister prevailing in the Church of the Reformation, and perhaps it is set forth no more clearly than by John Calvin in his *Institutes*, Book IV, Chapter III.

What of the church's understanding of the task of its ministry since the days of the Reformation? Perhaps we need consult no more responsible authority than Dr. H. Richard Niebuhr who "points out that in the medieval church there was a clear-cut picture of the minister as the director of souls, in the Reformation church an equally clear-cut picture of the minister as the preacher of the Word, and in Pietism the minister as evangelist, but that in twentieth-century Protestantism no such unitary and unifying principle exists." (Quoted by James D. Smart in his *The Rebirth of the Ministry*, p. 18.) Smart, in his excellent book, points up this confusion in the mind of modern Protestantism by asking, "What is a minister? He is an evangelist. He is a preacher. He is a priest. He is a religious administrator. He is a social reformer. He is a director of worth-while enterprises for the community. He is a species of amateur psychiatrist. He is an educator. He is an interpreter of life somewhat in the fashion of the poet . . ." (p. 17). Criticizing Niebuhr's presentation of the problem of determining the ministerial task, Smart says that Niebuhr's difficulty is that "he does not relate the church's confusion about the nature of its ministry to the deeper problem of the church's confusion about its own nature and function . . ." (p. 18). Smart then goes on to present his thesis, very ably defending the traditional conception of the

ministry as a preaching, teaching, and pastoral ministry against the "idealistic" notion of the minister as being a servant of "truth in general" rather than of the Gospel.

Smart admits that there must be a certain adaptability in the work of the ministry to fit a changing world. "It must in the fullest sense be a ministry to our age; it must speak a language that men of our age can understand..." However, he adds that "at the same time it must be the ministry of Jesus Christ in the twentieth century based firmly on what we know of the ministry of Jesus Christ in the first century" (p. 19).

The convictions of your committee could hardly be put more plainly. Whatever the changes in our world, its need for the redemption of God in Christ remains, and remains paramount. Christ has appointed His church to be the agency for the effecting of that redemption. Therefore its essential task, and that of its ministry, must be the impartation of the redemptive Word.

The task of the minister, then, is precisely as set forth in Article 16 of our Church Order: "...to continue in prayer and in the ministry of the Word, to dispense the sacraments, to watch over his brethren, the elders and deacons, to exercise church discipline, and to see to it that everything is done decently and in good order."

In the light of the above study, what kind of activity may be judged akin to the ministerial task and compatible with retention of ministerial office? Your committee is convinced that such kinship should be judged according to the *essence* of the ministerial task. As can be seen from Scripture and from its historic interpretation the ministerial task is single in essence. Many and various are the activities of the minister, but all of those noted in Scripture and described in historic, Bible-honoring creeds are clearly seen to be inevitable extensions or derivatives of the essential ministry of the Word of God.

Therefore, though the minister may not seldom be seen as administrator, and even as legal counsellor, vocational counsellor, psychiatric counsellor, publicity man, and in mission situations even as janitor and choir director — if any of such activities becomes the minister's permanent or primary function, then his retention of the office of minister of the Word becomes illegitimate. And this is so, regardless of how spiritual, and even ecclesiastical, his activity may be.

Let us apply this criterion to certain positions held by ministers of the Word in our Christian Reformed community.

1. Seminary Professor. The Bible and historic practice both regard the training of ministerial successors as part of the ministerial task.

2. Chaplaincy in Institutions of Mercy and in the Armed Forces. This work is essentially a ministry of the Word, whether in private or public, and is wisely provided for in Article VI of our Church Order.

3. Secretaries of Missions. No objection can be successfully raised against a minister's retention of office while serving in these capacities, in so far as his essential function therein is the training, guiding, counselling of missionaries in their ministry of the Word, and in so far as the purely administrative work be primarily in the hands of a layman.

4. Minister of Evangelism. His work can be regarded as instruction in the Word and as an indirect impartation of the Word to the communities in which our churches are located. It can hardly be regarded as primarily administrative.

5. Instructor in Bible in Academic Institutions. We regard this work as permissible because, though academic, it is essentially an imparting of the redemptive Word. We deem it highly preferable, however, that we encourage our laymen to engage in this calling, in view of its predominantly academic nature.

6. Principal of a Christian School. Though this work is partly that of counselling pastorally, its predominantly administrative character places it beyond the pale of legitimate ministerial function.

7. Editors of Church Papers. Though highly administrative, we deem that the impartation of the Word, however indirectly, plays a part significant enough to render such function permissible for a minister. Yet, though permissible, it would be preferable that our laymen be encouraged to engage in this work.

8. Stated Clerk of the Denomination. This work is distinctively administrative and, as such, should not be engaged in by a minister of the Word.

It is certainly conceivable that extreme emergencies may arise at home or on the mission field that can best be met by the temporary employment of an ordained man in a non-ministerial activity. This should not be categorically forbidden. Yet the reasons for such action should be weighty indeed; the exceptions should be recognized and declared as such, and the tenure of such activity should be limited strictly.

As can be seen from the above attempted application of your study committee's criterion such application is not without its difficulties. Moreover, it is perhaps impossible for anyone to be completely objective in such application. Yet, so grave are the dangers in confusing the nature of the ministerial task, that such application must be made.

In the first place, the engagement of ministers for non-ministerial tasks tends to discourage our qualified laymen from following such avenues of kingdom service.

In the second place, it is a serious matter to augment the prevalent confusion in the mind of the church at large as to the nature and task of the church and its ministry.

In the third place, a retention of ministerial office despite one's departure from ministerial function tends to unwarranted aggrandizement of the office, to the notion that the office attaches to a man because of his qualities rather than because of his calling and function, and to a depreciation of the function of the minister of the Word.

PRINTED APPEALS

No. 1 — Consistory of Englewood II, Chicago, vs. Synod of 1960

To Synod 1961

ESTEEMED BRETHREN:

The consistory of the Second Englewood Christian Reformed Church, residing in Classis Chicago North, herewith presents its Appeal against the decision of Synod 1960 as found in Acts 1960, Art. 126, E, p. 70, which reads,

"E. Recommendation: That Synod sustain the substance of the protest and advise the consistory of the Second Englewood Church to deal with the brother in accordance with the substance of the advice which was tabled by Classis Chicago North in its meeting of January 1959: that classis advise the consistory of Englewood II to go to the erring brother and through the consistent discipline of the Word do its utmost to persuade him of the biblical view of the Sabbath and its observance Adopted."

I. ANALYSIS

A. We have great difficulty in understanding the adopted recommendation of Synod.

1. What does it mean "that Synod sustain the *substance* of the protest"?

a. The protestant asked Synod "to take a definite stand on this matter in support of his protest" (p. 70, C). Did Synod definitely sustain his protest or did it not?

b. Judging by the protest of a member of the Synod of 1960 (Art. 127) in which he says, "the undersigned registers protest against the decision (Cf. Art. 126) taken re the protest of Mr. Thomas Stob because it side-stepped the issue, and refused to sustain or reject the protest, which was the only issue before Synod. Instead, Synod gave meaningless advice to the consistory, over the head of Classis Chicago North—an action which Synod was not at all asked to take," it is evident that there is confusion as to what Synod meant by sustaining the *substance* of the protest.

B. We have great difficulty in understanding why Synod advised the consistory of Second Englewood to deal with the brother in accordance with the substance of the *tabled* advice of Classis Chicago North in its meeting of January 1959.

1. Synod quotes the tabled advice of classis, viz., "that classis advise the consistory of Englewood II to go to the erring brother and through the consistent discipline of the Word do its utmost to persuade him of the biblical view of the Sabbath and its observance."

a. Classis Chicago North did not give this advice, as quoted, but tabled a recommendation proposed for its consideration. How then can Synod 1960 speak of an advice of classis which was not given?

b. It is worthy of note that classis, knowing the local situation and after a long study of the case, did not adopt this recommendation at its meeting in January 1959, but tabled it. Evidently classis, realizing the difficulties in the problem, was not ready to label the advertiser an "erring brother."

c. In the opinion of the consistory of Second Englewood, classis tabled this recommendation because it was satisfied that the consistory was laboring with the advertiser in the light of scriptural principles of Sabbath observance. The

consistory has not approved or disapproved the practice of the advertiser, but has repeatedly pointed out to him that a practice permitted by the individual's Christian conscience becomes sinful when the Christian does not realize that the law of love for a weaker brother takes precedence over the scriptural teaching on Christian conscience.

2. In the specific case before us, our consistory looks to Synod for a precise statement of "the biblical view of the Sabbath and its observance."

a. Our consistory is convinced that in preaching, in prayer, in family visiting, in personal counselling, the sacredness of the Lord's Day is upheld.

b. The pronouncements of our Christian Reformed Church (Heidelberg Catechism L.D. XXXVIII; the 6 points regarding the Sabbath as adopted by the Synod of Dordt in 1881) are adhered to.

c. Our denomination has never attempted the impossible task of formulating a catalog of what may not be done on the Lord's Day. For any individual, consistory, classis, synod, it is impossible to draw up a list of matters which constitute a breaking of the fourth commandment.

II. OUR PROBLEM

A. The protestant employs a double standard of determining Sabbath desecration, one for others and one for himself.

1. The protestant quotes the fourth commandment and then points to the Sunday paper as involving Sunday labor. Thus the advertiser is guilty of making others work on Sunday. The fact is that the Sunday paper is available to our people on Saturday evening and it is the product of week-day labor.

2. The protestant agrees that he received the Monday morning *Tribune*. Objective observers will agree that this edition involved much Sunday labor. The protestant writes, "We believe our people buy newspapers on Monday morning in the same way as we buy other commodities. We do not question as to whether Sunday labor was involved." But we ask, why not? If we ask the question concerning another brother in the congregation, does it not follow that one must necessarily ask it concerning one's own actions?

B. Since the Holy Scriptures give principles for Sabbath observance but give no details as to what constitutes an infraction of the law pertaining to the Sabbath, our consistory is convinced that a matter such as has arisen in this specific case, should be left to the local consistory and congregation.

1. Should Synod maintain that the *substance* of the protest of our brother is sustained, our consistory (and other consistories) may be faced with an endless series of instances in which the fourth commandment is possibly violated. We believe that the biblical view of the Sabbath and its observance must be guarded but are convinced that this can best be accomplished locally within the congregation.

2. Since the Scriptures do not give specific instruction regarding the details of Sabbath observance, either by direct statement or by direct inference, our consistory is convinced that a catalog of man-made rules would be a large step toward an unhealthy legalism. Our consistory is convinced that there is an area in which the individual Christian conscience must function and that within the framework of clearly revealed scriptural teaching. In this case it is the clear command that the Sabbath must be hallowed.

III. OUR APPEAL

The consistory of Second Englewood appeals to Synod of 1961 to:

1. Rescind the decision taken in Article 126 and refer the matter to the local consistory.

2. Should Synod not rescind Article 126, then we ask for an interpretation of the decision, viz., "that Synod sustain the *substance* of the protest."

3. Should Synod not rescind Article 126, then the consistory asks for specific instruction concerning the biblical view of the Sabbath and its observance, in this specific matter.

Respectfully submitted,

Consistory of the Second Englewood
Christian Reformed Church

Oliver Breen, *Pres.*

Roger Van Dellen, *Clerk*

Done in Consistory, March 6, 1961

No. 2 — An Appeal Re the Decision of the Board of Trustees with Respect to Lecturers in the Department of Old Testament Theology

We, members of the Board of Trustees of Calvin College and Seminary, hereby register our protest against a decision of the board at its February 1961 meeting, viz., that we "institute a series of lectureships in the Old Testament department of our seminary."

This appeal requests of you as the highest authority with respect to the maintenance and operation of Calvin College and Seminary to take whatever steps are necessary in order to provide our seminary with a second man in the Old Testament department to succeed Prof. M. J. Wyngaarden. In order to do this, we realize that Synod will have to suspend its present rules for the nomination of seminary professors, accept the nomination of Rev. J. H. Stek and Rev. F. H. Von Meyenfeldt as a duo of nominees for this post, and proceed to elect one of these to the O. T. department.

Our reasons for this recommendation are: (1) Already in May 1959 upon recommendation of our seminary president, the board declared that "in view of the fact that Dr. M. Wyngaarden is within two years of retirement age, — *there is need for a replacement*" [italics inserted], and referred "this matter to the seminary faculty for processing and *nomination* [italics inserted], according to the rules."

In February 1960 our board, in harmony with its previous decision and the advice of our seminary faculty, was convinced that it should proceed according to the rules and "present its nomination of one or more names to Synod." It did so, making the single nomination of Rev. D. Kerr of the United Presbyterian Church of America. Rev. D. Kerr withdrew before the May 1960 board meeting, in the face of difficulties partly evolving from protests against his or the single nomination. The board decided not to make a "nomination to the Chair of Old Testament" at that time. However, it did so, recognizing the desirability and necessity of making a nomination as early as possible. The rules simply prevented further action in May.

But, this February, one year further, with Dr. Wyngaarden's retirement upon us, our board suddenly decided that it was not in a position to nominate, but that a series of lectureships be instituted for one-year periods until terminated by the board. This decision was taken in the light of certain faculty recommendations, and certainly in view of letters from a few faculty members — copies of which board members were not allowed to retain — registering their minority opinion.

We are puzzled by our board's change of course. All the more, when we note the faculty's three reasons for the establishment of the lectureships of Rev. Mr. Stek and Rev. Dr. Von Meyenfeldt at this time:

a. "It is advisable that the appointments to our institutions of higher learning be made with the full and intelligent cooperation of the appointing body and of the church which it represents."

b. "In the case of a nominee of our sister church such intelligent cooperation and appraisal can only be expected after this nominee has been given the opportunity to teach for some time at our Seminary."

c. "In order to give both of our nominees an equal chance, a similar opportunity should be extended to the nominee from our own denomination."

We are unable to see that the problem here mentioned ought to weigh so heavily. We believe that "the appointing body" (viz., Synod) can indeed cooperate and appraise fully and intelligently with respect to the men recommended by our faculty. If prior teaching experience at Calvin Seminary is prerequisite to an appointment (regular), why has this been overlooked so often with respect to other appointments in the past? Is it really necessary that both nominees be given an "equal chance" to display their professorial wares before appointment can be tendered?

(2) We wish to point out that, whatever one may think of the faculty's recommendation and reasoning, the board went quite beyond the suggestions and grounds of the faculty. In fact, its decision to "institute a series of lectureships" virtually nullifies their proposal and argumentation for the lectureships of Rev. J. H. Stek and Rev. F. M. Von Meyenfeldt. The faculty recommended that the lectureship be limited to these two men, both of whom it regards would now be valuable additions to its staff, without lectureship experience. The board rejected this aspect of the faculty's recommendation, and proposed "that each of the Faculty's proposed nominees, and possibly others. [*italics inserted*] be engaged..." The board's proposal is for a series of lectureships, without stipulation except what the board may later determine, naming Rev. J. H. Stek as lecturer for the first year. Certainly none of the three grounds adduced by the faculty for their recommendation apply to the board's decision.

Further, this means that the board is stating that the appointment of Stek and Von Meyenfeldt as lecturers in O. T. theology for one-year terms, respectively, is not to be considered as a final step toward a firm nomination. "Possibly others" will be considered in the same way two years from now. This means that the need which the board recognized already two years ago is not so great after all. It is apparently no drawback for our Theological School if its O. T. department, certainly one of the most important in any seminary which intends to train men for the task of biblical preaching, is manned by one regular member (Prof. M. H. Woudstra) plus a lecturer, and this for possibly three or more years!

Again, we are puzzled since the considerations for this decision were elevated to such prominence in February were not so evaluated in connection with earlier nominations and appointments. True, in connection with the chair for Dogmatics lectureships were arranged for. Recent nominations and appointments to the chairs of Missions, Practical Theology and New Testament were made without the lectureship method, however; and all of them at a time when the board might have had as much or more reason to be cautious than in the present instance of the O. T. department.

Since the need for an appointment to the vacancy which Prof. Wyngaarden's retirement is not something which ought to be delayed needlessly and indefinitely,

and since the policy now being recommended is open to the charge of arbitrariness in the light of our past procedures on these matters, we humbly request that Synod suspend its rules for the appointment of seminary professors and immediately proceed to nominate and appoint. Our grounds are:

(1) Since the Trustees have been busy with this matter for so long a period of time, all the necessary investigation and evaluation by our seminary faculty has been done, and is available to Synod at this time.

(2) The two candidates (Stek and Von Meyenfeldt) proposed by our seminary faculty are definitely worthy of nomination, which is attested by majority faculty opinion, and therefore these men constitute a nomination of the type which has always heretofore been considered as more than enough to satisfy the desire that our church and Synod be able to cooperate and appraise intelligently. To elucidate:

a. *Rev. J. H. Stek* was deemed worthy of nomination for a professorate (not a lectureship!) already in 1958. Last year in reaction to the fact of a single nomination for this chair no less than 5 classes put his name forward as an additional nominee, while 4 others obviously had him in mind. Mr. Stek has actually more academic preparation to his credit in this field than some of our seminary professors had when appointed or have now — in their fields. His record as a pastor (no small consideration for a man being considered to train Christian Reformed pastors!) is outstanding, and his acceptance by his congregation, classis and the denomination is enthusiastic. He is known for his clear-headed judgment in ecclesiastical matters, and for his very attractive personality. He has already served on a number of synodical committees, including the very important committee on the Infallibility of Scripture. The seminary faculty has given him a recommendation after interview, and we feel that he represents a very strong possibility as a faculty member in our Theological School.

b. *Rev. Dr. F. H. Von Meyenfeldt* has been investigated by our faculty, and this has led to the conclusion that he is potentially a valuable addition to the faculty. He has authored a number of books in the field and in other areas, and his writings reveal a sound Reformed emphasis. To subject him to a one-year lectureship is not likely to help him gain the best possible opportunity to show his capacities, since he will have to adjust himself to our American system of teaching and study. This will require more than a single year, and a year's lectureship is apt to show him off to worst advantage, and thus do far less than give him "an equal chance." Besides, there is the practical problem of lectureship for him which would be obviated by nomination. Having been recently installed in a new pastorate, to take leave for a year's lectureship would not be easy at this time. Nomination of Dr. Von Meyenfeldt would be the only proper and practical solution.

3. We conclude this section of our case by saying that to nominate and appoint now will responsibly provide for a recognized need in our seminary, is in line with the general intent of our rules for procedure, and will enable the new nominee to get busy immediately with all that has to be done in order to do the important job of teaching O. T. theology to our forthcoming pastors.

We humbly submit this appeal with the prayer that our Almighty God provide our Synod with every needed wisdom in this and all other matters!

(signed)

Anthony De Jager

John Vander Meer

Harry Van Dyken

Henry A. Venema

No. 3 — Appeal Decision of the Board of Trustees Re Appointment

To the Synod of 1961 of the
Christian Reformed Church

ESTEEMED BRETHREN:

Herewith I protest against the decision of the Board of Trustees to recommend to your honorable body that the term of office of Dr. J. H. Kromminga, as President of Calvin Theological Seminary, be extended for one year; and hereby I appeal to Synod not to extend his term of office.

An explanation of my position is found in the accompanying documents, to which an explanatory note is here added. This concerns the following sentence: "In this cover letter I would like to add that in my opinion there are several seminary faculty men in the prime of life that could serve excellently well as seminary president and that have the confidence of the churches." The explanatory note is as follows: This quoted sentence implies that Dr. J. H. Kromminga does not have the necessary confidence of the churches to serve in the capacity as president of the seminary.

May the Lord guide the Synod in all the deliberations and decisions.

Respectfully and fraternally yours,

Martin J. Wyngaarden

Calvin Seminary,
March 15, 1961.

To the Board of Trustees of Calvin College and Seminary
Rev. W. Van Rees, President
Rev. J. F. Schuurmann, Secretary

ESTEEMED BRETHREN:

Herewith I am regretfully sending you this cover letter and an accompanying document. That document is a copy of my document presented to the seminary faculty concerning the continued presidency of Dr. J. H. Kromminga. I hereby respectfully reserve the right to send both that document and this cover letter to the next Synod of the Christian Reformed Church.

Having had my negative vote on the continued presidency of Dr. Kromminga for one year recorded in the minutes of the faculty, and having then reserved the right to send the above-mentioned document to the board with a cover letter, I am now sending you that document with the present cover letter.

Copies of that document and of the present cover letter have been filed with both the president and the secretary of the faculty.

In this cover letter I would like to add that in my opinion there are several seminary faculty men in the prime of life that could serve excellently well as seminary president and that have the confidence of the churches.

On the other hand, three questions may well be asked, especially by our ministers and elders:

First, whether it was wise that Dr. Kromminga wrote as he did in the Yearbook of the Christian Reformed Church concerning John Hoogland, and whether in The Banner he answered Rev. J. B. Hulst's criticism wisely;

Second, whether Dr. Kromminga's actions were wise concerning Marvin Hoogland's articles in *Stromata* on infallibility;

And thirdly, whether the position of Dr. Kromminga on Scriptural Infallibility potentially opens the door to the Higher Criticism and to Modernism.

Furthermore the main import of the present communication is the accompanying document, mentioned above, which now follows this cover letter and which opposes the continued presidency of Dr. J. H. Kromminga, whether for one year or more.

May the Holy Spirit guide you in your deliberations and decisions.

Respectfully and fraternally yours,

Martin J. Wyngaarden

Calvin Seminary, Grand Rapids, Michigan, December 16, 1960.

Grand Rapids, Michigan
October 21, 1960

To the Faculty of Calvin Seminary

ESTEEMED BRETHREN:

It is a duty to seek the best man obtainable for the presidency of Calvin Seminary.

In this connection it is necessary to remember that the Synods of 1959 and of 1960 took a certain positive stand on the matter of the infallibility of Scripture, although this stand had been opposed by President J. H. Kromminga at the Synod of 1959.

It is furthermore necessary to remember that a facet of President Kromminga's position has been committed by the Synod of 1959 to a study committee which is to report to the Synod of 1961, and then various classes of our divided denomination may have protests at the Synod of 1962.

Under the circumstances, no permanent appointment to the presidency should be made by the Synod of 1961.

In fact it would be best to elect to the presidency a new man who is positively committed to the stand of the Synods of 1959 and 1960 and endowed with the administrative wisdom to act accordingly.

Respectfully yours,

Martin J. Wyngaarden

No. 4 — Appeal Decision of Committee of Fund for Needy Churches

Classis Hudson makes the following appeal to the Synod of June 1961:

ESTEEMED BRETHREN:

Classis Hudson, in session January 24, 1961, appeals to Synod the decision of the Synodical Committee on the Fund for Needy Churches concerning the Hoboken Christian Reformed Church, Hoboken, New Jersey, and desires a review of the Hoboken request.

Classis Hudson,
J. P. Smith, S.C.

COMMUNICATION

No. 1 — Request of the Protestant Reformed Churches of America

October 30, 1960

Synod of the Christian Reformed Church
Grand Rapids, Michigan

ESTEEMED BRETHREN:

We herewith desire to continue our consultation with you regarding union of our two denominations. Please accept our sincere thanks for the prompt and kind letter embodying your answer to the communication of our Synod of June, 1960. We are happy for this evidence that you, with us, are seeking to fulfill the mandate of Christ, "that they may be one."

In this letter to us you suggest that "an outright and official setting aside of them (the three points) is unwarranted" in response to our request "to consider the Three Points of Common Grace as without any further binding force." You also suggest "a more positive basis" as being: "a. If you will agree that the Three Points are neither Arminian nor Pelagian; that in the light of the official interpretation given by our Synod of 1959, the objection that the Three Points are in conflict with Scripture and the Forms of Unity is not valid; and that you will agree not to agitate against official interpretations. b. If we do not require submission in the sense of demanding total agreement with the Three Points; we recognize and bear with scruples which you may have, in the expectation that we together may come eventually to a better understanding of the truth; and not bar those who have certain misgivings or divergent interpretations as long as they refrain from propaganda for their interpretations."

We have given serious consideration to this suggested basis on which to unite and our Synod has not been able to concur in the judgment that this is the better way. Therefore we would approach you to ask that you consider again that our churches unite on the basis of Scripture and the Three Forms of Unity. We ask this, not out of a stubborn insistence on our own position, but because we believe the calling of the Lord toward unity is better served in this way. We would ask you to consider the following in addition to that which was advanced in our letter of last year.

1. That while the matter of a basis for union is one that concerns your church and ours first of all, it nevertheless also has its impact upon and will have influence upon the ecumenical striving as we reach out to other manifestations of the body of Christ. We believe that the results of our striving toward unity will make a wholesome contribution toward and give impetus to the true ecumenical desire which is to be found in many areas of the Reformed world. For the fostering of this ecumenical spirit, the broad and royal basis of the Scripture and the three historic creeds is sufficient.

2. By this action you would serve us and enable us to practice this unity with far less danger of splintering in our churches. We reiterate our stand, expressed in our letter of 1960 that we no longer charge the Three Points with being Arminian and Pelagian, nor are we pleading for freedom to agitate and to cause turmoil and strife in the churches. We are opposed to agitation, propaganda or any unseemly or revolutionary action in the church. We are sorry for such actions of the past as we have pointed out in our letter of 1960. But we do plead for full prophetic liberty according to the Word of God, as bound by the confessions.

We will not hide from you that some of us feel that this prophetic liberty is assured in your points a and b while others of us feel that this is not the case. In order that we may unite as a whole, rather than dividing our churches, we make this request again.

3. May we also offer for your consideration the declaration, which, we believe, both your delegates and ours make at the opening of our Synodical sessions: "... All the congregations of these churches believe all the books of the Old and of the New Testament to be the Word of God and confess as the true expression of their faith the Thirty-seven Articles of the Confession of the Reformed Churches of the Netherlands, formulated by the Synod of 1618-19, together with the Heidelberg Catechism and the Canons of the Dordrecht Synod against the Remonstrants (Arminians).

"In conformity with the belief of all these congregations, we, as members of their synod, declare that from the heart we feel and believe, that all articles and expressions of doctrine, contained in the three above named confessions, jointly called the Three Forms of Unity, in all respects agree with the Word of God, whence we reject all doctrines repugnant thereto; that we desire to conform all our actions to them, agreeably to the accepted Church Order of Dordrecht, 1618-19, and *desire to receive into our church communion everyone that agrees to our confession.*"

We realize, brethren, the many and serious matters with which you will be busy and hope that you will not consider us presumptuous in addressing you once again. Believe of us that we feel strongly the injunction of the Lord to seek the unity of the church and it is out of the conviction that you too seek it that we feel free to address you again.

As far as the matter of procedure is concerned, if you can accede to our request, we will state that we prefer this as outlined in point "a" under procedure in your letter of 1960 and ask you hereby to appoint a committee to consummate such union.

In any event, we may inform you that we have set the date of our Synod of 1961 so that it will meet after your sessions of June, 1961, so that we will be able to consider any communication you may care to address to us.

Assuring you of our desire and pledge to serve the Gospel of Jesus Christ and the unity of the church, we submit this for your consideration and await your reply.

Yours in the Lord's Service,

Synod of the Protestant Reformed Churches,
James Howerzyl, Stated Clerk

DELEGATES TO THE SYNOD OF 1961

PRIMI DELEGATES

Classis Alberta North

Ministers.....Rev. B. Nederlof
 Rev. H. Van Dyken
 EldersMr. K. Terpstra
 Mr. K. Vanden Boogaard

Classis Alberta South

Ministers.....Rev. T. E. Hofman
 Rev. A. Kuyvenhoven
 EldersMr. H. Van Dellen
 Mr. C. Withage

Classis British Columbia

Ministers.....Rev. G. H. Rientjes
 Rev. T. Heyboer
 EldersMr. M. Kwantes
 Mr. W. Boer

Classis Cadillac

Ministers.....Rev. L. Baker
 Rev. C. Van Essen
 EldersMr. P. Ebels
 Mr. A. Brunink

Classis California

Ministers.....Rev. B. Den Ouden
 Rev. W. Van Peursem
 EldersMr. J. Elders
 Mr. M. Hekman

Classis Chatham

Ministers.....Rev. H. De Moor
 Rev. W. Feenstra
 EldersMr. C. Overgauw
 Mr. P. Nienhuis

Classis Chicago North

Ministers.....Rev. H. N. Erffmeyer
 Rev. J. L. Meppelink
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 EldersMr. D. Dykstra
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 Rev. J. W. Van Weelden
 EldersMr. J. Vander Velde
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Ministers.....Rev. H. Bouma
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Ministers.....Rev. R. Groeneboer
 Rev. J. W. Postman
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 Rev. D. Van Gent
 EldersMr. F. Westveer
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Ministers.....Rev. J. T. Holwerda
 Rev. P. Van Tuinen
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 Rev. J. Cooper
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 Rev. D. Bergsma
 EldersMr. A. J. Vos
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Ministers.....Rev. B. Van Someren
 Rev. M. Goote
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 EldersMr. J. Vander Vliet
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Ministers.....Rev. J. C. Verbrugge
 Rev. K. Hart
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 EldersMr. S. Holwerda
 Mr. T. Ribbens

Classis Grand Rapids South

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 EldersMr. L. Van Ess
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 EldersMr. E. Walhout
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Ministers.....Rev. E. Boer
 Rev. C. Terpstra
 Elders.....Mr. P. Dykman
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 EldersMr. M. Langeland
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 Rev. P. Holwerda
 EldersMr. A. Razenberg
 Mr. H. Meyer

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 Rev. G. Pars
 EldersDr. G. Van Wylen
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 Rev. C. Witt
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 Rev. R. Evenhuis
 EldersMr. W. Geurkink
 Dr. B. De Boer

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 EldersMr. C. Runia
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Ministers.....Rev. G. Van Laar
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Classis Pella

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 Rev. W. Dryfhout
 EldersMr. G. Rooy
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Ministers.....Rev. D. R. Vander Wall
 Rev. K. L. Havert
 EldersMr. L. Van Haaften
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PRIMI DELEGATES

ALTERNATES

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Rev. J. Fondse

Elders.....Mr. S. Redhouse

Mr. S. Olthoff

Ministers.....Rev. L. A. Bazuin

Rev. R. Bruxvoort

Elders.....Mr. H. Kats

Mr. H. Schreuder

Classis Sioux Center

Ministers.....Rev. C. Vander Plate

Rev. P. Bakker

Elders.....Mr. E. Duisternars

Mr. J. Hoekman

Ministers.....Rev. P. De Boer

Rev. J. Byker

Elders.....Mr. J. N. Poelstra

Mr. J. Krediet

Classis Toronto

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Rev. P. M. Jonker

Elders.....Mr. A. M. De Haan

Mr. F. Flack

Ministers.....Rev. J. Hanenburg

Rev. D. Los

Elders.....Mr. J. Ages

Mr. S. Talsma

Classis Wisconsin

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Rev. H. Ouwinga

Elders.....Mr. J. Lammers

Mr. P. Van Haveren

Ministers.....Rev. M. G. Zylstra

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Elders.....Mr. W. Westra

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Rev. J. J. Kenbeek

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Mr. A. Alderink

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