Acts of Synod 1949

of the

CHRISTIAN REFORMED CHURCH

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

Acts of Synod
1949

of the

CHRISTIAN
REFORMED
CHURCH

In Session from
JUNE 8 to JUNE 17, 1949
AT CALVIN LIBRARY BUILDING
Grand Rapids, Michigan, U.S.A.

CHRISTIAN REFORMED PUBLISHING HOUSE
47 Jefferson Avenue, S.E.
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SERVICE OF PRAYER FOR SYNOD

held at the

BURTON HEIGHTS CHRISTIAN REFORMED CHURCH

GRAND RAPIDS, MICHIGAN

Tuesday, June 7, 1949, at 7:30 P. M.

THE REV. HENRY J. EVENHOUSE, *Presiding*

THE REV. HENRY BAKER, *President of Synod 1948, preaching the sermon and leading in intercessory prayer*

MRS. THOMAS MULLER *serving at the organ*

Organ Prelude — "Jesu, Joy of Man's Desiring" *Bach*

Silent Prayer

Response — "Hear Our Prayer, O Lord"

Doxology (Psalter Hymnal No. 468) — "Praise God From Whom All Blessings Flow"

Votum and Salutation

Singing — Psalter Hymnal No. 176

The Apostles' Creed

Gloria Patri

Scripture Reading — I Timothy 3

Choir — "Hear My Cry" *Kopyloff*
"Father, Oh Hear Us" *Palmer*

Offertory Prayer

Offering — for "Back to God Hour"

Singing — Psalter Hymnal No. 231

Reading of the Text — I Timothy 3:15

Sermon — "The Church, the Pillar and Ground of the Truth"

Prayer for Synod

Singing — Psalter Hymnal No. 429

Benediction

Doxology (Psalter Hymnal No. 463) — "May the Grace of Christ Our Saviour"

Organ Postlude — "A Mighty Fortress Is Our God" *Luther*

ACTS OF SYNOD

of the

CHRISTIAN REFORMED CHURCH

Grand Rapids, Michigan

WEDNESDAY MORNING, JUNE 8, 1949

First Session

ARTICLE 1

The delegates to Synod convene at 9:30 a. m. at the Calvin College Library building and are called to order by the Reverend Henry Baker, president of the 1948 Synod. He requests Synod to sing No. 398 of the Psalter Hymnal, then reads Ephesians 3, and leads in prayer for Ecclesiastical Assemblies.

ARTICLE 2

The Reverend Baker then delivers the following message to Synod:

Esteemed Brethren:

There is a thrill in being delegated to a major assembly. It's a joy for men interested in the progress of the Kingdom of God to greet each other as co-workers in a glorious cause. I trust your fellowship with representatives from the East, West, North, and South will be stimulating and refreshing.

I am happy to greet you in the name of the Lord Jesus Christ who has called you to this Synodical meeting. When the Synod of 1948 adjourned I said, "All Kingdom business is big business, because we have a great King, and because all we do as office-bearers of the Church has spiritual, eternal value and significance for each member of our denomination — in fact it has implications for the generations that follow." Never minimize the importance of your task.

Unfinished business and new matters call for action. Do not defer action, unless absolutely necessary. As ministers and elders magnify your offices. Be faithful. Do all things with a good conscience. Let there be appreciation of each others gifts and high respect for all your fellow-workers. Apply yourself with enthusiasm, have lofty ambitions, lean heavily on the guidance of the Holy Spirit, and follow His leading.

Whether the church — our church — will be a pillar and ground of the truth depends to a great extent on you. "Watch ye, stand fast in the faith, quit ye like men, be strong. Let all that ye do be done in love."

ARTICLE 3

The President pro-tem requests the Stated Clerk of Synod to serve as secretary until the election of officers is completed.

ARTICLE 4

The delegates present their credentials and Synod is composed of the following delegates representing the various Classes:

CLASSIS CALIFORNIA
Ministers.....H. De Mots
K. De Waal Malefyt
Elders.....J. Bosscher
M. Van Vuren

CLASSIS CHICAGO NORTH
Ministers.....W. Kok
J. H. Kromminga
Elders.....L. Bere
A. Huisjen

CLASSIS CHICAGO SOUTH
Ministers.....B. Van Someren
R. H. Haan
Elders.....J. G. Eenigenburg
P. Olthoff

CLASSIS GRAND RAPIDS EAST
Ministers.....L. Oostendorp
R. J. Frens
Elders.....Dr. W. Spoelhof
Dr. H. Stob

CLASSIS GRAND RAPIDS SOUTH
Ministers.....P. Holwerda
R. Veenstra
Elders.....H. Holtvluwer
J. Warners

CLASSIS GRAND RAPIDS WEST
Ministers.....P. Jonker
J. T. Holwerda
Elders.....C. De Vries
J. Van't Hof

CLASSIS HACKENSACK
Ministers.....C. Van Ens
B. H. Spalink
Elders.....A. De Vries
S. E. Greydanus

CLASSIS HOLLAND
Ministers.....J. T. Hoogstra
C. Witt
Elders.....Dr. C. De Graaf
F. Oldemulders

CLASSIS HUDSON
Ministers.....N. J. Monsma
J. P. Smith
Elders.....G. H. Bos
J. P. Smith

CLASSIS KALAMAZOO
Ministers.....G. Gritter
J. E. Meeter
Elders.....H. Hoogeboom
M. Hoekstra

CLASSIS MINNESOTA
Ministers.....H. Bossenbroek
J. Vanden Hoek
Elders.....A. Masselink
H. J. De Groot

CLASSIS MUSKEGON
Ministers.....J. E. Luchies
J. Masselink
Elders.....G. P. Vander Ark
M. De Young

CLASSIS ORANGE CITY
Ministers.....C. Vander Ark
G. Zylstra
Elders.....R. Dykstra
M. Kooistra

CLASSIS OSTFRIESLAND
Ministers.....J. H. Rubingh
J. Vande Kieft
Elders.....N. Christiaans
A. Abbas

CLASSIS PACIFIC
Ministers.....P. De Koekkoek
H. J. Triezenberg
Elders.....G. Likkel
G. Monsma

CLASSIS PELLA		CLASSIS WISCONSIN	
Ministers	R. De Ridder	*Ministers*	E. Joling
	S. Vroon		C. M. Schoolland
Elders	L. Moes	*Elders*	C. Kuiper
	J. Byleveld		G. Schaap
CLASSIS SIOUX CENTER		**CLASSIS ZEELAND**	
Ministers	J. Breuker	*Ministers*	E. Van Halsema
	S. Fopma		M. Bolt
Elders	A. Ten Harmsel	*Elders*	D. Huizenga
	J. Van't Land		H. Schut

ARTICLE 5

Synod is declared constituted and proceeds to elect the following officers:

President.....REVEREND E. F. J. VAN HALSEMA
Vice-President.....REVEREND N. J. MONSMA
First Clerk.....REVEREND PETER HOLWERDA
Second Clerk.....REVEREND JOHN BREUKER

The Reverend E. Van Halsema expresses his appreciation and that of his fellow-officers for the honor extended and the confidence placed in them. He requests the cooperatioan and prayers of Synod as we go forward humbly in dependence upon our Covenant God. He extends the thanks of Synod to the Reverend Henry Baker, the former President, for the services which he has rendered.

ARTICLE 6

The President of Synod reads the public *"Declaration of Agreement with the Forms of Unity"* and all delegates express their agreement by rising.

ARTICLE 7

The President extends a word of welcome to all delegates, to all theological Professors both active and retired, to the President of the College, the Stated Clerk, the Editors of *The Banner* and *De Wachter*; Dr. J. C. De Korne, Secretary of Foreign and Indian Missions; Reverend H. Blystra, Secretary of Home Missions; Reverend J. M. Vande Kieft, Home Missionary-at-large; to the delegates from abroad, Reverend S. P. Vander Walt of the "Geref. Kerk van Suid-Afrika," and Reverend Luitsen Kuiper of the "Gereformeerde Kerk" of the Netherlands. The general public and newspaper reporters are also welcomed.

He calls the attention of Synod to the fact that Professor Dr. S. Volbeda has completed thirty-five years of service at our Seminary, having been appointed by the Synod of 1914, and that Professors Dr. Clarence Bouma and Dr. Martin Wyngaarden have completed twenty-five years of service at our Seminary, having been appointed by the Synod of 1924. He extends a hearty word of thanks to these brethren and makes note that this fact is being reported to our Church by way of *The Banner* and *De Wachter,* in this week's edition.

ARTICLE 8

Synod decides to arrange a schedule of sessions in accordance with that of previous Synods, namely, 8:30 a. m. to 11:45 a. m., with a fifteen-minute recess at 9:45 o'clock; and 1:30 p. m. to 5:45 p. m., with a recess from 3:15 to 3:30 o'clock.

ARTICLE 9

The President appoints the following delegates to serve on the *Program Committee:* The Officers of Synod together with the Reverends H. De Mots, W. Kok, B. Van Someren, L. Oostendorp, P. Jonker, C. Van Ens, J. T. Hoogstra, G. Gritter; and the Elders A. Masselink, G. P. Vander Ark, R. Dykstra, N. Christiaans, G. Likkel, L. Moes, A. Ten Harmsel, C. Kuiper, D. Huizenga.

ARTICLE 10

To give the *Program Committee* time to prepare their report Synod adjourns until 3:30 p. m., and the Vice-President, Reverend M. Monsma, closes the first session with prayer.

WEDNESDAY AFTERNOON, JUNE 8

Second Session

ARTICLE 11

The Reverend Martin Bolt offers prayer after Synod sings Psalter Hymnal No. 179.

ARTICLE 12

A word of welcome is extended to the missionaries present by the President, and he informs Synod that our Missionaries will address Synod Monday at 4 p. m.

ARTICLE 13

The *Program Committee* presents its report, the Clerk reporting, and advises Synod that the following Committees be appointed:

COMMITTEE No. 1 — *Educational Matters*.....
.....Seminary Faculty Room, Main floor, Seminary Bldg.

Chairman — Rev. L. Oostendorp
Reporter — Dr. William Spoelhof
Rev. J. H. Kromminga
Rev. J. E. Meeter
Rev. G. Zylstra
Dr. C. De Graaf
Mr. M. Van Vuren
Mr. G. Likkel
Mr. J. Byleveld
Advisers: Pres. H. Schultze
Prof. W. H. Rutgers

COMMITTEE No. 2 — *Indian and Foreign Missions*.....College Faculty Room

Chairman — Rev. H. J. Triezenberg
Reporter — Rev. G. Gritter
Rev. C. M. Schoolland
Rev. R. De Ridder
Rev. Rolf Veenstra
Mr. A. Huisjen
Mr. M. Hoekstra
Mr. J. Smith
Mr. G. P. Vander Ark
Adviser: Prof. William Hendriksen

COMMITTEE No. 3 — *Home Missions*.....Class Room No. 1, Main Floor, Seminary Bldg.

Chairman — Rev. R. J. Frens
Reporter — Rev. William Kok
Rev. C. Witt
Rev. B. H. Spalink
Rev. K. de Waal Malefyt
Mr. G. Monsma
Mr. J. H. Bosscher
Mr. A. De Vries
Mr. C. De Vries
Adviser: Prof. C. Bouma

COMMITTEE No. 4 — *Publication Matters*.....Class Room No. 2, Main Floor, Seminary Bldg.

Chairman — Rev. B. Van Someren
Reporter — Dr. Henry Stob
Rev. C. Vander Ark
Rev. E. Joling
Rev. S. Fopma
Rev. C. Van Ens
Mr. G. Bos
Mr. D. Huizenga
Mr. J. G. Eenigenburg

COMMITTEE No. 5 — *Church Order*.....Class Room No. 3, Second Floor, Seminary Bldg.

Chairman — Rev. R. H. Haan
Reporter — Rev. J. T. Holwerda
Rev. J. E. Luchies
Rev. H. Bossenbroek
Rev. J. Vande Kieft
Mr. C. Kuiper
Mr. H. J. De Groot
Mr. L. Moes
Mr. H. Schut
Adviser: Prof. S. Volbeda

COMMITTEE No. 6 — *Protests and Appeals*.....
.....Class Room No. 4, Second Floor, Seminary Bldg.
Chairman — Rev. R. Bolt
Reporter — Rev. J. T. Hoogstra
Rev. H. De Mots
Rev. J. Vanden Hoek
Mr. A. Ten Harmsel
Mr. N. Christiaans
Mr. J. Van't Land
Mr. J. Warners
Mr. P. Olthoff
Adviser: Prof. George Stob

COMMITTEE No. 7 — *Varia* .....
.....Class Room No. 5, Second Floor, Seminary Bldg.
Chairman — Rev. P. Jonker
Reporter — Rev. J. P. Smith
Rev. J. Rubingh
Rev. S. Vroon
Rev. P. De Koekkoek
Mr. A. Abbas
Mr. F. Oldemulders
Mr. R. Dykstra
Mr. A. Masselink
Adviser: Prof. M. J. Wyngaarden

COMMITTEE No. 8 — *Budget Matters*.....
.....Class Room No. 6, Second Floor, Seminary Bldg.
Chairman — Mr. J. Van't Hof
Reporter — Mr. L. Bere
Rev. J. Masselink
Mr. S. E. Greydanus
Mr. G. Schaap
Mr. H. Holtvluwer
Mr. H. Hoogeboom
Mr. M. Kooistra
Mr. M. De Young

ARTICLE 14

Synod adopts the report of the Program Committee.

ARTICLE 15

The President appoints the following committees:

1. *Obituary* — Rev. R. Veenstra, Rev. J. Vanden Hoek } (cf. Art. 132)

2. *Reception* — Rev. J. T. Holwerda, Dr. W. Spoelhof } (cf. Arts. 28, 49, 71, 85, 113)

ARTICLE 16

The Stated Clerk presents the report of the Synodical Committee which is approved by Synod. (Supplement 45.)

ARTICLE 17

The Stated Clerk presents his report to Synod. It is approved. (Supplement 45.)

ARTICLE 18

Synod decides to divide into two sections to hear the sermons of the Seminarians applying for candidacy Friday morning. The examination will take place before the Synod in full session. The minister and elder delegates first mentioned will comprise the first section. The second mentioned minister and elder delegates will comprise the second section.

ARTICLE 19

The report of the *American Bible Society* is received as information with thanks to the delegate. (Supplement I.) (Art. 133.)

ARTICLE 20

The report of the delegate to the *Lord's Day Alliance* is received as information with thanks to the delegate. (See Supplement 7) (Art. 133.)

ARTICLE 21

The report of the Committee on *"Woman Suffrage in the Church"* is received and motion prevails to grant the request of the Committee for an additional year to discharge their mandate. (Supplement 21.) (Article 133.)

ARTICLE 22

The report of the *National Christian Association* is received as information with thanks to the committee. (Supplement 24.) (Art. 133.)

ARTICLE 23

The report of the Committee on *Catechetical Training* that they will report next year is received as information. (Supplement 32.) (Art. 133.)

ARTICLE 24

Motion prevails to adjourn. Elder D. Huizenga leads in closing prayer.

THURSDAY MORNING, JUNE 9
Third Session

ARTICLE 25

Rev. E. Joling leads in devotions. Synod sings Psalter Hymnal number 387.

ARTICLE 26

The roll is called. All members of Synod are present.

ARTICLE 27

The Clerk reads the minutes of the first two sessions. Synod approves.

ARTICLE 28

Dr. W. Spoelhof introduces Rev. Luitsen Kuiper, delegate of the Gereformeerde Kerken in Nederland who addresses Synod. The Rev. W. Kok responds. (Supplement 42.)

Dr. Spoelhof also introduces the Rev. A. H. Selles, Missionary to China, who addressed Synod relative to conditions in China. Rev. B. H. Spalink replies for Synod.

Dr. S. P. Vander Walt, delegate of the Gereformeerde Kerk of Suid-Afrika, is presented to Synod by the Rev. J. T. Holwerda. He addresses Synod and Dr. J. T. Hoogstra responds for Synod.

Synod listens to the Rev. John Vanden Hoek who is presented as the President of the "Faith, Prayer and Tract League." He calls attention to the fact that their name is now "'Bible Tract League". He asks Synod to express itself on this newly chosen name. He also requests that their League be favored with a Synodical representative as is the case with some other organizations. He then asks for further financial and moral support. The first two requests are referred to the Advisory Committee on Publications and the third is referred to the Budget Committee. Rev. C. M. Schoolland replies for Synod. (cf. Art. 51.)

ARTICLE 29

The Chairman appoints the following *Committee on Appointments:* Rev. N. J. Monsma, chairman; Rev. C. M. Schoolland, reporter; Dr. J. H. Kromminga, Rev. K. De Waal Malefyt, Rev. H. J. Triezenberg, and the Elders H. Holtvluwer, J. Byleveld, Dr. C. De Graaf, R. Dykstra, and M. De Young. (Report in Art. 133.)

ARTICLE 30

The Stated Clerk reads a letter received from the Associate Reformed Presbyterian Church conveying their greetings and inviting a fraternal delegate to their Synod to be held in June, 1950. This letter is received as information and the matter of a delegate is referred to the Committee on Appointments. (cf. Art. 133.)

ARTICLE 31

The report of the *Transportation Secretary,* Mr. A. H. Andriese, is read by the Stated Clerk. In this letter the Secretary presents his resignation due to the pressure of other work. The report is received as information. Synod expresses its gratitude to Mr. Andriese for his faithful labors and refers the matter to the Committee on Appointments. (cf. Art. 133.)

ARTICLE 32

The Stated Clerk reads the report of the *Synodical Treasurer*. He calls attention to the possibility of lowering the quota and also calls Synod's attention to a problem concerning the U. S. Canadian Treasurer. The report is received as information and all matters calling for action are referred to the Budget Committee. (Supplement 46.)

ARTICLE 33

Dr. R. J. Danhof reads his report as our delegate to the Synod of the Gereformeerd Kerk in Suid-Afrika. The President thanks Dr. Danhof for his excellent report and for representing us to our sister Church. The report is received as information and all matters requiring action are referred to the standing Committee on Correspondence. (Supplement 44.)

ARTICLE 34

Synod adjourns and Elder C. Kuiper closes wth prayer.

FRIDAY MORNING, JUNE 10

Fourth Session

ARTICLE 35

The Second Clerk leads in devotions. Synod sings Psalter Hymnal No. 305; after which he leads in prayer.

ARTICLE 36

The Clerk calls the roll and all members are present.

ARTICLE 37

The Clerk reads the minutes of the third session which are approved.

ARTICLE 38

The President welcomes the Reverend Johannes Vos of the Reformed Presbyterian Church in America and also six young men presenting themselves this morning for examination for Candidacy in the Church.

ARTICLE 39

The Committee on Credentials for the Candidates, Rev. Jacob T. Hoogstra reporting, that all the credentials are satisfactory. Synod decides to proceed with the examination.

ARTICLE 40

Synod meets in two sections to hear the sermons of the candidates. It decides to allow 20 minutes for each sermon and 10 minutes for each subject. (cf. Art. 18.)

ARTICLE 41

Synod proceeds with the examination. The candidates deliver their sermons according to the following schedule:

Louis J. Dykstra — Psalm 1:1, 2.

John A. Petersen — Matthew 13:20, 21.
William D. Ribbens — Matthew 13:45, 46.
Gerrit Vander Plaats — Matthew 18:8.
Henry Vander Aa — Matthew 16:25.
Dick L. Van Halsema — Romans 12:2.

The designated examiners question according to the following schedule:

Introduction — Classis Ostfriesland — Rev. J. H. Rubingh
Theology — Classis Pacific — Rev. Paul De Koekkoek
Anthropology — Classis Pella — Rev. Richard De Ridder
Soteriology — Classis Wisconsin — Rev. C. M. Schoolland
Christology — Classis Sioux Center — Rev. John Breuker
Ecclesiology — Classis Zeeland — Rev. E. F. J. Van Halsema
Eschatology — Classis California — Rev. Henry De Mots
Practica — Classis Chicago North — Rev. William Kok

ARTICLE 42

Elder Ten Harmsel closes the session with prayer as Synod adjourns.

FRIDAY AFTERNOON, JUNE 10
Fifth Session

ARTICLE 43

Synod sings Psalter Hymnal No. 389 and the Reverend Henry J. Triezenberg leads in devotions.

ARTICLE 44

Synod continues the examination of the prospective candidates, Rev. W. Kok continuing the examination in Practica. Opportunity is given the other delegates to ask questions of the Candidates.

ARTICLE 45

Synod goes into executive session. The sermon critics, Rev. L. Oostendorp and Rev. R. Veenstra, advise Synod to sustain this part of the examination. Synod so decides. The Seminary Faculty by mouth of Professor Dr. S. Volbeda recommended the applicants for candidacy. Synod receives this as information.

ARTICLE 46

Synod decides to vote by ballot. The President of the Seminary leads in prayer before balloting takes place. All prospective candidates are unanimously admitted as Candidates for the Sacred Ministry of the Word and Sacraments in our denomination.

ARTICLE 47

Synod concludes its executive session. The candidates are addressed by the chairman who announces to them their admittance to candidacy.

Synod sings Psalter Hymnal No. 295, and thereupon the delegates congratulate the candidates.

ARTICLE 48

Synod decides that the candidates may entertain a call on or after July 1, 1949. The Second Clerk of Synod is instructed to announce the candidacy of the brethren in our Church papers.

ARTICLE 49

Dr. W. Spoelhof introduces the Reverend Johannes Vos, fraternal delegate of the Reformed Presbyterian Church in America. Reverend Vos addresses Synod and points out some very interesting antecedents of his denomination, which originated in Scotland, in relation to the churches in the Netherlands. Dr. C. Bouma responds in a fitting manner calling to mind the relationship of the fraternal delegate to our church by way of his grandfather who served the Spring St. Church of our denomination, and of his father who taught in our Seminary in its early years. He urged continued cooperation between our two churches. Rev. Vos requests Synod to send a fraternal delegate to the Synod of the Ref. Presb. Church in August, 1950. Synod refers this request to the Committee on Appointments. (cf. Art. 133.)

ARTICLE 50

Synod takes cognizance of the 35 years of service by Professor S. Volbeda and of the 25 years of service by Dr. C. Bouma and Dr. M. J. Wyngaarden rendered at our Calvin Seminary, and extends to them felicitations and expresses deep appreciation for these services to our School and Church. Synod decides to arrange for a dinner in their honor, and appoints the following Committee: Rev. C. Van Ens, Elder H. Holtvluwer, and Rev. P. De Koekkoek to make further arrangements for this dinner to be held Monday evening at 6 P. M. in the dormitory dining room. The Professors and their wives are invited to attend. (cf. Art. 67.)

ARTICLE 51

The Advisory Committee on *Publication Matters,* Dr. Henry Stob reporting, presents the following:

I. SCHEDULE OF LESSONS FOR THE MISSION SUNDAY SCHOOLS.

A. *Material:*

Report of the Mission Sunday School Lesson Planning Committee, (Supplement 16).

B. *Recommendations:*

1. Your Committee recommends that Synod approve the lesson plan as proposed. *Approved.*

2. Your Committee recommends that Synod express its thanks to the Lesson Plan Committee for its work. *Approved.* (cf. Art. 133.)

II. APPOINTMENTS TO THE PUBLICATION COMMITTEE.

A. *Material:*

Report of the Publication Committee (Supplement 18).

B. *Recommendations:*

1. Your Committee recommends that Synod approve the action of the Publication Committee in appointing the Rev. C. Boomsma to fill the unexpired term of the Rev. H. Evenhouse. *Approved.*

2. Your Committee recommends that Synod approve the action of the Publication Committee in appointing the Rev. E. Van Halsema as temporary Editor-in-Chief of *De Wachter*. *Approved.*

3. Your Committee advises Synod to adopt the recommendation of the Publication Committee that Synod appoint the Rev. E. Van Halsema as Editor-in-Chief of *De Wachter* to fill out the unexpired term of the Rev. H. Keegstra. *Approved.*

4. Your Committee advises Synod to adopt the recommendation of the Publication Committee that Synod reappoint the Rev. J. H. Schaal as Editor-in-Chief of the Sunday School papers. *Approved.*

5. Your Committee recommends that Synod express its thanks to the Editors and Contributors of the Denominational Publications for services rendered. *Approved.*

III. SERMONS FOR READING SERVICES.

A. *Material:* Overture No. 8.

B. *Recommendations:*

1. Your Committee recommends that Synod request its permanent Sermon Book Committee to provide additional English sermons, in mimeographed form, for use in vacant churches.

Ground: There is apparent need for such material in isolated communities. *Approved.*

2. Your Committee recommends that Synod does not at present undertake to provide sermons for Holland reading services. *Grounds:*

1. There is only a limited and passing demand for Dutch sermons.
2. Acceptable Dutch sermon books are available in the book market.

Approved.

IV. BOYS' CLUBS AND THE BOY SCOUT MOVEMENT.

A. *Material:* Overture No. 19.

B. *Recommendation:*

Synod appoint a committee to make a thorough study of the Boys' Clubs as they exist among us and of the Boy Scout Movement, and to advise the following Synod as to what stand our churches and parents should take towards these organizations.

Grounds: Grounds 1, 3, 4, 5 of the Overture of Classis Grand Rapids East. (cf. Art. 133.) *Approved.*

V. COPIES OF THE ACTS OF SYNOD TO SEMINARY STUDENTS.

A. *Material:* Letter of the Publication Committee to Synod containing request to supply a copy of Acts of Syond to all students in the Seminary. *Synod so decides.*

VI. FAITH, PRAYER AND TRACT LEAGUE.

A. *Material:*

Oral request of the Rev. J. Vanden Hoek that Synod approve the League's newly proposed name and the appointment of a Synodical Representative to its Board. (cf. Art. 28.)

B. *Recommendations:*

1. Synod express no opinion respecting the newly proposed name of this Tract League.

Ground: The League is not under Synodical jurisdiction.

2. Synod decides to grant the request for a representative on this Board.

Adopted. (cf. Art. 133.) (Continued in Art. 64.)

ARTICLE 52

The Advisory Committee on *Varia,* Rev. J. P. Smith reporting, presents the following:

I. PENSION FUND FOR UNORDAINED WORKERS.

A. *Material:* Supplements 2, 2-A.

B. *Recommendations:*

1. Report No. 2-A be declared legally before Synod (Supplement 2-A). *Reasons:*

a. This communication was forwarded by the Consistory of the First Christian Reformed Church of Cicero, Ill.

b. The Christian Reformed Missions Workers' Conference met too late (May 11-12, 1949) to have this report sent to Classis Chicago North. *Approved.*

2. That Reports No. 2 and 2-A be received as information (Supplements 2, 2A).

Synod so decides.

3. Synod declare:

a. That the Study Committee has not fully carried out its task since it has not devised "a pension plan that covers the unordained workers in our various synodical and classical fields" (cf. Acts 1947, p. 74). *Approved.*

b. That the survey of the Committee was not effective, since it received responses only from 9 of the 19 Classes. *Approved.*

c. That according to Report 2-A there is a relevant request showing definite interest by the unordained mission workers (Supplement 2-A). *Approved.*

d. That the Committee be instructed to continue its labors with the added information of Report No. 2-A (cf. Supplement 2-A). (cf. Art. 133.) *Approved.*

e. That this constitute an answer to the Consistory of Cicero I. *Approved.*

II. COMMITTEE FOR GERMAN AND HUNGARIAN SPIRITUAL RELIEF.

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

B. *Recommendations:*

1. That the Committee be thanked for its labors. *Approved.*

2. That the Committee be continued for another year. *Approved.* (cf. Art. 133.)

3. That the personnel of the Committee be changed so that its members be in close contact with the Graafschap Consistory, and that this change in Personnel be referred to the Committee on Appointments. (cf. Art. 133). *Approved.*

4. That the request for offerings be referred to the Budget Committee (cf. Art. 127, II, B, 3). *Approved.*

III. CHURCH HELP FUND COMMITTEE.

A. *Material:* Report No. 13 (Supplement 13).

B. *Recommendations:*

1. Synod express its appreciation for the labors performed. (*Approved.*

2. Synod approve the interim appointment by the Synodical Committee of Mr. S. Elgersma and that this matter be referred to the Committee on Appointments (cf. Art. 133.) (Continued Art. 97.) *Approved.*

ARTICLE 53

The Clerk of Synod reads the report of the Committee on the *Denominational Building Project* (cf. Supplement 36).

Synod adopts the recommendation of the Committee, "that the matter remain in status quo" until some later date, and Synod continues the Committee (cf. Art. 133).

ARTICLE 54

The Clerk reads a communication from the Secretary of the *Young Calvinist Federation* (cf. Supplement 37).

Synod receives this as information, and takes cognizance of the new name, "The Young Calvinist Federation."

ARTICLE 55

The Consistory of the Alpine Avenue Christian Reformed Church, in the person of its Pastor, the Reverend J. T. Holwerda, presents to Synod the following award to the Christian Reformed Denomination in behalf of the Lord's Day Alliance:

"This Award is the first to be given to a denominational body. It is presented to the Christian Reformed Church as a tribute to its significance and surpassing position with respect to the teaching, and preaching upon the subject of Sabbath observance; of subordinating all other activities on the Lord's Day to a faithful keeping of the Day holy, of stressing the importance of regular attendance upon the appointments of Divine worship and the instruction of the young in the precepts of God's Word in home and Bible School, and of the sermons delivered annually on the subject of Sabbath keeping. For such deep and proved convictions concerning the Day which commemorates the Resurrection of the Saviour, the Christian Sabbath; for the notable example to some other evangelical denominations, for the highly meritorious service and contributions to the cause of Christ and His Church and in unwavering stedfastness and contention 'for the faith once delivered to the saints,'

"The Board of Managers, by unanimous action, make this presentation, and with it extend their expression of sincere gratitude for the genuine and helpful cooperation given the Alliance by your Synod, its pastors, and churches.

"Presented December 12, 1948.

(Signed) *President* WALTER WHALLON
General Secretary HARRY BOWLBY."

Upon motion, the President receives this award on behalf of Synod and extends a word of appreciation to the Rev. J. T. Holwerda for delivering it to Synod. Synod decides to entrust it to the Historical Committee for placement. (cf. Art. 133.) (Supplement 7.)

ARTICLE 56

Synod adjourns until Monday morning, 9:30 o'clock. Elder G. Likkel leads in closing prayer.

MONDAY MORNING, JUNE 13

Sixth Session

ARTICLE 57

Synod sings Psalter No. 14 and Rev. J. H. Rubingh leads in prayer.

ARTICLE 58

Roll Call shows that Rev. C. Boomsma takes the place of Rev. R. Frens; Dr. M. Beukema takes the place of Mr. J. Warners, and the Rev. H. Van Der Kam takes the place of Rev. J. Masselink. At the President's request they declare their agreement with the Forms of Unity by rising.

ARTICLE 59

The Clerk reads the Minutes of the fourth and fifth sessions which are adopted.

ARTICLE 60

The Stated Clerk reads the report of the fraternal delegate, Rev. Martin Van Dyke, to the Reformed Presbyterian Church of America. Synod decided to approve this report. (cf. Supplement 47.)

ARTICLE 61

The Advisory Committee on *Church Order,* Rev. J. T. Holwerda reporting, presents the following:

I. MINISTERS' PENSION AND RELIEF ADMINISTRATION.

A. *Material:*

1. Report 4, (Supplement 4).

2. Letter from the Pension and Relief Administration with a list of the beneficiaries of the Relief Fund.

B. *Recommendations:*

1. *Emeritations:*

Your Committee advises Synod to approve the emeritation of the following ministers: The Rev. M. Schans by Classis Muskegon, the late Rev. L. J. Lamberts by Classis Wisconsin, and the Rev. S. Struyk by Classis California. *Approved.*

2. *Van Lonkhuyzen Aid:*

a. The Pension Committee states that a check has been received from the "Commissie van Administratie van de Gereformeerde Kerk te Zierikzee," Netherlands for $1,720.00 as a final settlement for moneys advanced during the war years to Dr. and Mrs. J. Van Lonkhuyzen.

b. Your Advisory Committee advises Synod to approve the actions of the Pension Board in arriving at a settlement in the matter of the moneys advanced to the late Dr. J. Van Lonkhuyzen and to Mrs. J. Van Lonkhuyzen. *Approved.*

3. *Revision of Article 29* in the rules for Pension and Relief.

a. The Board recommends that a change be made in the rule regulating the amount of money which a minister who provides his own home may deduct from his salary in computing the amount due the Pension fund.

b. Your Advisory Committee advises Synod to approve the change proposed by the Board in Article 29, Acts of Synod, 1940, so that the rule which now allows a $480.00 deduction, shall read, "Ministers who provide a home for themselves out of the salary received may deduct from the salary the rent but not to exceed $600.00 per year." *Ground:*

Present rent rates are substantially higher than in 1940.

Approved.

4. *Relief Fund.*

In accordance with Article 9F of the rules of the Pension and Relief Administration, the names of the ministers and the widows who received aid from the Relief fund and the amount received, were submitted to your Committee.

We advise Synod to approve the action taken. *Approved.*

II. REPORTS OF SYNODICAL EXAMINERS.

A. The Classical Examinations of the candidates were attended by the Synodical Examiners as follows:

Candidate	*Classis*	*Delegate*	*Classis*
Edward Van Baak	Holland	L. Van Laar	Kalamazoo
		J. E. Luchies	Muskegon
		J. H. Bruinooge	Zeeland
Carl Kromminga	Hudson	H. Bouma	Hackensack
		L. Van Laar	Kalamazoo
		J. H. Bruinooge	Zeeland
Henry Erffmeyer	Zeeland	M. Vander Zwaag	Holland
		J. H. Bruinooge	Zeeland
		J. Weidenaar	G. R. East
A. Walcott	Holland	A. J. Rus	G. R. South
		J. G. Van Dyke	G. R. West
		J. H. Bruinooge	Zeeland
R. E. Evenhuis	Wisconsin	Gerrit Hoeksema	Chicago South
		M. J. Vanderwerp	Chicago North
		John E. Luchies	Muskegon
Howard B. Spaan	G. R. East	Peter Holwerda	G. R. South
		J. G. Van Dyke	G. R. West
		J. H. Bruinooge	Zeeland
Isaac Meuzelaar	Ostfriesland	J. Cupido	Orange City
		J. Geels	Pella
		J. Hanenburg	Sioux Center
Harry G. Vander Ark	Muskegon	Peter Holwerda	G. R. South
		J. G. Van Dyke	G. R. West
		M. Vander Zwaag	Holland
J. C. Kobes	California	W. Groen	Pacific
		R. H. Hooker	Pella
		J. H. Geerlings	Orange City

B. Synod's attention is called to the fact that the report of the Synodical Examiners attending the examination of J. C. Kobes in 1945 is finally at hand. (cf. Acts, 1948, page 41.) *Approved.*

C. Your Committee advises Synod to approve the work of the Synodical Examiners. *Approved.*

III. OVERTURE No. 6.

A. *Material:*

Classis Grand Rapids East overtures Synod to rule on the question how the "care" mentioned in Article 39 Church Order is to be implemented.

B. *Recommendation:*

1. Synod declare that the "care" referred to in Article 39 C. O. "for those members who reside in places where as yet no consistory can be constituted" is to be exercised in the same way that ecclesiastical supervision is exercised over members residing locally, and that if the Consistory by reason of unusual circumstances cannot do this itself, such a Consistory can go to Classis for advice. *Adopted.*

2. To answer Classis Grand Rapids East accordingly. *Adopted.*

IV. OVERTURE No. 7.

A. *Material:*

Inasmuch as parents of an adopted child cannot satisfactorily answer the questions of "The Form for the Baptism of Infants" before the adoption is final,

Classis Grand Rapids East overtures Synod to make it the position of the entire denomination that no adopted child should be baptized until the probation period is over and the adoption made final.

B. *Recommendation:*

Synod declare that no adopted child should be baptized until the probation period is over and the adoption made final. *Grounds:*

1. Adoption results only when the final step is taken.
2. Parents must be sure the child is theirs before they can assume the baptismal vows. *Adopted.*

V. OVERTURE No. 13.

A. *Material:*

Classis California overtures Synod of 1949 to so revise its rules governing the appointment of members to Synodical standing committees and Boards that new members be chosen to fill the vacancies of these members whose term automatically expires according to a set rule adopted by Synod. The rule which Synod would adopt could be patterned somewhat after the regulations found in many churches controlling the term of office in Consistories and known as "besliste aftreding." Care should be exercised that a majority of old members be retained in order that there be continuity in the committee membership. Classis presents this overture since it is mindful of the constant danger that "Boardism may arise in these boards and standing committees appointed by Synod.

B. *Recommendation:*

Synod not accede to the overture of Classis California. *Grounds:*

1. The various classes and the Synodical Committee already have it in their power to guard against the danger of "Boardism" when they select men for the various functions.
2. The opposite danger of too great a turnover in the committees and Boards would become as great a threat if this overture were approved.
3. Forced retirement would deprive the church of the services of qualified men Synod might desire to keep in office. *Adopted.*

(Continued in Art. 92.)

ARTICLE 62

Synod adjourns, and Elder A. Abbas leads in closing prayer.

MONDAY AFTERNOON, JUNE 13

Seventh Session

ARTICLE 63

Synod sings Psalter No. 4, and Rev. C. Van Der Ark leads in prayer.

ARTICLE 64

The Advisory Committee on *Publication Matters* (cf. Art. 51), Dr. H. Stob reporting, presents the following on *the National Association of Evangelicals.*

In agreement with synodical procedure the Majority and Minority reports of study committees are first considered by Synod. After some discussion the recommendations of the Majority report is tabled. Synod adopts also the motion to table the recommendations of the Minority report.

Synod then moves to consider the report and recommendations of the Advisory Committee as follows:

I. *Materials:*

A. *The Majority Report* (Supplement 29).

1. The majority report recommends that Synod "terminate our membership in the NAE."

2. The recommendation of the Majority is *not* based, it declares, upon any suspicion that Fundamentalists are not Christians, nor upon any "aversion to interdenominational cooperation as such," nor upon any belief that "our church may isolate herself."

3. The recommendation of the Majority *is* based on two contentions:

a. That Fundamentalism is theologically, philosophically, ethically, and ecclesiastically neither Calvinistic nor in the main stream of evangelical protestantism.

b. That the NAE is fundamentalistic — as its sectarian constituency, its attenuated statement of faith, and its confused witness testifies.

4. The Majority report concludes that, since the NAE is fundamentalistic, and since membership in it commits us to a corporate witness at variance with our own, our affiliation with it should be terminated,

a. Lest our Reformed witness be confused, submerged, and impaired, and

b. Lest the growth of Fundamentalism be accelerated in our Church.

B. *The Minority Report* (Supplement 29).

1. The minority report recommends that Synod "decide to continue our membership in the NAE as heretofore and seek to make it increasingly effective and productive."

2. In support of its recommendation the Minority contends that affiliation with the NAE is consistent with our confession of One Holy Catholic Church, satisfies a desire among our people for co-operation with those "who are of a like common faith," unites us with fellow-believers in defense of orthodox Christianity upon the basis of an unobjectionable statement of faith, offers us an opportunity to make our conception of Christianity known in the American world, introduces us to an atmosphere in which spiritual warmth prevails, and provides us with the benefits accruing from connection with an influential service agency.

3. Replying to what it considers to be the four main objections urged against continued membership in the NAE, the minority contends that there is little to censure in the peculiarly loose organization of the NAE, that there is no real occasion for stumbling in the forms of expression sometimes used in NAE meetings, that the danger of being tainted with Arminianism through connection with the NAE is not great, and that so far as the Fundamentalism of the NAE is concerned, it is counterbalanced by a large segment of Calvinists in the membership, and it is in any case no obstacle to cooperation, since the fundamentalists in the NAE are "our brethren in the Lord."

4. The Minority urges against withdrawal, and that by so doing

a. We give comfort both to the isolationists and to the Modernists, and

b. We abridge our witness to the confession of One Holy Catholic Church.

C. *The Report of the Delegates to NAE Convention 1949.* (cf. Supplement 33.)

1. Our delegates to the NAE join the framers of the minority report in recommending that "Synod continue membership in the NAE."

2. In support of this recommendation the delegates contend that the foes of evangelical Christianity must be opposed unitedly, that the statement of faith adopted by the NAE is an acceptable basis on which evangelicals can unite in opposition to their enemies, that we are obliged to support our fellow Christians in the common struggle against the enemies of Christ, and that the Christian School movement in other churches will be adversely affected by our withdrawal.

II. ANALYSIS OF MATERIAL:

A. Synod will note from the length and character of the special reports, and from their many excellent features, that its Study Committee labored faithfully and in strict accordance with its mandate. It is therefore recommended that the work of the committees be acknowledged with thanks. *Adopted.*

B. Synod will note that the Study Reports arrive at irreconcilable conclusions: the Majority recommends immediate and final withdrawal from the NAE; the Minority recommends not merely continuance in the NAE, but more active participation in it.

C. Synod will note that the reports differ not merely in their conclusions, nor merely in their reading of the facts, but also in their understanding of concepts basic to the whole discussion. There is no agreement on and in some cases no attempt to define, such crucial notions as "Fundamentalism," "Catholicity," "Unity," "Isolation," "Witness," "The Protestant Tradition," and the like. It appears to your advisory committee that final synodical action should await a more complete analysis of these and other relevant concepts.

D. Synod will finally note a feature of both reports which your advisory committee considers to be of particular significance: Neither report adequately sets forth or defines the basic Scriptural and Creedal principles in terms of which our affiliation with the NAE should be judged. Synod will observe that there is not a single substantial reference to Scripture or Creed in either of these reports. This is a defect the seriousness of which is mitigated only by the equally regrettable fact that there is nothing in Synod's Mandate to suggest a basic theological inquiry. Your advisory committee feels that here is a primary reason why neither report succeeds in carrying conviction.

E. Your committee therefore finds it impossible to advise Synod to adopt either the majority or the minority proposal. It makes instead the following recommendations:

III. RECOMMENDATIONS:

A. Your committee recommends that Synod appoint a special study committee to search out and set forth the basic Scriptural and Creedal deliverances relevant to the whole question of inter-Church relations, and to formulate the principles by which the Church must be guided in determining the matter of inter-Church affiliation.

B. Although the following are not to be regarded as exhaustive, it is suggested that the inquiry should address itself to such important questions as these :

1. What is to be understood by the scriptural teaching concerning the "Oneness of the body of Christ," and what are its implications for the historical and institutional manifestation of the Church? Or, what is the nature and measure, and what are the conditions, of our ecumenic responsibility?

2. In how far, and in what manner, may a Church which is committed to definite creeds, and which regards itself obliged to exercise its witness in terms of those creeds, unite in a common witness with those who differ from those creeds?

3. What is to be understood by the scriptural teaching concerning the "Unity of Faith," and what are its implications for interchurch fellowship and witness? *Grounds:*

1) We are at present without the guidance of clearly defined principles which should govern our practice in this area.
2) Our traditional belief that a thorough theological investigation and formulation should precede all of our important commitments commends this procedure.
3) Such a study and definition is appropriate and necessary in a day when all of Christendom is concerned theoretically and practically with the issues involved in ecumenicity.
4) This procedure is best calculated to resolve the differences between the majority and minority reports, which differences, we apprehend, exist also within the Church. *Adopted.*

C. Synod decide that as long as this study is in process our relationship to the NAE remains in status quo. (cf. Art 133.) *Adopted.*

D. Synod decide that when this committee submits its report Synod reconsider the question of membership in the NAE. (cf. Art. 133.) *Adopted.*

E. We recommend that when Synod reconsiders the question of membership in the NAE, the majority and minority reports of 1949 be also taken up for consideration. (cf. Art. 133.) *Adopted.*
(Continued in Art. 121.)

ARTICLE 65

Dr. De Korne presents the following missionaries: Mr. C. Kuipers, Mr. J. H. Bosscher, Rev. J. R. Kamps, Rev. J. Van Bruggen, Rev. H. Schripsema, Mary Jean Kruis representing our Indian Mission Field; Miss Wilhemina Kalsbeek, Mrs. A. H. Smit, Miss Lillian Bode, Miss Magdalena Koets, Rev. P. De Jong, Dr. H. Van Reken representing the China Field, the two last mentioned are now engaged in other fields; Dr. and Mrs. Stuart Bergsma about to return to India under the United Presbyterian Church; Rev. E. A. Smith, Mrs. E. A. Smith, Miss Betty Van Den Berg, returned missionaries from Nigeria; and Mr. Don Van Reken, Mr. Gilbert Holkeboer, and Miss Helen Van Dyke about to enter upon the work of the Nigerian Field as teachers. Dr. S. Volbeda responds for Synod.

Reverend H. Blystra presents the Home Missionaries; Rev. C. Spoelhof representing the Canadian Field and the Rev. J. M. Van De Kieft, missionary at large. Dr. W. Rutgers responds for Synod.

ARTICLE 66

Synod adjourns, and Dr. W. Rutgers offers the closing prayer.

ARTICLE 67

In compliance with a previous decision of Synod (Cf. Art. 50) a testimonial dinner is held Monday evening in honor of the three Professors. Rev. C. Van Ens presides at the dinner and calls upon the Rev. John T. Holwerda to serve as Toastmaster. The Rev. L. Oostendorp congratulates Dr. S. Volbeda and speaks of his faithful work and service. Dr. J. Luchies addresses Dr. C. Bouma extending the gratitude and congratulations of the Church to him, and Dr. J. T. Hoogstra addresses Dr. M. Wyngaarden. The Professors in turn respond to these talks and reveal that they are deeply moved and sincerely grateful to their God for His goodness to them. Rev. N. Monsma offers the closing prayer.

TUESDAY MORNING, JUNE 14
Eighth Session

ARTICLE 68

Synod sings Psalter No. 220, and Dr. J. Luchies leads in prayer.

ARTICLE 69

Roll Call shows that Rev. J. Van Der Ploeg is present instead of Rev. B. Van Someren; Rev. Frens instead of Rev. C. Boomsma; Rev. W. Van Peursum instead of Rev. C. Witt. Rev. Van Peursum and Rev. Van Der Ploeg at the request of the President express their agreement with the "Forms of Unity" by rising. The clerk now reads the minutes of the sixth and seventh sessions and these are approved.

ARTICLE 70

The President requests the Vice-President to serve as chairman for this session.

ARTICLE 71

The *Reception Committee* presents Rev. John Clelland of the Orthodox Presbyterian Church, who addresses Synod as fraternal delegate. Rev. H. Triezenberg responds for Synod.

ARTICLE 72

The Advisory Committee on *Educational Matters,* Dr. W. Spoelhof reporting, presents the following:

I. BUILDINGS AND IMPROVEMENTS.

(Supplements 9 and 9-A.)

A. Synod approve the establishment by the Board of Trustees of the Long Range Planning Committee which is assigned the study of the immediate and future building needs of Calvin. Be informed that the names of three faculty members, Dr. W. H. Jellema, Dr. H. Zylstra, and Dr. John De Vries have been added to the personnel of the committee. *Approved.*

B. Synod approve the request of the Board of Trustees to give priority to the building of a Student Commons rather than to the building of a Girls' Dormitory, the construction of which was decided by the 1946 Synod (Acts of Synod, 1946, Art. 89, p. 66).

Grounds:

1. The need of a Student Commons is a more pressing problem than a girls' dormitory. (cf. Supplement 9, 9A.)
2. The present policy of establishing Cooperative Houses for women students does alter in part the urgent, immediate demand for a dormitory for women students. *Approved.*

C. Synod approve the request of the Board of Trustees for the building of a Student Commons as soon as possible, granting to the Board of Trustees the power to act. *Grounds:*

1. The pressing need for such facilities as will be provided by the Commons lends urgency to the matter.
2. It is relatively safe to say that such a building can be paid for, in part, by those who use it without a relative increase in the board rates.
3. The construction of this building would not interfere with the normal functions of any department.
4. Such a building can be designed for maximum operating efficiency and economy.
5. The Student Commons would be an asset to the spiritual and social life of the college. *Approved.*

II. FACULTY PENSION FUND (Supplement 9).

Synod be informed that the recommendation concerning the Faculty Pension Fund has been passed on to the Committee on Budget Matters for the purpose of a coordinated report.

Received as Information.

III. APPOINTMENTS AND RE-APPOINTMENTS (Supplements 9, 9A).

A. Synod approve the action of the Board of Trustees in creating the rank of Assistant Professor between the ranks of Instructor and Associate Professor. *Approved.*

Synod approve the following appointments and re-appointments made by the Board of Trustees:

1. *Re-appointments:*

Mr. L. De Beer in Education, two years, now to be promoted to Assistant Professor.

Dr. J. Timmerman in English, six years (beginning 1947, at which time it was overlooked) as Associate Professor.

Dr. E. Wolthuis as Associate Professor in Chemistry, for two years. (He began teaching second semester of this past year).

The Rev. H. Van Til as Associate Professor in Bible, for one year.

Mr. W. Lagerwey, conditionally appointed for Dutch, effective three years hence.

Henry Bengelink as Assistant Professor in Organic Science for two years.

Melvin Berghuis as Instructor in Speech, for two years, (if he obtains A.M. by September).

Dr. H. Bruinsma as Professor in Music, indefinite.

James De Jonge as Associate Professor in Voice and Music, for four years.

Lester De Koster as Assistant Professor in Speech, for two years.

Dr. T. Dirkse as Professor in Chemistry, indefinite.

Dr. C. Jaarsma as Professor in Education, for four years .

Gertrude Slingerland as Assistant Professor in English, for two years.

Ruth Vande Kieft as Instructor in English, for two years.

John Vanden Berge as Instructor in Economics and Business Administration, for two years.

Catherine Van Opynen as Dean of Women, for two years.

Helen Van Laar as Assistant in Education, for two years.

Dr. H. Zylstra as Professor in English, indefinite.

S. Van Til as Field Representative, for one year.

R. Settergren as assistant in teaching Pre-engineering courses, for one year. *Approved.*

2. *New appointments* (Supplement 9-A).

The Rev. J. Weidenaar — Bible Department, two years.

Dr. C. Plantinga — Psychology Department, two years.

Approved.

C. Synod re-appoint, upon recommendation of the Board of Trustees, the Rev. Arnold Brink for two years as Educational Secretary. (Supplements 9, 9A.) *Approved.*

D. Synod approve the tenure of office of lay-members of the Board of Trustees as established by a ruling of the Board of Trustees. (Supplement 9, 9A.) *Approved.*

E. That the matter on the expiration of the term of office of the Rev. J. Putt and Mr. T. Noordewier on the Pension Board be referred to the Committee on Appointments. (cf. Art. 133.)

Received as Information.

IV. CURRICULUM MATTERS.

A. Synod advise the Board of Trustees to delay the proposed change in the Dutch language requirements for the Pre-seminary students and to recommit the matter to the faculties of the College and Seminary for further study. *Grounds:*

1. The Seminary Educational Policy Committee plans to review the whole pre-seminary curriculum, as this relates to admission to the Seminary, with a view toward recommending changes. The proposed changes in the language requirements in the College which would principally effect pre-seminary students should be delayed until such a review has been made.
2. The Seminary faculty has not endorsed the proposed plan. *Approved.*

B. Synod approve the arrangements involved in making possible the granting of the B.S. degree in Nursing and the B.S. degree in Medical Technology on a Combined Curriculum Plan. (Supplement 9). *Approved.*

V. MISCELLANEOUS MATTERS.

A. Synod is advised not to accede to the Overture of Classis Wisconsin asking the Board of Trustees and "Seminary Faculty to reconsider the ruling of the Seminary that students be required to attend their Monday morning classes." (cf. Overture 2.)

Grounds:

1. Second Semester Seniors already have a reduced curriculum load which gives to this group of Seminarians a free Monday. First Semester Seniors have Monday morning free.
2. The faculty considers further concessions to additional Seminarians disruptive of orderly and effective scheduling procedure.
3. Formal academic education is the principal concern of the student. and time for this education must be conserved as much as possible.
4. Owing to the increased enrollment of students in the Seminary the problem presented in the overture may well rectify itself within a few years insofar as:
   a) The number of vacant churches to be served by Seminarians will in all likelihood be greatly reduced.
   b) The number of students available to serve these vacant churches will be greatly increased. *Adopted.*

B. The reasons prompting the reactivation of the Overture of Classis Grand Rapids East, re the sale of property to Calvin Church (Overture No. 21), having been removed by action of the Board of Trustees the Overture of said Classis has been taken care of. Synod decides to advise Classis. (See Supplement 9-A.)

C. Synod approve the arrangements made between the Board of Trustees and the Professors Dr. John De Vries and Dr. William Radius in the matter of writing textbooks. Dr. De Vries to write a textbook on Essentials of Inorganic Science and Dr. Radius to write a textbook in his field. (Supplement 9.) *Approved.*

D. Your Committee suggests that Synod instruct the Board of Trustees in conjunction with the College Faculty to work out a policy in the matter referred to above. *Approved.* (Continued in Art. 86.)

ARTICLE 73

The Advisory Committee on *Protests and Appeals*, Dr. J. T. Hoogstra reporting presents the following:

I. The Protest of *Bert Bos, Anna Bos, Clarence Klooster* and *Elizabeth Klooster* against the decision of the Synod of 1948 in re their membership, is referred back to the Committee to report on the legality of their protest. (cf. Art. 120.)

II. The Protest of *Harry Stuurman vs. Classis Pacific and Sumas Consistory* is referred back to the Committee for the same purpose. (cf. Art. 120.) (Continued in Art. 76.)

ARTICLE 74

Synod adjourn and Elder C. P. Van Der Ark offers the closing prayer.

TUESDAY AFTERNOON, JUNE 14
Ninth Session

ARTICLE 75

Synod sings Psalter No. 199, and Rev. H. Bossenbroek opens with prayer.

ARTICLE 76

Synod meets in executive session to consider the Report of the Advisory Committee on *Protests and Appeals.*

I. REQUEST OF THE REV. RICHARD VELDMAN.

A. *Document:* A letter of the Rev. R. Veldman addressed to this Synod.

B. *Recommendation:*

Your Advisory Committee recommends to Synod that we accede to the request that Rev. Veldman's document be *read* to Synod..

1. The brother implores: "I crave that this communication be read in its entirety on the floor of Synod."

2. This is a request of a minister of the Gospel who cannot attend either synodical or committee sessions. *Adopted.*

C. *Summary of Request:*

If Synod decides to read this letter it will not be necessary to give a digest of the same.

The specific request is that Synod "make special provisions, in this specific case, that I can continue in my ministerial labors — assured of a honorable, comfortable living, with the helpmeet He gave me,

during interim between July 12, and the eventual acceptance of a call from the churches . . . "

This request reveals that the Rev. R. Veldman places this problem of special provision before Synod since, no doubt, he cannot find a solution.

D. Your Committee advises Synod not to accede to the request of the brother in recommending him for specific tasks or to make special provisions. *Ground:*

This would be a precedent with unpredictable consequences for the church. *Adopted.*

II. APPEAL OF GEORGE JANSMA VS. SYNOD OF 1948 RE VELDMAN CASE.

A. *Document:* A communication addressed directly to Synod by Mr. George Jansma re decision of 1948 relevant the Rev. R. Veldman Case.

Recommendation: Synod declare this document legally before it. *Adopted.*

B. *Analysis:*

This communication is a strong documentary letter against Synod for its decision re Veldman case. It states that business men may have disposed of the case as Synod did, but it is not worthy of Synod to do what it did. Since people do not know the case, the result is that Rev. R. Veldman is under suspicion, and prevents him from receiving a call. The appellant wishes this case to be brought in the open. He dubiously writes, "I have attempted to impress upon you that I do not think you are wrong, but I know positively that your actions are not as such becoming to a Christian." He tells us that at the Judgment Day we must give account for "these dastardly acts." He also complains that he was slighted in not receiving a reply to his communication of 1948.

C. *Recommendation:*

Your Committee recommends Synod not to sustain the appeal. *Grounds:*

1. There is nothing new and nothing is substantiated.
2. The language is incriminatory, censorious, and unbecoming of any appellant. *Adopted.*

III. MR. C. J. SCHOLTEN VS. COLTON, S. D. CONSISTORY, CLASSIS SIOUX CENTER, AND ITS CHURCH VISITORS.

A. *Documents:* A document to this Synod, and a letter to the officers of Synod, dated June 6, 1949.

B. *Analysis:*

According to the Acts of Synod, 1947, this case has been before Synods in 1937, 1938, 1939, 1940. The 1939 Synod ruled that if

Mr. Scholten did not comply with the instructions of the Synod of 1938 his case would be considered closed. Mr. Scholten was not sustained at the Synod of 1947. The Synod of 1948 did not receive Mr. Scholten's appeal, since no copy had been sent to either the Consistory or the Classis. The appellant comes to this Synod with another document.

We have been informed by the Stated Clerk of Classis Sioux Center that a copy of this appeal was not in the hands of Classis as decided upon by the Synod of 1948. A copy was received the day following the adjournment of the Spring Classis. Consequently we are in the same position today we were a year ago, and that beyond our control.

Our Committee feels constrained to call the attention of Synod to the material aspect of this appeal. There is not a single note of guilt. There are thirteen requests Mr. Scholten makes, the majority of them demanding the suspension of those who were lawfully called upon to try his case. He has become the prosecutor. The language and symbolism employed is unrestrained and incriminatory to a reprehensible degree. No Synod should ever accept a document permeated with such an attitude and filled with such vituperative language. If Synod so desire, we can readily quote *exhibits.*

C. *Recommendation:*

Synod declare that it will not accept this appeal. *Reasons:*

1. *Formal reason:* Did not appear before Classis (Acts 1948, p. 13).
2. *Material reason:* No Synod should accept a document that seeks through the use of incriminatory language to slander the judicial *integrity* and *intent* of Synods. *Adopted.*

IV. DAVID DYKSTRA VS. ALPINE AVE. AND CLASSIS GRAND RAPIDS WEST.

A. *Documents:*

1. Two letters dated March 1 and May 21, 1949.
2. A letter of Theodore Hansma and appended note by David Dykstra.

B. *Analysis of the Case:*

The history of the case is stated on pages 26 and 27 of the Acts of Synod of 1948. At that time Synod judged that Classis erred technically in calling the case closed, since it had consulted only the consistorial evidence and not that of the appellant, who claimed that the telling evidence had been omitted from these records.

Classis Grand Rapids West at its meeting on May 17, 1949, adopts the Committee's proposed answer to Mr. Dykstra. Art. 6, No. 2, second paragraph, informs us "that error has been corrected by a care-

ful study of *all* the documents that have any bearing upon the case." Classis then declared the case closed.

Since Classis has removed that error, the obvious fact is that the requirements of proper procedure have been met. In spite of the procedure now being "regular", Classis judged the case closed.

Your Committee is of the opinion that brother Dykstra has received a fair trial, and that the documents presented to us by him contain no new material which would compel us not to sustain the Consistory and Classis re his membership status.

C. *Recommendation:*

Synod declares that Classis Grand Rapids West has rectified the error referred to in Acts of Synod, 1948, p. 27, and that Mr. David Dykstra has received a fair trial, and consequently sustains Consistory and Classis re membership status. *Adopted.* (Continued Art. 87.)

ARTICLE 77

The Advisory Committee *Varia* (cf. Art. 52), Rev. J. P. Smith reporting, presents the following:

I. CHAPLAIN COMMITTEE.

A. *Material:*

(Supplement 31).

B. *Information.*

A complication has arisen in re the credentials of Chaplain Dick J. Oostenink, Jr., which your Committee presents to Synod for consideration.

Prior to his departure from Fort Ord to Korea the Rev. Oostenink moved his family to Hull, Iowa, the home of his parents. Since he is a son of the Hull Christian Reformed Church, and his family is now residing there, it was mutually agreed that the certificate of membership of himself and the family be transferred from Newton, N. J., to the Hull congregation. In effecting this transfer the Consistory of Newton, after consulting with your committee, deemed it advisable that the ministerial credentials of Chaplain Oostenink should likewise reside with the Consistory of the Hull church and with the Classis of Sioux Center. Your Committee proposed to the Hull Consistory that it became the calling church for the Rev. Oostenink and extend a call to him for the ministry of the chaplaincy in the same manner that the Calvin Church of Grand Rapids called the Rev. Holtrop for chaplaincy in the Veteran's Administration.

This procedure was agreeable to the Newton Consistory and to Chaplain Oostenink. But the Consistory of Hull did not deem itself warranted to assume the responsibility of issuing a call and becoming the calling church in this situation.

Your Committee therefore respectfully recommends that Synod itself extend the call to the Rev. Dick J. Oostenink, Jr., for the chaplaincy and instruct the Chaplain Committee to take necessary steps to effect the same.

C. *Recommendations:*

1. Your Committee advises that Synod does not adopt the recommendation of the Chaplain Committee.

2. Your Committee recommends that Synod instruct the Chaplain Committee to try to persuade both parties involved that the ministerial credentials of Chaplain Oostenink continue to reside with the Newton Consistory. *Grounds:*

a. It is the latest congregation which Chaplain Oostenink has served.

b. It is not unusual that the ministerial credentials of a minister reside with a different congregation than the certificate of membership. *Adopted.*

II. CORRESPONDENCE FROM ORGANIZATIONS IN THE NETHERLANDS FOR FINANCIAL AID.

A. *Material:*

1. Nederlandse Christelijke Bond Voor Doofstommen (cf. Supplement 45).
2. Nederlandse Bijbel Kiosk Vereeniging.
3. Protestants Interkerkelijke Thuisfront (cf. Supplement 45).

B. *Recommendation:*

While these organizations are undoubtedly excellent institutions your Committee nevertheless recommends that Synod does not grant financial aid. *Grounds:*

1. We cannot possibly honor all requests for financial aid that come to us from abroad.
2. Appeals from foreign organizations should be accompanied by letters of recommendation from a particular or general Synod from the Netherlands. None of the above organizations' appeals for help was accompanied by such letters of recommendation. *Adopted.*

(Continued in Art 91.)

ARTICLE 78

The Advisory Committee on *Home Missions,* Rev. W. Kok reporting presents

I. HOME EVANGELIZATION.

A. *Material:*

Report No. 3 (Supplement 3).

This report deals with the question whether a local congregation engaged in local evangelization work finding that the task is beyond

its strength and manpower, may ask for and receive financial aid from the denomination.

B. *Recommendations:*

Your advisory committee recommends that Synod adopt the following:

1. Synod thank the study committee for its work.
2. Synod requests the churches, particularly those who have no local or classical evangelization work of their own to take one or more collections a year for the establishment and continuation of a denominational supplementary fund for evangelization.
3. Churches carrying on evangelization work beyond the capacity of their own local strength be given assistance from the fund provided:
   a. The Home Mission Committee of the Classis in which said church resides endorses this need.
   b. Evidence is shown that the church asking for the aid is itself providing a substantial per cent of the financial expenses of this work.
4. The Executive Committee of Home Missions be given authority to determine the distribution of this fund. *Grounds:*
   a. The denomination is already helping needy churches in calling and supporting a minister and erecting church buildings. Why should we not help with the work of evangelization in a local church?
   b. Such assistance will greatly encourage the smaller congregations to carry on missions and will enable the churches in strategic centers to enlarge their scope of labor. *Adopted.*

II. HELPING HAND MISSION.

A. Classis Chicago North overtures Synod to place the Helping Hand Mission on the list of causes approved for an offering among our churches (cf. Overture 5).

B. *Recommendation:*

Synod declare that this overture is answered in Art. 78, I, B, above. *Adopted.*

III. INTEGRATION OF THE FUNCTIONING OF THE HOME MISSIONS COMMITTEE AND THE CHURCH HELP COMMITTEE.

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

B. The Study Committee deems that integration which obtained should be no longer continued, since it has proven to be both confusing and unsatisfactory.

C. *Recommendations:*

1. That no further attempt be made to integrate the functioning of these two committees, namely, the Church Help Committee and the Home Missions Committee. *Adopted.*

2. That whatever integration or inter-dependency may have developed by the decisions of 1944 and 1947 be tolerated until their eventual and natural dissolution. *Adopted.*

3. That churches having obtained property provided by the Home Mission Committee shall be under obligation to repay the Home Missions Committee for its previous investments. The amount to be repaid is to be agreed upon by an appraisal committee, appointed by the church concerned and the Home Missions Committee at the time the Home Missions Committee relinquishes its sponsorship of such a self supporting church. The amount of yearly payments is to be regulated by an agreement to be made between the church concerned and the Home Missions Committee. *Adopted.*

4. That every Synodically authorized collection by our churches for some mission building (s) sponsored by the Home Mission Committee shall eventually be repaid to the Home Mission Committee according to the rules governing such repayments. *Adopted.*

5. That Synod declare that herewith every previous decision relative to this matter be abrogated. *Grounds:*

a. The problem is mainly one of lack of funds.
b. Trying to solve a problem rooting in the lack of funds by involving two funds is bound to fail.
c. In justice to our church at large, the Church Help Committee should not be required to shoulder additional burdens incurred by the vast expansion program of our Home Mission Committee.
d. This proposal is in its application both fair and honorable to the churches newly organized under the sponsorship of the Home Mission Committee. *Adopted.*

6. We further recommend that Synod thank the Study Committee for its work. *Adopted.*

IV. THE CANADIAN CHURCHES BUILDING EMERGENCY.

A. *Material:*

Report No. 11 (Supplement No. 11).

B. *Recommendations:*

1. That a SPECIAL FUND be set up to assist our Canadian Churches in procuring needed buildings and equipment for worship.

2. That this fund shall be known as THE CANADIAN BUILDING FUND.

3. That this Fund shall be entrusted to the Church Help Committee, to which eventual repayments shall be made according to the following rules:

a. One-fourth (¼) of the amounts received by any Canadian Churches shall be considered a gift.
b. Three-fourths (¾) of these moneys shall be repaid according to

the rules governing the Church Help Fund, that is, five per cent (5%) per annum. However, these repayments need not begin till five (5) years after date of receipt of money from the Canadian Emergency Building Fund. *Grounds:*

1) This problem of our Canadian Churches is the problem of our whole denomination;
2) These proposals are in line with Overture 12, which Synod did not wish to reject (cf. Acts, 1948, p. 439). *Adopted.*

V. SYNODICAL TRACT COMMITTEE.

A. Synod thanks the Committee for its work. (Supplement 12, 12-A).

B. *Recommendations:*

1. Synod decide to continue the Synodical Tract Committee. *Adopted.*

2. Synod appoint the personnel of the Synodical Tract Committee, bearing in mind the decision of the Synod of 1947 (see Acts, p. 69, II, b. c.). *Adopted.*

VI. THE CHRISTIAN SEAMEN'S HOME (Report No. 17, Supplement 17).

A. Synod thanks the Committee for its work. *Adopted.*

B. In view of the obvious need for continuance of this work, Synod recommends the Seamen's Home to our churches for an annual offering. *Adopted.*

VII. THE SCOPE OF CHURCH EXTENSION.

A. *Material:*

Report of the General Committee for Home Missions.
(Supplement 22, 22A.)

B. *Digest:*

With respect to the scope of church extension a problem has been submitted. Briefly stated the problem is this: Must church extension be limited to those that are without, the dispersed brethren of the faith and the unchurched, or does church extension have a larger scope including our own church centers where conditions warrant the promotion and establishment of new congregations.

Your advisory committee deems that the information and recommendations submitted by the General Committee for Home Missions have much merit. However, the acceptance of these recommendations entails a change in the preamble of the present Home Mission Order.

C. *Recommendation.*

1. That the report dealing with the Scope of Church Extension (Agenda, 1949, p. 104-106) be given to a committee for further study (cf. Art. 133) (Supplement 22, 22A). *Adopted.*

2. That this committee formulate the required change in the preamble of the Home Mission Order. (cf. Art. 133). *Adopted.*

3. That it report to the Synod of 1950.

Reasons:

a. Historically the position is that the church extension includes the promotion and establishment of new congregations in our own church centers and this is not covered by our Home Mission Order.

b. A change in the adopted Home Mission Order should be made only after careful study and proper formulation. *Adopted.*

VIII. QUOTA EXEMPTION.

A. *Material:*

Report of the General Committee for Home Missions (Supplement 22).

B. *Recommendation:*

Churches paying the salary of missionaries in the Home Mission Field if they so desire, are granted exemption from the Church Extension quota according to the rule that applies in the foreign field.

Ground:

This is in harmony with the rule pertaining to churches paying the salary of missionaries in foreign fields. *Adopted.*

IX. SECRETARY OF HOME MISSIONS (Supplement 22).

Since the Synod of 1947 has extended a call to the Rev. Mr. Harry Blystra without a limitation of time, we recommend that this call be continued for an indefinite period. *Adopted.*

X. THE CANADIAN FIELD.

A. Synod approve the action of the General Committee for Home Missions, (Agenda, p. 112) authorizing the Executive Committee for Home Missions to call two or more missionaries whose duty it shall be to work with scattered groups of immigrants. (Supplement 22.)

Ground:

Many immigrant families are scattered and isolated, and this condition may be accentuated by the new immigration policy adopted by the Canadian government. *Adopted.*

B. Representative to the Netherlands (Supplement 22-A).

Considering that there is apparent need for fuller information re the activities of our church in behalf of Dutch immigrants in Canada; the advisability of strengthening the ties and promoting the work by personal consultation, we recommend:

1. That Synod ask Dr. C. Bouma, or the alternate Rev. J. K. Van Baalen, who is a delegate to the Ecumenical Synod in Amsterdam also to represent our church at the Synod of the "Gereformeerde Kerken"

in order to acquaint this Synod with the work with which we are engaged in Canada. *Adopted.*

2. If the Home Missions Committee in consultation with Dr. C. Bouma, or the alternate, after his return deems it wise that we send one of our men to go through the churches of the Netherlands, our Missionary-at-Large, Rev. J. M. Vande Kieft, be sent in the fall to acquaint the churches there with our church and the work done for and among the Canadian immigrants. *Adopted.*

XI. COMMUNICATION TO SYNOD FROM THE REV. MR. G. A. LYZENGA:

A. "Since it seems that the matter of the difficulty of Naturalized American Citizens accepting a Pastorate in Canada, due to the present laws on the matter has been brought to the fore by the experience of the Rev. Roorda, and this difficulty makes it unduly difficult for naturalized Americans to accept a call issued by Canadian Churches, I hereby overture the Synod to instruct and authorize the Committee for Home Missions to seek to effect a satisfactory solution to this matter in any manner that seems to them feasible." *Grounds:*

1. The problem is an important one in view of the expanding work in Canada.
2. It is not apparent whether this problem can be met by any arrangement with the Government at Washington, or must be met by some arrangement between the Canadian Churches and the Home Mission Board, so that it would seem impossible for Synod to determine at this time just how a solution must be found.
3. The Committee may be trusted to work out no other solution than would be consonant with the Church Order and the best interests of the parties concerned.

Wishing you the richest measure of Divine guidance in your deliberations and decisions, we remain,

Fraternally, and sincerely yours in Him,
GERRIT A. LYZENGA."

B. *Recommendations:*

a. That Synod receive this communication.
b. That Synod thank the Rev. G. A. Lyzenga for calling our attention to this problem.
c. That we accede to his request. *Adopted.* (Continued in Art. 106).

ARTICLE 79

Dr. J. De Korne presents Mr. Andrew Van Der Wagen, the only survivor of the original group of missionaries which our Church sent to New Mexico in 1896. Although he is no longer a member of the Christian Reformed Church, Synod is happy to receive the brother, who addresses Synod briefly and with vigor urges Synod to greater efforts in evangelizing the Indians. The President responds for Synod.

ARTICLE 80

The Advisory Committee on *Indian and Foreign Missions,* Rev. George Gritter reporting, presents the following:

I. GENERAL MATTERS.

A. *Board Representation at Synod* (Supplement 10).

1. The Board reports: "On motion it was decided to appoint Rev. H. Evenhouse and Dr. Richard Wierenga to represent our Board at Synod on matters pertaining to Indian and Foreign Missions."

2. Your committee recommends that in view of the recent illness of Dr. De Korne, Synod recognize the Rev. H. Evenhouse and Dr. Richard Wierenga as representatives of the Board to this Synod and extend to them an advisory vote on all matters pertaining to Indian and Foreign Missions. *Approved.*

B. *Membership of Christian Reformed Mission Board* (cf. Overture No. 11).

1. Classis Grand Rapids South overtures Synod to consider the advisability of appointing additional members-at-large to be added to the Christian Reformed Board of Missions, those members-at-large to consist of both clergy and laity. *Grounds:*

This would make for necessary continuity. It would give more participation to the laity.

2. Your committee recommends that since the Board is studying the matter of ways and means by which to increase efficiency in the administration of our Indian and Foreign Mission affairs, Synod refer this overture to the Board urging them to give the suggestion of Grand Rapids South serious consideration. *Approved.*

C. Matter between the *Rev. Harry Dykstra and the Christian Reformed Board of Missions.* (Supplement 27.)

1. The committee appointed by the Synod of 1948 reports that it has arrived at a solution which is satisfactory to all concerned. (Cf. Supplement 27.) *Adopted.*

2. Your advisory committee recommends that Synod express its hearty approval of the solution, and at the same time thank the members of the committee for the excellent services rendered. *Adopted.*

3. Your committee further recommends that, as requested by the Board, Synod acknowledge in its Acts the following: B.M. 4036h, "Upon motion it was decided to withdraw the Board's appeal to Synod re severance of relations between our Board and Rev. Dykstra, Art. 132, p. 90, Acts of Synod, 1948." (cf. Agenda Report No. 10, p. 43.) *Adopted.*

II. CHINA AND SUDAN REPRESENTATION AT SYNOD. (Supplement 10, 10A, 10B.)

A. The Board requests Synod to grant the same representation to our China and Sudan fields that is now given to the Indian Field. Acts, 1941, Art. 69, p. 71, reads: "To the delegate of the General Confer-

ence Synod accords the privilege of the floor during the discussion of all matters pertaining to Indian Missions."

B. Your committee recommends that Synod grant the same representation to our China and Sudan fields that is now given to the Indian field, whenever representatives from these fields are delegated by the Conference and are available. *Adopted.*

III. INDIAN MISSION MATTERS: (Supplements 10, 10A, 10B.)

A. *Representative of General Conference.*

1. The Board asks that Mr. C. Kuipers be recognized by Synod as the spokesman for General Conference of our Indian Missions.

2. Your committee recommends that this request be granted. *Adopted.*

B. *Shiprock:*

1. The Board recommends to Synod to sell the former parsonage because it is not worth remodeling. (Supplement 10.)

2. Your committee advises Synod to approve. *Approved.*

C. *Star Lake:*

1. The Board decided "to relinquish part of the Star Lake Field, including the buildings, subject to the approval of Synod." The Executive Committee added the stipulation that such release be authorized only to an orthodox body. (Supplement 10.)

2. Your committee recommends that Synod approve this action on the basis of the grounds adduced:

a. We have called repeatedly and have not been able to secure a missionary.
b. This area is just outside of the natural boundary.
c. The neighboring missionary will then be able to intensify the work we have. *Approved.*

D. *Chapel at Zuni:*

1. The Board requests that authority be given for the building of a Chapel at Zuni.

2. The Synod of 1948 declared that it favored the building of a chapel at Zuni since there was real need for it, and the necessary funds had already been contributed by Mr. and Mrs. John H. Spalink as a memorial to their son. However, Synod decided that building operations at Zuni were to be postponed until the flood danger had been met. (Cf. Acts, 1948, p. 52 and Supplement 10-A.)

3. Your committee recommends that in view of the fact that proper precautions against a threat of flood have been taken, Synod authorize the erection of a chapel at Zuni. *Approved.*

E. *Zuni Assembly Hall and Recreational Center.*

1. The Board recommends to Synod the erection of an assembly hall and recreational center at Zuni. (Supplements 10, 10-A.)

2. Your committee recommends that Synod approve with the understanding that the building be paid for by special gifts, and not out of quota funds. *Approved.*

F. *Letter from the consistory of the Immanuel Christian Reformed Church at Ripon, California.*

1. The letter asks Synod to review the Board's action in cancelling the appointment of a worker to our Indian Field.

2. Since the Board has had no opportunity to consider this letter and since the Executive Committee of the Board intends to review the acts taken, your committee advises Synod to refer this matter to the Board of Missions for careful consideration. *Approved.*

IV. SOUTH AMERICAN FIELD.

A. The Synod of 1948 appointed a committee to consider how to terminate the dual administration and support of the Reformed Churches in Argentine and Brazil to the advantage of these South American Reformed Churches (cf. Acts, 1948, p. 17). The Committee reports that the Reformed Churches in the Netherlands are considering the possibility that the churches of Classis Buenos Aires be taken into the Christian Reformed Church of America. The recommendations of this committee are to be found in Agenda, Report No. 35, IV. (cf. Supplement 35.)

B. A letter is on hand from the Reformed Churches of South Africa in which they express their inability to give spiritual care to the Reformed Churches in South America. (See Communication No. 2.)

C. Your committee recommends that Synod instruct the Committee on South America to present to Classis Buenos Aires the definite question: "Is it your desire to become affiliated with the Christian Reformed denomination?" and that the committee present its report on this matter to our next Synod. *Approved.*

D. Your committee further recommends that Synod postpone action on the matter of sending a delegate to visit the field in South America. (cf. Supplement 26.) (Continued in Art. 93.) *Approved.*

ARTICLE 81

Synod adjourns. Elder A. Masselink offers the closing prayer.

WEDNESDAY MORNING, JUNE 15

Tenth Session

ARTICLE 82

Synod sings No. 238. Rev. Gritter leads in devotions and prayer.

ARTICLE 83

Roll Call shows Elder S. Scholtens present for the first time instead of Elder C. De Vries. At the request of the President he rises to express agreement with the Forms of Unity. Rev. C. Witt returns to take the place of Rev. W. Van Peursem.

ARTICLE 84

Minutes of the eighth and ninth sessions are read and approved.

ARTICLE 85

Dr. W. Spoelhof, of the *Reception Committee,* requests Dr. J. T. Hoogstra to present Dr. Joseph Zsiros of the Magyar Reformed Church of Hungary. Dr. Zsiros extends the greetings of his church and Seminary, and expresses the gratitude of his people to the Christian Reformed Church for the aid extended them in their time of need. He traced a few of the relationsthips which his church has had with the church in the Netherlands in the past. He earnestly entreats our denomination to sustain them with encouragement by way of constant and faithful prayer. Dr. C. De Graaf responds and assures our brother that the Christian Reformed Church considers itself blessed because of the privilege which was given her to aid our sister church in Hungary, and expresses the confidence that the very presence of Dr. Zsiros at our Synod is a witness to the triumph of the Reformed Faith.

ARTICLE 86

The Advisory Committee on *Educational Matters,* Dr. W. Spoelhof reporting, presents the following:

I. CURRICULUM MATTERS — THE TH.D. DEGREE.

A. *Materials:* Agenda, Report No. 9; (Supplement 9); Supplementary Report No. 9-A; (Supplement 9-A); Overture No. 9.

B. *Orientation.*

The Board of Trustees, through the reports of its secretary to the 1948 Synod, sought and received synodical approval for authorization to grant the Th.D. degree to candidates who comply with the conditions and requirements for such a degree, as determined by the Board of Trustees. To implement this authorization the Seminary Faculty was instructed to devise a plan of courses and requirements for such a degree — this to be submitted to the Board of Trustees for approval. The decision and the grounds upon which Synod granted this authorization envisaged the introducion of new courses to be offered to the extent of the present teaching capacity and library resources, and a steady development of a course of study as soon as the Board of Trustees would accept the faculty-prepared program plan.

The Seminary Faculty devised a plan, but this was withdrawn (Agenda, Report No. 9). More recently a program plan was pre-

sented to the Board. This plan was not acted upon for the reasons delineated in Supplementary Agenda Report No. 9-A, pp. 10-11, namely:

a. There is a division of opinion on the matter within the faculty.
b. There is more involved in this matter than was first realized and more study is required.
c. More publicity for this new program is desired. (See Supplements 9, 9A.)

Having studied all documents involved in this matter your committee comes with the following:

C. *Recommendations:*

1 Synod approve the actions thus far taken by the Board of Trustees in recommitting the program plan for the Th.D. degree to the faculty, since a greater measure of agreement among the faculty members on such matters as technical, academic, and professional procedure is highly desirable in working toward the objective of the Th.D. degree. *Approved.*

2. Synod instruct the Board of Trustees to pursue this important matter along the general lines laid out in the mandate of the 1948 Synod. *Approved.*

c. Synod instruct the Board of Trustees to work diligently with the faculty to remove within the next two years those difficulties which now seem to delay the inauguration of the Th.D. degree program. Furthermore, that the Board of Trustees be advised to keep the Classes and Synod informed as to progress. *Approved.*

Grounds:

1. This advice is in harmony with the mandate to the Board of Trustees given by the Synod of 1948.
2. The disagreement among faculty members is one arising principally from procedure and not objective; hence, this need not be an insoluble problem.
3. The present limitations of faculty and library are not such as to prevent some development toward a realization of a full Th.D. degree program.

d. That this action taken by Synod concerning the matter of the Th.D. degree constitutes the answer to the Overture of Classis Orange City (Overture No. 9). *Approved.*

II. MISCELLANEOUS.

A. Your committee calls the attention of Synod to references in the Report of the Board of Trustees (Agenda Report No. 9, p. 29 and Report No. 9-A, p. 10) to "the need for additional planning for the increasingly large number of young men graduating from our Seminary so that the church will be able to offer then a fruitful field

of labor." In this regard be informed that the Seminary faculty has been in consultation with the Home Missions Committee, and the Foreign Missions Committee regarding this future problem. (See Supplements 9, 9A.)

Recommendations:

1. That Synod express its gratification to the Seminary faculty for inaugurating this preliminary planning and that Synod recommend such action to all denominational boards and personnel of denominational facilities who can assist in this planning. *Adopted.*

2. Rule of church membership for admitted students (Agenda Report No. 9, p. 36). The Board of Trustees asks this Synod to amend the present rule of the College that only members of an orthodox church shall be admitted as students by adding "Exceptional cases shall be judged by the faculty committee on admissions in consultation with the Executive Committee." (See Supplement 9.)

Synod declare that it is satisfied with the existing rule. However, it recognizes that to every rule there are some exceptions, and when such exceptions are made particularly great care must be exercised by the Board of Trustees and the faculty. *Adopted.*

B. *Formulation of a resolution directed to Mr. Tony Noordewier.*

The Synod hereby takes cognizance of the fact that Mr. Tony Noordewier, owing to his approaching 70th birthday anniversary has tendered his resignation as member of the Board of Trustees and Treasurer of Calvin College and Seminary.

The attention of Synod is also called to the fact that Mr. Noordewier has served as a member of the Calvin Finance Committee and, more recently, as member of the Board of Trustees for more than 30 years, and as treasurer of Calvin College and Seminary for 28 years.

The Synod which can realize only in part the time and effort expended in these long terms of multiple service feels constrained to give expression to its sentiments and desires as follows:

1. Synod hereby publicly voices its gratitude to God, and at the same time conveys its appreciation to Mr. Tony Noordewier for services he was able and willing to render. This was a service of many years characterized by efficiency, faithfulness, cheerfulness, and willingness, — often at the cost of personal inconvenience and even material loss.

2. Without wishing to burden further our brother who already feels the weight of years upon him, Synod is nevertheless desirous that Mr. Noordewier shall continue for a little longer the work which he has so nobly performed. Synod, therefore, begs our Calvin Treasurer and Board Member to reconsider his resignation, and, should God give him grace and power, to consent to complete his full term.

3. It is further decided that these sentiments of Synod be conveyed by the President of the Board of Trustees in behalf of Synod to Mr. Noordewier personally at the next meeting of the Board of Trustees. *Adopted.*

C. Since Mr. Noordewier is present at Synod at the time when these resolutions are adopted, the President appropriately addresses him, expressing the deep gratitude of the Church for his faithful services and bespeaking for him God's richest blessings in his declining days. (Continued in Art. 119.)

ARTICLE 87

The Advisory Committee *Protests and Appeals* (cf. Arts. 73, 76), Rev. J. T. Hoogstra reporting, presents "Requests of Mr. Brandt Bruxvoort" asking Synod to declare him candidate for the sacred ministry of the Gospel. Before entering upon the matter Synod decides to meet in executive session.

REQUESTS OF MR. B. BRUXVOORT.

A. *Documents.*

1. Letter to Synod, May 3, 1949.
2. Medical certificate.
3. Recommendation of Second Christian Reformed Church of Denver, Colorado.
4. A recommendation of the committee for South America and Ceylon.
5. Certificate of graduation from registrar of Calvin Seminary.

B. *Specific Request:*

Mr. Brandt Bruxvoort asks Synod to declare him candidate for the sacred ministry of the gospel.

C. This request is properly before Synod. *Adopted.*

D. *Analysis of this request.*

Mr. Brandt Bruxvoort graduated from our Seminary in 1930, and was examined by Synod for the ministry and ordained immediately to go to South America.

In 1936 he was deposed for a grave cause which brother B. Bruxvoort confesses was a just act on the part of Synod. He did not resign his membership in our Church, but accepted deposition as his due.

Since his return to the United States brother Bruxvoort became engaged in secular work. Slowly he was led into mission work, and is now a full time missionary for Second Denver, Colorado.

In this type of work the nostalgia for ordination emerged. He has had also opportunity to enter another orthodox denomination, which he declined because of love for the Christian Reformed Church. This

opportunity also added to the growing desire to face the question of ordination in his own denomination.

Classis Pella has also extended the brother the right of exhortation in its own Classis.

The brother comes to Synod humbly to ask whether or no Synod will declare him a candidate for the Christian ministry, so that he may receive a call in the way of God's providence to labor as an ordained servant in His vineyard.

E. *Observations:*

1. All testimony is of one piece: Mr. B. Bruxvoort is a sterling character. He has shown in the years consequent his deposition a consistent Christian life, active in God's Kingdom.
2. Brother Bruxvoort in no wise minimizes the guilt of his past sin, and knows it is forgiven.
3. Your committee has interviewed the brother and was deeply moved by his frankness and sincerity.
4. Mr. Bruxvoort has furnished the necessary documents (medical statement, consistorial recommendation, and statement of graduation from our registrar of the Seminary). (Continued in Art. 90.)

ARTICLE 88

Synod adjourns. Elder H. Hoogeboom offers the closing prayer.

WEDNESDAY AFTERNOON, JUNE 15

Eleventh Session

ARTICLE 89

Synod sings No. 340, and Dr. J. T. Hoogstra leads in prayer.

ARTICLE 90

Synod continues in executive session to consider the *request of Mr. B. Bruxvoort* to be readmitted to the ministry of the Sacred Word in due procedure. (See Art. 87.)

F. *Recommendation.*

Your Committee recommends that Synod open the way for Mr. B. Bruxvoort to be readmitted to the ministry of the Sacred Word in due procedure. *Grounds:*

1. He has made a complete and humble confession of his sin, the sincerity of which cannot, in the light of all that is known of his subsequent walk of life, be called in question.
2. As far as can be known, there is adequate reason to believe that, by God's grace, he has so far restored himself in public esteem that he may be expected to serve in the ministry with-

out undue hindrance and to the blessing of the churches. Witness the fact that his services as a mission worker in Grand Rapids for a number of years were so well received and reported that he was invited to larger service in that same work; that the Consistory of Second Denver, under whose supervision he lived as a Church member and labored as a missionary evangelist, unhesitatingly recommends him in the highest terms; that Classis Pella granted him licensure to exhort in the churches of that Classis; and that, in the judgment of many, a good report concerning him has gone forth into the churches.

3. He declares himself called anew of God to the ministry of His Word, which appears to be confirmed by Providential experience into which he was led within the last year. *Adopted.*

G. *Procedure for Readmittance:*

1. Motion prevails to examine Mr. Bruxvoort by way of a "Colloquim Doctum," the nature of which is to be determined by the Officers of Synod.

2. Motion prevails that this examination be conducted immediately after Synod convenes Thursday morning. (See Art. 99.)

ARTICLE 91

The Advisory Committee *"Varia"* (cf. Art. 51), Rev. J. P. Smith reporting, presents a Majority and a Minority report on the Matter of *Amusements.* These reports are read and after a brief discussion of the Majority report motion prevails to postpone discussion of these reports until Thursday morning. (Continued in Art. 100.)

ARTICLE 92

The Advisory Committee *Church Order* (cf. Art. 61), Rev. J. T. Holwerda reporting, presents the following concerning the resignation of N. De Vries.

RESIGNATION OF N. DE VRIES.

A. *Material:*

A communication from the Stated Clerk of Classis Minnesota addressed to Synod, which reads as follows:

"Classis Minnesota has instructed me to inform you that it has approved the decision of the Consistory of the Crookston, Minn. Christian Reformed Church in acquiescing in the resignation of its pastor, the Rev. N. De Vries, from the ministry of the Christian Reformed Church.

Enclosed is a copy of our official decision for Synod."

The enclosure reads as follows:

"Classis Minnesota in regular session at Prinsburg, Minn., on Sept. 29, 1948, having heard of the resignation of the Rev. N. De Vries of Crookston, Minn., from the ministry of the Christian Reformed Church declares

1. It is seriously grieved by the action of the brother as well as by the course of events leading up to it;

2. It approves the decision of the Consistory to acquiesce in his resignation. *Ground:*
   a. Although he has personally confessed his gross and continued sins against the Seventh Commandment, the nature of his sin is such that he cannot continue in the ministry. This is the expressed opinion of Prof. W. Heyns quoting Jansen, quoting Voetius (cf. Heyns: Kerkrecht en Kybernetiek, p. 427);
3. It takes cognizance of the fact that he has discontinued his membership in the Christian Reformed Church and hence is no longer subject to its discipline (cf. Acts 1942, Art. 166, p. 120);
4. It refers the matter to Synod for final disposition. *Grounds:*
   a. His resignation from the ministry involves the entire denomination (Acts 1942, Art. 100, G, p. 91);
   b. There was no opportunity to call in the Synodical deputies since the case came to a head just before the meeting of Classis and demanded immediate action.

In name of Classis Minnesota,
A. A. KONING, S. C."

B. *Recommendations:*

1. That Synod approve the stand of Classis Minnesota concerning N. De Vries, which is that part of the Classical Minutes of Sept. 29, 1948, which reads as follows — "although he has personally confessed his gross and continued sins against the Seventh Commandment the nature of his sin is such that he cannot continue in the ministry."

Ground: Art. 80 C. O. gives explicit direction in such cases.
Adopted.

2. That Synod state that it takes a very serious view of the action of Mr. N. De Vries in tendering his resignation as a member and as officebearer, and of the sad course of events that led up to it. Synod adopts this recommendation and adds the following amendment, because of the nature of his confessed sins and his resignation from office, thus evading further disciplinary action, his status will be considered that of one deposed from office. *Adopted.* (Continued in Art. 108.)

ARTICLE 93

The Advisory Committee, *Indian and Foreign Missions* (cf. Art. 80), Rev. G. Gritter reporting continues its report.

I. ERECTION OF NURSES' AND TEACHERS' LODGE (Supplement 10, 10A.)

A. *Elucidation from Report of the Board:*

"Your board has taken the position that something should be done to make it possible for missionaries living at stations other than Rehoboth to place their children in our Rehoboth school for their education. All the details of the plan have not yet been worked out, but one of the difficult problems we are facing is the matter of proper housing for these children. In spite of considerable building activity at Rehoboth in recent years there is still a shortage of housing. For

many years your board has felt the need of a separate building to house our single workers. The Synod of 1941 recognized this need and appropriated $7,500 towards the building of a nurses' home. Later this was expanded to include accommodations for teachers also. Additional appropriations were made from time to time and our treasurer now has on hand the amount of $15,400.00 for this purpose. This will not build everything that is needed in the way of accommodations for our single workers, but it will build one wing. If that building could be erected at once, it would provide temporary housing for the children of missionaries who attend the Rehoboth school. It would also solve part of our housing shortage at Rehoboth. The executive committee of the Christian Reformed Board of Missions therefore voted to ask Synod for authority to proceed at once with the erection of a nurses' and teachers' lodge at a cost of $15,400.00. *Grounds:*

1. The project in general already has Synodical sanction.
2. It will enable us to provide satisfactory housing for the children of missionaries who attend our Rehoboth school.
3. It will help to solve our housing shortage at Rehoboth.
4. Funds for this project are on hand."

B. *Recommendation:*

That the Board of Indian and Foreign Missions be given authority to proceed at once with the erection of a nurses' and teachers' lodge at a cost of $15,400.00, on the basis of the grounds adduced by the Board. *Approved.*

II. REVISION OF REGULATION ON PENSION PLAN. (Supplement 10, 10A).

A. The Synod of 1947 adopted the proposal of the Christian Reformed Board of Missions for a pension plan for unordained workers. (cf. Acts, 1947, p. 74 and pp. 298-300). Actual operation of the plan has called for a few revisions.

B. Your committee recommends the adoption of the following revisions suggested by the Board.

1. ". . . and shall serve a term of two years. This committee shall elect its own officers." (Reference is to the Committee of Pensions). *Approved.*

2. "In the event that such an employee re-enters the service of the Board, said employee may restore his standing with the Committee of Pensions by paying into the Pension Fund the total amount previously refunded. In the event an employee reinstated in the service does not choose to refund the amount paid him, the status of that employee shall be similar to that of any newly-appointed employee." *Approved.*

3. Upon reaching retirement age an employee shall receive Pension benefits, payable "monthly." *Approved.*

III. THE RAMIAH PROPOSAL (Supplement 10-B).

A. *Elucidation:*

In the supplementary Report of the Board appears a report of the action taken by the Christian Reformed Board of Missions at its annual meeting in February, 1949. This report includes a recommendation to Synod, but the recommendation is provisional on the assumption that the matters still to be straightened out can be brought to a satisfactory conclusion. The executive committee of the board has been in correspondence with Mr. Ramiah and has gathered a great deal of additional information, but it has not been able to come to a satisfactory settlement of the issues still outstanding, therefore, it is not ready to make a definite recommendation to Synod at this time. We are working on the project of securing additional first hand information of the Ramiah field through the services of Rev. John O. Schuring of Ceylon.

B. *Recommendation:*

Your advisory committee recommends that Synod take cognizance of the fact that the Board has withdrawn its proposal, pending further investigation. *Received as information.*

ARTICLE 94

Synod adjourns, and Dr. C. De Graaf closes the session with prayer.

THURSDAY MORNING, JUNE 16

Twelfth Session

ARTICLE 95

The Chairman calls upon the Rev. C. Van Ens to lead in devotions. He asks Synod to sing Psalter No. 396 and then leads in prayer.

ARTICLE 96

The roll call reveals that all members are present. Rev. B. Van Someren is present in the place of Rev. J. Vander Ploeg of Classis Chicago South.

ARTICLE 97

The Clerk reads the minutes of the Tenth and Eleventh sessions. These are approved.

ARTICLE 98

The Clerk reads a communication of Dr. George Stob addressed to the Synod in which he declares that, due to his going to Princeton for further studies, he will not be able to be at the remaining sessions of Synod. Synod receives the communication as information.

ARTICLE 99

Synod in executive session proceeds to the examination of Mr. Brandt Bruxvoort (cf. Art. 90).

Rev. W. Kok conducts the examination according to the procedure decided upon. The members of Synod and the Professors are given the opportunity to ask additional questions. The documents received from the Consistory of the Second Christian Reformed church of Denver, Colo., and from the Committee on South America and Ceylon Missions are read.

It is moved that Mr. B. Bruxvoort be re-instated in the office of the Ministry of the Word and Sacraments. Professor Berkhof leads in prayer. Synod votes by ballot. The motion to re-instate him is adopted.

A motion prevails to instruct the Officers of Synod to draw up a suitable resolution declaring his eligibility to a call to the churches. This resolution is to be presented to Synod before its publication (cf. Art. 131).

Synod decides to meet in open session. Mr. Bruxvoort is invited to return to the meeting. The Chairman informs him of the decision of the Synod and addresses him appropriately. He reminds Mr. Bruxvoort and all present that "weeping may tarry for a night, but joy cometh in the morning", for those who are in Christ Jesus and come to God. The Chairman calls Br. Bruxvoort's attention to the fact that the joy in his case today is especially the joy of restoration, and expresses the prayer that God may also give him the joy of receiving a Call, of labor in the Ministry, and of much fruit.

Professor Wyngaarden leads in prayer of Thanksgiving. Synod sings "Praise God from Whom All Blessings Flow," and then congratulates the brother and welcomes him. (Continued in Art. 120.)

ARTICLE 100

Synod continues the discussion of the Report of the Advisory Committee on *Varia* (cf. Arts. 52, 77, 91), Rev. J. P. Smith reporting.

I. MATERIAL:

A. Overture No. 10, Agenda, p. 198, from the Consistory of the Sanborn Church.

B. Overture No. 12, Agenda, p. 199, from Classis Sioux Center.

C. Overture No. 17, Overtures from Classis Chicago South.

D. Overture No. 18, Mimeographed Overtures, from the Consistories of Fourth Roseland, First South Holland, and Oak Glen.

E. A request from the Young Calvinist Federation passed on to Synod by its Youth Committee: Report No. 6, Agenda, pp. 20-21. (Supplement 6.)

The first four documents come before Synod in the regular way, and are therefore legally before Synod.

The fifth, from the Young Calvinist Federation, and introduced by Synod's Youth Committee, does not come in the usual way, and its legality might be disputed. However, the content of the request, being similar to the overtures enumerated above, will be considered anyhow.

Your Committee therefore advises that Synod receive the communication from the Young Calvinist Federation simply as information.

Synod decides to include in the record the recommendations of the Majority and Minority Reports of its Advisory Committee as follows:

II. ADVICE OF THE MAJORITY COMMITTEE:

A. That the Seven Resolutions of the Synod of 1928 concerning Worldly Amusements be re-affirmed. *Grounds:*

1. These decisions were occasioned by the flood of worldliness threatening particularly our youth in their entertainment, which flood and threat has not since abated but has assumed greater proportions.
2. They present or are based on principles derived from Scripture and are essentially sound.
3. They are so presented as to contain elements of general application.
   a. They warn against all, and not merely against a few specifically mentioned, forms of worldly amusements.
   b. They address themselves to all our people.
   c. They consider the special responsibilities of those who give instruction and leadership to our people.
   d. They are brought to the special attention of the Consistories charged with the supervision of our church membership.
4. After being the guiding policy of our church for 16 years, the Synod of 1944 emphatically re-affirmed these resolutions, hence they evidently register favorably with and upon those representing our Churches.
5. That although it would be unwise on the part of Consistories to demand an unequivocal promise of total abstinence of any particular form of worldly amusements on the part of those desirous to profess their faith, nevertheless the Consistories should inquire whether these applicants, having been properly instructed in the teachings of Scripture and the stand of our church with respect to worldly amusements, agree to these principles, and are ready, by the grace of God, to live accordingly. If the Consistories are not satisfied that they are indeed willing to live such a separate and consecrated life, they should not admit them to the Lord's Supper.
6. Your Committee advises that this constitute an answer to Overtures 10, 12, 17, 18, and Report No. 6 (cf. Supplement 6).

B. That this re-affirmation be accompanied by a statement setting forth the meaning and import of the Synodical decisions in question.

Your Committee holds that these decisions are sufficiently clear for proper interpretation and application, nevertheless, we observe that among some of our people and church bodies the question frequently arises whether these decisions are laws or admonitions, amount to

legislation or advice, and whether they constitute, in effect, a door which opens or closes entrance to our churches.

Moreover, it is quite evident that the emphatic re-affirmation of these decisions by the Synod of 1944 was in no small part due to an interpretation given by the spokesman for its Advisory Committee on the floor of Synod, which interpretation did not find a place in the official records.

Your Committee feels that lest the real thrust of these decisions be missed and their essential point be obscured by such repeated questionings, Synod accede to the request for some clarification.

Accordingly your Committee recommends that it be pointed out to our people:

1. That although the decisions in question constitute no "new legislation," nevertheless, they are a solemn witness, an urgent admonition, and a pertinent directive of our broadest ecclesiastical assembly, charged with the oversight of our churches, and accordingly should be closely heeded unless shown to be contrary to Scripture.
2. That although it is a truism that we cannot "legislate people into being good," nevertheless, these decisions diligently taught and faithfully applied, will be effective in directing and assisting our constituency in the way of godliness.
3. That although these decisions make specific mention of three forms of worldly amusements, these are not exhaustive, but rather illustrative, and testify against all forms of worldliness. They warn our people that they should be particularly on their guard against those forms of worldliness which tend to ensnare them by their strong appeal to the flesh.
4. That although Consistories are charged to inquire as to the stand and conduct with respect to worldly amusements on the part of those who desire to make profession of their faith, and although such inquiry certainly should not be limited to the particular forms of amusement mentioned, Consistories should consider persistent indulgence in such forms of worldly amusements as contrary to sound Christian living, and evidence of unwillingness to lead in that respect a separate and godly life.

III. ADVICE OF THE MINORITY REPORT.

In addition to signing the other document from our Committee on Worldly Amusements, we come with the following supplementary advice:

Synod appoint a study-committee to review, restudy, and if need be enlarge upon the matters of Worldliness and Worldly Amusements.

Grounds:

1. We will do well to review these matters in view of the persistent agitation within our church with respect to them.
2. We will do well to clarify these matters because history has proved that there is uncertainty as to just what the present decisions imply. This ought to be done so that we may present a strong and united front over against worldliness.
   a. Christian Reformed Youth, in facing the problem of worldly amusements, have encountered confusion in their church. The decision of 1928 has been variously interpreted as legislative to the extent of prohibition, or advising total abstinence, and of warning against card playing, theatre attendance, and dancing.
   b. As a result, our conduct has lacked a definite form and standard, thereby jeopardizing our necessary unity of attitude.
   c. Popular interpretation of the decision of 1928 (as prohibiting these three forms of amusements) easily leads to evasiveness and dissimulation by our youth when making confession of faith.

3. We will do well to enlarge upon these matters because other forms of worldly amusements have come into the foreground since 1928.

4. Since the problem of worldliness is not only one of amusements, but also of increasing secularism, materialism and worldly attitudes everywhere in life, it would be well to study also this aspect of the matter and to relate it to the life of Christian separatism and Godliness. (Continued in Art. 104.)

ARTICLE 101

Synod adjourns and Elder G. Bos offers closing prayer.

THURSDAY AFTERNOON, JUNE 16

Thirteenth Session

ARTICLE 102

Synod sings Psalter number 191. Rev. J. P. Smith leads in opening prayer.

ARTICLE 103

Rev. F. Handlogten is present in the place of Rev. L. Oostendorp. Upon request of the Chairman Rev. Handlogten expresses his agreement with the Formulas of Unity by rising.

ARTICLE 104

Synod (cf. Art. 100) proceeds to the consideration of the reports of its Advisory Committee in re *Worldly Amusements.* After considerable discussion Synod decides to accede to the request for some clarification and amplification of the decisions of 1928 in re this matter.

Synod decides to instruct the officers of this Synod to formulate a mandate for a special study committee and to present this mandate to Synod for approval. (cf. Art. 130.)

Synod refers the appointment of a special study committee to the Committee on Appointments. (cf. Art. 133.)

Synod also decides that the decisions of 1928 are meanwhile to remain unchanged and in force.

Synod declares that these decisions constitute a reply to Overtures 10, 12, 17, 18, and Report No. 6. (cf. Supplement 6.)

ARTICLE 105

Synod again takes up the report of the Advisory Committee on *Indian and Foreign Missions,* (cf. Arts. 80, 93), Rev. G. Gritter reporting.

I. REHOBOTH HIGH SCHOOL (Supplement 10-A).

A. Your committee considered:

1. The request of the Board of Indian and Foreign Missions for "permission to go ahead and erect only the high school wing (of the proposed school building) to cost approximately $85,000.00" (cf. Supplement No. 10-A, IV, 13.) *Grounds:*

a. There is urgent need.

b. This is in accordance with the policy already set by Synod.

c. The money for the erection of this unit is available.

2. The Overture of Classis Wisconsin requesting Synod "to reconsider its commitment re: the proposed construction of the Christian High School at Rehoboth, New Mexico."

B. Your committee has been guided in its treatment of the above matters by the following considerations:

1. There seems to be considerable uncertainty regarding the need of the High School and its integration in our entire Indian Mission program. Furthermore, the extensive educational program and the expenditure of the funds necessary for its execution, have not found general favor in the denomination.

2. It is questionable whether the erection of the High School building is warranted in view of the following:

a. The economic uncertainty of our times.

b. Many local congregations already have increasingly large financial burdens because of local building programs, Christian day schools, local mission programs, etc.

c. The financial commitments of our denomination have increased sharply since Synod first favored the erection of such a school. As evidence, we call attention to the increase in our quotas, the Back to God Hour expansion, and the work in our Canadian Field.

d. There has been no clear and definite presentation as to the total, over-all cost of this project when completed, and as to the effect this project will have on the basic budget of our Indian and Foreign Mission Board. (cf. General Conference Committee Minutes of April 18, 1949, re Rehoboth School Building: "It was estimated that maintenance costs will be increased about one-third." Also, project has been estimated to require outlay of $350,000.00 before completed.

e. There is no presentation of the integration of this project into the program and needs (both present and future) of all our mission fields, and of the cost of executing and maintaining our adopted programs on these fields. (cf. Agenda Report 10-A, II, 2, concerning medical needs of African field in near future. Also same report 10-A, II, 2, "the board has authorized the Nigeria personnel to make a study of the possibilities of expansion of our Nigerian work.") (Supplement 10-A.)

C. *Recommendations:*

1. That for the present Synod decide not to grant permission to erect the high school wing of the proposed school building. *Ground:* The objection of previous Synods based on the high cost of building operations is still valid (cf. Acts, 1947, p. 71; Acts, 1948, p. 54).

Synod rejects the advice of the Advisory Committee as contained under C, 1, and decides to grant permission to the Board of Missions to erect the High School wing of the proposed High School project. Synod consider this an answer to the Overture of Wisconsin. (Overture No. 1.)

ARTICLE 106

Synod resumes the discussion of the report of the Advisory Committee on *Home Missions,* (cf. Art. 78), Rev. W. Kok reporting.

I. THE BACK TO GOD HOUR (Supplements 20, 20A).

A. Synod expresses its thanks and appreciation to our Radio Minister; to those who were so kind as to give their services during the summer months, Dr. Geo. Goris, Dr. John Kromminga, and Reverend Arnold Brink; to our Music Director, Professor James De Jonge and the Radio Choir; to the Business Manager, Mr. Ralph Rozema; the office staff, to our Young People who by their united effort contri-

buted over $10,000.00 to the fund, and to all those who have contributed to the work of our radio ministry. (Supplement 20.) *Adopted.*

B. Follow Up Work. (Supplement 20A.)

The Radio Committee informs us that it has devoted considerable time and thought to this work. It writes: "We are convinced that more permanent fruit upon our radio ministry will be seen if we contact those who write in. We may have to gather them in groups, give them much needed instruction in God's infallible Word. We may have to organize Bible Study Groups, etc. Here is a great field. We will have to experiment."

We recommend that Synod urges the Back to God Hour committee to carry on such experimental work and if possible come with a definite proposal to the next Synod in connection with this work. *Adopted.*

C. Reappointment of the Radio Minister.

Since the appointment of two years given to our Radio Minister has come to an end, we recommend:

1. To reappoint indefinitely the Reverend P. Eldersveld to this position.

2. To ask his consistory (Bethany, South Holland, Ill.) to extend his leave of absence indefinitely so that he can continue his work on the Back to God Hour. *Grounds:*

a. This is the desire of our Radio Minister.

b. Since he already served three years under this arrangement it seems better to follow this procedure than to call him now for this work and have him installed accordingly. *Adopted.*

D. Synod appoint a Committee to carry on the work of the Back to God Hour. (cf. Art. 133.) (Continued in Art. 118.) *Adopted.*

ARTICLE 107

The *Advisory Budget Committee,* Mr. L. Bere reporting, presents the following:

1. *Christian Reformed Board of Missions.* (Supplement 10.)

A. *Material:*

Your Committee has studied the "Revised Budget Plan" as outlined as item 10 in Report No. 10, Agenda, p. 46. "Revised Budget Plan" (Supplement 10.)

1. That our proposed budget be divided into two parts. One of these shall be called the Basic Budget. In this part shall be placed all sums for salaries, supplies, maintenance, repairs, etc.

The other part shall be called the Special Gift Budget, in which shall be placed all sums for contingencies and any desirable projects over and above bare needs. This portion shall be divided into contingency on the one hand, and expansion or desirable projects or special

gifts for each field, that is, China, Indian, and Sudan, on the other hand.

2. Reasons for setting up the two-fold budget program:

a. Synod and the churches should be responsible in whole, not in part, for the basic needs of our mission program and should establish quotas for same.

b. Interest in the various fields will be stimulated.

B. *Recommendations:*

1. Synod approve this Revised Budget Plan. *Grounds:*

a. By this method all capital expenditures, new buildings, etc., will be financed by special gifts.

b. Moneys received through Synodical quotas are to be used for operating expenses only.

c. The reasons as outlined in report No. 20, Agenda, quoted above. (Supplement 20.) *Adopted.*

2. Your Committee recommends Synod adopt a quota of $11.00 per family for the year 1950.

NOTE: The budget as reported has been revised downward by the sum of $17,100. *Adopted.* (Continued in Art. 123.)

ARTICLE 108

Synod continues the discussion of the report of the Advisory Committee on *Church Order* matters (cf. Arts. 61, 92), Rev. J. T. Holwerda reporting.

I. LETTER FROM THE SYNOD OF THE REFORMED PRESBYTERIAN CHURCH OF NORTH AMERICA.

A. *Material. Communication Number 1.*

The Synod of the Reformed Presbyterian Church of North America requests our official endorsement of the undenominational effort to secure the inclusion in the Preamble of the Constitution of the United States, after the phrase "We the people of the United States" these words: "devoutly recognizing the authority and Law of Jesus Christ, the Saviour and King of nations."

B. *Recommendation:*

1. Your Advisory Committee advises Synod to place this communication in the hands of the Committee on Ecumenicity and Church Correspondence for study and recommendation. *Grounds:*

a. This request involves the whole generic matter of the relation of Church and State, a pressing, actual problem of today.

b. Some answer to this church with which we are in correspondence should be given by our Synod. *Adopted.*

2. Your Committee further advises Synod to instruct the study committee to formulate a well-defined policy by which Synod shall be

guided in dealing with similar requests that may come to us in the future from churches with which we are in correspondence. (cf. Art. 133.) *Ground:*

This is in keeping with the mandate originally given this committee on Church Correspondence by Synod in 1944 (Acts, Art. 123, page 85). *Adopted.*

3. Your Committee advises Synod to instruct the Stated Clerk to inform the Reformed Presbyterian Church of North America of our action. *Adopted.*

II. MIXED MARRIAGES.

A. *Material:*

Overture No. 3.

B. *Recommendation:*

Your Advisory Committee advises Synod not to comply with the request of this overture. *Grounds:*

1. Scripture, our Confessions and general Church Polity are sufficient to guide consistories to proper action in such matters of flagrant violation of covenantal obligations.
2. It is unwise for Synod to legislate on such matters without a concrete case. *Adopted.*

III. MEMBERS UNDER CENSURE RESIGNING THEIR MEMBERSHIP.

A. *Material: Overture Number 15.*

B. *Recommendation:*

The committee is impressed by the arguments presented to show that the ruling of past Synods relative to "members under censure resigning their membership" is in need of study. However, your Committee feels that the problems raised by this overture are too complex to be solved in the short time now available. Hence, your Advisory Committee advises Synod to appoint a committee to make a thorough study of this overture. (See Art. 133.) *Grounds:*

1. The Consistory has difficulty with the present rule.
2. The contradiction in our rule by which resignation under discipline is considered to be a grievous sin, and at the same time the right of a member, ought to be resolved. *Adopted.*

(Continued in Art. 114.)

ARTICLE 109

Synod adjourns. Elder A. De Vries offers closing prayer.

FRIDAY MORNING, JUNE 17
Fourteenth Session

ARTICLE 110

The Rev. P. Jonker leads in devotions. He requests Synod to sing No. 50 after which he leads in prayer.

ARTICLE 111

Roll Call shows that Elder J. Byleveld is absent, that Rev. L. Oostendorp returns again instead of Rev. H. Handlogten and that Rev. J. Hoogland is present instead of Rev. R. Veenstra. He rises to express agreement with the Forms of Unity at the request of the President.

ARTICLE 112

The Minutes of the twelfth and thirteenth sessions are read and approved.

ARTICLE 113

The *Reception Committee* presents Dr. J. Van Bruggen, representative of the National Union of Christian Schools. Dr. Van Bruggen addresses Synod and Dr. J. Luchies responds with words of appreciation and encouragement.

ARTICLE 114

The Advisory Committee on *Church Order,* (cf. Arts. 61, 92, 108), Rev. J. T. Holwerda reporting, presents:

I. CHURCH MEMBERSHIP OF CALVIN COLLEGE STUDENTS.

A. *Material:*

Overture Number 20.

B. *Recommendation:*

1. Your Committee advises Synod not to accede to point 1 of this overture. (cf. Overture No. 20.) *Grounds:*
   a. It is decidedly impracticable. The registration of students would be made exceedingly difficult.
   b. It is not established that conditions are generally so alarming as to warrant such legislation. *Adopted.*
2. Synod instructs the authorities of Calvin College and Seminary to include in the information in their catalogue, that students attending Calvin College or Seminary, who are too far from home to attend services there, are expected to transfer their membership to a local church of their own choice.
3. Your Committee advises Synod to adopt point three of overture 20. *Grounds:*
   1. This will aid in insuring proper consistorial supervision of our young people studying at Calvin.
   2. This will guard the sanctity of the Holy Sacraments.
   3. This is in agreement with the Synodical decision of 1867 (Minutes, Oct., Art. 18 relative to the partaking of communion by a member in another congregation.) *Adopted.*

II. CHURCH CORRESPONDENCE AND ECUMENICITY.

A. *Material:*

1. Report No. 28 (Supplement 28, 28-A).

2. Letter from the "Generale Synode van de Gereformeerde Kerken in Netherlands. (Onderhovdende K. O. Art 31.")

B. Synod is hereby informed of the following *responses to our invitation to establish correspondence* with our Church form.

1. *Churches which acknowledge our invitation with official action taken.*

a. United Presbyterian Church.

b. The Reformed Presbyterian Church of America.

c. The Reformed Church in Japan.

d. Free Presbyterian Church in Australia. From this Church the following letter has been received:

"In the name of the General Assembly of the Free Presbyterian Church of Australia, the supreme court of the Presbyterian Church of Eastern Australia, and the Free Presbyterian Church of Victoria, we extend the most hearty Christian greetings to the Christian Reformed Church of America.

"We accept your gracious invitation to enter into Ecclesiastical Correspondence with the Christian Reformed Church of America, and acknowledge the honor that the Christian Reformed Church has conferred upon us.

"We are close relatives, bound by a common profession of faith, i.e., the Reformed Standards and united in that higher oneness of purpose *Soli Deo Gloria.*

"We pray that, under the guidance of the Holy Spirit we shall be enabled to enlighten and strengthen one another, and in the fear of God, animated by the love of truth, admonish one another in the spirit of Christ to the glory of His everlasting name. 'To the praise of the glory of His grace, wherein He hath made us accepted in the Beloved'."

(Signed) ARTHUR ALLEN Convener of Church Principles Committee
J. A. HARMAN, Moderator of General Assembly
NEIL MCPHERSON, Member of Church Principles Committee

2. *Churches which have acknowledged our invitation with official action pending.*

a. The Free Magyar Reformed Church.

b. The Reformed Church of America.

c. De Christelijke Gereformeerde Kerk in Netherlands. A communication from this body as at hand at the Synod, 1948, in which this church inquired as to: "(1) our attitude toward the 'Conclusies van Utrecht' of 1905, and (2) our attitude toward the American Council of Christian Churches. Synod entrusted this communication into the hands of the Committee on Correspondence and Ecumenicity. This Committee now reports that it has replied that our denomination had adopted those 'Conclusies' at its synodical meeting in Muskegon, 1908, and that we did not foresee any reason for changes since there is no

agitation for change. Regarding the ACCC we referred the brethren to the Acts of Synod, 1943."

C. *Recommendations:*

1. *Christelijke Gereformeerde Kerk of the Netherlands.*

Your Committee advises Synod to approve the action of our standing Committee in responding to the communication of the Christelijke Gereformeerde Kerk as they did. *Approved.*

2. *Gefedereerde Nederduitse Gereformeerde Kerk in Suid-Afrika. Approved.*

Your Advisory Committee advises Synod to approve the action of the Committee on Correspondence in their efforts "to secure official acceptance of our terms" by the Nederduitse Gereformeerde Kerk in Suid Afrika as they were instructed to do by the Synod of 1948. (cf. Supplement 44.) *Approved.*

3. *Reformed Church of Indonesia.*

Your Advisory Committee advises Synod to adopt the recommendation of the Committee on Ecumenicity to give the newly constituted Reformed Churches of Indonesia the status of a sister church and that we carry on ecclesiastical correspondence with them. *Grounds:*

a. The Reformed Churches in Indonesia seek to establish ecclesiastical correspondence with our Church.
b. This body subscribes to the same three forms of unity as we and is one with us in practice.
c. Our sister church "De Gereformeerde Kerken in the Netherlands" has given these Churches the status of a sister church.

Approved.

4. *Delegate to the Synod of the Gereformeerde Kerken in the Netherlands.*

Your Committee advises Synod to honor the invitation of the Gereformeerde Kerken of the Netherlands to send a fraternal delegate to its regular General Synod to be held this August in the Hague, Netherlands. *Grounds:*

1. This is in line with past practise.
2. We will have delegates at the Ecumenical Synod who can with no added expense represent us. (cf. Art. 133.) *Adopted.*

5. *Free Magyar Church.*

a. In keeping with the suggestion of the Standing Committee on Correspondence, your Advisory Committee advises Synod to inform the Free Magyar Church that it feels honored in being asked to have its representatives at the forthcoming Ecumenical Synod in Amsterdam serve as proxy delegates for the Free Magyar Reformed Church, and that it prays that soon this Church may send its own delegates to any future Ecumenical Synods.

Grounds:

1. This will do the Magyar Church a real service.
2. This will not entail any added expense to our church. *Adopted.*

b. Your Advisory Committee advises Synod to adopt the recommendation of the Standing Committee to urge our congregations to remember the Reformed brethren in distress in Hungary in our intercessory prayers, and reaffirm the decision of Synod (Acts, 1948, page 36) when the opportunity presents itself to exercise our priestly privilege of supporting them in the name of our Lord. *Adopted.*

6. *Free Presbyterian Church of Australia.*

Your Advisory Committee advises Synod to instruct the Stated Clerk to acknowledge receipt of a letter sent by the Free Presbyterian Church of Australia in which they accept our invitation to enter into ecclesiastical correspondence with us. And furthermore that the Stated Clerk be instructed to send our Christian greetings to their venerable assembly. *Adopted.*

7. *Reformed Church in Japan.*

a. Your Advisory Committee advises Synod to express its deepest regret that the Reformed Church in Japan is unable to send a delegate to the Ecumenical Synod at Amsterdam this summer. *Adopted.*

b. Your Committee furthermore advises Synod to instruct its delegates to the Ecumenical Synod to inform that Synod of this fact, and that the Ecumenical Synod bear in mind the needs of the Reformed Church in Japan and possible service it can render to it in Synod's deliberations. *Adopted.*

c. Your Committee advises Synod to instruct the Stated Clerk to inform the Reformed Church of Japan of these decisions and to express our sincerest desire for their growth in the Lord, and that the day may soon come when they will be able to send delegates to Ecumenical Synods. *Adopted.*

8. *Bible Believing Presbyterian Church.*

a. Your Advisory Committee advises Synod not to recommend sending an invitation to the Bible Believing Presbyterian Church for the forthcoming Ecumenical Synod, but to leave the final disposition of the matter to the Amsterdam Synod. *Ground:* Synod does not feel that it has sufficient ground to do so. *Adopted.*

b. Your Advisory Committee advises Synod to instruct the Stated Clerk to inform the Consistory of Amsterdam of this action. *Adopted.*

9. *Reformed Church of America.*

Your Advisory Committee advises Synod to abide by the decision of 1947 relative to the churches to be invited to the Ecumenical Synod insofar as it pertains to the Reformed Church of America. *Grounds:*

1. This church is affiliated with the Federal Council of Churches.
2. We have no assurance that there will be a representation delegated, holding our traditional Reformed faith. *Adopted.*

10. *Gereformeerde Kerken in Netherlands.* (Onderhoudende Art. 31K.O.)

Your Committee advises Synod to receive as information the letter received from the Generale Synode van de Gereformeerde Kerken in Nederland (Onderhoudende Art. 31 K.O.) in which they state their reasons for refusing to accept the invitation extended to them by the Gereformeerde Kerken van Amsterdam to send delegates to the second Ecumenical Synod. *Adopted.*

XI. ORDINATION OF MR. C. KUIPERS.

A. *Material:*

Report No. 10 (Supplement 10).

"BM 4021, 8, Ordination of Mr. C. Kuipers. A report of the committee to study the matter of the ordination of Mr. Kuipers was read and adopted. The board overtures Synod of 1949 to authorize Classis California to take further steps towards ordaining Mr. Kuipers."

Grounds:

a. The Synod of 1947 approved the appointment of Mr. C. Kuipers to the position of acting missionary at Zuni for a term of two years "with a view to his seeking ordination via Article 8 of the Church Order, if his work is satisfactory." See Art. 139, Acts of Synod, 1947. The trial period has come to an end. During this trial period the Board has been very well satisfied with the work our brother has done as acting missionary. The condition stipulated was met to the satisfaction of the Board. Also, the Christian natives are well pleased with the work he has done and express a desire that he may render all the pastoral work including the sacraments in their midst.
b. Our church has ever been committed to the policy that strategic posts ought to be manned by ordained ministers. Zuni is such a post. Many attempts have been made prior to the appointment of Mr. Kuipers as acting missionary to obtain an ordained man for Zuni, but to no avail. Add to this, persistently calls have been made for other posts on the Indian field, but always we receive the disheartening word "declined."
c. It is the general concensus of opinion among missionaries that it requires at least several years for a new man to learn the lan-

guage, to understand the psychology of the Indian, and to gain his confidence. Mr. Kuipers already knows the language sufficiently well, he understands the ways and thoughts of the natives, and he has their confidence.

d. We believe Mr. Kuipers has exceptional gifts such as "godliness, humility, modesty, common sense and discretion, as also gifts of public address."

B. *Recommendations:*

1. Your Advisory Committee advises Synod not to accede to the request of the Board that Synod "authorize Classis California to take further steps towards ordaining Mr. Kuipers."

Grounds:

a. This goes counter to the prescribed procedure for gaining ordination according to Article 8. The regular procedure is that one desiring ordination by way of Article 8 must apply to his Consistory and after that to Classis. (Acts, 1922, Article 37.)

b. The action of Synod in 1947 in approving the appointment of Mr. C. Kuipers for a term of two years with a view to his seeking ordination, placed the responsibility of taking the initiative on Mr. C. Kuipers. *Adopted.*

2. Synod as the employer of Mr. Kuipers recognizes the special needs of Zuni requiring the services of an ordained man, Synod also takes note of the testimony of the Christian Reformed Board of Missions regarding the satisfactory character of Mr. Kuipers' work, Synod further decides to pass this information on to Classis California for consideration if and when the application of Mr. Kuipers comes before it in the regular way.

XII. APPEAL OF J. DE HAAS.

A. *Material:*

A letter dated March 22, 1949, from J. De Haas, Lethbridge, Canada.

B. Your Committee advises Synod to declare that the document is legally before us. *Adopted.*

C. *Digest.*

Mr. J. De Haas, a member of our church in Nobleford, Canada, affirms in his letter that the Gereformeerde Kerken in Nederland (onderhoudende Artikel 31) are the historical continuation of the Reformed Church with which the Christian Reformed Church had correspondence previous to the last war. He feels that the Christian Reformed Church has by its failure to maintain this correspondence with the Ger. Kerken (Onderhoudende Art. 31), and by carrying this on with the Gereformeerde Kerken has condemned the first men-

tioned, unheard, and made itself guilty of transgressing the ninth commandment. The brother asserts he has approached his consistory about this matter of recognizing the church he claims should have the recognition, but the Consistory has not given him satisfaction. He also made an appeal to Classis but with the same result. He therefore makes a double proposal; First that Synod declare that it shall resume correspondence with the true historical continuation of the Reformed Church in the Netherlands. And secondly if Synod does not take this stand, that Synod appoint a Committee to determine which Church is the historical continuation of the Reformed Church as it existed before the war.

D. *Recommendations:*

1. Synod declare that it sees no valid reason for discontinuing correspondence with the Gereformeerde Kerken in the Netherlands.

Ground:

There has been no change in the doctrinal position and ecclesiastical conduct of the Gereformeerde Kerken which would warrant a change in our relation. *Adopted.*

2. That for the present Synod takes a watchful, waiting attitude towards the Gereformeerde Kerken in the Netherlands onderhoudende Art. 31 K. O. *Grounds:*

a. We do not know as yet what the ecclesiastical status of this group of Reformed Churches is. It is still in its infancy and even now efforts are being made to bring about a reunion.

b. This was our attitude in the case of the Chr. Ger. Kerk which in 1892 refused to join with the union effected between those of the Doleantie and a large part of the original Christelijke Gereformeerde Kerk. *Adopted.*

XIII. THE REMOVAL FROM OR RETENTION OF ARTICLE 70 IN THE CHURCH ORDER.

A. *Material:*

Agenda Report No. 8, pp. 24ff (Supplement 8).

B. Synod decides to refer report No. 8 to the Committee reporting instructing this Committee to confer with churches having the same Church Order and especially with the Gereformeerde Kerken Van Nederland and the Gereformeerde Kerk of South Africa, our sister churches.

ARTICLE 115

Synod adjourns. Elder H. Holtvluwer offers the closing prayer.

FRIDAY AFTERNOON, JUNE 17

Fifteenth Session

ARTICLE 116

Synod sings No. 170. Rev. L. Oostendorp leads in prayer. Rev. J. Olthoff is present for the first time instead of Rev. G. Gritter and at the President's request rises to express his agreement with the Forms of Unity.

ARTICLE 117

The Clerk reads a communication from the Reverend Arnold Brink, Educational Secretary of Calvin College, in which he informs Synod that he is happy to accept the reappointment for two years to this office. Synod expresses its gratification with his acceptance.

ARTICLE 118

The Advisory Committee on *Home Missions* (cf. Arts 78, 106), Rev. W. Kok reporting, presents the following:

I. INDUSTRIAL CHAPLAIN: (Supplement 22).

Your Committee is in agreement with the report of the Committee on Industrial Chaplains. For the sake of brevity we have reformulated the conclusions of the committee as follows:

A. Synod recognizing opportunities for exerting a powerful Christian influence on the part of Christian men and women in the field of industry urges them to prepare and qualify themselves that they may give expression in word and deed to our Reformed world and life view. To this end also reminds our ministers to present the full-orbed gospel of Jesus Christ, calling men out of the darkness of sin into the marvelous light of the world, proclaiming the sovereignty of God in every sphere of life, and striving, in so far as the Lord in His sovereign grace may prosper them to bring the whole world in subjection to Him. *Adopted.*

B. Nevertheless Synod does not deem it right to enter the field of Industrial Chaplaincy because:

1. The task of bringing the gospel to sinners belongs to the Church of Jesus Christ and not to industry.

2. Experience teaches that the industrial chaplain is expected to serve management first. *Adopted.*

II. CHICAGO AND PATERSON JEWISH MISSION (Supplements 19 and 23).

A. Synod thanks the Board of the Chicago Jewish Mission and the Paterson Hebrew Mission Board for the work done. *Adopted.*

B. Synod expresses its thanks to Mr. A. Huisjen and Miss Martha Rozendale for their faithful labors in the Chicago and Paterson Jew-

ish Missions, respectively, for twenty-five years and prays the blessing of the Lord upon them and their work. *Adopted.*

III. HUNGARIAN RELIEF (Supplement 45).

A. A letter was received from the Holland-Zeeland Deacons Conference in which it was suggested that Synod allow Dr. J. Zsirios, president of the Seminary of the Reformed Church in Sarospatak, Hungary to bring the greetings of the Hungarian Reformed Church to us. This has been done.

B. The letter also speaks of aid given by the Classes Holland and Zeeland to the Hungarian Reformed Church. The letter states concerning this help: "This help from our few churches is very gratefully received but we feel it is such a small lift for the greatest Calvinist denomination of the world. The hardships suffered under the Russian control are most terrible and conditions are not improving. Now is the time to send help not only for their physical need but also to bolster their strong Reformed faith that they may not be crushed by the onslaughts of the Communist."

C. *Recommendations:*

1. The matter of relief for the Hungarian Reformed Church be entrusted to the Holland-Zeeland Deacons' Conference for material relief for Germany. *Adopted.*

2. Synod instructs this committee to undertake a relief project for the Hungarian Reformed Church on a denominational scale. *Ground:* We should give the same consideration to these brethren and sisters in the Lord, which was given to the German Huguenots. *Adopted.*

3. Synod expresses its sincere thanks to the Diaconates of our denomination for all the labors they have performed in behalf of the church for the relief of our needy brethren in Canada and abroad. *Adopted.*

IV. LETTER FROM THE REVEREND MR. G. J. VANDER ZIEL.

A. This letter deals with the same question which was brought to the attention of Synod before. The question concerning the ministers who are naturalized citizens of the United States and therefore cannot remain in Canada more than five years. (cf. Art. 78.)

B. Your committee recommends that this material be given in the hands of the Home Missions Committee to which this question was referred. (cf. Art. 78.) *Adopted.*

V. DEACONS' COMMITTEE FOR NETHERLANDS RELIEF (Supplement 41).

A. The Diaconate of the Classes Hackensack and Hudson informs us that they have brought the Netherlands Relief work to an end. In

the past three years a total of 523 cases has been shipped, weighing 14,000 lbs., containing $123,000.00 of new clothing together with the used clothing received from the denominational diaconates.

B. There is still a balance on hand of $12,320.08 to be expended for relief work. We are told: "The way is still open through the United Service for Holland although the handling of goods by them has been restricted to some extent." The Deacon's Committee suggests the following: "After careful thought and discussion at our Eastern Diaconates Conferences we would like to suggest four possible uses to which the funds may be applied. They are:

1. Netherlands Relief.
2. Canadian Immigrant Assistance.
3. The placing of displaced persons.
4. Ceylon Relief.

Your committee recommends that this be placed in the hands of the budget committee for final recommendation. (cf. Art. 127a). *Adopted.*

VI. DISPLACED PERSONS (Supplement 22).

Since the plight of displaced Europeans has been brought to our attention by the Home Missions Committee and assistance to effect their rehabilitation has been requested, Synod appoints a special committee to inaugurate a denominational program for the resettlement of some of these Displaced Persons of a Reformed Background in our various church centers, possibly to be channeled through the Diaconate. (cf. Art. 133.) *Adopted.*

VII. RECOMMENDATION FROM CLASSIS HUDSON:

A. *Information:*

This recommendation was sent in answer to a request from the Rev. Mr. J. Wristers, "zeeman's predikant in dienst van de Gereformeerde Kerken in Nederland." This request was also sent to the Stated Clerk of Synod. It is a rather long document which we are ready to read if Synod so desires. It is a request that one of our churches call the Reverend Mr. J. Wristers to be stationed in New Orleans, Louisiana, for the purpose of working among the Dutch sailors; or that the Reverend be loaned by the Gereformeerde Kerken to our church for this work. In either case there will be no financial obligation. This arrangement is sought to meet the requirements of the immigration laws of the United States.

It is in this connection that we received the following recommendations from Classis Hudson:

1. Classis recommends that the request of the Reverend Mr. J. Wristers in behalf of the 'Geestelijke Verzorging van Opvarende ter Koopvaardij (Ger. Kerken),' in which we would seek to have the

Gereformeerde Kerken loan to us Ds. J. Wristers for Seamen's work at New Orleans, La., be referred to Synod for decision. *Grounds:*

1) This matter is beyond our jurisdiction.
2) It is too heavy a responsibility for our Board.

2. "Classis Hudson ask Synod to investigate the legal and financial aspects of this request of Ds. J. Wristers and if our Church can help our sister churches (Ger. Kerken), Classis Hudson further recommends that Synod act favorably to said request.

Grounds:

1) This is a worthy Kingdom work.
2) Ds. J. Wristers appears to be a good man for this work.
3) New Orleans is a strategic place for such service."

B. *Recommendation:*

We recommend that Synod give this matter into the hands of the Home Missions Committee with authority to act and to work this out if possible. *Adopted.*

VIII. IMMIGRATION COMMITTEE FOR CANADA (Supplement 30).

A. The Synod thanks this committee for its work. *Adopted.*

B. Synod continues the following appointments of part-time fieldmen, previously made by the Immigration Committee and approved by Synod in 1947 and 1948.

A. De Jong, L. Kool, and J. Prins in B. C.
H. A. Wierenga, J. J. Ten Hove in Alberta.
J. de Jong in Manitoba. *Adopted.*

C. Synod approve the appointment of Mr. J. Vellinga as full time fieldman for Ontario, and of Mr. B. Nieboer as full time fieldman for Alberta. *Adopted.*

D. In re the appointment of a new member for Winnipeg on the Canadian Immigration Commitee, by Synod to replace the late Mr. J. J. Wyenberg, your Advisory Committee presents the following communication received from the Missionary-at-Large in behalf of the Canadian Immigration Committee:

"Once again the Canadian Immigration Committee has sustained a severe loss in the sudden passing of its Treasurer, pro-tem, the late Mr. J. Geerts of Winnipeg, Manitoba.

Mr. Geerts was appointed by the Immigration Committee to succeed Mr. Wyenberg, whose sudden demise was reported to Synod last year. His appointment was temporary until he could be duly appointed by Synod as a member of the Immigration Committee from the nomination presented by the Immigration Local of Winnipeg.

Brother Geerts proved himself a devoted and efficient Treasurer and was keenly alive both to the needs and work of the immigrants

and the needs and work of our Committee. In his departure to the Church triumphant our church at large and in particular the church of Winnipeg has lost a worthy and able member of reformed-immigrant stock who loved and served his Lord and the church with all his heart and talents. May the Lord, who doeth all things well, comfort those that mourn his loss, and may his decease remind us all to be faithful and diligent, always abounding in the work of the Lord while for us it is day. *Adopted.*

The Immigration Committee has appointed Mr. J. Van der Vliet to serve as its Treasurer so that he is now our Secretary." *Adopted.*

E. Your Committee advises Synod not to appoint a new member for Winnipeg to replace the late Mr. J. J. Wyenberg, nor to appoint an additional member to the Canadian Immigration Committee for the Province of Ontario, but rather to reconstitute the Committee with one member from each of the four Provinces of Ontario, Manitoba, Alberta and British Columbia, and the Missionary-at-Large.

In naming this Committee the Committee on Appointments shall consider that fieldmen employed by the Canadian Immigration Committee shall not themselves be members of that Committee. In the future, nominations for members of the Committee submitted by the respective Immigration Leagues or Locals shall likewise endeavor to observe this rule. *Grounds:*

a. A smaller Committee can function more efficiently when the Committee meets only annually or semi-annually and considerable of its business must needs be carried on by correspondence.
b. The various Locals and Leagues serve to implement the work of the General Synodical Committee.
c. The mounting costs of our Canadian Immigration work call for strict economy, and savings wherever possible.
d. The Fieldmen, as employees of the Canadian Immigration Committee, should not normally exercise supervision and control over their own work. Exceptions to this rule may be valid in case of part-time fieldmen. *Adopted.*

F. In re the *Finances,* your advisory committee furthermore calls the attention of Synod to the matter of assistance given the Holland Immigrants in transportation by busses and cars to services of worship (cf. Supplement 30, last paragraph). According to the policy-ruling adopted by the Canadian Immigration Committee, and the parties concerned, one-third of the amount is being paid by the immigrants themselves; one-third by the established churches and one-third by the Immigration Committee out of the Immigration Fund. In the case of mission stations one-half is paid by the Committee and the remainder by the group itself.

To meet its share of half or a third of these transportations expenses is a heavy drain on the Canadian Immigration Fund which has received no quota allotment by Synod but is dependent upon freewill offerings and special gifts from congregations, societies, and individuals.

Since this financial assistance for transportation bears the nature of charity, your Committee would advise Synod to refer these expenditures to the *Canadian Relief Fund,* and commend this Fund to the organized Diaconates, as well as to the congregational diaconates of our churches, for their support. *Adopted.*

IX. NETHERLANDS REHABILITATION.

A. *Material:* Supplement 38.

"The report of your Committee for Netherlands Rehabilitation covers the period May 22, 1948, to June 6, 1949. A single glance at the Cash Statement immediately conveys the idea that there has not been much activity in the Church at Large with respect to the problem of Rehabilitating the Churches in the Netherlands. Even though the Synod of 1948 recommended this cause to the churches for one or more offerings for the ensuing year, our report indicates that only twenty-nine churches and one church society sent in a contribution. Possibly the majority of the churches are considering this offering to be forthcoming during the course of the calendar year 1949 which may still result in increasing the funds for this cause.

Under date of October 12, 1948, Reverend J. Attema, Secretary of the Netherlands Synodical Committee for Rehabilitation, sent our Committee a few photographs of two of their reconstructed churches. The one was of the church at Nijmegen, the cost of which was 225,000 florins. The other was of the church at Vlissingen, which cost 215,000 florins. These photographs accompany this report for the benefit of the delegates to Synod. Reverend Attema suggested that we display these pictures in our church papers with a view to urge our people to continue to assist them in their long term reconstruction program. He also advised that there are about twenty more churches which must be rebuilt and it is estimated that the cost thereof will amount to 2,600,000 florins. Of this amount they have accumulated 600,000 florins.

Your Committee, being aware of the tremendous sums being required of our people for new schools, churches, Calvin College Expansion, as well as for other necessary projects, has refrained from making any appeals for this cause. We deemed it advisable to have Synod express itself on this matter and to instruct this Committee as to what extent this cause should be continued."

B. Synod thanks the committee for its labors. *Adopted.*

C. Synod decides that the balance and whatever may still come in by way of collections be sent to the Netherlands and that this will bring to an end this particular activity. *Adopted.*

X. OVERTURE No. 16 — *Appointment of Immigration Fieldman.*

Your Committee recommends that the petition, of the *Alberta League for Reformed Immigration,* that the present part time fieldman, Mr. Herman Wierenga, who is doing an acceptable as well as necessary piece of work, be appointed, be referred to the Synodical Immigration Committee because of conditions which arose after this communication was written. This recommendation has the approval of the President of the Alberta League for Reformed Immigration. *Adopted.*

ARTICLE 119

The Advisory Committee on *Educational Matters,* (cf. Arts. 72, 86), Dr. W. Spoelhof reporting, presents the following:

I. BUILDINGS AND IMPROVEMENTS: (Supplements 9, 9-A).

A. *Calvin Library Expansion.*

1. *Explanation:*

Although former Synods have approved the idea of enlarging the Calvin library and information as to intent has been presented in the report of the Board of Trustees (Agenda Report No. 9A) it now appears that no specific authorization has been given.

At this time the architects' plans and specifications for an addition, providing approximately three times the present accommodations at an estimated total cost of $290,000.00 are approaching completion. The Board desires Synodical approval and authorization to proceed to the erection of the building.

2. *Recommendation:*

Synod give authorization to the Board of Trustees to proceed to the erection of the library-addition building. *Adopted.*

ARTICLE 120

The Advisory Committee, *Protests and Appeals* (cf. Arts. 73, 76, 87, 90), The Reverend J. T. Hoogstra reporting, presents the following:

I. PROTEST of Bert Bos, Anna Bos, Clarence Klooster, Elizabeth Klooster against Synod of 1948 re termination of members of Grace Christian Reformed Church, Kalamazoo (cf. pp. 73f, Acts of Synod, 1948).

A. *Digest of Protest:*

Technically speaking this is an appeal to this Synod to declare invalid the action of 1948.

None of the appellants are members of our denomination. Mr. and Mrs. Clarence Klooster are members of the Reformed Christian Church, Mr. Klooster serving as deacon. Mr. and Mrs. Bos have lost their membership, but have not affiliated with any other denomination or church until the present moment.

They review their case and the decision the Synod of 1948 took. The charges of Synod that "they are not accepting Christian Reformed leadership," and that "they persist in avoiding the real issue, and using obstructionists tactics which have prevented an amicable settlement of this entire matter" are alleged to be false. They further aver that group termination of membership is contrary to the Church Order.

B. *Recommendations:*

1. That Mr. and Mrs. Clarence Klooster having affiliated with the Reformed Christian Church have acquiesced in the action of Grace Christian Reformed Consistory taking with advice of Synod and consequently have no right to appeal within the Christian Reformed Church. *Adopted.*

2. That Mr. and Mrs. Bert Bos not having affiliated with any other church have the right to appeal against the action by which their membership was terminated. They are advised, however, that the proper procedure requires first appeal to consistory, then to Classis, then to Synod. *Adopted.*

II. HARRY STUURMAN VS. CLASSIS PACIFIC AND SUMAS CONSISTORY.

A. *Documents of the case:*

1. Letter from Abram Kornelis, May 12, 1949.
2. Letter from Abram Kornelis, May 25, 1949.
3. Letter from Abram Kornelis, June 1, 1949.
4. Letter from Harry Stuurman, June, 1949.
5. Letter from Henry De Boër, June, 1949.
6. Letter from Sam Staal, June 8, 1949.

B. Synod declares that these documents are legally before us.

Ground: All parties concerned have acted according to the requirements of the Church Order.

C. *Specific Request.*

The specific request of all these letters is that an impartial committee be appointed by Synod to seek to eventuate a reconciliation between the excommunicated Harry Stuurman and the Consistory of the Christian Reformed Church of Sumas, Washington.

D. *Analysis of the case:*

1. Harry Stuurman, member of Lions Club which showed moving pictures, put advertisements in his window.

2. Fall, 1945 — Rev. Spoelstra, at family visitation, accused of trying to assist his brother-in-law in purchasing a store being rented

at the time by Harry Stuurman. Denied by the pastor, reconciliation, shaking of hands.

3. Visited by consistory: did not send child to Christian School, but to Advent Sunday School.

4. Harry Stuurman renews accusations against Rev. Mr. Spoelstra. Accuses pastor of ignoring him.

5. Consistory visits H. Stuurman — no favorable reply.

6. December 2, 1946 — silent censure — *grounds*:

a. Irregularity in church attendance.

b. Not sending child to Christian School.

c. Sending child to Advent Sunday School.

d. Accusing pastor of trying to sell property rented by him.

E. *Recommendation:*

Synod not accede to the requests of the appellants to appoint an impartial committee to investigate this excommunication *in loco*.

1. The evidence adduced by classis and consistory is adequate and has not been disproved by the appellants.

2. Excommunicated member has had sufficient opportunity to be heard by classis.

3. Consistory has labored sufficiently with the member as far as the attitude and cooperation of the excommunicated member has allowed. *Adopted.*

ARTICLE 121

The Advisory Committee *Publication Matters* (cf. Arts. 51, 64), Dr. H. Stob reporting, presents the following:

I. MEMBERSHIP OF UNBIBLICALLY DIVORCED PERSONS (CICERO CASE).

A. *Material:* (See Supplements 33, 33A).

1. Agenda Report No. 33A — Majority Report of Study Committee.

2. Agenda Report No. 33 — Minority Report of Study Committee.

B. *The Question:*

What, in the light of recent synodical decisions, is the membership status of "Mr. and Mrs. A", the central figures in the "Cicero Case"?

C. *History:*

1. The Synod of 1944 decided by a vote of 50 to 19 "that in this concrete case the parties guilty of divorce and adulterous remarriage may not be admitted as members of one of our churches." (Acts, 1944, p. 59.)

2. The Synod of 1945

a. Was informed by the consistory of Cicero I that: "It may be stated without fear of contradiction that during the years in

which they lived in sin both Mr. and Mrs. A were indeed in a state of ignorance concerning the magnitude of their sin."

b. Advised Cicero I "that in this particular case these people may be admitted to membership in our church, if to the satisfaction of the consistory they confess their sins of unbiblical divorce and adulterous marriage and manifest true godliness in their life." (Acts, 1945, p. 93.) Hereupon Cicero I admitted them as members.)

3. The Synod of 1946 reversed the decision of 1945 on the grounds that

a. The decision of 1945 was contrary to actual facts since satisfactory proof was adduced that Mr. A was not in a state of ignorance (Acts, 1946, p. 49-50).

b. The decision of 1945 was contrary to the historical stand of 1880 and 1908 which historical stand was reiterated by the Synod of 1944.

(Cicero I, however, took no action against Mr. and Mrs. A and thereby continued their membership.)

4. The Synod of 1947

a. Declared that "Synod should have given the Consistory definite instructions as to its method of procedure in this unusual case, which resulted from two conflicting Synodical decisions." (Acts, 1947, p. 79.)

b. Appointed a committee to "Study the case at hand and advise what should be done to apply the decision of 1946 in the disposition of the matter." (Acts, 1947, p. 79.)

c. Adopted the following position with respect to the whole problem of divorce and remarriage:

"With respect to any person who has obtained an unbiblical divorce, or who was divorced as a result of his own adultery, and who, being guilty of either sin, subsequently remarried, Synod declares that unless it can be proved to the satisfaction of the consistory that such a person committed these sins while living in complete ignorance of the teaching of the Word of God concerning the sinfulness of divorce and remarriage, he cannot during the lifetime of his former wife (or she cannot during the lifetime of her former husband) be a member of the church, unless, in addition to confessing his guilt before the consistory, he manifests his genuine repentance not only by means of a godly conduct in general but also and specifically by his return to the former marriage partner, if this be possible, or, if it be impossible, by means of ceasing to live (in the ordinary marriage relationship) with his present spouse." (Acts, 1947, p. 66.)

5. The Synod of 1948

a. Rejected the advice of its Study Committee which advised Synod to make the simple declaration that Mr. and Mrs. A are not members of the Christian Reformed Church, i.e., Synod indicated that the membership of these people should not be summarily terminated.

b. Affirmed that Mr. and Mrs. A are as a matter of fact members (Acts, 1948, p. 82).

D. *Recommendations:*

1. Synod declare that the method of procedure in the disposition of the case of Mr. and Mrs. A is clearly indicated in Point 2 of the Report of the Advisory Committee concerning the Readmission of Divorced and Remarried Persons, which was adopted by the Synod of 1947 (quoted above C, 4, c). *Adopted.*

2. Synod declare that Mr. and Mrs. A can retain their membership in our church if in addition to confessing their guilt and manifesting genuine repentance by means of a godly conduct in general, Mr. and Mrs. A cease to live in the ordinary marriage relationship with each other. *Adopted.*

3. Synod advise the consistory under which these people resort that they are to be disciplined according to the current regulations for discipline prescribed in the *Christian Reformed Church Order* if they do not manifest genuine repentance by means of a godly conduct in general, and specifically if they manifest an impenitent spirit by continuing to live in the ordinary marriage relationship with each other. *Adopted.*

ARTICLE 122

Synod taking cognizance of the retirement of Rev. H. Keegstra from the editorship of *De Wachter*, because of advancing years, expresses its deep appreciation for the twenty-six years of diligent and valuable service which he has so willingly and ably performed in editing this periodical and prays God's blessing upon him in the years which may still remain. Inasmuch as the Rev. H. Keegstra is present now with us, Synod rises in token of esteem to our brother and the President, his successor, addresses him with words of appreciation and hearty felicitations upon the record which he was permitted to establish.

ARTICLE 123

The Advisory Committee on *Budget Matters* (cf. Art. 107), Mr. L. Bere reporting, presents the following:

1. The Committee recommends that Synod express its thanks to the "Special Committee to Co-ordinate Finance and Feasibility of a Budget Director" for the splendid services they have rendered (See Supplement 39).

Your Committee on Budget Matters also recommends to Synod:

2. To adopt recommendation A of the Special Study Committee as presented. (See Supplement 39).

3. To change the reading of recommendation B of this Special Study Committee to read "Synod appoint a committee of five competent laymen." This deletes the words "from within a radius of say 200-250 miles from Grand Rapids." (Supplement 39). *Grounds:* Your Budget Committee believes it to the best interests of the Church not to confine the membership of this committee to any geographical area. *Adopted.*

4. Your Committee desires to express its appreciation to Messrs. Geo. F. Wieland and Fred L. Winter for their splendid work in devising ways and means for assembling vital data and information and its great helpfulness in counselling the advisory budget committee. *Adopted.*

5. Your committee recommends that Synod place the following on the list of *Accredited Causes for Moral and Financial Support.*

1. American Federation of Reformed Young Women's Societies.
2. The Young Calvinist Federation. Note: This organization makes no request for funds and is commended for its management.
3. American Bible Society.
4. Bethesda Sanatorium.
5. Christian Psychopathic Hospital Association.
6. Christian Labor Association.
7. Gideons. Note: Your committee advises to re-affirm former decision re for distribution of Bibles and Testaments only.
8. Goffle Hill Christian Sanatorium.
9. Reformed Bible Institute.
10. The British and Foreign Bible Society in Canada and Newfoundland. (For Canadian churches only.)
11. Faith, Prayer and Tract League.
12. Lord's Day Alliance. (Moral Support only.)
13. National Christian Association. (Moral support only.)

6. *Causes recommended for one or more offerings.*

1. Seamen's Home, Hoboken, N. J.
2. Synodical Tract Committee.
3. The Committee for German and Hungarian Spiritual Relief. Note: If and when needed — announcement to be made.
4. National Union of Christian Schools.
   a. Emergency and Teachers' Relief Fund.
   b. Textbook Foundation.
5. Canadian Immigration Fund.

6. Home Missions Committee.
7. National Association of Evangelicals.
8. Supplementary Fund for Home Evangelization. *Adopted.*

7. Synodical Treasurers' Report.

Your Committee has examined this well prepared and detailed report and financial statements and recommends the following:

A. That the gratuity of the Stated Clerk and the Synodical Treasurer be $400 per annum. *Adopted.*

B. That the following remunerations be approved:

1. First Clerk of Synod	$100.00
2. Second Clerk of Synod	25.00
3. Mr. H. J. Voss	100.00

Adopted.

C. That the quota for Synodical expenses be as follows:

Synodical expense	$0.20
Ecumenical Synod	.15
Total	$0.35 per family

Adopted.

8. *U. S. Treasurer for Canada and Canadian Treasurer.*

A. *Material:*

Art. 71 — Acts of Synod, 1948.

To clarify the intent of decision of Synod in session 1948 (Art. 71 — Acts of Synod).

B. *Recommendations:*

1. Exchange of funds between U. S. Treasurer for Canadian Churches and the Canadian Treasurer shall be made at the same *rate* of exchange.

2. This decision to supersede the decision of Synod as set forth in Art. 48 in the Acts of Synod of the year 1940. *Grounds:*

a. By this method funds now held by the Canadian Treasurer, controlled by the regulations of the Canadian Foreign Exchange Control Board, can be made available to treasurers of various denominational funds. *Approved.*

b. Since substantial sums of money are being remitted from the U. S. to Canada, in amounts in excess of the collections by Canadian churches for various causes in the U. S., an exchange of these funds can be readily made by bookkeeping offset entries. *Approved.*

All treasurers are requested to clear all remittances for Canada through the U. S. Treasurer of Canada. All funds in excess of the amount needed to clear the balances in the hands of the

Canadian Treasurer shall be available for the purchase of Canadian exchange at current rates. *Approved.*

9. *Report No. 14* (Supplement 14).

Report of Committee in re Overture of Englewood Christian Reformed Church — Classis Hackensack.

A. *Material.*

"The Consistory of the Christian Reformed Church of Englewood, N. J., requests Classis to Overture Synod as follows: That denominational quotas be revised as follows:

1. Quotas for congregations under 100 families be reduced at the rate of 2% for each 5 families under 100.
2. Quotas for congregations over 200 families be increased at the rate of 2% for each 10 families over 200. *Grounds:*
1. This will make the financial responsibility of the various congregations more equitable, since the local expenses are greater per family in the smaller congregations than in the larger.
2. This will permit necessary increase in quotas without undue hardship in the smaller congregations.
3. This will facilitate the efforts of subsidized congregations to become self-supporting.
4. This will encourage the organization of new congregations."

B. *Recommendation:*

Your committee recommends to Synod to retain the present method of establishing denominational quotas. *Grounds:*

1. To adopt the method as suggested in this overture would require endless mathematical calculations and would be too complicated.
2. Larger congregations have assumed many obligations other than the denominational obligations covered by quotas.
3. There is present relief for churches that cannot meet their quotas through provisions previously provided. *Adopted.*

10. *Quotas.*

The Budget Advisory Committee has examined the reports of the following denominational boards, consisting of

A. *Materials.*

1. A detailed statement of receipts and disbursements.
2. A balance sheet, if available.
3. A statement of budget requests.

B. *Recommendations.*

1. *South America and Ceylon* — Supplement 26.

Your Committee recommends Synod adopt a quota of 55 cents per family for the year 1950. *Adopted.*

2. *Home Missions* — Supplement 22.

Your committee recommends Synod adopt quotas as follows for the year 1950:

A. Church Extension	$4.00
B. Canadian Emergency Fund	3.50
C. Fund for Needy Churches	.50

Adopted.

3. *Church Help Fund* — Supplement 13.

Your Committee recommends Synod adopt a quota of $2.25 per family for the year 1950. *Adopted.*

4. *Calvin College and Seminary* — Supplement 9.

Your Committee recommends Synod adopt a quota of $6.50 per family for the year 1950.

NOTE: In examining the financial reports of Calvin College and Seminary your committee took cognizance of the economical operation, and believes the Church at large should know and appreciate the work of the faculties and administrative offices of the Seminary and College. *Adopted.*

5. *The Ministers' Pension and Relief Administration* — Supplement 4.

Your Committee recommends Synod adopt a quota of $3.25 per family for the year 1950.

NOTE: There is no request for funds for the Relief Fund. *Adopted.*

6. *Jewish Missions* — Supplements 19, 23.

Your committee recommends Synod adopt a quota of $0.75 per family for the year 1950. *Adopted.*

7. *Back to God Radio Hour* — Supplement 20.

Your Committee recommends Synod adopt a quota of $5.00 per family for the year 1950 and to adopt the same rules as found under C 1, 2, p. 56, Acts, 1948, in re gifts and expansion. *Adopted.*

(Continued in Art. 127.)

ARTICLE 124

Synod decides to meet in evening session at 7:30 o'clock.

ARTICLE 125

Synod adjourns. Dr. William Spoelhof closes with prayer.

FRIDAY EVENING, JUNE 17

Sixteenth Session

ARTICLE 126

Synod sings No. 204. Reverend W. Kok leads in prayer. The Rev. G. Gritter returns to Synod in place of Rev. J. Olthoff.

ARTICLE 127

The Advisory Committee *Budget Matters* (cf. Arts. 107, 123, Mr. L. Bere reporting, continues its report;

1. *Integration of the functioning of the Home Mission Committee and the Church Help Committee.* (Supplement 11).

A. Your Advisory Committee considered the financial aspect only of said report.

B. *Recommendation:*

Your committee recommends to deny the request for a greatly increased quota for the Home Mission Committee for the purpose of purchasing physical properties or granting loans to churches. *Grounds:*

1. It will intensify the confusion in the minds of our consistories between the activities of the Home Mission Committee and the Church Help Fund.

2. *Special Offerings for Phoenix and Tucson* (Overture No. 14).

A. *Subject:*

Request to place notice in church papers inviting churches to take up special offerings.

B. *Recommendation:*

Your advisory committee recommends this request be denied.

Grounds:

1. This should be taken care of by the Home Mission Committee.
2. If this request is granted other local churches could make the same appeal. *Adopted.*

C. Synod decides to give each, Phoenix and Tucson, Arizona, a gift of $5,000.00 from the Church Extension Fund.

3. *Canadian Emergency Building Fund.*

A. *Materials:*

Home Missions Committee request (Supplement 11).

"The manner of the establishment of this Canadian Building Fund has been given into the hands of the Budget Committee."

B. *Recommendations:*

1. Your Advisory Committee recommends a special fund raising campaign. *Grounds:*

a. The need is urgent and immediate.
b. Funds raised by quotas would not be available until 1950.
c. This gives an opportunity to our people to give voluntarily and makes unnecessary for increasing the quota or establishing an additional one.

2. Church Help Fund Committee appoint a special committee of at least five men to work out all the details of this denominational campaign. Suggested goal, $150,000.

3. This special committee shall be responsible to the Church Help Fund and all funds collected shall be sent to the treasurer of this committee. The administration of these funds shall be under the jurisdiction of the Church Help Fund. *Adopted.*

4. That this Fund shall be entrusted to the Church Help Committee, to which eventual repayments shall be made according to the following rules:

a. One-fourth (¼th) of the amounts received by any Canadian Church shall be considered a gift.

b. Three-fourths (¾ths) of these moneys shall be repaid according to the rules governing the Church Help Fund, that is, five per cent (5%) per annum. However, these repayments need not begin till five (5) years after date of receipt of money from the Canadian Emergency Building Fund. *Grounds:*

1. This problem of our Canadian Churches is the problem of our whole denomination.
2. These proposals are in line with Overture 12, which Synod did not wish to reject. Acts, 1948, p. 439. *Adopted.*

4. *Correspondence.*

A. *Materials:*

1. Report of Deacons Committee for Netherlands Relief (Information only, no action required).
2. Letter Classis Chicago North re Nathanael Institute.
3. Letter Classis Hudson re South American Fund.

B. *Recommendations:*

1. *Nathanael Institute.*

a. Classis Chicago North be informed that Synod does not establish salaries of workers at Nathanael Institute, but is the responsibility of the duly elected board of Nathanael Institute. *Adopted.*

b. Since voluntary gifts are very small proportion of total receipts, advise to endeavor to secure more voluntary gifts. *Adopted.*

2. Letter of Classis Hudson be transmitted to Committee for South America and Ceylon. *Adopted.*

5. Your Advisory Budget Committee has examined and approved the *Fidelity Bonds* covering the treasurers of the following funds:

1. Back to God Radio Hour.
2. Calvin College and Seminary.
3. Christian Reformed Board of Missions.
4. Church Extension Fund.
5. Church Help Fund.
6. Hoboken Seaman's Home.
7. Jewish Missions.

8. Ministers' Pension Fund.
9. South America and Ceylon.

Your committee recommends that Fidelity Bonds carried for the treasurers of the Nathanael Institute and Paterson Hebrew Mission be in the custody of the Stated Clerk. *Grounds:*

1. The Stated Clerk is in possession of all other bonds carried on denominational treasurers.
2. There should be no exceptions to the rule for practical reasons. *Adopted.*

6. *Classical Reports on Quotas for 1948.*

Your Committee has examined the reports of classical treasurers relative to the payments of quotas for Calvin College and Seminary for the year 1948.

Fifteen Classes reported. Nine Classes reported that all quotas have been paid in full; three Classes, Chicago South, Grand Rapids South, and Muskegon each reported one congregation delinquent; Classis Minnesota reported two congregations delinquent; Classis Grand Rapids East reported five Canadian congregations delinquent due possibly of impounding of funds; Classis Pacific reported eleven congregations delinquent of which eight are Canadian churches.

Summary:

Of 15 Classes reporting, a total of 21 churches were delinquent in their 1948 quotas of which 13 are Canadian churches.

Received as Information.

7. *The Chaplain Fund* (Supplement 31).

Your Committee has examined this report, and informs Synod of its status as follows:

Cash	$3,249.59
U. S. Government Bonds	5,062.50
	$8,312.09

Request of Chaplains Fund Committee to keep these funds intact. Request to invest in bonds of the Washington, D. C., Church, in the sum of $4,000.

Recommendations:

1. Your Advisory Committee recommends Synod keep these funds intact.

2. To approve request to invest $4,000 in Bonds of the Christian Reformed Church of Washington, D. C. *Adopted.*

8. *Calvin College and Seminary, Faculty Pension Fund* (Supplement 9).

A. Approval of Faculty Pension Fund Plan.

Your Advisory Committee recommends Synod approve the Faculty Pension Fund Plan as outlined in Agenda Report No. 9. (Supplement 9.)

1. To substitute for "salary rate" the words "current salary."

2. Revision of plan through substitution of the sum $750 in the place of $500. This revision to be made in each instance where these sums are used.

3. To approve the appropriation by the Board of Trustees each year, beginning with school year 1949, $5,000 per year for two (2) years, and $2,500 per year for the following ten (10) years. *Grounds:*

a. The revisions are more realistic and conform with method used in paying salaries by the Board of Trustees.

b. The "Faculty Pension Fund" plan has been adopted by the Faculty of Calvin College. *Adopted.*

B. Synod decides that the same rules shall apply for the next year in re Mrs. D. Kromminga and the Emeritus Professors as adopted by Synod of 1948. Cf. Acts, p. 100, Arts. 137, 138.

9. *Deacons' Committee for Netherlands Relief* (cf. Art. 118 V); (Supplement 41).

Deacons' Committee reports balance on hand of $12,320.08.

Recommendation:

This sum of $12,320.08 be distributed to the Canadian Immigration Fund. *Adopted.*

10. *Fund for Needy Churches* (Supplement 22).

In re minimum salaries paid the ministers receiving aid from the F. N. C.

Recommendations:

To approve the recommendations of the General Committee for Home Missions as follows:

1. That the minimum salary to be paid the ministers by the respective churches receiving aid from the F.N.C. for 1950 be set at $2,500.

2. The minimum per family contribution toward the pastor's salary of families belonging to subsidized churches for 1950 be set at $45.00. *Adopted.*

11. Your Advisory Budget Committee recommends the following list be inserted in the Acts of Synod as a helpful guide for our classical treasurers, consistories, and individuals.

A. QUOTAS —

1. South America and Ceylon		$ .55
2. Home Missions:		
Church Extension	4.00	
Canadian Emergency Fund	3.50	
Fund for Needy Churches	.50	8.00

3.	Church Help Fund		2.25
4.	Calvin College and Seminary		6.50
5.	The Ministers' Pension & Relief Administration		3.25
6.	Jewish Missions		.75
7.	Back to God Radio Hour		5.00
8.	Christian Reformed Board of Missions		11.00
9.	Synodical Expenses:		
	Synodical Expense	.20	
	Ecumenical Synod	.15	.35
			$ 37.65

B. FOR ONE OR MORE OFFERINGS—

1. Seamen's Home, Hoboken, N. J.
2. Synodical Tract Committee
3. The Committee for German and Hungarian Spiritual Relief
   Note: If and when needed — announcement to be made
4. National Union of Christian Schools
   a. Emergency and Teachers' Relief Fund
   b. Textbook Foundation
5. Canadian Immigration Fund
6. Home Missions Committee
7. National Association of Evangelicals
8. Supplementary Fund for Home Evangelization
9. Ann Arbor Chapel (cf. Art. 129)

C. ACCREDITED CAUSES—

1. American Federation of Reformed Young Women's Societies
2. The Young Calvinist Federation
   Note: This organization makes no request for funds and is commended for its management.
3. American Bible Society
4. Bethesda Sanatorium
5. Christian Psychopathic Hospital Association
6. Christian Labor Association
7. Gideons — in the distribution of Bibles and Testaments only
8. Goffle Hill Christian Sanatorium
9. Reformed Bible Institute
10. The British and Foreign Bible Society in Canada and Newfoundland (for Canadian churches only)
11. Faith, Prayer and Tract League
12. Lord's Day Alliance (Moral support)
13. National Christian Association (Moral support)

12. *Overture No. 4.*

The total of all quotas amounts to $37.65 for 1950 compared with $39.15 for 1949.

This reduction be considered an answer to Overture 4 — Classis Chicago North. *Adopted.*

ARTICLE 128

Synod instruct the Stated Clerk to place an explanatory statement in the Acts concerning such funds, as Canadian Emergency Fund, Canadian Relief Fund, Canadian Building Fund so that the Consistories may know clearly the purpose of these funds.

ARTICLE 129

Synod decides to grant permission to the Ann Arbor Chapel to ask our churches for an offering or a gift for this cause even as in 1948. cf. Acts, 1948, p. 76, Art. 121, IV.

ARTICLE 130

The Officers of Synod present the following Mandate for the Committee on *Amusements* (cf. Arts. 100, 104).

With a view to Overtures 10, 12, 17, 18, as well as the request from the Young Calvinist Federation Synod decides to appoint a Committee which is to report to the Synod of 1950 and whose task it shall be:

a. To clarify the decisions re Worldly Amusements of the Synod of 1928 wherever such clarification may appear necessary or desirable; it is however to be understood that the clarification to be proposed is not to change the essence of those decisions.

b. To amplify the decisions of 1928 wherever according to the judgments of the Committee such amplification is necessary or desirable for the proper adherence to these decisions.

c. In addition Synod decides that meanwhile the decisions of the Synod of 1928 re "Worldly Amusements" remain unchanged and in force. (cf. Supplement 6.) *Adopted.*

ARTICLE 131

The Clerks present the following resolution to be placed in our Church papers concerning the reinstatement of Mr. Brandt Bruxvoort to the Ministry of the Sacred Word. (cf. Arts. 89, 99.)

"Synod announces to our churches that it has examined Mr. Brandt Bruxvoort after granting his request that it open the way to his readmission to the Ministry of the Sacred Word; and, declares that all the elements necessary to such reinstatement being present, Synod has this Seventeenth Day of June, 1949, reinstated him in the office of the Ministry of the Word and Sacraments. Synod therefor also declares him eligible to and recommends for a Call to our churches." *Adopted.*

ARTICLE 132

The *Obituary Committee* (cf. Art. 15), Rev. J. Vanden Hoek reporting, presents the following resolutions;

Synod of the Christian Reformed Church,

ESTEEMED BRETHREN:

During the year that separates us from our last Synodical assembly God translated *four* of our clerical colleagues from the church militant to the church triumphant. It is altogether fitting that in the sessions of this Synod we should mark with sorrow the passing of these brethren, while rejoicing with their loved ones and the church at large that our loss is their gain.

The first minister to pass away after the Synod of 1948 was the Rev. *JOHN HOMAN.* He was born when our denomination was but sixteen years of age, in the province of Groningen across the sea. His boyhood was robbed of the blessed privileges of the Christian parental training to which most of us owe so much, when his father and mother died early in his life. Coming to this country, he was befriended by a kindly Minnesota farmer who made it possible for him to pursue ministerial training, reminding us of Rev. Van Halsema's remark that behind each of us stands an army of Christian soldiers apart from whom none of us would be what we are in the Kingdom of Christ. Rev. Homan served six churches, followed by eleven years of emeritation, which quietly closed in his death at our Pine Rest Hospital on October 10 of last year, in the 75th year of his life.

The life of the Rev. *ALBERT VAN DYKEN,* the second of the deceased, was marked by brevity as to length, and stunning suddenness of conclusion. Brother Van Dyken was enabled by God to serve but three congregations, and died at the early age of fifty-three. He was born in Muskegon, where he spent his entire boyhood. The days of the years that were allotted to him were spent to the full in a vigorous prosecution of his holy office.

The Rev. *L. J. LAMBERTS,* who passed away February 27 of this very year, was pastor to four of our congregations, and performed so many synodical assignments that his denominational activities scarcely need to be cited anew on this occasion. God gave him sixty-eight years amongst us, twenty-five of which he served on Calvin's Board of Trustees, and thirty in the editorship of Sunday School materials. He was born and died in the city in which we are now assembled.

Rev. *BERNARD H. EININK,* who was born near Clymer, New York, some eighty-four years ago, is the most recent death in our ministerial circles. The *Banner* obituary, written by his son-in-law, records some very unusual and most impressive incidents of special Providence. He spent forty-one years in the active ministry, shepherding seven congregations, and glorified God for fourteen long lingering years after that as an emeritated invalid. His death at Pine Rest occurred on March 21 of this year.

These all, like the heroes of Hebrews 11, died *in* faith as they lived *by* faith. They confessed by their preaching and practice that they were strangers and pilgrims on the earth, seeking a country they could call their own. And now they inhabit a heavenly city, whose builder and maker is God.

Looking back upon the lives and labors of these brothers in the Lord, Synod hereby resolves:

1. To give public utterance of gratitude to God for having given us these servants in our midst,
2. To submit humbly to the all-wise will of our Heavenly Father in having taken them in His good time unto Himself,
3. To express our sincere sympathy to all the bereaved, reminding them that those who die in the Lord are blessed, especially those who gave their lives in such glorious calling,
4. To place these resolutions in the 1949 Acts of Synod, and forward a copy to the bereaved.

Adopted by rising vote.

ARTICLE 133

The *Advisory Committee on Appointments,* Rev. J. Kromminga reporting, presents the following:

I. Synod approve the election of the following members of the BOARD OF TRUSTEES OF CALVIN COLLEGE AND SEMINARY:

Classis	*Members*	*Alternates*
California	P. A. Hoekstra	C. Veenstra
Chicago North	J. Putt	E. J. Masselink
Chicago South	G. Hoeksema	M. Van Dyke
Grand Rapids East	R. J. Frens	J. Weidenaar
Grand Rapids South	M. Monsma	P. Holwerda
Grand Rapids West	J. G. Van Dyke	J. T. Holwerda
Hackensack	W. Haverkamp	H. Bouma
Holland	J. T. Hoogstra	O. Breen
Hudson	N. J. Monsma	N. Veltman
Kalamazoo	E. B. Pekelder	J. Meeter
Minnesota	R. S. De Haan	W. Vander Hoven
Muskegon	E. J. Tanis	M. Goote
Orange City	R. Bronkema	J. Griffioen
Ostfriesland	H. Zwaanstra	
Pacific	W. Groen	H. J. Triezenberg
Pella	J. Geels	J. Guichelaar
Sioux Center	J. G. Vande Lune	B. J. Haan
Wisconsin	E. Joling	
Zeeland	J. H. Bruinooge	D. D. Bonnema

II. Synod approve the election of the following members of the CHRISTIAN REFORMED BOARD OF MISSIONS:

Classis	*Members*	*Alternates*
California	J. J. Steigenga	
Chicago North	J. L. Schaver	
Chicago South	A. Jabaay	J. Vander Ploeg
Grand Rapids East	L. Oostendorp	C. Boomsma
Grand Rapids West	A. Hoekema	W. P. Brink
Grand Rapids South	H. Evenhouse	B. Essenburg
Hackensack	H. Bouma	H. Dekker
Holland	J. Beebe	A. Walcott
Hudson	J. P. Smith	E. Boeve
Kalamazoo	J. Entingh	
Minnesota	A. A. Koning	H. Bossenbroek
Muskegon	G. Vander Kooi	W. Prince
Orange City	J. Cupido	C. Vander Ark
Ostfriesland	J. Vande Kieft	
Pacific	P. De Koekkoek	
Pella	R. De Ridder	S. Viss
Sioux Center	J. Zwaanstra	T. C. Van Kooten
Wisconsin	W. Dryfhout	W. Alkema
Zeeland	C. Vanden Heuvel	H. Verduin

Members-at-Large elected by Synod:

Mr. Henry Denkema; Alternate, Mr. Joseph T. Daverman; Dr. Richard S. Wierenga; Alternate, Mr. Ben Wiersma; Dr. E. Y. Monsma; Alternate, Mr. Allen Waterloo.

III. Synod approve the election of the following members of the GENERAL COMMITTEE FOR HOME MISSIONS.

Classis	*Members*	*Alternates*
California	L. Bouma	F. De Jong
Chicago North	H. Baker	W. Kok
Chicago South	M. Van Dyke	B. Van Someren
Grand Rapids East	E. F. Visser	V. Licatesi
Grand Rapids South	J. Bult	R. Veenstra
Grand Rapids West	T. Van Eerden	F. L. Netz
Hackensack	D. Hoitenga	H. Dekker
Holland	C. Witt	L. Voskuil
Hudson	O. Holtrop	E. Boeve
Kalamazoo	G. Gritter	E. Boer
Minnesota	M. Dornbush	R. A. Rozeboom
Muskegon	R. Rienstra	N. De Vries
Orange City	G. Zylstra	J. Hollebeek
Ostfriesland	J. H. Rubingh	
Pacific	P. Hoekstra	J. R. Van Dyke
Pella	J. A. Mulder	F. Van Houten
Sioux Center	J. Van Beek	
Wisconsin	C. M. Schoolland	E. Joling
Zeeland	M. Bolt	B. Pekelder

Members-at-large	*Alternates*	*Terms*
Mr. W. Hofstra	Mr. B. Smit	1947–1950
Mr. T. Hoeksema	Rev. T. Verhulst	1948–1951
Mr. B. Brouwer	Mr. F. Oldemulders	1949–1952

IV. Synod approve the election of the following SYNODICAL DELEGATES FOR EXAMINATIONS:

Classis	*Members*	*Alternates*
California	E. Tanis	P. A. Hoekstra
Chicago North	P. Honderd	E. J. Masselink
Chicago South	G. Hoeksema	M. Van Dyke
Grand Rapids East	C. Huissen	J. Weidenaar
Grand Rapids South	A. J. Rus	P. Holwerda
Grand Rapids West	J. G. Van Dyke	P. Jonker
Hackensack	H. Bouma	W. Haverkamp
Holland	M. Vander Zwaag	T. Yff
Hudson	O. Holtrop	N. L. Veltman
Kalamazoo	L. Van Laar	C. Oldenburg
Minnesota	G. Van Laar	J. Vanden Hoek
Muskegon	J. E. Luchies	J. Masselink
Orange City	J. Cupido	
Ostfriesland	B. Vanden Brink	D. H. Plesscher
Pacific	W. Groen	J. K. Van Baalen
Pella	J. Geels	J. Guichelaar
Sioux Center	J. Hanenburg	J. Van Beek
Wisconsin	N. Jansen	C. M. Schoolland
Zeeland	J. H. Bruinooge	D. D. Bonnema

V. *Synod approve the following appointments for:*

1. *Synodical Committee:* Dr. Y. P. De Jong; Rev. E. F. J. Van Halsema; Rev. W. Groen; Stated Clerk: (ex-officio).

2. *Stated Clerk:* Dr. R. J. Danhof; Alternate, Rev. P. Holwerda.
3. *Synodical Treasurer:* Mr. Tony Noordewier; Alternate, Mr. H. J. Voss. (Term expires 1950).
   U. S. Treasurer for Canada: Mr. Geo. F. Wieland; Alternate, Mr. L. Kloet. (Term expires 1951.)
4. *Publication Committee:* J. Feenstra; Dr. H. H. Meeter; H. Denkema; G. J. Rooks; G. Buist; Rev. P. Holwerda; Rev. C. Boomsma; Prof. L. Berkhof; Fred Van Kleef.
5. *Committee for South America and Ceylon:* Prof. M. J. Wyngaarden; Rev. P. Jonker; Rev. C. Vanden Heuvel; Dr. E. Strikwerda; Rev. T. Yff.
6. *Committee for Church Help:* Rev. J. Breuker; Rev. J. Cupido; Mr. C. R. Mulder; Mr. S. Elgersma; Rev. J. Hanenburg.
7. *Representative American Bible Society:* Rev. H. Bouma; Alternate, Rev. J. P. Smith.
8. *Representative British and Foreign Bible Society:* Rev. J. Vander Meer; Alternate, Rev. H. Wierenga.
9. *Representative General Commission of Army and Navy Chaplains:* Rev. J. M. Vande Kieft; Alternate, Rev. J. M. Ghysels.
10. *Chaplain Committee:* Rev. J. M. Vande Kieft; Rev. J. M. Ghysels; Rev. E. Boeve.
11. *Committee on Ecumenicity and Correspondence with Other Churches:* Prof. C. Bouma; Dr. J. T. Hoogstra; Prof. Wm. Rutgers; and the Stated Clerk (ex-officio).
12. *Historical Committee:* Prof. S. Volbeda; Prof. H. J. Van Andel; Dr. J. Kromminga; Prof. G. Stob.
13. *Committee Mission Sunday School Lesson Planning:* Rev. H. Verduin; Rev. L. Van Laar; Rev. R. Veenstra; Mr. A. VanderVeer; Miss Katie Gunnink.
14. *Committee Sunday School Lesson Planning:* Rev. D. H. Walters; Rev. J. H. Bratt; Miss Dena Korfker.
15. *Transportation Secretary:* (This appointment be left to Synodical Committee.)
16. *Committee for Mimeographing Reports and Making Arrangements for the Next Synod:* Mr. H. Voss; Alternate, Prof. E. Y. Monsma.
17. *Committee for Ministers' Pension and Relief Administration:* Mr. F. L. Winter; Rev. J. O. Bouwsma; Mr. N. Hendrikse; Mr. Wm. Boer; Rev. B. Van Someren. Alternates, Mr. G. Doornbos; Mr. G. B. Tinholt; Rev. W. Reinsma; Mr. B. De Jager; Rev. T. Yff.
18. *Representative Lord's Day Alliance:* Rev. C. Van Ens; Alternate, Dr. O. Holtrop.

19. *Representative National Christian Association:* Rev. W. Van Rees; Alternate, Rev. J. Schaver.
20. *Radio Committee—"Back to God Hour":* Rev. D. H. Walters; Rev. E. B. Pekelder; Rev. H. Baker; Mr. Jacob De Jager; Mr. J. Van't Hof; Mr. P. Damsma; Rev. J. Ehlers; Rev. Wm. Kok; Mr. L. Bere; Mr. Anthony Meeter.
21. *Calling Church for the Next Synod:* Bethel Christian Reformed Church of Grand Rapids, Mich.
22. *Netherlands Rehabilitation Fund Committee:* Mr. John Hekman; Mr. B. De Jager; Dr. Y. P. DeJong; Prof. L. Berkhof; Mr. M. Houskamp.
23. *Delegates to 1950 Convention of the N. A. E.:* Dr. C. Bouma; Rev. H. Baker; Rev. G. Gritter; Rev. J. Kromminga; Rev. J. Luchies; Stated Clerk (ex officio).
24. *Committee for the Publication of Reformed Tracts:* Rev. D. H. Walters; Mr. P. B. Peterson; Rev. L. Trap; Prof. L. Berkhof; Mr. B. DeBoer; Mr. E. Postma; Rev. E. Boer; Rev. L. Veltkamp.
25. *United Youth Committee:* Rev. C. Witt; Mrs. C. Bouma; Misses Wilma Beukema and Dena Kuiper; Mr. R. Postma; Dr. C. De Graaf.
26. *Committee on Denominational Building:* Mr. John Hekman; Mr. P. D. Bouma; Mr. J. P. Seven; Mr. James Ryskamp; Mr. Geo. F. Wieland.
27. *Committee on "Catechetical Training"* (Educational Committee): Rev. Wm. Haverkamp; Rev. H. Dekker; Rev. N. J. Monsma; Mr. Sidney VanTil; Dr. W. Rooks.
28. *Canadian Immigration Committee:* Rev. P. Hoekstra; Mr. J. Vander Vliet; Rev. A. Disselkoen; Mr. L. Kool; Rev. J. M. Vande Kieft.
29. *Committee to Study Proper Function of Congregational Meetings and the Question of Women Voting at Such Meetings:* Rev. L. Van Laar; Rev. G. Gritter; Rev. M. Monsma.
30. *Committee to Study Advisability and Feasibility of Establishing Junior Colleges in Various Parts of the Church:* Dr. H. Kuiper; Dr. R. Bronkema; Rev. P. A. Hoekstra; Dr. Wm. Spoelhof; Dr. B. P. Bos; Mr. Sam Steen; Mr. L. Bere.
31. *Committee for Spiritual Relief in Germany and Hungary:* Dr. J. H. Hoogstra; Rev. T. Verhulst; Dr. J. Kromminga; Mr. A. Naber; Mr. F. Oldemulders.
32. *Pension Plan for All Unordained Denominational and Classical Mission Workers:* Rev. H. Blystra; Mr. Tony Noordewier; Mr. F. L. Winter.
33. *Contact Committee:* Prof. C. Bouma and Stated Clerk.

34. *Delegates to Synod of De Geref. Kerken in Nederland:* Prof. C. Bouma; Alternate, Rev. J. K. Van Baalen.
35. *Fraternal Delegate to Assembly of Orthodox Presbyterian Church:* (Synodical Committee pending selection of place.)
36. *Fraternal Delegate to Assembly of Associate Reformed Presbyterian Church* 1950: Rev. N. Monsma; Alternate, Rev. J. M. Ghysels.
37. *Fraternal Delegate to Assembly of Reformed Presbyterian Church,* 1950: Rev. J. Geels; Alternate, Rev. S. Vroon.
38. *Special N.A.E. Study Committee:* Rev. M. Monsma; Rev. P. Holwerda; Rev. G. Gritter; Dr. W. Hendriksen; Rev. A. Hoekema; Dr. J. Kromminga; Dr. J. E. Luchies.
39. *Treasurer of Canadian Churches:* Mr. J. Vander Vliet.
40. *Special Advisory and Assisting Budget Committee for Synod of 1950:* Mr. G. Wieland; Mr. H. Hoekstra; Mr. M. De Young; Mr. H. Holtvluwer; Mr. F. L. Winter.
41. *Committee to Study Discrepancy Between Articles 6 and 12 of the Church Order:* Prof. S. Volbeda; Rev. J. L. Schaver; Rev. M. Monsma.
42. *Committee to Prepare the Form for the Erasure of Members by Baptism:* Prof. S. Volbeda; Dr. J. T. Hoogstra; Rev. C. Groot; Prof. E. Y. Monsma.
43. *Reformed Missionary Council:* Dr. J. C. DeKorne; Dr. R. Wierenga.
44. *Pension Board of Calvin College and Seminary:* Rev. J. Putt; Mr. T. Noordewier.
45. *Boys' Scout and Boys' Club Movement Study Committee:* Rev. C. Witt; Rev. L. Voskuil; Dr. Bert Bos; Dr. C. DeGraaf; Mr. R. Postma; Mr. I. De Mey.
46. *Revision of Preamble to Home Missions Order:* Rev. J. M. VandeKieft; Rev. H. Blystra; Prof. E. Strikwerda.
47. *Censure of Resigning Members:* Rev. H. Triezenberg; Rev. J. Verbrugge; Rev. W. Groen; Rev. J. Schuurman.
48. *Committee to Study Synodical Decisions on Amusements:* Dr. L. Greenway; Rev. J. VanderPloeg; Rev. J. Breuker; Rev. H. J. Kuiper; Rev. N. Monsma; Mr. E. R. Post; Dr. H. Stob; Rev. W. Kok; Rev. G. Hoeksema.
49. *Synodical Representative on Bible Tract League* (former Faith, Prayer and Tract League): Mr. John Keuning.
50. *Board of Administration of the N.A.E.:* Dr. J. Luchies; Rev. H. Baker (Term 1950-1953).
51. *Delegates to Second Ecumenical Synod,* August, 1949, at Amsterdam, the Netherlands: Prof. C. Bouma; Alternate, Prof. S.

Volbeda; Rev. J. K. Van Baalen; Alternate, Rev. G. Hoeksema; Dr. Richard S. Wierenga; Alternate, Prof. Wm. Spoelhof.

52. *Committee for Displaced Persons*: Dr. P. Y. De Jong; Rev. J. M. Vande Kieft; One elder from Neland Ave. Chr. Ref. Church; One elder from Dennis Ave. Chr. Ref. Church; One deacon from Alpine Ave. Chr. Ref. Church; One deacon from Grandville Ave. Chr. Ref. Church.

53. *Committee to Investigate Whether Article 70 of the Church Order Should be Removed:* Rev. B. Van Someren; Rev. J. Vander Ploeg; Rev. A. Jabaay; Mr. J. Kuiper. *Adopted.*

VI. We request Synod: to instruct the Board of Trustees, the Board of Missions, the General Home Missions Committee to incorporate in the Agenda each year the names of those elected to serve on those Boards for the coming year. *Adopted.*

VII. We request Synod: to instruct the stated clerks of the various classes to report to the Stated Clerk of Synod the nominations for Synodical Examiners each year prior to the meeting of Synod. *Adopted.*

VIII. We request Synod: to instruct the Historical Committee and the Synodical representative on the Board of the National Christian Association to render an annual report to Synod. *Adopted.*

IX. We wish to report a letter of resignation received from Mr. A. H. Andriese, Transportation Secretary. We recommend that his resignation be accepted. We request Synod to instruct the Stated Clerk to send a letter of thanks for the services faithfully rendered.

ARTICLE 134

The Budget Committee recommends that Mr. Jacob Van't Hof and Mr. Henry Holtvluwer be appointed a committee to purchase a suitable gift, (value of $50.00) to be presented to the President of Synod, the Rev. E. F. J. Van Halsema, as a token of appreciation and esteem for the services which he has rendered at this Synod. (See Art. 127.) *Adopted.*

ARTICLE 135

The President extends a word of thanks to the Editor of *The Banner,* the Rev. H. J. Kuiper, and the Co-editor of *De Wachter,* the Rev. J. Ehlers, and the reporters for their services rendered to Synod. He also addresses a word of appreciation to the delegates who are present from abroad. He extends a word of thanks to the Rev. R. De Ridder for the splendid services he rendered Synod by his supervision of the routine of meals in the dormitory.

ARTICLE 136

The President addresses Synod as follows:

Members of Synod:

Our work is finished. Since the day of your election as delegates to this Synod, you anticipated meeting the brethren and sharing with them the responsibility for this Kingdom work. For eight days you have now experienced the blessed reality of active fellowship, and united endeavor. In a few moments the Synod of 1949 will have entered the halls of history to take its place among its many predecessors. Our decisions and resolutions are now recorded in the Acts and we are ready to adjourn.

It has been a pleasure for me to preside over this Synod. There has been animated discussion and at times warm debate, there has been a rather general participation in our deliberations, but you have made what conceivably might be an onerous duty, a delight. Your splendid spirit of cooperation shall linger in my memory. In this connection I call Synod's attention to the interesting and at times surprising manner in which the existing rules for synodical procedure may be applied, as became evident in the course of our sessions. Whether use of these rules, in effect, may not at times border on abuse and whether certain changes in the rules therefore may not become desirable, I leave to your judgment. The Vice-President, my neighbor in the East for many years, and here occupying the eastern section at the presidential table, has rendered able and ready assistance. More than once at this Synod, you will recall, light came from the modern East. The Clerk and Assistant Clerk have recorded the acts of Synod with unusual efficiency. The Committee reporters kept us supplied with material from day to day. Our Seminary Professors and other advisers served Synod with valuable counsel both in the committee rooms and on the floor of Synod. The Committee on Arrangements functioned smoothly and the office force under the direction of Mr. Henry Voss did good work in record time. The Editors of our church papers and the reporters of the daily press have done valuable work in keeping the public informed. The personnel in the Dormitory has ministered to our physical needs with smiling face and culinary skill. To everyone, our thanks.

Much work has been accomplished. In the minds of many the N.A.E. reports and the decisions of 1928 re amusements seemed to be the outstanding items, if one may so evaluate the interest shown by our church public. But let us not forget the importance of the regular and less publicized reports that have been acted upon. Then, there were national and international contacts. A delegate from the Netherlands visited Synod for the first time since the war. A delegate from South Africa addressed Synod for the first time in our history. Dr. Zsirios brought greetings from the Magyar Reformed Church in Hungary. Delegates from American churches spoke briefly and fellowshipped with us. Organizations presented their respective causes to Synod. Six young men were admitted to candidacy, instructors at Calvin College were reappointed or appointed, the educational needs of Calvin College and Seminary and also of the mission field were considered. Mission work in China, among the Indians, and in Africa received due consideration. We were reminded of the pressing needs of the expanding Home Mission field both in the U. S. A. and in Canada. We shall not forget that solemn hour when as your President I might welcome, in name of Synod, a brother who had just been re-admitted to the ministry. Surely, "Weeping may tarry for a night, but joy cometh in the morning!" We shall not forget that pleasant and inspiring hour when

Synod honored three professors for years of faithful service. Nor shall we forget the day when repatriated missionaries from China, workers from the Indian field, and a brother from Nigeria told us of their fields and work. Eight days of song, of prayer, of study, of deliberation, of decision! Eight days of fellowship and work in the cause dear to us all. Now this is ended.

Reviewing our work, we thank God for the help given. Have we been loyal, thorough, progressive and efficient, as I confidently hoped when I assumed the chair? Imperfections have cleaven unto us. May God frustrate what was wrong and bless that which was good. May our Synods continue to be deliberative bodies and may we ever seek the true welfare of the Bride of Christ in our deliberations.

God bless you, brethren, as you travel home, home beyond the Rockies, home near the Golden Gate, home in the Dominion to the North, home in the States of corn and milk, home in the city and home in the country, home where the Hudson meets the ocean, home in the North and South, in the East and West. May the church reap good fruit from your presence in Grand Rapids. May the stimulating experience of your work at Synod tend to make our common interest in the Church we love and all that it stands for, keener; our loyalty, deeper; our zeal, greater. Talk to your people at home about the church and its many problems. Remember the church of God in your prayers. Work for the coming of the Kingdom of your Lord. In all probability we shall never meet again as we are met here today. May we walk in the light of eternity, in the world though not of the world, and in God's time, through abiding and abounding grace, meet in the Great Assembly above, where a motion to adjourn will never prevail.

E. VAN HALSEMA.

ARTICLE 137

The Vice-President, the Rev. N. J. Monsma, addresses the President in behalf of Synod as follows:

Mr. President: I feel prompted to voice the sentiments of this Synod and to avail myself of the opportunity to express our hearty appreciation for your leadership. The office of President to the Synod is more trying than ordinary observation reveals. Yet you have borne the labor of the office with Christian perseverance. I assure you that it was a pleasure to work under you and with you. We have time and again admired in you the fine qualities God has given you, such as courtesy, fair dealing, and patience. We thank God for such excellent talents and pray that He may continue to bless you also in the important work of editing one of our denominational papers. Mr. President, the fact that we as members of Synod have worked together in splendid harmony and now stand ready to part in harmony is, in large measure, due to your congenial leadership. Next to God we thank you.

ARTICLE 138

Synod instructs the officers to review the minutes of the last three sessions for approval.

ARTICLE 139

Synod adjourns after the singing of Psalter No. 390. President E. Van Halsema offers the closing prayer.

Rev. E. F. J. Van Halsema, President
Rev. N. J. Monsma, Vice-President
Rev. Peter Holwerda, First Clerk
Rev. John Breuker, Second Clerk

ATTESTED A TRUE COPY
DR. R. J. DANHOF, STATED CLERK
944 NELAND AVE., S.E.
GRAND RAPIDS 7, MICHIGAN

SUPPLEMENT 1
(Arts. 19, 123, 127)

THE AMERICAN BIBLE SOCIETY

To the Synod of 1949.

ESTEEMED BRETHREN:

YOUR representative on the advisory council of the American Bible Society reports with gratitude to God, that the work of the Bible Society has again increased during 1948, although the growing demand for Bibles from all over the world could not be satisfied because of lack of facilities for printing and lack of sufficient funds. It is deplorable that calls to send scriptures could be answered only in a limited way.

The board found a great difficulty. During the war and post-war period it has been working with a double budget, the regular and the emergency. The latter was set up for demands resulting from the war and its aftermath. It included scriptures for our armed forces, prisoners of war, and displaced persons; help to countries that were formerly not in need of help; — think of Germany which in pre-war days helped to distribute the Bible and is now calling for millions of copies to supply its own need — ; also fields that were formerly supplied by other Bible Societies in England, Holland, Scotland, which now receive help from our American Society to cover even a part of their own territories. During the war and immediately afterwards large gifts came in for this emergency work, but the interest in these needs is rapidly declining. Moreover, many of these causes prove to be not an emergency anymore, but a permanent need that we have to supply or those people will get no scriptures. Therefore the board of directors has decided to place this more permanent work in the regular budget. As you will understand, this increased the amount to be raised by the churches considerably.

The urgent demands for the Word of God has gone beyond the capacity of the Bible Societies to supply at the present level of the support they receive. This fact, that the desire for scriptures is growing rapidly, should fill our hearts with gratitude to God. In a world where communism is spreading and atheism runs rampant, there is a ery for the Word of God. It is the only hope in the midst of sin and darkness. We possess it; we glory in it; can we withhold it from others?

When these calls come from many parts of the world and the Bible Society tries to answer them, the matter of finances has to be con-

sidered. Therefore, it has to decide how many Bibles, how many New Testaments, and how many portions of scripture (just a gospel, or Acts, or Psalms) it can send. A Bible costs three times as much as a New Testament, and a portion of scripture only a fraction of this. Therefore it sends a number of Bibles, a larger number of Testaments, and a still larger number of portions. But think of the sad irony when a person asks for a Bible and he receives just a gospel. I wish that our people knew more fully the need and the importance of the Bible Society work. I know they would respond gladly. We would not withhold bread from the hungry, far less, the Word of God from the needy. I am glad to report that our church is one of the most loyal supporters of this cause; and yet, we gave only 6 4/10 cent per member for the year 1947.

Just a word about the extent of the work of our Bible Society. Japan and Germany are areas of immediate opportunity and need. Eager requests come from Japan not to make any reduction in the number of scriptures we send in spite of the fact that a million and a half of New Testaments alone have been sent in two years and we send paper and other material for printing scriptures in that country. Germany is short at least ten million Bibles and Testaments; more than five million have been sent since the war ended.

Korea, Brazil, China, Philippines and Africa keep a heavy pressure on the sources of supply.

Efforts for new and improved translations of scripture are carried on continually. For India alone Bibles and parts of it are printed in 123 languages. Some of these groups or tribes are rather small, and the translation and printing involves considerable expense; but this is no reason to leave them without the light of God's Word.

Our Bible Society supplies other Bible Societies with materials and even machinery for printing and binding to enable them to carry on the work in their own fields.

It has published the Bible in Braille in twenty volumes and also recorded it on records that the blind may be able to read and hear God's Word without the aid of others.

We are all acquainted with the help it renders to all missionary work by aiding the translation work of the Word of God and printing it in every language and placing it at the disposal of the missionaries.

In 1947 the A. B. S. distributed nine million volumes.

In 1948 it hopes to distribute eleven million volumes.

For the five year period it hopes to reach fourteen million volumes.

The world needs the Bible. Our church loves and honors God's Word. Our people have shown their interest in the work of our Bible Society. Therefore we would kindly ask synod to recommend the American Bible Society again to our churches for moral and financial support.

Respectfully submitted,

HESSEL BOUMA

SUPPLEMENT 2
(Art. 52)

PENSION FUND FOR UNORDAINED WORKERS

To the Synod of 1949.

ESTEEMED BRETHREN:

THE Synod of 1947 favored the establishment of a "Pension Fund for Unordained Workers" engaged by our Foreign Mission Board on the following grounds:

"1. The church has an obligation in this respect to her lay workers as well as to her ordained laborers.

2. The church has already recognized this principle by approving the establishment of such a fund for the employees of our Publishing House. Acts, 1920, p. 22, Art. 25; Acts, 1946, p. 30, Art. 64." Acts 1947, p. 74, Art. 139.

Pursuant thereto the undersigned were appointed as "a committee which shall devise a pension plan that covers the unordained workers in our various synodical and classical fields." Acts 1947, p. 74.

Though it was not stated in our mandate we assumed that by "unordained workers" synod had in mind full-time unordained workers.

Before your committee could consider devising a pension plan for these "unordained workers in our various Synodical and classical fields," we deemed that some preliminary information was essential. Hence the following communication was addressed to the Stated Clerks of our respective Classes.

"The Synodical Committee on 'Pension Plan for all unordained denomination and classical mission workers' must have certain information in order that it may be able to proceed with its work.

"Our committee is confronted with the fact that there are many lay workers in the employ of certain Classes as well as those who may be employed by one or more congregations.

"In order that we may approach the matter with some degree of intelligence it will be necessary that we have full information as to the number of workers and whether or not these workers will be interested in a pension plan; also whether or not the Classes and congregations will be willing to contribute to the establishment of a 'reserve fund' that would be required in connection with such a plan.

"Inasmuch as it would be practically impossible to contact each congregation as well as each Classis, it was deemed best to lay our matter before each Classis, through its Stated Clerk, so that, in that way, it may be brought to the attention of each congregation.

"May we therefore ask you to bring to the attention of your next Classis the necessity of furnishing our Committee with the desired information? We must know how many lay-workers there may be for whom provision would have to be made; whether or not the workers would be interested in the establishment of a pension plan (which would imply that they would be willing to make regular contributions out of their compensation or salary); whether the workers are engaged by the Classis or by individual congregations; and whether or not the individual congregations or Classes would be willing to contribute to the establishment of the required 'reserve fund' and to the continued maintenance of the plan.

"We would like to have it impressed very strongly upon the several interests, whether it be the Classis or individual congregations, that it is highly important that this information be furnished our Committee at the very earliest possible time in order that the information may be carefully analyzed and our report be prepared for consideration by the coming Synod."

The responses received brought out the following facts:

a. Of the nineteen classes replies were received from nine and these nine classes were hesitant to make commitments as long as the cost of the proposed pension plan could not be approximated.
b. Two mission committees employing full-time ordained workers expressed themselves to be in favor of the plan.
c. Four consistories declared their readiness to support the plan financially.
d. Two consistories sent word that they could not promise financial support.
e. Fourteen full-time unordained workers submitted replies; of these thirteen were favorable and one negative.

In view of the facts as given we submit that a Pension Plan for "unordained workers in our various synodical and classical fields" at the present time does not appear feasible. Reasons:

a. The apparent want of interest on the part of the church at large does not warrant the establishment of such a pension plan.
b. The small number of full-time unordained workers interested would make the establishment and administration of the proposed Pension Plan very costly; and the cost becomes prohibitive if it is to be borne solely by the workers interested, and the congregations and classes that employ unordained workers.

Respectfully submitted,

H. BLYSTRA
T. NOORDEWIER
F. WINTER

SUPPLEMENT 2-A
(Art. 52)

PENSION FUND FOR UNORDAINED WORKERS

ESTEEMED BRETHREN:

In view of the fact,

that, Synod has shown such interest in the unordained kingdom worker, as to appoint a committee to study a possible pension plan for such full time workers, and

that, this study was dependent upon the responses of the Stated Clerks of Classes, and only 9 of the 19 Classes responded, and

that, the committee now recommends negatively on this issue, on the grounds of apparent want of interest, and that the cost would be prohibitive, and

that, there is now in effect such a pension plan for full time unordained workers under the Christian Reformed Board of Missions,

therefore, we the Christian Reformed Mission Workers' Conference, comprising workers from coast to coast, in session May 11 and 12, 1949, in Chicago, resolved and hereby communicate that,

1. We are deeply grateful to our Synod for the kind interest shown in us workers and such solicitous concern is a source of encouragement to us in our efforts for the Lord and His Kingdom and binds us still closer to the Church we love, and whose work we seek to do.

2. We are certain that only a small percentage of the workers concerned were contacted concerning this pension plan. A show of hands revealed that not many of the workers present at the Conference knew about Synod's committee and its study.

3. We hereby inform Synod that there are at least 45 such eligible workers, working for consistories, classes and Mission Boards — not included in the pension plans of the Denominational Board of Missions.

4. We ask that Synod continue the study of this matter, and not drop it here, so that a united plan be worked out, if possible, together with the Christian Reformed Board of Missions' plan. Our present situation is that the teachers in the Christian schools have their plan; the Publication House workers, their plan; the Denominational Board, theirs; while the workers in the Neighborhood Evangelistic effort have no plan.

This Conference petitions Synod to continue its study.

ANDREW VANDER VEER, *President*
GEORGE OPPENHUIZEN, *Vice-President*
KATHERINE BRATT, *Recording Secretary*
EDWARD POSTMA, *Treasurer*
NELL DE JONGE, *Corresponding Secretary*

DR. R. J. DANHOF, Stated Clerk.

Dear Sir:

The enclosed communication addressed to the Synod was presented at our consistory meeting last evening. It is self-explanatory, but in order to get it to Synod our consistory was asked to forward said petition to Synod. Will you please see that it gets to its proper destination? Thank you.

Fraternally yours,

Consistory of the First Christian Reformed Church of Cicero,
HENRY P. OTTENHOF, *Clerk.*

SUPPLEMENT 3
(Art. 78)

HOME EVANGELIZATION

To the Synod of 1949.

ESTEEMED BRETHREN:

THE MANDATE OF THIS COMMITTEE:

AT THE synod of 1948 Classis California overtured synod to "clarify its decision of 1947 regarding the United Home Mission Service, especially as outlined on page 192 of the Acts under the heading 'Our outreach to the unchurched and the migrants throughout the land.'" (cf Acts of 1948, p. 451.)

The main thrust of the decisions of 1947 can be gathered from the following excerpts taken from the Acts of 1947: "Christ has designated the field of missions as the world, not certain parts, but the whole world. Hence, expansion, progress, advance, must always be the watchword of the Church in its missionary endeavors. The whole field must be occupied, the Gospel of the Kingdom must be preached to all nations before the Lord comes again." p. 158. "In our mission areas there are thousands of migrants as well as residents in housing projects in cities and suburbs. Together with other churches already laboring among them, we as a Church must accept our full share of responsibility of meeting this challenge. We are now readying to welcome the Dutch immigrants of our own household of faith in Canada. Well and good. But we shall not be free from the blood of those teeming millions — share croppers, Okies, migrants, underprivileged, submerged classes in our society, who are driven to sub-standard living and at the same time sinking toward the blackness of eternal night. We have the light of the world and the life of men to bring unto them. And we are directly charged to preach the Gospel to *every creature.*" p. 159. "Our Church must enlarge the field that it has under cultivation of the law and Gospel. This is to be done:

a. By exploring and developing new fields directly, and in connection with the home mission committees of the Classes, and with the local congregations.

b. By arousing or stimulating sustained and unceasing prayers throughout the Church for the cause of missions in general, and our denominational and congregational work in particular, by means of proper missionary instruction and publicity.

c. By coordinating all the agencies and efforts of our churches into a united advance of home missionary service.

d. By procuring and maintaining the necessary personnel, both ordained and lay workers, to carry out the missionary expansion program of the Church." p. 161.

Synod of 1947 adopted this entire plan offered by the Home Mission Board except the proposal to place three itinerant Home Missionaries in the field whose task it would have been to "activate and to implement the united home Missionary service throughout the churches under the supervision of the Executive Committee for Home Missions and as assistants to the Home Missionary-at-Large." — 161.

In its overture to Synod, Classis California cited a concrete case which, it contends, offers a clear example of a lack of clarity in respect to this over-all plan. The case is that of the Alameda Church in Alameda, California. This congregation had asked the Home Mission Board through its Executive Committee for assistance in carrying out evangelization work in that city among the families residing in a government housing project. Since the work this church had already been doing was becoming too burdensome for a congregation the size of Alameda and since the consistory was convinced that far more work should be done than had already been carried out, an appeal was made to the Executive Committee of Home Missions for an ordained missionary and a lady layworker to be stationed in this field.

The reply of the Executive Committee to this request was in the form of a refusal to allocate the denominational funds for this particular kind of Kingdom work. (The grounds for the refusal can be found in Acts of 1948, p. 85.)

From this decision of the Executive Committee the consistory of Alameda appealed to the Synod of 1948 asking that Synod reverse the decision of its Committee and grant the request for aid. They based their contention for this request upon the decision of Synod made in 1947. (As referred to in the excerpts above.) (cf Acts of 1947, p. 156-162.)

The Advisory Committee on *Protests and Appeals* reported to the Synod re this appeal and advised Synod to sustain the Executive Committee in its refusal to grant Alameda the request for aid. The committee contended that "No stand has been taken by our churches as to what part the denomination as a whole, through its Synod and its committee, is going to take in the home evangelization program of the local churches. That there are many doors of opportunity opened and opening throughout our land is evident. That in many cases local strength will be insufficient to adequately take care of the opportunities must also be evident. However, as long as no policy has been adopted officially it is not wise to enter upon a specific project of this kind." One member of this Advisory Committe on Appeals disagreed with the majority members and brought his "Minority Report" con-

tending that the consistory of Alameda should be granted its request to receive an ordained missionary and a lady lay-worker for that field.

That Synod agreed both with Classis California that there is need of more clarification on this subject and with its committee of advise when the Advisory Committee contended that "no policy has been adopted officially" appears from the answer the Alameda consistory received in reply to its appeal together with the reply given to Classis California's overture. Synod decided re the Alameda appeal: "That the material in the Appeal of Alameda and the advise of the advisory committee be placed in the hands of the Committee appointed to study the whole plan of United Home Mission Service." Synod's answer to the overture from California was: "We recommend that a study committee be appointed whose task it shall be to show how local evangelization efforts and the evangelization program of the denomination are to be correlated and integrated. *Ground:* The Synod of 1947 adopted a program broad in scope and large in vision. But just how this would work out in practice was not made clear. This fact was instanced by the Alameda case."

It is this "Study Committee" which is hereby making its report.

THE RESPONSIBILITY OF THE DENOMINATION:

We have as a denomination emerged from our seclusion as an "Immigrant Church" and have taken our stand along side of other evangelical groups in the United States. Conscious of our responsibility to spread the gospel among our fellow-Americans we have advanced in various directions to fulfil the command of Christ. The establishment of the Reformed Bible Institute, the spreading of the gospel by means of The Back to God Hour Radio Crusade over a nation-wide network, the efforts of a number of our Home Missionaries to reach the unchurched and the appointment of a synodical tract committee all give evidence that we are earnestly endeavoring to share the responsibility of this great work. It was also with this in mind that our Home Mission Order was completely revised and that a Missionary at Large was appointed to direct the work of "Home Missions With A New Emphasis." This is, no doubt, what the 1948 Synod had in mind when it spoke in the mandate given our committee of "the evangelization program of the denomination."

Local churches have for a number of years also been conscious of their mission task in the communities of which these churches are a part. Manned by local talent and, in some cases, supported by graduates of the R.B.I., our people have carried out mission labors among the families of the neighborhood. In some instances this effort has even led to the establishment of a congregation among those who are not of our own denominational background.

The question which should now be studied and answered is: when these local efforts of evangelization on the part of a congregation become too burdensome for the local church how can the denominational program and these local efforts be "correlated and integrated"?

OUR ANSWER TO THE PROBLEM:

Studying the decisions of the last several Synods it appears that we consider local evangelization efforts and the denominational program of evangelization closely correlated. This correlation appears from such facts as these:

1. The establishment of the Reformed Bible Institute. Although this school is not a denominational school in the same sense as Calvin College and Seminary, it is, nevertheless, recommended to the churches for "moral and financial support" and receives financial support from churches all over the denomination. From this institution young men and women are sent to help carry out local evangelization efforts by various churches.

2. The denominational radio broadcast by a synodically appointed radio pastor. Local evangelization efforts by many of our churches is closely related to the radio broadcast and brings about a correlation of the two programs. The denomination finances the printing of the Back to God Hour Messages which are used by the evangelizing teams and the broadcast itself serves as a strong support for these local projects.

3. The adoption of the "United Home Missions Plan" (Acts of S. — 1947, p. 156-162.) Whether or not the entire evangelization program as it is carried out by the various local congregations is to become an integral part of our denominational government and be placed under the supervision of the Board of Home Missions is a question not hard to answer. The Reformed conception of missions places the responsibility of evangelization first of all with the local consistory. Each congregation and in each church every member should sense the need of the fallen race of man and be urged to obey the command of Christ: "Ye are my witnesses."

The problem arises when a situation such as that in Alameda appears where a local congregation carries out its task of evangelization beyond the limits of its strength and manpower. Just how far should such local effort become integrated with the over-all program of the denomination? Alameda is but one example of what may develop in several communities elsewhere.

Your committee recommends that Synod adopt the following plan which, we believe, will clarify the issue as requested by the overture of Classis California and answer the appeal made by the consistory of Alameda at the 1948 Synod:

1. Synod request the churches to raise a quota of, say, $1 per family each year for evangelization.

2. Churches carrying on evangelization work beyond the capacity of their own local strength be given assistance from this fund provided:

a. The Home Mission Committee of the Classis in which said church resides endorses this need.

b. Evidence is shown that the church asking for the aid is itself providing a substantial per cent of the financial expenses of this work.

3. The Executive Committee of Home Missions be given authority to determine the distribution of this fund.

Grounds for our recommendation:

1. The denomination is already helping needy churches in calling and supporting a minister and erecting church buildings. Why should we not help with the work of evangelization in a local church?

2. Such assistance will greatly encourage the smaller congregations to carry on missions and will enable the churches in strategic centers to greatly enlarge their scope of labor.

REV. K. E. F. J. DE WAAL MALEFYT, *Pres.*
REV. F. DE JONG, *Sec.*
T. WORKMAN

SUPPLEMENT 4
(Arts. 61, 123, 127)

THE MINISTERS' PENSION AND RELIEF ADMINISTRATION

To the Synod of 1949.
Grand Rapids, Michigan.

ESTEEMED BRETHREN:

THE Board of Trustees of the Ministers' Pension and Relief Administration herewith respectfully submits its annual report to your honorable body.

The Board is composed of Mr. N. Hendrikse, President; the Rev. B. Van Someren, Vice-President; the Rev. J. O. Bouwsma, Secretary; Mr. F. L. Winter, Treasurer; and Mr. W. H. Boer, Vice-Secretary, Treasurer.

The Alternates are: Mr. G. Doornbos, Mr. G. B. Tinholt, the Rev. M. Ouwinga, Mr. B. De Jager, and the Rev. T. Yff.

Synod is requested to take cognizance of this: the appointment of members, the Revs. B. Van Someren and the Rev. J. O. Bouwsma and of the Alternates: Mr. G. B. Tinholt, the Rev. M. Ouwinga, Mr. B. De Jager and the Rev. G. Yff, expires at this time.

Since our last report the following pensioners passed to their reward: the Rev. J. Homan, the Rev. L. Lamberts and Mrs. Grace Vander Heide.

Emeritation has been granted to the Rev. M. Schans by Classis Muskegon on the grounds of age, years of service and ill health, his emeritation became effective Oct. 24, 1948; to the Rev. L. J. Lamberts by Classis Wisconsin on the grounds of service in the ministry for 39 years, the physician's instructions to discontinue ministering to a congregation, his emeritation became effective Nov. 1, 1948; and to the Rev. S. Struyk by Classis California on the ground of ill health, his emeritation became effective Jan. 1, 1949.

The Rev. A. Van Dyken departed this life Nov. 24, 1948. As he had united with our Ministers' Pension Plan, his widow was automatically entitled to the pension.

Relative to moneys advanced to the late Dr. J. Van Lonkhuyzen and to Mrs. J. Van Lonkhuyzen we report:

1. A copy of the decision of Synod, Art. 98, II. B, 1948, was sent to the "Commissie van Administratie van de Gereformeerde Kerk te Zierikzee," the Netherlands,

2. A letter was received of that Committee expressing appreciation for the moneys advanced to the late Dr. J. Van Lonkhuyzen and to Mrs. J. Van Lonkhuyzen and stating that $1,720 was being sent to re-imburse us for those moneys advanced,

3. The check of $1,720 was received and deposited to the account of the Ministers' Relief Fund.

4. A letter was received of Mrs. J. Van Lonkhuyzen expressing her thanks for moneys advanced her and stating that aid to her should now be discontinued.

The number of pensioners, as of February 15th, 1949, was 108, 45 ministers and 63 widows.

According to Art. 29, Acts of Synod 1940: "Ministers who provide a home for themselves out of the salary received may deduct from their salary the rent but not to exceed $480 per year."

We recommend to Synod to amend this to read: "not to exceed $600 per year."

That recommendation is prompted by these two considerations: (1) the increase in rents and (2) the fact that many of those who provide a home for themselves have the opportunity to accept preaching engagements apart from the work for which they receive a salary.

THE MINISTERS' PENSION FUND

The Rules stipulate that the average salary of our ministers shall be determined on or before March 1st. Two hundred fifty-two salaries were reported. The average salary of the 252 ministers is $3,046.02. A statement with the names of those ministers and the amount of the salaries is available for Synod.

The 1949 pension of a minister — 50% of the average salary and computed at the nearest multiple of 10 — is $1,520, an increase of $120. The 1949 pension of a widow — 40% of the average salary and computed at the nearest multiple of 10—is $1,220, an increase of $100.

STATEMENT OF RECEIPTS AND DISBURSEMENTS
Jan. 1, 1948, to Dec. 31, 1948

Current Pension Fund

RECEIPTS

From Classical Treasurers, Quota	$83,562.30	
From Ministers, 3½% of Salary	31,853.14	
From Interest	1.04	
Total		$115,416.48
Balance, Jan. 1, 1948		20,980.71
		$136,397.19

DISBURSEMENTS

Payments to Pensioners —		
Ministers	$60,963.30	
Widows	60,573.00	

Administrative Expenditures	1,101.13	
Refund of Pension Payments	60.00	
Transfer to Reserve Pension Fund	1,274.01	
Total		$123,971.44
Balance, Dec. 31, 1948		$ 12,425.75

Reserve Pension Fund

RECEIPTS

Investments Matured	$ 5,350.00	
Transfer from Current Pension Fund	50.00	
Increment in Value — U. S. Securities	437.00	
Interest on U. S. Securities	1,164.50	
Transfer from Current Pension Fund	1,274.01	
Total		$ 8,275.51
Balance, Jan. 1, 1948		67,984.49
Total		$76,260.00

DISBURSEMENTS

Purchase of U. S. Securities	$ 5,400.00
Balance, Dec. 31, 1948	70,860.00

The $70,860.00 is invested in United States Securities.

A detailed statement of receipts, disbursements and present assets of the above Funds, certified by Maihofer, Moore & De Long, Certified Public Accountants, will be given to Synod.

We submit an estimate of our 1950 disbursements and receipts.

ANTICIPATED DISBURSEMENTS

To Pensioners —		
Ministers	$67,630.00	
Widows	69,306.00	
Expenditures	1,100.00	
Additional Pensions*	4,000.00	
Total		$142,036.00

ANTICIPATED RECEIPTS

From the quota, $3.00	$101,640.00	
From Ministers, 3½% of Salary	35,394.52	
Total		$137,034.52
Deficit		5,001.48

The 1949 quota is $3.00. We recommend an increase of 25 cents, making the quota $3.25 for 1950. Such an increase would raise $8,470.00.

Ground: The increase in the pensions.

We are loathe to ask this increase. However, the Church is under obligation to pay the pensions. The pensions are computed according to the average salary of our clergy. That average increased from $2,805.59 in 1948 to $3,046.02 in this year. Hence the pensions have increased. The quota should increase accordingly. The disbursements exceeded the receipts in 1948. The Minister's Pension Fund should not be allowed to go in the red, especially not in these times. We add that it is not necessary to ask for a free-will offering for the Ministers' Relief Fund in 1950.

The bond covering our Treasurer, Mr. F. L. Winter, has been entrusted to Dr. R. J. Danhof, the Stated Clerk of Synod.

* The average annual increase in the number of pensioners in the last 10 years has been approximately 3.

The Ministers' Relief Fund

This Fund was established to aid those ministers, widows and orphans, whose pensions are inadequate because of adverse circumstances. It is maintained by free-will offerings by the churches. The Rules authorize the Board to inform the Church when an offering is needed. We are grateful and happy that as there is a good balance on hand it is not necessary to request a free-will offering for the year 1950.

Current Relief Fund

Jan. 1, 1948, to Dec. 31, 1948

RECEIPTS

From Classical Treasurers	$4,207.57	
Reimbursement from the Netherlands, (Van Lonkhuyzen)	1,720.00	
Total	$ 5,927.57	
Balance, Jan. 1, 1948	14,914.34	
Grand Total		$20,841.91

DISBURSEMENTS

Payments to Beneficiaries		
Ministers	$ 970.00	
Widows	1,340.00	
Transfer to Reserve Fund	4,310.02	
Total	$ 6,620.02	$ 6,620.02
Balance		$14,221.89

Reserve Relief Fund

Jan. 1, 1948, to Dec. 31, 1948

RECEIPTS

Increment in Value, U. S. Securities	$ 467.90	
Interest on U. S. Securities	338.00	
Total	$ 805.90	
Transfer from Current Relief Fund	$ 4,310.02	
Total Receipts		$ 5,115.92
Balance, Jan. 1, 1948		35,286.68
Total		$40,402.60

DISBURSEMENTS

None

The $40,402.60 is invested in United States Securities.

A detailed statement of the receipts, disbursements and present assets of the above Relief Funds, certified by the Auditing Firm, Maihofer, Moore & De Long, will be given to Synod.

The Rules stipulate that the report of the disbursements from this Ministers' Relief Fund shall be submitted to the Advisory Committee and, if Synod so desires, to Synod itself in Executive Session.

The Condition of the Funds, Dec. 31, 1948

Funds	Cash	Securities	Totals
Current Pension	$12,425.75		$ 12,425.75
Reserve Pension		$ 70,860.00	70,860.00
Current Relief	14,221.89		14,221.89
Reserve Relief		40,402.60	40,402.60
	$26,647.64*	$111,262.60	$137,910.24

*The cash, $26,647.64, was divided on deposit

in Commercial Account, Hackley Union Nat. Bank, Muskegon	$21,438.48
and in Savings Account, Old Kent Bank, Grand Rapids	5,000.00
and in Savings Account, Peoples Nat. Bank, Grand Rapids	209.16
Total	$26,647.64

The total cost of administering the above Funds in 1948 was considerably less than one per cent of the moneys received.

Respectfully submitted,

J. O. BOUWSMA, *Secretary*

SUPPLEMENT 5
(Arts. 52, 118)

COMMITTEE FOR GERMAN AND HUNGARIAN SPIRITUAL RELIEF

To the Synod of 1949.

ESTEEMED BRETHREN:

THE Committee for German and Hungarian Relief, reappointed at last year's Synod, wishes to report the following matters:

Your committee was instructed to consult with the Seminary Faculty with a view to admitting German students to our Seminary (Acts, 1948, Art. 64 B, sec. 2 and 3). The Faculty has evinced a spirit of hearty cooperation with us in this work. Upon receipt of an official recommendation from Germany for one or more of the German students, the faculty will make arrangements for the admission of such student(s) to our Seminary. The work is now in the hands of the Educational Policy Committee of the Seminary Faculty, of which Dr. M. J. Wyngaarden is secretary.

Your committee has received several communications from various consistories suggesting that students from the Alt-Reformierte Kirche be trained at the theological schools in the Netherlands. Through consultation with Mr. Fred Oldemulders, of Holland, Michigan, who had recently returned from a visit to Graafschap-Bentheim and Ostfriesland, your committee learned that there are at present two students from Germany studying at Kampen: that they cannot be supported by the German churches because of the impossibility of sending money out of Germany; and that the cost of tuition and board for each student for one year is about 1,000 gulden. Accordingly, we have made arrangements to support these students for the current year. The money has been sent to Ds. W. Kreuzen of the German Spiritual Relief Committee of the Gereformeerde Kerk in the Netherlands. We have asked to be kept informed of the progress of these students, much in the manner of our Classical Student Fund Committees. We have also offered, when additional worthy students are properly recommended, to support them in the same manner. We are thankful that such a profitable means of assistance has been discovered, and have been assured that this aid is much appreciated.

We have been informed that the church at Emden has been completely demolished, and that as a result the cause of the Reformed faith is suffering greatly in that locality. Aid in rebuilding would be sincerely appreciated. This matter is far beyond the scope of our

present funds. Upon receipt of further information we plan to present this need to our people, to see what their response will be.

We have received several letters of appreciation for the theological books which were provided through funds of this Committee. It appears that there is a shortage of Bibles among the people, and we are seeking to provide German Bibles for them.

With respect to the two other matters which were recommitted to your committee, spiritual relief for Hungary and Displaced Persons (Acts, 1948, Art. 64 B, sec. 5); we can report the following: our president contacted Dr. Bela Vasady with respect to the Hungarian Churches, and was informed that they were being taken care of by the Federal Council. No other door has opened to us thus far. The National Association of Evangelicals, of which our denomination is a member, has been studying and acting upon the problem of Displaced Persons. Your Committee felt that they were much better qualified to handle this problem than we.

We wish to express our appreciation to the Graafschap Committee for material relief for Germany, and especially to Mr. Arend Naber and Mr. Fred Oldemulders, for the assistance and cooperation which they have given us.

The treasurer of your Committee, Mr. Harry Van Dyke, reports that since January 1, 1948, collections amounting to $3,160.22 have been received from our churches. Disbursements during the same period have amounted to $1,037.58. The disbursements are broken down as follows:

For theological books	$ 501.15
Theological students	470.60
Newsprint for German newspaper	31.50
Postage and expenses	34.60
	$1,037.85

At present there is a bank balance of $3,322.98.

Your Committee respectfully submits the following recommendations:

1) That the Committee be continued for another year.
2) That this cause be recommended to our churches for one or more free-will offerings.
3) That the personnel of the Committee be changed so that its members may be in close contact with the Graafschap Consistory. The committee of that Consistory for material relief for Germany is in closer contact with the German Churches than we. The two committees can best work hand in hand.

Respectfully submitted,

E. J. MASSELINK R. EVENHOUSE
J. H. KROMMINGA R. DEKKER

SUPPLEMENT 6

(Arts. 100, 104, 127, 130)

REPORT OF SYNODICAL YOUTH COMMITTEE FOR 1949

To the Synod of the Christian Reformed Church.

ESTEEMED MEN AND BRETHREN:

YOUR Synodical Youth Committee has met in quarterly sessions during the past year and spent much time in discussion of problems pertaining to the promotion of a United Youth program for the young people of our denomination. Progress is rather slow in view of the complications that arise out of the necessity for fitting the larger program into the machinery of existing organizations without friction and without destruction. The response of the youth during the past year has been wholesome and normal. Conventions were well attended and "Young Calvinist" subscriptions remained at a higher figure than we dared hope for. Again the "Young Calvinist" is being mailed gratis to the draftees that Uncle Sam is calling out for military training. Mr. Richard Postma has been active in the field in behalf of the Young Men's Societies and can again offer his services to any church that is in need of consultation on their society problems.

The personnel of the Committee has changed with the beginning of the year when the Young Women appointed Miss Wilma Beukema to replace Miss Johanna Timmer, who has resigned from active participation in the administration of the Young Women's Federation.

After careful deliberation and prolonged discussion, the Synodical Youth Committee decided to pass on to the Synod of 1949 a request that has come from the Young Men's Federation gathered in Convention at Chicago last August. To that convention was directed the following proposal:

We propose that the American Federation of Reformed Young Men's Societies request the Christian Reformed Synod of 1949 to clarify its stand on worldly amusements, especially on the question: Is the decision of 1928 advisory or legislative against the three forms of amusement listed? *Grounds:*

1. Christian Reformed Youth, in facing the problem of worldly amusements, have encountered confusion in their church. The decision of 1928 has been variously interpreted as legislative to the extent of prohibition, or advising total abstinence, and of warning against card playing, theater attendance, and dancing.
2. As a result, our conduct has lacked a definite form and standard, thereby jeopardizing our necessary unity of attitude.

3. Popular interpretation of the decision of 1928 (as prohibiting these three forms of amusement) easily leads to evasiveness and dissimulation by our youth when making confession of faith.

By action of the convention this proposal was given into the hands of the Synodical Youth Committee with the request that this standing committee of Synod should relay the request to Synod proper.

Respectfully submitted,

CLARENCE DE GRAAF, *Secretary*
MISS WILMA BEUKEMA
MRS. CLARENCE BOUMA
MISS DENA KUIPER
MR. RICHARD POSTMA
REV. C. WITT, *Chairman*

SUPPLEMENT 7
(Arts. 20, 55, 123, 127)

LORD'S DAY ALLIANCE

To the Synod of 1949.

ESTEEMED BRETHREN:

I AM certain that the command "Remember the Sabbath Day to keep it holy" is duly emphasized in all our churches. Because of such a proper emphasis it is generally true that the members of our churches do apply these words in their lives. They remember the Sabbath Day to keep it holy. All our churches have two services every Sunday and both services are well attended.

However, such an application of that Word is not found among the people of the world and even among several of the larger denominations of our land. The devil glories in this fact and is using it to his end. The Lord's Day is being desecrated and that desecration is ever on the increase. In spheres where we as individuals can have little or no voice the stage is being set. Satan is seeking to remove the sanctity of this blessed Day by whatever means — the theater, the liquor industry, employment on Sundays and by direct legislation.

In view of the above, a fact of which you are all aware, it is truly blessed to bring to the attention of your honorable body an organization that meets the enemy and moves in waging an offensive, as well as a defensive, battle, THE LORD'S DAY ALLIANCE.

Since Rev. J. T. Holwerda accepted a call to Grand Rapids, I have, at the request of the synodical committee, served as your representative on the Lord's Day Alliance. On Monday, December the 6th, I attended the Sixtieth Anniversary Business session, the Board of Managers meeting and the Anniversary Luncheon with Rev. J. J. Hiemenga. Several of our eastern ministers attended the luncheon. On Monday, February 14th, I was present for the Quarterly Meeting of the Executive Committee of the Alliance.

Dr. Harry L. Bowlby, the general secretary, carries on the work of the Alliance with great enthusiasm and courage. He meets the lawmakers in Washington, D. C., as well as in the state legislative bodies. He is determined to meet with President Harry S. Truman. Recently, the Alliance shared in a great court victory with the merchants of New York City when a persistent violator of the State Sunday law was called into court and justice was meted out. With from 41 to 44 state legislative bodies meeting this year Dr. Bowlby's challenge is endless.

That the Alliance recognizes and honors our stand on Sabbath Day observance and the past support of our churches to the Alliance was evidenced when THE AWARD was presented to our denomination at the Alpine Avenue church on Sunday morning, December 12th.

It is my hope and prayer that Synod may recommend this worthy cause for moral and financial support to our churches.

A complete financial report will be sent to you from the office of the Alliance, 156 Fifth Avenue, New York City.

Respectfully submitted,

CLARENCE VAN ENS

RECEIPTS FROM CHRISTIAN REFORMED CHURCH
January 1, 1948 - December 31, 1948

January, 1948	$ 866.07
February, 1948	106.33
March, 1948	161.04
April, 1948	250.33
May, 1948	466.66
June, 1948	152.10
July, 1948	291.10
August, 1948	189.34
September, 1948	570.64
October, 1948	443.01
November, 1948	130.34
December, 1948	431.31
Total	$4,058.27

HARRY L. BOWLBY, *Asst. Treasurer.*

SUPPLEMENT 8
(Art. 114)

REPORT OF COMMITTEE TO INVESTIGATE WHETHER ARTICLE 70 SHOULD BE REMOVED FROM OR RETAINED IN THE CHURCH ORDER

ESTEEMED BRETHREN:

I.
STATEMENT OF THE CASE INCLUDING THE MANDATE OF YOUR COMMITTEE

A. Mr. Peter L. Van Dyken sent an overture to the Synod of 1947 (See *Acts of Synod* — 1947, pages 425-427) requesting "That Art. 70 of our Church Order be eliminated from said document."

Text of Art. 70: "Since it is proper that the matrimonial state be confirmed in the presence of Christ's Church, according to the Form for that purpose, the consistories shall attend to it."

"Reason: The matter of which this Art. speaks is not an ecclesiastical matter." The four grounds given for this contention may be briefly summarized as follows:

1. *"There is . . . nothing spiritual or ecclesiastical in a marriage.* The married state as such and its consummation are matters in the realm of common grace" . . ., it is proper that God's representative in the territory of common grace, which is our civil government, now performs this rite."

2. "The Art. speaks of a 'confirmation of the matrimonial state,' which clearly refers to a custom held in the Netherlands — namely, that the Church should confirm what the State has enacted." The contention is that if an act of the state is legal and binding it need not be confirmed.

3. "In the United States the marriage bond is performed by the Civil Government. That government has delegated the power to perform these rites to its judges and to all ministers of the gospel, but not to any Church as such."

4. "This Art. has given rise and still gives rise to much confusion of thought — instead of respecting the laws of the State there is often shown a tendency to *ignore* completely what the State has done. The misrepresentation which Art. 70 creates, fosters a disrespect for the State and its laws."

B. This request was presented to Classis California but was passed on to Synod without comment.

C. The Advisory Committee of the Synod of 1947 reported as follows: "Your Advisory Committee is not prepared to either affirm or deny the argumentation offered for the removal of Art. 70 from the Church Order. However, this committee is convinced that the removal or retention is in need of study. Hence, your committee recommends that Synod appoint a committee to investigate whether Art. 70 should be removed or retained in the Church Order. In case this study committe should decide in favor of its retention the committee be further instructed to consider a possible revision and clarification of this article to remove all ambiguity. *Grounds:*

1. "This article of our Church Order is increasingly becoming a dead letter. It should either be removed or observed by the churches. Either of these requires the study for which we ask.

2. "The relation of marriage to the church is in need of study in these days when the sacredness of marriage is so sorely lost sight of."

The Synod adopted this recommendation of its Advisory Committee.

II.

CONCLUSIONS —

After careful study and deliberation your committee has arrived at the following conclusions:

A. That Article 70 of the Church Order should not be retained in its present form which speaks of *confirming* the matrimonial state in the presence of Christ's Church. *Grounds:*

1. We agree with the overture that this "clearly refers to a custom held in the Netherlands until the present time, namely, that the Church should confirm that which the State has enacted."

Van Dellen and Monsma say concerning this in *The Church Order Commentary* — p. 27 — "We copied the Dutch wording in 1914, but this is a mistake, since our weddings are the actual solemnization of marriages."

2. That which actually takes place in the United States in the case of a marriage ceremony in the presence of Christ's Church is not the confirmation of the matrimonial state but rather the solemnization of it. The state has seen fit to invest ministers of the gospel with the legal authority to make this possible. Accordingly, our form is properly called a "Form for the Solemnization (not Confirmation) of marriage."

B. *That the task assigned* to the Consistories by Art. 70 of the Church Order is not a strictly ecclesiastical matter. Note that we do not say that the solemnization of marriage might under no circumstances be performed by the Church, but merely that such need not be the case.

Grounds:

1. To the best of our knowledge Scripture gives no grounds for the Church to claim that the solemnization of marriage is necessarily a part of her commission and task. We do not see how the Church could prove from God's Word that the State usurps ecclesiastical authority when it claims jurisdiction in the matter of the solemnization of marriage. We wish to add, however, that it by no means follows from this that the Church is now in duty bound to recognize and to respect any and every act of the State in consummating a marriage or in granting a divorce. In this as in all other matters the Church is to obey God rather than men.

2. As far as we know, Protestant Christendom, which does not regard marriage as a sacrament, has never officially contested the jurisdiction of the State with respect to the solemnization of marriage. Prof. Wm. Heyns says in his *Liturgiek* — pp. 276 ff. "Het Concilie van Trente sprak het anathema uit over ieder, die zeggen zou, dat de beoordeeling van huwelijkszaken niet tot het kerkelijk gericht behoorde. Maar Rome had deze zaken slecht behartigd. Onder haar jurisdictie was het huwelijksleven op zeer laag peil gekomen. In zulk een toestand trad de Hervorming op met de leer, dat het huwelijk een burgelijk zaak was, die door de Overheid moest worden geregeld. Rusteloos hebben de Geref. Kerken er bij de Overheid op aangedrongen, dat zij ook met het oog op de toenemende 'abuusen' die regeling op zich zou nemen."

3. Reformed Authorities on Church Polity may be quoted to the effect that the solemnization of marriage is not a strictly ecclesiastical affair.

We call attention to the following quotations:

a. *Prof. S. Volbeda* in advising your committee, writes in a communication dated Nov. 22, 1948, that "the marriage relation as such is *not an ecclesiastical affair* and *its inauguration in consequence does not appertain to the church.*"

b. Prof. Wm. Heyns in his *Handbook for Elders and Deacons* says on p. 220 — "Marriage is a matter of this earthly, temporal life; its legislation belongs, therefore, to the domain of Civil Government, not to that of the church." Heyns adds, "Since the civil laws in regard to this matter are not always conformable to the laws of God, the Church has to see to it that in its midst the divine laws are maintained."

c. Van Dellen and Monsma say in *The Church Order Commentary* — p. 286 — "After the Reformation the solemnization of marriages continued as a function of the Ministers and the Churches. But it was soon felt that the government should have something to say regarding this all important matter. The first Synod (Emden, 1571) already declared that marriage is in part an ecclesiastical interest and

in part a civil interest. The churches urged the adoption of uniform, Scriptural marriage laws."

d. Dr. H. Bouwman says in *Gereformeerd Kerkrecht* — Vol. 2 — page 512 — "Het huwelijk is allereerst een zaak der familie, van bruidegom en bruid en hunne wederzijdsche familie. Toen er nog geen overheid was, die regelend optrad in breederen kring, had het familiehoofd de leiding, en werd het huwelijk in den kring der naaste betrekkingen gesloten. Later toen een maatschappelijke orde zich vestigde, werd het noodig, dat de overheid zich met de sluiting des huwelijks bemoeide."

Conclusion: These quotations make it evident that these authorities recognize, the one more and the other less, a jurisdiction of the State with respect to marriage and the solemnization of it.

C. That, notwithstanding a jurisdiction of the State with respect to the solemnization of marriage, the Church is nevertheless greatly interested in this matter and deeply concerned about it, particularly in as far as it affects her own members. Incidentally, this is also true with respect to divorce in which matter the State also exercises jurisdiction. Marriage, as well as divorce, has such a direct and far-reaching effect upon the life and well-being of the Church that it would be sinful folly and inexcusable neglect for our Consistories not to concern themselves about it.

The same applies, for example, with respect to the matter of Christian Schools. Although it is not necessarily the business of the Church as such to establish and to supervise such schools, the Church recognizes that this is something of the greatest importance for her own well-being. Accordingly, Article 21 of our Church Order says that, "The Consistories shall see to it that there are good Christian schools where the parents have their children instructed according to the demands of the covenant." Even though this is a matter which falls under parental jurisdiction, the Church is nevertheless so deeply concerned, that a pronouncement is made with respect to it and the Consistories are committed to a very definite task concerning it. This brings us to the conclusion that the Church should have something similar to this with respect to marriage and the solemnization of it in order to promote and safeguard her own well-being as well as the best interests of her members. It would be a mistake and detrimental to Christ's Church to conclude from the overture presented that we are necessarily faced with the dilemma of either retaining Art. 70 in its present form or else dropping it altogether. We believe that it should be revised along the lines of Art. 21.

III.

Recommendations

In view of the foregoing conclusions your committee recommends:

A. That Article 70 of our Church Order be changed to read as follows:

"The Consistories shall do all in their power to see to it that marriage, on the part of those under their supervision and the solemnization of it, shall be in keeping with the teaching and principles of Scripture."

B. That the parenthetical note "(cf. Art. 70 of the Church Order)" be dropped from the statement found at the beginning of the Form for the Solemnization of Marriage.

Ground: There is no point to this reference if the proposed revision is adopted.

C. That if Points A and B are adopted, Synod inform our sister churches of this revision of Art 70.

Humbly submitted,

B. VAN SOMEREN
J. VANDER PLOEG
R. JABAAY
JOHN KUIPER

SUPPLEMENT 9

(Arts. 72, 86, 119, 123, 127)

REPORT OF THE BOARD OF TRUSTEES OF CALVIN COLLEGE AND SEMINARY

ESTEEMED BRETHREN:

THIS is the first year the Board is functioning as newly constituted with its nineteen ministers and nine lay-members. Lay members are now also represented on the Executive Committee in the ratio of five to seven. It is the concensus of opinion that the new arrangement is more satisfactory than the former dual control. It does, however, entail more work for the Executive Committee since all matters, financial as well as educational, must now be dealt with by one committee.

The Board held its mid-year meeting February 9 and 10. With a couple exceptions there were no examinations or interviews for licensure or entrance into the Seminary, nor consideration of budget matters at this meeting. These matters can more appropriately and more efficiently be taken care of at the close of the school year. The Rev. G. Hoeksema serves as president, Rev. E. J. Tanis as vice-president, Dr. J. T. Hoogstra as assistant secretary, and the undersigned as secretary.

GENERAL INFORMATION

In his mid-year report to the Board the *Seminary* president speaks laudably of the seminarians and of the faculty. The loyalty of both, students and faculty, to the Word of God and the Reformed interpretation thereof, and their eager study of the meaning and application of the same, gives occasion for sincere gratitude to God. There have been no interruptions due to serious illness. The faculty functioned in full members the first semester with Prof. G. Stob taking up his duties for the first time as teacher of History. The second semester finds Dr. C. Bouma beginning his year's leave of absence during which time he hopes to produce some of the fruits of years of study in book form.

With the beginning of the school year there was a total (including unclassified and part time students)of 52 enrolled. The Juniors numbered 20, as compared with 7 the previous year. Judging by the number of pre-seminarians in the College there will be 41 entering the Seminary next September, and a similar number the following three years. A few of these may fall out before graduation, but it still appears obvious that we will have much larger classes entering the Semi-

nary in the near future than in the history of our institution. One strives in vain to visualize what that might mean to our church if, for four or five years in succession we should have classes graduating from our Seminary which average nearly forty members to a class. The Lord must have some expansion program in store for us.

It is also worthy of note how the Seminary student body is taking on more of an international color. For the third year we have a Ceylonese among our students with prospects of another from that island next year; we have at present a Netherlands student with the likelihood of a couple more Dutchmen enrolling coming September; while there is a possibility of representatives from Hungary and Germany also studying at our Seminary in the near future. Thus the Lord of the vineyard extends opportunity to our small group to make its influence felt in different parts of the world.

In his mid-year report to the Board the *College* president refers to the difficulty of obtaining a suitable place for official and social opening exercises. The herculean task of registration was performed by squeezing about 1,500 into our limited facilities and arranging courses and classes in such a way that we could carry on after a fashion with a decided shortage of faculty members. The teaching staff consisted of fifty-one full-time members and seven part-time assistants. The supposedly retired Professors, A. E. Broene, J. G. Vanden Bosch, J. Broene, and J. Nieuwdorp, were again pressed into full-time or part-time service.

Members of the College faculty and their families have experienced severe afflictions during the first semester. Special mention should be made of Dr. Dirkse who lost his help-meet and infant twins. The Lord enabled him to bear his great loss with genuine Christian fortitude. Dr. Radius was ill with virus pneumonia while his wife underwent serious surgery. Both are fully recovered. Dr. Jellema also suffered an attack of virus pneumonia, while his wife was seriously afflicted with a cardiac condition. Prof. Jellema was requested later to rest from his teaching duties two or three weeks to facilitate complete recovery. The president, likewise, was incapacitated for some time. The Executive Committee encouraged him to spend a longer or shorter period in Florida for rest purposes. He complied, choosing the shorter period.

The Registrar's breakdown of the September total enrollment of 1,466 affords the following interesting figures: Pre-seminary, 189; A.B. in Education, 375; General College, 464; Pre-medical, 139; etc. There were 973 men and 493 women. The total included 1,251 Christian Reformed young people, 69 Reformed, 43 Protestant Reformed, 27 Baptists, 22 Presbyterians, and a few others.

The faculty discipline committee had more work than usual during the first semester, thanks especially to about a dozen students who insisted on improper behaviour. The school received some unwanted adverse criticism on account of it. As usual, the overwhelmingly large majority who conducted themselves worthily were completely overlooked. The president, and likewise the Board, is convinced that we have a student body of which we can justly be proud. We think it compares favorably with the average of our young people throughout the denomination. And it is difficult to understand how more than that can be expected.

BUILDINGS AND IMPROVEMENTS

1. The erection of the science building is proceeding favorably. The cornerstone was laid December 2 in the presence of professors, students, Board members, and friends. A spirit of joy and gratitude prevailed. The only matter to be regretted is that even when this building is completed we will not have all the space we really need.

2. The final plans for the enlarged library have been studied and approved. There will be nearly three times the space for books and study room which we now have. By the time Synod is in session there should be evidence of library enlargement plans.

3. A Long Range Planning Committee has been appointed to study the immediate and future needs of Calvin. This is considered necessary in order that such new buildings as are to be erected on the new site may be wisely located. This committee consists of Rev. G. Hoeksema, Dr. J. A. Van Bruggen, Mr. John Hekman, Mr. Henry Holtvluwer, and Rev. W. Haverkamp.

4. The 1946 Synod instructed us to have a new dormitory on the campus by September 1, 1947, if possible. But it was understood that the science building and library should precede the dormitory. However, now that we are about ready to proceed with the third building project it appears that providing larger kitchen and dining room facilities is even more imperative than a new dormitory. Inspectors (and our own experience) inform us that our present enlarged facilities can, at best, serve from 125 to 150 customers. With these facilities we have been "accommodating" (?) over 400. Lost time, shattered nerves on the part of servers and served, broken morale, and disturbed digestive systems all argue loudly and plead eloquently for bigger and better facilities in kitchen and dining room.

The Board is greatly concerned about this problem and has gone "on record as favoring the construction of a building — The Calvin Commons — as soon as possible. This building is to serve as an all-campus eating place; that is, all dormitorians would be obliged to take all their meals there; others would have the privilege of using the

Commons. The major part of this Commons would be used for serving the usual meals every day; a smaller part of the building would be used for serving snacks throughout the day. If possible, the building should also include accommodations for student gatherings and fellowship.

Arguments for such a Commons:

A. It is relatively safe to say that such a building can be paid for entirely by those who use it without a relative increase in the board rates.

B. Judging from the annual balances of the past two years it would seem possible to liquidate the cost of this building in a period from ten to twenty years.

C. Such a building can be designed for maximum operating efficiency and economy.

D. The construction of this building would not interfere with the normal functions of any department.

E. The Calvin Commons would be an asset to the social life of the College."

The Board has placed this problem in the hands of the Long Range Planning Committee with the observation that it considers the matter urgent and of immediate importance.

5. Considerable improvements have been made in the Seminary building by way of redecoration of the entire interior, and refurnishing the students lounge room.

6. Because of perplexities arising from the parking problem we were practically compelled to build a parking lot on the new site at a cost of approximately $4,000. A similar amount must still be spent if it is to be properly completed with blacktop. Also the driveway leading from Benjamin street behind the main building has been widened and extended with an outlet on Thomas, thus creating parking space for faculty cars. The cost approximated $3,500.

FACULTY PENSION FUND

The Pension Fund for faculty members having been in operation now for a few years, it appears that certain amendments are desirable. Change in the Rules and Regulations governing this fund require approval of at least seventy-five per cent of the beneficiaries, approval of the Board of Trustees, and approval of Synod. The following proposed changes have been approved by the first two mentioned groups and are hereby submitted for synodical approval:

A. Section IV, 1, (first two lines) now reads, "All persons entitled to benefits from this fund shall contribute annually 3% of their salary rate; the institution shall contribute an amount equal to 6% of such salary rate."

PROPOSED CHANGE: substitute for "salary rate" the words "current salary."

B. Section IV, 2, as it now stands is to be entirely deleted and the following proposed article substituted: "The term 'current salary' shall be interpreted to mean the total remuneration received for the current fiscal year, September 1 to August 31 in each year, exclusive of remuneration received for work done during the regular summer session."

C. Section IV, 3, It is proposed that the term "salary rate" be changed to "current salary." So decided.

D. Section V, 1-3. It is proposed that these articles shall be changed so as to read as follows:

"1. Persons who have been in the employ of the institution for five (5) years or less and who are eligible to a pension, shall be entitled to a pension of 25% of the average of the current salaries for the years they have served.

"2. Persons who have been in the employ of the institution over five (5) years and not over ten (10) years and who are eligible to a pension, shall be entitled to 33% of the average of the current salaries for the years they have served, or for the last eight (8) years, if they have served more than eight (8) years.

"3. Persons who have been in the employ of the institution over ten (10) years and are eligible to a pension, shall be entitled to a pension of 40% of the average of the current salaries for the period of the last eight (8) years they have served."

E. Section VIII, 1. It is proposed that this section be revised so that in each instance where the amount of $500 benefit is mentioned, this be made to read $750.

F. Section XI (membership and control of the Board).

It is proposed that this section shall be revised so as to read:

"The fund shall be controlled and administered by a board of seven (7) members, elected by, and members of, the following bodies:

Four (4) members to be appointed by the Board of Trustees. (See art. 109.)

Two (2) members of the College Faculty.

One (1) member of the Seminary Faculty."

G. It is further proposed that the Board of Trustees place in the budget, beginning with the school year 1949, $5,000 per year for two (2) years, and $2,500 per year for the following ten (10) years; this money to be allocated to the Faculty Pension Fund in order to build up the necessary reserve.

H. It is further proposed that, in order to further assure the stability and safety of this Pension Fund, Calvin College and Seminary, as institution, hereby guarantees this fund financially, provided, the employees of the institution shall faithfully perform their responsibilities to the fund in accordance with the Rules and Regulations governing the same.

I. It is, finally, proposed that the above amendments shall become effective as of September 1, 1949, and shall not apply to persons who have reached the age of seventy (70) prior to September 1, 1949.

APPOINTMENTS AND RE-APPOINTMENTS

In order to eliminate the wide spread now existing between the ranks of Instructor and Associate Professor the Board decided to have four ranks instead of three: Instructor, Assistant Professor, Associate Professor, and Professor.

The following appointments have been made and are submitted for approval:

Mr. L. De Beer in Education, two years, now to be promoted to Assistant Professor.

Dr. J. Timmerman in English, six years (beginning 1947, at which time it was overlooked) as Associate Professor.

Dr. E. Wolthuis as Associate Professor in Chemistry, for two years. (He began teaching second semester of this past year.)

Rev. H. Van Til as Associate Professor in Bible, for one year.

Mr. C. Van Zwoll in Dutch department, for two years.

Mr. W. Lagerwey, conditionally appointed for Dutch, effective three years hence.

Henry Bengelink as Assistant Professor in Organic Science, for two years.

Melvin Berghuis as Assistant Professor (if he obtains A.M. by Sept.) in speech, for two years.

Dr. H. Bruinsma as Professor in Music, indefinite.

James De Jonge as Associate Professor in Voice and Music, for four years.

Lester De Koster as Assistant Professor in Speech, for two years.

Dr. T. Dirkse as Professor in Chemistry, indefinite.

Dr. C. Jaarsma as Professor in Education, for four years.

Gertrude Slingerland as Assistant Professor in English, for two years.

Ruth Vande Kieft as Instructor in English, for two years.

John Vanden Berge as Instructor in Economics and Bus. Ad., for two years.

Catherine Van Opynen as Dean of Women, for two years.

Helen Van Laar as assistant in Education, for two years.

Dr. H. Zylstra as Professor in English, indefinite.

S. Van Til as Field Representative, for one year.

R. Settergren as assistant in teaching Pre-engineering courses, for one year.

The Board instructed the Executive Committee and President Schultze to study the need and desirability of appointing a Dean of Men to serve in a similar capacity among the men as Dean of Women does among the ladies, and report to the June meeting.

CURRICULUM MATTERS

1. Last year Synod approved of the plan to proceed with measures preparatory towards the conferring of the Th.D. degree. The Seminary faculty submitted a tentative detailed plan of the requirements for the granting of such degree. However the faculty later withdrew their document since they felt not sufficient time had been given to properly consider all angles involved. No further action has as yet been taken.

2. A change, endorsed by both faculties and approved by the Board, is proposed regarding the Dutch requirements in the College. It is proposed that Dutch be taught three years as heretofore, but that it be taught eight hours the first year and six hours the other two years as required of Pre-sem students. It will be taught on the same basis as French and German. Thus the required hours for Pre-sem students is increased from 15 hours to 20 hours. To compensate for this these students may drop the one year of German which has until now been required of them.

3. Arrangements have been made whereby Calvin can give a B.S. degree in nursing. Three years of work at Calvin and one year at Blodgett laboratory will be required. Either a B.S. degree in nursing or a B.S. degree in medical technology would then be possible on the combined curriculum plan. A total of ninety-four hours, or its equivalent, will be required.

EDUCATIONAL SECRETARY

Our Educational Secretary, Rev. A. Brink, reports that he is finding more work than one man is able efficiently to perform. His work can roughly be divided into four departments: (1) Providing copy for *Banner* and *De Wachter* through which means he strives to stimulate and maintain the interest of our people in our College and Seminary. (2) Making public addresses and preaching. He has been able to represent the cause of Christian instruction approximately 250 times during a twelve month period. (3) Speaking at Classical meetings. Before the end of this present school-year he will have visited each Classis at least once where the cause had been presented. (4)

Contacts with High Schools and prospective students. He visits our Christian High schools and contacts the Seniors personally. He also contacts, largely through correspondence, all high school seniors of our churches whose names are sent him by schools or consistories. Through his many activities our Educational Secretary is making a large contribution in the effort to make our Seminary and College and the principles for which they stand more real to all of our people.

FIELD REPRESENTATIVE

Our Field Representative, Mr. Sam Van Til, likewise spends considerable time touring the districts where our people live. Although he also strives to propagate the principles underlying Calvin and delights to emphasize the spiritual aspect of his work, his approach and purpose is necessarily different from that of Rev. Brink. His aim, of course, is to arouse interest for the purpose of gaining financial support for the institution. Considerable of his time is required in the office setting up and maintaining records of contributions made by each individual as well as the amount of their pledges still outstanding. This requires much bookkeeping and correspondence.

The figures of the Expansion campaign at the end of 1948 were as follows:

Received previous to Jan. 1, 1948	$340,907.60
Received during 1948	$326,061.25
Total received up to Jan. 1, 1949	$666,968.85
Balance due on pledges	$588,862.13

From the nature of their offices both Mr. Van Til and Rev. Brink take a leading part in the Public Relations Committee. This committee, the appointment of which was decided upon by the last Synod, consists of President Schultze, Rev. Frens, Prof. C. Bouma, Prof. Jellema, Rev. Brink, and Mr. Van Til. The general purpose of this committee is to build up and protect the good name of Calvin College and Seminary and increasingly to gain good will for the school in the minds and hearts of all the publics with which our Alma Mater deals (student body, faculty, our church constituency, church papers and daily press, local officials, etc.). The committee is just beginning to realize that the work is important and the assignment a large one.

MISCELLANEOUS

1. The present rule of the College is that only members of an orthodox church shall be admitted as students. However, a couple instances have arisen of young people who were, for the time being, members of no church, but closely associated with our people. It was difficult to exclude these. It is therefore proposed that the rule be amended as follows: "Exceptional cases shall be judged by the faculty committee on admissions in consultation with the Executive Committee." The Board has already endorsed the amendment.

2. A document is received from the College faculty suggesting reopening of negotiations for the re-sale of some land to the Calvin church. The document emphasizes the College's need of a large auditorium (for chapel exercises, commencement, etc.) as well as the need of a place of worship for a large number of students. It is suggested that an arrangement might be made with the Calvin church by which these needs could be supplied if we would sell them a plot of land.

The Executive Committee has been instructed to study the document and report to the Board at the June meeting.

3. In order that faculty members as well as graduates may be properly robed at commencement exercises, as well as on other official occasions, the Board decided to provide robes for faculty members at an approximate cost of $2,500.00.

4. The Eerdman's Publishing Company has agreed to publish, at its own risk, a textbook by Prof. J. De Vries on Essentials of Inorganic Science. Dr. De Vries informs us that it will require three summers to prepare material for the book, but that he can ill afford to forego the remuneration he otherwise would receive for summer teaching. The Board has agreed to allow him $480.00 per summer for three summers (the amount he would receive for teaching) providing he use such time for the writing of the book.

4. We had two Dutch young men studying with us this past year under the terms of two foreign scholarships provided by the institution. The Board has decided to again offer two foreign scholarships for the coming school-year. It should be noted that the scholarship is available to either seminarians or collegians and is not renewable.

Budget, matters pertaining to licensure, graduation, etc., will be presented to Synod in a supplementary report at the close of the school-year.

Humbly submitted,

R. J. FRENS, *Secretary*

SUPPLEMENT 9-A

(Arts. 72, 86, 119, 123, 127)

BOARD OF TRUSTEES OF CALVIN COLLEGE AND SEMINARY

ESTEEMED BRETHREN:

THE Board of Trustees held its second meeting of the year June 1 and 2. Matters taken up at that meeting are herewith brought to your attention.

In the first part of his report to the Board of Trustees the college President discusses some expansion problems. In this connection he is not thinking of physical facilities, such as buildings, but expansion as it affects the curriculum and the faculty. For the information of Synod I shall quote from his report the following:

"It has been known to you for some time that we have been operating with a shortage of men on the staff. We have fallen far short of the ratio of one professor to fifteen students, recommended by the North Central Association. Were it not for the fact that these recent years have been regarded as emergency years, we might have experienced some difficulty in retaining our accreditation. There are schools in the North Central organization that have a ratio of one professor to ten students, and there is one school in particular with which comparison is often made, namely Wheaton, which boasts of a ratio of one professor to thirteen students. Ours is one professor to twenty-six students. The reason for our failure to recommend more candidates must be found in the fact that candidates with the proper academic and spiritual qualifications are exceedingly few, and to the fact, also, that especially among the older members of the faculty there is some hesitancy to increase the faculty staff because they feel that the additional expense involved may not be welcomed by the church as a whole. This opinion may be somewhat justified in view of the fact that there is some agitation in the church to reduce the quotas already placed upon our people. However, we must do all that we can to establish a favorable student-professor ratio. It is not only a matter of being unfair to the students and of jeopardizing our position in the North Central Association not to do so, but we shall also be fostering an educational policy that is unsound. I refer to such matters as the increasing demand for student help in the form of laboratory assisting, proctoring examinations and grading papers, and also to the introduction into tests and examinations of so-called objective method of questioning, all of which, in my estimation, make for bad educational policy, though I realize that all faculty members may not

agree with me. It is my conviction that the professor himself, if at all possible, should see the student through every aspect of his course. However, in the face of the tremendous overloads which the professors are carrying, it is impossible to turn down such requests for student help.

Then, too, it is highly essential that we begin to introduce courses leading toward the master's degree. Recommendations for the offering of such a degree in education have already been voiced by both the Education Department and by the representatives of The National Union of Christian Schools. There are other departments too, I think, which could soon be ready to offer the master's degree, such as philosophy, history, science, and perhaps others. But as long as we value the reputation we have with the North Central Association, it would be an exceedingly precarious adventure to move forward now. This calls for caution on our part. The cost per student is too low and the student-professor ratio is unfavorable. We should, I am sure, lose whatever accreditation we now enjoy if we did not first correct our weaknesses. Then, too, there are departments that do not even offer a major in their areas. In such cases the problem of advance degrees must be permitted to rest. An adequate staff will require almost double the number of professors we have at present. However, in making additional recommendations we shall move with the same caution that has characterized our recommendations in the past.

FINANCES AND PROPOSED BUDGET

We should like to preface our material under this heading with two preliminary remarks. First of all we observe that practically every educational institution in the land is wrestling with the perplexing problem of successfully financing its program. Since church-related colleges can not draw on the supposedly unlimited resources of the federal government some of these colleges anticipate anxious days ahead, or even already present. These colleges in Michigan are planning to systematically solicit funds from large corporations. Calvin has declined to cooperate in this venture. Although we are somewhat restrained by our limited finances we would humbly record our gratitude to God and our keen appreciation to our church constituency for the loyal support enjoyed thus far and also anticipated for the future. The figures on a following page will indicate again that loyalty of our people.

In the second place it ought to be observed that our College and Seminary ranks unusually high in the matter of economy of operation. It is well that our people realize this. It is doubtful that there is any educational institution in the country which produces more education per dollar than our institution. Instances can be cited of schools comparable to Calvin in size and scope which spend four dollars to our one.

Herewith we submit the proposed budget for the school-year 1949-50, at the same time presenting the expense and income of the past school-year.

CALVIN COLLEGE AND SEMINARY
Estimated Income and Expense — 1948-49
Revenue and Budget for year 1949-50

Actual Income and Expense — 1947-48

		1948-49	September 1 to August 31 1949-50	1947-48
INCOME				
Classical Payments				
Per Family Quota....5.60/6.50		$192,491.00		
6.50/			$220,000.00	
5.00/5.60				$157.535.13
Student Fees				
College Tuition $245,375.00				
Summer Sessions.... 10,000.00				
Seminary Tuition 7,440.00				
	$262,815.00			
Scholarships 3,400.00				
		$259,415.00	$235,000.00	$207,531.78
Endowment Income				
Interest on Investments.....		5,439.66	5,000.00	5,453.17
Miscellaneous Income				
Calvin Church .....$	2,120.00			
Contributions	818.38			
Seminary Chapel....	430.00			
Transcripts	68.00			
Commission on Telephones	141.17			
		3,577.55	2,000.00	2,886.09
Total Income		$460.923.21	$462,000.00	$373,406.17
EXPENSE				
Salaries				
College Instructional		$247,657.90	$277,310.00	$232,076.37
Seminary Instructional		29,550.00	31,200.00	27,470.00
Synodical Bonus		15,700.00		
Business Administrative		21,882.00	22,200.00	14,812.35
Physical Plant — Janitors.....		21,799.53	25,000.00	17,708.08
Total Salaries.....		$336,589.43	$355,710.00	$292,066.80
Supplies				
College Instructional		$ 19,540.49	$ 23,250.00	$ 15,444.99
Seminary Instructional		2,039.49	4,370.00	1,763.03
Business Administrative		18,623.86	20,600.00	12,705.94
Physical Plant		24,245.62	40,950.00	22,832.10
Total Supplies.....		$ 64,439.86	$ 89,170.00	$ 52,746.06

Pensions and Emeritus			
Listed under Pensions & Emeritus	$ 19,695.00	$ 31,300.00	$ 17,358.05
Capital Expenditures			
Parking Lots	13,274.36		
Student Lounges	8,811.76		
Balance on Dormitory	974.69		
Total Disbursements	$443,785.10	$476,180.00	$362,170.91
Operating Balance	$ 17,138.11	—14,180.00	$ 11,235.26

CALVIN COLLEGE AND SEMINARY
Proposed Budget for the year 1949-50

	Proposed Budget 1949-50	Budget for year 1948-49	Expenses 1948-49	Expenses 1947-48
SEMINARY				
INSTRUCTIONAL				
Salaries	$ 31,200.00	$ 30,000.00	$ 29,550.00	$ 27,470.00
Supplies				
General Supplies	$ 250.00	$ 250.00	$ 37.90	$ 57.45
Seminary Year Bk.	350.00	250.00	307.42	23.20
Travel	600.00	450.00	263.85	142.51
Association Dues	30.00	30.00	30.00	30.00
Commencement and Social	300.00	175.00	172.02	246.12
Lectures	600.00	600.00	102.00	300.00
Diplomas	40.00	40.00	31.97	28.79
Seminary Library	2,200.00	1,100.00	1,085.33	934.96
Supplies	$ 4,370.00	$ 2,895.00	$ 2,030.49	$ 1,763.03
Total Seminary Instructional	$ 35,570.00	$ 32,895.00	$ 31,580.49	$ 29,233.03
PENSIONS AND EMERITUS				
Plan No. 1 —				
Faculty	$ 20,000.00	$ 12,000.00	$ 9,375.00	$ 8,916.00
Plan No. 2 —				
Administrative	4,500.00	4,500.00	4,500.00	3,722.20
Emeritus	6,800.00	4,500.00	5,820.00	4,719.85
	$ 31,300.00	$ 21,000.00	$ 19,695.00	$ 17,358.05
COLLEGE				
INSTRUCTIONAL				
Salaries —				
Administrative				
Regular	$ 19,210.00	$ 14,000.00	$ 15,200.00	$ 13,129.55
Assistants			2,182.70	3,198.62
Departmental	240,000.00	200,000.00	199,595.35	189,538.00
Library				
Regular	8,100.00	6,000.00	6,535.00	5,326.80
Assistants			1,019.85	1,161.77

	Proposed Budget 1949-50	Present Budget for year 1948-49	Expenses 1948-49	Expenses 1947-48
Tutors & Assistants..		5,000.00	13,125.00	9,836.63
Summer Sessions	10,000.00	10,000.00	10,000.00	9,885.00
Salaries.....	$277,310.00	$235,000.00	$247,657.90	$232,076.37
Supplies,				
College Office	$ 2,200.00	$ 2,000.00	$ 1,979.15	$ 1,471.98
Travel	750.00	600.00	672.42	727.28
Travel, Florida Trip			617.32	
Commencement	750.00	300.00	462.00	285.32
Caps and Gowns....			1,247.00	
Social Activities	500.00		92.05	
Association Dues....	300.00	300.00	293.50	356.50
Lectures	100.00	100.00	15.00	
College Year Book	900.00	900.00	865.00	725.80
Diplomas	600.00	600.00	602.71	397.62
Departmental	1,200.00	1,200.00	995.05	863.69
Biology	1,000.00	1,000.00	983.97	862.12
Chemistry	2,000.00	2,000.00	1,919.62	2,109.16
Physics	500.00	500.00	556.69	586.15
Music	1,300.00	650.00	1,028.40	1,088.96
Speech	550.00		50.06	
Placement Bureau..	300.00	250.00	276.59	215.89
Practice Teaching..	5,000.00	3,500.00	3,340.00	3,305.00
Accounting Dept.	300.00	1,000.00		
College Library	5,000.00	3,500.00	3,543.96	2,449.52
Supplies	23,250.00	18,400.00	19,540.49	15,444.99
Total College Instructional	$300,560.00	$253,400.00	$267,198.39	$247,521.36
BUSINESS ADMINISTRATIVE				
Salaries,				
Regular	$ 8,500.00	$ 6,405.00	$ 8,195.00	$ 5,985.00
Education and Field Secretary ..	9,625.00	9,000.00	9,625.00	8,827.35
Bldg. Expansion Assistants	4,075.00	3,900.00	4,062.00	
Salaries	$ 22,200.00	$ 19,305.00	$ 21,882.00	$ 14,812.35
Supplies,				
Accounting	$ 800.00	$ 750.00	$ 782.70	$ 549.51
Auditing Service	750.00	300.00	377.00	513.50
Educational Sec'y....	2,000.00	2,000.00	1,982.83	1,573.36
Field Secretary	2,000.00	2,000.00	1,915.76	1,512.89
Telephone Service..	1,500.00	1,200.00	1,502.81	1,084.17
Board of Trustees..	3,200.00	3,500.00	3,123.31	2,585.22
Exec. Committee ..	750.00		680.26	
Moving Expense of Faculty Members	1,000.00		1,003.75	1,015.92

	Proposed Budget 1949-50	Present Budget for year 1948-49	Expenses 1948-49	Expenses 1947-48
Advertising	100.00	100.00	97.94	114.50
Alumni Ass'n.	1,500.00	1,500.00	1,500.00	600.00
A Cappella Choir	250.00	250.00	250.00	250.00
Compensation Insurance	1,000.00	750.00	1,067.38	652.04
Fidelity-Robbery Insurance	450.00	75.00	75.00	368.25
Public Relations	2,400.00	2,400.00	2,070.44	
Movies	1,500.00	5,000.00	857.50	1,744.06
Bldg. Expansion Office	1,200.00		1,208.24	
Student Housing	200.00	200.00	128.84	179.52
Supplies	$ 20,600.00	$ 20,025.00	$ 18,623.86	$ 12,705.94
Total Business Administrative	$ 42,800.00	$ 39,330.00	$ 40,505.86	$ 27,518.29
OPERATION AND MAINTENANCE OF PHYSICAL PLANT				
Salaries, Regular —				
Janitors	$ 25,000.00	$ 18,000.00	$ 16,075.00	$ 14,680.00
Assistants			5,724.53	3,028.08
Salaries	$ 25,000.00	$ 18,000.00	$ 21,799.53	$ 17,708.08
Supplies,				
Light, Power, Gas	4,000.00	2,400.00	2,771.90	2,633.87
Water	1,000.00	750.00	639.98	379.28
Fuel — Coal	10,000.00	6,000.00	6,321.89	3,343.02
Fuel — Oil	750.00		761.97	
Janitor Supplies	2,500.00	2,000.00	1,723.69	2,133.86
Clean'g Equipment	1,000.00			
Plant Supplies	2,500.00	2,000.00	1,895.25	1,823.04
Maintenance Equip.	1,000.00			
Fire Insurance	3,000.00	1,800.00	2,295.30	1,906.95
Campus Expense	500.00	500.00	214.16	276.27
U. S. Flag & Pole	700.00			
Furniture and Equipment	7,500.00	3,000.00	1,565.90	607.34
Painting and Decorating	3,500.00	3,500.00	3,447.69	3,340.86
Building Repairs	3,000.00	3,000.00	2,607.29	2,869.71
				(Fire) 2,043.00
Parking Lots,				
Franklin Street			8,203.91	
Thomas Street		5,000.00	5,070.45	1,474.90

	Proposed Budget 1949-50	Present Budget for year 1948-49	Expenses 1948-49	Expenses 1947-48
Student Lounge, College & Ladies' Room..... (total cost $12,200.00)			5,457.55	
Seminary Students		(2,800.00)	3,354.21	
Dormitory Addition .... (total cost $12,575.00)			974.69	
Supplies.....	$ 40,950.00	$ 29,950.00	$ 47,305.83	$ 22,832.10
Total Physical Plant..	$ 65,950.00	$ 47,950.00	$ 69,105.36	$ 40,540.18

CALVIN COLLEGE BUILDING EXPANSION FUND

Report for the month of May, 1949

	May, 1949		Total to Date	
Cash Balance May 1st		$289,000.52		
Receipts —				
Contributions			154,084.11	
Calvin Drive	$ 20,838.32		743,926.83	
Interest	437.50			
			21,249.15	
From Churches			123,749.02	
1944 Pledges			67,174.00	
		21,275.82		1,110,183.11
		$310,276.34		
Disbursements —				
Osterink Constr.....	$ 55,682.11		$500,614.20	
Holwerda-Huizenga	2,338.00		2,338.00	
Contract Bond			6,117.01	
Roy C. Lather, Supt.	400.00		5,458.16	
Daverman Co.			26,969.84	
Snyder - McLean....			9,194.97	
Malcolmson-Fowley			5,693.36	
Robinson - Campau - Crowe			350.00	
Survey			137.50	
Williams & Works —				
C. H. Christ — Survey			31.00	
C. S. Raymer — Test Hole.....			74.00	
Dr. Rice — Library Consultant			62.45	
Clark Property			80,648.32	
1947 - 48 Campaign			30,882.22	
		$ 58,420.11		$ 668.571.03

Cash Balance —			
Savings Account	$251,856.23	$251,856.23	
Investments —			
U. S. Bonds — Series "F"		31,655.85	
U. S. Bonds — Series "G"		148,100.00	
U. S. Treasury Bonds		10,000.00	
			$ 441,612.08
Pledges Receivable —			
Calvin Drive, Nov. 10-15, 1947		511,838.45	
Pledges Taken in 1944		3,805.00	
			515,643.45
Disbursements as posted above			668,571.03
Expansion Fund Total			$1,625,826.56

(CONTINUED ON NEXT PAGE)

CLASSICAL STATEMENT FOR THE YEAR 1948

Families	Classis	Paid during 1948	Quota for 1948	Quota for 1949 Families	Quota for 1949 Amount
1318	California	$ 7,301.71	$ 7,380.80	1432	$ 9,308.00
1916	Chicago North	10,707.20	10,729.60	1991	12,941.50
2132	Chicago South	12,300.83	11,939.20	2187	14,215.50
2778	Grand Rapids East	14,492.80	15,556.80	3178	20,657.00
3023	Grand Rapids South	16,466.80	16,928.80	3130	20,345.00
1718	Grand Rapids West	9,620.80	9,620.80	1758	11,427.00
880	Hackensack	5,028.00	4,928.00	906	5,889.00
2392	Holland	13,459.63	13,395.20	2453	15,944.50
1643	Hudson	9,221.75	9,200.80	1688	10,972.00
1379	Kalamazoo	7,564.75	7,722.40	1396	9,074.00
1435	Minnesota	7,611.82	8,036.00	1485	9,652.50
2398	Muskegon	13,264.80	13,428.80	2422	15,743.00
1066	Orange City	5,969.60	5,969.60	1099	7,143.50
718	Ostfriesland	4,020.80	4,020.80	728	4,732.00
1687	Pacific	7,745.19	9,447.20	1881	12,226.50
1605	Pella	9,039.32	8,988.00	1614	10,491.00
1490	Sioux Center	8,365.17	8,344.00	1535	9,977.50
907	Wisconsin	5,079.20	5,079.20	959	6,233.50
1952	Zeeland	11,014.40	10,931.20	2038	13,247.00
32437	Totals	$178,247.57	$181,647.20	33880	$220,220.00

Quota for the year 1948 ..... $181,647.20
32437 families @ $5.60
Amount received during 1948 ..... 178,274.57
Quota for the year 1949 ..... 220,220.00
33880 families @ $6.50

In connection with the above proposed budget the Board recommends that the quota for the coming year be the same as for the present year — $6.00 plus the extra 50 cents per family quota, totaling $6.50.

On account of the high cost of living and the uncertainties of the present economic situation, the Board also recommends that special provision be made for faculty members who retire before Sept. 1, 1949, for the coming year as has been done in the recent past (cf. Agenda, page 24, first paragraph).

APPOINTMENTS AND RE-APPOINTMENTS

In addition to those mentioned in the Agenda we have made the following appointments: Rev. J. Weidenaar — Bible department, two years; Dr. C. Plantinga — Psychology, two years. Rev. Arnold Brink is recommended for re-appointment for two years as Educational Secretary.

There are two members on the Seminary teaching staff who have served the institution and the church twenty-five years. The Board recommends that Synod take cognizance of this fact and extend felicitations and a vote of appreciation to Drs. C. Bouma and M. Wyngaarden for services rendered.

GRADUATION, LICENSURE, ETC.

Commencement exercises were held in the Civic Auditorium for the first time. The impressive ceremonies were thoroughly enjoyed by a capacity audience. Two hundred and sixty-two young men and women were graduated. Seminary — Th.B — 7; Th.M — 1. From the College: A.B. Degree — 182, including Pre-seminary, 34; Education, 49; General College, 95; B.S. degree 18; Four year college certificate, 21; Pre-professional courses, 33. Our homes and our churches have much invested in these young and vigorous lives and, with God's blessing, has the right to expect much from them.

Eighteen Seminary Juniors were interviewed and given license to conduct services in our churches. Three (P. Schrotenboer, F. Kloosster, and S. J. De Vries) requested and received renewal of licensure. They expect to continue their theological studies next year. After successful interview by the Board no less than forty-two college graduates were granted permission to enter the Seminary next fall. This is an item worthy of special notice. Maybe the church ought to increase its planning and its praying in order that when these young men and the following prospective large classes have finished their studies the church will be able to offer them a fruitful field of labor.

A previous Synod approved of introducing courses in the Seminary leading to the conferring of the Th.D. degree, and also approved of instructing the Seminary faculty to determine the details of require-

ments for such degree with the intention of beginning such courses next September. Since that time the question has been studied and discussed considerably. At its recent meeting the Board decided to recommit the matter as to the time of introducing courses leading to the conferring of the said degree to the faculty in consultation with the Executive Committee and report back to the Board as soon as they can come to unanimity or near unanimity. This decision to recommit rests on the following considerations: 1) There is at present a division of opinion on the matter within the faculty. 2) There is more involved in this matter than was first realized and more study is required. 3) It is desirable that there be more publicity in this new program among our constituency whose interest and support are needed for its success.

MISCELLANEOUS

In our report in the Agenda (pages 31, 32) we present the proposition of a possible Calvin Commons, and state that it was referred to the Long Range Planning Committee for study. Said committee reported to the Board at its June meeting that it was their studied opinion that such a Commons should feature kitchen and dining hall facilities to accommodate from three hundred to five hundred students at one time, and also include a snack bar and lounging room. They also judge that it should be located on Thomas street between the dormitory and science building, and ask authorization to engage a consultant to supply them with expert advice relative to our needs in the matter. The Board endorsed their plan and covets the approval of Synod for such a Commons.

The proposition of re-sale of a plot of ground to the Calvin church (cf. Agenda, page 36, bottom) was discussed at our recent meeting. Some were of the opinion that the move might help better to supply the religious needs of a large number of our students. Others were of the opinion that such a move was not the proper way to solve the religious needs of the student body. A motion to re-sell some land to said church was rejected.

Following the instructions of the last Synod the Board has set the term of office of the lay-members of the Board of Trustees. It was decided that said term of office should be the same as the other Board members, i.e., for four years. However, in order that not all lay-members' term of office should expire in the same year, it was decided that the brethren Hamersma, Hekman, Holtvluwer, Ribbens, and Van Bruggen should serve four years, and the other four members two years. Thereafter all terms will be four years.

Due to a combination of his age (retirement age — says he) and the press of his business, Mr. Tony Noordewier tendered his resignation as member of the Board of Trustees and treasurer of the institu-

tion to the June meeting of the Board. Since it is not within our province as a Board to either accept or reject his resignation, he being elected to his office by Synod, his resignation is herewith relayed to your honorable body at his request. However, it should be added that the Board went on record as earnestly desiring that Mr. Noordewier defy the calendar at least to the extent that he complete a two-year term as Board member. He has now served one year of that term.

Rev. Arnold Brink's appointment as Educational Secretary terminates soon. In view of faithful and successful services the Board recommends that he be reappointed for another two-year term.

Attention is called to the fact that the terms of Rev. J. Putt and Mr. T. Noordewier as members of the Pension Committee expire at this time.

The president and secretary have been designated to represent the Board at Synod in matters pertaining to College and Seminary.

We earnestly desire our God's continued blessing upon our Seminary and College, and upon Synod in all its varied responsibilities.

BOARD OF TRUSTEES
OF CALVIN COLLEGE AND SEMINARY
R. J. FRENS, *Secretary*

SUPPLEMENT 10

(Arts. 80, 93, 105, 107, 114)

REPORT OF CHRISTIAN REFORMED BOARD OF MISSIONS

I. INTRODUCTORY

A. For two reasons we submit a brief report this year: First there is the fact that last year's report was elaborate and exhaustive, a piece of work which continues to have value indefinitely. Second is the fact of the absence of Dr. J. C. De Korne by reason of sickness which requires that this report has to be written by emergency help, making an elaborate report difficult for obvious reasons. The Rev. Henry Evenhouse has given part time for two weeks for this purpose and the Reverend Henry Verduin has been released by his consistory for six weeks to assist at the office.

B. As has been the case since the Board Meeting has been held in February a supplementary report is to be added when synod meets.

C. The officers of the Board at present are: Rev. H. Evenhouse, President; Rev. L. Oostendorp, Vice-President; Dr. J. C. De Korne, Secretary; Mr. Henry Denkema, Treasurer; Dr. Richard Wierenga, Assistant Treasurer; and Rev. John Beebe, Minute Clerk.

II. BRIEF SURVEY OF FIELDS:

1. China —

The work in China has been interrupted by the coming of the Communists. Because of possible emergencies we gave discretionary powers to the China force as per the following minutes: BM 4044 2,

"The board decided to interpret the 'discretionary powers' to mean that the responsibility for deciding what to do for the safety of the missionaries and their families is placed upon the individual missionary. Hence, if any member of the Mission feels that present conditions warrant his or his family to leave China to return to the United States, he should present the matter to the Mission for information. The board further declares that no crisis or relation as between ordained and unordained workers shall in any way curtail the discretionary power of any individual."

In accordance with the above the following have come home from China: Rev. Peter De Jong and family. At his request he has been indefinitely released and declared eligible for a call from our churches. Dr. H. E. Van Reken and family. At his request he has been indefinitely released and he plans to establish private practice in Grand Rapids. Mrs. A. H. Selles and son Donald have returned to America. Miss Betty Heerema has asked and has been granted indefinite release and will enter service

in her profession. It is the hope of the Board and of these released workers that they may again serve in our China Field.

Rev. Albert Smit alone is on our Jukao field. He thought best to stay with the native Christians when the Communists came in and bravely faced the uncertainties of the situation. For five weeks no news came from him but now news has come through that he is well and able to continue meetings and can keep in touch with the work in the outlying districts. We thank God for the relief which this news brought to his anxious family and fellow missionaries in Shanghai, and to the church at home. At this writing it is impossible to say what the change in the government of China will mean for our mission in that country.

The rest of our China force is at Shanghai: Rev. and Mrs. Edward Van Baak, Rev. Henry Bruinooge and family, Rev. A. H. Selles, Miss Wilhelmina Kalsbeek, Miss Lillian Bode, Miss Magdalena Koets and Mrs. Albert Smit. These have judged that for the time being they can remain in Shanghai to await developments.

One very regrettable item regarding our China force must be reported. Miss Marian De Young has resigned from our work because she is no longer in agreement with our doctrine and principles. The Board is working on a fair settlement of obligations with her since a considerable sum of money was spent in her transportation and training.

In spite of the war we can report some good news from the China field. At Jukao three hundred people attend worship and a like number is present at Sunday School. At Haian a church was organized with 66 Christians and 29 inquirers. There also a native Christian School was opened with four teachers and 93 pupils. The China Mission is urgently commended to the intercessory prayers of the church.

2. *Africa* —

A. The workers in the field are: Rev. Harry Boer at Baisia, Rev. Peter Dekker at Lupwe, Rev. Peter Ipema at Wukari, Miss Jennie Stielstra at Wukari, Miss Tena Huizenga at Lupwe.

B. The workers now home on furlough: Miss Betty Vanden Berg, Miss Margaret Dykstra.

C. The workers coming home in April: Rev. and Mrs. E. H. Smith, Miss Anita Vissia.

D. The Rev. Harry Boer has accepted the appointment to the Chair of Missions at Calvin Seminary and will be released from the African Mission at the close of his first term a year hence.

E. PROGRESS.

1. The Evangelistic work has been greatly strengthened in the past year by the addition of two ordained missionaries, Rev. P. Ipema and Rev. Peter Dekker. This made expansion at Baisia possible.

2. The Educational work is being strengthened by two men who are preparing to go to Africa, Mr. Gilbert Holkeboer and Mr. Donald Van Reken.

3. The Medical work needs one or two doctors. Call for a doctor has thus far brought no success.

3. Indian Field —

We present this brief summary of each station:

CARISSO — Missionary Mr. David Boyd. Interpreter — Paul Redhouse. 1500 Indians. Bible classes at two schools with 100 children. 2 preaching services — Sunday School of fifty pupils. 3 days a week camp-work. Jeep much appreciated in the work.

CROWN POINT — Missionaries Rev. and Mrs. J. Van Bruggen. Alfred Becenti Interpreter — Ben Henry and Howard Redhouse are a team of Indian workers. 5000 Indians — On Sunday morning there is Sunday School for beginners at 9:00 and for older ones at 10:00. Preaching service at night. Monday is meeting of Missionary with his native helpers to prepare message to be delivered during the week at White Horse, Lake Valley, Standing Rock and Baca, by two of the group while the others do camp work at each place. Thus each week 600 children are taught, 25-35 homes are visited and comfort is brought with message of salvation to the patients in government hospital. Rev. Van Bruggen also tries to keep a hand on the unoccupied San Antone and Star Lake areas. In this large area there are 225 confessing members and 47 baptized members. Besides all this work Rev. Van Bruggen also is editor of the Christian Indian. Mrs. Van Bruggen shares in this busy program by teaching several classes each week. Looks like ideal set up.

FARMINGTON — Missionary Rev. H. Schripsema. 5000 Indians. 50 on believers roll. Preaching and S.S. Sunday morning and teaching 200 children in Government school in afternoon. Several other weekly meetings and three days camp work. An old house is used as a Christian Navaho Center, and a native Bible woman will be employed.

GALLUP — Called Indian Capitol — Missionary Rev. Donald Houseman. Interpreter Stewart Barton. 600 Indians. Two Sunday services at chapel. 230 students reached in weekly classes at Perea and Fort Wingate schools. Proposed Service Center greatly needed in this wicked city with much drinking and immorality.

NAHASCHITTY — Vacant for several years. Under supervision of Rev. G. Pars of Tohatchi. A native Christian does part time work: service on Sunday with 12 adults and 20 children. Camp work during week.

PHOENIX, ARIZONA — Rev. W. Goudberg does translation work, teaches classes in school and visits sick in hospital and sanatorium. American Bible Society has accepted Rev. Goudberg's translation of I

Corinthians for publication. This is an honor for him and for our mission.

Rev. C. Hayenga — ministers to four camps of 300 Indians each. He reaches all these Indians with loud speaker on his car. Mrs. Hayenga assists with bringing messages to women and children in homes. Rev. Hayenga preaches at four camps per Sunday. Is member of Cook Training School administrative board.

RED ROCK — Missionary Rev. F. Vander Stoep supervises this vacant post. With his interpreter and Geronimo Martin a class of 45 is taught in school and camp work carried on. Worker badly needed.

REHOBOTH — Our Indian Mission Center — Church, Hospital, School and dormitories. Three ordained men here: Kamps, Poel and Yff. A doctor, nurses and teachers and matrons and cooks — a bee hive of activity. Shortage of houses and other buildings. High school building very much needed. Every type of mission work is centered here and reaches out far and wide with its influence. A Bible woman has been appointed for Church Rock in the vicinity of Rehoboth. Every type of mission work here is directed toward the highest purpose of bringing the gospel. Rehoboth constantly demonstrates both the advantages and the disadvantages of concentration of many workers.

SAN ANTONE — Vacant for four years — 2500 Indians — Worker urgently needed.

SHIPROCK — Missionary Rev. F. Vander Stoep — 4000 Indians. Regular preaching and many classes taught — camp work — assistants two Indians and Miss Vogel. 80 children in Sunday School, 180 in chapel on Tuesday evenings.

STAR LAKE — Vacant for years. Under Rev. Van Bruggen's care but little can be done because of lack of time and manpower. Part of this field may have to be turned over if orthodox group desires it.

TOADLENA — Missionary Rev. J. C. Kobes, assisted by Miss Angie Nieuwsma and interpreter Sidney Nez. 2500 Indians, 55 on believers roll. 800 Indians reached in camp work and 290 weekly in schools. Church and chapel services on Sunday, plus Sunday School. Miss Nieuwsma and her interpreter Lorraine Mike also do camp work.

TOHATCHI — Rev. G. Pars Missionary — 3000 Indians — Mrs. Pars assists by teaching in four schools. Reopening of Government school and hospital will greatly increase opportunities. Regular preaching services and Sunday School. Missionaries and interpreters of the whole field meet here once a month to discuss mutual problems and to train and teach interpreters in Church History, Public Speaking, Homiletics and Reformed Doctrine.

TWO WELLS — Rev. J. B. Swierenga is the missionary — Melvin Chavez interpreter. 400 families of Indians. Preaching at two places on Sunday, every other Sunday evening at Zuni. Mrs. Swierenga must educate her own children. Camp work is done. The Jeep performs well in this area of bad roads. A catechism book for children is being translated by Rev. J. B. Swierenga. 14 adults and 21 children on believers roll. First native Christian school is being built here.

ZUNI — Acting Missionary Mr. C. Kuipers, Native Christians eagerly desire his ordination. Preaching, Sunday School and camp work is regularly done. Rex Natewa, consecrated Christian, is interpreter. Gerrit Vander Meulen is industrial assistant, Bernard Haven is Principal and five young ladies assist on the teaching staff of the school. Johanna Struik is the matron. Clarence Dykema assists in various capacities. All the workers do some evangelistic work.

Shortage of buildings and workers constitute the most pressing problems on this, our oldest and largest mission field. May Synod be able to take steps toward solution of the same.

When one considers the vast amount of work done by our missionaries, the great difficulties of various kinds with which they have to cope, the cheerful and uncomplaining spirit with which they make all the sacrifices required of them, it leaves us with a feeling of admiration for them and gratitude to God for giving us devoted men and women to spearhead the efforts of the Church to obey the great commission of the Lord Jesus Christ.

Because of special circumstances we single out three matters for special commendation.

First, because there was a time when the hospital at Rehoboth was closed and thought to have outlived its usefulness, the Board is impressed with the fine service performed by the doctor and the hospital staff in providing the proper atmosphere for presenting the Gospel to the patients. It proves to be a definite asset to our evangelistic work.

Second, since the educational staff at Rehoboth has labored under distressing handicaps because of lack of proper buildings and equipment, they deserve a word of commendation. We are sorry to report that the principal of the High School resigned last summer, and now two of the three High School teachers have resigned.

Third, we express appreciation for wives of missionaries who uncomplainingly teach their own children or help with teaching, calling and other missionary service.

III. SIGNIFICANT INFORMATION

Advance on Navaho and Zuni Fields. The committee appointed in BM 3509 produced a mimeographed report which was approved. The following constructive suggestions were a part of the report:

1. That we take measures to increase the amount of camp work, — that the homes of the Indians be visited more generally and more frequently. The home is the basic or first sphere of one's religion. It also is the best sphere to approach man on matters of his salvation and of the yearnings of the soul.

2. That particular attention be given to Christian day school possibilities in the immediate vicinity of the Indian's dwelling places. Daily contacts between home and school on the part of the children will also mean contact of the parents with the school and what it stands for. The teacher-home contact also will be fruitful towards imparting the Christian touch to that home. It is likely to supersede that of the school-teacher-home influence of boarding school institutions. Moreover, the Supreme Court decision on Christian instruction in public schools may well require the building of more private Christian schools on the Indian reservations.

3. That we press the program of follow-up work. This in the homes, where the Indians work, where they congregate, in conferences or conventions, and that by personal visits and contacts by mail, by their own people as well as the white worker.

4. That we put forth painstaking effort to discover, train and use Indians in places of trust. Less of meeting about them and more of meeting with them, and most of meetings by them. Was it not Dr. Bavinck, the Dutch authority on missions, who recently explained the reluctance of the Indonesians in the East Indies to call back the Holland missionaries to their original fields from the fact that the Indonesians realized their own native tendency to let the Hollanders take the lead and to be passive themselves? Similarly, as long as we keep on doing things ourselves and do not thrust out the Indian into the vineyard, he is likely to hang back for a long time to come. Doing too much on our part involves a risk as well as doing too little. Let us thrust the Indian out into the work wherever possible, and accompany him with fervent prayers for the Holy Spirit's guidance.

5. That we train the Indians for service wherever we can "lay hands" on him. Can we not get and use some of those trained at Cook, in Arizona, and put them to work on our own field, giving them part-time camp work and part-time schooling to make their religious position more sure? With a combination of study, camp work and even manual labor, they might accomplish a good deal, very soon, in natural as well as spiritual things.

6. That we curtail or quit the building of large expensive workers' homes, and put up if at all possible such workers' homes as will fit the Indian taste, surroundings, and as will house the educated Indian in a way as will befit his advanced but Indian station. In some places we may get along without buildings at all, if we utilize the jeep and the proper kind of trailer.

7. That we sustain the Indians not merely by proper housing and transportation, but also by much prayer for his guidance in the service of the King who is saving His people.

IV. ITEMS REQUIRING ACTION BY SYNOD:

1. BM 4070 *Representation at Synod.* "On motion it was decided to appoint Rev. H. Evenhouse and Dr. Richard Wierenga to represent our Board at Synod on matters pertaining to Indian and Foreign Missions." The Board also asks that Mr. C. Kuipers be recognized by Synod as the spokesman for General Conference of our Indian Missions.

2. BM 4036 — As part of the settlement of the difficulties between the Board and the Rev. Dr. Harry A. Dykstra, the Board requests Synod to acknowledge in its Acts the following: BM 4036 h, "Upon motion it was decided to withdraw the Board's appeal to Synod re severance of relations between our Board and Rev. Dykstra. Art. 132, p. 90. Acts of Synod 1948."

3. BM 4016,4 — The Board asks Synod to approve the following: "Upon motion it was decided to recommend to Synod to sell the former parsonage (at Shiprock) because it is not worth remodeling. In case it is impossible to make satisfactory sale, Mr. Van Iwaarden will be consulted about repairing same."

4. BM 4017 — *Star Lake.* "In response to GCM 986 it was decided to relinquish part of the Star Lake Field, including the buildings, subject to the approval of Synod.

Grounds:

1. We have called repeatedly and have not been able to secure a missionary.

2. This area is just outside of the natural boundary.

3. The neighboring missionary will then be able to intensify the work we have."

(To this the Executive Committee of the Board has added the stipulation that such release be authorized only to an orthodox body.)

5. BM 4021, 3, "Chapel. (at Zuni). In response to the Inspection Committee report, p. 13, and Acts of Synod, 1948, p. 52, a motion prevailed to recommend to Synod that authority be given for the building of the chapel. The Executive Committee to be responsible for the final plans and their execution."

6. BM 4021, 5, "Assembly Hall and Recreational Center. ZLCM 97 and 98. ECM 3775, Acts of 1948, p. 52. Upon motion it was decided to recommend to Synod the erection of Assembly Hall and Recreational Center."

7. BM 4021, 8, Ordination of Mr. C. Kuipers. A report of the committee to study the matter of the ordination of Mr. Kuipers was read and adopted. The board overtures Synod of 1949 to authorize Classis

California to take further steps towards ordaining Mr. Kuipers.
Grounds:

a. The Synod of 1947 approved the appointment of Mr. C. Kuipers to the position of acting missionary at Zuni for a term of two years "with a view to his seeking ordination via Article 8 of the Church Order, if his work is satisfactory." See Art. 139, Acts of Synod 1947. The trial period has come to an end. During this trial period the Board has been very well satisfied with the work our brother has done as acting missionary. The condition stipulated was met to the satisfaction of the Board. Also, the Christian natives are well pleased with the work he has done and express a desire that he may render all the pastoral work including serving the sacraments in their midst.

b. Our church has ever been committed to the policy that strategic posts ought to be manned by ordained ministers. Zuni is such a post. Many attempts have been made prior to the appointment of Mr. Kuipers as acting missionary to obtain an ordained man for Zuni, but to no avail. Add to this, persistently calls have been made for other posts on the Indian field, but always we receive the disheartening word "declined."

c. It is the general concensus of opinion among missionaries that it requires at least several years for a new man to learn the language, to understand the psychology of the Indian, and to gain his confidence. Mr. Kuipers already knows the language sufficiently well, he understands the ways and thoughts of the native, and he has their confidence.

d. We believe Mr. Kuipers has exceptional gifts such as "godliness, humility, modesty, common sense and discretion, as also gifts of public address."

8. BM 4028, *Special Requests for 1949*

1. Upon motion it was decided that all moneys to be used for special budget requests are to be borrowed from earmarked funds.

2. The following items were approved:

a.	**Carisso.**	
	Storage place for Diesel in order to use room for jeep	$ 300.00
	Jeep upkeep in 1949	300.00
b.	**Gallup.**	
	7000 additional mileage at 6c	420.00
	Maintenance of home on mission property	200.00
	Equipment, Social Center and Gospel Hall	300.00*
	Equipment, Evangelical Center and Recreation room & at mission	300.00*
	(* approved previously — see BM 4004)	
c.	**Rehoboth Mission.**	
	Extra cost for new boiler	6,000.00
	New transformer	400.00
d.	**Rehoboth Hospital.**	
	Additional for new automobile	600.00
	Thermostats to be installed	50.00
e.	**Tohatchi.**	
	Jeep expense	300.00

f.	**Two Wells.**	
	Basement floor — parsonage	300.00
	Foundation of parsonage	500.00
	Other repairs of parsonage	80.00
	Repairs on interpreter's home	50.00
	Insulating ceiling of manse	85.00
g.	**Zuni.**	
	Stoker Unit, coal bin alterations	900.00
	Additional sewer line exigencies	550.00

3. The following items were approved for the 1950 Special Gift Budget.

a.	**Rehoboth Mission.**	
	Home for field maintenance man	$10,000.00
b.	**Shiprock.**	
	Fence to front property	225.00

9. BM 4088 *Budget for 1950.* Upon recommendation of the finance committee and after changes had been made by the board, the following budget was adopted for 1950:

TOTAL BASIC BUDGET REQUESTS FOR 1950

(Quota is based upon 33,910 families)

Indian Missions	$274,613.59
China Missions	88,400.00
Nigeria Missions	57,840.00
Administration	18,465.00
General	13,315.00
	$452,633.59
Less expected receipts for salaries	50,000.00
	$402,633.59 — $11.87 per family

BUILDINGS AND IMPROVEMENTS ABOVE BASIC REQUESTS

Indian Field Buildings and Improvements	$ 59,825.00
China Buildings and Nantung Expansion	21,500.00
Nigeria Buildings	12,730.00
	$ 94,055.00

(In addition to the above, the sum of $13,285.00 has been approved by the board for the present year 1949 and is to be borrowed from earmarked funds.)

10. BM 3999 *Revised Budget Plan.* The augmented finance committee submitted a report on special gifts and budget plan. This was adopted as follows:

1. That our proposed budget be divided into two parts. One of these shall be called the *Basic Budget.* In this part shall be placed all sums for salaries, supplies, maintenance, repairs, etc.

The other part shall be called the *Special Gift Budget,* in which shall be placed all sums for contingencies and any desirable projects, and all buildings and improvements over and above bare needs. This portion shall be divided into contingency on the one hand, and expansion or desirable projects or special gifts for each field, that is, China, Indian, and Sudan,

on the other hand. All undesignated funds given shall be placed in contingency. Others designated for specific fields shall be allocated to those fields. If there is a surplus in contingency, it shall be used in the various fields wherever needed, as the board sees fit.

2. Reasons for setting up the two-fold budget program:

a. Synod and the churches should be responsible in whole, not in part, for the basic needs of our mission program and should establish quotas for same.

b. Interest in the various fields will be stimulated:

(1) The donors to specific causes will not feel that the gifts are "dissipated" or "lost" in the general fund.

(2) The missionaries making propaganda for their fields can be duly rewarded.

(3) The various fields will receive the moneys intended for them.

(4) In this way the board can call attention to various specific needs as they arise.

11. BM 4078 *Ramiah Committee.* Revs. A. Hoekema and H. Evenhouse presented a report which was approved as follows with the addition of (4) under point C. The details are to be worked out by the executive committee.

"A. ORIENTATION.

Mr. Arthur V. Ramiah, a member of our Burton Heights Church, and a missionary at the Telugu Village Mission in India, has offered our denomination a portion of his field. The area which he offers us is the eastern portion of his southern field, an area of 2000 sq. miles with a population of about half a million, the majority of which speak the Kanarese language. There are in this area 300 Christians, 175 being baptized confessing members, the balance being children under 12, and as yet unbaptized. These Christians live in 17 separate towns and villages. Pastor Peter Stephen Raleigh and his wife, native workers, are in charge of this section now. They have with them a regular evangelist and also a young convert who is being trained to be a future worker. This is a comparatively new and little developed slice of territory. Ramiah himself is working in the central area of his field, but he could supervise whatever work would be done in this area.

"B. PREVIOUS OBJECTIONS.

Some of the objections that have been raised previously to our taking over this field either have been eliminated or can be eliminated. E.G.:

1. Comity with neighboring missions. This has already been established by correspondence with other missions. All those which replied have indicated that they would have no objection to our taking over this field.

2. Testimonials about Mr. Ramiah himself have been obtained. They were found favorable.

3. The objection has been advanced that the field offered us is not definitely Reformed. But at least there are 300 Christians there; they could be worked with and instructed in the Reformed faith. As far as the workers on that field are concerned, your committee feels that if such workers should prove unwilling to cooperate with us on a strictly Reformed basis, those workers could then be asked to transfer to another portion of the Telugu field, so that we could take over this new field entirely ourselves.

4. The objection has been raised that Mrs. Ramiah's position is not Reformed. Our committee has been informed by Ramiah himself that Mrs. Ramiah now appears ready to accept the Reformed position. At any rate, she would not be teaching any doctrine classes in our field; so that objection falls aside.

"C. MATTERS STILL TO BE STRAIGHTENED OUT.

A few matters remain to be straightened out before Synod could take final action on this. These matters include:

1. The native Christians in this area should be consulted on this matter, and their approval secured before we take over the field.

2. Pastor and Mrs. Raleigh, and the evangelist assisting them should likewise be consulted on this matter. If they are willing to work for us on a thoroughly Reformed basis, they could be retained. If they are not, they could with their permission be transferred to another portion of the Telugu field.

3. It should also be determined what personnel should be sent out to this field to begin with, and how much money would be required for the first year.

4. The relation between Mr. Ramiah and our board is to be carefully defined. In this connection we should correspond with Mr. Billington.

Your committee feels that all this information could be obtained in time for the next Synod. The executive committee could act on it, and then present the matter to Synod.

"D. RECOMMENDATION:

Assuming that the matters mentioned under C above would be satisfactorily settled by the time Synod meets in June, your committee recommends that the board petition Synod to take over the section of the Telugu field offered us by Mr. Ramiah.

Grounds:

1. It is time that we take action on this matter. The field was first offered our denomination in August of 1947. This will be June of 1949 — almost two years after the offer was made. If we do not accept it now, we may not be able to get it at all.

2. The need of the field is great. Mr. Ramiah is constantly pleading for more workers. This particular section is practically virgin territory.

3. The response to the gospel on the Telugu field in general has been amazing. In one year (1946) Mr. Ramiah reports that there were, on his entire field, 400 confessions of faith. These 400 confessions were obtained through the instrumentality of only 5 white workers.

4. It would not require a great outlay of funds to take over this field. As a matter of fact, according to Mr. Ramiah's own statement 65% of his support at present already comes from the Christian Reformed Church. If our denomination should take over this field, whatever portion of this money is being used for the southeast territory could simply be sent by the same donors to our own Mission Board. Besides, one church stands ready to support a worker on this field. To give some idea of how little money is needed for this type of mission work, compared, for example, with other fields, note the fact that the total cost of operating the entire Telugu Village Mission in 1947 was $12,000, and our field would be only a part of the total Telugu field.

5. The heart of our church seems to be moving in the direction of India. Witness the fact that Mr. Ramiah himself is being so largely supported by our people, and also that others from our number who are going to India are being supported by our people. In other words, we believe that this field has an appeal for our people.

6. Two workers at the present time stand ready to go to this field. When there is such a crying need for workers there, and the opportunities are so great, are we following the mind of Christ when we say to such people, "You must not go to India."

7. According to reports, there will be a large number of missionary recruits graduating from Calvin College in the next few years. India offers many advantages for missionary work, and eliminates many of the disadvantages (climate, for instance) of the African field. This particular field is Hindu territory, in which mission work is much easier than in Mohammedan territory, such as that in which Drs. Vroon and Blocksma will be working. Having a work in India will probably prevent us from losing some of our prospective missionaries to other boards, as we have in the past, and will enable us to present more missionary opportunities to our young people."

12. BM 4072 *Annuity Gifts.* The recommendation of the finance committee in ECM 3940 regarding annuity gifts was approved.

BM 3940 *Annuity Gifts.* The following item in the finance committee report was recommended to the annual board for final approval:

As directed by ECM 3860 the finance committee looked into the entire question of annuity gifts. It was to be noted that by action of the executive committee and board (ECM 1024, ECM 1116, BM 1187, ECM 1531, ECM 1745, ECM 1871) the general idea has already been approved, a form has been drawn up, and $13,000 has already been re-

ceived. Thus far, however, no authority has been given for the vigorous promotion of this project.

Your committee finds that as early as 1943 legal advice was secured in the matter and the form of our annuity bonds has been declared legally valid. Our annuity bond consists of two portions. One portion is the acknowledgment of an outright gift to the Christian Reformed Board of Missions. The other portion is a promise to pay, as long as the donor lives, a fixed annuity. The amount of the annuity is based on the amount donated and on the age of the donor.

Your committee is convinced that it is advisable to promote this annuity plan vigorously provided the following provisions are met:

a. Funds received from annuity gifts should be placed in a separate account. The major portion of the money should be invested in U. S. Government bonds, but enough of that money should be kept liquid in a bank account to enable the board to pay annuities to donors from it.

b. At the time of the donor's decease, the amount that is left of his contribution after annuity payments have been deducted, shall be placed in our general fund for the regular work of Indian and foreign missions.

c. In the preparation of circulars and advertisements, special care should be taken to avoid all statements which might be misinterpreted, and there must be compliance with all legal requirements.

Respectfully submitted,

H. VERDUIN, *Acting Sec'y.*

SUPPLEMENT 10-A
(Arts. 80, 93)

CHRISTIAN REFORMED BOARD OF MISSIONS

I. INTRODUCTORY

IN submitting this supplement to the report found on pages 38-50 of the printed agenda, we will follow the numbering system found in that report even though it means there will be gaps in the continuity of paragraph numbers.

II. BRIEF SURVEY OF FIELDS

1. *China.* The situation in China has deteriorated since our main report was written. Jukao fell to the Communists sometime early in March. Rev. A. H. Smit is still there. The latest cablegram informs us that on May 30th a letter was received in Shanghai from Missionary Smit to the effect that conditions were favorable and our work is continuing. Shanghai fell to the Communists late in May. Before the final assault came all the women and children of our force left and they have arrived safely in this country. Rev. A. H. Selles had joined his family in this country earlier. Rev. Henry Bruinooge and Rev. Edward A. Van Baak are still in Shanghai. They have cabled that the fighting was fierce, but they consider the danger now over and contact with Jukao is again possible.

Rev. Peter De Jong has accepted a call to East Saugatuck. Dr. H. E. Van Reken plans to enter the army. Miss Betty Heerema is on the nursing staff of Blodgett Hospital, Grand Rapids. Rev. A. H. Selles is enjoying a brief furlough and plans are being made for future service. Miss Wilhelmina Kalsbeek, Miss Lillian Bode, and Miss Magdalena Koets are also having a brief furlough and their future service will be determined in connection with their supporting churches.

2. *Africa.* Rev. and Mrs. E. H. Smith have arrived on regular furlough in this country and Miss Anita Vissia is on the ocean at this writing.

To the brief statement found at the bottom of page 39 of the printed agenda we wish to add a word on the urgency of the need for a doctor or two doctors on our field in Nigeria. If existing government regulations were strictly enforced on our field, our nurses, who have been doing a great deal of medical work without the direct supervision of a doctor, would be in trouble with the government, for this work should not be done without direct supervision of a qualified medical man. Your board has authorized Miss Anita Vissia to secure addi-

tional preparation either in this country or in London so that she will be able to meet the requirements of the Nigerian government when she returns. The possibility exists that if we do not secure a doctor for Nigeria our medical work will be closed down entirely. The medical work there has been very fruitful in opening homes and hearts to the gospel, thus we are asking our church to be especially diligent in prayer that God may send to us the man or men of His choice to maintain our medical program in Nigeria.

Your board has authorized the Nigeria personnel to make a study of the possibilities of expansion of our Nigeria work. There is no concrete proposal before us at the present time and we are not asking Synod for action; we are simply reporting on studies that are being made and all the facts will be laid before Synod if and when action is desired.

3. *Indian Field.*

CROWN POINT. Seminarian Lawrence De Vos has been appointed to assist Rev. Jacob Van Bruggen in the Crown Point area for the summer months.

Mr. Jacob Bol, graduate of Reformed Bible Institute, has been appointed evangelistic assistant for the Crown Point area. The trailer needed for his work has been purchased from funds contributed by the children of our church through Uncle Dick.

NAHASCHITTY. Mr. Edward Henry, a Navajo Christian from Nahaschitty and a graduate of high school and Reformed Bible Institute, has been appointed for one year to have charge of the Nahaschitty post. This is another step in the direction of native participation in the missionary program and we are very eager for the prayerful support of our people that this experiment may be a complete success. His wife, the former Ella Mitchell, is also a graduate of high school and Reformed Bible Institute and will assist him in his work.

III. SIGNIFICANT INFORMATION

LIST OF SUPPORTING CHURCHES

Church	*Field*	*Missionary*
Chicago, Second Englewood	Africa	Mr. Donald Van Reken
Chicago, Second Roseland	Indian	Dr. Louis E. Bos
Drenthe, Michigan	Indian	Rev. J. R. Kamps
Dutton, Michigan	Indian	Miss Lorraine Verduin
Fremont, Second	Africa	Miss Jennie Stielstra
	China	Rev. Peter De Jong
Grand Haven, Second	China	Miss Lillian Bode
Grand Rapids, Boston Square	Indian	Miss Renzina Stob
Grand Rapids, Broadway	China	Miss Wilhelmina Kalsbeek
Grand Rapids, Burton Heights	Africa	Miss Margaret Dykstra
Grand Rapids, Coldbrook	China	Rev. A. H. Smit
Grand Rapids, Dennis Ave.	Indian	Miss Cora Vogel
Grand Rapids, Fuller Ave.	Indian	Rev. J. B. Swierenga

Church	*Field*	*Missionary*
	Africa	Rev. Peter Dekker
Grand Rapids, Lagrave Ave.	China	Dr. H. E. Van Reken
Grand Rapids, Seymour	Indian	Miss Dora Hofstra
Grand Rapids, Sherman St.	Indian	Rev. George Yff
	China	Miss Betty Heerema
Holland, Central Ave.	China	Rev. A. H. Selles
Holland, Fourteenth St.	China	Rev. E. A. Van Baak
Holland, Maple Ave.	Indian	Rev. Garrett D. Pars
	Africa	Mr. Gilbert Holkeboer
Holland, Ninth St.	Africa	Rev. & Mrs. E. H. Smith
Holland, Prospect Park	Africa	Rev. Harry R. Boer
Holland, Sixteenth St.	Indian	Rev. J. Van Bruggen
Kalamazoo, First	Africa	Miss Betty Vanden Berg
Kalamazoo, Second	Indian	Rev. D. E. Houseman
Kalamazoo, Third	China	Miss Magdalena Koets
	Indian	Mr. David C. Boyd
Midland Park, N. J.	Africa	Miss Anita Vissia
	China	Rev. Henry Bruinooge
Muskegon Classis	Indian	Rev. C. G. Hayenga
Orange City, First	Africa	Vacant
Overisel, Mich.	Indian	Miss Dorothy Dykhuizen
Paterson, Bethel	Indian	Mr. Bernard Haven
Pease, Minnesota	Indian	Miss Hattie Veurink
Pella, First (calling church only)	Indian	Rev. H. J. Schripsema
Pella, Second	Indian	Miss Nellie Tibboel
Peoria, Iowa	Indian	Vacant
Ripon, California	Indian	Rev. J. C. Kobes
Rock Valley, Iowa	Africa	Rev. Peter Ipema
Spring Lake, Mich.	Indian	Miss Nellie Lam
Wellsburg, First	Africa	Miss Tena Huizenga
Zeeland Classis	Indian	Rev. F. Vander Stoep
Zeeland, First	Indian	Miss Gertrude Van Haitsma
	Indian	Miss Lenore Vander Veer
Zutphen, Mich.	Indian	Miss Julia Ensink

IV. ITEMS REQUIRING ACTION BY SYNOD

13. REHOBOTH SCHOOL BUILDING. Careful attention has been given by your board to the building needs at Rehoboth, especially the need for a new school building to house both grade and high school departments. We have available for your inspection architect's preliminary sketches of a building to include a high school wing, a grade school wing, and an assembly hall. The cost of the entire complex has been estimated by the architect at $193,000.00. As one step towards the realization of the ideal, your board requests permission to go ahead and erect only the high school wing to cost approximately $85,000.00. *Grounds:*

a. There is urgent need.

b. This is in accordance with the policy already set by Synod.

c. The money for the erection of this unit is available.

14. ZUNI CHAPEL. On page 44 of the printed agenda is the board's request for authority to build the chapel at Zuni to which reference is made in the Acts of Synod, 1948, page 52. The cost of the chapel, $10,000.00, will be met by funds contributed by Mr. and Mrs. John H. Spalink of Grand Rapids as a memorial to their son, John, who was killed in action in the Second World War. Since the building of this chapel was delayed by the Synod of 1948 because of flood danger at Zuni, we can now report that we are ready to recommend the site between the parsonage and the river on the following grounds:

a. Proper precautions against a threat of flood have been taken.
b. This is a better site than the playground area.
c. The architects approve this site.

15. ZUNI ASSEMBLY HALL AND RECREATIONAL CENTER. To the recommendation on page 44 of the printed agenda regarding building of the assembly hall and recreational center at Zuni, we can add the information that the flood control program has been carried forward to the extent that the present playground site will be a suitable site for the erection of this building.

16. CHINA AND SUDAN REPRESENTATION AT SYNOD. It was decided to ask Synod to grant the same representation to our China and Sudan fields that is now given to the Indian field. Acts, 1941, Art. 69, p. 71, reads: "To the delegate of the General Conference Synod accords the privilege of the floor during the discussion of all matters pertaining to Indian Missions."

Respectfully submitted,

CHRISTIAN REFORMED BOARD
OF MISSIONS

JOHN C. DE KORNE, *Secretary*

SUPPLEMENT 10-B
(Arts. 80, 93, 114)

CHRISTIAN REFORMED BOARD OF MISSIONS

This is the second supplement to the report found on pages 38-50 of the printed agenda.

I. THE RAMIAH PROPOSAL

On pages 47-49 of the printed agenda is found a report of the action taken by the Christian Reformed Board of Missions at its annual meeting in February, 1959. This report includes a recommendation to Synod, but the recommendation is provisional on the assumption that the matters still to be straightened out can be brought to a satisfactory conclusion. The executive committee of the board has been in correspondence with Mr. Ramiah and has gathered a great deal of additional information, but it has not been able to come to a satisfactory settlement of the issues still outstanding, therefore, it is not ready to make a definite recommendation to Synod at this time. We are working on the project of securing additional first hand information of the Ramiah field through the services of Rev. John O. Schuring of Ceylon.

II. EDUCATION OF MISSIONARIES' CHILDREN AT REHOBOTH

Your board has taken the position that something should be done to make it possible for missionaries living at stations other than Rehoboth to place their children in our Rehoboth school for their education. All the details of the plan have not yet been worked out, but one of the difficult problems we are facing is the matter of proper housing for these children. In spite of considerable building activity at Rehoboth in recent years there is still a shortage of housing. For many years your board has felt the need of a separate building to house our single workers. The Synod of 1941 recognized this need and appropriated $7,500 towards the building of a nurses' home. Later this was expanded to include accommodations for teachers also. Additional appropriations were made from time to time and our treasurer now has on hand the amount of $15,400.00 for this purpose. This will not build everything that is needed in the way of accommodations for our single workers, but it will build one wing. If that building could be erected at once, it would provide temporary housing for the children of missionaries who attend the Rehoboth school. It would also solve part of our housing shortage at Rehoboth. The executive committee of the Christian Reformed Board of Missions therefore

voted to ask Synod for authority to proceed at once with the erection of a nurses' and teachers' lodge at a cost of $15,400.00 *Grounds:*

1. The project in general already has Synodical sanction.
2. The will enable us to provide satisfactory housing for the children of missionaries who attend our Rehoboth school.
3. It will help to solve our housing shortage at Rehoboth.
4. Funds for this project are on hand.

III. REVISION OF REGULATIONS ON PENSION PLAN

The Synod of 1947 adopted the proposal of the Christian Reformed Board of Missions for a pension plan for unordained workers. See Acts, 1947, pp. 298-300 and page 74. Actual operation of the plan has called for a few revisions. The executive committee of the Christian Reformed Board of Missions recommends that the following revised "Pension Plan for Unordained Workers in the Employ of the Christian Reformed Board of Missions" be approved by Synod:

PENSION PLAN FOR UNORDAINED WORKERS IN THE EMPLOY OF THE CHRISTIAN REFORMED BOARD OF MISSIONS

1. *Eligibility of Employees in Plan.*

All full-time, salaried, unordained employees of the Christian Reformed Board of Missions are eligible to participate in this Pension Plan; the employees thus eligible, who elect to participate in this Plan are hereinafter referred to as Employees, the Christian Reformed Board of Missions is hereinafter referred to as the Board.

2. *Contributions to Pension Fund.*

   a. Three per cent of the salary of an employee shall be authorized by said employee as payroll deduction each month, to be paid into a Fund to be known as the Pension Fund.
   b. The Board shall pay into said Pension Fund each month, an amount to be computed at 3 per cent of the total amount of the payroll of all participating employees.
   c. These contributions of the Board and the Employee shall cease when 300 such monthly contributions have been made by both the Employe and the Board; the total amound paid in shall then and only then, bear interest at the rate of 2½ per cent per annum.
   d. The contributions shall likewise cease on the part of both the Board and the Employee when an employee reaches retirement age.

3. *Supervision and Control of the Pension Fund.*

   a. The Pension Fund shall be administered and managed by a committee which will be constituted of 5 members, 2 of which will be elected by the participating employees and 3 of which will be appointed by the Board; this Committee shall be known as

the Committee of Pensions and shall serve a term of two years. This Committee shall elect its own officers.

b. The Pension Fund shall be kept in a separate bank account under the control of the Committee of Pensions and in a bank approved by the Board.

c. Surplus funds in the Pension Fund shall be invested only in Federal Government Bonds.

4. *Eligibility for Pension Benefits.*

a. No participating employee shall be eligible for benefit unless said employee has served at least 10 years in the employ of the Board.

b. Any participating employee whose employment terminates prior to retirement age, either voluntarily on the part of the employee or upon action of the Board for cause, will be entitled to a refund from the Pension Fund only in the amount paid in by said employee together with simple interest thereon at 2% per annum; the amount paid in by the Board for said employee shall not be included in such refund.

In the event that such an employee re-enters the service of the Board, said employee may restore his standing with the Committee of Pensions by paying into the Pension Fund the total amount previously refunded. In the event an employee reinstated in the service does not choose to refund the amount paid him, the status of that employee shall be similar to that of any newly appointed employee.

5. *Retirement Age.*

a. The retirement age of male employees shall be 65 years and of women employees 60 years.

b. Employees who desire to continue working for the Board after reaching retirement age must make application to the Board for permission to do so.

c. Contributions to the Pension Fund shall not continue by the employee nor by the Board in the event that the Board grants permission to an employee to continue working beyond retirement age.

6. *Pension Benefits.*

a. Upon reaching retirement age an employee shall receive Pension benefits, payable monthly from the Pension Fund, on the basis of the average annual salary received by the retiring employee for the 10 years prior to retirement, according to the following schedule:

1) 10 years of service in the employ of the Board — 10% per annum.

2) Each additional year of service — an additional 2% per annum.
3) Maximum Pension Benefit shall be 40%.
4) Any interest due the employee under paragraph 2-c shall be paid in a lump sum at the time of retirement.

b. No additional pension benefit as defined in paragraph 6-a (2) above, shall be paid to any employee who continues in the employment of the Board after reaching retirement age.

7. *Disability Benefits.*

The benefits as set forth in paragraph 6 and the subdivisions thereof will be paid to an employee prior to retirement age of said employee providing satisfactory proof is furnished to the Committee of Pensions and to the Board that said employee is totally disabled from engaging in any occupation for wage or profit; these disability benefits will be paid during the duration of the total disability providing, however, that the total amount of such disability payments shall be limited to the amount paid into the Pension Fund by the employee and by the Board for said employee.

8. *Death Benefits.*

a. In the event of death of an employee before retirement age, the dependent or dependents of said employee shall receive from the Pension Fund, the total amount paid into the Pension Fund by the employee and by the Board for said employee.

b. In the event of death of an employee after reaching retirement age, dependent or dependents of said employee shall receive an amount equal to the sum paid into the Pension Fund by said employee and by the Board for said employee less the amounts paid to said employee, if any, from the Pension Fund during the lifetime of the employee.

c. In the event of death of an employee leaving no dependents, the designated beneficiary shall be paid the amounts as set forth in paragraph 8-a and 8-b; in the event no beneficial designation is made by the employee, said amounts shall be paid to the Estate of said employee.

d. Dependents of employees for the purpose of this plan shall be widows and children under 18 years of age; children over the age of 18 years must furnish proof of actual dependency and, also, must furnish proof that all potential beneficiaries described above are:

1) Deceased.
2) Not dependent upon the employee on the date of employee's death.

9. Final Determination in Allowing or Disallowing claims for benefits not specifically covered by the terms of this Plan, shall be made by the Board.

10. Synod of the Christian Reformed Church reserves the right to alter and amend these rules as may be required and justified by experience and the available resources for the general advantage of the Church.

* * * * *

The revisions are found in 3, a; 4, b; and 6, a.

The pension plan regulations have been declared to be the constitution of the Committee of Pensions and the following by-laws have been added to the constitution:

a. The officers of the Committee of Pensions shall consist of President; Vice-President; Secretary-Treasurer; and Vice-Secretary-Treasurer.

b. Duties of the officers:

The President shall call and preside at all meetings of the Committee of Pensions.

The Vice-President shall perform the duties of the President in the absence of that officer.

The Secretary-Treasurer shall keep accurate records of all minutes, carry on all correspondence, keep record of all receipts and disbursements, disburse funds as directed by the Committee of Pensions, sign all checks.

The Vice-Secretary-Treasurer shall perform the duties of the Secretary-Treasurer in the absence of that officer.

c. Elections shall be held annually.

d. The annual meeting of the Committee of Pensions shall be held in May in order to present its financial report to the executive committee of the Christian Reformed Board of Missions in time for its supplementary report to Synod.

e. During the interim between meetings of the Committee of Pensions, all business shall be transacted by local members of the Committee.

IV. LIST OF SUPPORTING CHURCHES

To the list of supporting churches found on page 2 of supplementary agenda report No. 10-A we add:

South Holland, Ill., First — Field undetermined — Vacant.

Respectfully submitted,

Christian Reformed Board of Missions
JOHN C. DE KORNE, *Secretary*

SUPPLEMENT 11

(Arts. 78, 127)

REPORT OF COMMITTEE ON THE INTEGRATION OF THE FUNCTIONING OF THE HOME MISSION COMMITTEE AND THE CHURCH HELP COMMITTEE

To the Synod of 1949: ESTEEMED BRETHREN:

OUR Committee received a double mandate. The first is found in the Acts of Synod of 1948, p. 76, and reads thus: "B. Synod appoint a committee consisting of the three members of the Church Help Comm. and the three members of the Home Mission Comm. of Classes Orange City, Sioux Center and Minnesota to advise Synod how to integrate the functioning of these two committees." The second part of our mandate is found on page 71 of Acts of 1948 and reads: "Motion prevails to refer this matter and B,2,b above to the committee which is to be appointed by this Synod to study the matter of the relationship between the Church Help Comm. and the Home Mission Comm."

Although these mandates have much in common, yet they do not allow to be treated as one. We shall therefore consider them in the order given above. But first a word about our Committee.

Synod appointed the three members of the Church Help Comm. as part of this study committee. In a later session Synod enlarged the Church Help Committee to five members. This enlarged committee of the Church Help Fund deemed it the wish of Synod that three of its five should serve on this study committee. Those so appointed were the Revs. J. Cupido and J. Hanenburg and Mr. Charles R. Mulder. The members of the Home Mission Committee serving with the above named were the Revs. M. Dornbush, G. Vande Riet and G. Zylstra. Since Synod did not designate a chairman and a reporter, our committee appointed Rev. G. Zylstra as its chairman and Rev. J. Hanenburg as reporter.

PRELIMINARY SURVEY

Part one of our mandate, concerning the integration of the functioning of Church Help and of the Home Mission Committees requires a brief historical review. Permit us to present this first.

The problem developed from the fact that the Home Mission Comm. made extensive financial investments in some of its mission projects, as for instance, buying a church and parsonage in Minneapolis. Other properties have been bought as in Washington, D.C.; in Iowa Falls, Iowa; in San Diego, Cal., etc. Eventually some of these fields have attained to the stage of organized churches, having a missionary pastor. Now the Home Mission Committee would very much like to be repaid for its original investment in order to use such money at other places. The Home Mission Committee does not have sufficient funds at its disposal

to continue to make purchases of chapels, etc. except it receive early and frequent repayments of its previous investments. But the newly organized churches are not able to repay these debts except in small annual amounts.

This situation induced the Home Mission Committee to ask Synod of 1944 to approve of a plan whereby the Church Help Committee was to advance loans to such congregations to repay the Home Missions Committee. The Church Help Committee would then carry the burden and receive the annual 5% repayments from the newly organized church.

In compliance Synod 1944 decided:

"When a congregation is sufficiently developed to have a pastor of its own it shall purchase the meeting place at its appraised value, provided by the General Committee for Home Missions, with the understanding that the Church Extension Fund be not expected to carry the unpaid balance, but that with the aid of the Church Help Fund such a field shall at once meet its obligation to the Church Extension Fund." Acts 1944, p. 45.

This decision had some highly debatable and most unhappy features in it. For instance, it assumed that to have a pastor, be it a missionary pastor, of its own is sufficient evidence of a congregation's development. It decrees financial transactions without any regard to the wishes of the congregation involved. It fails to take into account the depreciation of properties involved. It decrees that the Church Help Committee shall make loans without regard to its Synodically provided rules and regulations. It implied a course of action seriously threatening the autonomy of the Church Help Committee as determined by Synod because large loans would now be requisitioned at the behest of the Home Mission Committee irrespective of the needs of other small and needy churches.

In 1947 the matter was again brought to Synod and the following decision was handed down (cf. Acts '47, p.62,b):

"That Synod rule that when a mission station which has received a loan from the general committee for Home Missions becomes an organized church with a reasonable degree of permanency, it shall then be eligible for a loan from the Church Help Fund; with the understanding that the loan shall be used to reimburse the General Home Missions Committee; and further with the understanding that the General Home Missions Committee shall underwrite the loan."

However, since Synod failed to state whether this decision abrogated the previous decision of 1944 the matter was complicated but not settled. Besides it was felt that the decision of 1947 itself contained essential difficulties for the Church Help Committee.

1. This policy would not only rapidly deplete the Church Help Fund but it would even prove to be wholly inadequate for the churches involved. For instance, one congregation might apply for $31,000.00, which

is one-third of the total yearly receipts of the Church Help Fund. Already now the Church Help Committee must repeatedly pare down or refuse applications of small and needy churches. The following figures will help Synod understand the situation with the Church Help Committee. During 1948 the Church Help Committee received requests amounting to $224,400.00. Of these it was able to grant loans amounting to $139,400.00. This the Committee was able to do by means of receipts from quotas from the churches and from repayments from borrowing congregations amounting to about $85,000.00 and by using the $55,500.00 in Bonds and a small balance carried over from the previous year. In other words the Church Help Committee was able, by using all available funds at its disposal during 1948, to meet approximately 3/5ths of the requests made.

2. The policy implied in the decision of 1947 would still tend to confusion and friction between the two Committees. And a congregation which would not be able to get the total amount desired from the Church Help Committee would still have to deal with two funds, each operating under its own rules and regulations.

The Church Help Committee therefore brought the matter again to the attention of Synod in 1948, requesting an unequivocal and satisfactory solution of this vexing problem. Synod answered by appointing our Committee with the mandate, "To advise Synod how to integrate the functioning of these two Committees". Cf. Acts 1948, p. 76.

THE PROBLEM

It must have become apparent from the preceding that the problem between the two committees is one of policy and of funds. If the General Committee for Home Missions had had enough funds at the outset this problem would not have been born, and integration would not have been proposed. But the Home Missions Committee, anxious to receive its previous investments, sought aid with the Church Help Committee. This latter Committee, unable to meet its own needs towards the applications from established churches, was loathe to render aid to the Home Mission Committee.

Then there is a conflict of policy. The Church Help Committee operates under its rules provided by Synod. Under these it makes loans "to assist weak churches in obtaining and maintaining needed property." (Rules of Church Help Committee Art.2,p.152, Schaver Church Order 2nd Ed.) A mission church for which the Home Mission Committee has provided property has the necessary buildings at its disposal and it is not handicapped for lack of funds. The only reason for a loan from the Church Help Fund to such a church would be to enable it to reemburse the Home Mission Committee. This purpose is not covered by the intention of the rules for the Church Help Committee.

Also, these loans require that the congregation receiving the same must be able to warrant the assumption of large financial responsibilities. Who,

and what is to determine when a field previously sponsored and maintained by the Home Mission Committee "has become a congregation with a reasonable degree of permanency"? (Quoted from decision of Synod, Acts 1947, p.62.) Who is to appraise the value of the property involved? Finally, what is implied in the "underwriting" Synod required of the Home Mission Committee? Does it mean the annual 5%, or the principle investment?

Your Committee has explored the various possibilities and implications to find a satisfactory solution. We are convinced that to integrate these two funds is not feasible. The two Committees differ too widely in purpose and re rules governing each. Any attempted integration will bring on confusion, complications and possibly ill-will, and not simplification and co-operation. To force some measure of integration would do violence to either or to both of the Committees. Moreover, it would ignore the rights of the congregation involved in the transaction.

Besides it would be but a partial integration and co-operation at best. The Church Help Fund could not possibly take over all the Home Mission investments when these fields attain to the organized-church stage. The problem is in the main one of inadequate funds at the disposal of each of the two Committees involved. If they were given an ample quota to develop a sufficiently large revolving fund they need not look to each other for assistance.

Therefore we propose to Synod to abandon all attempts to integrate them and instead to bring about and maintain complete separation and independence between these two funds. We realize this calls for the maintenance of two loaning agencies by our denomination. But we know of no real objection to this. In fact we have been having two already. We are but proposing that they avoid all further entanglements. We are convinced there is room and need for both and that they can operate independently.

Each must have its own sources of income. Each must have its own regulations. Each will have its own field of endeavor and interest. Each must also receive the repayments of its own investment. It will simplify the entire set-up, when one fund, and not two, has a loan outstanding on a certain property governed by one, and not by two set of rules as to repayments.

RECOMMENDATIONS

WE THEREFORE RECOMMEND TO SYNOD:

1. That Synod do not try to integrate the functioning of these two committees any further.

2. That whatever integration or inter-dependency may have developed by the decisions of 1944 and 1947 be tolerated until their eventual and natural dissolution.

3. That churches having obtained property provided by the Home Mission Committee shall be under obligation to repay the Home Mission

Committee for its previous investments. The amount to be repaid is to be agreed upon by an appraisal committee at the time the Home Mission Committee relinquishes its sponsorship of such a self-supporting church. The amount of the yearly repayments is to be regulated according to a schedule to be provided by Synod.

4. Since lack of funds is the crux of the whole problem, our Committee urges Synod to increase the quota for the Home Mission Committee greatly to enable it to meet the needs of its vastly expanded mission projects.

5. That every Synodically authorized collection by our churches for some mission building(s) sponsored by the Home Mission Committee shall eventually be repaid to the Home Mission Committee according to the rules governing such repayments.

6. That Synod declare that herewith every previous decision relative to this matter be abrogated.

GROUNDS FOR THE ABOVE RECOMMENDATIONS:

1. The problem is mainly one of lack of funds.

2. Trying to solve a problem rooting in the lack of funds by involving two funds is bound to fail.

3. In justice to our church at large, the Church Help Committee should not be required to shoulder additional burdens incurred by the vast expansion program of our Home Mission Committee.

4. With adequate funds the Home Mission Committee can very well manage the financing of its own church extension work.

5. This proposal is in its application both fair and honorable to the churches newly organized under the sponsorship of the Home Mission Committee.

Respectfully Submitted,
Your Committee,

REV. G. ZYLSTRA, *President*	REV. M. DORNBUSH
REV. J. HANENBURG, *Reporter*	REV. G. J. VANDE RIET
REV. J. CUPIDO	MR. CHAS. R. MULDER

P.S. Although the name of the Rev. M. Dornbush appears above as a subscriber to the above report, he wishes it to be understood that he reserves the right to submit a minority recommendation. His counter recommendation is with full knowledge of our Committee; and is added hereto.

J. HANENBURG, *Reporter*

MINORITY RECOMMENDATION BY MEMBER OF COMMITTEE

To The Synod of 1949.

ESTEEMED BRETHREN:

The undersigned, although in agreement with much of the above report, felt that another solution to the problem might well be considered.

Lack of funds is admittedly the main factor occasioning the problem. This being true, the undersigned feels that if Synod would substantially increase the quota for the Church Help Fund the problem would be solved just as well as by following the advice given above. This alternate proposal would eliminate the necessity of inaugurating a dual system whereby some established churches would have a loan from the Church Extension Fund, whereas others would have a loan from the Church Help Fund.

If, however, Synod should not see its way clear to grant a substantial increase in the quota for the Church Help Fund, the undersigned would concur with the recommendation outlined in the above report.

Humbly Submitted,

MENZO DORNBUSH

THE CANADIAN CHURCHES BUILDING EMERGENCY

The second matter referred to our Committee by Synod of 1948 concerns the present building emergency of our Canadian churches. This matter also consists of two items.

1. The Canadian Immigration Committee had requested Synod: "That Synod devise ways and means to enable our Canadian Churches to procure adequate buildings and equipment to take care of their increased membership." Acts '48,p.71. Synod adopted the following: "to accede to the request of the Committee." This matter was then placed in the hands of our study committee.

2. Overture 12, see Acts '48,p.439, was also referred to our Committee. This Overture came from the Consistory of the Chatham, Ont., Christian Ref. Church with the concurrence of Classis Grand Rapids East. In it Synod was requested to approve a plan for the financing of the much needed buildings for our Canadian Churches, and for the repayments of these loans. Synod was *advised* to reject this Overture, but Synod did NOT. Instead Synod referred the matter of Overture 12 to our study Committee for study and advice.

Both, the request of the Canadian Immigration Committee and Overture 12 are alike in asking for financial assistance for our established Canadian Churches for obtaining larger and better buildings to accommodate the incoming immigrants. (By established churches we mean the organized churches such as Chatham, Windsor, Sarnia, etc. and not the recently opened mission stations sponsored by the Home Mission Committee.)

Your Committee is convinced that the problem confronting our Canadian Churches is very real and must be classified as an emergency. The sudden influx of immigrants has in several instances more than doubled their membership. Their buildings and equipment are of the most inferior sort at best. Now these meager properties are wholly inadequate. They

must obtain larger and better facilities for worship. But these churches are financially weak. And the immigrants cannot be expected to contribute materially. Furthermore, our Committee is of the opinion that Synod of '48 by refusing to reject Overture 12, (cf. Acts '48,p.71) implied the wish that something be suggested to help these needy churches in their present plight.

Your Committee may further inform Synod that this situation is clearly beyond the power of the Church Help Fund. This Fund has already extended all available aid. The four Canadian churches of Chatham, Lacombe, Sarnia and Vancouver have during 1948 received loans totaling $53,000.00 (Cf. further the Financial Report of the Treasurer of the Church Help Fund.) Yet this help is far short of their immediate need.

RECOMMENDATIONS: In view of the foregoing considerations your Committee submits the following advice to Synod:

1. That a SPECIAL FUND be set up to assist our established Canadian Churches in procuring needed buildings and equipment for worship. This fund shall be known as THE CANADIAN EMERGENCY BUILDING FUND.

2. Money for this fund shall be obtained by means of offerings by all our churches, beginning not later than the latter half of 1949, and these offerings shall be repeated as Synod shall prescribe.

3. This Fund shall be entrusted to the Church Help Committee, to which eventual repayments shall be made according to the following rules:

a. One-fourth (¼th) of the amounts received by any Canadian Church shall be considered a gift.

b. Three-fourths (¾ths) of these moneys shall be repaid according to the rules governing the Church Help Fund, that is, five per cent (5%) per annum. However, these repayments need not begin till five (5) years after date of receipt of money from the Canadian Emergency Building Fund.

Grounds:

1. This problem of our Canadian Churches is the problem of our whole denomination.

2. This emergency is of a temporary nature. Therefore, temporary measures will suffice.

3. These proposals are in line with Overture 12, which Synod did not wish to reject.

4. These proposals are fair to the other churches wishing to borrow from the Church Help Fund; and they impose no undue burdens on our churches at large.

Respectfully submitted,

REV. GERBEN ZYLSTRA, *President*
REV. JOHN HANENBURG, *Secretary*
REV. JACOB CUPIDO
MR. CHARLES R. MULDER
REV. MENSO DORNBUSH
REV. GARRET J. VANDE RIET

SUPPLEMENT 12
(Arts. 78, 123, 127)

SYNODICAL TRACT COMMITTEE

To the Synod of 1949.

ESTEEMED BRETHREN:

YOUR Committee for the publication of Reformed Tracts takes pleasure in presenting this report regarding its activities during the period from June, 1948 to March of this year.

SECTION I. PERSONNEL OF THE COMMITTEE

All the men appointed by the Synod of 1948 were able to serve. They are Prof. L. Berkhof, Rev. H. J. Kuiper, Rev. D. H. Walters, Rev. L. Trap, Rev. Wm. Vander Hoven, Mr. P. B. Peterson, Mr. E. Postma, and Mr. B. De Boer. However, the Rev. Vander Hoven soon accepted a call to Edgerton, Minn., leaving a vacancy which the Tract Committee deemed it wise to fill at once. We are happy to state that the Rev. E. Boer is now also serving on the Committee.

During the year Prof. Berkhof functioned as President, and Mr. B. De Boer as secretary.

SECTION II. BRIEF SURVEY OF ACTIVITIES

A. *Re-Organization of the Committee.* Since the Synod of 1948 felt it could not concur with the Tract Committee's proposal to appoint a full-time Tract Secretary, much time and thought were given to possible re-organization of the Committee, so that the highest possible efficiency might be attained, bearing in mind that the members of the Committee are all very busy in their regular fields of endeavor.

As a result of the re-organization of the Committee the following officers were elected:

President	Prof. Berkhof
Vice-President	Rev. Walters
Secretary	B. De Boer
Treasurer	E. Postma

And the following committees were appointed:

Editing	Rev's. Kuiper, Trap
Title	Rev. Boer, E. Postma
Assignments	Prof. Berkhof, Rev. Walters
Covers	Mr. Peterson
Printing	Rev. Kuiper, B. De Boer
Finance	Rev. Walters, E. Postma

B. *Publicity.* Since it was felt that we now have a sufficient number of tract titles, ads were placed in a number of leading religious periodicals.

After a number of responses had come in it was decided to limit such advertising to "Moody Monthly", "Christian Life", and "The Sunday School Times" At the time of this writing it is still too early to determine how successful we will be in disposing of our tracts to groups and individuals outside our own Church. However a considerable number of requests for samples has been received.

Sample packets of our tracts have been sent to all our consistories, together with a letter introducing the Synodical Tract Committee and its work. This was done because of the evident fact that there is still much ignorance concerning the existence, standing, and activity of this Committee.

C. *New Name.* In our advertising and on our tracts the Committee has decided to use the name "Back to God Tract Committee". This was done for two reasons. First, to remove any hindrance to churches or other groups which might be created by a definite denominational stamp; secondly, to tie in with the work of the "Back to God" Radio Hour.

D. *Tie-In With the Radio Work.* In addition to adopting the same name as that of our denominational radio broadcast, we have also decided to provide the Radio Minister with a quantity of all of our tracts, without charge, for possible use in answering his personal mail.

E. *Price.* In order to be in line with other tract publishers, and to encourage ready purchase of our publications, our four-page tracts are now listed at 70c per 100, and the 16-page booklets at 2c each.

F. *Problems.* A set-up such as ours must necessarily be, does not lend itself to maximum efficiency. As we related in detail in our report of 1948 in support of the proposal for a full-time tract secretary, we must ask as writers of tracts men who are busily engaged in their own fields of endeavor. When they have found time to write and their manuscripts come in, these must be studied and reviewed by men who are also serving in positions which keep them more than busy. Seldom does a tract come in which can be published just as it is, so that much revision and re-writing must be done. Other problems arise as we seek artists to draw sketches for our covers; in assembling tracts and cuts for printers; and a host of other details. However, in spite of these handicaps, we are happy to state that our list of tracts is growing continually, as will appear further in this report.

SECTION III. TRACTS NOW AVAILABLE OR READY FOR PRINTING

A. The Following Tract Titles are Now in Print and On Sale:

Can You Tell Time?
How to Pray
Why I go to Church
Not Good Enough for Heaven
Believe and Live
No Time!
If
Who is A Christian?
The Hammer Breaks—the Anvil Stands (16 pages)
Building Sound Homes (12 pages)
Are You Movie-Minded?
In Love?

Need a New Suit?
Hypocrites in the Church
Solid Comfort
One Church — Why Many Denominations?
Chained!
Wake Up!
Who is John Calvin (booklet)
A Card on Profanity

B. The following Titles are ready for Publication, or are already in the Process of being printed:

Charge That to my Account
Sold!
Sleepy?
In Trouble?
Light in the Dark
Are you a Fair-Weather Christian?
Redeemed!
Down But Not Out
This is My Father's World
Tomorrow
Is Your Life Worth Living?
The Pay-Off
The Inspiration of the Bible (booklet)
The Modern Human Trap
Weighed and Found Wanting

C. Sample packets of all tracts in print will be available when Synod meets, and we invite every delegate to obtain a packet for himself and thus acquaint themselves with that which the Committee has sought to accomplish.

SECTION IV. RECOMMENDATIONS

A. Your Committee recommends that Synod continue to have a Synodical Tract Committee.

B. Your Committee recommends that Synod appoint the personnel of the Synodical Tract Committee, bearing in mind the decision of the Synod of 1947 (See Acts, Article 69, II. B. c).

C. Your Committee suggests that Synod again recommend the Synodical Tract Committee to the churches for one or more offerings.

Respectfully submitted,

The Synodical Tract Committee,

PROF. L. BERKHOF, *President*
REV. H. J. KUIPER
REV. D. H. WALTERS
REV. L. TRAP
MR. P. B. PETERSON
REV. E. BOER
MR. E. POSTMA
MR. B. DE BOER, *Secretary*

FINANCIAL STATEMENT

The Treasurer's books were audited by Mr. George F. Wieland, accountant, covering a period from Dec. 17, 1946 to Nov. 30, 1948. The books were found in good condition, showing the following totals:

Total Receipts from 12/17/46 to 11/30/48.....$11,628.89

(This includes initial $5,000 allotment from Home Missions Committee)

Total Disbursements	3,045.18	
Balance for the Period		$ 8,583.71
Total Receipts from 12/1/48 to 2/28/49	$ 1,753.38	
Total Disbursements	1,814.26	
Deficit for the Period		60.88
Balance 2/28/49 in First National Bank and Trust Company of Kalamazoo		$ 8,522.83

EDWARD POSTMA, Treasurer.

SUPPLEMENT 13
(Arts. 52, 123, 127)

CHURCH HELP FUND COMMITTEE INC.

To the Synod of 1949.

ESTEEMED BRETHREN:

WE HEREWITH submit to you our report for the year 1948. First of all we call your attention to the change in the membership of our committee. Until the Synod of 1948 our committee had always consisted of three members. The last Synod however realizing the ever increasing responsibility placed upon this committee appointed five members. One of these was Mr. Garret Van't Hul from Rock Valley, Ia. This brother however found it impossible to attend our meetings and so resigned. In his place the Synodical committee has appointed Mr. Sam Elgersma from Sanborn, Ia. "to serve until the Synod of 1949 meets."

Again we can report a financially prosperous year for this Fund. Our total receipts amounted to $82,103.60.

Only one congregation failed to make repayment. And only two congregations failed to pay the quota. Five congregations waived the discount to which they were entitled. For this we are very thankful (discount is possible only to loans made before Jan. 1, 1945)

Our committee has contacted all the churches having outstanding loans "urging prompt repayment to the full extent of their financial ability" — as Synod decided (Acts 1948 p. 68 Art. 112 II 2) We have received some favorable response on this, but not as much as was hoped for.

With a view of the establishment of the quota for the Church Help Fund for 1950 may we call the attention of Synod to the following facts:

(1) Our very small balance on hand.

(2) Requests of churches and recommendations by classes are constantly increasing.

(3) The many cases where we had to grant considerably less than was requested because of lack of funds (In 1948, $224,000.00 was requested.)

Hence your committee recommends a quota of $3.00 per family for 1950.

Our chairman, Rev. J. Breuker, delegated to Synod by classis Sioux Center, will represent our committee at Synod.

Since Synod did not specify which three members of our committee were to serve in the special "committee to Study Relationship of the Church Help Fund and the Home Missions Committee," (Acts of Synod

1948, Page 97 No. 48) — our committee appointed the Rev. J. Hanenburg, Mr. Chas. R. Mulder and Rev. J. Cupido as members of that committee.

Notification: (Acts 1948 Art. 112 IV A 5)

Our Treasurer Mr. Chas. R. Mulder is bonded for $20,000.00 by the American Surety Company of New York, thru their Des Moines, Ia. office.

In our financial report which follows it is clearly evident that our committee has sympathetically considered not only the needs of many "Weak" churches in the U.S.A., but also especially the "crying need" of the Canadian churches so often expressed on the floor of the last Synod and also in our church papers. Your committee felt it could not do otherwise. Our report also shows that we have loaned out every dollar we had in reserve, including the government Bonds and Interest.

Our financial report is as follows:

SCHEDULE "A"
SCHEDULE "B"
SCHEDULE "C"

THE CHRISTIAN REFORMED CHURCH IN NORTH AMERICA

BANK RECONCILIATION
NORTHWESTERN STATE BANK
ORANGE CITY, IOWA

Bank Balance as per Statement, January 1, 1948	$ 15,444.85
1947 Deposits (Late)	1,782.73
Total	$ 17,227.58
Less Checks Outstanding, January 1, 1948	12,000.00
Our Ledger Balance	$ 5,227.58
1948 Receipts	137,603.60
Total	$142,831.18
Less 1948 Disbursements	142,248.52
On Hand	$ 582.66

Cash — $582.66

Bank Balance as per Statement	$ 9,418.40
Deposits Late	15,709.56
Total	$25,127.96
Less Checks Outstanding	24,545.30
Balance	$ 582.66

Cash — $582.66

Bonds Cashed during the Year

In U. S. Government Bonds 1944	$18,500.00
In U. S. Government Bonds 1945	37,000.00
Total	$55,500.00

ANALYSIS — LOANS OUTSTANDING

Church At	Outstanding Jan. 1, 1948	New Loans	Payments	Outstanding Dec. 31, 1948
Arcadia, California	$ 4,500.00	$ 1,900.00	$ 250.00	$ 6,150.00
Ackley, Iowa	2,250.00	.....	475.00	1,775.00
Artesia, California	5,000.00	.....	250.00	4,750.00
Auburn Park, Illinois	7,500.00	.....	375.00	7,125.00
Bejou, Minnesota	350.00	.....	25.00	325.00
Bellflower, Second, California	5,100.00	.....	300.00	4,800.00
Bozeman, Montana	7,600.00	.....	400.00	7,200.00
Boston Square, Grand Rapids, Mich.	7,125.00	.....	375.00	6,750.00
Bemis, South Dakota	.....	8,000.00	.....	8,000.00
Bauer, Michigan	.....	5,000.00	.....	5,000.00
Battle Creek, Michigan	.....	5,000.00	.....	5,000.00
Cedar, Iowa	1,550.00	.....	1,550.00	.....
Chatham, Ontario, Canada	2,675.00	20,000.00	75.00	22,600.00
Compton, California	6,250.00	.....	350.00	5,900.00
Crookston, Minnesota	1,282.90	.....	300.00	982.90
Cadillac, Michigan	.....	10,000.00	.....	10,000.00
Des Plaines, Illinois	1,729.19	.....	1,729.19	.....
Decatur, Michigan	2,888.49	.....	135.11	2,753.38
Denver, Second, Colorado	4,850.00	.....	850.00	4,000.00
Dorr, Michigan	5,812.50	.....	325.00	5,487.50
Dearborn, Michigan	8,000.00	.....	400.00	7,600.00
Edmonton, Alta., Canada	10,050.00	.....	910.00	9,140.00
Everson, Washington	9,750.00	.....	1,093.68	8,656.32
Edgerton, Bethel, Minnesota	8,000.00	.....	400.00	7,600.00
Flint, Michigan	3,825.00	.....	175.00	3,650.00
Goshen, Indiana	975.00	.....	75.00	900.00
G. R. East Leonard St., Mich.	45.38	.....	45.38	.....
G. R. Immanuel at Home Acres	.....	5,000.00	.....	5,000.00
Hamilton, Ontario, Canada	1,756.00	.....	150.00	1,606.00
Houston, B. C., Canada	5,000.00	.....	294.17	4,705.83
Holland, Bethany, Michigan	7,500.00	.....	375.00	7,125.00
Holland Marsh, Ontario, Canada	.....	4,000.00	.....	4,000.00
Hawarden, Iowa	.....	6,000.00	.....	6,000.00

Iowa Falls, Iowa		7,500.00		7,500.00
Lansing, Michigan	5,625.00		375.00	5,250.00
Luverne, Minnesota	3,400.00		1,400.00	2,000.00
Lacombe, Alta., Canada	4,100.00	11,000.00	1,150.00	13,950.00
Modesto, California	1,450.00		1,450.00	
Milwaukee, Wisconsin	4,000.00		250.00	3,750.00
Mt. Vernon, Washington	5,000.00		1,000.00	4,000.00
Monarch, Alta., Canada	7,600.00		400.00	7,200.00
Minneapolis, Minnesota		7,000.00		7,000.00
Newton, Iowa	5,685.00		800.00	4,885.00
Newton, New Jersey	5,000.00		250.00	4,750.00
Orange City, Second, Iowa	825.00		825.00	
Ogilvie, Minnesota	4,900.00		250.00	4,650.00
Preakness, New Jersey	450.00		450.00	
Parchment, Michigan	1,550.00		150.00	1,400.00
Pipestone, Minnesota	1,953.00		210.00	1,743.00
Pine Creek, Michigan	1,285.00		240.00	1,045.00
Plainfield, Michigan	5,000.00		500.00	4,500.00
Phoenix, Arizona		5,000.00		5,000.00
Randolph, Second, Wisconsin	655.58		655.58	
Raymond, Minnesota	1,620.00		250.00	1,370.00
Ripon, Immanuel, California	7,125.00		750.00	6,375.00
Ridgewood, New Jersey		10,000.00		10,000.00
Sumas, Washington	13.17		13.17	
Seattle, Washington	2,125.00		812.25	1,312.75
Sibley, Iowa	3,264.60		489.60	2,775.00
Sioux City, Iowa	2,440.00		450.00	1,990.00
Sarnia, Ont., Canada	2,400.00	12,000.00	150.00	14,250.00
San Diego, California	6,650.00		350.00	6,300.00
Saginaw, Michigan	10,000.00			10,000.00
Tracy, Iowa	2,916.10		400.00	2,516.10
Terra Ceia, N. C.	4,000.00	2,000.00	200.00	5,800.00
Vancouver, B. C., Canada	7,500.00	10,000.00	375.00	17,125.00
Washington, D. C.	3,450.00		200.00	3,250.00
Wyckoff, N. J.	5,000.00	10,000.00	5,000.00	10,000.00
Western Springs, Illinois	255.00		255.00	
Winnipeg, Man., Canada	880.00		50.00	830.00
Total	$239,481.91	$139,400.00	$31,783.13	$347,098.78

I HEREBY CERTIFY, that, I have examined the books and records of the Christian Reformed Church, Church Help Fund, of the Christian Reformed Church in North America, Orange City, Iowa, and that the attached is a true statement of the receipts and disbursements for the year ended December 31, 1948, insofar as disclosed by the records.

Respectfully submitted,

CORA M. HILGER, *Public Accountant*

DENOMINATIONAL QUOTAS BY CLASSES AND OTHER RECEIPTS

Classes	1947	1948
California	$ 1,511.28	$ 1,954.48
Chicago North	2,356.25	2,914.77
Chicago South	2,370.40	3,187.52
Grand Rapids East	3,416.28	3,934.50
Grand Rapids South	3,608.20	4,410.75
Grand Rapids West	2,081.27	2,531.62
Hackensack	1,128.74	1,319.92
Holland	3,023.77	3,618.00
Hudson	2,034.41	2,476.96
Kalamazoo	1,975.62	2,035.89
Minnesota	1,699.13	2,056.39
Muskegon	2,993.47	3,524.50
Orange City	1,280.00	1,599.00
Ostfriesland	866.56	1,106.19
Pacific	1,912.01	2,058.05
Pella	1,877.90	2,564.15
Sioux Center	2,078.60	2,175.53
Wisconsin	1,063.75	1,366.75
Zeeland	2,356.40	2,950.50
Canadian Churches	.....	690.00
Personal Donations	15.00	.....
Total	$39,649.04	$43,475.47

INTEREST received from the Redemption of $55,500.00 Series "F" U. S. Government Bonds $ 2,145.00

The Loans to the following Canadian Churches were sent to them in Canadian Exchange, (thanks to the co-operation of our Bank), and they received:—

Church	Note	Received
Vancouver, B. C. CRC	$10,000.00	$10,796.22
Chatham, Ont. CRC	10,000.00	10,695.00
Sarnia, Ont. CRC	12,000.00	12,833.00
Lacombe, Alta. CRC	11,000.00	11,554.00
Chatham, Ont. CRC	10,000.00	10,730.73

THE CHRISTIAN REFORMED CHURCH IN NORTH AMERICA
THE CHURCH HELP FUND
SUMMARY

Balance on Hand, January 1, 1948		$ 5,227.58
Total Receipts:		
Re-payments by Churches "B"	$ 31,783.13	
Quotas by Classes and Canadian Churches "C"	48,475.47	
Redemption of Government Bonds	55,500.00	
Interest from Government Bonds	2,145.00	
Total	$137,903.60	

Less Discounts to:			
Plainfield, Michigan, CRC		300.00	137,603.60
Total			$142,831.18
Total Disbursements:			
New Loans		$139,400.00	
Houston, B. C., Canada, CRC		294.17	
Discounts paid to —			
Montello Park CRC at Holland, Michigan	$1,100.00		
Second Randolph, Wisconsin CRC	550.00	1,650.00	
Administrative Expense		904.35	142,248.52
Balance on Hand, December 31, 1948			$ 582.66

Cash — $582.66

Respectfully submitted,

The Church Help Committee Inc.

REV. J. BREUKER, *President*
REV. J. CUPIDO, *Secretary*
MR. CHAS. R. MULDER, *Treasurer*
REV. J. HANENBURG
MR. SAM ELGERSMA

SUPPLEMENT 14
(Art. 123)

REPORT OF COMMITTEE IN RE OVERTURE OF ENGLEWOOD CHR. REF. CH. CLASSIS HACKENSACK

ESTEEMED BRETHREN:

YOUR Committee was instructed to study the overture of our Englewood Congregation, which was submitted at our previous meeting of Classis at the Fall Session of 1948. The Overture reads as follows:

To Classis Hackensack.

ESTEEMED BRETHREN:

The Consistory of the Christian Reformed Church of Englewood, N. J., requests Classis to Overture Synod as follows: That Denominational quotas be revised as follows:

1. Quotas for congregations under 100 families be reduced at the rate of 2% for each 5 families under 100.
2. Quotas for congregations over 200 families be increased at the rate of 2% for each 10 families over 200.

Grounds:

1. This will make the financial responsibility of the various congregations more equitable, since the local expenses are greater per family in the smaller congregations than in the larger.
2. This will permit necessary increase of quotas without undue hardship in the smaller congregations.
3. This will facilitate the efforts of subsidized congregations to become self-supporting.
4. This will encourage the organization of new congregations.

Respectfully submitted,

H. DEKKER, *President*

Done in Consistory Sept. 30, 1948

Considerable time was given by your committee to the study of this Overture, to determine its possibilities and implications. We humbly submit our findings and accommodations in this report.

For the purpose of study we adopted as an imaginary Quota $1.00 and applied this to all the congregations in our Denomination, to determine what would be the amount brought up by each congregation if the sliding scale proposed in the Overture were used, and how these amounts would compare with the total amount of money asked for in the budget. We found the following results for each Classis:

	Short of Full Assessment	In Excess of Full Assessment
Classis California	$ 150.00	
Classis Chicago North		$ 112.00
Classis Chicago South		38.00
Classis Gr. Rapids East		37.00
Classis Gr. Rapids South		232.00
Classis Gr. Rapids West		115.00
Classis Hackensack	75.00	
Classis Holland		152.00
Classis Hudson		29.00
Classis Kalamazoo	53.00	
Classis Minnesota	243.00	
Classis Muskegon	130.00	
Classis Zeeland		63.82
Classis Sioux Center	85.22	
Classis Wisconsin	96.66	
Classis Pella	52.92	
Classis Pacific	134.48	
Classis Orange City	3.04	
Classis Ostfriesland	99.44	
Totals	$1,063.44	$ 778.82

Subtracting the totals, we find that on the basis of this imaginary quota of $1.00 per family, we have a net shortage of the required amount of $284.62 when using this proposed sliding scale.

Our Actual quota for 1949 being over $39.00 per family, the total shortage would be 39 times $284.62, or $11,139.18.

We find that the fact that we are this amount short does not make the plan unpractical or undesirable, since the shortage is only a small amount compared with our total assessment, and could be covered by adding less than 1% to the quota. The entire amount of our quotas is $1,265,003.00, if we take $39.00 as the quota per family.

Your committee considered also the application of this sliding scale inquiring how the plan would work out when applied to specific congregations. Congregations numbering from 100 to 200 families would not be affected by the proposed sliding scale at all. They would pay the regular budget without any subtraction or addition. They might be benefited by the satisfaction that some of the smaller congregations were being greatly assisted in their financial burdens if the plan were adopted.

Our small congregations would derive considerable benefit and help from the new plan proposed in the Overture. Take, for example, a congregation of 45 families. According to the sliding scale plan, such a congregation would be allowed to reduce the amount of its quota 2% for each five families under 100. This would mean 22% reduction. For this congregation it would mean a reduction of $386.10. This would be a real help for a congregation of that size, in meeting its budget.

Take another congregation of 20 families as an illustration. Here there would be permitted a reduction of 32%. This would be a saving of $249.00 for this small congregation.

The congregations who would be asked to increase the amount of their quota, would be the larger congregations of more than 200 families, and that at the rate of 2% more for each ten families in excess of 200. For a congregation of 240 families, it would mean the addition of $748.80 to their regular quota. Considering the strength of this church, this would not be a large amount.

In considering this plan, bear in mind the heavier load which our smaller congregations must carry to meet their budget. Take the congregation of 45 families illustrated above. When we consider the item of minister's salary alone, we find that if the minimum salary of $2,500.00 is being paid, it would mean that each family would have to bring up for the minister's salary approximately $55.00. But a church of 300 families, paying their pastor a salary of $4,500.00, would have to pay only $15.00 per family towards his salary. If a congregation of 20 families were to pay only $1,200.00 toward their minister's salary, obtaining the balance from the Fund for Needy Churches, they would still have to bring up $60.00 per family for their minister's salary. Other items on the budget of a smaller congregation would also require more per family than would be required in a larger church. Take for example, the need of a new church building, or paying off on a debt of church property, contributing toward a local Christian school, all these items are a heavier load for a smaller church.

It might be argued that churches could get relief from the Fund for Needy Churches. But the amount available is not enough to ease the burden. Then, in the case of churches which have 50 families our rules demand that such churches should be self-supporting. This makes their burden just as heavy often, as that of smaller churches. That is a critical period in the history of a church, when it must be self-supporting and is barely able to do so.

Your committee is aware of the fact that the larger churches voluntarily take upon themselves kingdom enterprises which are outside of the budget requirements of our denomination. A fine work is done in this way, missionaries supported and other worthy enterprises greatly strengthened, but we believe that even with this extra kingdom work, the increased budget of the sliding scale plan, would not be too difficult to carry. Moreover, we should be willing to help first of all our own sister churches, before taking up new enterprises. Priority should be given to the household of faith of which we are a part.

Therefore, after studying the overture, your committee is convinced that its adoption is a move in the right direction, and particularly needed at this time when the quotas are increasing beyond the strength of many of our smaller churches.

Your committee therefore recommends to Classis Hackensack to adopt this Overture of the Englewood church, and forward it to Synod as the Overture of Classis Hackensack, together with this report.

Signed:
REV. WM. HAVERKAMP
REV. B. H. SPALINK
MR. G. C. BRINKERHOFF, JR.

REV. JOHN R. ROZENDAL, *Stated Clerk.*

Adopted by Classis Hackensack and forwarded to Synod 3/15/49.

REV. J. ROZENDAL, *Stated Clerk*

SUPPLEMENT 15
(Arts. 123, 127)

REPORT OF TREASURER — GENERAL FUND JEWISH MISSIONS

To the Synod of the
Christian Reformed Church
convening in June, 1949.

ESTEEMED BRETHREN:

ONCE again we may with pleasure report that the General Fund Jewish Missions for our Church is in good condition. From the chart of figures accompanying this report it may be observed that our people gave for this cause above the quota set by the previous Synod during the year 1948. Seventy-five cents per family was the quota, but eighty-five cents per family was the average income through the several classical treasurers. In addition to this there was the income from miscellaneous sources such as Missionary Unions, societies, individuals, and interest on reserve funds.

For these goodly receipts of gifts for this Mission Work among the Jews — in Paterson and in Chicago — we give thanks: to our God first of all, but also to our people for their continued faithful and prayerful support.

There were only two classes that fell slightly below the per family quota contribution as set by Synod. Classis California again takes the lead of all the classes with a per family gift of $1.20 for this work. Several other classes also gave well over the seventy-five cents per family quota. All of them went over the quota set except two, who failed by only a small amount.

Receipts were booked as the funds were received; acknowledgments with messages of appreciation and requests for continued prayerful interest were sent to classical treasurers, societies, Mission Unions, or individual donors, as the case might require. Monthly disbursements were sent to the treasurers of the Chicago Jewish Mission and the Paterson Hebrew Mission, except in the month of February, when there were scarcely any funds in the treasury. In January, however, each treasurer of Paterson and Chicago received an extra large check, as a rule far more than twice as large as their usual monthly check. All funds are sent monthly to these treasurers according to the proportions established by the previous Synod, namely, forty-seven cents out of each dollar to Paterson and fifty-three cents of each dollar to Chicago. For 1949 sixty per cent is to go to Chicago and forty per cent to Paterson. (See Acts 1948, p. 56).

Thus we no longer have a large balance in our checking account; only a few hundred dollars is carried in the balance from month to month.

Once more we give cordial thanks for the gifts of the past for this worthy work of the Lord; we urge the continuance of this stewardship for our God to Whom we owe our all. "God loveth a cheerful giver. And God is able to make all grace abound unto you, that ye, having always all sufficiency in everything, may abound unto every good work." (2 Cor. 9:7, 8.)

Kindly remember that the quota for the year 1949 is again seventy-five cents ($0.75) per family.

Humbly submitted,
Christian Reformed Jewish Mission,
OREN HOLTROP, *Treasurer.*

REPORT OF THE TREASURER — GENERAL FUND JEWISH MISSIONS

Classis	No. of Families	Full Quota	Amount Rec'd	More or Less than Quota	Rec'd per Family
California	1,318	$ 988.50	$ 1,582.63	$ 594.13 more	$1.201
Chicago North	1,916	1,437.00	1,519.01	82.01 more	.792
Chicago South	2,132	1,599.00	1,933.98	334.98 more	.907
Grand Rapids East	2,778	2,083.50	2,034.99	48.51 less	.732
Grand Rapids South	3,023	2,267.25	2,342.28	75.03 more	.774
Grand Rapids West	1,718	1,288.50	1,433.38	144.88 more	.834
Hackensack	880	660.00	732.25	72.25 more	.809
Holland	2,392	1,794.00	2,153.56	359.56 more	.900
Hudson	1,643	1,232.25	1,334.74	102.49 more	.812
Kalamazoo	1,379	1,034.25	1,248.59	214.34 more	.905
Minnesota	1,435	1,076.25	1,471.16	394.91 more	1.025
Muskegon	2,398	1,798.50	1,988.30	189.80 more	.829
Orange City	1,066	799.50	882.32	82.82 more	.827
Ostfriesland	718	538.50	691.35	152.85 more	.962
Pacific	1,687	1,265.25	1,200.48	64.77 less	.711
Pella	1,605	1,203.75	1,312.64	108.89 more	.820
Sioux Center	1,490	1,117.50	1,415.91	298.41 more	.950
Wisconsin	907	680.25	699.00	18.75 more	.770
Zeeland	1,952	1,464.00	1,616.83	152.83 more	.828
	32,437	$24,327.75	$27,593.40	$3,265.65 more	$ .850 Avg.

The quota for 1948 was $0.75 per family.

Total receipts from classes	$27,593.40
From Miss. Unions, Societies, individuals, etc.	2,478.96
From interest	266.25
Balance in Bank January 16, 1948	1,173.52
Total of all receipts plus balance	$31,507.13

Disbursements:		
To Chicago Jewish Mission	$16,430.00	
To Paterson Hebrew Mission	14,570.00	
Gratuity	100.00	
Bond, box, printing, stamps, etc.	23.10	
Balance in bank at close of business January 15, 1949	384.03	
Total disbursements plus balance		$31,507.13
In reserve:		
Johanna Woltman legacy	$ 500.00	
U. S. Government bonds	22,100.00	
Accrued interest on F. bonds	388.00	
Total reserve		$22,988.00

The quota for 1949 is $0.75 per family again.
March 14, 1949.

Audited and found correct covering period from January 16, 1948 to January 16, 1949.

Was signed: JOHN ZUIDEMA
RICHARD KUIPHOFF, JR.
CHRISTIAN REFORMED JEWISH MISSION
OREN HOLTROP, *Treas.*

SUPPLEMENT 16
(Art. 51)

SCHEDULE OF LESSONS FOR THE MISSION SUNDAY SCHOOLS, FOR 1950

1. Jan. 1 John the Baptist Tells About the Lord. Matt. 3.
2. Jan. 8 The Temptation of the Lord. Matt. 4:1-11.
3. Jan. 15 The Lord Chooses Helpers. Matt. 4:12-25.
4. Jan. 22 The Lord Shows His Power Over Sickness. Matt. 8:1-17.
5. Jan 29 The Lord Shows His Power Over Storms and Demons. Matt. 8:23-34.
6. Feb. 5 The Lord Calls Matthew. Matt. 9:9-17.
7. Feb. 12 The Lord Shows His Power Over Death. Matt. 9:18-26.
8. Feb. 19 The Lord Sends Out Twelve Disciples. Matt. 10:1-42.
9. Feb. 26 The Lord's Friend Is Killed. Matt. 14:1-12.
10. Mar. 5 The Lord and His Heavenly Visitors. Matt. 17:1-9.
11. Mar. 12 The Lord Enters Jerusalem in Triumph. Matt. 21:1-11.
12. Mar. 19 The Lord Is Sold by Judas. Matt. 26:14-25; 27:1-10.
13. Mar. 26 The Lord or Barabbas. Matt. 27:11-26.
14. April 2 The Lord Is Crucified and Buried. Matt. 27:33-61.
15. April 9 The Lord Rises from the Grave. Matt. 27:62-66; 28:1-15.
16. April 16 The King Gives the Laws of His Kingdom. Matt. 5:1-20.
17. April 23 The King Gives Lessons on Prayer. Matt. 6:1-18.
18. April 30 Jesus as King in Our Lives. Matt. 6:19-34.
19. May 7 Jesus as King of the Sabbath. Matt. 12:1-13.
20. May 14 The King Teaches His Disciples Humility. Matt. 20:20-29.
21. May 21 The King Returns to Heaven. Matt. 28:16-20; Acts 1.
22. May 28 The King Sends His Holy Spirit. Acts 2:1-21.
23. June 4 The King Shows the Way to Heaven. Matt. 7:7-28.
24. June 11 The King Teaches in Parables. Matt. 13:1-23.
25. June 18 God Sends Bread from Heaven. Exodus 16:1-36.
26. June 25 God Gives Water from the Rock. Exodus 17:1-7; John 7:37-39.
27. July 2 God Gives His Law to Israel. Exodus 19, 20.
28. July 9 God Punishes False Worship. Exodus 32:1-35.
29. July 16 God Punishes Swearing. Lev. 24:10-23.
30. July 23 God Uses Serpents to Teach His People. Numbers 21:1-9; John 3:14, 16.
31. July 30 God Warns the False Prophet. Numbers 22:1-41.
32. Aug. 6 God Makes a Path Through the Jordan. Joshua 3, 4.
33. Aug. 13 God Saves Rahab. Joshua 6.
34. Aug. 20 God Exposes a Thief. Joshua 7.

35. Aug. 27 God Must Be Acknowledged. Joshua 9:3-27.
36. Sept. 3 God Fights for His People. Joshua 10:1-27.
37. Sept. 10 God's Great Leader Says Farewell. Joshua 23, 24.
38. Sept. 17 God's Angel Visits Gideon. Joshua 6.
39. Sept. 18 God Conquers Through Gideon's Band. Judges 7.
40. Oct. 1 God Gives Samson Super-strength. Judges 15.
41. Oct. 8 God Turns Samson's Failure Into Victory. Joshua 16:23-31.
42. Oct. 15 God Testifies Against Naomi. Ruth 1:1-22.
43. Oct. 22 God Blesses Naomi and Ruth. Ruth 2-4.
44. Oct. 29 God Hears Hannah's Prayer. I Sam. 1.
45. Nov. 5 God Calls Samuel. I Sam. 3.
46. Nov. 12 God Permits the Ark to Be Taken. I Sam. 4.
47. Nov. 19 God Makes the Philistines Return the Ark. I Sam. 5, 6.
48. Nov. 26 God's People Give Thanks. I Sam. 7.
49. Dec. 3 God Rejected as Israel's King. I Sam. 8.
50. Dec. 10 God Sends His Angel to Zacharias. Luke 1:1-25.
51. Dec. 17 God Sends His Angel to Mary. Luke 1:26-38.
52. Dec. 24 God Sends His Son. Luke 2:1-21.
53. Dec. 31 God Shows the Savior to His Aged Servants. Luke 2:22-39.

Mission Sunday School Lesson Planning Committee
REV. HENRY VERDUIN
REV. ROLF VEENSTRA
REV. L. VAN LAAR
MR. ANDREW VANDER VEER
MISS KATIE GUNNINK

SUPPLEMENT 17
(Arts. 78, 123, 127)

THE CHRISTIAN SEAMEN'S HOME

To the Synod of
the Christian Reformed Church
convening June, 1949,
at Grand Rapids, Michigan.

ESTEEMED BRETHREN:

WITH pleasure we report that another busy and fruitful year has passed at our Seamen's Home in Hoboken, New Jersey. Renewed strength and enthusiasm were granted of our God to carry on the work from day to day in the various social and spiritual aspects of the service to traveling men and women. It is cause for gratitude to God that our servants at the Home have the privilege of serving ofttimes confused and lonely traveling sisters and brethren in the faith. Some of them — seamen or travelers — are not as yet in the same faith with us. We render them service in the name of our only High Priest, chief prophet, and eternal King.

The Board meets monthly to deliberate and decide on matters concerning the Home. A Visiting Committee visits the Home each month to inspect and inquire concerning the work and needs there. This past year visits were made more often than once per month due to the large remodeling program that now has been completed. Our faithful manager, Mr. J. J. Dahm, rejoices in the newly improved building and facilities. It will make for greatly improved helpfulness to both immigrants and seamen. Mr. and Mrs. C. Fisher, janitor and matron, share in the pleasure of working in these much better accommodations.

It was cause for regret when the Rev. D. Grasman, the Spiritual Advisor for nearly four years, with his helpful wife, left the work in September to take up the undershepherd's staff at Newton, Iowa. The services as Spiritual Advisor of this brother together with the home hospitality — including dinners and light lunches to large numbers of seamen — of himself and Mrs. Grasman, are greatly missed. Plans are afoot to replace him with another servant of the Lord for these pilgrim seamen.

Thirty-seven Gospel meetings were held in the Home during 1948. This gave a total attendance of 1171 averaging thirty-two per meeting. This total is somewhat lower than the previous year due to the abnormal circumstances of rebuilding and due to the departure of the Rev. Grasman in September. Hospital calls have been continued; tracts have been distributed — especially the Back to God Hour messages — in the Home and on the ships. Holland tracts are obtained from the Netherlands. Holland magazines and pamphlets are regularly received and found on the reading tables.

Immigration aid was given during 1948 to 1078 persons. This is about one hundred more than the previous year. Considering that this is well over one-third of the total quota allowed to enter our country we should be thankful to God for this accomplishment. This phase of the work is no light task, since much preparation must be done before the boats arrive, and quick and efficient action is needed when the boats do come in. Our Sister Churches in the Netherlands receive preference in the giving of this aid. Many requests for aid come directly from our people in this country. Thus it is seen that our Church renders a much needed and large Christian service through the Home. A common expression of those assisted is: "We do not know what we would have done without your help."

At present your Board is composed of four members of Classis Hackensack: the Rev. Harold Dekker, President; the Rev. Dirk De Beer, Treasurer; Mssrs. Sip La Fleur and Cornelius C. Van Genderen; and four members of Classis Hudson: the Rev. Edward Boeve, Vice-President; the Rev. Oren Holtrop, Secretary; and Mssrs. John Hamersma and A. Schravendeel.

In view of the obvious need for the continuance of this work as well as the manifest blessing of our God upon it, we trust the Synod will again:

1 — Approve this report;
2 — Recommend the Seamen's Home to our churches for an annual offering;
3 — Approve the financial report and adopt the proposed budget submitted by our treasurer, the Rev. D. De Beer.

May our Lord's rich favors rest upon our Synod and its work.

Respectfully submitted,
Eastern Home Mission Board,
O. HOLTROP, *Secretary.*

FINANCIAL STATEMENT OF THE CHRISTIAN SEAMEN'S HOME, HOBOKEN, NEW JERSEY, FOR 1948

To Classis Hackensack, convened March 15, 1949, at Passaic, New Jersey.

Receipts

Various Classes	$ 6,804.27
Collected at the Seamen's Home	2,185.92
Interest on Mortgage	180.00
Interest on U. S. Bonds, Series G	387.50
Dividends (Little Miami R. R. Stock)	344.00
Donations	638.58
Redemption U. S. Govt. "G" Bonds	2,880.00
Loan, Prospect Park National Bank	3,000.00
In Trust for Rev. Wristers	127.00
Total Receipts	$16,547.37
Balance on hand Jan. 1, 1948	3,200.88
Total Receipts and Balance	$19,748.25

Disbursements

Salaries	$ 5,777.27
Repairs and Maintenance, including part payment on Alterations and one-story addition to front	6,421.28
Gas, electric and water	360.49
Fuel	839.30
Insurance	749.84
Rent	534.00
Advertising in Banner	69.00
Interest on Loans	8.50
Interest on Money in Trust (Monsey Cemetery Fund $1,800)	45.00
Free Meals	274.00
Loans paid (Prospect Park National Bank)	3,000.00
Miscellaneous	188.95
Total Disbursements	$18,267.63
Balance on hand December 31, 1948	1,480.62
	$19,748.25

The books of the treasurer were examined and found correct by Mr. John Zuidema and Mr. Garret Hoogerheide.

Respectfully submitted,
D. DE BEER, *Treasurer.*

REV. J. ROZENDAL, *Stated Clerk*

PROPOSED BUDGET FOR THE CHRISTIAN SEAMEN'S HOME, HOBOKEN, NEW JERSEY, FOR 1950

Salaries:	
Manager (including $480 House Rent)	$ 3,280.00
Janitor (including Free Apartment and Heat)	2,000.00
For Spiritual Work	1,000.00
Garage Rent	72.00
Maintenance and Repairs	500.00
Fuel	800.00
Balance of cost of Alterations and one-story Addition	3,662.60
New Furniture	1,000.00
Gas, Electric and Water	375.00
Insurance	25.00
Miscellaneous and Incidentals	500.00
Interest on Money in Trust ($1,800)	45.00
Grand Total Expense	$10,214.60

Anticipated Income

Interest on $4,000.00 Mortgage	$ 180.00
Interest on $13,500 "G" Bonds	337.50
Dividends 80 shares Little Miami R. R. Stock	344.00
Collections at Home	2,200.00
Donations	700.00
Various Classes (Collections and Gifts)	6,453.10
Total	$10,214.60

Total Assets and Liabilities January 1, 1949

First mortgage on 21 Bank St. N. Y.	$ 4,000.00
80 shares Little Miami R. R. Stock	7,600.00
U. S. Bonds, Series "G"	13,500.00
Prospect Park National Bank (Commercial Account)	1,480.00
Total Cash Assets	$26,580.62
3 story Bldg., 334 River St., Hoboken, N. J.	35,000.00
3 story Bldg., 310 Hudson St., Hoboken, N. J.	15,000.00
Grand Total Assets	$76,580.62

Liabilities

Rev. Wristers in Trust	$ 127.00
Monsey Cemetery Fund, In Trust	1,800.00
Total Liabilities	$ 1,927.00

In re Endowment Fund, see Acts of Synod 1943.

Respectfully submitted,
D. DE BEER, *Treasurer.*

REV. J. ROZENDAL, *Stated Clerk.*

P. S. Cost of Alterations:

Carpenter's Contract	$ 5,085.00
Carpenter's Contract (Extra)	935.00
Electrical Contract	118.85
Electrical Contract (Extras)	183.85
Plumbing Contract	1,540.00
Plumbing Contract (Extras)	926.20
Painting Contract	350.00
Floor Tiling	750.00
New Furniture	1,000.00
Grand Total Cost	$10,888.90

D. DE BEER, *Treasurer.*

SUPPLEMENT 18
(Art. 51)

THE PUBLICATION COMMITTEE

ESTEEMED BRETHREN:

THE Publication Committee is pleased to report on the work which it has been enabled to carry on from March 15, 1948, to March 3, 1949. The Lord has prospered us in our undertakings so that we might regularly publish the periodicals entrusted to our care. It has not been our most difficult year. We look forward with courage to the continuance of the work. Our employees are loyal and our business manager efficient. Our editors labor diligently.

Some changes in personnel of our writers were necessitated because of set policies and for other reasons. Committee member, the Reverend Henry Evenhouse, felt constrained to resign from the Publication Committee because of the press of his other numerous duties. He has served well and his resignation was accepted with reluctance. In his stead the Reverend C. Boomsma, pastor of the Calvin Church, was appointed to fill out the term which expires in 1950. We ask your approval of this action. He has gladdened us with his acceptance.

The most far-reaching change concerns the Holland periodical, *De Wachter*. The Reverend Henry Keegstra, former editor-in-chief of this paper, approached your committee in September 1948, requesting to be released from his position as editor at the earliest possible moment. He offered his resignation immediately. He informed your committee that he had come to this decision upon medical advice. Already advanced in age, his eyes were now failing him and the burden of writing, well-nigh impossible, was further impairing his health. Your Committee was hesitant but realized the imperative nature of this request. With unanimous consent it was decided to request the Reverend E. F. J. Van Halsema, recently installed in the pastorate of the First Christian Reformed Church of Hudsonville, Michigan, to take over the duties of this position at once and to appoint him as successor to the Reverend Keegstra until Synod meets in 1949. Although extremely busy in his new charge, the Reverend Van Halsema was impressed with the need and the opportunity and agreed to consult the then editor-in-chief immediately and accepted the appointment. His appointment carried with it the duties and responsibilities formerly carried by the Reverend Keegstra and the salary paid him is the same as authorized by Synod of 1948, cf. Acts of Synod, p. 23, VIII B 2. We ask Synod's approval.

Your Committee is deeply grateful to the Lord in providing a man whom the Committee had considered as a possible successor to the

Reverend H. Keegstra already in the spring of 1948 but who, because of distance, was not considered to be available. His nearness to Grand Rapids removed this obstacle. It is also deeply appreciative to the Reverend Van Halsema for the readiness with which he took over and carried on these extra duties. His early Netherlands training, theological learning, mastery of the language and pastoral experience qualify him for the task.

The esteem in which the former editor-in-chief is held was voiced at a testimonial dinner given in his honor last November. This dinner was attended by the members of the Publication Committee, the editors-in-chief of both church weeklies and the Business Manager of the Publishing House. Tribute was paid to him by several of his colleagues for the leadership which he has given by way of the printed page for a period of twenty-five years. To this he fittingly responded.

Two other changes were made in the personnel of the writers for *De Wachter*. The Reverend Jacob Bolt declined an appointment to write Meditations for another two year period. The Reverend J. Griffioen was appointed in his stead. The Reverend J. Ehlers accepted the appointment to succeed the Rev. Van Halsema as writer of the columns, "Uit en Voor De Pers." Writers have recently been appointed for special articles.

De Wachter is sent free for a three month period to all newly arrived Canadian immigrants from the Netherlands. A good percentage subscribe after this trial period. The list is kept active by the business office which repeats the trial period from time to time. This field should be a fertile one for subscription to this paper. It is our aim to promote it.

The Banner was published without interruption. The editor's health has been good and he has been enabled to travel to several sections of our country during his vacations. One of our co-editors, President Henry Schultze of Calvin College, for years editor of the Home and School columns, was compelled to relinquish the pen last summer because of illness and at the present writing has not yet resumed his editorship of this department. We were fortunate to secure the services of Dr. C. Jaarsma of the Normal Department at Calvin College at short notice. This readiness to serve our people and to respond to invitations to do so is most gratifying. Special writers appointed for a term of two years are Reverend James Daane, Reverend Peter De Jong, Dr. Lubbertus Oostendorp, Reverend John Verbrugge and Professor Henry Zylstra.

The Mission Sunday School Papers received considerable attention during the year because of a request made by a Committee representing the Mission Workers Conference. They came with a request to enlarge the Good News Mission Paper by the addition of three pages of material taken from the regular Sunday School Paper "The Instructor" and a page to carry the Outlines for Teachers and a column of Teacher Help. The first request is that a sample copy be printed and mailed to all

Mission Workers in order to learn their response to this project and to obtain their criticisms and comment. If the paper finds approval the request is that it be published regularly. Your Committee has granted permission for this sample copy after consultation with the editor, the Reverend Richard Frens, and the workers' committee. This is in agreement with the mandate of the Synod 1942 of Acts p. 60, 61, "and also in other respects to handle this venture (Mission Papers) after the fashion in which the Sunday School Publications are cared for." At this writing a copy is in preparation and is soon to be forwarded to the various Mission groups. Action will no doubt be taken at the Mission Workers Conference to be held in May 1949. The editor-in-chief of the Sunday School Papers, the Reverend J. H. Schaal, was given permission to attend the Sunday School Convention of the N.A.E. at Denver, Colorado, last October.

The Yearbook appears again a bit late but this is no fault of the Business Manager or those responsible for copy. The Reverend Henry Keegstra, our amiable former editor of *De Wachter* consented at very short notice to write the article, "The Family Circle" for this book. The Reverend L. Lamberts had expected to do so and had gathered some material but the fatal illness with which he was stricken made it impossible as the time approached. At this writing, our brother, who for so many years served the Church as editor-in-chief of The Sunday School Papers, has gone to his rest. He has gone where the Family Circle is nevermore broken.

Last year the sale of Psalters was brisk and brought us a good return but the pressing need for them no longer obtains. Another order has been placed for 20,000 copies. Our churches need no longer to get along with old or broken copies. We will have sufficient on hand to serve them.

The financial report, which we herewith append, is, we are happy to state, favorable. We have been enabled to make a little profit whereby we might set aside a sum to be added to our replacement fund. We are thus a bit more favorably situated to purchase some of the needed expensive machinery when the opportune moment arrives. The need is not far off.

It is necessary when considering this financial report to bear in mind that we, at this our last meeting to be reported, have approved an increase in wages for our shopworkers. This increase on a forty-hour week basis amounts to about $2,700.00 per year and with the average overtime now in operation will amount to $3,000.00 per year. It is necessary to have a good amount of working capital in this type establishment because of the large outlay of money which must be made from time to time for supplies. It is the considered opinion of your Committee that the Publishing House is operating on a narrow margin of profit.

EDITORS REQUIRING SYNODICAL ACTION.

1. Approval of the action of the Committee in appointing the Rev. C. Boomsma to fill out the unexpired term of the Reverend H. Evenhouse as Committee member.

2. Approval of the action of the Committee appointing the Reverend E. F. J. Van Halsema, as editor-in-chief to succeed the Rev. H. Keegstra until Synod meets.

3. The appointment of an editor-in-chief for *De Wachter* to fill out the unexpired term of the Reverend H. Keegstra. Your committee recommends the appointment of the Rev. E. F. J. Van Halsema for this term.

4. The appointment of an editor-in-chief for the Sunday School Papers. Your Committee recommends the reappointment of the Rev. J. H. Schaal.

Humbly submitted,

Your Servants, The Publication Committee,

PETER HOLWERDA, *Secretary.*

FINANCIAL REPORT
January 1, 1948 to January 1, 1949

RECEIVED

Banner Subscriptions	$ 85,395.00	
Banner Advertising	13,420.91	
Wachter Subscriptions and Advertising	12,603.55	
Sunday School Papers	48,448.56	
Psalter Hymnals sold	27,594.30	
Yearbooks sold	4,713.38	
Sermon Books, Compendiums, etc.	6,171.16	
Waste Paper, and Miscellaneous Income	2,781.04	
		$201,128.50

PAID OUT

Shop Wages	$ 42,098.14	
Paper, Ink and Supplies	52,374.30	
Second Class Postage and delivery	6,035.42	
Shop Expenses, heat, light, power, etc.	3,626.03	
Yearbook presswork and binding	2,987.70	
Psalter Hymnal printing and binding	20,070.51	
Depreciation, building and machines	3,209.59	
Editors' Remunerations and expenses	25,784.77	
Office Salaries and Expenses	22,525.73	
Employees' Pension Expenses	2,103.09	
		180,815.28
Book profit for 1948		20,313.22

Balance Sheet as of December 31, 1948

ASSETS

Accounts Receivable	$ 5,530.74
Inventory, Paper, Supplies, Type	24,654.85
Bank Stock	250.00

Land and Buildings	48,070.50	
Machinery and Equipment	25,220.50	
Office Equipment	1,023.02	
Depreciation and Replacement Fund	60,000.00	
Cash in bank and on hand	16,204.51	
		$180,954.12

LIABILITIES

Accrued Withholding Tax		1,499.23
Accrued Contribution Pension Fund		1,127.74
Investment, Jan. 1, 1948	158,013.93	
Add book profit	20,313.22	
Total investment at present		178,327.15
		$180,954.12

PUBLICATIONS PRINTED

The Banner, weekly	31,000
De Wachter, weekly	5,500
The Instructor, weekly	28,600
Children's Comrade, weekly	16,000
The Key, semi-quarterly	6,000
Good News, weekly	2,900
Good News for Little Ones, weekly	1,900
Yearbook, annually	8,500

SUPPLEMENT 19
(Art. 118, 127)

CHICAGO JEWISH MISSION

To the Synod of 1949.

ESTEEMED BRETHREN:

THE Board of the Chicago Jewish Mission of the Christian Reformed Church has the following to report:

The Board has met regularly during the past year, and has sought faithfully to administer the affairs of the Nathanael Institute. Changes took place in the membership of the Board. The Rev. J. Betten was elected by Classis Chicago North to take the place of Dr. W. Masselink who asked to be relieved of his duties as Board member. The Rev. Schaver, alternate for the Rev. M. Vander Werp, assumed the place of the latter upon his departure for Fremont, Michigan.

The staff at the Institute remained the same during the past year. Its members are: the Rev. J. Zandstra, Superintendent; Miss E. Vander Meulen, religious worker; Miss B. Kok, nurse and religious worker. Mrs. S. Karsen was engaged during the latter part of the year to do clerical work two days a week. Dr. W. Yonker continues to be in charge of the Clinic three mornings each week.

Besides the clinical work the Institute carries on Gospel meetings on Sunday evenings and various society meetings and classes for Jewish children and adults on week days. Attendance at these meetings remains about the same though in some there is an increase. The work continues to be difficult. The Jews are continuing their efforts through their parochial schools to hold their youth.

During the winter months on an average more than 100 Jewish people attend our Bible classes and services weekly. About 200 Jewish people are treated in the medical clinic each week. All of these also hear a Gospel message and are dealt with personally on spiritual matters.

Mr. A. Huisjen, field missionary for church community evangelism, seeks to evangelize the Jews through the local churches. This work is meeting with enthusiastic response. In some churches the work begins with the Jews and then grows into a general community evangelistic effort as outlined under the neighborhood evangelism plan of the Home Mission Board. The Synod of 1948, with far-sighted vision, already stated that these two projects could be carried out together. To our churches is to be commended the serious consideration of initiating this work in their local communities.

The mission paper, "The Shepherd's Voice", renders valuable in the new project of community evangelism among the Jews. The paper is

issued monthly, with about 3200 copies to an issue. It is distributed in many places outside of the Chicago area, and it is sent to all missionary workers among the Jews who desire it. The members of our Paterson Mission staff, and of the Nathanael staff, supply the contents of the paper, and Mr. Huisjen does the editing.

During January, 1949, Mr. Huisjen might celebrate his 25th anniversary as our missionary among the Jews. The Board took cognizance of this important event for Mr. Huisjen by presenting him with an anniversary gift and by writing an appropriate article for The Banner.

With this report you will find the financial reports of our Treasurer, Mr. G. Ottenhoff, and the proposed budget for the year 1949-1950.

We pray that the Lord's blessing may rest upon our Nathanael Institute, and upon all other kingdom work.

Humbly submitted,

JOSEPH BETTEN, *Secretary*

ANNUAL STATEMENT OF THE CHICAGO JEWISH MISSION OF THE CHRISTIAN REFORMED CHURCH

From Jan. 1st, 1948 to Dec. 31st, 1948

RECEIPTS

Operating:		
Balance on Hand 1/1/48		$ 2,284.75
Synodical Treasurer	$14,850.00	
Donations and Collections	485.17	
Medical Department	1,500.00	16,835.17
Total Operating Receipts		$19,119.92
Other Receipts:		
Interest on Investments	$ 755.93	
Principal Payments on Mortgages	496.25	
Cancellation of First Federal Savings & Loan Assn. Stock	1,000.00	
Miscellaneous Income	395.50	
Loan Repayments	530.00	
Escrow Funds:		
Tax deposits on properties on which mortgages and contracts are held	240.00	
Withholdings of Tax on Employees	998.00	4,415.68
Total Receipts		$23,535.60

DISBURSEMENTS

Operating:		
Salaries	$12,534.32	
Huisjen, Rent	600.00	
Huisjen, Auto	480.00	
Zandstra, Auto	300.00	
Zandstra, Rent	600.00	
Mission Petty Cash	600.00	
Phone	142.66	
Gas and Electric	149.12	

Medical Supplies		541.19
Building Supplies		131.85
Cleaning and Repairing		432.19
Fuel		718.48
Traveling Expense		21.40
Printing and Advertising		1,765.08
Insurance		236.81
Class Supplies		38.30
Miscellaneous		183.41
Total Operating Disbursements		$19,474.81
Other Disbursements:		
Zandstra, Loan	$800.00	
Real Estate Taxes	229.36	
Withholding Taxes	995.80	2,025.16
Total Disbursements		$21,499.97
Cash on Hand 12/31/48		$ 1,035.63 $22,535.60

ASSETS

Cash on Hand	$ 1,035.63
Property and Equipment (Nathanael Inst.)	16,500.00
John Huiner, Mortgage Balance	2,334.77
Christine Wierenga, Mortgage Balance	2,550.00
Bell Savings & Loan Ass'n. Stock	2,000.00
U. S. Government Bonds	18,000.00
Rev. Zandstra, Auto Loan Balance	750.00
A. Huisjen, Auto Loan Balance	520.00
	$43,690.40

PROPOSED BUDGET FOR 1949-1950

Pastor's Salary	$ 2,800.00
Pastor's Rent	600.00
Pastor's Auto Expense	300.00
Religious Workers' Salary	2,800.00
Religious Worker's Rent	600.00
Religious Worker's Auto Expense	480.00
Doctor's Salary Part Time	2,000.00
Lady Worker's Salary	2,000.00
Lady Worker's Salary	2,000.00
Nurse's Salary	2,000.00
Janitor's Salary	1,750.00
Gas, Electric and Fuel	900.00
Insurance and License	250.00
Repairing and Decoration	500.00
Medical Supplies, etc.	500.00
Traveling and Services	300.00
Supplies and Equipment	150.00
Printing and Advertising	2,000.00
Phone	150.00
General Office and Class Expense	600.00
Miscellaneous Expense	150.00
	$22,830.00

We respectfully request Synod to set a quota adequate for the 1949-1950 budget.

Respectfully submitted,
GEORGE OTTENHOFF, *Treasurer*

Board of Jewish Missions, January 18, 1949
Christian Reformed Church,
Chicago, Illinois.

Dear Brethren:

In accordance with your request I have examined the books of your Treasurer, Mr. George Ottenhoff, and found the records in excellent condition and well kept.

The scope of my work consisted of the following:

All receipts were accepted as recorded, since it is impractical to verify all receipts, the principal item is from the Synodical Treasurer, in the sum of $14,850.00.

All disbursements were examined and appear to be proper charges.

The cash balance was reconciled with the bank statement as of December 31, 1948.

Respectfully submitted,
LAMBERT BERE.

CHICAGO JEWISH MISSION

Chicago, Ill., June 8, 1949.

To the Synod to convene June 8, 1949.

ESTEEMED BRETHREN:

The Board of Nathanael Institute has the following to add to its report in the Agenda for your consideration:

(1) Art. 12 of Board Meeting June 1, 1949: The Board, taking into consideration the decision of Classis Chicago North to give further consideration to the schedule of the entire Institute Staff with a view to making a revision upward for 1950, decides to abide by its former decision to ask Synod to increase the salary schedule in our budget for 1950 to equalize with that of the Paterson Hebrew Mission. Our revised *salary schedule* for 1950 then will be:

Pastor's Salary	$3,000.00
Pastor's Rent	600.00
Pastor's Auto Expense	300.00
Religious Worker's Salary	3,000.00
Religious Worker's Rent	600.00
Religious Worker's Auto Expense	480.00
Doctor's Salary, Part-time	2,000.00
Lady Worker's Salary	2,000.00
Lady Worker's Salary	2,000.00
Nurse's Salary	2,000.00
Janitor's Salary	1,750.00

(2) Art. 13 of Board Meeting, June 1, 1949: With regard to the decision of Classis "that Synod be advised to grant a bonus for 1949 to all the workers at the Nathanel Institute, equal to 10% of their basic salary," the Board informs Synod that previous to the meeting of Classis the Board did not consider the question of a bonus. As to the proposal of Classis the Board wishes to inform Synod that the regular treasury is empty, and that we have been drawing on the reserves from two to three thousand dollars a year.

Respectfully submitted,
JOS. BETTEN, Secretary.

SUPPLEMENT 20
(Arts. 106, 107, 123, 127)

BACK TO GOD HOUR

To the Synod of the Christian Reformed Church
Convening in Grand Rapids, Michigan, on June 8, 1949

ESTEEMED BRETHREN:

WE ARE convinced that our future historians who will make a careful study of our denominational activities will make mention of the very significant fact that in 1948 the Christian Reformed Church began broadcasting over the Mutual Broadcasting System in America. God has given unto our leaders and our people vision, faith, and a willingness to shoulder heavy financial responsibilities. In view of all this your Committee is happy to report the following.

I. MANDATE AND WORK CARRIED OUT

A. Our mandate is implied in Article 89 and in Article 135 (20) (Acts of Synod 1948). Synod approved the proposed Budget for the year 1949 and appointed a Radio Committee.

B. WORK PERFORMED.

1. During the past year the Rev. D. H. Walters served as President; H. Baker, Vice-President; E. B. Pekelder as Secretary, and L. Bere as Treasurer. This season four regular meetings were held. Many minor matters were taken care of by the Chicago members of our Committee.

2. *Administration.* Our office located at 11106 South Michigan Avenue in Roseland, Chicago, is a bee-hive of activity. Here the mail is received, the letters are sorted and tabulated, messages are sent out, correspondence is carried on, etc., etc. We are blessed with having one of our own men, Mr. Ralph Rozema, performing the duties of Business Manager by way of our agency; and a capable Secretary in Mrs. J. Ledeboer, as well as Mr. and Mrs. John Kuiper, Mr. Harold Pals, and four other part-time workers, in our office. In addition we have the Rev. Henry Baker in charge of the follow-up work in connection with our mail. We know that the radio work has the love of their hearts.

3. *Speakers.* Our Radio Minister, the Rev. P. H. Eldersveld, who is completing his third year, has proved himself an outstanding speaker. He is fearless, outspoken, tactful, and spiritual. Hundreds, yea thousands of excerpts could be adduced to prove how highly he is thought of. There is no uncertain ring in his messages. We ascribe a great measure of the success of our denominational radio hour to our Radio Minister. We are thankful to God for His servant and pray for continued blessings upon his ministry! During the Summer months the Revs. George Goris, John

H. Kromminga, and Arnold Brink carried on. We appreciate their willingness to help out and the excellent services rendered.

4. *Number of Stations.* At the present time our service is aired each week over 281 stations. 261 of these are members of the Mutual Broadcasting System, and 20 independent stations are being used. Concretely this means that our Back to God Hour can be heard in every State of the Union, in every province of Canada, in the Hawaiian Islands, in parts of Mexico. It is conservatively estimated that by way of these stations our program is within the hearing range of 75 million people. What a challenge! What a field to preach the Gospel! The lowest possible estimate of those who actually do listen has been given to us as 10 million.

5. *Our Radio Choir.* Professor James De Jonge of the Music Department of Calvin College continues to function as our Director of Music. We appreciate his enthusiasm and devotion to this work. We are grateful to Calvin's students who faithfully rehearse each week so that they may bring a message through song. These labors of love will be rewarded by our God. From the large numbers of letters received we know that this part of our service is greatly enjoyed. To the authorities of Calvin College and Seminary who allow us to use the Seminary Chapel for our broadcasting activities goes a special word of thanks.

6. *Our Youth Fund.* When additional revenue was needed some one suggested that our young people rally to this cause. Harold Pals of our office has taken charge of this Fund. We are thankful to the Editor of The Young Calvinist who allows us to report on the progress of this Fund and gives us valuable space to tabulate the donors and their gifts. During 1948 over $10,000.00 was received from this source. We sincerely hope and pray that our young people and their leaders will continue to remember this Fund. May it help them to remain radio-conscious. We also covet their prayers.

7. *Local Projects.* Space forbids us to do more than mention the local efforts put forth by various groups: the generous support of our Grand Rapids' Sunday Schools, the placement of our program on the station in St. Cloud, Minnesota, by the Mission Society of our Pease congregation, the special support received from our Western Wisconsin Men's League, the contribution of our Grand Rapids Men's League in paying the cost of "feeding" the Grand Rapids portion of the program to the network, the billboard advertising begun by the Men's Society of the Second Roseland Church in Chicago, and all the advertising done in newspapers by local churches and groups. For all these efforts we are deeply grateful, and also for those we may have inadvertently omitted, or those which have not been brought to our attention.

Special mention should be made of the fine gesture of the Grand Rapids League of Men's Societies who turned their Annual Reformation

Day service into a Back to God Hour Rally. Some 6000 persons crowded the Civic Auditorium in Grand Rapids. It was the largest crowd that ever met in this beautiful hall. We regret that hundreds had to be turned away. Our Radio Minister brought a message. He was at his best. And, think of it, an offering amounting to almost $5000.00 was gratefully received. Moreover, this grand meeting led others to request similar Rallies in other parts of the denomination. As a result we have arranged a tour of the East for the Radio Minister and the Choir during the spring vacation period. If this plan meets with success, Rallies will be held in other sections too.

8. *The Activities of our Radio Minister.* In addition to his primary work of preparing for the broadcast and handling the correspondence, the work of administration, promotion, and public address has grown to unexpected proportions. And so he has restricted himself to the larger combined meetings, and to those gatherings which give him opportunity to reach people outside our circles. For example, he addressed the Week of Prayer meetings in Sarnia, Ontario, where people of all local churches were present to hear our Calvinistic faith proclaimed in a series of five messages. Also, he spent two evenings in Minneapolis where our Church sponsored city-wide meetings, which were attended by many of our radio listeners. Also, he spoke at the Allegan County (Michigan) Sunday School Convention, where a most enthusiastic audience received his presentation of our distinctive truths. In addition to these meetings, he has addressed many combined gatherings, Mission Festivals, Bible Conferences, etc., in our own denominational circle from time to time. But there is a limit to the amount of work which can be done along this line, simply because our radio effort has grown so rapidly. The responsibility of a large network broadcast like ours, involving so many administration details, and the fact that our mail has been doubling in quantity during the past two years, have forced Rev. Eldersveld to reduce the time which can be given to the all-important work of public relations, etc.

9. *A Volume of Radio Sermons.* The Eerdmans Publishing Company has undertaken the task of presenting a series of 16 radio messages by Rev. Eldersveld, under the title: *Getting the Right Pitch.* All royalty proceeds and profits from orders received at the office go directly to the treasury of the Back to God Hour. We are thankful to the author for voluntarily foregoing any personal financial gain. At this writing the book has been off the press only three weeks, so we will give more detailed information on its sale in our supplementary report.

II. RESPONSE TO OUR PROGRAM

A. THE RADIO MAIL.

1. It must be kept in mind that by far the greatest percentage of those who listen to radio programs never write in to the station. Statistics that are based upon investigations reveal that only one person out of

several thousand take time to drop a letter or a card. Moreover, we do not offer any inducement for writing in except the printed message, and once a year the Daily Manna Calendar. Yet, despite these facts, our mail response has been overwhelming. Here is a very revealing summary of the figures. Beginning with the second Sunday in September 1948 we received through February 1949, 30,237 pieces of mail. Let us break this figure down somewhat and we learn that in three Sundays in September we had 1,897. In October (5 Sundays) 7,185. In November (4 Sundays) 5,121. In December (4 Sundays) 4,421. In January (5 Sundays) 4,794 pieces. In February (4 Sundays) 6,819. This makes an average of over 1200 pieces of mail per week. In 1946-47, during this same six month period, we averaged 300 pieces; in 1947-48 — 600 pieces, in 1948-49 — 1200. Each month our office prepares a report tabulating from which States the mail comes. Especially encouraging is the fact that so much mail is received from States where there are no Christian Reformed Churches as e.g. Alabama, Connecticut, Florida, Georgia, Idaho, Mississippi, Pennsylvania, Tennessee, etc. In addition we have heard from the District of Columbia, British Columbia, Ontario, Alberta, Manitoba, Saskatchewan, Nova Scotia, and Mexico.

2. It would take too much space to quote from the thousands of letters that we have received during the past year. Our Committee Secretary has from time to time by means of his column in The Banner offered you excerpts from our mail. We know that hundreds of persons who are being fed with stones in many of our Modernist churches turn to our service for their spiritual food. We may believe that the eyes of many are being opened and they are beginning to see the difference between truth and error. We know of definite conversions. People have been comforted, kept from sin and suicide. Many Roman Catholics write that they listen regularly to our broadcasts. Hundreds of ministers in every denomination invite their members to tune in to our broadcast, and distribute the messages in their congregations. For all these blessings we are grateful unto our God.

B. LITERATURE.

1. The weekly messages by our Radio Minister are printed and sent out. From September through February no less than 211,120 copies were requested directly through the mail, (to say nothing of all the other copies sent to those on the mailing list every month). May we break down this figure. E.g. in September 29,275 messages were requested. In October 38,850. In November 24,295. In December 36,560. In January 30,940. In February 52,200. In addition our Churches, mission societies, missionaries receive their quotas for distribution. Our monthly mailing list includes approximately 4,000 individuals. That these messages are spread over the world is evident from requests which we have received from the Bahamas, Nigeria, Mexico, the Netherlands, England, Alaska,

Switzerland, South India. "The field is the world" saith Jesus. Our small Church is complying with Christ's commission. Many Salvation Army workers, Y.M.C.A. secretaries, tract distributors, ministers in various churches, as well as educators and bankers ask for permission to distribute the Back to God Hour messages. There is one feeling of regret which we sometimes express. It is this: our own churches are not as enthusiastic about distributing these messages as those who are outside. It grieves us to see tract-boxes cluttered up with old radio sermons. Why don't we all systematically aid in the distribution? God's Word does not return void.

2. This year we offered to our radio listeners the Daily Manna Calendar. We offered 5000 this year and we had nowhere enough. This is just another means of spreading the true religion in thousands of homes.

3. Two editions of our Radio Bulletin were distributed among our Church members. The purpose of these is to keep our people informed as to what we are doing and to make them increasingly radio-conscious.

C. FOLLOW-UP WORK.

Throughout the year your Committee has devoted considerable time and thought to this work. We are convinced that more permanent fruit upon our radio ministry will be seen if we contact those who write in. The Lutheran Church (Missouri Synod) has a large number of ministers and missionaries in the field. Many churches have been established. We have in mind that some workers (either ordained or not ordained) shall be appointed who shall call on those who write in. We may have to gather them in groups, give them much needed instruction in God's infallible Word. We may have to organize Bible Study Groups, etc. Here is a great field. We will have to experiment. In our supplementary report we will try to give some definite recommendations. In the meantime the Rev. Henry Baker is carrying on a large correspondence with follow-up workers who call on those who write in.

III. FINANCES

A. TREASURER'S REPORT FOR THE FISCAL YEAR 1948.

FINANCIAL REPORT, DECEMBER 31, 1947 TO DECEMBER 31, 1948

Operating Receipts

Synodical Quotas	$149,660.91	
Churches	9,028.28	
Organizations	33,309.53	
Individuals	50,879.71	
Other Receipts	771.58	
Total Operating Receipts		$243,650.01

Operating Disbursements

Broadcasting		
Mutual System	$137,192.15	
Others and Recording	55,512.20	
Advertising and Publishing	28,239.06	

Salaries and Committee Expense	13,668.96	
Printing and Supplies	3,449.63	
Office — rent, equipment and supplies	2,513.22	
Telephone	538.07	
Other Expenses	2,171.66	
Total Operating Disbursements		$243,284.95
Operating Receipts over Disbursements		$ 365.06
All accounts due paid.		
Capital Receipts		
Sale of parsonage — net	$ 13,099.68	
Capital Disbursements		
Purchase of new manse	$ 22,929.40	
Net Capital Expenditures over Receipts		$ 9,829.72
Cash Balance December 31, 1947	$ 28,088.23	
Add Net operating receipts over disbursements	365.06	$ 28,453.29
Deduct Net Capital Expenditures over Receipts		9,829.72
Cash Balance on hand, December 31, 1948		$ 18,623.57

LAMBERT BERE, *Treasurer*

B. A complete Report of our Treasurer, properly audited by the Wynn M. Wagner and Company, Certified Public Accountants of Chicago, Illinois, will be presented to the Budget Committee of Synod.

C. A Supplementary Report of our Finances from January 1, 1949 to June 1, 1949 will be forwarded to Synod, D.V.

D. PROPOSED BUDGET FOR 1950.

Estimated Expenditures		
Broadcasting, including recordings, line charges, etc.	$206,000.00	
Salaries, radio pastor, stenographical and clerical and Committee Expense	14,500.00	
Office — rent, phone, equipment, supplies, etc.	3,000.00	
Printing and Supplies	3,000.00	
Advertising, publishing of radio messages, mailing, etc.	27,000.00	
Administrative, travel and other expenses	2,500.00	
Total Estimated Expenditures		$256,000.00
Estimated Revenue		
Synodical Quotas — 32,437 families @ $5.00	$163,000.00	
Individuals	50,000.00	
Churches and Organizations (voluntary offerings)	43,000.00	
Total Estimated Receipts		$256,000.00

Note: Estimated receipts by voluntary donations and offerings are based on actual experience of the year 1948. The total received from these sources amounted to $93,989.10.

Note: The estimated expenditures for broadcasting is $28,000.00 less than the estimate for 1949. This reduction is brought about largely by a special

discount received from Mutual Broadcasting System. This additional discount is earned by having a sustained program for more than a twelve month period over the Mutual network.

IV. MATTERS WHICH REQUIRE SYNODICAL ACTION

1. We recommend that Synod again express a word of thanks and of appreciation to our Radio Minister and to those who brought the messages during the summer months; to our Music Director and Radio Choir; to the Business Manager, the office staff, and to all those who have contributed to the work of our radio ministry.

2. We recommend that Synod set the quota for 1950 at $5.00 per family, just as it is for the current year, 1949. In view of the fact that we are permitted to obtain supplementary funds from organizations and individuals we feel this quota should be sufficient.

3. We would remind Synod that the appointment of two years given to our Radio Minister will end when Synod convenes. Your Committee unanimously recommends the re-appointment of the Rev. P. Eldersveld to this position. (In this connection the question arises whether or not our Radio Minister should not receive a call from Synod and be officially installed in this work.)

4. That Synod appoint a Committee to carry on these labors.

We conclude our report with the earnest prayer that our covenant God may richly qualify you in all of your deliberations and decisions and in a special manner guide you as you discuss our report.

Humbly submitted,

DICK H. WALTERS, *President*
EDWARD B. PEKELDER, *Secretary*
HENRY BAKER, *Vice-President*
LAMBERT BERE, *Treasurer*
JACOB DE JAGER
JACOB VAN'T HOF
PETER DAMSMA
JOHN EHLERS
WILLIAM KOK
ANTHONY MEETER

P.S. We have appointed our Radio Minister and Rev. W. Kok to represent us at Synod.

SUPPLEMENT 20-A
(Arts. 106, 107, 123, 127)

BACK TO GOD HOUR

ESTEEMED BRETHREN:

In this report we call Synod's attention to three matters:

I. Our Treasurer, Lambert Bere, reports the following Receipts and Disbursements for the period of January 1, 1949, to May 31, 1949.

BACK TO GOD HOUR FINANCIAL REPORT
December 31, 1948, to May 31, 1949

RECEIPTS

Synodical Quotas	$ 62,650.02
Churches	4,311.15
Organizations	12,048.24
Individuals	17,343.88
Other Receipts	1,061.33
Total Receipts	$ 97,414.62

DISBURSEMENTS

Broadcasting and Recording:	
Mutual	$ 68,996.22
Others and Recording	23,363.72
Advertising and Publishing	11,196.87
Salaries and Committee Expenses	6,972.21
Printing and Supplies	903.71
Office Rent	375.00
Auto Expense	350.00
Insurance	127.80
Travel, Phone, Etc.	983.70
Transportation, Choir, Eastern Tour	1,748.43
Rally Expense (New Jersey)	103.56
Maintenance	210.75
Books for Re-sale	510.83
Gothic Music Co.	217.00
Total Disbursements	$116,059.80
Disbursements over Receipts	$ 18,645.18
Balance 12/31/48	18,623.57
Deficit	$ 21.61

II. Re our Follow-up Work, we make mention of the following:

Your Committee requested the Revs. Harold Dekker and John Ehlers to make a thorough canvass of two cities from which considerable fan-mail has been received. Brooklyn, New York, and Columbus, Ohio, were the cities we chose. We are grateful to the Consistories of Englewood, New Jersey, and of Willard, Ohio, for releas-

ing their pastors to do this work. Their reports were elucidating and full of information. We are convinced that our Church must do more in following up the broadcast. We have again made contact with the Home Missions Committee for the purpose of coordinating our labors. We are of the opinion that the follow-up work requires a minister or missionary who should be appointed to take upon himself the task of laying foundations for this much needed work. Our radio pastor will be happy to report to Synod or its committee regarding our findings. We must evangelize the world. We may not forget America. There is so much ignorance and such a great need for our Reformed faith. May we make progress along these lines!

III. Referring to our Report in Agenda, Part IV, 3, the question in parenthesis, your committee recommends that since our radio minister has already served three years by appointment, rather than by having been called to this position, therefore Synod re-appoint him and ask his Consistory (Bethany, South Holland, Ill.) to extend his leave of absence for that purpose. This is the desire of our radio minister as expressed to your committee, and it seems to us better to follow this procedure than to call him now for this work and have him installed accordingly.

Wishing you God's blessings,

Humbly submitted,

D. H. WALTERS, *President*
E. B. PEKELDER, *Secretary*

SUPPLEMENT 21
(Art. 21)

WOMAN SUFFRAGE IN THE CHURCH

To the Synod of the
Christian Reformed Church
meeting at Grand Rapids, Michigan
in June, 1949.

DEAR BRETHREN:

THE Synod of 1947 appointed a committee to make a study of the nature of the Congregational meeting and the question of Woman Suffrage in the church. Although we were supposed to submit our report to the Synod of 1949, we are now requesting your honorable body that we be given an additional year to discharge our mandate.

We have made a thorough study of the nature of the congregational meeting and have arrived at some very definite conclusions. We are still busy with our investigation into the related question of Woman Suffrage in the Church. The request now submitted to you that we be allowed another year in which to complete the fulfillment of the mandate given us, is necessitated by two considerations: —

1. The complex exegetical questions which demanded more time than we have had at our disposal thus far.
2. The fact that prominent Dutch theologians are discussing the question of "the place of women in the church" means that valuable material is now available which deserves consideration before we submit our report.

If the Synod sees fit to accede to our request, it will very likely be possible for us to complete our report at a date well in advance of the time when the Synod of 1950 will meet. This will allow ample time for thorough study and discussion.

Wishing you the guidance of the Spirit in your decision on the matter and on all questions which demand your attention, we remain

Your brethren in Christ —
The Committee
L. VAN LAAR
G. GRITTER
M. MONSMA

SUPPLEMENT 22
(Arts. 78, 118, 123, 127)

GENERAL COMMITTEE FOR HOME MISSIONS

To the Synod of 1949.

ESTEEMED BRETHREN:

ONCE again the responsibility and privilege to render an annual account to Synod is ours. It affords us great pleasure to record that the work in the field of Home Missions progressed; especially so in Canada as a consequence of the Canadian immigration project.

For the convenience of Synod we have arranged our report under the following heads.

PART I
PERSONNEL AND ORGANIZATION

CLASSES	MEMBERS	ALTERNATES
California	L. Bouma	F. De Jong
Chicago North	H. Baker	W. Kok
Chicago South	M. Van Dyke	B. Van Someren
Grand Rapids East	E. F. Visser	V. Licatesi
Grand Rapids South	J. Bult	R. Veenstra
Grand Rapids West	T. Van Eerden	F. L. Netz
Hackensack	D. Hoitenga	H. Dekker
Holland	C. Witt	L. Voskuil
Hudson	O. Holtrop	E. Boeve
Kalamazoo	G. Gritter	E. Boer
Minnesota	M. Dornbush	R. A. Rozeboom
Muskegon	R. Rienstra	N. De Vries
Orange City	G. Zylstra	J. Hollebeek
Ostfriesland	A. H. Bratt	J. H. Rubingh
Pacific	P. Hoekstra	J. R. Van Dyke
Pella	J. A. Mulder	F. Van Houten
Sioux Center	G. H. Vande Riet	J. Van Beek
Wisconsin	C. M. Schoolland	E. Joling
Zeeland	M. Bolt	B. Pekelder

MEMBERS-AT-LARGE	ALTERNATES	TERMS
Mr. B. H. Brouwer	Mr. J. Knoll	1946-1949
Mr. W. Hofstra	Mr. B. Smit	1947-1950
Mr. T. Hoeksema	Rev. T. Ver Hulst	1948-1951

B. The term of Mr. B. H. Brouwer expires at this time. Hence a member-at-large and his alternate must be elected for the term 1949-1952.

C. We want to take this opportunity to convey to Synod our deep appreciation for the services rendered by the Rev. D. D. Bonnema, whom the Synod of 1948, due to the brother's state of health at that time, did not reappoint. As member of the Executive Committee, as its Treasurer for some ten years, and as a capable and consecrated co-worker we have learned to esteem the brother highly for his work's sake.

The Rev. R. Rienstra was elected to replace the Rev. D. Mellema as representative of Classis Muskegon.

Thus the Executive Committee has again undergone some changes. It now comprises the following members: The Reverends M. Bolt, J. Bult, R. Rienstra, E. Visser, T. Van Eerden, C. Witt, and the Messrs. B. H. Brouwer, W. Hofstra, and T. Hoeksema, with the Secretary, the Rev. H. Blystra, as member ex-officio.

The Reverends M. Bolt, J. Bult, and Mr. W. Hofstra served respectively as President, Vice-President, and Treasurer.

The sub-committee for Church Extension comprised the brethren: J. Bult, E. Visser, C. Witt, and H. Blystra.

The sub-committee having charge of the FNC comprised the brethren: M. Bolt, R. Rienstra, T. Van Eerden, and H. Blystra.

Since it was deemed advisable to have a Finance Committee, the brethren B. Brouwer, W. Hofstra, T. Hoeksema, and H. Blystra were appointed to constitute this committee.

Moreover our M-a-L, the Rev. J. M. Vande Kieft serves as advisory member on the committees mentioned above.

D. The General Committee for Home Missions convened for its annual meeting on February 9, 10 and 11, of the current year. At that time the following officers were elected:

President.....The Rev. M. Bolt
Vice-President.....The Rev. J. Bult
Treasurer.....Mr. W. Hofstra

As in former years the facilities of the Bates Street Christian Reformed Church were placed at our disposal free of charge, both for our monthly and annual meetings. For this courtesy a letter of thanks was addressed to the Consistory.

PART II
GENERAL INFORMATION

The task entrusted to your Committee in the field of Home Missions we have endeavored to carry out. Looking back we can state that it has been a busy and a blessed year.

The Fund for Needy Churches was administered in accordance with the rules of Synod pertaining thereto.

The endeavors in the field of Church Extension and Evangelization were continued. A factual account is presented subsequently.

Reports and evidences are at hand that our churches increasingly sense their responsibilities in the challenging field of evangelization. Possibilities for service are discovered that heretofore passed unnoticed. Therein we find cause for joy. At the same time we are hesitant to declare that the "United Home Missionary Service Program," adopted by the Synod of 1947, has fired the imagination and souls of our entire church member-

ship. Moreover we are convinced that more efforts should be expended toward the evangelization of the cultural and professional groups within the land. The great need to reach the leaders of the nation remains imperative. To attain that end a staff of well trained and qualified workers is a first essential. Again we must not lose sight of the danger that our present extensive and expanding work among the immigrants in Canada diminish our interest in the evangelization and church extension activities at home. The ideals set forth in the "United Home Missionary Service Program" and the procurement by local churches of ministers for evangelization should be translated into realities.

Contacting of Dispersed and Non-resident members was made wherever possible.

The Canadian field required much attention. This was made necessary by the arrival of over 4000 immigrants of Reformed persuasion during the year 1948. Our missionaries, the M-a-L, the secretary, and pastors, loaned for part time service by their Consistories provided the needed ministry. The performance of these assignments was a source of spiritual pleasure to the participants though physically often exhausting, and it conveyed blessings to our immigrant saints. We rejoice that also this responsibility laid upon us by the Lord of the harvest has the full backing of our membership.

PART III
CHURCH EXTENSION

A. PERSONNEL AND FIELDS.

1. *San Diego, Calif.* With the blessing of our Lord, and under leadership of our Home Missionary, the *Rev. Gerrit Boerefyn,* San Diego is now a full fledged calling church with assistance from the Fund for Needy Churches. By the time Synod meets it should have a minister of its own. The little church has shown an exemplary missionary and covenant consciousness. While seeking to win the unchurched through neighborhood evanagelism, they have also taken a leading part in the establishment of a Christian school in cooperation with several evangelical churches. It is planned to erect a modest school building next to the church. This means extra financial burdens. The spirit of sacrificial giving is evident. The congregation, conceived and begun as a church extension project, is continuing as a planting of the Lord, a part of the body of Christ, in which His Spirit dwells and through which He functions in His threefold mediatorial office as Prophet, Priest and King to the glory of the Father.

2. *Compton.* This field also has undergone a change during the past synodical year. Its Home Missionary Pastor, the *Rev. S. G. Brondsema,* after three years of consecrated ministering to the little flock, was transferred to the Toronto district of our Canadian field. The congregation was advised to once more launch out as a calling church receiving aid from the F. N. C. But it does not feel itself strong enough to take this step.

The Consistory has requested placement of another Home Missionary. Pending recommendations from the California Home Missions Committee and Classis, the General Committee deferred action and referred the matter to the Executive Committee which will report further when Synod meets, D.V.

3. *Phoeniz, Ariz. The Rev. Harry Dykstra* loaned to our Committee by the Christian Reformed Board of Missions since his return from China, is continuing to faithfully feed and tend this growing flock. The General Committee has recommended that they too become a calling church with the help of the F.N.C. Another part of the original ten acre site has been sold for $13,000.00, a loan of $5,000 was received from the Church Help Fund and a similar amount from the Church Extension Fund while the remainder to finance a church building at an approximate cost of $40,000 was obtained from private loans in part underwritten by the Committee. By the time Synod meets building operations will be well under way, if not completed.

Phoenix and Tucson as well, are national health Meccas to which thousands come every year. Our own people and those uniting with us are nearly all there for reasons of ailments requiring the dry, hot climate of Arizona. They need the kind of help that in former years was given to our people in Denver through the Diaconates of our churches.

Phoenix is growing but in great need of its own church home. May it soon be able to gather in its own sanctuary.

4. *Tucson.* This energetic Home Mission Station is situated 120 miles east and southward of Phoenix. The city offers distinct benefits to those suffering from certain types of respiratory diseases. It is also the home of the University of Arizona which for health reasons has attracted some of our young men. The members of the group, which is meeting regularly for worship, are of reformed and evangelical background representing a number of denominations. They have sought and received the aid of Classis California and of the Executive and General Home Mission Committee. They were given Classical Appointments, summer-student services and recently the Rev. Boerefyn has been dividing his time between San Diego and Tucson.

At the recommendation of the Classical Home Mission Committee the request of Tucson for a full time Home Missionary was granted. With his accord, the Rev. Boerefyn will be transferred to this new field where the ministry and leadership of an undershepherd of the Great Shepherd is urgently needed. With the rapid growth of Tucson in post war years our group is growing proportionately. Relief needs from diaconates on denominational scale are alike to those of Phoenix and should be met.

5. *Southern California District.* Another Home Missionary was called during the past year for this area with its teeming population, the majority of whom are unchurched and dispersed. At the time, because of lack

of funds in the Church Extension Fund to purchase a home for the Missionary-elect, the Executive Committee discouraged, rather than encouraged, acceptance of this call and it was declined. Now that finances have improved the General Committee instructed the Executive Committee to consider this challenge anew, in consultation with the Home Mission Committee of Classis California, and in accordance with the rulings of this Synod of 1949 in connection with the Report of the Special Committee appointed by the Synod of 1948 on "Correlation and Integration of Local and Denominational Mission Efforts."

6. *Pacific-Northwest.* Since the transfer of the Rev. S. G. Brondsema in February of 1946 no Home Missionary has been placed in this large and populous area. The request of Classis Pacific that the field be occupied was granted after the Missionary-at-Large had made an exploratory survey and reported favorably. But before it was carried out attention was directed by the Home Mission Committee of Classis Pacific to the urgent need of placing a Missionary in southern Alberta to minister to the Holland Immigrants. To meet this need, the Rev. John De Jong was called and stationed at Picture Butte.

The Executive Committee, in conjunction with Classis Pacific, has assigned three of the major population centers. Tacoma, Portland and Spokane, to the Revs. M. Keuning, W. Hekman and C. Toeset to resurvey the field with a view to stationing a Home Missionary as the Lord opens the way. Many of our own people have dispersed into this large district and there are thousands upon thousands unchurched living and dying without the Christ.

It is hoped that soon we may have a Missionary in this field.

7. *Minneapolis, Minn.* The *Rev. H. Rikkers,* as Missionary-Pastor is laboring diligently and faithfully to increase and strengthen this little flock. There has been growth from our own people but few additions from without. Conversions from the unchurched and from modernistic churches are rare. The cancer of secularism and spiritual indifference has eaten deep into the life of the people of America. The progressive hardening of heart in the face of repeated judgments of God is alarming. But the day of grace is still challenging the church to carry out the mandate of its Lord. Our Missionary is concerned that our people, also personally and as congregations, could and should do more to witness with a view to winning the unsaved for Christ and His Kingdom. He deems advance for Minneapolis from a mission to a calling church would lead to a deeper sense of responsibility and greater activity on the part of the consistory and congregation to be an evangelizing church. Certainly there remains much work to be done both by our Missionary and the membership of the church.

The Consistory has been advised to consider becoming a calling church at this stage of its development without being urged to take this step.

8. *Sioux City, Ia.* The *Rev. W. Meyer,* Veteran Home Missionary, labored faithfully for an extended period of five years at Sioux City until in February he re-entered the ministry of a congregation at Vesper, Wisc. The little church feels itself to be "of little strength." It was hesitant, though not unwilling, to resume its former status of a calling church.

The General Committee decided to continue denominational support of this weak and struggling outpost of our flourishing church center in this area. Another Missionary will be placed upon condition that the congregation pays the minimum amount per family towards his salary, according to the rule for churches receiving aid from the F.N.C.

It is hoped that Sioux City, after nearly twenty years of congregational existence, may rise again to the status of a calling church and become a strong, witnessing and self-supporting church under the blessing and by the Spirit of our God.

9. *Milwaukee, Wisc.* This little flock, with only two members in the Consistory and without a Missionary-Pastor is still in a precarious conditon. A few families and individuals are permanent but some come only to leave again after a temporary sojourn in the city. Services are held in the parsonage with the aid of classical supplies, student help and other supplies. The Rev. C. Schoolland of the neighboring church of Racine continues to serve and to nurture this little Benjamin of Classis Wisconsin. But he cannot give the church nor the field all the attention that it needs.

Pulpit supplies are to be continued, a student is to be engaged for the summer months, and one of our missionaries will be asked to work in Milwaukee for a period of two or three months.

The church was placed on sale over a year ago and will at last be sold for approximately $11,000.00. The loan by the Church Help Committee will be repaid, repairs made on the parsonage, and the balance reserved for possible future need of a chapel, subject to the approval of Classis Wisconsin which had taken collections for the Milwaukee church.

10. *Le Mars, Ia.* The *Rev. Bartel N. Huizenga* is laboring in this field with youthful zeal and devotion. His ministry is appreciated and blessed although he is meeting discouragements as well as encouragements. Some who reside in or near the city prefer to retain their membership in our Christian Reformed Churches in neighboring towns. The unchurched when invited often make promises to attend services, only to fail in keeping them. But the work is going on and the Lord of the harvest blesses the seed that is sown and prospers His Word whereunto He sends it.

The Back to God Messages were mailed to 1,500 homes covering the City of Le Mars and a few months later to 850 rural homes.

Our Missionary is maintaining close, personal contact for discussing spiritual problems in connection with his work with the Consistory of Ireton, of which church Le Mars is a branch.

11. *Iowa Falls.* The *Rev. S. Werkema* is our Missionary in this progressive Mission Church. Services are well attended in the neat, new Chapel towards which the churches of Classis Ostfriesland generously contributed. The church is growing and alive to its place and opportunity in the community as a "city set upon a hill." The membership is being bound together in the bonds of the truth and love of Christ; denominational consciousness is being fostered and the evangelistic spirit is shown in reaching those without the fold. The Missionary is using the Press and community occasions to bear witness for the faith of his fellow citizens. His family of musicians is an asset in the work. The children of the covenant are led and trained to dedicate their talents unto the Lord. Such work is never vain in the Lord.

12. *Des Moines, Ia.* The *Rev. Wm. Verwolf* is laboring faithfully and hopefully in the Iowa capital city, which through the years has drawn some, though not many, of our people, comparable to the Michigan capital. Services are held in a Seventh Day Adventist School Chapel with an average attendance of 40 to 45. Here also, as in San Diego, our Missionary is taking a leading part in the establishment of a Christian school on a co-operative basis with members of other evangelical churches.

The ideal of becoming an organized congregation having a church home of its own is kept in mind. Hopes of realizing this ideal are becoming brighter. There is a growing missionary consciousness expressed in prayerful desire and effort to witness to the unsaved that there may be increase from without as well as from within.

13. *Bellwood, Ill.* The *Rev. Renze O. De Groot* accepted the call to our Home Mission field in the Chicago district, stationed at Bellwood, with Cicero I as the calling church. A parsonage was purchased in Cicero where his children can attend the Christian school. Occupancy was first promised within a month but unforeseen hindrance made it necessary to find temporary housing for the missionary and his family. The Consistory of Archer Ave. kindly offered the use of its parsonage during a vacancy in the church for this purpose without charge. This evidence of support and cooperation on the part of our Chicago churches is much appreciated. Likewise the response to an appeal by our missionary and the Committee of Home Missions of Classis Chicago North for financial aid in constructing a new Chapel for Bellwood. The present Chapel is not only old and delapidated and without a basement or good foundation. It is far too small so that pupils coming for Sunday School, and attendants upon services as well, cannot all be admitted for lack of room. Plans for the new building are under way and request for organization will soon be made.

Our missionary is alerted to the larger scope of his mission in seeking new fields for church extension and evangelism in greater Chicagoland. He was also chosen to head the Helping Hand Mission.

14. *Michigan District.* The *Rev. L. Trap* is the missionary for this area stationed at Grand Rapids our denominational headquarters. He has helped the recently organized Immanuel Church to pass rapidly from the mission stage to that of a thriving congregation full of youthful, spiritual vigor, with a church and a minister of its own. At present he is conducting surveys and doing ground work towards the founding of new churches in the southeast end of the city along the Outer Belt Line and in the northwest section on the Hill. These growing suburban areas offer opportunities for church extension which we should not neglect.

Our Michigan missionary has also carried a large share of the Canadian work and has served the Milwaukee and other fields on temporary assignments.

15. *Washington, D. C.* The *Rev. J. M. Ghysels* as Missionary-Pastor of our little church in the Nation's Capital, has labored faithfully and fruitfully, altho handicapped by the lack of a church home of its own. The place of meeting has been changed but is still inadequate and costly. The $25,000.00 granted by the Synod of 1946 for Washington, to be raised by special collections throughout the denomination, was not forthcoming. Plans for a Chapel had to be altered and scaled down in order to keep pace with mounting costs. At last the funds needed to begin building operations are available, or loans underwritten sufficient to proceed. The day when our loyal and devoted flock in Washington with their undershepherd may meet in a House of God of their own to dedicate it unto the praise and service of God will indeed be a high day for them in the Lord.

16. *Monsey, N. Y.* The twin Eastern Classes of Hudson and Hackensack thru the Eastern Home Mission Board have requested that another missionary for the Eastern district be called and stationed at Monsey. The *Rev. Harold Dekker* of Englewood has given part time service to this field. Seminarian Dick Van Halsema labored at Monsey the summer of 1948. Services have been conducted regularly with aid of classical supplies. The Lord is blessing these labors of His servants and there is revived hope that this mission station in which our Church has labored for many years will at last become an organized congregation with a Pastor of its own. It can also serve as a base for evangelization and church extension efforts in other parts of the eastern district. May the Lord prosper this and all the other Home Mission projects in the United States and in Canada.

Missionary-at-Large. Our two key Staff members, the *Rev. H. Blystra,* Secretary, and the *Rev. J. M. Van de Kieft,* Missionary-at-Large, have worked together harmoniously to promote the extensive Home Mission program of our Church and to keep abreast with the rapid expansion of the work, especially in the opening up and manning of the Canadian field. Since it is physically impossible for the Missionary-at-Large to be

at two places at the same time, the Secretary has also been in part engaged away from his office in deputation work. In journeyings far and near, covering many thousands of miles both in Canada and in the United States, in the heat of summer and the cold of winter, the Lord has signally protected and provided.

The manifold labors included visitation of mission stations and churches, deputations to fields and explorations of prospective fields, installation and dedicatory services of Home Missionaries and Chapels, mission speaking tour, preaching and speaking engagements, assistance as Guest Leader in a week of special extension and evangelistic effort in one of our churches.

The call to the work and the harvest in our various, far-flung Mission Fields, both in the United States and in Canada, becomes more challenging and urgent as the world passes from one war crisis into another. Satan has pre-occupied the field but the Gospel has power to destroy his works as in the days of Christ and the apostles when he also held sway. The Church thru its missionaries, ministers and all its members must realize its full responsibility. May the Christian Reformed Church carry forward the Banner of the Cross at home and abroad until the Lord comes.

B. THE SCOPE OF CHURCH EXTENSION.

Whereas the need for more clarity has repeatedly been felt re the question whether the term Church Extension includes preliminary and preparatory planning, and organizational work among the membership of our own church which have moved to new localities within our church centers, the Executive Committee for Home Missions appointed a subcommittee to make a study of this problem and present recommendations for consideration to the General Committee for Home Missions.

Briefly stated our problem concerns itself with the scope of Church Extension entrusted by Synod to the General Committee for Home Missions and its Executive Committee.

The conviction that Home Missions with Church Extension as one of its phases is the task and responsibility of the Church is not disputed. And this mission endeavor must devote itself to those that are without, to the scattered sheep that have wandered from the fold, and the members of the church that have settled elsewhere.

Our problem lies in another direction. Let us elucidate.

In recent years several of our churches had to contend with overflow audiences. The attendance at divine services was such that worshippers had to be seated in adjacent chapel and basement rooms, participation in the service being made possible by means of an amplifying system. That arrangement at best is a makeshift and should not be permitted to last. Solutions have been sought in two directions, viz. enlargement of building facilities or the organization of new congregations.

Moreover in recent years there has been a shift of population from urban to suburban areas. To this trend our church membership is no exception. As a consequence church members, tho living in cities or communities where we have church centers, may yet be distant from their church homes. And this situation again may prove detrimental to regular fellowship of the saints and the sorely needed instruction of the covenant youth.

The two situations referred to, overcrowded churches and the shifting of populations within our church centers, place the General Committee before a problem, which tho not exactly new has now been greatly accentuated. The problem which centers about the question of the scope of Church Extension is occasioned by two divergent and opposite views.

On the one hand there are those who maintain that here is a sphere and a field in which the General Committee and our Home Missionaries should assert themselves; a field where church extension is requisite and promising. On the other hand there are those who maintain that this field is excluded from and does not belong to the scope of church extension; a hands-off policy is insisted upon; deviation from this hands-off policy is frowned upon as intermeddling.

Hence the question and the problem, what is the scope of Church Extension? Must it be limited to those that are without, the sheep that have strayed, and the members that have settled in communities removed from our church centers; or does it also include church extension activities within our church centers where conditions as above referred to obtain?

For a solution of the problem before us it is well at this point to consult our Home Mission Order. This Order having been adopted by Synod we may look to it for approved directives.

These directives for the solution of our problem we gather from Art. 3, a) and c) of our Home Mission Order. We there read: "The work of the Classical Committees shall be:

a. To keep Classis and the General Committee informed with respect to possible new fields within the bounds of their respective Classes.

c. To co-operate with the General Committee in the promoting of such work as may lead to the opening of new fields or tend to the strengthening of the fields within the bounds of their several Classes."

What is the significance of the term "possible new fields"? Must it be limited to the unchurched and the wandering sheep within or removed from our church centers? Or does it include areas within the vicinity of these church centers where also the members of our churches have taken up residence? We deem that the term includes the latter as well as the former. And hence the latter is also comprehended in the scope of Church Extension.

Moreover sub c) instructs the Classical Home Missions Committee "to cooperate with the General Committee in the promoting of such work as may lead to the opening of new fields or tend to the strengthening of the fields within the bounds of their several Classes". We take it that this cooperation implies that our Classical Home Mission Committees alert the General Home Mission Committee, its Executive Committee and the Missionaries "in the promoting of such work as may lead to the opening of new fields"; and it implies that the Classical Home Mission Committees may be thus alerted by the General Committee, the Executive Committee and the Missionaries "in the promoting of such work as may lead to the opening of new fields". In other words we interpret cooperation to mean that Church Extension possibilities may be discovered and suggested by either the Classical Home Mission Committee or the General Committee, the Executive Committee and the Missionaries.

Pursuant the above we deem that a solution to the problem and the question, what is the scope of Church Extension, may be attained by approval and acceptance of the following:

1. The General Committee declares:
   a. That it belongs to the scope of Church Extension to interest itself actively in the membership of our church which locates in new residential areas within and or adjacent to our church centers.
   b. That when in our large churches personal and pastoral care, and the needed supervision over the life of the membership is difficult to attain, the organization of new congregations deserves promotion; and that our Home Missionaries are available for assistance to realize that objective.
   c. That in these Church Extension activities the principle of Consistorial authority and supervision must remain duly recognized.
2. The General Committee recommends that a closer cooperation be effected between the Classical Home Missions Committee, the Classes, the General Committee for Home Missions, its Executive Committee, and our Home Missionaries.
   a. By being mutually alert to the opening of new fields within and without our church centers.
   b. By promoting the organization of new churches where the need is apparent.
   c. By promotional planning with a view to possible future church organization.
   d. By enlisting the services of our missionaries for investigation of potential fields and the canvassing of designated communities with a view to Church Extension.
3. The General Committee places the foregoing declarations and recommendation before Synod for consideration and adoption.

C. QUOTA EXEMPTION.

Whereas churches paying the salary of missionaries on the Foreign Field are granted a quota exemption if so desired, we petition Synod that this same rule be made applicable for the Home Mission field. (Cf. Schafer, "The Polity of the Churches" p. 275, C.)

D. SECRETARY.

Whereas the two year term of the secretary will terminate as of June, 1949, the General Committee for Home Missions recommends to Synod that he be reappointed for an indefinite period.

E. QUOTA FOR 1950.

In order to carry on the work in fields already occupied and to meet needed expansion, we petition Synod to grant a quota of $4.00 per family for our Church Extension Budget during 1950.

PROPOSED BUDGET FOR CHURCH EXTENSION:

Salaries	$ 44,500.00
Expenses	9,616.00
Rent	2,000.00
Buildings	75,000.00
Administrative Expense	7,435.00
Operational Expense	2,225.00
Contingencies	5,000.00
Total	$145,776.00

PART IV.

THE CANADIAN FIELD

A. PERSONNEL AND FIELDS.

In the course of 1948, as stated before, over 4000 immigrants of Reformed persuasion arrived in Canada. We rejoice that our church has sensed the challenge here placed before us and with the gracious help of God is determined to meet the challenge.

To date seven missionaries have been placed in the Ontario field, namely the Reverends A. Persenaire, C. Spoelhof, G. Andre, R. Bos, J. Gritter, J. Rubingh, and S. Brondsema; the latter having been transferred from Compton, California. The eighth Canadian Missionary, namely, the Rev. J. De Jong is stationed at Picture Butte in the province of Alberta.

We shall not at this time enlarge upon the work of the individual missionaries in their respective fields. Suffice it to say that they all labor with commendable diligence and manifest great devotion to the often vexing responsibilities entrusted to them. As representatives of our church they impress immigrants everywhere with our concern in their behalf, and determination to render spiritual and material assistance.

We herewith have listed the many communities under the care of our missionaries. These lists reveal the manifold and exacting labors required

of them to minister to our immigrant brethren, and the possibilities of establishing future congregations as more immigrants arrive.

1. OWEN SOUND area. The Rev. R. Bos missionary.

	Souls
Owen Sound	43
Wiarton	9
Shallow Lake	2
Meaford	13
Balaclava	13
Allenford	6
Chatsworth	6
Mt. Forest	2
Stayner	12
Heathcote	10
Markdale	2
Durham	17
Collingwood	14
Desboro	5
Tara	7
Dobbinton	25
	186

2. CLINTON area. The Rev. R. Bos missionary.

Clinton	6
Crediton	6
Bayfield	5
Ripley	3
Kirkton	13
Seaforth	8
Walkerton	4
Teeswater	6
Dunganon	5
Mitchell	2
Pinkerton	10
Kincardine	10
Holyroad	8
Zurich	9
Auburn	8
Brucefield	8
Belgrave	7
Palmerston	2
Exeter	19
Atwood	10
	149

3. KITCHENER area. The Rev. C. Spoelhof missionary.

	Families	Individuals	Souls
Ayr	1	1	4
Baden	....	1	1
Blair	....	2	2
Drumbo	3	2	15
Galt	....	3	3
Hespeler	....	1	1

Kitchener	2	....	11
New Dundee	1	1	7
New Hamburg	3	4	18
Stratford	4	....	13
Wellesley	1	1	11
	15	16	86

4. INGERSOLL-WOODSTOCK area. The Rev. C. Spoelhof missionary.

	Families	Individuals	Souls
Beachville	1	....	4
Burford	1	1	6
Curries	2	1	11
Embro	2	1	12
Ingersoll	6	1	31
Lakeside	....	1	1
Mt. Elgin	1	1	3
Salford	3	....	9
Thamesford	2	....	12
Woodstock	3	3	12
	21	9	101

5. ALAMA-MOOREFIELD area. The Rev. C. Spoelhof missionary.

	Families	Individuals	Souls
Alma	1	....	8
Fergus	1	1	3
Guelph	1	2	10
Monck	1	....	11
Moorefield	1	1	5
Palmerston	2	....	6
Rockwood	....	1	1
Wallenstein	1	....	8
	8	5	52

6. ST. GEORGE-BRANCHTON area. The Rev. C. Spoelhof, missionary.

	Families	Individuals	Souls
St. George	2	....	5
Branchton	1	1	5
Paris	1	1	7
	4	2	17

7. AYLMER area. The Rev. J. Gritter missionary.

	Families	Individuals	Souls
Aylmer	26	12	157
Glencoe	3	....	12
London	11	....	59
Norwich	4	2	26
Tillsonburg	1	1	3
	45	15	257

8. ST. CATHARINES area. The Rev. A. Persenaire missionary.

	Families	Souls
St. Catharines	32	200
Erie	21	125
	53	325

9. TORONTO area. The Rev. S. Brondsema missionary.

	Families	Souls
Toronto	Numbers not yet available due to the recent arrival of the missionary.	
Norval	5	25
Port Credit	6	35
Oshawa	8	....
Bowmanville	Numbers not yet available.	
Brampton	Numbers not yet available.	
	15	60

10. LINDSAY area. Presently cared for by the Rev. J. Vander Meer of Holland Marsh.

	Families	Souls
Lindsay	7	40
Nestleton	14	65
	21	105

11. TRENTON-PICTON area. The Rev. G. Andre missionary.

	Families	Individuals	Souls
Trenton	50	17	252
Picton	27	17	157
	77	34	409

The Picton group consists of people living within a radius of 22 miles from Picton, including the following places:

Bloomfield	Bath
Wellington	Demarestville
Cherry Valley	Northport
Milford	Mt. View
Waupoos	

The Trenton group consists of people living within a radius of 40 miles from Trenton, including the following places:

Carrying Place	Norwood
Consecon	Warkworth
Hillier	Morganton
Belleville	Wooler
Deseronto	Hilton
Corbyville	Brighton
Plainfield	Colborne
Stirling	Grafton
Harold	Port Hope
Campbellford	Kingston

We are considering Campbellford as the possible center for another group.

12. RENFREW area. The Rev. J. Rubingh missionary.

	Families	Individuals	Souls
Renfrew	6	8	33
Almonte	1	2	6
Pakenham	....	3	3
Dunrobin	1	....	5
Britannia Heights	....	1	1
Ashton	....	1	1
Cobden Area	7	4	36
Pembroke	1	1	4
Van Kleek Hill Area	5	3	30
Residing at Dalkeith, Mc Alpine, Van Kleek Hill, Plantagent, and Dunvegan.			
Cornwall Area	8	1	44
Residing at Cornwall, Martintown, Mille Roches, Moose Creek, Avonmore, and Newington.			
Brockville Area	6	....	32
Residing at Brockville, Mallorytown, Lynn, and Rock Springs.			
	35	24	195

13. OLINDA area. Served with supplies.

	Souls
Olinda	90
Windsor	12
	102

14. PICTURE BUTTE area. The Rev. J. De Jong missionary.

	Families	Souls
Iron Springs	25	150
Brooks-Duchess	6	....
Westlock	6	30
Barrhead	5	25
	42	205

Some of the problems facing our Canadian missionaries and for which they seek solutions are: the regular and necessary contact with the scattered immigrant groups and families, the required catechetical instruction of the children and youth, and the arranging of week-day group meetings and youth activities.

To date churches or branch-churches have been organized at Owen Sound, Kitchener, Aylmer, St. Catharines, Erie, Norval, Trenton, and Picton.

B. SPECIAL MATTERS.

1. Considering that the reception of IMMIGRANTS BELONGING TO THE GEREFORMEERDE KERKEN ONDERHOUDENDE ARTIKEL 31 had caused difficulty in some fields and that a uniform policy of procedure was advisable, the following statement was drawn up:

"At our General Home Mission Committee a question arose concerning those immigrants who come to us from the Gereformeerde Kerken (Artikel 31). It soon became apparent that this problem is not limited

to the Canadian field, but is also being faced by our ministers in the U.S.A.

After some discussion the consensus of opinion seemed to be that before these immigrants are accepted for membership in our churches, the following matters ought to be brought to their attention:

a. In 1908 our church accepted the Conclusies of Utrecht. All who enter our denomination ought to agree with those articles as accepted by us in their original form.

b. The fact that those who come to us from the Gereformeerde Kerken (Synodalen) are accepted without question is natural and should give no offense. The Gereformeerde Kerken have long been recognized as a sister church and at present we are only acting according to the policy established before the rupture in the Gereformeerde Kerken occurred.

c. Assurance should be given by these immigrants that as members of our denomination they will not agitate the differences which existed amongst the Gereformeerden in the Netherlands.

In this way we feel that these immigrants can become members of our denomination with blessing to themselves and to us."

2. Whereas representatives of the NEDERLANDSCHE HERVORMDE KERK doing immigrant work in Canada, have carried on activities which were regarded as spiritually detrimental and disturbing, a letter pursuant thereto was addressed to the Synodical Committee of the Nederlandsche Hervormde Kerk in the Netherlands.

C. CALLING OF NEW MISSIONARIES.

Whereas many immigrant families are scattered and isolated, and this condition may be accentuated by the new immigration policy adopted by the Canadian Government, the General Committee authorized the Executive Committee for Home Missions to call two or more "roving missionaries."

The calling of additional "stationed missionaries" was left to the discretion of the Executive Committee.

Synodical approval for this authorization is herewith requested.

D. QUOTA FOR CANADA.

In order to meet the budget for the fast expanding needs of our Canadian Home Mission Emergency Fund, Synod is requested to grant a quota of $4.00 per family for this work during 1950.

PROPOSED BUDGET FOR THE CANADIAN EMERGENCY FUND FOR HOME MISSIONS

Salaries	$ 44,000.00
Expenses	41,000.00
Taxes	2,500.00
Parsonages	27,000.00
Administrative Expense	3,985.00

Operational Expense	2,225.00
Moving Pastors	4,000.00
Contingencies	8,000.00
Total	$132,710.00

PART V

DISPERSED AND NON-RESIDENT CHURCH MEMBERS

The names of dispersed and non-resident members have been tabulated and filed according to the States in which they reside. For the information of Synod we can add that the names received during 1948 include twelve families, forty-two members in full confession, and thirty-eight baptized members, or a total of seventy-nine souls.

Whenever the distance was not too great either our pastors or missionaries in the vicinity were requested to make contact. However various of these dispersed and non-resident members have located in places far removed from our church centers, and among these are several whose interest in the church is nominal. In such cases we have placed the names on file and requested the Home Church to retain contact thru correspondence. This was done considering that the pastor and consistory of the Home Church were best qualified to carry on this correspondence and it is their pastoral care as long as the member (s) in question has (have) not affiliated with another church.

PART VI

INDUSTRIAL CHAPLAINS

(Acts 1947,p.64.)

Last year we informed Synod that a study committee had been appointed which was to report and serve the General Committee with advice re Industrial Chaplains at its annual meeting in 1949.

The report submitted and the recommendations approved are herewith laid before Synod.

REPORT OF COMMITTEE ON INDUSTRIAL CHAPLAINCY

The General Committee for Home Missions,
Convened February 9, 1949,
at Grand Rapids, Mich.

ESTEEMED BRETHREN:

YOUR committee appointed at the General Committee meeting of 1948 in compliance with the instruction of the Synod of 1947 (Acts, Art. 114, I, p. 64) "to ascertain whether the field of Industrial Chaplaincy is sound in principle and sound in practice", humbly submits the following report for your approval to be forwarded to the Synod of 1949:

In compliance with the mandate of the Synod of 1947 to the General Committee for Home Missions "to ascertain whether the field of Industrial Chaplaincy is sound in principle and sound in practice" (Acts

1947, Art. 114, I, p. 64), your committee, having made a study of this field of possible mission work, found that it is a rather new field, still to a considerable extent in the experimental stage. Nevertheless we believe our findings to be sufficient to warrant our having definite convictions with regard to it.

The National Association of Evangelicals has interested itself in this field of work possibly more than any other group. It is from the activity and findings of this association then also, together with the valuable opinions of a few of our members who are engaged as personnel manager in a large industry or are conversant with the character of this work, that your committee has drawn its conclusions which it here presents.

In October of 1945 an affiliate of the N.A.E. was formed under the name, "Chaplain Counselors for Industry". In the preamble of the Constitution drawn up for this purpose we read that over against the moral and spiritual decay of men and women in our factories we shall recognize it as our responsibility " to engage in industrial evangelism to present Christ as the cure". And the next sentence states: "We look for divine guidance in using such scientific and diplomatic techniques and in avoiding all ritualistic and denominational methods so as to enable us to infiltrate industrial personnel and reach the largest number with the gospel. For this purpose we have established this organization." (Report of Fourth Annual Convention of the N.A.E., 1946, p. 53)

The place of such chaplain service in the church's program of work is compared with that of educational and medical service on the mission field. It is correctly remarked that these services proved so successful that they have "become the standard practice of missionary endeavor". The work of the industrial chaplain or of "chaplain counselor" as this committee of the N.A.E. prefers to call it, is therefore represented as a "unique counseling service, comparable to this missionary strategy". (p. 54)

This same report lays special emphasis upon the fact that the program of this commission "is not designed to replace the work of local pastors and churches, but rather to complement and facilitate their efforts". And the two primary objectives which it endeavors at all times to keep before it are: "first, to win souls for Christ; and second, to stimulate attendance at local churches". (p. 55)

These few excerpts from the above named report sum up fairly well the character and objectives of the work of industrial chaplaincy. As for the success of these efforts, one of the chaplains a few months after his appointment writes: "The accomplishments in the shop are still not sensational, and yet personnel problems are well under control. Mr. Young (the employer) believes we have the finest morale among our employees of any plant in New England." This last clause is especially revealing in our study of the matter before us: The employment of an

industrial chaplain, if he is successful in his task, serves as a wonderful morale builder.

The report of the following year (Report of the fifth annual convention, 1947, p. 16) contains a discouraging note, as it states: "Even the majority of industrial plants under Christian management have been unreceptive to the idea of evangelization of their employees. In many cases this has been due to fear of reprisals by non-evangelical religious organizations. In other cases it has been due to fear of objections by organized labor. Non-christian management has been found to be very sceptical of, and in some cases openly hostile to our proposals."

By way of encouragement this report is able to state: "One of our earliest placements has reported the conversion of 20 men and women in the plant, and 55 children of employees". And the writer of the report adds: "In my office three employees have accepted Christ as Saviour during the past few weeks." And the report of another worker in a non-christian owned rayon mill shows the following results: "1. The turnover in the men's department had decreased until now it is almost nil. 2. A foreman who manages the largest number of employees says that the attitude of his men is now better than it has ever been in the thirteen years of his work there . . . 4. Interdepartment attitudes and relations between employees and their foremen and supervisors are perceptibly better."

In summing up the accomplishments of the Commission the chairman in this report states among other things: "5. The need for industrial evangelism has been definitely established by careful investigation and study. . . 6. Definite results have been attained in winning souls for Christ and strengthening the testimony of Christian workers. 7. Definite results have been attained in improving plant morale and efficiency, thus enabling us to prove to management that it will pay them to employ Chaplain Counselors." (p. 18)

Turning to the last report of this Commission, given at the 1948 Convention, we are informed that, while over 90% of a total of 125 executives of the largest employers of labor in our country, in reply to a program of chaplain counseling mailed to them, stated that they believed these proposals to be "fundamentally sound, practical, and needed", a variety of excuses were presented with which the great majority, if not practically all of the executives that had been approached, evidently turned down the request to put these proposals to a practical test in their plant.

A personal interview with a member of one of our churches who is employed as personnel manager in one of the large industrial plants of the Calumet area near Chicago brought out the fact that industry can be expected to interest itself in the work of an industrial chaplain only in so far as it can be made to see the possibility of a profit for the com-

pany as a result. It is a self-evident fact that industry is concerned first and foremost in manufacturing its product in such a way as to show a fair profit for the manufacturer or stockholder. And it interests itself in the social and religious aspect of the life of its employees only in so far as this may contribute toward the financial success of the plant. In other words, it interests itself in such projects only in so far as they prove to be successful morale boosters. Now industry in general feels that it has gone about as far as it cares to, and as far as it can afford to, in interesting itself in these so-called "fringe activities", which do not directly concern industry. It has introduced company insurance; it is compelled to handle the details connected with social security for its employees; it provides recreational facilities and equipment to a considerable extent for its employees. From time to time it provides social entertainment, to bring employer and employee a little more closely together. Therefore, though it may agree that the program of industrial chaplaincy in general is sound, it is nevertheless hesitant in actually introducing it. It feels also that because of the wide diversity of religious beliefs it would be compelled to engage not merely one but several industrial chaplains to institute this program.

Experience has also proved that the engagement of industrial chaplains has not by any means always proved a success. Since many, if not practically all of those that have thus far entered into this type of work have set up as their chief objective the "winning of souls" in the customary Fundamentalist manner, they have in some cases made themselves obnoxious to both employer and employee, and have done possibly more harm than good to the cause of Christ. This same criticism must be directed also against certain Christian laymen who were employed as personnel managers. With their Fundamentalist, Anabaptistic background they knew of no other way of putting their Christianity into practice than by seeking to lead men to a "decision". Thus they made of themselves lay evangelists rather than personnel managers.

In the light of these findings your committee recommends:

1. That Synod declare the field of Industrial Chaplaincy not to be sound in either principle or practice.

A. IT IS UNSOUND IN PRINCIPLE. *Grounds:*

1. The task of bringing the gospel to sinners belongs to the church of Jesus Christ, and not to industry. The position of industrial chaplaincy, in which a minister of the gospel serves as an employee of industry to minister to the spiritual needs of the employees is in direct conflict with this principle.
2. The bringing of the gospel must never be made a matter of coercion. It is so made to a large extent, however, where management employs an industrial chaplain to work among its employees and to conduct services on company time.

3. The position of the industrial chaplain is not comparable to that of the medical missionary or the Christian school teacher on the mission field. In the case of these latter activities it remains the church which makes use of these means as auxiliaries for the purpose of reaching the sinner with the gospel. In the case of the industrial chaplain, however, the church surrenders to industry, which employs the chaplain, its God-appointed task of bringing the gospel. This objection is not removed by means of the assurance found in one of the quotations contained in the earlier part of this report that the work of the industrial chaplain "is not designed to replace the work of local pastors and churches, but rather to complement and facilitate their efforts." (Report of the Fourth Annual Convention of the N.A.E., 1946, p. 55.) Granting this, it still remains true that the church is hereby surrendering part of its God-given task to industry by sanctioning the appointment of industrial chaplains.

B. IT IS UNSOUND IN PRACTICE. *Grounds:*

1. As is evident from the findings given in the earlier part of this report, the success of the work of industrial chaplains is measured to a large extent in terms of "morale building". And while industry will admittedly interest itself in any enterprise that proves itself to be a good morale builder, the Church may not allow, much less encourage industry to use the gospel as a means to such a mercenary end. The church's task is to reach the individual in his personal life and in his home with the gospel by the use of various means at its disposal, such as calling him to worship in the house of prayer on Sunday, inviting him to mission chapels, speaking to him by means of the radio, or through personal visits at his home, or through the distribution of tracts. And having thus brought sinners to the saving knowledge of God in Christ and educated them in the implications of this salvation for their daily life and conduct as comprehended in our Reformed world — and life-view, industry will discover that the employment of such individuals in its plant will prove to be a real morale builder among its employees.

2. The labors of an industrial chaplain, if they are not made to be an extremely diluted presentation of the Word of God, must of necessity arouse opposition on the part of those of different faiths among the employees. We cannot expect a Roman Catholic, Jew, or Modernist to welcome the preaching of one of our ministers anymore than we would welcome such preaching on their part.

3. Though admittedly results indicate that in come cases the services of an industrial chaplain have served successfully as a morale builder among the employees, it is no less true that many non-christian and Communistic employees look upon such a chaplain as a false front on the part of industry and accuse industry of stooping to the use of religion to further its own financial interests. And they accuse the church of selling out itself to capital to be used as its handmaid in order that it (the church) may in turn enjoy the support of capital unto its own enrichment.

II. Further, your committee recommends that Synod, recognizing the opportunities for exerting a powerful Christian influence on the part of properly qualified men enjoying positions of prominence and responsibility in the field of industry, encourage more of our young men to prepare themselves for positions of leadership in this field, that they may in this capacity give living expression to our Reformed world — and life-view.

And yet our pulpits ever remain true voices of the full-orbed gospel of Jesus Christ, calling men out of the darkness of sin into the marvellous light of the knowledge of Christ, and bidding them to go out as the salt of the earth and the light of the world, proclaiming the sovereignty of God in every sphere of life, and striving, in so far as the Lord in His sovereign grace may prosper them, to bring the whole world in subjection to Him.

Humbly submitted,
HENRY BAKER
MARTIN VAN DYKE

PART VII
YOUTH IN MILITARY SERVICE

Presently upwards of 250 of our youth are in the military service of our nation. Of these approximately one third are in foreign service and the others are scattered in the many military and naval establishments in the home land. World conditions will undoubtedly have much to do with the reduction or the increase of these numbers. Mindful of the fact that "the supplication of the righteous man availeth much in its working," let the prayer continue:

"From war's alarms, from deadly pestilence,
Be Thy strong arm our ever sure defense;
Thy true religion in our hearts increase,
Thy bounteous goodness nourish us in peace."

The Reverends C. Veenstra, E. Tanis, G. Boerefyn, J. Guichelaar, J. Ghysels, E. Joling, H. Dekker, J. Meeter, W. Groen, H. Triezenberg, and C. Schoolland have been requested to contact the youth located in camps,

bases, and hospitals in their areas and to render spiritual service. This they have gladly consented to take upon themselves. Efforts have been put forth and will be continued to render a similar service for the young men that are far removed from our church centers. Moreover in conjunction and cooperation with Mr. E. Postma and J. Hofstra of the Young Calvinist we endeavor to keep the address list up to date and provide wholesome christian reading material. Here too the help of the home and the Home Church is indispensable.

Again we request Synod to approve a free will offering for our Soldier's Fund, if and when needed.

PART VIII.
DISPLACED PERSONS

Since the plight of Displaced Europeans has been brought to our attention and assistance to effect their rehabilitation has been requested, we place the following before Synod:

a. Whereas the mass misery of the D.P.'s in Europe present us with a stirring challenge,

b. And whereas our Federal Government has enacted legislation assuming for its citizens a grave responsibility and giving much assistance towards alleviating this misery of hundreds of thousands of these Displaced Persons,

c. And whereas the Church cannot escape its share of this responsibility, especially towards the sorely suffering fellow Christians, because:

1) The King of the Church, our Savior, commanded us to be merciful to those in misery. In sending out the Twelve He charged them: "Preach, saying, The Kingdom of heaven is at hand. Heal the sick, raise the dead, cleanse the lepers, cast out demons, freely ye received, freely give." Mt. 10:7, 8.

Also after the Lord taught by the Parable of the Good Shepherd the Christian duty of showing compassion to one in peril and suffering, though he be a stranger to us, says: "Go thou, and do likewise." Luke 10:25-37.

And in the Day of Judgment Jesus will say: "Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world, . . . for I was a stranger and ye took me in, . . . Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." And again: "Verily I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not to me." Mt. 25:31-46.

2) The priestly office of the Church must rise to the occasion when great doors and effectual are opened for services of mercy and compassion. Entering these doors will at the same time give opportunity to minister to the souls of the D.P.'s.

The General Committee for Home Missions recommends to Synod:

a. That it heed the appeal and activate a denominational program for

the resettlement of some of these Displaced Persons to be channeled through the Diakonates, and

b. That a special Synodical Committee be appointed to inaugurate this program in our various church centers.

PART IX

THE FUND FOR NEEDY CHURCHES

A. INFORMATION.

1. During 1948 recipient churches received their full aid allotment as approved by Synod.
2. Moving expenses were granted to the following churches: Grangeville, Idaho; Saginaw, Michigan; and Terra Ceia, North Carolina.
3. The schedule of payments for 1949 is available to Synod for perusal. In cases where a change was made in the amount of aid requested and the amount of aid granted, the recipient church was notified in order that, if so desired, such church might have opportunity to appeal its case to Synod for final action. The total amount granted for 1949 is $65,135.00.

B. RECOMMENDATIONS.

1. We recommend that the minimum salary to be paid the ministers by the respective churches receiving aid from the F.N.C. for 1950 be set at $2,500.00.
2. We recommend that the minimum per family contribution toward the pastor's salary of families belonging to subsidized churches for 1950 be set at $45.00.
3. We recommend that the Denominational per family quota for 1950 for the F.N.C. be set at $1.50.

REPORT OF TREASURER FOR THE YEAR 1948

SUMMARY OF MATTERS REQUIRING SYNODICAL ACTION

PART I. GENERAL INFORMATION.
Election of member-at-large and his alternate. (B).

PART III. CHURCH EXTENSION.
The Scope of Church Extension. (B).
Quota Exemption. (C).
Reappointment of Secretary. (D).
Church Extension Quota for 1950. (E).

PART IV. CANADIAN FIELD.
Calling of Missionaries. (C).
Canadian Quota for 1950. (D).

PART VI. INDUSTRIAL CHAPLAINCY.

PART VII. FREE WILL OFFERING FOR SOLDIERS' FUND.

PART VIII. DISPLACED PERSONS.

PART IX. FUND FOR NEEDY CHURCHES.

Minimum Salary. (B).

Recipient churches — per family quota. (B).

Denominational per family quota. (B).

We close our account with the prayer that the guidance of the Spirit may be granted unto the membership of Synod in its manifold labors.

Humbly submitted,

The General Committee for Home Missions.

H. BLYSTRA, *Sec'y.*

REPORT OF THE TREASURER FOR THE YEAR 1948
CHURCH EXTENSION FUNDS
F.N.C. FUNDS

RECEIPTS

Cash on hand Jan. 1, 1948	$ 98,406.20	
Received for Church Extension	157,422.43	
Received for F.N.C.	97,410.08	
Total receipts		$353,238.71

DISBURSEMENTS

For Church Extension	$178,963.48	
For Needy Churches	65,135.41	
Amount paid out		244,098.89
Balance Dec. 31, 1948		$109,139.82

ACCOUNT CHURCH EXTENSION FUND

Balance Jan. 1, 1948	$ 23,304.72	

RECEIPTS

Classes	125,685.61	
Gifts	18,211.10	
Legacy	673.76	
Interest	1,413.96	
Dividends	603.06	
Repayment of Loans	7,051.70	
Refunds	3,783.24	
Total Receipts		$180,727.15

DISBURSEMENTS

Salaries, Missionaries	$ 49,517.25	
Expenses, Missionaries	15,080.27	
Special Services	16,680.72	
Buildings	88,496.69	
Moving of pastors	4,459.72	
Administrative expense	4,728.83	
Total Disbursements		178,963.48
		$ 1,763.67
Allocated to Soldier's Fund		6,226.26
Deficit in Church Extension Fund Dec. 31, 1948		$ 4,462.59

ACCOUNT F.N.C. FUND

Balance Jan. 1, 1948	$ 75,101.48	
RECEIPTS		
Classes	93,913.08	
Gifts	205.00	
Interest	1,981.56	
Dividends	585.44	
Refunds	725.00	
Total Receipts		$172,511.56
DISBURSEMENTS		
Subsidies Paid	$ 59,676.39	
Moving of Pastors	730.20	
Administrative Expense	4,728.82	
Total Disbursements		$ 65,135.41
Balance Dec. 31, 1948		$107,376.15
Balance in Soldier's Fund Dec. 31, 1948	$ 6,226.26	
Balance in F.N.C. Fund Dec. 31, 1948	107,376.15	
Total Balances	$113,602.41	
Deficit in Church Ext. Fund Dec. 31, 1948	4,462.59	
Cash on hand Dec. 31, 1948		$109,139.82

COMBINED STATEMENT OF RECEIPTS AND DISBURSEMENTS

	Church Extension	F.N.C.	Total
Balance Jan. 1, 1948	$ 23,304.72	$ 75,101.48	$ 98,406.20
Receipts, 1948	157,422.43	97,410.08	254,832.51
Totals	$180,727.15	$172,511.56	$353,238.71
Disbursements	178,963.48	65,135.41	244,098.89
Balance before Allocation to Soldier's Fund	$ 1,763.67	$107,376.15	$109,139.82
To Soldier's Fund	6,226.26		
Deficit in Church Ext.	$ 4,462.59		

INCOME FROM SECURITIES AND SAVINGS ACCOUNT

	Interest	Dividends	To Church Ext.	To F.N.C.
Pantlind Hotel	$ 15.00	.....	$ 7.50	$ 7.50
Kent Country Club	15.00	.....	7.50	7.50
Cleveland Elec., Com. Stock	.....	$1,001.00	500.51	500.49
Cleveland Elec., Pref. Stock	.....	67.50	33.75	33.75
Little Miami R. R.	.....	137.60	68.80	68.80
Certificates of Deposit	675.00	.....	187.50	487.50
Savings Account	172.92	.....	86.46	86.46
United States Bonds	2,500.00	.....	1,125.00	1,375.00
Totals	$3,377.92	$1,206.10	$2,017.02	$2,567.00

ADMINISTRATIVE EXPENSE

Traveling and Meeting Expense	$1,263.07
Miscellaneous	1,348.36
Secretary's Salary	3,750.00
Secretary's Expense	3,096.22

		To Church Extension	To F.N.C.
Total	$9,457.65	$4,728.83	$4,728.82

STATEMENT OF SECURITIES IN CHURCH EXTENSION AND F.N.C. FUNDS DECEMBER 31, 1948

		Church Extension	F.N.C.	Dec. 31, '47
Pantlind Hotel Bond	$ 500.00	$ 250.00	$ 250.00	
Kent Country Club Bond	500.00	250.00	250.00	
Cleveland Elect. Com. Shares	20,000.00	10,000.00	10,000.00	
Cleveland Elect. Pref. Shares	2,200.00	1,100.00	1,100.00	(same)
Little Miami R. R.	1,600.00	800.00	800.00	
Certificates of Deposit				
Zeeland State Bank	45,000.00	12,500.00	32,500.00	
Savings Account, Old Kent				
Bank, W. E. Branch	20,000.00	10,000.00	10,000.00	
United States Bonds	80,000.00	35,000.00	45,000.00	
Totals	$169,800.00	$69,900.00	$99,900.00	

INVESTED IN BUILDINGS

			Dec. 31, 1947
Invested in the United States			
Bellwood Mission	$ 5,943.93		$ 5,943.93
Cicero, Ill.	15,098.84		
Englewood, Chicago	11,000.00		11,000.00
Iowa Falls, Iowa	10,553.31		10,000.00
LeMars, Iowa	5,000.00		
Milwaukee, Wis.	9,000.00		9,000.00
Washington, D. C.	7,500.00		7,500.00
Minneapolis, Minn.	36,500.00		36,500.00
	$100,596.08	$100,596.08	$ 79,943.93
Invested in Canada			
Aylmer, Ont.	$ 14,962.51		
Kitchener, Ont.	10,321.75		446.00
Owen Sound, Ont.	9,230.70		
Picton, Ont.	7,922.25		
Picture Butte, Alta.	6,102.02		
Renfrew, Ont.	7,504.60		
St. Catherines, Ont.	12,305.13		446.00
Toronto, Ont.	435.42		
	$ 68,685.38	$ 68,685.38	$ 892.00
Totals for Buildings		$169,281.46	$ 80,835.93
Securities		169,800.00	169,800.00

Loans to Missionaries	3,990.00	5,650.00
Cash on Hand December 31	109,139.82	98,406.20
Totals	$452,211.28	$354,692.13

The Lord has blessed and prospered His people again this year. His people have manifested their love and gratitude by their many gifts. It has been a year of remarkable progress, especially in Canada. May the Lord continue to bless our efforts to extend His Kingdom.

Respectfully submitted,

WALTER HOFSTRA, *Treasurer.*

AUDITOR'S STATEMENT

I have examined the attached statement of Cash Receipts and Disbursements of the Home Mission Fund for the year ended December 31, 1948 and have examined and tested its accounting records and other supporting evidence by methods and to the extent I deemed appropriate.

In my opinion the attached statement of Cash Receipts and Disbursements presents fairly the cash transactions of the Fund.

PETER B. VANDER MEER

Certified Public Accountant

SUPPLEMENT 22-A
(Arts. 78, 118, 123, 127)

GENERAL COMMITTEE FOR HOME MISSIONS

ESTEEMED BRETHREN:

The report herewith deals with our Canadian field.

A. COMMUNICATIONS.

From the Christelijke Emigratie-Centrale in the Netherlands our M-a-L, the Rev. J. M. Vande Kieft, received the following communication:

"Rev. John M. v. d. Kieft,
816 Sigsbee St., S.E.
Grand Rapids, Mich. U.S.A.

Zeer geachte Ds. v. d. Kieft,

De Christelijke Emigratie Centrale, in haar jaarvergadering te Utrecht bijeen, spreekt gaarne haar grote erkentelijkheid uit voor de belangrijke arbeid door de Christian Reformed Church verricht in Canada ten bate van de Nederlandse emigranten.

Zowel geestelijke verzorging als hulp bij vestiging en arbeid zijn strikt noodzakelijk om tot een verantwoorde emigratie te komen.

De Christelijke Emigratie Centrale in nauw contact en samenwerking met uw Committee hoopt ook in de naaste toekomst met kracht werkszzm te zijn tot verdere uitvoering van deze emigratie in de hoop, dat ook de Christian Reformed Church haar grote taak blijft vervullen.

DE VOORZITTER VAN DE
CHR. EMIGRATIE CENTRALE.
A. WARNAAR."

Also, a letter was received by our M-A-L from Deputation of De Christelijke Gereformeerde Kerk in the Netherlands in which we are requested to interest ourselves in the members of this church emigrating to Canada. The Rev. J. M. Vande Kieft has been instructed to make appropriate reply.

B. FIELDS.

Whereas subsequent to the annual meeting of the General Committee for Home Missions, held in February, 1949, new fields have been developed in Canada, namely: Dundas, Elmvale, Brantford, Wallaceburg, Lindsay-Nestleton, Olinda, Barrhead-Westlock, Vancouver, and Kentville, N. S.; and

Whereas the care for these and possible additional fields may require an expenditure in excess of the quota allowed for this work during 1949, we request Synodical consent to exceed the Canadian quota for 1949 if such be found necessary.

C. REPRESENTATIVE TO THE NETHERLANDS.

Considering that there is apparent need for fuller information re the character of our church and its activities in behalf of Dutch immigrants in Canada; and

considering that other churches are sending emissaries to our Netherlands churches to further their plans in the procurement of immigrant members, we request Synod that it delegate our M-a-L, the Rev. J. M. Vande Kieft, to go to the Netherlands to acquaint the churches there with our church and the work in which we are engaged in Canada.

Respectfully submitted,

The Executive Committee for Home Missions

H. BLYSTRA, *Secretary*

SUPPLEMENT 23
(Art. 118)

REPORT OF THE PATERSON HEBREW MISSION BOARD

To the Synod of the Christian Reformed Church, convening June, 1949, at Grand Rapids, Mich.

ESTEEMED BRETHREN:

THE Board of the Paterson Hebrew Mission herewith submits its report of the activities in the year 1948 for your information and consideration.

The Paterson Hebrew Mission is under the direct jurisdiction of Classes Hudson and Hackensack, and is conducted by a Board consisting of four members of each of the foregoing Classes.

The Board is constituted at present as follows: Rev. H. Bouma, President; Dr. O. Holtrop, Vice-President; Mr. S. E. Greydanus, Secretary; Mr. Richard Meyer, Treasurer; Rev. E. Boeve, Rev. B. E. Spalink, Mr. J. De Leeuw and Mr. A. Atema. Rev. C. Spoelhof, who had served on the Board for several years, left for another field of labor. Also Rev. D. E. Houseman, who served on the Board for a few years, left for another field of labor. The labor of both of these brethren was greatly appreciated.

The Mission workers are: Rev. John R. Rozendal, Superintendent; Miss Martha Rozendal, Nurse and full-time worker; Miss Wilhelmina Tuit, full-time worker; and Dr. Peter G. Berkhout, Physician.

Miss Martha Rozendal this year completed her 25th year of service for the Paterson Hebrew Mission. During that time she has served the cause devotedly and her labors are much appreciated by the Board. Congratulations are extended to her with the wish and prayer that God may spare and continue His blessing upon her work for many years to come in this important Kingdom work.

The Synod of 1948 having approved the recommendation to dispose of the building at No. 48 North Main Street, the Board has taken steps to do that but to date no definite report on the selling of this building can be given.

Included in this report is the Annual Report of the Superintendent, Rev. J. R. Rozendal. Kindly consult that report for the general activities of the Mission. Also included herewith is the report of the Treasurer, Mr. R. Meyer, and the proposed budget for 1950.

Trusting that this report will give you a general oversight of the work of the Paterson Hebrew Mission for the year 1948.

May we ask for your continued support — moral and financial — and above all, your continued prayers. May the Lord bless you in your deliberations.

Respectfully submitted,
The Paterson Hebrew Mission Board,
Signed: S. E. GREYDANUS, *Secretary.*

Approved at a meeting of the Board, held January 3, 1949.

Report of the Paterson Hebrew Mission, for Synod, 1949.

REPORT ON THE WORK AT THE MISSION DURING 1948

ESTEEMED BRETHREN:

We are grateful for the privilege of giving our annual report of the work at the Paterson Hebrew Mission during the year 1948. We might labor during the past year unhindered and with the blessings of our God upon the work. Mission work was carried on at our building on 48 North Main St. and also at 253 Hamilton Ave. in Paterson, N. J. At North Main Street we had the following meetings every week: on Monday evening a ladies' class in Bible study with an enrollment of 14 Jewish ladies; on Tuesday afternoon a clinic is held and on Saturday evening a Gospel meeting. At Hamilton Ave. we have our Gospel meeting on Sunday evening, a clinic on Monday afternoon and a class in English and Bible study on Monday and Wednesday evenings with an enrollment of nine Jewish ladies. On Wednesday afternoon we have a ladies' Bible class with seven Jewish ladies enrolled. On Monday and Friday afternoons the children meet for sewing and Bible study. Once a month we have a special service conducted by the minister of one of our local churches and the average attendance this past year was about 20 Jews. At our Christmas services which were held on Dec. 25 and 26 we had a total of 20 Jewish people present besides 26 Christian friends. Dr. Peter G. Berkhout serves us as physician at the clinic faithfully every week. Before each clinic meeting we conduct a Gospel meeting with all the patients attending.

Every month the workers make about 100 visits to homes and shops and hospitals. In this way we reach many who do not enter the Mission. The local churches have also been cooperating in distributing the Shepherd's Voice to Jewish people. Copies are mailed to Jews in this area also.

The workers were given several opportunities to speak to various societies and Sunday Schools about the work of Jewish missions. At our Missionary Union meetings we might also present the work amongst the Jews.

Your Superintendent had the privilege of conducting a half-hour service over Radio Station W.P.A.T. for about seven months every Sunday afternoon. This Gospel Hour service was assisted by two choirs under the direction of Mr. Peter Wattez and Mr. Wilbur De Vries. We know that in this way we have been able to reach many Jewish people in this New York area with the Gospel.

As we labor with our Jewish friends in the homes and meetings we notice a change of attitude towards the Gospel of Jesus Christ. Many who at one time were hostile now listen with interest. Many of our Jewish people attend the meetings faithfully every week. We know that there are amongst our Jewish friends who believe in Jesus Christ, but they are not ready to be baptized. May the Holy Spirit continue to work in their hearts so that they come to public confession of Jesus Christ as their Saviour.

We are thankful for the loyal support given this work by our people and we ask that you continue to remember this work with your prayers. May we also urge you to invite your Jewish neighbors to your church. Give them a copy of the Shepherd's Voice and ask them to attend the services in your church. Many a Jew has been brought to Christ in that way.

May the Lord bless the synodical meetings with the guidance of His Holy Spirit.

Your Brother in Christ,
Signed: REV. JOHN R. ROZENDAL.

PATERSON HEBREW MISSION — SUPERINTENDENT'S REPORT, PART II.

	Number of meetings	Total Attendance
North Main St. Mission		
Gospel Meeting Sat. Eve.	46	337
Clinic Tues. P.M.	41	188
Ladies Bible Class, Mon. Eve.	34	221
Hamilton Ave. Mission		
Gospel Meeting, Sunday evening	45	225
Clinic, Monday afternoon	43	248
English and Bible Class	69	287
Special services	6	104
Girls' Class	78	253
Boys' Class	34	45
Ladies Bible Class, Wed. P.M.	47	213
Visits to homes, shops, etc.	1551	
New Testaments given out	28	
Gospels given	81	
Tracts given out	2711	
Shepherd's Voices sent out	4000	

The above figures register only Jews who attend our meetings. Visitors from the churches are not included.

Respectfully submitted,
Paterson Hebrew Mission
REV. JOHN R. ROZENDAL, *Supt.*

REPORT OF THE PATERSON HEBREW MISSION STATEMENT OF CASH RECEIPTS AND DISBURSEMENTS

Balance, January 1, 1948		$ 9,093.38
RECEIPTS		
General Fund	$13,650.00	
Donations	156.86	

Free Will Offerings	169.82	
Rental Income	360.00	
Interest on Bonds	150.00	
Total Receipts		14,486.68
		$23,580.06

DISBURSEMENTS

Salaries (net)	$6,929.85	
add Withholding Tax	432.70	$ 7,362.55
Rent		590.00
Fuel		779.14
Telephone		30.81
Light and Water		216.83
Auto Expense		275.00
Property Taxes		373.98
Repairs and Maintenance		959.25
Supplies — General		334.46
Supplies — Medical		59.40
Miscellaneous Expenses		46.56
Legal Expense		15.95
Insurance		117.48
Advertising		21.00
Office Expense — Stationery, etc.		42.10
Interest Expense — Bond Purchase		52.12
U. S. Government Bonds		7,000.00
Total Disbursements		$18,276.63
Balance December 31, 1948		$ 5,303.43

As of December 31, 1948, the Paterson Hebrew Mission owned the following assets:

Cash in Bank	$ 5,303.43
U. S. Government Bonds	7,000.00
Furniture and Equipment	1,666.60
Building — 253 Hamilton Ave.	7,000.00
Three Story Mission Building	10,000.00
Total	$30,969.43

Respectfully submitted,
Signed: RICHARD MEYER, *Treasurer.*

AUDITOR'S REPORT

We have examined the books and records of the Paterson Hebrew Mission and found them to be correct, and in agreement with the bank records from January 1 to December 31, 1948.

Signed: MARTIN C. KOOISTRA
U. G. TAYLOR, C. P. A.

PROPOSED BUDGET FOR PATERSON HEBREW MISSION FOR 1950

Rev. J. R. Rozendal, Salary	$ 3,000.00	
Auto Allowance, Including Insurance	300.00	
Martha Rozendal, Salary	2,000.00	
Wilhelmina Tuit, Salary	2,000.00	
Dr. Peter G. Berkhout, Salary	900.00	
Total for Salaries		$ 8,200.00
Rent for Missionary's Home		600.00
Fuel	$ 800.00	
Gas, Light, Water, Telephone	350.00	
Supplies for Mission Classes, etc.	400.00	
Repairs and Maintenance	1,000.00	
Taxes	400.00	
Insurance	125.00	
Medical Supplies for Dispensary	300.00	
Miscellaneous	150.00	
Equipment	200.00	
		$ 3,725.00
Total Budget		$12,525.00

ESTIMATED INCOME

General Fund	$11,765.00	
From Rent	360.00	
Offerings	200.00	
Interest on Bonds (U. S. Govt.)	150.00	
Donations	50.00	
Total		$12,525.00

P. S. The Janitor receives free rent, light and heat, which is estimated at $720.00 per year.

The Paterson Hebrew Mission Board, respectfully request a quota of 35 cents per family for the year 1950.

Respectfully submitted,
The Paterson Hebrew Mission Board,
S. E. GREYDANUS, *Secretary.*

Done in Board meeting March 7, 1949.
REV. J. ROZENDAL, *Stated Clerk.*
Approved by Classis Hackensack, Tuesday, March 15, 1949.
J. ROZENDAL, *Stated Clerk.*

SUPPLEMENT 24
(Arts. 22, 123, 127)

NATIONAL CHRISTIAN ASSOCIATION

To the Synod of the Christian Reformed Church:

ESTEEMED BRETHREN:

THE Board of the National Christian Association gratefully submits the following report to you.

"A total of 2620 letters were sent out. Of these 1500 were the form letters sent to ministers and elders of various denominations.

2500 of these form letters are still to be sent out.

A total of 550 cards were sent out and a total of 2836 packages of literature was mailed out. Of the latter 345 packages were sent to ministers who responded to our form letter.

In all the literature sent out, there were about 21,381 tracts and 5,066 books and booklets. Many of the tracts and booklets were sent gratis. 636 booklets and some 325 tracts of the above amount were sent to graduates of Colleges and Seminaries gratis. 59 books were sent to the Libraries of the schools gratis. Literature is again to be sent to college and seminary graduates in the spring. 2000 books or pamphlets are in process of reprinting and many more are needed as well as many thousands of tracts."

The forces of unrighteousness are always active. From the above report, it will be observed that we are especially reaching out to College and Seminary students in our country. The response to our literature is most encouraging. God is blessing our witness against the lodge of our country. We have an extended program of activity planned for the future and again urgently request our churches to support this work. We need funds to carry on, but above all we need earnest prayer and consecration. Satan and his evil hosts will not prevail against God's Church. This promise is sure. May also these means be used by our covenant God for the establishment of His Kingdom.

WILLIAM MASSELINK.

FINANCIAL REPORT OF THE NATIONAL CHRISTIAN ASSOCIATION
MARCH 1, 1948 TO MARCH 1, 1949

Balance on hand, February 29, 1948		$ 2,061.19
RECEIPTS		
Operating:		
Accounts Paid — (Books and Tracts)	$ 434.94	
*Contribution	3,367.61	
*Subscriptions	372.12	
Cynosures — Single Copies Sold	13.70	
Sale of Books	449.26	

Sale of Tracts	236.84	
Interest	1,738.59	
Rent for Wall Space (Outdoor Adv. Co.)	25.00	
Typed Information Papers	2.96	6,641.02
Non-Operating:		
Bonds Called In	$ 3,000.00	
Legatee Received	1,000.00	
Investment Rites Sold	35.78	4,035.78
		$12,737.99

DISBURSEMENTS

Operating:		
Office Expense, (Supplies, Light, Phone and Bank Charges)	$ 377.79	
General Expense — Water, Tax and Repairs	564.32	
Printing Cynosure and Postage for Mailing	955.65	
Editing Cynosure	300.00	
Salaries — Office Secretary and Extra Help	1,388.01	
Annuity Interest	9.50	
Books Purchased and Printed	1,016.84	
Tracts Printed	783.75	
Postage	259.72	
Glass and Fidelity Insurance	53.53	
Public Meeting Expense	25.00	
Internal Revenue Office — Soc. Sec. Tax	21.26	5,755.37
Non-Operating:		
Investments — Stocks and Bonds Purchased		5,570.56
		$11,325.93
Cash Balance on hand, February 28, 1949		1,412.06
		$12,737.99

*Of this amount $2,826.31 was contributed by 82 Christian Reformed Churches in United States and Canada.

*Ministers of contributing churches and friends who send in a large contribution or articles for the "Christian Cynosure" receive the Cynosure complimentary. Tracts also are sent gratis to these churches upon their request.

PROPOSED BUDGET OF THE NATIONAL CHRISTIAN ASSOCIATION

MARCH 1, 1949 TO MARCH 1, 1950

Publishing and Editing of Christian Cynosure	$1,220.00
Expense of Public Meetings and Speaking Engagements of Field Secretary	150.00
Printing Books and Tracts	3,000.00
Salaries — Office Help	1,500.00
*Annuity Obligations	28.00
*Obligated on New England Work	100.00
Building Repairs, Decorating, Insurance and Water Tax	500.00

Office Supplies and Expense	400.00
Miscellaneous	100.00
Total	$6,998.00

*Note: In 1936 the New England Association turned over to us the balance of their Assets under the agreement that we maintain work in that locality totalling not less than $100.00 per year.

*On certain Trust Funds received, we have agreed to pay Annuities.

NATIONAL CHRISTIAN ASSOCIATION
BALANCE SHEET
FEBRUARY 28, 1949

ASSETS

Current Assets:		
Balance in Bank	$ 1,341.68	
Cash on Hand	70.38	
Accounts Payable	110.88	
Investments	24,138.84	
Inventory of Books and Tracts	4,000.00	$29,661.78
Fixed Assets:		
(Depreciated Value) Land and Building, 850 W. Madison Street	$ 7,000.00	
Furniture and Fixtures	70.00	
Reference Library	165.00	7,235.00
Total Assets		$36,896.78

LIABILITIES AND NET WORTH

Unearned Subscription Reserve	$ 75.00	
Cost of Publication Reserve	125.00	200.00
Annuities:		
Laura Brenneman	$ 100.00	
Blanche H. Piper	200.00	
Mrs. E. E. Young	200.00	500.00
Unconfirmed Liabilities:		
Cynosures	$ 240.00	
New York	1,200.00	
Ohio	160.00	
Pennsylvania	200.00	1,800.00
		$ 2,500.00
Net Worth		34,396.78
Total Liabilities and Net Worth		$36,896.78

Board of the National Christian Association
850 West Madison Street
Chicago 7, Illinois

Gentlemen: —

As requested, I have made an examination of the books of the National Christian Association, as they pertain to the financial transaction of your institution for the period, March 1, 1948 to March 1, 1949.

I have found the records in fine order and all accounts in balance. I have reconciled all disbursements with the vouchers or cancelled checks and compared those respective entries in the Cash Journal and Ledger.

Statement of each receipt and disbursement were reconciled with all entries in the cash books.

I certify that the attached statement of income and expense are prepared from the books, are in keeping therewith and correct to the best of my knowledge and belief.

Respectfully,

GEORGE OTTENHOF, *Auditor.*

SUPPLEMENT 25
(Arts. 123, 127)

REFORMED BIBLE INSTITUTE REPORT

To the Synod of the Christian Reformed Church,
convening at Grand Rapids, Michigan, June, 1949.

ESTEEMED BRETHREN:

WE are happy to report to you concerning another year of activity of our Reformed Bible Institute. The Lord has wonderfully owned this cause, and we may report a year of blessing and progress. In the few years of its existence, the growth of our school has never been phenomenal, but it has been steady and gradual.

The purpose of our Reformed Bible Institute is particularly to provide a training for Christian lay activity that is positive in its Reformed emphasis and discipline, personal in its culture and Christian devotion, and aggressive in its promotion of missionary interest. Its program is designed to so equip men and women that they may be grounded in Biblical truth, loyal to Reformed standards, and qualified to perform various types of Christian lay work.

Its educational program is carried out through the Day School, offering a concentrated three year course of study; through the Evening School, offering more popular courses three evenings a week; and through its Correspondence School, offering courses by mail to those who are unable to attend the Day School or Evening School. Credit is given only to those pursuing the Day School courses.

As to our student body, our Day School registrations for 1948-49 can be classified as follows:

62 students are enrolled — 18 seniors; 25 juniors; 19 freshmen.

4 denominations are represented — 54 Christian Reformed; 6 Reformed; 1 Presbyterian; 1 Orthodox Presbyterian.

13 States and Canada are represented as follows:

California	4	New York	1
Iowa	6	North Carolina	1
Illinois	5	Virginia	1
Massachusetts	1	Washington	1
Michigan	34	Wisconsin	2
Minnesota	4	Canada	1
New Mexico	1		

In the evening school we had an enrollment of 250 last September. Most of these were Sunday School teachers. In the Correspondence division the enrollment remains around 200.

So far the school has graduated seven, and will have graduated eight classes this June — 78 students in all. None, thus far was disappointed

for lack of work. In fact, the demand for evangelistic workers is still greater than our Institute can supply. We rejoice that the graduates may already be scattered over the world — Arabia, South America, Africa, as well as our own United States and Canada. They are working under some ten different denominational boards and committees. The work of our graduates may be classified as follows:

Foreign Missionaries	4	Nursing	4
Home Missionaries	17	Dormitory Housemother	1
Active in Indian Missions	7	Kingdom Secretarial Work	1
Missionary to the Jews	1	Business	2
Teachers	3	Continuing Education	8
Social Service and Missions	2	Domestics	10

(Although most of the 18 seniors of 1949 were already placed at the time of this report, they are not included in the above classification of graduates.)

The Institute has five full-time teachers: Rev. D. H. Walters, president; Rev. J. H. Schaal, Faculty secretary and Dean of Men; Miss Johanna Timmer, Dean of Women; Miss Nella Mierop, teacher of music; and Miss Katie Gunnink, a graduate of Calvin College and of our Institute, who is teacher, librarian, and secretary of our Correspondence work. Two other full-time workers are Miss Katie Brouwer, dormitory house-mother, and Miss Sarah Fredricks, our clerk. Part-time instructors are Rev. L. Oostendorp, who teaches Church History; Mr. M. DeVroome, who instructs in First Aid; and Mr. A. Huisjen, from Chicago who gives a short course in Jewish missions.

The present equipment of our Institute includes two attractive dormitories, accommodating fifty girls, and our beautiful administration building with spacious campus at 1869 Robinson Road, S. E., Grand Rapids.

The school is run on a most economical basis employing much student help, and maintaining only one dining room for all dormitorians. As reported last year, the purchase of the Robinson Road property, was a conservative move. The whole transaction called for an expenditure of less than half of our building estimate of a few years ago, and besides, we would never have built so palatial a structure or secured so fine a campus. Our total indebtedness on all our property amounts to $20,000.00.

Thanks to Synod's repeated recommendation, we may report that nearly all of our 322 Christian Reformed Churches have contributed to this cause. Our Reformed Bible Institute Association is patterned after our Christian School societies. Its organization is nation-wide. Its membership approximates 3000 members. The Association does not employ an agent to collect gifts for the school. We reach all of our supporters by means of our Institute Quarterly, and all prospective contributors by means of an annual circular. In this way the expense of promotion work is kept down to a minimum.

If there is any other information which the brethren of Synod would like to receive concerning the Institute, the Rev. H. J. Kuiper, who attends most of the sessions of Synod, will be glad to give it.

The school is open every day from 8:00 a.m. to 5:00 p.m. and we cordially invite the delegates to Synod who have the desire and the time to see our administration building and dormitories.

We hereby kindly request Synod to again recommend the Reformed Bible Institute to our churches for their moral, financial, and prayerful support.

Sincerely yours in His service,

The Reformed Bible Institute Board

MRS. E. Y. MONSMA, *Secretary.*

P. S. A complete audited statement of receipts and disbursements is on file with the stated clerk and will be submitted to Synod.

REFORMED BIBLE INSTITUTE

Statement of Cash Receipts and Disbursements

For the Year ended August 31, 1948

EXHIBIT A

RECEIPTS

Contributions:		
Individuals	$ 21,315.85	
Annuity Contract Principal	2,000.00	
Churches	16,454.05	
Society	3,652.08	
		$ 43,421.98
Other Operating:		
Registration Fees	887.00	
Room Rent	3,889.00	
Mimeograph Fees	497.50	
Correspondence Courses	202.00	
Sundry	455.21	
		5,930.71
Total		$ 49,352.69

OPERATING DISBURSEMENTS

Salaries	$ 17,549.81
Electricity and Gas	859.62
Fuel	2,543.77
Water	225.72
Fire Protection	120.00
Insurance	447.06
Maintenance	918.92
Cleaning and Decorating	684.75
Repairs and Improvements	6,225.62
Advertising	237.75
Books	551.05
Postage	709.62

Printing and Quarterly	1,570.23	
Supplies	682.67	
Telephone	328.65	
Travel Allowances	481.22	
Unclassified	1,123.60	
Correspondence Courses	20.00	
Interest	1,237.21	
Annuity Contract Payments	40.00	
Real Estate Taxes	804.66	
		$ 37,361.93
Excess of Receipts over Operating Disbursements		$ 11,990.76
Add:		
Cash Balance — August 31, 1947		$ 2,205.15
Employees' Income Tax Withheld		1,113.70
Total		$ 15,309.61
Other Disbursements:		
Purchases of Furniture, etc.	$ 699.73	
Payment of Notes Payable (Prior)	11,142.50	
Employees' Income Tax	1,086.70	
		12,928.93
CASH BALANCE — August 31, 1948		$ 2,380.68

REFORMED BIBLE INSTITUTE

Balance Sheet

August 31, 1948

EXHIBIT B

ASSETS

Cash:		
On Deposit	$ 2,280.68	
On Hand	100.00	
		$ 2,380.68
Receivable:		
Deposit on sale of property at 330 Eastern Avenue		1,000.00
Land and Buildings (at original cost without additions for improvements or allowance for depreciation):		
1230 Lake Drive	19,975.00	
1245 Lake Drive	30,000.00	
1869 Robinson Road	60,000.00	
		109,975.00
Furniture, etc. (at Cost less Allowance for Estimated Depreciation)		9,867.08
Total Assets		$123,222.76

LIABILITIES		
Employees' Withholding Tax	$ 178.40	
Note Payable — on Property at 1869 Robinson Road — being paid $400.00 per month plus interest at 4% — Balance	26,400.00	
		26,578.40
EQUITY — Excess of Assets over Liabilities:		
Balance — August 31, 1947	$ 86,027.14	
Add:		
Excess of Receipts over Operating Disbursements (Exhibit A)	$ 11,990.76	
Less — Current Allowance for Depreciation of Furniture, etc.	1,373.54	
	10,617.22	
Balance — August 31, 1948		$ 96,644.36

NOTE: No effect has been given in the above stated Balance Sheet to the liability on Annuity Contract Principal received.

SUPPLEMENT 26
(Arts. 80, 123, 127)

SOUTH AMERICA AND CEYLON

Synod of 1949.

ESTEEMED BRETHREN:

OUR denomination has been signally blessed in connection with both of these fields. Permit us to take them up in the historical order in which they came to the attention of our Churches. We therefore begin with the field of South America.

I. SOUTH AMERICA

In Classis Buenos Aires, progress has been good. The four congregations and their mission stations are doing well, thanks to the blessing of the Lord upon capable human leadership.

The work of the Rev. William V. Muller goes forward in much the same inspiring and persistent manner as heretofore, both in the congregation of Carambehy, or Carambei as it is sometimes called, and in the Brazilian-Dutch home mission fields.

At the time that we had to prepare our report to Synod, the last personal report of the Rev. William V. Muller was not yet available.

However, concerning this esteemed brother and his Dutch-and-Portuguese speaking congregation at Carambehy, an article appeared in the *Missionary Monthly* of February, 1949, by Mary Pos, a journalist who has represented an influential Dutch paper for some years. This accomplished journalist travels far and wide for her articles, and seems to delight in sketching Reformed people and leaders, in many lands.

She writes concerning the Brazilian-Dutch congregation of Carambei, Brazil and its pastor, the Rev. Wm. V. Muller, in the Dutch language, approximately as follows:

"In Brazil, not far from the little city of Ponta Grossa, on the hilly plateau of Parana, lies the Calvinistic, Dutch farmers-colony of Carambei.

In the city of Curitiba, Mr. De Geus, who still spoke the Dutch language fluently, offered to bring me to Carambei. "Uncle" Jacob Voorsluis and "Aunt" Marie, his hearty wife, took me into their home. Because they belonged to the oldest pioneers, although they are not yet aged, they could tell me about the life of the colony and also about the early and difficult times.

Practically all the members of the colony are members of the Reformed Church, which is the only one they have. If a colony is to succeed, it must be homogeneous in its faith, whether it be Protestant or Catholic. All the colonies that were not thus homogeneous have gone to the wall.

The Rev. Wm. V. Muller, of Dutch descent but educated in North America, whither his parents emigrated, is, with his American wife, the soul of the colony. For many years they have given themselves with all their enthusiasm, energy and inspiration to their congregation in Brazil, while they are also, in practical life, in many respects the pillars of the colony.

Permit me to tell you something concerning a Sunday in this colony, which is in many respects still a Dutch community, though the young people speak Portuguese much more readily than Dutch. It is almost impossible to tell you how well I had come to feel at home with this colony in a few days. Though the weather had been stormy and cold, this Sunday was clear. The roads to the church are cut deep into the hilly meadows of the attractive dairy country.

Round about the church the people stood talking in little groups. When Rev. Muller and his wife and son reached the church, all his sheep followed their shepherd into the church. There stood a little organ which Mrs. Muller played, and the sermon was as fresh as the face and entire appearance of this Holland-American minister, who as a boy had left the Netherlands with his parents for New Jersey.

The singing was good and the entire service was held in the Dutch language. Only the psalm with which the service began was sung in Portuguese, and also the benediction at the end of the service was given in this language.

I was requested to recite some Dutch poems, which I did, also adding some South African poetry by Totius (Prof. Dr. J. du Toit). I regarded this as the nicest Sunday of several months of travel. Afterwards I visited several of the homes to my great delight."

After this enthusiastic sketch of the work of the Rev. Wm. V. Muller, it is all the more fitting to report that to meet the rising inflation, your Committee gave the Rev. Wm. V. Muller and the Rev. Jerry Pott a substantial bonus, and also the Rev. A. C. Sonneveldt.

Candidate Juan Van der Velde, who is a son of the Argentinian churches, and whose relatives live at Buenos Aires, is soon to serve under the auspices of the consistory of Tres Arroyos, where the Rev. Jerry Pott is stationed.

Whereas there are several outlying mission stations, your Committee is planning to explore the possibility of meeting the request of Classis Buenos Aires for a home missionary, — "predikant in algemeenen dienst." With this in mind, Classis Buenos Aires requested your Committee for financial support a number of years ago, and our Synod authorized your Committee to send out another minister. Our efforts to get another minister thus far have failed. Since 1946, your Committee has favored the Rev. A. C. Sonneveldt as the first home missionary, "predikant in algemeenen dienst."

We still favor the Rev. Sonneveldt for this work. But it has been difficult to find a successor to fill his pulpit at Buenos Aires. However, now that Candidate Juan Van de Velde will soon serve as assistant pastor to the Rev. Jerry Pott, and receive very substantial financial support from Tres Arroyos, your Committee sees the possibility of a step ahead. In the abstract, it might be possible that Candidate Van der Velde would serve at Buenos Aires, but this congregation is unable to give very substantial support toward his salary, as Tres Arroyos is willing to do. Accordingly your Committee wishes to explore the possibility that the Rev. Jerry Pott could possibly be privileged to serve in the congregation of Buenos Aires, this being possible because he has been loaned by our Church to Classis Buenos Aires and not to the congregation of Tres Arroyos. By such an arrangement, the Rev. A. C. Sonneveldt can become the first home missionary, "predikant in algemeenen dienst." It is well known to your Committee that the Rev. A. C. Sonneveldt would like to undertake such service and the general respect he enjoys in all the mission stations of scattered Hollanders in Argentina speaks in favor of such a step. Your Committee is already paying a subsidy to the Rev. Sonneveldt, since the beginning of World War II, and due to this War his subsidy from the Reformed Churches in the Netherlands was cut off.

Evidently it is still difficult to send money out of the Netherlands at present. The ministerial credentials of the Rev. A. C. Sonneveldt are not in Buenos Aires but in Chubut, in southern Argentina, which he serves for about two months each spring and each fall, and which he would wish to continue to serve thus, if he would become home missionary, "predikant in algemeenen dienst." In this connection, we wish to remind Synod that in another two years, approximately, the Rev. A. C. Sonneveldt will have reached the age of seventy years.

A. In view of the foregoing, we deem it wise to explore the possibility of the Rev. Jerry Pott's serving the Congregation of Buenos Aires, after his next furlough, in the early part of 1950. Since he has been loaned to Classis Buenos Aires, and not to any individual congregation, the church-governmental relations have been prepared for such transitions from one congregation to another, in the same Classis.

B. In view of the problems that may arise in connection with this proposed change-over and in view of the possible transfer of Classis Buenos Aires to our Church, we recommend that Synod delegate the secretary of the South American Committee, Dr. M. J. Wyngaarden to visit the field in South America.

(Neither the idea nor the formulation of the above second item, namely B, come from the secretary, who refrained from voting on this item.)

From the Tres Arroyos congregation, now served by the Rev. Jerry Pott, a young man has come to study for the South American ministry at Calvin College and Seminary. His name is John Samuel Boonstra. The Synod of 1946 authorized your Committee to make the necessary finan-

cial arrangements. (Acts 1946 page 100). The grades of John Samuel Boonstra on eleven hours at Calvin College for the first semester were very satisfactory and so were his honor points.

For some of his free time next summer, especially Sundays, he has been requested by the Grant Chr. Ref. Church to labor among the Spanish-speaking migrants that come as itinerant farm help to the community of Grant. This request meets with favor from your Committee and with delight from Mr. John Samuel Boonstra, who is very fluent in the Spanish language and who has done a good deal of speaking as member and as officer of the societies of the Reformed Church at Tres Arroyos, Argentina.

We feel that the Lord is greatly prospering the work in South America. Our missionaries on the field are talented by the Lord for the work entrusted to them.

Immigration is going forward from the Netherlands, though not in large numbers. Our men are leaders in their communities, spiritually but also in secular matters, that contribute to the welfare of the churches. But they are seeking first the kingdom of God and its righteousness and influence in the community is being added to these brethren. May the Lord grant them all his indispensible and sovereign blessing, to the honor of His thrice-holy name and the salvation of souls within and without the covenant.

II. CEYLON

We may thank the Lord, Jehovah Sebaoth, for what He has given to the Dutch Reformed Church of Ceylon, in so noted a preacher and lecturer as the Rev. John O. Schuring.

The sixth of February, at 5.45 P. M., the Rev. John Ofrein Schuring left our Eastern shores with his wife, Mrs. Gladys Dik Schuring, and their five children, — Arnold Garth aged thirteen, John O. Junior, eleven years, Rhea Ann, seven years, Gwendolyn Ruth, six years, and Gerrit Dik, two years.

They arrived at Port Said, Egypt, February twenty-one, from where they sent an air-mail letter to your Committee. They had a visa for Egypt, allowing them to go ashore, while their boat, M. S. BALI, unloaded and reloaded. Their destination was Colombo, Ceylon, while their boat, a new ship, very nicely outfitted, was bound for the Dutch East Indies, under the auspices of the N. V. Stoomvaart Maatschappij of the Netherlands.

A Mennonite missionary and a Methodist teacher and their families of young children were also on board, and several single missionaries, as well as State Department officials.

The heading of the boat's stationery was in the Dutch language, but the language of the Dutch Reformed Church of Ceylon is English, Dutch public worship being a thing of the past on the island.

On the boat, the Rev. John O. Schuring preached twice, and his capable wife conducted a Sunday School class. Every day Rev. Schuring got the children together for the explanation of a portion of the Epistle of James, ending with a story out of Mrs. Vos's *Bible Stories* and prayer.

They found conditions on the boat very satisfactory. For a long time it had seemed as if no boat would be available. They close their letter from Port Said, Egypt, with these words: "We have had a wonderful, restful trip so far and feel God's people have been praying for us. We wish God's blessing upon you, and we ask your prayers." Our Committee certainly may regard the availability of the boat, BALI, an answer to prayer, and a reward upon the efforts of many, to whom our thanks are hereby extended.

We understand that, in Ceylon, Rev. Schuring will preach in the Church of Dehiwala-Wallawatta, while occasionally, like the other ministers, he will preach in the various congregations and mission stations of the Dutch Reformed Church in Ceylon. Here Dutch Burghers, whose ancestors came to Ceylon several hundred years ago, worship, and they welcome the native population into their church services. Hence the church audiences sometimes look like checker boards of white and black.

The so-called church schools, which are primary schools for children, are largely under the financial administration of the pastors, and the Ceylon Dutch Reformed Church hopes that Rev. Schuring will also carry on some of this administrative work and some teaching.

These church schools will probably lose their financial subsidy from the State ere long, due to Buddhist agitation, and then the educational problems will multiply for Brother Schuring and other leaders, like the Rev. A. G. Foenander and the Rev. Lionel Felsianes, who have taken courses at Calvin Seminary. Who knows but that, with their knowledge of our Christian Schools, they are come to the Kingdom for such a time as this?

The housing situation being very acute in Ceylon, it has been very difficult to obtain a house for Rev. Schuring and family. The Dutch Reformed Church of Ceylon does not provide free parsonages, the ministers have to rent their homes. The Rev. Foenander and several others spent much time to locate a house. It will involve a high rental, which our Committee agreed to pay, in order that Rev. Schuring might have a free home, like our ministers in South America.

Your Committee's mandate from the Synod of 1946 permits the loan of a minister to the Dutch Reformed Church of Ceylon (Acts of Synod 1946, page 101) on the same basis as ministers are loaned to Classis Buenos Aires, where your Committee guarantees a free house, and pays house rent and car mileage in so far as these expenses are not paid by the South American churches, which do carry most of these financial burdens.

Like our ministers in South America, Rev. Schuring also receives children's allowances and at the same schedule of rates.

Cars are provided to our Missionaries, but these remain the property of the Committee.

We also aim to cope with inflationary trends by means of bonuses. For it is the aim of our Committee to make the standard of living of our ministers in South America and Ceylon similar to that of our ministers in the United States, for whom good provision is made. We feel that these ministers abroad are making sacrifices enough, without making financial sacrifices.

Accordingly, we have also promised the Rev. Schuring, as we have done for our ministers in South America, that the sale of their furniture in the United States and the purchase of furniture in their new field of labor will not involve a financial loss to them, but that our Committee will meet this loss with a special stipend covering the amount of the loss as accurately as possible.

The physical examinations of the Rev. and Mrs. Schuring at the Mayo Clinic of Rochester, Minnesota, and the physical examinations of their children, at Fremont, were satisfactory and were paid by your Committee.

Concerning the trip to Ceylon, the Dutch Reformed Church of Ceylon promised to pay the travelling expenses of the Rev. and Mrs. John O. Schuring. But due to heavy inflation in Ceylon they requested your Committee to pay the travelling expenses of the Schuring children to Ceylon, which we consented to do.

As to salary, your Committee agreed to pay the same basic salary to the Rev. John O. Schuring as that received by our ministers in South America, of twenty-six hundred dollars. Our ministers in South America also receive an inflation bonus, and our Committee, similarly, promised the Rev. John O. Schuring an inflation bonus if and when needed, and according to the local circumstances.

Toward the Salary of the Rev. John O. Schuring, the Dutch Reformed Church of Ceylon pays approximately two thousand dollars, per year, 7,200 Rupees.

Toward this salary, children's allowances, house rent and mileage, etc., your Committee also receives six hundred dollars from the La Grave Avenue Chr. Ref. Church and six hundred dollars per year from the First Fremont Chr. Ref. Church.

Your Committee has requested the La Grave Ave. Church to be the calling church, and La Grave consented to do so. After the ministerial credentials of the Rev. John O. Schuring had been received by the La Grave Consistory, duly signed by the Classical officials, First Fremont requested the privilege of being the calling church. Since the ministerial credentials of the Rev. John O. Schuring were now with the La Grave

Avenue Consistory, this Consistory requested First Fremont to cooperate in sending out and in supporting the Rev. Schuring, and requested a delegation of the First Fermont Consistory to be present at the installation services at La Grave, and requested the entire Consistory of First Fremont to meet with the La Grave Consistory, for an evening program with the Rev. and Mrs. John O. Schuring, in order to send them out with a farewell reception. These invitations were graciously accepted by the Consistory of First Fremont. The La Grave Consistory also informed the First Fremont Consistory that if First Fremont, Rev. Schuring's former congregation, wished to be the one and only calling and sending church of the Rev. John O. Schuring, a request to this effect from First Fremont a year later would be considered by the La Grave Consistory.

The installation service of the Rev. John O. Schuring was witnessed by his family. The officiating pastors included Dr. George Goris, pastor of La Grave Avenue, Rev. W. D. Vanderwerp, its associate pastor, the Rev. Lionel Felsianes from Ceylon and now a student at Calvin Seminary, and Dr. M. J. Wyngaarden, secretary of your Committee, who was privileged by La Grave to preach the sermon. At the evening service, the Rev. John O. Schuring, preached his inaugural, after which the entire congregation of La Grave had an opportunity to meet him and his family at the La Grave Parish House. It was clear that the Rev. Schuring had won the hearts of La Grave as well as of First Fremont, and it is no wonder that both churches were willing to contribute to his salary and support.

It will be seen that with approximately two thousand dollars annually from Ceylon, six hundred dollars from First Fremont and six hundred dollars from La Grave, your Committee receives a total amount of about thirty two hundred dollars, besides the travelling expenses of the Rev. and Mrs. Schuring to Ceylon, though not of their children, whose travelling expenses were paid by your Committee. Furthermore, to meet all the other various expenses indicated above, it was clearly necessary for your Committee to pay a considerable amount out of the Synodical Fund for South America and Ceylon.

In connection with Ceylon, we might mention that Alton Gordon Foenander, who spent two years at Calvin Seminary, has recently been ordained, since his return to Ceylon, and placed in charge of a congregation of the Dutch Reformed Church there. His ordination strengthens the number of those ministers that oppose church union with various other Liberal denominations in Ceylon. Agitations toward such Church Union were brought to the attention of a prior Synod. (Acts, 1947, page 314.) Since another minister from Ceylon is now studying at Calvin Seminary, the Rev. Lionel Felsianes, his eventual return to Ceylon will undoubtedly also strengthen the more Reformed elements in the Dutch Reformed Church of Ceylon. We deem such strengthening to be very important for the future of the Ceylon Dutch Reformed Church.

May the ties that bind the Chr. Ref. Church to this Ceylon denomination, beginning with the visit of the late Dr. Henry Beets to Ceylon, become stronger with the passing of the years, unto the coming of God's Kingdom and the salvation and the edification of His covenant people but also of the heathen in Ceylon. The Lord has given men with wonderful talents to the ministry of the Dutch Reformed Church of Ceylon. May His indispensible and sovereign blessing rest upon their labors. Although there will be many difficulties, we know that their labors will not be vain in the Lord, but that they will contribute to the abundant harvest from all lands and climes. Let the Lord be King in all relationships of life. "The isles shall wait for His law." Isaiah 42:4.

From the Schurings, the following two letters were received, and somewhat abbreviated.

"On the Indian Ocean

Dear Friends in Christ:

It is Thursday morning, March 3, and early tomorrow morning we expect to drop anchor at Colombo, Ceylon.

Our 25 day journey has been a very pleasant one. Apart from a stormy beginning, a bit of seasickness and injured fingers caused by slamming deck and cabin doors, the physical aspect of our journey has been uneventful. Time did not hang heavily on our hands at all as the smaller children took constant watching. The truth is that our journey seems to have ended all two quickly. But we are also eager to be introduced to our new work.

The ship's officers say we have been very "lucky" with our pleasant voyage but we definitely attribute it to the intercession of God's people back home. The Sovereign Father of the universe has been pleased to hear your prayers in our behalf. It is with this encouragement that we look forward to tomorrow. What He has done for our brief physical journey upon the earth's seas. He can and will do as we embark upon the spiritual seas of a new venture. In this faith we go forward.

At this time we are being initiated into the tropical climate. Our winterized bodies are finding the heat humid and oppressive at times. The children's vigorous and animated activities are giving way to slower and less active games. As one of the boys put it: 'This heat sure makes you lazy.' Slowly, undoubtedly, our bodies will acclimate themselves to the new condition.

Our 30 passengers are composed of state department people, business folk, and missionaries. I asked permission of our Dutch Captain to hold Sunday services, and he gladly acquiesced. I led two of them but only the missionaries attended. Little do these disinterested folk realize that the blessing of the pleasant journey spilled over to them because He who holds the seas in the hollow of His hand had inclined His ear to the pleas of His children. May we never forget.

Our hearty thanks to all who wished us Godspeed by letter, telegram and phone. Words can never describe the feeling that gripped us when we received all these well-wishes, words of blessing and encouragement. They strengthened us but also made us feel a bit sad at leaving so many fine friends. But we hope to meet again. May these few words find one and all enjoying the fellowship of the Father, the redemption of the Son and the companionship of the Spirit.

Yours in the Master's service.
(REV.) JOHN AND GLADYS SCHURING.

March 5 — We set foot on Ceylon yesterday morning at 9:00 a.m. We will write more later. At present we haven't the heart to write. Remember us at the Throne of Grace. The Consistory met us on the boat and are doing everything possible to make us comfortable. The heat is intense.

GLADYS SCHURING."

9 Arethusa Lane,
Wellawatte, Colombo, Ceylon
March 10, 1949.

"Committee of S. A. and Ceylon,
Grand Rapids, Mich.

Dear Brethren:

Although you will have heard of our arrival, I thought it time to drop you a note as a week has sped by. Our first impressions are very mixed and mingled. The hospitality shown us, however, was very warm and cordial. Rev. Foenander and several consistory members escorted us from the ship to the pier. It took a while to pass through customs and the duty levied was enormous.

Once out of government hands, we motored to Rev. Foenander's place for a fish dinner. Following the dinner he rushed us about from one place to another. We also toured the Boys' School and the Girls' School of our church. The first reaction of our children, the boys especially, was not too favorable. The supposed checker-board of school mates turned out to be bronze, brown and black. I then attempted to enroll them in an Anglican Christian College called St. Thomas, but their over-crowded condition would not allow it. I could have enrolled them in the Anglican Boarding School in the hills but this would cost us about Rupees 150.00 per month for both. Since we are going to find it difficult to live within our budget, because of the tremendous inflation, we simply dropped the whole matter of a boarding school. Instead I enrolled all four in our own church schools. Their semester ends in Mid-April and then we can see what develops.

Our address has been changed again. We are taking one of the apartments being constructed by De Kretzer. They call them bungalows but actually they are like our American Apartment dwellings. They are long

rectangular buildings cut up in 3 and 4 apartments. The rooms are small, compact and no garden space but our Wellawatta Church is nearby, so the children can play on the Church lawn. As soon as our apartment is completed, we hope to move in. In the meantime, we are living in with Mr. John Gauder of 10 Pendennis Avenue, Colpetty, Colombo. We are anxious to be on our own and get started.

The tremendous inflation of Ceylon has excluded our getting an American car. A Chevrolet comes to Rupees 14,000, and a Plymouth to Rupees 16,000. Roughly that means about $5,000 American dollars. So we intend to look for an European car, which will cost us what we intended to pay for an American car.

My wife is finding the adjustment tremendous because of the heat and children, and the inflation.

My schedule is a very busy one. Meetings, committees, teas, etc., keep one going. Friday evening preparatory service at Wellawatta, Sunday evening communion. Sunday morning at Dehiwela. Monday evening my induction at the Wolvendaal Church. Tuesday evening, my welcome at the Bambalapitiya Church. Wednesday evening, inspirational address on Missions. Thursday, meet the Young People's League, etc. Thus it continues. The Lord's blessing to you all. Schurings."

MATTERS FOR SYNODICAL CONSIDERATION

I. The following Budget for 1950 is presented to Synod for approval:

Basic Salary, Rev. Wm. V. Muller	$ 2,600.00
Salary Raise After 10 Years, Rev. Muller	200.00
Child's Allowance, Rev. Muller	100.00
Inflation Bonus, Rev. Muller, $100 per Month	1,200.00
Basic Salary, Rev. Jerry Pott	2,600.00
Salary Raise After 10 Years, Rev. Pott	200.00
Children's Allowance, Rev. Pott	450.00
Inflation Bonus, Rev. Pott, $100 per Month	1,200.00
Mileage at 7 cents per Mile, Rev. Muller and Rev. Pott, each serving a congregation and scattered groups of Hollanders	1,000.00
Subsidy, Rev. A. C. Sonneveldt, serving Chubut and Buenos Aires (Loan to the Reformed Church of the Netherlands)	900.00
Inflation Bonus, Rev. Sonneveldt, $100 per Month	1,200.00
Basic Salary another ordained worker in Classis Buenos Aires approved by Synod	2,600.00
Subsidy, Rev. Pott's Assistant, Juan Van der Velde	1,200.00
Basic Salary, Rev. John O. Schuring	2,600.00
Children's Allowance, Rev. Schuring	650.00
Inflation Bonus, Rev. Schuring, $100 per Month	1,200.00
Mileage at 7 cents per Mile, Rev. Schuring	500.00
Administrative Expense	350.00
Furlough Reserve, Rev. Muller and Rev. Pott	750.00
Furlough Reserve, Rev. Schuring	400.00
Total	$21,900.00

Expected from Carambehy for Rev. Muller	$ 360.00	
Expected from Tres Arroyos for Rev. Pott	240.00	
Expected from Ceylon for Rev. Schuring, 7,200 Rupees	2,175.84	
Expected from Ceylond for voyage, Rev. and Mrs. Schuring, duty, and their other transportation expenses to the field, but not for children, which your Committee agreed to pay, etc., amounts not yet all submitted		
Expected from Reformed Churches in Netherlands for Buenos Aires Salary		
Expected from Reformed Churches in South Africa for Chubut's Salary		
Expected from LaGrave Chr. Ref. Church for Rev. Schuring	600.00	
Expected from First Fremont Chr. Ref. Church for Rev. Schuring	600.00	
Total More Than		$ 3,975.84
Resultant Amount of Budget Submitted for Approval		$17,924.16

II. Synod continue to support the work entrusted to its Committee for South America and Ceylon with an annual offering of sixty-five (65) cents per family, again in 1950, as in 1949.

Respectfully submitted,

Committee for South America and Ceylon,

REV. HARRY BLYSTRA, *President,*
MARTIN J. WYNGAARDEN, *Secretary and Treasurer,*
REV. THOMAS YFF, *Vice-President,*
REV. PETER JONKER,
REV. CHRISTIAN VANDEN HEUVEL

To the Committee for the South American Fund
of the Christian Reformed Church.

GENTLEMEN:

I have checked the income and disbursements of your Fund and find that they are in accord with the hereby presented statement.

Respectfully submitted,

June 6, 1949.
Grand Rapids, Michigan.

PETER B. VANDER MEER,
Certified Pubic Accountant.

FINANCIAL REPORT OF THE SOUTH AMERICAN FUND of the CHRISTIAN REFORMED CHURCH

For the Year, January 1 - December 31, 1948

MARTIN J. WYNGAARDEN, Treasurer

STATEMENT OF INCOME AND DISBURSEMENTS

INCOME — General Fund

Classis California	$ 894.58
Classis Chicago North	1,445.20
Classis Chicago South	1,664.56

Classis Grand Rapids East	1,704.13
Classis Grand Rapids South	2,247.19
Classis Grand Rapids West	963.94
Classis Hackensack	667.49
Classis Holland	1,822.74
Classis Hudson	898.84
Classis Kalamazoo	862.04
Classis Minnesota	1,354.10
Classis Muskegon	1,709.14
Classis Orange City	431.92
Classis Ostfriesland	630.25
Classis Pacific	752.09
Classis Pella	1,190.53
Classis Sioux Center	1,361.96
Classis Wisconsin	619.74
Classis Zeeland	1,388.69
Total	$ 22,609.13
Donors and Societies	444.02
Interest on United States Treasury Bond	56.06
Payment by Tres Arroyos on Building Fund	180.00
Contribution of Tres Arroyos towards Rev. Pott's Salary	232.50
Interest Citizens Industrial Bank	17.44
Total Income for 1948	$ 23,539.15

DISBURSEMENTS — General Fund

Salary and Other Items — Rev. W. Muller		$ 6,888.85
Salary and Other Items — Rev. J. Pott		5,114.75
Special Allowance — Rev. A. C. Sonneveldt		1,900.00
Salary and Other Items — Rev. J. O. Schuring		6,109.07
Student — J. S. Boonstra, Travel	553.56	
Board, Room and Tuition	361.40	914.96
Stipend — Secretary and Treasurer	300.00	
Cost of Remittances	15.85	
Administrative Expense	31.95	
Committee's Travel and Other Expense	114.33	462.13
Total Disbursements for 1948		$ 21,389.76
Excess of Income over Disbursements		$ 2,149.39

Balances — December 31, 1948

Bank Balance, Peoples National Bank	$ 10,992.04
Bank Balance, Old Kent Bank	165.45
Bank Balance, Citizens Industrial Bank	87.49
Total	$ 11,244.98

Respectfully submitted,

MARTIN J. WYNGAARDEN, Treasurer.

SUPPLEMENT 27
(Art. 80)

REPORT OF "COMMITTEE TO STUDY MATTER BETWEEN THE REVEREND HARRY DYKSTRA AND THE CHRISTIAN REFORMED MISSION BOARD."

ESTEEMED BRETHREN:

THE Synod of 1948 appointed the undersigned a "Committee to Study Matter between the Reverend Harry Dykstra and the Christian Reformed Mission Board" with the following mandate; "to make a careful study of the case; if possible to arrive at a solution satisfactory to all parties concerned; and if this is impossible to come with a recommendation to the Synod for solution of the problem." Acts 1948, Art. 132 C.P. 91.

Your Committee is happy to report that it has had the cooperation of all concerned and has arrived at a solution which is satisfactory to them. We are thankful and feel that praise belongs to the Lord.

Your Committee met frequently and long. It, as well as its subcommittees, spent many hours studying the documents pertaining to the matter and in interviewing and consulting with the parties directly involved. The documentary evidence consisted of: (1) the 63 page document presented by the Reverend Dykstra against the Christian Reformed Mission Board and its Secretary, the Reverend John C. De Korne, (2) the minutes of the Board pertaining to the relations between the same parties covering the period 1939-1948, (3) the rather voluminous correspondence between these parties covering the same period, and (4) certain important correspondence from other individuals. Interviews were held with the Reverend Harry Dykstra, with a Committee of the Executive Committee, with the Secretary of the Board, the Reverend J. C. De Korne, with a committee of the Board and finally with the Board itself.

Opportunity was freely offered to all parties to present such matters as were thought necessary by them. No attempt was made to limit anyone. The Reverend Harry Dykstra was requested to appear in Grand Rapids on two occasions in order to expedite matters and to bring about the reconciliation.

The following is a statement of the solution which was arrived at and accepted by the Reverend Harry Dykstra and the Christian Reformed Mission Board in the presence of your Committee.

1. After a study of the documents and correspondence and after consultation with all parties concerned, it has become evident that the difficulties between Rev. H. Dykstra and the Board are due

in great part to misunderstanding, unproved statements and others which have been withdrawn; therefore the Committee declares that the honor and integrity of Rev. H. Dykstra as a Minister of the Christian Reformed Church is sustained.

The Rev. H. Dykstra and the Board have agreed to a reconciliation which leaves all involved in an honorable position in the church.

2. Since it is now impossible to return to China and it is unlikely that there will be an opening in the foreseeable future, the Rev. H. Dykstra shall agree to request release from the acceptance of his call, with the understanding that the Board and the Alpine Avenue Consistory shall first withdraw the actions which they have taken toward the same end.

3. If and when circumstances in China change so that the missionaries are again called back to service, the Board will give serious consideration to the calling of Rev. H. Dykstra for this purpose if he desires to go back.

Thankfully Submitted,
The Committee
DR. GEORGE GORIS, *Chairman*
ELDER JACOB DE JAGER
ELDER ISAAC DE MEY
REV. PETER HOLWERDA, *Secretary*
REV. MARTIN MONSMA
REV. EDWARD PEKELDER

SUPPLEMENT 28
(Art. 114)

COMMITTEE ON CHURCH CORRESPONDENCE AND ECUMENICITY

Synod of the Christian Reformed Church,
Required to convene June 8, 1949,
Grand Rapids, Michigan

ESTEEMED FATHERS AND BRETHREN:

THE *Acts of Synod, 1948*, pp. 39f., informs us that at the time of the sessions of Synod the following churches had acknowledged our invitation to correspond with them but had not taken any official action as yet. These churches are: The United Presbyterian Church, The Reformed Presbyterian Church of America, The Free Magyar Reformed Church, the Reformed Church in Japan, De Christelijke Gereformeerde Kerk in the Netherlands, and the Reformed Church in America.

Taking these churches in the sequence given, your committee submits the following report.

United Presbyterian Church — This Church has sent us a favorable reply to carry on church correspondence according to the invitation sent.

The Reformed Presbyterian Church of America — This Church has also sent us an affirmative reply. Their committee informed us that their Church will hold its General Assembly at Winona Lake, June 2, 1949. Since it would be impossible for our Synod to appoint a delegate, your committee recommended the Synodical Committee to do so. Dr. Martin Van Dyk has received and has accepted this appointment.

The Free Magyar Reformed Church — This Church has not sent us an official reply as yet.

The Reformed Church in Japan — This Church has sent us a very touching, affirmative answer. Our committee decided to inform Synod of this gracious reply. In this connection it may be added here that we informed Dr. G. Ch. Aalders that this Church has become a corresponding church, and, consequently, that we advise the Consistory of Amsterdam to extend an invitation to this Church to be represented at the Ecumenical Synod this summer.

We take pleasure in informing Synod that such an invitation has been sent and accepted. Our committee has a recommendation pertaining to this matter which we shall make at the end of this report.

De Christelijke Gereformeerde Kerk in the Netherlands — There was a communication of a committee of this Church on the table of Synod of 1948. Synod decided to place this communication in our hands. The

content of this inquiry is two fold: (1) our attitude toward the "Conclusies Van Utrecht", of 1905, and (2) our attitude toward the American Council of Christian Churches (ACCC).

We replied to the brethren that our denomination had adopted these "Conclusies" at its synodical meeting in Muskegon, 1908, and that we did not foresee any reason for changes since there is no agitation for change.

Regarding the ACCC, we referred the brethren to the *Acts of Synod of 1943*. Our Stated Clerk sent them a copy.

Of greater consequence, however, is the distinction with which we operate in our thinking between a sister church and a corresponding church. We informed the committee that we were seeking church correspondence. This allows for leeway in the Reformed family for such difference of opinion as the acceptance or non-acceptance of the "Conclusies", provided that the Reformed truths as expressed in the creeds are not denied. There are many things we have in common and in which we can be of mutual assistance. If a said church would become a sister church, then a complete agreement on all doctrinal statements would be imperative. This reply, no doubt, will be submitted to the Synod of the Christian Reformed Church in the Netherlands when it convenes. (1950 A.D.)

The Reformed Church of America — A letter was received from the Reformed Church of America informing us that our invitation was referred to their committee on Fraternal Correspondence, and should be taken care of at its General Synod of 1949.

The Free Presbyterian Church of Australia — Your secretary was informed that this Church had not received our invitation to correspond with us. No doubt this invitation was lost in the mails. Our Stated Clerk issued another invitation. The time is too short and the distance too great to expect a reply at the sessions of this Synod.

* * * *

The second part of our mandate as found on page forty of the *Acts of Synod* of 1948 is classified under the general heading: "Invitations Received and Official Action Taken." In this connection Synod mandated our committee to seek official correspondence with the *Nederduitse Gereformeerde Kerk in Suid Afrika*. The "Sinodal-Comissie" had reported favorable, but appointment of delegate could not be made until such time as when funds are available. Correspondence can perhaps be accomplished by exchange of Acts and Federal Councils. Upon which our Synod mandated your committee "to secure official acceptance of our terms by their Synod". Our committee instructed Dr. R. J. Danhof, our Stated Clerk and member of this committee, to seek interviews with this Sinodal-Commissie while in South Africa.

We beg to inform Synod that our Stated Clerk who served as delegate to the Synod of the Reformed Churches of South Africa will render a

complete report when Synod convenes, and also provide a detailed explanation of his contacts with the officers of the four Synods which comprise the Nederduitse Gereformeerde Kerken of South Africa.

RECOMMENDATIONS:

Reformed Churches in Indonesia — Since last Synod the Reformed Churches in Indonesia have been constituted an autonomous church. A Letter of the Deputies for Correspondence has been filed with us in which they seek ecclesiastical correspondence with our Church. Since these Churches are one with us in doctrine and practices, and since our sister church, De Gereformeerde Kerken of the Netherlands, has given these Churches the status of a sister church, we recommend Synod that said Churches be a sister church, and that we carry on ecclesastical correspondence with them.

Reformed Church in Japan — We are all aware of the fact that the promising new denomination, the Reformed Church of Japan, is financially hard pressed. We are positive that all possible frugality even to the point of cutting down on necessary foods will be exercised in order to send a delegate to the coming Ecumenical Synod. For all that, this Church will find it difficult to finance the commissioning of a delegate to Amsterdam. To this predicament we must add the low value of Japanese money, and the huge travelling expenses because of distance.

We informed the brethren that we as a committee possess no authority to make any commitments, but that we would recommend our Synod to aid them to the sum of two hundred dollars, and that our Synod overture the Ecumenical Synod to appropriate additional funds to cover the expenses of a delegate, as much as needed.

We herewith recommend our Synod to do so.

Committee on Correspondence and Ecumenicity,

PROF. C. BOUMA
DR. R. J. DANHOF
DR. J. T. HOOGSTRA
PROF. W. RUTGERS

SUPPLEMENT 28-A
(Art. 114)

INTERCHURCH CORRESPONDENCE AND ECUMENICITY

WE beg to submit the following that has come to our attention since the writing of our report in the Agenda.

I. *Request for delegate to the Synod of the Gereformeerde Kerken of the Netherlands.*

The Gereformeerde Kerken of the Netherlands cordially invites Synod to send a delegate to its regular General Synod to be held this August, immediately after the Ecumenical Synod, in The Hague, Netherlands.

Our committee feels that we should honor this invitation, and that we should send as a delegate one who is also attending the Ecumenical Synod. Contrary to his personal wishes, although he is willing to serve should Synod desire it, Dr. C. Bouma is being suggested. We know Dr. C. Bouma needs his time to write his book, still we feel he could serve our church most acceptably as its delegate.

Recommendation:

We recommend Synod to delegate Dr. C. Bouma to represent our Christian Reformed Church at the General Synod of the Gereformeerde Kerken, August 23, 1949.

II. *Letter from the Archdean of the Free Magyar Reformed Church in America.*

The body of the letter is as follows:

"I thank you most gratefully for sending me, for our information, a copy of the Agenda for the Synod of 1949.

"Overture No. 3, is especially pleasing to us. In using not only teaching and pleading but also discipline in the matter of mixed marriages involving our members and Roman or Greek Catholic parties our little Church stood almost alone in the sea of American Protestantism. Overture No. 3, proposes just exactly what is an already established law with us since 1924, and a rule in my congregation since 1908, the year the papal bull, 'Ne Temere' was promulgated in. Whatever the outcome of this Overture will be, will be of interest to us.

"We have a special request to your Synod. It is in reference to our being represented at the coming Amsterdam Synod. We are invited to take part in the deliberations of that convocation, but circumstances prevent us from sending delegates of our own. Nevertheless it is our desire that we should be represented — the only completely free spark

of Magyar Calvinism. The only way to being represented is to ask your Synod to give its consent to two of your own delegates also to act as proxies for the Free Magyar Reformed Church in America. Doctors Clarence Bouma and Jacob T. Hoogstra know our group and hold honorary degrees and ranks in Magyar Calvinism. They would be especially welcome to us, but our trust extends to all of your delegates to be. As attested by the enclosed communication, the Consistory of the Amsterdam Gereformeerde Kerk has no objection to such an arrangement. I hope that your Synod will be favorable toward our request. (The communication of the Amsterdam Consistory is attached to this letter — J. T. H.)

"Your interest in us and good will toward us, and also toward the cause of Magyar Calvinism is a source of strength and a cause for gratitude to us. We thank you for all courtesies and assistance rendered during the past, either to us or our brethren overseas, and pray for God's guiding Holy Spirit to abide with the brethren assembled in your Venerable Synod.

"Yours in Christ,

DR. CHARLES VINCZE, *Archdean,*
Free Magyar Reformed Church
in America."

Analysis:

This letter contains three items Synod should act upon. The first item deals with the question of Mixed Marriages; the second with the question of delegation to Ecumenical Synod, and the third with the expression of appreciation to our church.

Mixed Marriages:

We call Synod's attention to an adopted principle of interchurch correspondence to the effect that we take cognizance of what other Reformed Churches have done with matters of mutual concern. Consequently we make the following recommendation.

Recommendation:

We recommend Synod to receive this as information and to put the same in the hands of the committee to be appointed by Synod to give due recognition to this decision of the Free Magyar Church.

Delegation to Ecumenical Synod:

We beg to advice Synod regarding the second item as found in the second paragraph as follows:

We do believe that the intent of this request would find very much favor in early Reformed Synods. The fact that one was Reformed bound him to all the Reformed. It is also significant that the Consistory of Amsterdam expresses its concurrence with such arrange-

ment. Some today may raise the question whether such would lie in the competency of our Synod to delegate its representative to perform a dual representation. This, however, is not serious We can state that we as a Synod have no objections if the Free Magyar Church chooses to delegate our representatives. By passing such a resolution we are not interfering in the affairs of another church, and our delegates will be free to accept, and above all, the Magyar Church will be represented.

Recommendation:

We therefore recommend Synod to inform the Free Magyar Church that it feels honored in being asked to have its representatives serve in this dual capacity, and that it sees no reason that they should not be free to do so, and sincerely hopes that they will keep in mind the interests of the Free Magyar Church, and that it prays that soon this Church may send its own delegates to any forthcoming Ecumenical Synods.

Expression of Appreciation:

Our Synod should do more than merely accept this third paragraph as information. We wish to call Synod's attention to an almost unparallelled amount of suffering on the part of our Reformed brethren (in Hungary) who are suffering as heroes of faith because they will not compromise with a godless power. At present there are great obstacles to a free flowing support to these fellow Christians, but should avenues be opened we ought to feel obligated by the law of Christ to come to their assistance as much and as soon as possible.

Recommendation:

We recommend Synod to accept this as information, and that Synod urge our congregations to remember our brethren in distress in our intercessory prayers, and reaffirm its decision (Acts, 1948, p. 36) when the opportunity presents itself to exercise our priestly privilege of supporting them in the name of our Lord.

III. *Free Presbyterian Church of Australia.*

According to our report in the Agenda we had not received any notice of acceptance by the above mentioned church. As we surmised sea-mail was slow and uncertain. Finally our letters came through especially since we made use of air-mail. The following is the body of the reply we have received which again we print in full:

"In the name of the General Assembly of the Free Presbyterian Church of Australia, the supreme court of the Presbyterian Church of Eastern Australia, and the Free Presbyterian Church of Victoria, we extend the most hearty Christian greetings to the Christian Reformed Church of America.

"We accept your gracious invitation to enter into Ecclesiastical Correspondence with the Christian Reformed Church of America, and acknowledge the honor that the Christian Reformed Church has conferred upon us.

"We are close relatives, bound by a common profession of faith, i.e., the Reformed Standards and united in that higher oneness of purpose Soli Deo Gloria.

"We pray that, under the guidance of the Holy Spirit we shall be enabled to enlighten and strengthen one another, and in the fear of God, animated by the love of truth, admonish one another in the spirit of Christ to the glory of His everlasting name. 'To the praise of the glory of His grace, wherein He hath made us accepted in the Beloved'."

(Signed) ARTHUR ALLEN, *Convener of Church Principles* Committee
J. A. HARMAN, *Moderator of General Assembly*
NEIL MCPHERSON, *Member of Church Principles* Committee

Observations:

Your committee feels assured that this church is loyal to the Reformed Faith and that it has nobly resisted any union merely for the sake of union at the cost of compromise with error.

Your committee is pleased to present this splendid reply to your body because its acceptance extends our fraternal fellowship to the distant land of Australia.

Recommendation:

We recommend this Church as a corresponding church of the Christian Reformed Church, and that we also instruct our Stated Clerk to send our Christian greetings to their venerable assembly.

IV. *The Reformed Church of Japan:*

Your committee has received two documents from the Reformed Church in Japan pertinent to the commissioning of a delegate to the Ecumenical Reformed Synod this coming summer in Amsterdam.

From our report in the Agenda, you will recall our recommendation to assist said church to the sum of two hundred dollars.

It now becomes clear that a new difficulty has arisen. The authorities in occupied Japan will not allow any one to take the Japanese yen (dollars) out of the country. Such authorities must have a guarantee that either a recognized body as our Synod or an individual will assume all financial risks involved while in transit in this country.

It stands to reason that we deeply regret to report to Synod our fears that a Japanese delegate cannot be in Amsterdam. The second letter informs us that in the judgment of the leaders such is impos-

sible. Japan needs us, and we need Japan if the Reformed Faith will wedge its way from within in the orient. This church shows great potentialities and makes great sacrifices. Even though Synod should be willing to underwrite the expenses to and from Pacific to Atlantic, it could not get the necessary State Department approval in time.

Recommendation:

Synod expresses its deepest regret that the Reformed Church in Japan is unable to send a delegate to Amsterdam this summer.

Synod instructs its delegates to the Ecumenical Synod to inform Synod of this fact, and that the Ecumenical Synod bear in mind the needs of that church and possible service it can render to it in Synod's deliberations.

Synod instruct our Stated Clerk to inform the Reformed Church of Japan of these decisions and to express our sincerest desire for their growth in the Lord, and that the day may soon come when they will be free to send delegates to Ecumenical Synods.

V. *Bible Believing Presbyterian Church:*

The Consistory of Amsterdam asked whether the Christian Reformed Church could recommend the Bible Believing Presbyterian Church to participate in this forthcoming Ecumenical Synod. A few leaders and a few others not of the church showed much concern about this matter. Since the calling consistory addresses this question to us we give an answer.

The Bible Believing Presbyterian Church separated from the Orthodox Presbyterian Church. It adheres to the Westminster Confessions modified to include the premillennialism. At the same time it allows what it calls "eschatological liberty." That implies that a minister of the gospel is a minister in good standing with perfect liberty to teach an amillennial position should his convictions demand it. There cannot be any question as to their loyalty to the Scriptures.

Recommendation:

In view of the fact that they avowedly take the Pre-millennial position, in view of certain dubious doctrinal utterances of some of their leaders we do not feel that we at this time could recommend sending such an invitation and feel that we should leave the final disposition of this matter to the Amsterdam Synod.

VI. *The Reformed Church of America.*

The Reformed Church of America is a sister church to the Gereformeerde Kerken of the Netherlands. The Christian Reformed Synod of 1947 did not recommend this church, however, to the consistory of Amsterdam to send delegates to the Ecumenical Synod. There was doubt whether this church would fit into the pattern of Reformed

Ecumenicity as adopted by the Ecumenical Synod. Neither was that church a corresponding church.

We wish to take this opportunity to recognize a promising movement within that church to deepen its Reformed consciousness and obligations. By extending an invitation to this church we would be encouraging this movement a great deal. Traditionally we have the creeds in common.

Recommendation:

We recommend that our Synod inform the consistory of Amsterdam to invite the Reformed Church of America. This invitation be sent immediately to the proper committee of said church so that travelling arrangements may be made at once.

PROF. C. BOUMA, *President*
JACOB T. HOOGSTRA, *Secretary*
DR. R. J. DANHOF
PROF. WM. H. RUTGERS

SUPPLEMENT 29
(Art. 64)

MAJORITY REPORT
SPECIAL N. A. E. COMMITTEE

To the Synod of the Christian Reformed Church, 1949

ESTEEMED BRETHREN:

THE Committee has studied the reports so far rendered by the several successive groups of Christian Reformed delegates to the Convention of N.A.E.; has procured a membership list of the Association; has scrutinized the relevant literature and financial reports; has, as far as possible, investigated the N.A.E. radio broadcasts, as instructed by the Synod of 1948 (cf. Acts, art. 98, pp. 57, 58); has had interviews with as many representative and informed men as could conveniently be present; and has at some length explored and discussed various angles of the problem.

On the basis of this study and deliberation, and not precipitately, the undersigned majority of four members presents the following recommendation.

RECOMMENDATION

The undersigned recommend that, lest our Reformed witness be confused, submerged, and impaired; and lest our fellowship in the N.A.E. accelerate the growth of Fundamentalism in the Christian Reformed Church, Synod terminate the membership of the Christian Reformed Church in the National Association of Evangelicals.

WHAT IS THE ISSUE INVOLVED?

We believe that hitherto the issue involved in our membership in N.A.E. has been confused with the sweeping generalization that our Church must not be isolationist. It is time, as the 1948 Synod implied by its appointment of this committee, that the issue be clearly specified and understood. In line with this necessity, we shall endeavor to indicate (I) *what the issue is not,* and then to point out (II) *what is the highly critical larger issue facing our Church,* of which the N.A.E. question is at present only the focal point.

I. WHAT THE ISSUE IS NOT.

We must not make the mistake, easily and plausibly made, of supposing that withdrawal from N.A.E. would mean that we discredit the Christian confession of other N.A.E. members; that we are unable or willing to cooperate with other Christians in legitimate endeavors; or that by withdrawal from the N.A.E. we retire into isolationism, and silence our Reformed witness in the religious world.

A. We believe that Fundamentalists are Christians. But this conviction does not make it a foregone conclusion that we can ecclesiastically, as a denomination, join hands with them in a *united witness,* or sponsor fellowship with them in common institutional religious life and activity. *The issue is not.* "Remain in the N.A.E. or deny that its members are Christians."

B. We are not averse to interdenominational cooperation as such. Our denomination has succeeded in the past in cooperating on important matters, either without benefit of organization, or through an organization created for a specific purpose, such as, e.g. The American Bible Society. But that, as we suggest in the sequel, is quite another matter than is belonging to a general organization, created, as the N.A.E. is, for united witness, fellowship, and service. Such affiliation commits us in advance to whatever forms of cooperation, and for whatever purpose, such a general organization may from time to time determine. *The issue is not.* "Remain in the N.A.E. or forego all cooperation."

C. We do not believe our Church may isolate herself. Certainly, in addition to the development of the many phases of our denominational life, and in addition to the Reformed ecumenical challenge which we are presently facing, we have a calling, as a Christian Reformed Church, to bring our witness to the world in general and to the non-Reformed Christian world in particular, and thereby to bolster the defenses of Evangelical Christianity against the modernist apostasy. Modernism is a deadly foe of the historic faith. We need to take it in all seriousness. We must have a clear perception of its evil genius. We must reply to its attack with the full armory of the Christian Faith. This challenge confronts us of the Reformed Faith with particular poignancy because the Reformed Faith, as we all fervently believe, possesses a searching and consistent apologetic against modernism. Fundamentalism, as we shall attempt to show, though it is the self-styled champion of the true faith over against the modernist heresy, is incompetent to serve in that capacity, because in this great struggle it has yielded essential ground to the enemy.

But we must not consider membership in the N.A.E. as the exclusive alternative to isolationism. We are not isolated. We have the facilities, both within our denominational structure and informally, to expand our witness, and, as we develop its implications, to broaden its scope.

We are witnessing through:

1. Our church life, locally and denominationally;
2. Our evangelistic and missionary activities;
3. Our ecclesastical and other Reformed journals;
4. Our educational institutions, and their affiliations;
5. Our local and denominational radio projects;
6. The Reformed literature that issues from the ecclesiastical and non-ecclesiastical Reformed press;
7. Our many-sided ministry at Ann Arbor.

All these go to make up the kind of evangelical witness that it is ours to bring. They are a part of the common witness of the Church of Christ without the benefit of inter-denominational organization, and, what is of great importance, without the disadvantage of adapting our Reformed witness to the equivocations involved in a common Calvinist-Fundamentalist basis. *The issue is not* "Remain in the N.A.E. or retreat into isolation."

II. WHAT THE ISSUE IS.

Fundamentalism is anti-Reformed and anti-Calvinist. This is the specific and highly critical issue that we are required to face in considering the merits of our membership in the N.A.E. While one may eloquently defend the general proposition that Fundamentalism is evangelical Christianity, and that we must, in common with all evangelical Christianity combat the modern apostasy; we may not lose sight of the important fact that contemporary Fundamentalism is also a negation of what Calvinism, and in general, the main stream of Protestant Evangelical Christianity, has stood for. Theologically, Philosophically, Ethically, and Ecclesiastically, Fundamentalism is radically opposed to Reformed Christianity.

A. *Theologically.* Fundamentalism is at best Arminian, but in fact anti-theological. Fundamentalism lacks a controlling theological principle, such as the doctrine of the Sovereignty of God. It repudiates the Scriptural framework of the doctrine of Salvation, namely the doctrine of the Covenant. It condemns the creeds and confessions as man-made devices taking the place of Scripture. It substitutes for the controlling Scriptural principles and honored confessions of the Reformed Faith, the most individualistic sort of Biblical interpretation. This amounts to a virtual denial of the teaching and directing activity of the Holy Spirit in the Church as organism. The history of the Church loses its significance. Add to this the fact that Fundamentalism is predominantly dispensationalist in its view of Scripture, then what significance remains in its assent to the doctrine of the infallibility of the Bible? Certainly not enough to furnish a common ground for a *united Biblical witness* on the part of Fundamentalist and Reformed.

B. *Philosophically.* Reformed Christianity implies a *World and Life View,* commonly known as Calvinism. We have a calling as Christians to operate in the various departments of human life in this present world. The world is ours. Human problems are our problems. Human culture is our responsibility. Fundamentalism has no World and Life View, or if it has, it is a negative one. Fundamentalism is exclusively other-worldly. It has no conception of the Kingdom of God in its meaning for this life and this world. The world, it says, is not ours, but Satan's. Instead of the Scriptural demand for separation from worldliness, it substitutes isolation from the world. It has no use for science, except in terms of its

practical benefits and its possible use in defense of Scripture. Its views on the relation of church and state are governed by the fallacy that government is of this world. Because it regards social problems as within the domain of this present world, it has no facility for the application of Christian principles of these problems. It is suspicious of all intellectual activity, and all activity related to this world's culture. In short, with its negative approach to the problem of Christianity and culture, it lacks the controlling Scriptural principles for a Scriptural approach to the pressing issues of the day.

C. *Ethically.* In the sphere of Christian life and worship too, the Fundamentalist is far removed from the Reformed believer. With its fallacious view of the Kingdom of God, Fundamentalism is deprived of the ability to make dependable Christian moral judgments on all social problems. Its fundamentally wrong conception of the Scriptural doctrine of Freedom from the Law results in an anarchistic notion of Christian Liberty. In order to gain some sort of description and definition of the Christian Life, without the benefit of the proper Scriptural principles, it resorts to legalism; each individual or sectarian group setting up rules of conduct for its fellows.

From these two faults arises the fact that when Fundamentalism speaks on moral problems, it speaks negatively. Its moral rules are essentially prohibitions; its social pronouncements are generally in condemnation of existing evils without any guiding principles for correction. Fundamentalism has no moral challenge to present to the individual who heeds its prohibitions against smoking, drinking, immorality, etc., though such an individual may be wholly blind to the Scriptural demand for attaining *unto the unity of the faith, and of the knowledge of the Son of God, unto the measure of the stature of the fullness of Christ.* This type of morality tends to complacency, and is of a piece with the doctrine of the Pharisees.

In its devotional life the same false premises produce all sorts of unscriptural oddities. No creed, no confessional commitment, no corporate judgment of the body of Christ may exercise any controlling influence in the devotional life. Feelings rule, instead of the knowledge of the meaning of the faith. All sorts of individualistic manifestations of devotion are ascribed to the working of the Holy Spirit. Of course, no creed or church body may pass judgment on the activity of the Spirit. Hence, in the final analysis, the feelings of the individual are the final authority in worship. This, of course, fails to take into account the presence of sin in the believer, and comes close to the modernist heresy which is built on the innate goodness of man, and his innate grasp of truth.

D. *Ecclesiastically.* Fundamentalism is sectarian. It has no conception of the task of the church as institute. It rejects the denominations as man-made organizations, and often comes close to denouncing them as part and parcel of the condemned world. To the sects, the denominations

are legitimate fields for proselyting. On this score the Fundamentalists are in practice, as on other scores in theory, *in complete isolation from the main stream of Evangelical Protestantism.* Lacking a sound doctrine of the Church, their notions regarding the problems and practices of ecclesiastical cooperation are hopelessly confused. Any theoretical basis of united action, united fellowship, and general cooperation between Fundamentalists and Reformed believers, is subject to the stricture that the Fundamentalist sectarian cannot recognize the rights of the denomination, nor the principles that make a denomination act as it does.

This necessarily brief characterization of Fundamentalism, with reference to these four points, indicates the negative character of Fundamentalism. It arose as a negation; a reaction to Modernism. Its views and practices are governed by antipathies. It has an antipathy for Modernism. It has an antipathy for Catholicism. It has an antipathy for culture. It has an antipathy for creeds. It has an antipathy for denominationalism. But it is also a negation of the Reformed Faith. It has an antipathy for Calvinism.

From this negative character comes the fact that Fundamentalism has no positive or articulated Christian program; for the individual none; for the church none. Its only positive program is to win more people to Fundamentalism. Hence all its vitality and energy is spent on what it considers the evangelistic calling; evangelism so conceived as to mean nothing more than to get individuals to "accept Christ," and to live up to its legalistic and largely negative standards of morality. To go beyond this, in its judgment, is to fraternize with the world, and to turn Christianity into a social gospel.

THE N.A.E. IS FUNDAMENTALISTIC

We have seen that Fundamentalism is not Evangelical Protestantism as we of the Reformed Faith understand the term. It is rather a curious, latter-day phenomenon within the pale of the Christian Church, which has isolated itself from the Protestantism of history and the creeds; from the Protestantism of the Reformation, and is theological and institutional development.

It is to this Fundamentalist movement, we believe, that the N.A.E. properly belongs. If so, *then our membership in the N.A.E. is not a way out of isolation, but a retirement into isolation of the most complete kind, an isolation not occasioned by certain temporary circumstances, but an isolation brought on us by the very genius of the movement.*

I. CONSTITUENCY OF THE N.A.E.

The fact that N.A.E. is predominantly a Fundamentalist association, *and so represents a sectarian segment of Evangelical Christianity rather than Evangelical Protestantism proper,* is apparent from an examination of its membership list. Following is the list of affiliated denominations

(groups) published in a pamphlet, *The National Association of Evangelicals,* since the Convention of 1948:

1. American Primitive Methodist Church
2. Assemblies of God (the largest single group)
3. Association of Fundamental Ministers and Churches
4. Christian Reformed Church
5. The Church by the Side of the Road
6. The Church of God (Cleveland, Tenn.)
7. Churches of Christ in Christian Union
8. Evangelical Mennonite Church of N. A.
9. Conference of Mennonite Brethren
10. Congregational Methodist Church
11. Elim Ministerial Assemblies
12. Evangelical Free Church of America
13. Evangelical Free Church Association
14. Evangelical Mennonite Brethren Church
15. Free Methodist Church of N. A.
16. General Six Principle Baptists
17. Grace Gospel Evangelistic Association
18. Holiness Methodist Church
19. Interdenominational Evangelistic Association
20. International Pentecostal Assemblies
21. Krimmer Mennonite Brethren
22. Missionary Bands of the World
23. Missionary Church Association
24. National Association of Free Will Baptists
25. Ohio Yearly Meeting of Friends
26. Oregon Yearly Meeting of Friends
27. Open Bible Standard Churches
28. Pentecostal Holiness Church
29. Reformed Presbyterian Church in N. A.
30. United Fundamentalist Church
31. Wesleyan Methodist Church of America
32. York and Cumberland Christian Conference

Analysis of this list indicates that the present membership of the N.A.E. (including individual congregations from several denominations, mostly Baptist) is approximately 50% Pentecostal, Holiness elements; 31% Baptist elements; 13% Reformed; 6% other. In terms of Fundamentalism and Reformed, the membership adds up to about 85% Fundamentalist, 15% Reformed. For a more detailed analysis of the history and character of many of the groups forming the N.A.E., see the Rev. W. Haverkamp's series of articles on contemporary sects, appearing in *De Wachter*

during the past year. As the N.A.E. grows, the Reformed constituency will obviously decline in ratio.

It is such a constituency that undertakes to call its witness "The Voice of Evangelical Christianity in America." Our membership in the N.A.E. is virtually a concession to the sectarian claim that the grand Evangelical Reformation witness has passed into the hands of the Methodistic, Baptistic, and other Fundamentalist sectarian groups.

II. THE N.A.E. STATEMENT OF FAITH.

The statement of faith subscribed to by the N.A.E. membership has been called superior to the Apostles' Creed as a basis for united evangelical witness. Because it is more specific respecting the doctrine of Scripture and the facts of redemption, it is so. Yet the statement of faith makes no mention of the Sovereignty of God, which is basic to all Reformed witnessing; and no mention of what to us is the Cor Ecclesiae. Our Reformed witness through this channel is brought down to rather insecure ground in our combat against the greater apostasy of our day. Moreover this statement of faith allows full room for the serious error of dispensationalism, which is, in fact, largely represented in the N.A.E. Fundamentalists can freely subscribe to this doctrinal deliverance, as in fact they do in large numbers. Yet we Reformed folk are convinced, in line with the characterization above, that Fundamentalism has yielded essential ground to the Modernist heresy. We have already noted that the article on the doctrine of Scripture: "We believe the Bible to be the inspired, only infallible, authoritative word of God," is an equivocal statement when viewed in the light of the Fundamentalist and dispensationalist methods of interpreting Scripture.

III. THE N.A.E. WITNESS.

One of the three chief expressed aims of the N.A.E. is to provide a united witness. (The others are fellowship and service.) The Fundamentalist character of the N.A.E., notwithstanding our present membership in it, is evident in the character of its witness as expressed up to the present. The N.A.E. witness takes several practical and specific forms. These forms are: The organization itself with its membership list and its statement of faith. (These have been discussed. Remaining to be discussed are) A. The conventions insofar as they express themselves to the churches and to the general public; B. Its journal, United Evangelical Action, and other publications; C. Its radio testimony; D. Such local and regional projects as the local and regional units of the N.A.E. may see fit to carry on; E. Its pronouncements on public issues.

A. *The Conventions.* Our delegates to the Conventions so far have almost unanimously testified to aspects of these meetings that are out of harmony with the spirit and testimony of our Church. Last year there was presented at the Convention, a film, *The Missing Christians*, a dramatization of the dispensationalist view of eschatology. This year, accord-

ing to an announcement in U.E.A., one of the sessions is to be broadcast. That broadcast may do credit to Evangelical Christianity at its best, or it may be typically Fundamentalist. In either case we are to be identified with it. Further evidence of this point will be available from delegates to Synod who have attended one or more of the Conventions.

B. *Its Journal: United Evangelical Action.* This is the official journal of the N.A.E. It reports news of and news bearing on the evangelical witness in America. Editorially it may be considered a typical Fundamentalist organ. Not one of our men is on its 16 man editorial staff. We have one staff correspondent. Its news of the evangelical world is predominantly of the Fundamentalist sector of evangelicalism. It is not a journal, we believe, which we should like to see widely circulated in the Christian Reformed Church.

C. *Radio.* N.A.E. has a radio witness. It has procured sustaining time on some of the major networks for its witness, and the effort goes on to procure more. Regionally too, the N.A.E. witnesses by radio. U.E.A. (2-1-49) mentions some daily and special broadcasts sponsored by the N.A.E. in California and Arizona. Such radio programs are of a piece with the evangelistic activities of the N.A.E., to which we have so strenuously objected, and against which our delegates have consistently warned, during the period of our membership. Such a witness involves us in the violation of the principle that the preaching of the gospel is the province of the Church.

D. *Evangelistic Activity.* From the beginning our Church has been uneasy about the tendency of the N.A.E., either nationally, regionally, or locally, to engage in activities, particularly evangelistic projects, which properly belong to the province of the Church. Our delegates have repeatedly noted this danger, warned against it, and acted in Conventions to put a stop to it. In 1945 the N.A.E. Convention adopted a policy on this matter, from which the following is quoted in the delegates' report (Acts 1945, p. 277): "We therefore do not regard it as our function to conduct evangelistic campaigns as a national association, nor to attempt to set patterns of evangelism, but rather to encourage the spirit and practice of soul-winning everywhere and all the time." Yet the tendency continues. In 1947, according to one of our delegates, the Convention planned, in contradiction with its stated policy, to conduct regional rallies for the purpose of stimulating evangelistic activity and setting up methods.

Moreover, there is evangelistic activity going on in the name of the N.A.E. in certain localities. "The outstanding event of the year" for the Greater Portland (Me.) Association "was the Appelman Evangelistic Campaign" (U.E.A., 3-1-49). At Sioux Falls, "The local N.A.E. Committee sponsored special services each night of the week with three meetings on Sunday" (U.E.A., 3-15-49). In a pamphlet written by Rev. H. H. Savage, and published and distributed by the N.A.E., we are told: "The

Michigan Branch of N.A.E. is planning to form a circuit of Bible Conferences throughout the state to promote the cause of fundamentalism." These are typical of what the N.A.E. is doing in various sections of the country.

This kind of activity finds its justification in the official policy of the Commission on Evangelism, N.A.E., in contradiction with the foregoing statement of overall N.A.E. policy on evangelism. This policy says, in part:

"We recognize that, notwithstanding the foregoing statement, local units of N.A.E. may find it eminently feasible and fruitful to conduct evangelistic series. This will depend on the measure of harmony and cooperation that can be achieved in a particular situation.

"However, should there be any within such local units who, for reasons of their own deem it inadvisable to join in a project of this kind, their non-cooperation shall not be construed as an evidence of disloyalty to the N.A.E. as such."

Proponents of our continued association with the N.A.E. are optimistic about correcting this tendency of the N.A.E. We do not share this optimism. The contradictions in the two statements of policy, and between the overall policy and actual practice, stem, we believe, from a lack of conviction on this point on the part of N.A.E. leaders outside our own circles. The leaders listen to our objections, and gladly insert their substance into the official pronouncements of policy, but the prevailingly Fundamentalist constituency of the N.A.E., with its inadequate and confused conception of the Church will always have more to say as to the practices of the N.A.E. than will any official and theoretical statement of policy.

E. *Pronouncements on Public Issues.* The N.A.E.'s social witness has been typically Fundamentalist. First of all in the fact that the N.A.E. hardly expresses itself in this department. U.E.A. is notably meager on that score. It contains no suggestion that there is a Christian World and Life View which may guide the Christian in the several phases of his activity. A statement on the industrial crisis early in 1946 by the Executive Committee of the N.A.E. Board illustrates this weakness. The statement, offered as a solution to the labor-management problem, says: "The message for both management and labor is 'Be ye reconciled to God.'" The implication is: Christianity has no counsel to offer to the troubled world until that world is converted (cf. *The Banner*, March 8, 1946, p. 296). A release from the N.A.E. Washington office, dated February 1, 1949, re Federal Funds in Aid of Private and Parochial Schools, betrays an utter lack of comprehension of the Church-State problem from the Christian point of view. It is rather a statement born out of a typical Fundamentalist antipathy, this time toward the Roman Catholic Church. Generally speaking, the social witness of the N.A.E. will exhibit this negative character. It is not a witness governed by a consistent Christian point

of view, but rather a conglomeration of testimonies arising out of the several Fundamentalist antipathies.

THE ROLE OF THE CHRISTIAN REFORMED CHURCH IN THE UNITED WITNESS OF THE N.A.E.

As a member body of the N.A.E. we commission the N.A.E. to speak for us. Ostensibly our witness to the churches and to the world is contained in this *united voice*. In the minds of all who observe the N.A.E., we are identified with this aberrant Protestantism. By this fact the Reformed witness which is pecularily ours in common with all faithful Reformed groups is discredited. It loses its intellectual, ecclesiastical, and cultural respectability. We do not gain a broader hearing for the Reformed Faith, but a narrower one. We are not coming out of isolation into the N.A.E., but out of our proper sphere of influence in the church world into isolation.

As a member body of the N.A.E., we are corporately responsible for its witness. This includes all the impressions that the public gains of Evangelical Christianity from the kinds of things the N.A.E. does and says. We share responsibility for its radio broadcasts, for its evangelistic activities, for its journalistic emphases, for its social pronouncements. Can we give a blanket endorsement, as a church, to all that may come forth out of this predominantly Fundamentalist association?

As a member body of the N.A.E., we comprise our witness. As an example of what happens to the Reformed witness when it is adapted to the climate of the N.A.E., we may cite a bit of propaganda for Christian Schools, a witness which we have considered our peculiar contribution. The pamphlet, published by N.A.C.S., an N.A.E. affiliate, says: "There is one more mission field . . . This mission field is our Christian home — the mission subjects are our little children . . . Know this, that God has appointed us parents to evangelize our children . . . Let us spend whatever mission money is needed to establish local mission stations — I mean local Christian Schools . . . Do it as a missionary project."

As a member body of the N.A.E., we are under the embarrassing necessity of having to controvert the influence of the Fundamentalist witness for which we share the responsibility. If our people hear N.A.E. programs which happen to have objectionable features; if they attend conventions at which devotional aberrations are in evidence; if they take part in local rallies which are evangelistic in intent, we are in the inconsistent position of having to warn against our own projects.

THE ROLE OF THE CHRISTIAN REFORMED CHURCH IN THE N.A.E. FELLOWSHIP

The second chief expressed aim of the N.A.E. is united fellowship. Wherein does that fellowship consist? Insofar as it is contained in the contacts of a few carefully selected leaders appointed to attend the Con-

ventions, and to serve in the several Commissions, we may rejoice at the opportunity for influence and be complacent about any possible ill effects.

But our fellowship with the N.A.E. is a fellowship of the Christian Reformed Church with the Fundamentalist groups in the N.A.E. We question the propriety of it. As a Church we are committed to the defense and propagation of our Reformed standards, and they constitute for us the basis of ecclesiastical fellowship. The N.A.E. contains many elements outspokenly in opposition to the fundamentals therein expressed.

When the fellowship becomes an actual fact in the interaction of our Christian Reformed membership with the Fundamentalist constituency of the N.A.E., either by personal contact or through the various channels of witness, it is an actual danger and a critical one. One of the arguments for our membership in the N.A.E. is the contention that we may influence this vast company of somewhat misguided Evangelicals in the direction of better and more consistent Christian thought and action. It is realistic to remember that the Fundamentalists are more interested in influencing us than in being influenced by us. The cocksureness of the Fundamentalist temper, coupled with its anti-intellectual outlook does not leave the Fundamentalists very susceptible to our influence. On the other hand, that sector of our own constituency that has any anti-intellectual strain, is an easy victim to the influences of Fundamentalism.

The Christian Reformed Church has been disturbed by some of the Fundamentalist heresies in the past. Fundamentalism constitutes a danger to our Church today. There are evidences of the presence of Fundamentalism in our church life. The prevalence of a purely soteriological interpretation of Christianity; the growing impatience with doctrinal teaching and preaching; the distaste for the Heidelberg Catechism evident among some of our people; a tendency, here and there, toward legalism in morals; an evident sympathy for the shallow emotionalism of the Fundamentalists and for their evangelistic techniques; the widespread taste for the more pietistic and experiential type of hymn rather than the kind of song whose theme is praise to God; the frequently found enthusiasm for the Fundamentalist type of religious broadcast; these are but a few of the straws in the wind that indicate the danger. When, in addition, we stop to think that Fundamentalism, lacking a real moral, intellectual, and cultural challenge, is so much easier, so much more congenial to spiritual indolence, it becomes apparent that our association with the Fundamentalism of the N.A.E. is almost certain to accelerate this alarming drift toward Fundamentalism in our own circles.

In all this we must not lose sight of the fact that Fundamentalism is a half-way house to Modernism. The subjectivism of the one can easily pass over into the subjectivism of the other. If we risk our Reformed integrity by joining hands with Fundamentalism today, it may well be that we shall have very little of the Reformed heritage left to pass on to the next

generation. To the extent Fundamentalism infects our educational system, we may easily and quickly lose what has taken decades to sacrifice and vision to erect, and what is just now coming into its own.

OUR RELATION TO N.A.E. AS A SERVICE AGENCY

The N.A.E. aims, in addition to its united witness and its united fellowship, to act as a service agency to its constituents. This, we believe, is the most important, and for us, the only legitimate area of cooperation with the N.A.E. It evidently appears so to other groups too. Last year the N.A.E. announced that it had a membership of a million but a service constituency of three million.

These services consist in the combining of resources for the preservation of our common rights in relation to radio, press, and government; the pooling of valuable information with respect to mission fields, etc.; the procurement of needful merchandise at advantageous prices for missionaries and churches; and the like. These services are carried out largely by organizations which happen also to be affiliates of the N.A.E., such as National Radio Broadcasters, Evangelical Foreign Missions Association, National Sunday School Association, National Association of Christian Schools, etc.

It may be observed that inter-denominational organization for such purposes is of a quite different character from association for united witness and fellowship. The N.A.E. recognizes the difference by making allowance for participation in the service organizations without membership in the N.A.E.

On this score, however, two comments must be made.

1. As a recognized denomination, we have no need for many of these services. The need exists mainly among those groups, numerous in the N.A.E., which have no denominational standing.

2. Insofar as these agencies may become propaganda instruments or pressure groups, it is to be expected that our membership in them may embarrass us. We can give no advance endorsement of their propaganda; nor can we be certain that we should always agree on the objectives sought. Fundamentalism contains no guarantees that its objectives will be fairly representative of the aims of Evangelical Christianity in general.

If, however, any of our denominational boards or agencies feel the need of some sort of service affiliation, to gain objectives not otherwise available, Synod may see fit to allow them to seek such affiliation.

SUMMARY

We must examine the presuppositions that lie at the basis of our present affiliation with the N.A.E.

1. "We must choose between Modernism and Fundamentalism; inevitably we must succumb to the one or to the other."

This is a widely accepted, but a dangerous fallacy. It ignores the fact that Fundamentalism is not the main stream of Evangelical Christianity. It is a counsel of despair. It is no more true than to say in the present world crisis: "We must choose between Communism and Roman Catholicism.

2. "To leave the N.A.E. means isolation for the Christian Reformed Church."

This not true. We are exercising a competent witness in many forms. We will rather tend to be isolated by our association with the N.A.E., since the Fundamentalist emphasis in it confuses, submerges, and impairs our witness.

3. "We need N.A.E. to insure our rights of utterance and action."

On the contrary, the Christian Reformed Church, like any denomination is a perfectly competent body to deal with government, radio, and press.

4. "N.A.E. provides an avenue for the united witness of Evangelical Christianity."

Rather, its membership, its history, its Fundamentalist climate indicate that the N.A.E. is not and will not be a channel for the historic witness of the grand Reformation Faith, but will reveal the characteristics of the sects, and bear the sort of witness that is peculiar to them.

5. "We can hold the N.A.E. to a type of witness and activity that accords with our views regarding the doctrine and sphere of the Church, without securing agreement on those views."

This of course cannot be done. If we by persistent effort and watchfulness succeed in getting certain statements of policy framed, that is not going to change the nature of the constituency, nor the character of the association.

6. "The N.A.E. will avoid the inevitable tendency of an organization to strengthen itself at the cost of those important principles that tend to limit it."

If it does, that will be something new indeed. The history of the Federal Council and other interdenominational movements indicates plainly enough that organization on a minimal doctrinal basis for the sake of concerted action, usually ends up in the assumption that fellowship and organization are more important than truth and loyalty to Christ. The very existence of an organization and its need for propagating itself and for emphasizing its contributions, is bound to entail the minimizing of those things which limit the organization. In inter-church organization, the things that will inevitably suffer will be those things which keep the disparate elements apart; distinctive creeds, distinctive practices, distinctive forms of devotion. The tendency is always to consider the distinctive things as non-essential.

7. "We can educate our constituency to see and keep firmly the line that marks the proper limit of our fellowship and cooperation with Fundamentalist bodies in the N.A.E."

This of course becomes a practical impossibility when we are affiliated with these bodies for purposes of united witness and fellowship. The assumption underlying membership is wholehearted cooperation.

8. "We can evade the corporate responsibility for whatever in the united witness and fellowship of the N.A.E. is anti-Reformed."

Such evasion, even if it were possible for our own conscience, is impossible before the court of public opinion. In actual fact, in the public mind, so long as we are members of the N.A.E., the utterances and practices of the N.A.E. are our utterances and practices. If they are contrary to our Reformed genius, so much the worse for the witness of the Reformed Faith.

9. "We must put our resources into the N.A.E. so as to lend strength to these weaker groups. We have a common cause against Modernism."

We rejoice in the good that Fundamentalism does. By our own distinctive witness, independently made, we give the greatest possible support to its warfare against atheism and apostasy. By joining forces with it, we also give our support to that which is anti-Reformed in it, and weaken our support for its good.

Brethren, we believe that this question of membership in the N.A.E. involves some large and critical questions. We are at this moment in our history emerging from our past isolation. We face our greatest opportunity to make the Reformed voice heard. These are the questions we must ask and answer:

Have we *emerged* from our isolation only to become *submerged* in the current of sectarian Fundamentalism?

Are we as a Christian Reformed Church going to remain uncompromisingly true to *our peculiar calling?*

Are we going to challenge apostatising Christendom with the full power of the historic faith?

Are we going to pass on in all its richness and glory, to our posterity, the heritage that has come to us?

Professor B. B. Warfield has said: "It may be contended that the future, as the past, of Christianity itself is bound up with the fortunes of Calvinism." Shall we then bind up the fortunes of Calvinism with the shaky vessel of Fundamentalism?

Humbly submitted,
REV. H. DEKKER
REV. P. H. ELDERSVELD
PROF. W. H. JELLEMA
REV. P. VAN TUINEN, *Secretary.*

SUPPLEMENT 29-A
(Art. 64)

MINORITY REPORT
SPECIAL N. A. E. COMMITTEE

To the Synod of 1949.

ESTEEMED BRETHREN:

THE Federal Council of the Churches of Christ in our land is decidedly liberal, presumes to speak for all the Protestant churches in our country, and tends to crowd the orthodox wing into the corner. This situation has increasingly caused many orthodox leaders to feel that there was need of some kind of association of orthodox Protestant Christians which could speak for them and uphold their rights. To meet this need the National Association of Evangelicals (NAE) was formed. Its beginnings go back to 1941. Its formal organization was effected in 1942. From a small beginning it has grown to a large movement, so that according to the latest figures it now may be said to represent some three millions of orthodox Christians in our country.

The Christian Reformed Church was represented at its 1943 convention and, upon a favorable report from its delegation, decided to join. Since then we have been regularly represented at the annual conventions and have given the movement also financial support. Many of our leaders — as, for instance our Secretary of Missions, our Home Missionary at Large, to mention no others — are active and appreciated members of various Commissions. Three of our men, Dr. Herman Kuiper, Professor William Rutgers, and Rev. J. M. Vande Kieft, are members of the Board of Administration. Until 1947 the reports of our delegates were enthusiastically in favor of the movement and of our continuing to participate in it. The delegates did notice features of which they could not approve, but felt that we should by all means give our support to this organization and make our contribution to its proper development, as well as avail ourselves of the benefits which might accrue.

However, in 1947, two of our delegates to the annual convention presented a minority report to Synod in which they stressed the Arminian coloring of the NAE and the dangers this might involve for us as a strongly Calvinistic Church, and advised that we withdraw from membership in the NAE and continue our connection only by remaining in some of the commissions. Also in 1948 two of the delegates presented a minority report, one advising complete withdrawal because of the Arminian coloring of the NAE and the danger and difficulties which this involves, the other once more calling attention to the half-way measure proposed in 1947. This fact led to considerable discussion on the floor of the 1948 Synod and the following decisions were made. (See Acts of Synod 1948, pp. 57-58):

"1. To instruct the committee on appointments to appoint delegates to the NAE Convention in 1949 (Cf. Art. 135, No. 23).
"2. To instruct its delegates to the next convention to watch developments very closely and report to Synod of 1949. *Adopted.*
"3. Synod appoint a *special committee* of study of the N.A.E. charging it:
   a. To study carefully the majority and minority reports thus far rendered to the Synod.
   b. To scrutinize the literature and financial reports published by the N.A.E. and its affiliates.
   c. To report to Synod which denominations and the total membership of these denominations constituting the N.A.E.
   d. To investigate its radio broadcasting programs.
   e. To come with specific recommendations as to whether or not we should continue our membership in the N.A.E. *Adopted.*"

The personnel of this special committee is listed on page 97 of the Acts of 1948, under item No. 40, and consists of: Dr. C. Bouma, Rev. P. H. Eldersveld, Rev. P. Van Tuinen, Rev. Herold Dekker, Rev. J. Gritter, and Dr. W. H. Jellema. The undersigned regret that the Committee could not reach a unanimous advice, and submit the following report. The order of the material is that of the five points contained in our mandate under 3 above. The first four of these points are more informational. Under the fifth we shall argue the matter of continuing in or withdrawing from the NAE and present our recommendation in the matter.

I

Your Committee was charged "to study carefully the majority and minority reports thus far rendered to Synod."

We have read these reports as given since 1943 and have taken notice of criticisms, commendations, and arguments pro and con which they present. It will not be necessary to summarize or restate these here, but we can assure Synod that we have given due recognition to all the elements contained in them, as will appear from the following.

Possibly this is the proper place to inform the Synod that the entire committee also devoted one of its meetings to interviews and round table discussion with a number of men in our Church who have been close to the NAE, who have attended at least some of its conventions, and have even taken part in guiding some of its affairs, in order that it might benefit from their knowledge and experience.

II

The second charge was "to scrutinize the literature and financial reports published by the NAE and its affiliates."

Also this we have carried out. We have scrutinized the literature bearing upon the nature, program, and activities of the N.A.E. from the first report in the form of a bound book entitled *United Evangelical Action* (1942) to the latest annual report of the 1948 Convention entitled, *United in Faith: Cooperation Without Compromise.* Besides this we have read the promotion literature, including the Statement of Faith and leaflets explaining the accomplishments of the NAE and of many of its com-

missions. All of this material may be had from the headquarters of the movement by anyone who is interested. Most of it is free. The address is: National Association of Evangelicals, 542 South Dearborn Street, Chicago, Illinois. Consistories and synodical delegates may wish to avail themselves of this opportunity to obtain such literature.

As to financial reports we have also run over them. To give Synod the benefit of these figures, we herewith present the Treasurer's Report of the NAE for the 1947-'48 year as found in the Annual Report of the Sixth Annual Convention. (See *United in the Faith*, pp. 9-10).

TREASURER'S REPORT
APRIL 1, 1947 TO MARCH 31, 1948

ASSETS AND LIABILITIES

Assets:			
Cash in Bank and Accounts Receivable		$ 666.68	
Equipment at Home and District Offices		2,823.13	
Total Assets			$ 3,489.81
Liabilities:			
Accounts Payable	$ 3,904.69		
Notes and Loans Payable	13,963.73		
Salaries Payable	1,265.88		
Total Liabilities		$19,134.30	
Reserve Fund		2,482.96	$21,617.26
Deficit as of April 1, 1947	$10,034.41		
Excess expenses April 1, 1947 to March 31, 1948	$ 8,093.04		
Total Deficit			$18,127.45
Balance			$ 3,489.81

INCOME AND EXPENSES

Total Contributions for the Year			$68,100.34
Expenses:			
Salaries	$40,900.72		
Other Expenses	35,292.66		
Total Expenses			76,193.38
Excess of Expenses			$ 8,093.94

COMPARATIVE FIGURES FOR YEARS ENDING MARCH 31, 1947 AND MARCH 31, 1948

Total Income, 1948	$68,100.34	
Total Income, 1947	61,777.45	
Increase		$ 6,322.98
Total Expenses, 1948	$76,193.38	
Total Expenses, 1947	70,223.09	
Increase		$ 5,970.29

STATEMENT OF INCOME AND EXPENSE
April 1, 1947 — March 31, 1948

	Total All Dists.	Head-quarters	All Regionals	Wash-ington
Income:				
Contributions	$68,100.34	$44,953.67	$21,972.25	$ 1,174.12
Expenses:				
Salaries	$40,900.72	$18,994.95	$11,595.25	$10,310.52
Annual Report	828.98	828.98		
Contingent Fund — Moving	599.83	599.83		
Contingent Fund — Harford's salary	750.00	750.00		
Convention Expense	823.65	823.65		
Travel	2,386.32		1,860.87	525.45
Com. & Bd. Travel	2,295.19	2,295.19		
Exec. Staff Travel	5,150.65	5,150.65		
Ev. Youth Com. Travel	167.34	167.34		
Prom. & Laymen's Dinners	4,426.49	2,810.13	1,569.11	47.25
Rent	4,465.88	2,265.00	940.88	1,260.00
Stationery & Supplies	1,594.67	1,107.38	466.13	21.16
Office Expense	663.76	250.46	357.45	55.85
Postage and Express	1,995.78	1,653.01	192.23	150.54
Tel. and Telegraph	1,155.67	449.06	472.68	233.93
NEA Subsidy	6,100.00	6,100.00		
Interest Expense	563.73	563.73		
Insurance	54.14	54.14		
Depreciation	417.89	281.03	48.35	88.51
Miscellaneous	852.69	348.54	465.63	38.52
Total Expenses	$76,193.38	$45,493.07	$17,968.58	$12,731.73
Excess Income or Expense	–$ 8,093.04	–$ 539.40	$ 435.55	–$11,557.31

From this statement of finances for 1947-1948 it is evident that the total income amounted to the sum of $68,100.34. It will be of interest to Synod to know that of this amount $4,555.37 was contributed by our Christian Reformed Churches. This, it will be noted, is about one-fifteenth, or 6½% of the total.

III

The third charge of Synod was "to report to Synod which denominations and the total membership of these denominations constituting the N.A.E."

In order to understand the constituency of the NAE it must be remembered that it consists not only of denominations, but of many individual churches, of independent agencies not integrated in any denominations, of various societies engaged in some form of religious work, of independent boards of missions, and the like. This sounds strange to us of the Christian Reformed Church. But we must remember that we are not dealing with people who share our conception of organization and church government in many cases. This for one thing. And another element that should not be forgotten is that the battle against the forces of modernism that have crept into many of the larger denominations makes it important

and desirable for such an association as the NAE is to include in its membership not only denominations but also individual congregations.

There are a number of factors in this situation that we of the Christian Reformed Church must recognize if we are to understand the problem that such a movement as the NAE has to face on this score.

1. First, it is very difficult to get entire denominations to join the NAE because many of these denominations are officially linked up with the Federal Council and have no desire to join the NAE. It is a well-known fact that many of these larger denominations are either in the hands of modernistic leaders or are honeycombed with liberal and inclusivist beliefs and practices. Of course, we deeply regret this, but that is not the point. This situation makes it possible in many cases only for individual congregations of such denominations to be members of the NAE. There are many splendid congregations of this type which are members of the NAE, some of them Presbyterian, some Congregationalist, some Baptist. It often takes courage on the part of such ministers and churches to join the NAE and in this way throw down the gauntlet to their own denominational authorities. According to their own deepest convictions they will not break with their mother denomination. On this issue we of the Christian Reformed Church may differ from them, so that we would pursue a different policy if we were in a similar situation. But, again, this is not the issue. The issue is whether such individual churches should not express their convictions in the struggle between the modernist and orthodox forces by joining the NAE. That the NAE, which is an Association of Evangelicals, should welcome such churches into its membership can readily be understood. And let us not forget that some of these individual churches in some cases are bigger in membership and in mission activity than some of the infinitesimal denominations of our land.

2. A second fact we must not lose sight of in this connection is that many orthodox denominations have an independentistic form of church government. For us to criticize this situation from the point of view of our Reformed Church polity is, of course, beside the point. They do not ask us to adopt their church government as far as membership in the NAE is concerned, and we do not ask them to adopt ours. But we can cooperate in an Association that has common objectives for the Evangelical cause. We are not entering with these brethren into one denomination — only into an Evangelical (not evangelistic!) Association. This calls for understanding our mutual forms of church government insofar as these enter into membership in the NAE. Now because of their independentistic form of church government it is the most natural thing for Baptist and Congregational churches to stand by themselves, take independent action, without being bound by their conferences or assemblies. Many such Baptist Churches, and also a number of such Congregationalist Churches are members of the Association. Some of these churches are

small, some of them have substantial membership. To use but one illustration, the famous Park Street Church (Congregational) in the heart of Boston, of which Dr. Ockenga is the well-known pastor, has stood for over a century true to the faith in a sea of liberal Congregationalism round about. Not only has it a large membership, but it alone has over a score of missionaries. Not to welcome such a church into the NAE because its denomination as a whole does not come in, is an utterly unrealistic attitude toward the struggle between orthodox and liberal that is going on in this country.

3. A third factor in this picture is the existence of numerous independent, so-called undenominational churches in the fundamentalist groups in our country. We of the Christian Reformed Church do not believe in such undenominational setup, but we will have to recognize that many such churches do exist and are fighting for the faith once for all delivered to the saints. If the forces of orthodox Protestantism in our country are to accomplish anything in the realm where united action is called for, it will have to be done by the cooperation of many such independent churches.

4. Not only are individual churches as well as denominations members of the NAE, but also colleges, Bible Schools, ministerial associations, and various religious organizations engaged in some form of Kingdom work. By receiving such groups into the fellowship of the NAE the testimony both of those groups and of the NAE is greatly widened in its scope.

5. There is one more element that should be mentioned in this connection. Receiving individual churches into the fellowship and activities of the NAE may in some cases mean the beginning of a movement in such a denomination away from the Federal Council to the NAE. Recently some congregations of the Reformed Church of America, under the energetic leadership of their pastors, have joined the NAE, despite the fact that the denomination officially belongs to the Federal Council. These ministers and their churches are protesting against their denominational affiliation with the Federal Council, but meanwhile they can work constructively in the NAE. Perhaps some day the about face will come, and membership of these churches (congregations), whose number is constantly growing in the NAE, may prove a powerful factor in bringing this about for the denomination.

After having explained these factors that enter into an understanding of the membership of the NAE, we are now prepared to explain that the membership consists of various groups. There are first of all denominations. Then there are conferences of denominations, which in our system of church government we might perhaps best compare to classes of a denomination. Then there are organizations (institutes, Bible schools, seminaries, established camp meetings, missionary societies, etc., etc.), some of these entirely independent and others within member denominations of the NAE. Finally there is a very large number of individual

churches, some of them small, others large, even very large. This gives us five groups of members or associates, as they are sometimes called.

Going into greater detail as to members in these various groups the following are the facts:

1. DENOMINATIONS.

In all there are thirty-one (31) denominations belonging to the NAE. Some of these are very small, not larger in size than some small congregations, and others of good size. The largest denomination goes by the name of the Assemblies of God, with a membership of about 241,000. The second largest is the National Association of Free Will Baptists, with a membership in round figures of 221,000. The third in size is our own Christian Reformed Church, listed as having 136,000 (according to 1949 yearbook: 142,818). Among these denominations the following doctrinal types are represented: Methodists, Pentecostals, Fundamentalists, Reformed (CRC), Presbyterians (Reformed Presbyterian Church of N. A.), Mennonites, Congregationalists, Baptists, and Friends (Quakers). In this connection the statement which has been made that about one-half of the membership is of the Pentecostal-Holiness type is not at all in accordance with the facts. If only these 31 denominations constituted the NAE, the statement would have some semblance of truth, but it should be remembered that the independent churches (see below) belonging to the Association are so large in number that they easily are the equivalent of many denominations, and these independent churches are not Pentecostal at all. In fact, NAE headquarters estimates the total percentage of Pentecostals in the movement as about 25%. To show how comparatively small the influence of the Pentecostal group really is in the NAE and how misleading the 50% statement on this score is, it may well be pointed out that of the seventy (70) members of the Board of Administration (1948) only seven (7) are of the Pentecostal-Holiness groups; none today is an officer; and only one holds membership on the Executive Committee of eleven.

2. CONFERENCES OF DENOMINATIONS.

There are six of these. Here Methodists, Baptists, Congregationalists, and United Brethren are represented. Numerically none of the groups is large, the two largest having each a constituency of 2700 to 2800.

3. ORGANIZATIONS.

This group includes Bible Institutes, Business Men's Committee groups, Broadcasting Associations, Schools of the Bible, Ministers' Associations, etc. Some independent missionary boards are also included here. There are no less than fifty-six (56) of these organizations with membership in the NAE.

4. ORGANIZATIONS WITHIN MEMBER DENOMINATIONS.

This is the same type of category, except that these are found within

churches that are member denominations. There are seventeen (17) of these.

5. INDIVIDUAL CHURCHES.

There are no less than 415 of these churches. Many of them are small, but many of them are very large. Among them are found such congregations as the Arlington Presbyterian Church, Baltimore, Md., of which Dr. T. R. Philips is the pastor. This church has a membership of 1558, all professing members. Dr. Philips is a tower of strength, together with his church, for the cause of the Faith. He is not only orthodox, but an avowed and staunch Calvinist. Another such church is Bethany Reformed of Chicago, one of the largest congregations of the Reformed Church in America, having a membership of 1650. Its pastor, Dr. Hager, like Dr. Philips just mentioned, is a member of the Board of Administration. Then there is the First Baptist Church of Tucson, Ariz., with a membership of 2400; the First Baptist Church of San Diego, Calif., with a membership of 4600; the First Baptist Church of San Francisco, with a membership of 2350; First Baptist of Pontiac, Mich., (Dr. H. H. Savage) with a membership of 2300; the First Covenant Church of Minneapolis, Minn., with 1307 members. Also its pastor, Dr. Rees is a member of the Board. Others are: First Mennonite, Berne, Ind. (1277); First Presbyterian, Duluth, Minn. (1525); Moody Memorial Church, Chicago (Dr. H. A. Ironside) with a membership of 4000; Park Street Congregational Church, Boston (Dr. H. J. Ockenga) with 1730 members; Trinity Methodist Church (Bob Schuler, pastor) of Los Angeles with 3590 members; Westminster Presbyterian Church of Philadelphia with 1717 members; and Bethany Temple Presbyterian Church of the same city with 1750 members.

From this it is apparent that the NAE has entrenched itself deeply in the consciousness and the activities of churches of many different denominations which as bodies cannot be members. And the statement that roughly speaking the NAE may be said to speak for about three million (3,000,000) orthodox Protestants in our country can be understood.

IV

The fourth matter on which Synod desired information concerned the *Radio Program of the NAE.*

We presume that Synod is interested in knowing what are the radio activities which are carried on by the NAE, and what radio messages have been broadcasted under its auspices, the latter presumably with a view to whether these broadcasts might be objectionable doctrinally from our Christian Reformed standpoint.

NAE activities in the field of radio are of two kinds, general and specific. The former concerns the position of orthodox broadcasting and the protection of its rights over against the liberals. The other concerns the actual broadcasting of specific programs sponsored by the NAE.

1. RADIO BROADCASTING.

One of the aims of the NAE is to keep the airlanes open for the broadcasting of the Gospel according to the biblical, orthodox conception over against the encroachments of the Federal Council in this field. In order to attain this goal the NAE seeks to protect, promote, and — wherever necessary — to raise the level of orthodox broadcasting. The slurring remarks that have publicly been made of late in our circles about not wishing to have our fine radio program in any way associated in the mind of the radio public with some of the inferior fundamentalist programs which, in some cases, resort to dubious ethical practices in the matter of soliciting and accounting for funds, are quite out of order and uncalled for. Apart from the simple fact that our Back to God Hour is entirely independent, it must be added that the association of our name as a Christian Reformed Church with these activities of the NAE in the realm of radio is one rather to be proud of than to call for apology.

It is precisely the NAE, through its Radio Commission, known as National Religious Broadcasters (N.R.B.), which has taken a stand against those fundamentalist free lances who have at times indulged in dubious practices. Our delegates to the 1947 Convention reported as follows on this matter to our Synod of that year. "That the influence of the N.A.E. has already operated to this end and design (viz., to protect our mutual interests as Evangelical, Bible-believing Christians) could be readily proved by facts. Witness the fact that the Radio Commission of the N.A.E. has set up a code of ethics for religious broadcasters which aims to promote better religious programs, to free the true evangelicals from religious racketeers; a code of ethics which has been adopted by nearly all the large radio networks in our country. This witness has not been in vain. A few years ago there was a concerted, pronounced and powerful effort on the part of the Liberals to squeeze the Evangelicals off the airlanes, so that it became almost impossible to receive sustained time or commercial time. Even the powerful Lutheran Hour appealed to us for our help. The protest of the N.A.E. at Washington has resulted in the almost doubling of time given to Evangelicals on the radio networks!" (*Acts of Synod, 1947*, pp. 396-397).

To this may be added what the official report to the Convention of 1948 says on this subject. We quote from page 12 of that Report. "National Religious Broadcasters, an associate corporation of which Dr. Theodore H. Elsner is president, has many evidences of the respect which its constructive work has inspired in the Federal Communications Commission, the National Association of Broadcasters, and radio industry in general. In the case of N.A.B., we have been notified that there is every prospect that the new code, so far as it pertains to religious broadcasting, which is to be adopted at Los Angeles later this month, will conform in every essential detail to the code which N.R.B. adopted two years ago."

From this it is apparent that the N.A.E. through its Radio Commission has done some real constructive work in which we as a Christian Reformed Church may well take pride and for which we should thank God. Securing our rights as a group of true Evangelicals over against the encroachments of the liberals; rebuking "radio racketeers" of the extreme fundamentalist type; and securing a high ethical standard for all religious broadcasts through adoption of a code ethics, is no mean achievement. All this is a real part of the struggle for the Faith once for all delivered.

2. N.A.E. RADIO PROGRAMS

But the N.A.E. also sponsors certain programs over various networks. Synod ought also to be informed concerning these. Religious messages, call them sermons if you will, are going forth over the air intermittently sponsored by the N.A.E. Now these programs are of two kinds, that is viewed from the angle of N.A.E. sponsorship and responsibility. The first are the messages broadcasted over the Columbia System. The second are those that have gone over the wires of the American Broadcasting Company (ABC).

Here is the Columbia System method. It does not ask the speaker to represent the N.A.E. as such. The Columbia pulpit merely asks the N.A.E. to nominate someone from one of its constituent groups, who would not otherwise be represented on the air. The preacher of this denomination or group will not speak as a representative of the N.A.E., but as a representative of his own denomination as such. This was the case when Dr. Paine preached over the Columbia network. The announcement is not made in the name of the N.A.E. The speaker is introduced as the pastor of the church, or the representative of the denomination, with which he happens to be affiliated. No mention is made of the N.A.E. The N.A.E. has served only as a means by which this speaker can be placed on the air. It was under this plan that a Christian Reformed speaker was also invited to participate. That would have meant, had our own speaker taken part (which — for reasons outside of this discussion — he did not), he would have appeared as a Christian Reformed speaker and would have been free to proclaim the doctrines of the Christian Reformed Church within the limits determined by the radio broadcasting company, itself. That there can not be the remotest objection raised against such preaching arrangement by radio on the part of our church, must be apparent to all.

The other type is that over the ABC chain, over which Dr. Decker and Dr. Elsner each delivered a brief series of addresses. They were introduced as speakers from the N.A.E. The program was announced as having been furnished by the N.A.E. In these broadcasts the speakers are limited to the Evangelical position and matters of a denominationally controversial nature are out of place. From the nature of the case each speaker is to propagate the truths as set forth in the N.A.E. Statement of Faith. These

then are messages that are given on the authority and in the name of the N.A.E. Now when the question is raised whether the delivering of messages in this fashion might bear upon our membership in the N.A.E., it is difficult to see how anyone can make this a point against our membership. Each speaker would normally be a responsible and carefully selected person prominently connected with the N.A.E. He would, moreover, be bound by the statement of faith to which every member of the N.A.E. has agreed as basis of fellowship and communion within the Association.

What more could anyone desire for a religious broadcast under auspices of those who are Bible-believing Christians? Of course, such preaching is not the same as preaching under the auspices of a regular consistory in a Christian Reformed Church. There are certain points of difference, one of which is that many controversial things that can — and should — normally be said in the Christian Reformed pulpit cannot be said over the airlanes. But that holds for our own Back-to-God Hour just as well. And if it be objected that we as a denomination are corporately responsible for all such messages, the answer, it would seem, is twofold: First, that with the statement of faith as basis and norm there is no great danger that anything will be said over such broadcasts that can be said to be doctrinally really objectionable. And, secondly, it should be remembered that we would be turning down a great opportunity to bring the gospel of the Scriptures to a world that needs just that. We have complained against the liberals sending their false, man-made gospel over the radio and we have repudiated their claim of speaking for all Protestants. Now when after much effort God in His providence gives us as Evangelicals the goodwill of the broadcasting companies to offer us some free time on the air for the preaching of the great truths as contained in the statement of faith, are we going to refuse to avail ourselves of that opportunity? And all that on the remote chance that someone might say something that we could not quite approve? This remote chance is so small that we do not see how it possibly could justify our refusing to cooperate with our brethren in the faith on the basis of the historic statement of faith.

That the chance of finding something objectionable in the doctrinal sense of the word is very remote if not negligible, would seem to be confirmed by the perusal of the broadcasts that have so far been made through this channel. So far two series were delivered by Dr. R. L. Decker and Dr. Theodore H. Elsner, the former an exposition of the Lord's Prayer, the latter a series under the title, The Profits of Prayer. Your Committee (and now we mean all members, before we separated to write two reports) has read this last-named series, which appeared both in mimeographed and in printed form, and by common consent there was nothing objectionable in them. When we had a report on their reading, not one had any objection.

V

And now we come to the heart of the matter. Our mandate mentions as point number five: "To come with specific recommendations as to whether or not we should continue our membership in the N.A.E."

In discussing this matter and seeking to come to some definite advice, we will take up the following matters in order. For clarity we state them here.

A. What reasons are there why we should remain in the N.A.E.?
B. What objections are raised against our remaining in the N.A.E.?
C. How can these objections be answered?
D. Could we perhaps withdraw partially?
E. What would be the result if we did withdraw?

Finally, our *advice* based upon these considerations.

A. WHAT REASONS ARE THERE WHY WE SHOULD REMAIN IN THE N.A.E.?

1. We confess with all true Christians one holy, catholic Church, consisting of all true believers, who are one in Christ, their Head. This calls for some expression of unity and co-operation. Because of conditions in this present dispensation we find it impracticable to be all united in one church. But as those who are of a like common faith we should co-operate as far as possible.

2. There is a desire among our people for such co-operation. This was one of the reasons why we joined the N.A.E. in 1943. We believe that this desire is today as strong among our people as it was then. It is a legitimate, healthy desire. Affiliation with the N.A.E. opens one way of satisfying this desire.

3. The great foes of orthodox Christianity in our day, Unbelief, Communism, Modernism, Roman Catholicism, are very strong and active today. We believe that as history rolls on to the end this danger will become the more acute. This makes it all the more urgent that those who are fundamentally one in the Lord stand together to defend themselves.

4. The N.A.E. has adopted a Statement of Faith on which all such believers can unite. It can be found in practically all our synodical acts since 1943. As far as we are aware no objection has ever been raised against it. This gives us a biblical basis on which we all can unite and act.

5. Membership in the N.A.E. offers us a real opportunity for service. We vividly remember how our fathers a generation ago spoke so fervently about our calling to make our conception of Christianity known in our American world. They felt that we had a mission here; and we feel that today. The N.A.E. offers an avenue by which this can to an extent be realized. We have representatives on the Board of Administration, and they tell us that their contributions are eagerly welcomed. Others of our

men serve on commissions. Some have been invited to deliver addresses. With humility we may say that to an extent our influence accounts for the origin of the National Association of Christian Schools under whose leadership Christian Schools are being opened in scores of places. Here is an open door. We should like to emphasize that. As another practical instance of what we may help to accomplish through the N.A.E. we would point to the fact that the N.A.E. has by the proper authorities been asked to find room for some three thousand displaced persons of the Evangelical Faith. The government in matters like these can only deal with representative organizations like the National Catholic Welfare Council, the Federal Council of the Church of Christ, and the National Association of Evangelicals. Think also of the relief work which is being done through the channels of the N.A.E. and how this is being linked with the preaching of the true Gospel wherever possible.

6. There are benefits we can derive from membership in the N.A.E. Our delegates to the N.A.E. conventions have repeatedly testified of the spiritual warmth which prevails in those meetings, a warmth which springs from love to God and His Word and a hearty gratitude for salvation received. It does us good to move in an atmosphere like that. Our mission efforts can be strengthened by co-operation with the N.A.E. Our Director of Missions tells us that for our foreign mission cause affiliation with a large body such as the N.A.E. is very valuable, almost indispensable. The N.A.E. can do a great deal for missionaries in securing passports and furnishing them with supplies at an advantageous rate. At the 1948 convention we heard its representative in Washington tell how at one time a number of missionaries were being delayed through interference by others, and how in part through the efforts of the N.A.E. representative this matter was cleared.

7. The N.A.E. is constantly growing in numbers and strength and consequent prestige. The larger it grows the greater will be our opportunity for service through it and the more it will be to our advantage to be part of it.

B. WHAT OBJECTIONS ARE RAISED AGAINST OUR REMAINING IN THE N.A.E.?

1. The N.A.E. is a peculiar, loose organization; it consists of denominations and local churches and conferences and committees and individuals. It appears to be a somewhat strange conglomeration of all kinds of elements. It is difficult to obtain a clear idea of its workings and to fit oneself into it.

2. Expressions are used in the meetings, charactertistic of the informal and somewhat loose fundamentalist type of Christianity, which at times offend us. Notably certain expressions used in prayer seem to us to be out of keeping with the dignity and solemnity of speaking with God.

3. Much emphasis has been placed upon the prevailingly Arminian coloring of the constituent elements of the N.A.E. It has been urged:

a. that we by associaton with them may ourselves be tainted with Arminianism; that the N.A.E. has for one of its aims strong evangelistic activity; that by engaging in evangelism it encroaches upon the function of the church; that the message brought under its auspices or by its affiliates would be Arminian; and that we by being affiliated with it would be co-operating in Arminian preaching;

b. that in co-operating with Arminians we would be unfaithful to the Fathers of Dort, who fought the great battle against Arminianism;

c. that in co-operating with a body which is so largely Arminian we create confusion in the minds of our people: We warn against Arminian theology and combat it as heresy and yet co-operate with a body which is so largely of Arminian hue.

4. Much has been said about the fact that the bodies constituting the N.A.E. are so largely of the fundamentalist kind. This has been the burden upon the heart of our radio minister. He strongly feels that the N.A.E., being so strongly fundamentalist, cannot represent us; that in being affiliated with it we render ourselves liable to being misunderstood; that radio authorities have been favorable to our broadcast because it is not of the sensational fundamentalist type; that our radio audience has responded because our message was neither liberal nor fundamentalistic but presented orthodox Christianity in a forthright, dignified style; that by co-operation with such fundamentalist groups we sacrifice the distinctiveness of our message; that we can more effectively bear our witness by remaining by ourselves.

We believe this in the main covers the objections urged.

C. How Can These Objections be Answered?

1. It may be said that the peculiar constitution of the N.A.E. is largely due to circumstances: There were denominations which desired to combine in order to offset the influence of the F.C.C.C. There were churches whose denominations did not join but who themselves desired to join. Again, within certain churches were certain individuals and groups who desired to affiliate. In order to include all these it would seem that an organization of this kind would be called for. Also, let it be remembered that the N.A.E. is still a young organization. The leaders are aware of these weaknesses and are striving to make improvements. We hope and trust that in time the organization will function more effectively. At any rate, an objection of this kind lies very much on the surface and hardly touches the heart of the matter.

2. It is true that at times our sensibilities are hurt by forms of expression used in the N.A.E. meetings. But as far as our observation goes

they do not stand out; they occur mostly in smaller gatherings. Insofar as they do we can use our influence by calling attention to them betimes and showing their impropriety. We should like to say, too, that we have heard there many prayers and participated in seasons of prayer which were indeed uplifting and consisted of real communion with God. Some of us remember the season of prayer which closed the 1948 convention, and were deeply impressed by it. Why stumble over minor objectionable features when there is so much to appreciate along the same line? Are we not often, though possibly in different ways, as guilty of irreverence and superficiality in prayer?

3. As to the Arminian coloring of the N.A.E., this is indeed to us a serious and important matter. We do not want to abet Arminianism in any manner, nor would we like to acquire more of it.

a. However, we do not believe that the danger that we shall be tainted with Arminianism *through connection with the N.A.E.* is very great. That would have to come about by attendance at the conventions and reading of literature. We may be assured that the brethren we send to represent us at the conventions are sufficiently strong to be there without absorbing Arminian ideas. The men who were there thus far appear to be as sound as ever. Nor need we fear very seriously the influence of N.A.E. literature. In this country of ours, in which the air is as it were surcharged with Arminianism, the influence of the N.A.E. on that score appears not great. And experience seems rather to show that those of us who are really in love with our principles usually become the stronger in our convictions by contacts with others not like-minded. So we cannot feel that at least at present this danger is very great.

b. It is true that the N.A.E. is strongly evangelistic. One of its aims is "To provide services for our constituents which will enable them to accomplish more quickly and efficiently the mission of the Church, i.e., the speedy evangelization of the world," (Quoted in Acts 1948, p. 403). However, it does not itself carry on evangelism. This is expressly stated as follows: "It is not the purpose of N.A.E. to assume the functions of the Church, but to act only as a servant to all." (see Acts, 1948, page 403). There have been repeated complaints that nevertheless groups of churches affiliated with the N.A.E. have carried on evangelistic campaigns and made it appear that this was done under the auspices of the N.A.E. Bearing on that point we consider of outstanding importance the following passage in the 1948 report of the N.A.E. convention. (page 23):

"Your Commission on Evangelism recommends adherence to an evangelistic policy for N.A.E. that shall be broadly conceived and advisedly administered. This policy must take cognizance of the varieties of approach and technique with which our constituent groups carry on the evangelistic task of the Church of our Lord.

"We, *therefore, do not regard it as our function to conduct evangelistic campaigns as a national association nor to attempt to set patterns of evangelism* but rather to encourage the spirit and practice of soul-winning everywhere and all the time. This, we believe, can be done constructively through advising with church leaders and regional committees who may seek our assistance, and by alert reporting of soul-winning events in the columns of *United Evangelical Action.*

"We recognize that, notwithstanding the foregoing statement, local units of N.A.E. may find it eminently feasible and fruitful to conduct evangelistic services. This will depend on the measure of harmony and co-operation that can be achieved in a particular situation.

"However, should there be any within such local units who, for reasons of their own, deem it inadvisable to join in a project of this kind, their non-co-operation shall not be construed as an evidence of disloyalty to the N.A.E. as such.

"We strongly urge upon all our constituent members to engage in evangelism, whatever their own particular patterns and methods, as the principal calling and task of the Church of Christ and also that our constituent members co-operate in united evangelistic effort under proper evangelical auspices, if at all possible. Whatever shades of difference may exist among us as to procedure and methods, we do not hedge on the basic affirmation that Christianity must grow in order to live, and it grows not by formal accessions but by spiritual regenerations. The option is sharp and urgent; it is evangelize or perish."

This makes it plain that it is not the intent of the N.A.E. to carry on evangelistic campaigns. If any of its constitutent bodies engaged in evangelism claim to represent the N.A.E. in doing so, they make this claim without warrant, contrary to the plain expression of the N.A.E. As long as the N.A.E. retains this policy and does not as a body violate it we cannot charge it with assuming the function of the church in carrying on evangelism. Nor can it be said that any of the constituent bodies of the N.A.E. are co-responsible for any Arminian preaching carried on by other constituent bodies, for which the N.A.E. takes no responsibility.

c. Do we by co-operating with Arminian brethren in the N.A.E. become unfaithful to the Fathers of Dort? It appears to us that this question is based upon a misconception. The Fathers of Dort proved from the Word of God that the Arminian doctrine is contrary to the Bible, and that those who hold it are in error on those points, and they refused to be united in the same communion with those who hold such doctrine. If our belonging to the N.A.E. meant to

live in the same church with those who are Arminian in doctrine and practice, we would by doing so be disloyal to the Fathers of Dort. As a matter of fact it does not mean that. We quote once more from the folder mentioned before: "The N.A.E. is not another denomination or church; it is not an organic union of denominations or churches; nor is it a means of exercising control or authority of any kind over the denominations, churches or other constituents." No one is asked to surrender any of his convictions. It is simply a practical organization to promote the common interests of evangelical Christians of whatever particular coloring as long as they can be considered evangelical Christians. In the same way as we at times unite with other Christians to promote good morals in a community, to combat the evils of strong drink, to elect good men to government positions, to carry on co-operative movements of all kinds. Reformed Christians in the Netherlands acted similarly during the Nazi occupation. Such actions do not in any way prejudice one's loyalty to Reformed truth and the Reformed fathers.

d. There is no doubt that at times our co-operation with the N.A.E. has puzzled and confused some of our people. But this is not due to inconsistency in our stand. It is rather a matter of misunderstanding, and an endeavor should be made to clear it up. Possibly the editors of our church papers could render service to this end, as they have already done in the past. It should be made plain that we are trying to effect as much co-operation as possible with those of the Reformed faith; our Reformed Ecumenical Synods and Calvinistic Conferences are endeavors in that direction. But there is also a wider body of Christians, people, who, though not Reformed, sincerely believe in the Lord Jesus Christ and love His cause according to their background and conceptions and training. They have their errors and misconceptions, as we see it. Nevertheless we recognize them as fellow-Christians. We include them in the one, holy catholic Church, which we confess every Sunday in one of our services. As such they are our brethren, we have certain beliefs and interests in common, and we should recognize this fact and be able to co-operate to an extent. Without accepting their errors we recognize them as fellow-Christians. That is not inconsistent with our Reformed convictions. We do not surrender one iota of our Reformed truth. And if some of our people be disturbed about evangelistic meetings being held, supposedly under N.A.E. auspices, we can make it plain that these meetings are not held under N.A.E. auspices, as explained above. In this way we may teach our people both to hold to our Reformed position and to recognize also the wider body of Christians, who are after all part of the fold of our Lord and therefore spiritually related to us.

4. As to the objection that the constituents of the N.A.E. are largely of the fundamentalist type, this is true, but at the same time the way it has been urged by some of late it is very misleading and distorted.

First of all, there is a large segment of Calvinists in the N.A.E., even though they do not use the word as much as we do. The Reformed Presbyterian Church of North America, as sound and orthodox a Calvinistic Church as one can find, is a member of the N.A.E. as well as we. Some of the most orthodox ministers of the Reformed Church of America, those who have so far waged the battle against membership of their own denomination in the Federal Council, have recently joined the N.A.E. together with their churches (congregations). Rev. Henry Bast, whose voice has recently been raised in a strong protest against the modernist and indifferentist drift in the Reformed Church of America is already a member of the Board of Administration of the N.A.E. When men such as these step in, are we going to step out? Besides these there are many more sound Calvinists in the N.A.E., especially many leaders of local churches from the Presbyterian fold, some mentioned by name above. Many of the Baptists are Arminian, but many of them are Calvinists in their soteriology. However much we deplore his Baptistic error and his failure to appreciate the covenant doctrine as we Reformed see it, anyone who knows Church history knows that Spurgeon was a sound Calvinist theologically and soteriologically speaking. And there are many followers of Spurgeon in the American Baptist churches.

Secondly, the Fundamentalism of the N.A.E. has by some who agitate against our membership in the N.A.E. been made a caricature. Some have tried to picture these Fundamentalists as of the most extreme type. The extremes of the oddest little sect which numerically may count for nothing are played up by some as typifying "Fundamentalism". The nightmare of a lone Christian Reformed denomination in a sea of Pentecostals, has of late been played up by some. Above we have shown with statistics and figures how misleading this is. Here we might add that it is very unfair as well as misleading to represent religious groups and sects by their caricature. There is a "lunatic fringe" in every group, the Reformed not excluded. We would not like to be judged by our own "lunatic fringe", but some people in our group seem to think it is perfectly alright to do that very thing in regard to those among orthodox Christians who differ from us. We may add that of that "lunatic fringe" found in every religious group there is little in evidence in the N.A.E.

Of course, we of the Reformed Faith regret many features of Fundamentalism. We do not want these things in our own churches. But this can be no reason why we should not join hands with them as an Association to attain a common cause. It is all-important to remember that all N.A.E. constituents are our brethren in the Lord. Much as we may regret certain extremes among them, we must so view them. And if they go too far in certain practices, we can endeavor to correct them. That

is what Christians owe to one another. We do not need to fear to make our voice heard in the N.A.E., being one of its respected constituents. Apart from this, for the sake of truth we should do so.

This concludes our comment on the objections urged against our membership in the N.A.E. We believe none of them constitute good ground for withdrawal, so that our original reasons for continuing our membership stand. But before we draw our final conclusion and present our advice, we would like to look briefly at two more questions.

D. COULD WE PERHAPS WITHDRAW PARTIALLY?

Could we perhaps withdraw partially, as was suggested by some of our delegates in 1947 and 1948? This might sound like a way out: we would not be withdrawing altogether, yet we would not be full members and therefore not responsible for the actions of the N.A.E. At the same time we would still have a limited opportunity for influence, through the commissions, and would be able to derive some benefits too. However, this cannot be recommended. We know that compromises never satisfy. The question arises whether according to the constitution of the N.A.E. this could be done. We have noticed that all the commissions, from the nature of the case, must subscribe to the Statement of Faith of the N.A.E.; they work under the auspices of the N.A.E., and report to it. It is difficult to see how we could be members of some of the commissions without being a part of the N.A.E. Again: would it be fair to the brethren of the N.A.E. to say to them:

"We would like to have the benefit of some of your commissions, but we do *not* want to be responsible members of your organization." Would we not cut a strange figure before the world, withdrawing from membership and still not entirely withdrawing? We cannot in good faith recommend such a course.

E. WHAT WOULD BE THE RESULT IF WE DID WITHDRAW?

There are some who argue that we should withdraw from the N.A.E. in order to develop our strength alone, by ourselves, in isolation, and that this will be the best contribution that we can make to American religious thought and life. Those who argue thus proceed from a false premise, viz., that we must choose between membership in the N.A.E. and being distinctive, developing our own resources with our own churches and schools. This is an error, and the issue put thus is a spurious alternative. We must do both, become ever more distinctive, emphasize the Reformed Faith and develop it through our own channels, maintain the fine institutions and agencies that are characteristic of our Reformed, covenantal view of God's truth and the Christian life — and standing shoulder to shoulder wherever needed over against the common enemy with those who are on the Lord's side. We also need the interaction of life within and life outside of our circles to keep our development wholesome, vital, and strong. Calvinism is not and cannot and should not be a hothouse plant.

We shall appreciate the strength, the power, and the glory of our distinctive Reformed truths and practices precisely when we do not isolate ourselves. A strong, distinctive religious, educational, and cultural life fostered in our own group life is all-important, but we do not live unto ourselves and by ourselves.

As a matter of fact we deceive ourselves into thinking that we can be isolated. "In isolation lies our strength" as the saying goes, but we must at once add: "and our weakness also". The doctrine of isolation, which has such fascination for all Puritans and many "Afgescheidenen", is one of those half-truths which readily deteriorates into a lie. It may also and often does foster a smug complacency that prompts our fellow-Christians to wonder whether we consider ourselves the only ones that have the truth and that are children of God. We may not and cannot be isolated. That day is past. This is a day when increasingly the lines are being drawn between those who are for, and those who are against Christ. In this battle we cannot ignore those who, in spite of weaknesses and differences from us, are nevertheless followers of the Christ and in their own way do battle for Him.

Our confession of one holy catholic church should be more than a mere confession, and more than a mere pious hope for future realization only. It should also receive some concrete expression in our daily life, in the struggle with our common foe. In these days, when the great foes of the Church — Unbelief, Humanism, Communism, Modernism — are attacking the very heart of Christianity, it is more than ever necessary for all truly Evangelical, Bible-believing Christians to stand shoulder to shoulder. Valuable and important as our independent testimony as a Christian Reformed Church is — and this is in no way impeded by, but, properly used, strengthened by wider contacts — no one can deny that we also have a joint task with all truly Evangelical Christian groups to witness for the Gospel and the Christ of the Scriptures.

Our position in the matter has been stated briefly and effectively in a fine paragraph on the subject from the editor of *The Canadian Calvinist* in the issue of June, 1948. Under the caption, "Let's Stay in the N.A.E.", he wrote as follows:

"Seeing the crying need of the spreading of the Gospel and the defence of the Faith, and the constant efforts of the enemies of true Christianity to block the channels of its propagation, we sincerely hope that our Synod will continue our church's connection with the National Association of Evangelicals. This association is an effective instrument of meeting the enemy's highly organized effort to sabotage the positive Christian testimony in our day. If we see flaws in its work, let's try to improve it by our superiority of which we seem to be so very conscious, but let us not depart from it to just sit by our satisfied selves and permit our wings to

be clipped by those who know to join in a common cause: the Modern Super Church."

We may well contemplate seriously what withdrawal at this time from the N.A.E. would mean. Withdrawal on our part would give satisfaction to those who believe in a policy of extreme isolationism, but it would give no less satisfaction to the modernist elements in our country, who are filled with dismay at the growth of united action on the part of the truly orthodox forces in this country through such an organization as the N.A.E. It should, it seems to us, be a matter of deep concern to our Synod that any policy of isolationism — so piously advocated by some — will have the effect of playing directly into the hands of the modernist forces. Here in a very real sense we cannot be neutral. It is ultimately a matter of being counted in the struggle for or against Christ. To fail on this front is to fail of a solemn duty.

ADVICE — In view of the above consideration we advise as follows:

1. That Synod decide to continue our membership in the N.A.E. as heretofore and seek to make it increasingly effective and productive.

2. That Synod instruct its delegates and our representatives on the Board of Administration of the N.A.E. to see to it that the declared policy of the Association on evangelism shall be enforced.

3. That Synod request the editors of *De Wachter* and of *The Banner* to continue to enlighten our people on our connection with the N.A.E. and the principles underlying it, in order that present existing misunderstandings may be removed.

Humbly submitted,

CLARENCE BOUMA
JOHN GRITTER

SUPPLEMENT 30
(Arts. 118, 123, 127)

IMMIGRATION COMMITTEE FOR CANADA

To the Synod of the Christian Reformed Church
Grand Rapids, Michigan.

ESTEEMED BRETHREN IN CHRIST:

THE Immigration Committee of Canada herewith respectfully submits its report to your honorable body.

SUMMARY OF WORK:

During the year 1948 twelve boats with immigrants from the Netherlands arrived in Canada with a total number of 6,996 persons. An additional 3,173 people of Dutch descent entered this country by other means of transportation. Of those who travelled by immigrant boats 4,488 settled in the province of Ontario while the remainder of 2,508 were divided over the other provinces but mainly in Alberta, British Columbia and Manitoba. It is estimated that of the above mentioned 6,996 souls 4,500 were of Reformed persuasion.

Because of this influx the small nuclei of which mention was made in last year's report, expanded to sizeable groups while new beginnings were made in Erie, Aylmer, St. Thomas, Olinda, Ingersoll, Seaforth, Clinton, Port Credit, Nestleton, Picton, Brockville, Cornwall, Alexandria, Van Kleek Hill, Arnprior, Renfrew, Cobden in the province of *Ontario,* Brandon and Portage la Prairie in *Manitoba,* Picture Butte and Duchess, Barrhead, Innisfail, Lethbridge in *Alberta* and Abbotsford in *British Columbia.* Five more home-missionaries were placed in Ontario and one in Alberta by the Home Missions Committee, in territories, which in some cases are equal in size to the Kingdom of the Netherlands.

The 1948 influx of immigrants has also strengthened the existing churches to such an extent that nearly everywhere buildings have become too small for the increased audiences.

The immigrants were received and welcomed at the point of debarkation by one or more members of our Committee whose task it was to accompany them on their journey and to assist them. Where difficulties arose between the employer and the immigrant our fieldmen have tried to make the necessary adjustments and when this was not possible they have placed the immigrant on another farm.

A number of families were visited with sickness, accidents and even death and in many cases financial aid had to be given and clothing for those who lacked the necessary funds to pay for their hospitalization and to buy that which was necessary for the daily needs of the families. Many churches in the United States have given valuable assistance in this phase

of the work by sending us large quantities of new and used clothing and money for our benevolent fund. In several places group sickness insurance was organized through the Blue Cross Plan.

Preliminary arrangement with the Department of Education resulted in classes in basic English in different centers.

In all this work the members of the local and provincial immigration societies have unstintedly given of their time, their money and the use of their cars.

With applications coming in from distant parts of the country and with the knowledge that places should be obtained for many families from the Netherlands our men have set out to investigate new fields, always bearing in mind that dispersion should be prevented and that settlement must only be encouraged in places where conditions of soil and climate are such that natural development of a nucleus can be expected. Investigation of this kind have been carried out in *British Columbia,* Alberta, Manitoba, Ontario and Quebec in most cases with very gratifying results. Mention should be made in this connection of Central B. C., Rocky Mountain House district and Edson *Alberta,* Grosse Isle and Stonewall, *Manitoba,* Fort Frances and Port Arthur in *Ontario* and in Southwestern Quebec.

The placement of 1949 arrivals began already in the fall of 1948. Due to a change in the placement policy our Committee was requested to place only those immigrants who in Holland were affiliated with the Gereformeerde Kerken. Although accurate and up to date figures are not available it is estimated that for approximately 1,500 persons sponsors were found in the different provinces.

FIELDWORKERS:

The following part and full-time fieldmen have been engaged in all the above mentioned activities:

Mr. A. de Jong and L. Kool in British Columbia.

Mr. B. Nieboer, H. Wierenga, H. J. ten Hove and J. Prins in Alberta.

Mr. J. de Jong in Manitoba.

Mr. J. Vellinga and J. Vander Vliet in Ontario. In addition to these all our Canadian ministers, home missionaries and local immigration organizations have given us their full support especially in "after-care" work.

FIELD PROBLEMS:

As was already indicated in a previous paragraph, our Committee is no longer the sole agency in Canada for the placing of Holland immigrants. With us in the field are now a Roman Catholic and a Reformed organization (the latter one working in conjunction with the United Church of Canada) the two Canadian Railway Companies and, temporarily, the government immigration inspectors. Due to this competition reports from the Netherlands prospective immigrants have been in short supply at certain times especially in the Western provinces and it has become increas-

ingly difficult for our men to find sponsors. Moreover a large number of displaced persons from European countries and immigrants from Great Britain are entering Canada and are taking jobs on farms which otherwise would have been available for our Holland people.

Our Committee receives all the reports on prospective Holland immigrants of Reformed (Gereformeerd) persuasion for placing from the Dutch Embassy in Ottawa. From their staff we have experienced full cooperation.

Synod should also be informed as to certain limitations placed upon our activities by the Canadian government, one of which is that our representatives are no longer allowed to be present at the arrival of the boats.

Furthermore the serious housing shortage is hindering us considerably in the placing of larger families and is creating a demand for single men and families without children especially in the more populated districts of the country.

The settlement of disputes and replacements of immigrants for various reasons is taking up much time.

RELATIONSHIP TO OFFICIAL BODIES:

The Ontario government has discontinued its participation in the arrangements for the movement of agricultural families from the Netherlands to that province. The full responsibility for these arrangements has been assumed by the Immigration Branch of the Department of Mines and Resources. Our relationship to this body has been satisfactory.

The Railway Companies have favored the members of our Committee with trip passes in order to enable us to attend our annual meeting and have supplied our fieldmen with free transportation on their lines in the different provinces.

FINANCES:

Attached to this report our Committee is submitting to Synod a detailed financial statement for the year 1948. The amount of $22,687.43 which was donated by the American and Canadian churches for the cause of Dutch immigration into Canada represents to us not only a large sum of cold cash but also the warm place which the members of our churches have in their hearts for the labors bestowed upon those who are of the common faith and who came from the Netherlands to strengthen the churches in Canada.

However, Synod should be aware of the increasing volume of our work. As we are constantly looking for new possibilities for placement our fieldmen must now cover larger territories than before. New immigrants are flowing in while a number of last year's families are yet in need of our assistance in regard to transportation to our church services. If we bear in mind that only a very limited amount of money can be brought from across the ocean, that in hundreds of families there is only one wage earner who has to support his usually large family from the minimum

wages of $75.00 per month we shall realize that some assistance should be given toward their transportation expenses. One third of the amount is being paid by the immigrants, one third by the established churches and one third by our Committee. In the case of mission stations one half is paid by our Committee and the remainder by the group itself.

The remuneration for services rendered by field men and secretary has been fixed at $9.00 per day and seven cents per mile for the use of a car.

At present there are three funds operating on behalf of Canadian immigration. First the fund for the Canadian Immigration Committee for which all our churches have been asked to set aside one or more collections per year; second the Canadian, Home Missions, Emergency fund and, third the Canadian Relief Fund, mainly for Ontario.

In view of our growing expenses we again come to our churches for help, trusting that you will supply us with the necessary funds to carry out our mandate and to continue in this most important task of assisting our fellow believers and extending our church in Canada.

CONTACTS WITH DUTCH CHURCHES AND ORGANIZATIONS:

Several ministers of the Gereformeerde Kerken in the Netherlands were allowed to accompany the immigrants on their journey to Canada during 1948. We should like to mention especially the prolonged visit of Dr. P. Prins of Groningen who visited most of our groups and settlements throughout Canada. Dr. Prins was also present at our annual meeting in Vancouver in October, 1948, at which occasion several suggestions were made to establish a closer contact with our sister churches in Holland, pertaining to the forwarding of membership certificates to the Canadian Christian Reformed churches and also the necessity of supplying better information about church life in general to the prospective immigrants. Some of these recommendations have already gone into effect.

Mr. T. Cnossen, Director of the "Centrale Stichting Landbouw Emigratie" in the Hague, travelled again across Canada, for the purpose of gathering first hand information on present conditions and possibilities for settlement. The relationship between our sister organization in the Netherlands and our committee remains harmonious.

OUR COMMITTEE AND THE HOME MISSIONS COMMITTEE

Throughout the year there has been an intimate cooperation in the development of mission stations and on mutual problems. Representatives of both committees have met at regular intervals during the year to discuss difficult situations and the needs of the various fields.

MATTERS OF PROCEDURE

Since our previous report a meeting of our Committee was held in Vancouver, B. C., at which occasion the increasing field work in the province of Alberta was discussed. The Committee decided therefore to appoint Mr. B. Nieboer, full-time field man for Alberta.

Mr. John Vellinga who during 1948 was connected with the Ontario department of Planning and Development was appointed a full time field man for Ontario.

Due to the death of our treasurer Mr. J. J. A. Wyenberg our Committee approved the request of our local Immigration Committee at Winnipeg for another member. The local nominated Mr. J. Geerts and Mr. M. Reenders.

The Committee has also granted the request of the Ontario Council for an additional member on our Committee and has received the following nomination: Mr. R. de Boer and Rev. A. Persenaire.

In connection with the precarious condition of our finances the Committee decided to meet in February 1949 in Toronto, Ont. Henceforth our yearly meeting will be held at approximately the same time. The Railroads supplied all our members with trip passes.

RECOMMENDATIONS:

1. that Synod again recommend our immigration fund for one or more annual offerings.
2. that Synod continue the appointments of 1947.
3. that Synod approve the appointment of Mr. J. Vellinga as full time field man for Ontario and of Mr. B. Nieboer as full time field man for Alberta.
4. that Synod appoint a new member for Winnipeg in the stead of the late Mr. J. A. A. Wyenberg from our nomination.
5. that Synod appoint an additional member for the Province of Ontario.

REV. P. J. HOEKSTRA, *President*
MR. J. VANDER VLIET, *Secretary*
REV. J. M. VANDE KIEFT
REV. A. DISSELKOEN
MR. L. KOOL
MR. H. J. TEN HOVE
MR. J. VELLINGA

31st January, 1949.

Immigration Committee for Canada,
Of the Christian Reformed Church,
Winnipeg, Manitoba.

GENTLEMEN:

As instructed by you, we have made an examination of the books and vouchers of your Committee for the year ended 31st December, 1948, and now have pleasure in presenting herewith the undernoted financial statements for the period under review together with our report thereon.

Exhibit "A" — Statement of Cash Receipts and Disbursements for the year ended 31st December, 1948.

SCHEDULE "1" — Bank Reconciliation as at 31st December, 1947.

SCHEDULE "2" — Bank Reconciliation as at 31st December, 1948.

SCOPE OF EXAMINATION

Our examination embraced a detailed check of items relating to receipts and disbursements, and we received confirmation direct from the Canadian Bank of Commerce as to the balances on deposit as at 31st December, 1947, and 31st December, 1948.

GENERAL COMMENTS

During the year donations amounting to $22,687.43 were received, most of which were from sources in the United States, and as a consequence a Net Profit on American Exchange of $889.33 was realized. Receipts for the Bus Fund amounted to only $53.00.

As your books are maintained on a cash basis a decrease in cash surplus of $2,774.61 is shown on "Exhibit A," but consideration should be given to the fact that a loan from the Synodical Treasury of the Christian Reformed Church in Grand Rapids, U.S.A., was repaid during the current period, and from an operating standpoint this amount could be deducted from the decrease to arrive at a more accurate result.

In closing, we would report that the books and accounts of your Committee are maintained in a very neat and accurate manner. Should there be any additional information you require, we shall be pleased to furnish same upon request.

Yours faithfully,

G. B. HARE, C. L. A.

Chartered Accountants and Auditors.

EXHIBIT "A"

IMMIGRATION COMMITTEE FOR CANADA
OF THE CHRISTIAN REFORMED CHURCH
STATEMENT OF CASH RECEIPTS AND DISBURSEMENTS
For the year ended 31st December, 1948.

RECEIPTS:		
Donations Received		$22,687.43
Profit on American Money		889.33
Receipts — re Bus Fund		53.00
GROSS RECEIPTS		$23,629.76
DISBURSEMENTS:		
Capital:		
Loan Repaid	$ 1,115.43	
Office Equipment	312.39	$ 1,427.82
Expenses:		
Wages	$10,990.00	
Travelling	5,945.44	
Stationery and Supplies	354.47	
Postage and Excise	476.15	
Telephone and Telegraphs	719.40	
Bank Charges and Exchange	43.85	
Advertising	239.41	
Miscellaneous	369.08	

Transportation to Church	4,763.75		
Donations	1,075.00	24,976.55	
			$26,404.37
GROSS DISBURSEMENTS			$26,404.37
Excess of Disbursements Over Receipts			$ 2,774.61

REPRESENTED BY DECREASE IN CASH SURPLUS:

Net Funds on Deposit 31st December, 1947 per Schedule "1"	$ 9,353.04	
Nets Funds on Deposit 31st December, 1948 per Schedule "2"	6,578.43	
Decrease	$ 2,774.61	

SCHEDULE "1"

IMMIGRATION COMMITTEE FOR CANADA OF THE CHRISTIAN REFORMED CHURCH BANK RECONCILIATION

As at 31st December, 1947.

Balance on Deposit — Canadian Bank of Commerce — Portage & Garry Branch, Winnipeg, Manitoba — as per Certificate received by Auditors — December 31st, 1947		$9,716.05
Less: Cheques issued and not cashed — December 31st, 1947.		
No. 87 Carl K. Mast — dated December 27, 1947 cashed January 13, 1948	$ 35.30	
No. 80 H. J. Ten Hove — dated December 22, 1947 cashed January 5, 1948	27.10	
No. 84 P. Damsma — dated December 23, 1947 cashed January 6, 1948	104.35	
No. 89 J. Wyenberg — dated December 31, 1947 cashed January 8, 1948	45.25	
No. 85 O. Piers — dated December 31, 1947 cashed January 8, 1948	30.00	
No. 88 P. De Boer — dated December, 1947 cashed January 10, 1948	40.00	
No. 83 Rev. G. J. Vander Ziel — dated December 23, 1947 cashed January 12, 1948	9.00	
No. 77 Winnipeg Free Press — dated December 8, 1947 cashed January 17, 1948	8.64	
No. 82 J. Vander Vliet — dated December 22, 1947 cashed January 29, 1948	50.00	
No. 86 P. De Koekoek — dated December 24, 1947 cashed January 2, 1948	13.37	363.01
Net Funds on Deposit — 31st December, 1947, to Exhibit "A"		$9,353.04

SCHEDULE "2"

IMMIGRATION COMMITTEE FOR CANADA OF THE CHRISTIAN REFORMED CHURCH BANK RECONCILIATION

As at 31st December, 1948.

Balance on Deposit — Canadian Bank of Commerce — Elmwood Branch, Winnipeg, Manitoba — as per Certificate received by Auditors — December 31st, 1948 ..... $9,055.96

Less: Cheques issued and not cashed — December 31st, 1948.

Cheque No.	*Dated*	*Payee*		
257	November 11	Rev. Andre	$ 33.03	
275	November 30	Rev. Andre	24.39	
293	December 22	G. Harkema	1.50	
294	December 22	P. Damsma	60.00	
295	December 22	J. Vellinga	164.91	
297	December 23	J. Mantel	27.47	
298	December 29	J. Vander Vliet	12.78	
299	December 30	H. Wierenga	125.85	
300	December 30	B. Martenaar	42.56	
301	December 28	Rev. Bos	79.50	
302	December 31	T. Esser	29.90	
303	December 31	Rev. Vander Meer	30.00	
304	December 31	Rev. Bos	10.00	
305	December 31	J. Vander Vliet	851.41	
306	December 31	B. Nieboer	356.60	
307	December 31	J. Vellinga	162.18	
308	December 31	A. De Jong	120.42	
309	December 31	L. Kool	59.38	
310	December 31	J. Geerts	79.86	
311	December 31	J. De Jong	205.79	2,477.53

Net Funds on Deposit — 31st December, 1948, to Exhibit "A" $6,578.43

SUPPLEMENT 31

(Arts. 77, 127)

CHAPLAIN COMMITTEE

To the Synod of 1949.

ESTEEMED BRETHREN IN CHRIST:

THE chaplaincy represents a distinct spiritual ministry of the Christian church to its members in the service of their country. At the same time it presents opportunities for evangelization and personal witnessing. It must therefore be maintained in peace time as well as in time of war. In view of the alarming, critical condition of the world, caught anew in the vicious circle of an armanent race, driven towards the vortex of atomic war, we realize that our nation must prepare its defenses and keep part of its citizenry under arms. Most of the new recruits are young men in their teens who especially need spiritual guidance and teaching. They are beset by temptations to drift away from the things that they have heard and to sell their souls for the lusts of the flesh and the attractions of the world. Besides this the numerous military Forts, Camps and Bases are all so many fields white unto the harvest where faithful witnesses of Jesus Christ are sent by the churches to enter the door while it is still opened for them by the Department of National Defence of our country. As long as this freedom and opportunity continues, the chaplaincy must be recognized by the Christian church as a permanent field of operations for sowing and planting the seed of the Word and cultivating the ground. In this field also the fruitage is not from man but from the Spirit who giveth the increase.

As soon as the present shortage of ministers and missionaries in our churches and upon our mission fields is being met by our Seminary we should at least double our present minimum of two chaplains on active duty. The Offices of the Chiefs of Chaplains, both Army and Navy, are stressing the need of younger men, preferably veterans of the last war, to accept the challenge of the chaplaincy for their life calling. Those now serving are mostly of the Reserves who have returned to active duty at the government's request. One of our own former chaplains, now serving again in one of our churches, but still in the reserve corps of the Army, is considering such a request.

The previous Synod committed the matter of securing additional chaplains to your Committee in consultation with a Committee of the Christian Reformed Chaplains' Association in accordance with the

need for enlarging the personnel and service of the chaplaincy. (Acts of Synod, 1948, p. 423.) Further action may again become imperative.

Ecclesiastical Endorsement and Ministerial Credentials

Your Committee has again given ecclesiastical endorsement to the Rev. Elton J. Holtrop, Chaplain in the Veterans' Administration at the Veterans' Hospital, Tomah, Wisconsin, and to the Rev. Dick J. Oostenink, Jr., U. S. Army Chaplain, now serving overseas in Korea. This annual endorsement by their denomination safeguards the U. S. Chaplaincy Corps against religious impostors, free lancers, and incompetents, although it does not insure scriptural orthodoxy beyond denominational levels broad enough to include Christian Scientists, Jewish Rabbis, and such like. On the organizational basis of the government the great national melting pot is co-ordinated with the spiritual. But there cannot be, nor need there be, any blending or merging of the faith once for all delivered unto the saints with unbelief and false faiths that deny that Jesus Christ, the Son of God, came into the flesh to be the Savior of the World.

With regard to ministerial credentials of our chaplains in the service the rule has been that these continue to reside with the Consistory and Classis of the church from which they entered the chaplaincy on leave of absence or with their calling church. This Consistory is also the proper body to announce the candidacy of the returning chaplain after receiving his discharge from the service. A complication has arisen in re the credentials of Chaplain Dick J. Oostenink, Jr., which your Committee presents to Synod for consideration and action.

Prior to his departure from Fort Ord to Korea the Rev. Oostenink moved his family to Hull, Iowa, the home of his parents. Since he is a son of the Hull Christian Reformed Church, and his family is now residing there, it was mutually agreed that the certificate of membership of himself and the family be transferred from the Newton, N. J., to the Hull congregation. In effecting this transfer the Consistory of Newton, after consulting with your Committee, deemed it advisable that the ministerial credentials of Chaplain Oostenink should likewise reside with the Consistory of the Hull church and with the Classis of Sioux Center. Your Committee proposed to the Hull Consistory that it become the calling church for the Rev. Oostenink and extend a call to him for the ministry of the chaplaincy in the same manner that the Calvin Church of Grand Rapids called the Rev. Holtrop for the chaplaincy in the Veterans' Administration.

This procedure was agreeable to the Newton Consistory and to Chaplain Oostenink. But the Consistory of Hull did not deem itself warranted to assume the responsibility of issuing a call and becoming the calling church in this situation.

Your Committee therefore respectfully recommends that Synod itself extend the call to the Rev. Dick J. Oostenink, Jr., for the chaplaincy and instruct the Chaplain Committee to take the necessary steps to effect the same.

General Committee on Chaplains

The Chaplains' Memorial Chapel and Building, the first owned and permanent Home and Headquarters of the General Commission on Chaplains, located at 122 Maryland Ave., N.E., across from the Nation's Capitol, was solemnly dedicated to the memory of 134 chaplains who died in the service in World War I and in World War 11. The dedicatory service was held the 3rd of November, 1948, at the time of the Fall business meeting. It was in charge of Dr. Joseph C. Hazen, Chairman of the Commission. The Hon. James V. Forrestal, former Secretary of Defence, officiated at the unveiling of the memorial tablet.

The general cost of the completed building amounted to $125,002.66 of which total all but a comparatively small balance of $7,777.43 had been paid by contributions from denominations, agencies and individuals. The Chapel itself, costing $11,060.00, was largely donated by the Presbyterian Church, U.S.A., in memory of their chaplains who sealed their service with their lives.

The budget adopted for the current year totals $73,644.52. Chief items of expense are in connection with the publication of *The Link* and *The Chaplain* with a circulation of 60,000 and 2,800 per month, respectively. Our quota-share of this budget is $159.49.

Chaplain visitation in various oversea areas, including Japan, Germany, Alaska, and the Canal Zone, have again been conducted by representative ministers under auspices of the General Commission. These report the growing menace of the old but ever new sins of the flesh, drink and vice. V. D. and drunkenness keep pace with the thoroughgoing secularization of life in the service which in turn reflects the tone and the low standards of civilian life. The Commanding Officers are co-operating with the Chaplains to stem this wide and to uphold the principles and standards of higher morale and morals. But such standards of right conduct can only be achieved when based upon the Word of God and the testimony of the Holy Spirit within the hearts of men.

The Chaplains continue to be the key-men to hold the line of the spiritual forces against the powerful forces of evil operating within the nation's service men and women. Let the churches give these faithful servants and sentinels of God their continued support and encouragement. They are holding strategic positions often beset with difficulties and dangers. May the Lord preserve, sustain and bless our own chaplains and all others who are faithful to His Word and their

high calling of God in Christ Jesus and make their ministry effective unto the saving of souls, the care of His saints and the glory of His Name.

Respectfully submitted,

The Chaplain Committee,
JAMES M. GHYSELS, *Chairman*
JOHN M. VANDE KIEFT, *Secretary*
EDWARD BOEVE, *Treasurer*

The Synod of the Christian Reformed Church.

GENTLEMEN:

In conformity with the request of the Treasurer of the Chaplain Fund of the Christian Reformed Church, I have examined the records of said fund for the period May 5, 1948, to May 20, 1949, and submit herewith a statement of receipts and disbursements for the period. The recorded receipts were verified with statements obtained from the bank, and the disbursemsents recorded were supported by paid checks. I have satisfied myself as to the existence of investments consisting of United States Government Bonds, Series F, having an aggregate maturity value of $6,750.00 and which are in safe keeping at the Citizens First National Bank and Trust Company, Ridgewood, New Jersey.

Respectfully submitted,
U. G. TAYLOR,
Certified Public Accountant.

CHAPLAIN'S FUND OF THE CHRISTIAN REFORMED CHURCH
Statement of Receipts and Disbursements
May 5, 1948, to May 20, 1949

Balance — May 5, 1948		$3,618.38
Receipts: None.		
Disbursements:		
Traveling Expenses	$ 177.70	
Advertising in *The Banner*	16.25	
Rent — Safety Deposit Box	6.00	
General Commission on Army and Navy Chaplains	159.84	
Subsciptions for *The Banner*	9.00	$ 368.79
Balance — May 20, 1949		$3,249.59

SUPPLEMENT 32
(Art. 23)

CATECHETICAL TRAINING

ESTEEMED BRETHREN:

YOUR standing committee on "Catechetical Training" is pleased to report that since last Synod it was able to formulate a questionnaire to be sent to all our churches. The response to this questionnaire has been very gratifying. As Synod will understand, it takes considerable time to analyze the replies and to formulate conclusions on the basis of such analysis.

Your committee plans to come with a complete report on the basis of the questionnaires at the next Synod.

May the Holy Spirit guide you in all your deliberations and decisions.

Respectfully submitted,

Committee on Catechetical Training
WM. HAVERKAMP, *President*
SIDNEY VAN TIL, *Secretary*

SUPPLEMENT 33
(Art. 121)

MEMBERSHIP OF UNBIBLICALLY DIVORCED PERSONS (CICERO CASE)

HONORABLE BRETHREN:

YOUR Committee appointed to advise Synod on what has become known as the Mr. and Mrs. A. Case of Cicero, Illinois, received the charge to "present definite advice to the Synod of 1949 as to the status of the membership of these people in the light of recent Synodical decisions." (Acts, p. 83-2.)

Since the Committee could not agree, the undersigned members of said Committee herewith present their report.

As to our charge we remark

1. We are not asked to advice in re this case on the merits of the Scriptural principles involved, but "in the light of recent Synodical decisions."

2. We are not asked, as was the Committee appointed in 1947, to advise how the decision of *one* Synod (1946) is to be carried out by the Consistory involved, but to take into account the decisions of various Synods that bear on this matter.

We do not give the history of this case in detail. The question is: can these two parties, now living as man and wife, but both formerly married to others and divorced, and both confessing their guilt, be members of the Church? After 1944 had refused these parties admission and Synod, 1945, had declared they could be admitted chiefly because they had sinned in ignorance, 1946 again reversed 1945.

The decision is as follows:

"A. In view of the foregoing we recommend that the protestants be sustained and that the 1945 decision be reversed. *Grounds:*

1. Synod must end forthwith the confusion created by letting both decisions, 1944 and 1945, stand side by side.
2. The decision of 1945 is contrary to actual facts.
3. The decision of 1945 was contrary to the historical stand of 1890 and 1908, and re-iterated by the decision of 1944."

Now it is not within our proper province as Committee to advise Synod, 1949, whether, in our opinion, this decision is correct from the viewpoint of the *principles* involved. For we are bound to the charge "in the light of recent Synodical decisions."

However, we feel conscience-bound to bring to the attention of Synod a serious error of Synod, 1946, as to the *facts* of the case. This is the error:

Ground 2 of the decision just quoted reads: "The decision of 1945 is contrary to *actual facts.*" As all will agree who have at all followed the case, this means that 1945, in admitting these parties, based its decision largely on the ground that they had sinned *in ignorance.* Then 1946 challenges and denies this contention, and therefore takes the position that 1945 is contrary to actual facts. In other words, these people were not ignorant, therefore they should not have been admitted.

Now the grave error to which we refer is this: Evidence was presented to Synod, 1946, to show that *Mr. A.* had not sinned in ignorance. But not the slightest attempt is made to show that *Mrs. A.* had not sinned in ignorance. See Acts *1946,* pp. 49 and 50. Synod 1946 should therefore *have limited itself to the evidence.* That is an axiomatic principle of common sense and plain justice. It should not have made the sweeping declaration *"1945* is contrary to actual facts." For it had evidence before it, on this point, only as to *Mr. A.* And no one, as far as the record shows, disputed the contention of 1945 that *Mrs. A.* had sinned in ignorance.

Assuming that the evidence was sufficient (and that is not for your Committee to judge) Synod 1946 could say, and should have said: "The decision of 1945 is contrary to actual facts as *regards* Mr. A. But Mrs. A.'s admission on the ground of ignorance should have been left standing as legitimate. Synod 1945 had admitted her, and no evidence is produced to show that the actual facts were different *in her case.*

Now all this, however indisputable and regrettable, would still not demand serious attention, if 1946 were the last Synod whose decisions must be taken into account in this matter. For then ground 3 of the decision of 1946 would still settle the question of membership decisively for both Mr. and Mrs. A. It reads (see above quote.)

Now let it be said again that we, as Committee, are not called upon to judge and advise Synod whether Ground 3 is correct, from the viewpoint of Scriptural principle and the historical stand of the Church. The fact is that Synod so decided. And that would settle the matter were it not that 1947 has spoken with great authority on this very question of divorce and remarriage.

This Synod ruled that the guilty parties in divorce and remarriage may remain members of the Church and continue to live in the relations of the second marriage, if they committed these sins "while living in the state of complete ignorance of the teaching of the Word of

God concerning the sinfulness of divorce and remarriage." Acts 1947, p. 67—3.

On the other hand, he who did not sin in ignorance must manifest genuine penitence "by means of ceasing to live (in the ordinary marriage relationship) with his present spouse." Acts, 1947, p. 66—2.

That is the new stand of the Church. It contains an element (the question of ignorance), not found in 1890-1908. And the significance of all this for our particular problem (the membership of Mr. and Mrs. A.) is this that Ground 3 of the decision of 1946, namely, conflict with 1890-1908 is no longer valid. For 1947 is the new law of the Church. And 1947 permits membership of those who sin in ignorance.

What now does all this add up to? What is our advice as to the status of the membership of Mr. and Mrs. A.?

Our answer is two-fold:

1. According to the letter of the decision of 1946, neither Mr. or Mrs. A. can be members of the Church, since 1946 has reversed the 1945 decision. And this can only mean that they may not on any conditions be members. However, if Synod 1949 should so rule, it would ignore a serious error of 1946 as explained above, and also ignore completely the highly authoritative decision of 1947. For according to this decision they both can be members on certain conditions.

2. If the error of 1946 be recognized and rectified (and how can a Synod of the Church of Christ do anything else) and the decision of 1947 be applied, then Synod would have to declare

a. Mr. A can remain a member, if he abstains from marital relations with Mrs. A.
b. Mrs. A. can remain a member and yet continue to live in marriage relations with Mr. A.

It can hardly be doubted that Synod will pause at this point and long hesitate before giving such advice to the Consistory. For sanctified common sense would seem to warn us at once that it simply cannot be true that a certain marriage should be, in the eyes of the Church, adulterous for one party and not adulterous for the other. Yet that is the inevitable practical conclusion we must reach in this matter according to 1947 if (1) Mrs. A. sinned in ignorance (and Synod has so declared) and Mr. A. did not sin in ignorance.

Nor would it avail Synod 1949 one whit to decide, perhaps in haste, that Mrs. A. had also not sinned in ignorance. For first, no evidence to this effect is found in any of the Synodical records. And secondly, whatever may or may not be true in this case, a similar case (one who had sinned in ignorance married to some one who had not sinned in ignorance) could arise at any time in any of our churches.

We must therefore reluctantly inform Synod that we cannot give definite advice on the question of the status of the membership of Mr. and Mrs. A. We do come to the Synod with the following advice:

1. Synod recognize and correct the error involved in Ground 2 of the decision of Synod 1946. *Ground*: No evidence was before Synod 1946 that the decision of 1945 was contrary to fact as regards Mrs. A.

2. Synod recommit the question of the status of the membership of Mr. and Mrs. A. to our Committee. *Ground*: The other charge given to our Committee (to advise in re the Van Dyken protest) on which we report to the next Synod involves the duty to study the question whether the distinction (sinning in ignorance or in the light) should determine our whole stand on the question of divorce and remarriage. Its validity is questioned in the Van Dyken protest. And it is probable that your Committee can advise on the Mr. and Mrs. A. Case with more conviction and more unity when it reports on this other problem next year.

Respectfully submitted,

REV. J. DAANE
REV. G. HOEKSEMA

SUPPLEMENT 33-A
(Art. 121)

MEMBERSHIP OF UNBIBLICALLY DIVORCED PERSONS (CICERO CASE)

I. MANDATE

ESTEEMED BRETHREN:

THE mandate of your committee is found on page 83 of the Acts of Synod of 1948, Art. 125, C. 2. It is there recorded that Synod decided to "appoint a committee, including the Professor of Practical Theology, to present definite advice to the Synod of 1949 as to the status of the membership of these people in the light of recent Synodical decisions."

II. HISTORY OF THE CASE

The case of Mr. A and Mrs. A. first came before *Synod in 1944* (Acts, 1944, pp. 57-61) in the form of a protest by four members of the Cicero I congregation against the action of their Consistory. Both Mr. A. and Mrs. A. had been married and divorced prior to their marriage to each other. Their first marriages had been violated in each case by adulterous acts which they committed together. Some time after they were married to each other, they appeared before the Consistory of Cicero I to apply for admission to communicant membership upon the confession of their faith. The Consistory accepted them on the basis of their confession. This decision was protested by the four members mentioned above. Since the Consistory rejected this protest, the protestants announced their decision to appeal to Classis, and the Consistory held the matter of public confession in abeyance awaiting the decision of the major assemblies. When Classis Chicago North sustained the Consistory, the protestants forwarded their protest to Synod. After having heard the facts of the case, Synod of 1944 decided by a vote of 50 to 19 "that in this concrete case the parties guilty of divorce and adulterous remarriage may not be admitted as members of one of our churches" (Acts, 1944, p. 59).

The case of Mr. A. and Mrs. A. was again before *Synod in 1945*. At this Synod the Consistory of Cicero I overtured Synod (Acts, 1945, p. 67).

"a. To rescind the decisions of 1890 and 1908.

b. To rescind the decision of 1944, not to admit two parties guilty of 'divorce and adulterous marriage, as members of one of our churches,' and

c. To advise that these parties be admitted by our Consistory to the full communion of our church."

Synod's action re the case was twofold:

a. Synod did not rescind the decisions of 1890 and 1908 but decided to "appoint a Committee to re-examine the decisions of 1890 and 1908, dealing with the church membership of unbiblically divorced and remarried persons who come to repentance of their sins." (Acts, 1945, p. 69.)

b. Synod also took action with respect to requests b and c of the Cicero I Consistory. In the light of evidence presented to Synod, it was judged that this was an exceptional case, since Mr. A. and Mrs. A. had sinned in a state of ignorance. Hence the decision of Synod records, "It may be stated without fear of contradiction that during the years in which they lived in sin both *Mr. and Mrs. A. were indeed in a state of ignorance concerning the magnitude of their sin.*" — In view of the history of the case, Synod advised Cicero I "that, in this particular case, these people may be admitted to membership in our church, if to the satisfaction of the Consistory they confess their sin of unbiblical divorce and adulterous marriage and manifest true godliness in their life." (Acts, 1945, p. 93.)

Two elements in this decision deserve our attention.

1. It introduced the element of ignorance for the first time into Synodical decisions on this matter. It did so even though this ground was not embodied in the Cicero I overture.

2. It admitted Mr. and Mrs. A. on the basis of their confession of the "sin of unbiblical divorce."

a. Mr. A., however, never obtained an unbiblical divorce. His wife obtained the divorce. Mr. A. was divorced by his first wife on ground of wilful desertion, after he had committed adultery with the present Mrs. A.

b. The action of Synod fails to note that Mr. and Mrs. A. were guilty of adultery in their first marriages. *From a moral* (though not legal) *viewpoint Mr. A. was the guilty party of a Biblical divorce.*

Following the decision of the Synod of 1945, the Consistory of Cicero I admitted Mr. and Mrs. A. into the communicant membership of the congregation through public profession of faith.

The case of Mr. and Mrs. A. was again brought before the *Synod of 1946.* Not only did Classes Grand Rapids West and Wisconsin protest against the decision of 1945, but the protestants of Cicero I submitted evidence that the claims made at the Synod of 1945 —

namely, that Mr. and Mrs. A. had committeed their sin while in a state of ignorance — were untrue. Synod of 1946 then decided: "In view of the foregoing" (the evidence) "we recommend that the protestants be sustained and that the 1945 decision be reversed." (Acts, 1946, p. 73.)

Following the decision of the Synod of 1946 the Consistory of Cicero I took no action. In affect, the Consistory said, "We don't know what to do." A short time later Mr. and Mrs. A. moved to the Pacific coast and affiliated with the congregation in Mount Vernon, Washington. The Consistory of Cicero I transferred their membership along with a letter of explanation.

The matter of Mr. and Mrs. A. was again before *Synod in 1947.* Because no action was taken re the membership of Mr. and Mrs. A., the protestants of Cicero I charged their Consistory with "ignoring the decision of Synod of 1946," and with "individually and collectively violating their ordination vows." They also charged that the Mount Vernon Consistory was "insubordinate to the Synod of the Church." (Acts, 1947, pp. 77f.) While Synod of 1947 did not sustain the precise charges of the protestants, it did take action on the case.

With respect to the membership status of Mr. and Mrs. A., a committee was appointed to "study the case at hand and advise what should be done to apply the decision of 1946 (Acts, 1946, p. 73) in the disposition of this matter."

Synod of 1947 also adopted an official position with respect to the whole problem of divorce and remarriage. (Acts, 1947, pp. 66-69.)

When the committee re the membership status of Mr. and Mrs. A. (referred to above) reported to the *Synod of 1948* they confronted Synod with the following advice: "That Synod declare

A. that Mr. and Mrs. A. are not members of the Christian Reformed Church;

B. that the consistory of Mount Vernon, Washington, be instructed to take the necessary steps to carry out this declaration." (Acts, 1948, p. 120, p. 123.)

The Synod of 1948 was not satisfied with the advice of this committee, and declared "that the solution presented by the Study Committee, appointed by the Synod of 1947, is not satisfactory. *Grounds:*

a. The Study Committee advises that Synod declare 'that Mr. and Mrs. A. are not members of the Christian Reformed Church,' but as a matter of fact they are members, and a simple declaration that they are not members will not avail.
b. The Study Committee has advised that Synod declare 'that the Consistory of Mount Vernon, Washington, be instructed to

take the necessary steps to carry out this declaration' but it has failed to advise Synod as to how to instruct the Consistory definitely as to 'its method of procedure in this unusual case.'" (Acts 1948, p. 82f.)

III. THE EXECUTION OF THE MANDATE

In the light of the history given above we believe that the delegates of Synod will be enabled to appreciate our execution of the mandate. Our mandate requires that we be guided by the light which is shed by recent Synodical decisions, that we arrive at the consequent membership status of Mr. and Mrs. A., and that we present to Synod definite advice.

A. *The light of recent Synodical decisions.*

1. The Synod of 1944 decided by a vote of 50 to 19 "that in this concrete case the parties guilty of divorce and adulterous remarriage may not be admitted as members of one of our churches." (Acts, 1944, p. 59.)

2. The Synod of 1945 was informed by the consistory of Cicero I that: "It may be stated without fear of contradiction that during the years in which they lived in sin both Mr. and Mrs. A. were indeed in a state of ignorance concerning the magnitude of their sin." Accordingly, the Synod of 1945 advised Cicero I "that in this particular case, these people may be admitted to membership in our church, if to the satisfaction of the Consistory they confess their sin of unbiblical divorce and adulterous marriage and manifest true godliness in their life. (Acts, 1945, p. 93.) Hereupon Cicero I admitted them as members.

3. The Synod of 1946 reversed the decision of 1945 on the grounds that the *decision of 1945* was contrary to actual facts since satisfactory proof was adduced that Mr. A. was not in a state of ignorance (cf. Acts, 1946, pp. 49, 50), and contrary to the historical stand of 1890 and 1908, which historical stand was re-iterated by the Synod of 1944. Cicero I, however, took no action against Mr. and Mrs. A. and thereby continued their membership. Shortly thereafter the membership of Mr. and Mrs. A. was transferred to Mount Vernon, Washington.

4. The Synod of 1947 made important decisions relative to the case at hand since:

a. It did not sustain the protestants of Cicero I who charged their consistory with "ignoring the decision of 1946" and with "individually and collectively violating their ordination vows"; nor did Synod sustain the protestants of Cicero I who charged that

the Mount Vernon Consistory was "insubordinate to the Synod of the Church." (cf. Acts, 1947, p. 77 f.)

b. It declared that "Synod should have given the Consistory definite instructions as to its method of procedure in this unusual case, which resulted from two conflicting Synodical decisions." (Acts, 1947, p. 78f.)

c. It appointed a committee to "study the case at hand and advise what should be done to apply the decision of 1946 in the disposition of the matter." (Acts, 1947, p. 79.)

d. It adopted an official position with respect to the whole problem of divorce and remarriage (cf. Acts, 1947, pp. 66-69), and decided to furnish each member of every Consistory with a copy of this official position (Acts, 1947, Art. 125, p. 69.)

5. The Synod of 1948 made important decisions respecting the case when:

a. It rejected the advice of its Study Committee which advised Synod to declare that Mr. and Mrs. A. are not members of the Christian Reformed Church.

b. It affirmed that Mr. and Mrs. A. are as a matter of fact members (Acts, 48, p. 82.)

B. *The consequent status of membership of these people.*

1. As a direct result of the decision of the Synod of 1945, the Consistory of Cicero I admitted these people as members. *They became members.*

2. Although the Synod of 1946 reversed the decision of 1945, which reversal in the nature of the case contained implications respecting the membership of these people, Synod did not specifically explicate the implications of its reversal with respect to the membership of these people. As a result, despite the fact that Synod sustained the protestants who objected to the membership of Mr. and Mrs. A., *they remained members.*

3. The Synod of 1947 by refusing to sustain the protestants of Cicero I clearly implied:

a. that it did not favor disposing of the case by viewing the reversal of 1946 as a mandate for summarily terminating the membership of these people.

b. that Synod in 1946 was remiss in not giving the Consistory definite instructions as to its method of procedure in this unusual case, which resulted from two conflicting Synodical decisions.

c. that by appointing a committee to study the case at hand to advise what should be done to apply the decision of 1946, the *membership of these people had become actionable.*

4. The Synod of 1947 by adopting an official position respecting the question of divorce and remarriage in effect outlined the procedure respecting the case of Mr. and Mrs. A. *whose membership had become actionable.*

5. The Synod of 1948 by rejecting the advice of its Study Committee to the effect that Synod should declare that Mr. and Mrs. A. are not members, and by asserting that these people are as a matter of fact members, re-iterated its previously implied position that *the membership of these people should not be summarily terminated.*

6. By necessary consequence it follows:

a. First, that these people are as a matter of fact members of our church.
b. Second, that their membership has become actionable.
c. Third, that the action to be applied is not summary termination of membership by a declaration of Synod.
d. Fourth, that Synod bound itself to determine the method of procedure.
e. Fifth, that a method of procedure has been indicated by the decision of the Synod of 1947, in point 2 of its advice, copies of which were sent to every Consistory in our churches.

C. *Definite advice to the Synod of 1949.*

1. *Synod declare* that the method of procedure in the disposition of the case of Mr. and Mrs. A. is clearly indicated in Point 2 of the *Report of the Advisory Committee concerning the Readmission of Divorced and Remarried Persons,* which was adopted by the Synod of 1947 and which reads as follows:

"With respect to any person who has obtained an unbiblical divorce or who was divorced as a result of his own adultery, and who, being guilty of either sin, subsequently remarried, Synod declares that unless it can be proved to the satisfaction of the consistory that such a person committed these sins while living in complete ignorance of the teaching of the Word of God concerning the sinfulness of divorce and remarriage, he cannot during the lifetime of his former wife (or she cannot during the lifetime of her former husband) be a member of the church, unless, in addition to confessing his guilt before the consistory, he manifests his genuine repentance not only by means of a godly conduct in general but also and specifically by his return to the former marriage partner, if this be possible, or, if it be impossible, by means of ceasing to live (in the ordinary marriage relationship) with his present spouse." (Acts, 1947, p. 66.)

2. In view of the fact that the Synod of 1946 held that Mr. A. was not in a state of ignorance and also in view of the fact that a return to the former marriage partners appears to be out of the question,

Synod declare that Mr. and Mrs. A. can retain their membership in our church if in addition to confessing their guilt and manifesting genuine repentance by means of a godly conduct in general, Mr. and Mrs. A. cease to live in the ordinary marriage relationship with each other.

3. Since the Synods of 1947 and 1948 rejected the procedure of summarily terminating the membership of Mr. and Mrs. A., *Synod advise* the consistory under which these people resort that they are subject to the current regulations for discipline prescribed in the *Christian Reformed Church Order* if they do not manifest genuine repentance by means of a godly conduct in general, and specifically if they manifest an impenitent spirit by refusing to cease to live in the ordinary marriage relationship with each other.

REV. J. WEIDENAAR, *Secretary*
REV. W. BRINK
REV. P. HOLWERDA

SUPPLEMENT 34
(Arts. 64, 123, 127)

DELEGATES TO THE NATIONAL ASSOCIATION OF EVANGELICALS

To the Synod of 1949.

ESTEEMED BRETHREN:

THE undersigned were appointed delegates to the Convention of the National Association of Evangelicals. The Convention met April 19 to 22, 1949, in the Congress Hotel in Chicago, Ill. Synod of 1948 instructed its delegates to "watch developments closely and to report to Synod of 1949."

We have attended all public meetings and as many of the sectional gatherings as time and opportunity allowed. In the Agenda there are two reports which discuss the question whether our Church should continue its membership in the N.A.E. We do not consider a detailed discussion of this question to be our mandate. However, since our committee is expected to present its recommendations for the coming year we are compelled to state as briefly as possible the reasons for our advice.

Since neither report in the Agenda includes the statement of faith adopted by the N.A.E. at the time of its organization and we believe Synod should be familiar with it, we are presenting it here.

The statement is as follows:

"All voting delegates are required to subscribe without reservation to the N.A.E. Statement of faith as follows:

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 Spirit.
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 and 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."

The convention of 1949 was, we believe, one of the best; if not the best, in the history of the N.A.E. It had chosen as its theme "Cooperation Without Compromise" and adhered to it quite faithfully. The public addresses were very good, the address of the president, Dr. Stephen W. Paine, unusually so.

The accomplishments of the N.A.E. are imposing. We are constrained to note the following:

1. More than ninety mission boards are being served by the Washington and New York offices. One-fifth of the foreign missionaries of the world are represented in these boards.

2. Over 1,000,000 people are studying the N.S.S.A. Uniform Lessons.

3. Over $1,000,000 in material relief was sent to war-torn lands during the past year. The total amount sent during the life of the Commission reaches nearly $4,000,000.

4. One hundred new Christian Day Schools were added to growing numbers across the nation.

5. National Associations of Evangelicals have been set up in Italy, Holland, and other lands. Reformed people in the Netherlands are becoming interested in the N.A.E.

Synod is interested in knowing what the Commission on Evangelism is doing. In all the years of the existence of the N.A.E. it has done very little. Campaigns of evangelism are neither sponsored nor authorized by the Association. The following resolutions re evangelism were adopted by the convention of 1949.

"That the Convention go on record as favoring a monthly article on 'Evangelism' to be included in United Evangelical Action from September through May in which the following aspects of evangelism were to be stressed:

That the church of Jesus Christ is the divinely established agency to proclaim the Gospel of Christ;

That all preaching should have an evangelical undertone;

That Christian parents are called of God to speak to and influence their children for God and for His Christ;

That all the members of the church have a responsibility toward the unsaved;

That no church should be satisfied with one or two brief evangelistic campaigns per annum, but that both preachers and

lay members should consider evangelization a constant and never-ending duty;

That earnest prayer for the grace of God, the Spirit, is a condition to successful evangelism;

That the laymen of the church be encouraged to devote as much time as possible to evangelism; and

That local churches be encouraged to carry on forms of visitation evangelism which have proved successful.

These articles are to be written by outstanding evangelistic leaders who, from training and experience, are well qualified to make these contributions.

The Convention also went on record as favoring the preparation of a list of speakers who could be called upon by the various regional sub-divisions of N.A.E., or by local churches, to stress both the needs of evangelism and to give advice as to the best methods to follow in a given situation."

The leadership in the N.A.E. is excellent. Our men on the Board of Administration exert a wholsesome influence. The convictions of our Church are respected. The contribution our Church can make to the N.A.E. will profit the cause of Evangelical Christianity in our country and in the world.

In presenting our recommendations to Synod we considered the following:

1. The foes of evangelical Christianity — Modernism, Communism, Roman Catholicism — must be opposed unitedly. In unity there is strength.

2. The statement of faith adopted by the N.A.E. is an acceptable basis on which evangelicals can unite in opposition to their enemies. That statement is general. The Apostles' Creed is also general. The faith the members of the N.A.E. profess, expresses what Christians everywhere believe.

3. Our first consideration should not be whether we need the help of others, but rather whether we may withhold our support from fellow Christians in the common struggle against the enemies of Christ and His Church. There are two parties in this world, one is for Christ and the other is against Him. To withdraw from our allies at a time when the enemy is coming like a flood, because their strategy is less scriptural and less effective, and their weapons are inferior to ours, would weaken both their forces and ours.

4. God has been pleased to use our contacts with the N.A.E. to make many members in other churches Christian School-minded. There is real danger that, if we withdraw, that withdrawal will have an adverse effect on the Christian School movement.

Your committee unanimously advises that:

1. Synod continue our membership in the N.A.E.

2. Our churches be asked to remember the N.A.E. by contributing one offering a year.

3. Synod appoint delegates to the 1950 Convention.

Dr. Herman Kuiper, according to the N.A.E. rules, cannot serve on the Board of Administration beyond the 1950 Convention. If our Church wishes to remain in the N.A.E., Synod should appoint someone as our denominational representative on the Board for the term beginning right after the Annual Convention of 1950.

Humbly submitted,

HERMAN KUIPER
WILLIAM H. RUTGERS
FRANK DE JONG
HENRY BAKER

P. S. Your delegates have asked Mr. Mark Fakkema for a statement concerning the progress made in the sphere of Christian education in the midst of the churches belonging to the N.A.E. He submitted a statement and this is attached to our report. We leave it to the discretion of Synod whether it desires to give it consideration.

HENRY BAKER

CHRISTIAN REFORMED CHURCH AFFILIATION WITH N.A.E.

Undersigned has been requested by Rev. H. Baker to prepare a statement setting forth his view in re the question of Christian Reformed Church affiliation with N.A.E. with special reference to what such affiliation implies for our Christian school activity. We gladly comply with this request:

I. *We believe that we as a denomination should continue our affiliation with N.A.E. and that for the following reasons:*

1) Our church affiliated with the N.A.E. for reasons which — in view of present world trends — are more weighty today than at the time we joined.

2) Returning to isolationism is tantamount to withdrawing our support from those who are fighting our battles against an ever growing organized opposition. We have in mind the growing threat of Roman Catholicism and Communism. In view of the rising tide of socialism and anarchy our withdrawal may hasten the day when we will be deprived of our religious liberties and civil rights.

3) Because of our many years of affiliation (as a church) with N.A.E., we are increasingly taking an important part in the strongest evangelical movement making for righteousness in this country.

We have helped formulate its doctrinal position. We have been influential in molding its policy. We have taken leading parts in its program of action. A number of our people are now occupying key positions in this rapidly growing evangelical movement. Insofar as the position and policy of N.A.E. may be unscriptural, these Reformed leaders, if backed by Reformed constituencies, are in a position to exert a corrective influence which is far beyond our numerical strength. I am happy to state that while the Christian Reformed church is little known among evangelical people in general, our church is well known and highly respected among N.A.E. leadership. The judgment of our men in N.A.E. carries a weight which in many cases is final. What a challenge is ours in and through this great united evangelical program!

4) With our radio outreach we project our distinctive faith far beyond our circles. But broadcasting our faith without implementing it with a work program is spending our money and effort on a halfway measure. By means of our radio program we proclaim to America a world and life view. In and through the influential channels of the National Association of Evangelicals, we have offered to us, at such a time as this, a most effectual open door for practicing in life what we preach over the radio. We are living in a time when our hands have much to do. To favor the radio and cut ourselves loose from N.A.E. is like extending our right hand of Christian witness and cutting off our left hand,*

II. *We believe we should retain our connection with N.A.E. in view of its Christian school activity which is a distinctly Christian Reformed contribution to the N.A.E. program.*

The N.A.E. has taken a stand in favor of the Christian day school. The moral backing of N.A.E. is an invaluable promotional asset among evangelicals everywhere. When the history of the Christian school movement will be written, the unanimous vote of the N.A.E. board to establish a Christian school affiliate, will, we feel sure, be recorded as an event of the first magnitude.

We are today promoting our type of Christian schools in a manner which we could never have done if it had remained under National Union sponsorship. It is but natural that local Christian school effort should be closely associated with local church life. In an evangelical denominational community, a National Union project (whether it be in the field of Christian school promotion or in the field of Christian

* We, of course, appreciate the follow-up work done by our radio office. But radio follow-up work has its limitations. Take, *e.g.*, the field of Christian education. Radio correspondence in this field cannot begin to compare with what can be done and actually is done by an N.A.E. Christian school organization.

school textbooks) is regarded as the project of a denomination which is little known — and therefore little trusted — outside of Reformed circles. On the contrary, when it is known that the Christian school is an N.A.E. project, all N.A.E. doors (over 30 evangelical denominations) swing ajar. The acceptance of the Christian school idea has been overwhelming. During the last half year over a thousand pastors outside of the Christian Reformed denomination have registered a sympathetic interest in the Christian school. (About 500 evangelical pastors have informed us in writing during the last six months that theirs is a "growing interest" in the Christian day school; well over 500 evangelical clergymen have written that they are "sold" on the Christian day school.)

If the Christian Reformed church should withdraw from the N.A.E., it would no doubt withdraw its support also from N.A.E. affiliates. This would be a serious loss to the present Reformed emphasis of the National Association of Christian Schools. Henceforth its Reformed character would be cut off at its grass roots. The present Reformed leadership in N.A.E. would be lacking and its wholesome influence upon all affiliates would be keenly felt. That the present Reformed emphasis of N.A.C.S. would be undermined should be evident to all. Just what this would mean to the trend of the rapidly growing Christian school movement the future alone could tell.

Just what can be done as an affiliate of N.A.E. by way of holding forth a Reformed witness has been called in question by some ignorant or ill-advised opponents of N.A.E. Some have labeled N.A.E. as Arminian; accordingly they assume that all of its affiliates must needs be under Arminian dominance. Let me impart some assuring facts. It is an adopted policy that N.A.E. holds itself responsible for the adherence of its affiliates to the seven-point N.A.E. doctrinal statement. Further, any doctrinal utterance over and above these doctrinal statements are the responsibility of the several affiliates — not the responsibility of N.A.E. Note also this, none of the executive members of the N.A.C.S. wish to be numbered with the Arminians. The position of the Educational Director of N.A.C.S. is well known. As written evidence of the actual emphasis of N.A.C.S., read the various publications published by this Association. We herewith offer a complete set of our publications to the various members of your committee.

As further evidence that we of Reformed persuasion should have a share in the many-sided Christian program of N.A.E., may I call attention to the dynamic of Calvinism. Our God-centered view has world-wide implications. This is not true of Arminianism or of any other view prevalent among evangelicals. What is needed is to assert our Christian theism — not hide it under a bushel. It's all-pervading,

all-including character, calls for world outreach. Let us assert it everywhere, especially there where its witness counts.

A few things should still be said which are of far-reaching significance and which are generally not understood.

1. Before accepting my position as Educational Director of the National Association of Christian Schools I presented two conditions which would have to be met before I would accept. These were: a) that the National Association of Christian Schools be a self-governing organization and b) that bearing in mind my Reformed position, I would be permitted to continue to promote the cause of the Christian schools as I have been doing while employed in the National Union of Christian Schools. Both of these conditions were met.

2. By way of demonstrating that N.A.E. has no authority over the N.A.C.S., I wish to quote from a letter which I received as late as May 16, 1949, in which the President of N.A.E., Dr. Stephen W. Paine, makes the following statement: "It is my understanding that N.A.E. has no supervision whatsoever over your activities or publications in the name of the National Association of Christian Schools. For these you are responsible only to your own board."

Finally, a confidential paragraph by way of concluding this report. I have been actively connected with the National Union of Christian Schools for a quarter of a century. I enjoyed working for the cause which I had the privilege of serving for so many years. I loved — and always shall love — the Reformed position basic to this cause. It was not easy to detach myself from my long-held post. If it had not been for my heart-felt desire to see a movement of tremendous potential guided along God-centered lines, I would not have pioneered this new cause. As I have sought to launch this great movement as a witness to our historic faith, may I beseech my church to continue its support that this witness may be perpetuated.

MARK FAKKEMA

SUPPLEMENT 35
(Art. 80)

DUAL ADMINISTRATION OF REFORMED CHURCHES IN SOUTH AMERICA

To the Synod of 1949.

ESTEEMED BRETHREN:

THE name of your Committee, as quoted above, is found in the Acts of Synod, 1948, page 97, No. 43. Our mandate was initiated by "The Advisory Committee on Home Missions," page 16, of Acts of Synod, 1948, and adopted by the Synod, Acts of Synod, 1948, pages 17 and 18, Art. 55, III, B, 2, d.

I. Our Mandate from the Synod of 1948 follows herewith: "Considering that the dual administration and support of the Reformed Churches in Argentine and Brazil, by the Reformed Churches in the Netherlands and by the Christian Reformed Church in the U.S.A., tends toward delay and difficulty in administration, we recommend that Synod appoint a committee of three to consider how to terminate this dual administration to the advantage of these South American Reformed Churches; this committee to include one member of our present committee for South America; and to report to the Synod of 1949, if possible. (cf. No. 43, Art. 135.) Adopted." Acts of Synod, 1948, pages 17, 18, Art. 55.

II. Relation of our Mandate to a decision of the General Synod of the Reformed Churches in the Netherlands. Our Synodical mandate is in general accord with the following decision: "Elder S. Melse reports concerning a conference with one of the Deputies of the Classis Rotterdam for the Correspondence with the Churches of the Classis Buenos Aires and (concerning a conference with) two of the Deputies of the General Synod for the Work among the Netherlanders in a Foreign Land. On the basis thereof, the Committee — assuming the further approval of the Particular Synod of South Holland (southern part) — moves to empower the Classis Rotterdam — in consultation with the Deputies for the Work among the Hollanders in a Foreign Land — to conduct consultations with the Classis Buenos Aires and the Christian Reformed Church of America, to the end of weighing the possibility of taking up the churches of the Classis Buenos Aires into the denomination of the Christian Reformed Church of America.

The Synod decides in accordance with this motion."

The above is an approximate translation of the following:

ARTIKEL 93

"Ouderling S. Melse rapporteert over een samenspreking met een der deputaten van de classis Rotterdam over de correspondentie met de kerken van de classis Buenos-Aires en een tweetal deputaten der generale synode voor den arbeid onder de Nederlanders in het buitenland.

"Op grond hiervan stelt de commissie voor de classis Rotterdam, behoudens nadere goedkeuring van de particuliere synode van Zuid-Holland (zuidelijk gedeelte), te machtigen in overleg met de deputaten voor den arbeid onder de Nederlanders in het buitenland besprekingen te openen met de classis Buenos-Aires en de Christian Reformed Church of America, ten einde de mogelijkheid te overwegen, de kerken van de classis Buenos-Aires op te nemen in het kerkverband van de Christian Reformed Church of America.

"De Synode gaat met dit voorstel accoord."

(Page 34, Article 93, Acta van De Voortgezette Generale Synode van Zwolle 1946 en van De Generale Synode van Eindhoven 1948 van de Gereformeerde Kerken in Nederland.)

While your Committee's mandate from the Christian Reformed Synod of 1948 is in general accord with the above-quoted decision of the General Synod of the Reformed Churches in the Netherlands, it also leaves room for the consideration of more possibilities than the one proposed by this decision of the General Synod of the Reformed Churches in the Netherlands.

A. On the one hand, the possibility indicated by the decision of the General Synod of the Reformed Churches in the Netherlands is to be considered, namely, that Classis Buenos Aires becomes part of the Christian Reformed Church. With this idea your Committee is in accord, at least as a transitional step, and not only so, but if such a relationship to the Christian Reformed Church is permanently desired by Classis Buenos Aires, your Committee would also be entirely in accord with this, with a view to the best interests of the churches and scattered groups of Reformed people served by the Classis.

B. On the other hand, there is the possibility that the ideal in the minds of the South American Reformed brethren is that of an independent or separate denomination, largely self-supporting, in the near future. Independent existence as a denomination might also presuppose that Classis Buenos Aires or its individual churches had requested and received assurances from the sister-Reformed denominations of needed subsidy for ministerial service, or had received assurance without a request.

C. In the abstract, there exists at least a third alternative possibility, namely that Classis Buenos Aires remain with the Reformed Churches in the Netherlands. We do not wish to discourage those that may still favor this possibility, for there exist tender ties to the Reformed Churches in the Netherlands. World War II made it impossible for the Netherlands to send subsidy to the Rev. A. C. Sonneveldt, the subsidy for his present sustenance has not been resumed by the Netherlands, but has been assumed by our Christian Reformed Church, and the General Synod of the Reformed Churches in the Netherlands has taken the stand of the above-quoted decision, looking toward ecclesiastical unity between Classis Buenos Aires and the Christian Reformed Church. Even so, with all its tender ties to the Netherlands, Classis Buenos Aires may need some time to come to unanimity in the consideration of such important alternative possibilities as our Synod and the General Synod of the Reformed Churches in the Netherlands have raised.

III. What are the attitudes of the four congregations of Classis Buenos Aires, in connection with the above three alternative possibilities, presupposed for consideration by our Synodical mandate a,nd indicated under II?

A. The church of the city of Buenos Aires, Argentina, desires union of Classis Buenos Aires with the Christian Reformed Church, according to a recent letter from the pastor, the Rev. A. C. Sonneveldt.

B. The church of Chubut, southern Argentina, favors the idea that Classis Buenos Aires would become a separate denomination according to a recent number of the church paper, "Kerkblad voor Zuid-Amerika."

C. The congregation of Carambehy, southeastern Brazil, has, as far as we know, not expressed itself recently on the matter, although in 1936 the Rev. Wm. V. Muller and his consistory came to Classis Buenos Aires with an overture that favored remaining with the Reformed Churches in the Netherlands, and that was then accepted, in the main, by the Classis, on several grounds. These grounds, approximately translated and abbreviated, were reported to our Synod in 1936, as follows: "Immigration from the Netherlands makes it more advisable that such immigrants shall unite themselves with a Church that they have learned to know in the Fatherland than to unite with a Church that is largely unknown and that they will also not learn to know. Moreover, the language of the Christian Reformed Church is largely English in books and writings, Agenda and Acta. Furthermore, since members from the South American churches make occasional visits to the Netherlands, a more direct contact with the Re-

formed Churches of the Netherlands can be maintained." (Acts of Synod, 1936, of the Christian Reformed Church, page 236.)

D. The congregation of Tres Arroyos, Argentina, according to a letter from the Rev. Jerry Pott, has probably a majority that favor joining the Christian Reformed Church. The Rev. Jerry Pott argues the advantages of merits of the various positions in a letter that is available to Synod.

It is quite possible that it may take some years before Classis Buenos Aires can come to a rather homogeneous position with respect to the above indicated alternative positions. On the one hand, your Committee is of the opinion that, at least as a first step, it would be for the best interests of Classis Buenos Aires to be a part of the Christian Reformed Church, since all of its congregations feel the need of financial subsidy, especially toward the salary of the ministry. On the other hand, your Committee is also of the opinion that, if so desired by the Classis, it would eventually be for the best interests of Classis Buenos Aires, to become an independent denomination, self-supporting, at least in the main, like the Dutch Reformed Church of Ceylon. But if Synod is willing to maintain approximately the present financial support, especially for ministerial salaries, even if Classis Buenos Aires would become a separate denomination, this would naturally be welcome news to some of the brethren in the congregations of Classis Buenos Aires. It is quite possible that separate denominational life is the best for these churches, even before they are able to become chiefly self-supporting, in the matter of ministerial salaries. They are supplying their own churches and parsonages, in the main, and some Christian primary education in two of the above four congregational communities. The Christian Reformed Church has supplied some of the ministers, and with 189 pre-seminarians in Calvin College in 1948-'49, and with a shortage of ministers in the Netherlands and in South Africa, it is possible that in the providence of God, the Christian Reformed Church provides training for some of the men that may eventually be willing to respond to a Macedonial call to "come over and help" both the needy Reformed Churches and the scattered Reformed Dutch settlements in South America, for the mutual benefit of both Classis Buenos Aires and the Christian Reformed Church.

IV. Recommendations of your Committee to the Synod of 1949:

A. The Synod of the Christian Reformed Church request Classis Buenos Aires, without undue haste and if necessary at several meetings, to consider the decision of the Christian Reformed Synod referred to under I of this report, and the decision of the General Synod of the Reformed Churches in the Netherlands referred to under II of this report, and to communicate the decision of the Classis to all the

ecclesiastical bodies concerned, especially the ecclesiastical bodies and committees mentioned in these two synodical decisions.

B. In full accord with the decision of the General Synod of the Reformed Churches in the Netherlands, referred to under II of this report, the Synod of the Christian Reformed Church invites Classis Buenos Aires to decide to join the Christian Reformed Church, in order that this Classis may be accepted by a Synod of the Christian Reformed Church, and in order that Classis Buenos Aires, if it so desires, may become eventually a separate denomination.

C. If Classis Buenos Aires should desire to join the Christian Reformed Church, your Committee advises that the Synod of the Christian Reformed Church do not require any change in the congregational incorporation papers, nor in the Dutch, Spanish or Portuguese names of the local congregations, nor for that matter in the name of the Classis, and that our Synod request Classis Buenos Aires to consider all details concerned.

D. Synod send a copy of its decisions in these matters to the clerk of Classis Buenos Aires, and to each of its consistories, to the clerk of the General Synod of the Reformed Churches in the Netherlands and to each of the ecclesiastical bodies and committees mentioned in the synodical decision referred to under II of this report.

With a prayer for the guidance and blessing of our Covenant God in all the deliberations and decisions of your honorable body, and particularly with a view to the matter in hand, this report is

Humbly submitted,

MARTIN J. WYNGAARDEN
P. JONKER
R. J. DANHOF

SUPPLEMENT 36
(Art. 53)

DENOMINATIONAL BUILDING PROJECT

To the Synod of the Christian Reformed Church.

ESTEEMED BRETHREN:

YOUR committee on the Denominational Building Project was instructed by Synod of 1948, Acts, pp. 23 and 24, art. 56-IX, "to watch developments in regard to this project and advise the 1949 Synod as it deems necessary."

In accordance with this mandate we would call the attention of Synod to the following:

1. The history of this project and the status of it, which are given in our report to Synod of 1948. Supplement 31, p. 396, Acts, 1948.

2. That the committee can see no change in conditions effecting the status of the project since that time.

3. That therefore the committee recommends, that the matter remain in status quo, unless Synod is ready to devise or recommend some method of raising the necessary funds.

Respectfully submitted,

JOHN HEKMAN, *President*
PETER D. BOUMA, *Secretary*
JOHN P. SEVEN
JAMES J. RYSKAMP
GEO. F. WIELAND

SUPPLEMENT 37
(Arts. 54, 130)

THE YOUNG CALVINIST FEDERATION

AT the recent Convention of our Young Men's Federation held in Cicero, Ill., on August 24-26 it was decided to drop the lengthy name that has characterized our organization for 29 years and to adopt a new name.

The new name of our Federation is "The Young Calvinist Federation." We wish to acquaint you of this change of name so that in the future you will know that any communications from the Young Calvinist Federation are not coming from a new organization.

Fraternally yours,
JOHN HOFSTRA,
Federation Secretary

SUPPLEMENT 38
(Art. 118)

NETHERLANDS REHABILITATION

ESTEEMED BRETHREN:

THE report of your Committee for Netherlands Rehabilitation covers the period May 22, 1948, to June 6, 1949. A single glance at the Cash Statement immediately conveys the idea that there has not been much activity in the Church at Large with respect to the problem of Rehabilitating the Churches in the Netherlands. Even though the Synod of 1948 recommended this cause to the Churches for one or more offerings for the ensuing year, our report indicates that only twenty-nine churches and one church society sent in a contribution. Possibly the majority of the churches are considering this offering to be forthcoming during the course of the calendar year 1949, which may still result in increasing the funds for this cause.

Under date of October 12, 1948, Reverend J. Attema, Secretary of the Netherlands Synodical Committee for Rehabilitation, sent our Committee a few photographs of two of their reconstructed churches. The one was of the church at Nijmegen, the cost of which was 225,000 florins. The other was of the church at Vlissingen, which cost 215,000 florins. These photographs accompany this report for the benefit of the delegates to Synod. Reverend Attema suggested that we display these pictures in our church papers with a view to urge our people to continue to assist them in their long term reconstruction program. He also advised that there are about twenty more churches which must be rebuilt and it is estimated that the cost thereof will amount to 2,600,000 florins. Of this amount they have accumulated 600,000 florins.

Your Committee, being aware of the tremendous sums being required of our people for new schools, churches, Calvin College Expansion, as well as for other necessary projects, has refrained from making any appeals for this cause. We deemed it advisable to have Synod express itself on this matter and to instruct this Committee as to what extent this cause should be continued.

Respectfully submitted,

JOHN HEKMAN, *President*
M. HOUSKAMP, *Secretary-Treasurer*
L. BERKHOF
B. DE JAGER
Y. P. DE JONG

CASH STATEMENT

Balance on hand May 21, 1948	$11,264.74
RECEIPTS	
From Churches	$ 2,084.24
From Individuals	1,225.00
	$14,573.98
DISBURSEMENTS	
Free University of Amsterdam	7,407.60
Balance on hand June 6, 1949	$ 7,166.38

This is to certify that I have audited the records of the treasurer of the Netherlands Rehabilitation Committee for the period May 22, 1948, to June 6, 1949, and that the balance reflected in this statement has been verfied by direct correspondence with the Old Kent Bank and the Peoples National Bank.

(Signed) GEORGE F. WIELAND, Accountant.

SUPPLEMENT 39
(Art. 123)

REPORT OF COMMITTEE APPOINTED IN 1947 AND 1948 TO "CO-ORDINATE FINANCES AND FEASIBILITY OF A BUDGET DIRECTOR"

To the Synod of 1949.

ESTEEMED BRETHREN:

THE assignment of work given to our Committee is found in the Acts of Synod, 1947, p. 103, Sub. VII of Article 171, and reads as follows:

"Appointment of Budget Study Committee.

Your Advisory Committee recommends that in view of the rising cost of the general expansion program and the question of our ability to give, and the overlapping and conflict of interest, that Synod appoint a study committee with the following mandate:

1. To investigate the churches' (denomination) ability to give on the basis of average earnings and our actual contributions to Kingdom causes.

2. To determine the desirability of employing a competent layman to act as budget director and financial secretary of our denominational financial activities.

3. That such a committee bring such a report to the Synod of 1948.

Grounds:

a. There is a gradually increasing cost of "expansion" so that our classically reported contributions amount to more than a million dollars.
b. There is a question as to how much we can expect in contributions from our membership.
c. There is a question as to how well our people are aware of their Kingdom and Missionary responsibilities.
d. There is more and more duplications of Boards, Duties and Budgets with a resultant inefficiency, loss of time and effort."

"Adopted."

I.

We begin with the first point above mentioned, "To investigate the churches' (denomination) ability to give on the basis of average earnings and our actual contributions to Kingdom causes."

According to the 1949 Yearbook of the Christian Reformed Church, our denomination has 33,880 families. There is no information avail-

able anywhere that we know of which will tell us the amount of the income of our Christian Reformed people. As we see it, the only thing we can do in a study of this kind is to consider our people a part of the great American scene. In the Grand Rapids Press of Saturday, May 28, 1949, a news dispatch appears headed "Average Family Income $3,000," and the article goes on to say "Department of Commerce statistics show the average income per family for the 37 million families in the United States was $3,000 in 1948." The April, 1949, issue of "Michigan Labor and Industry" published by the Commissioner of Labor of the State of Michigan contains the following statement: "The work week averaged 38.6 hours during March with the weighted average hourly earnings at $1,600. Gross weekly earnings averaged $61.60, a decrease of $3.04 from the February average. The BLS (Bureau of Labor Statistics) U. S. Department of Labor, reports a national average work week of 38.9 with gross earnings of $53.37 during last month." It is the opinion of our Committee that the present average income of our 33,880 families is from $50.00 to $60.00 per week. Further, it is the opinion of our Committee, and we submit it merely as an opinion which we admit we cannot factually substantiate, that this family income is substantially the same, whether derived from agricultural or industrial pursuits. On the basis of $50.00 per week, our 33,880 families have a total annual income of $88,088,000.00, and on the basis of $60.00 per week, they have a total annual income of $105,706,000.00.

Taking the Biblical tithe of 10% as the basis of what we have a right to expect our people to contribute toward the support of Kingdom causes, that would mean on the basis of a $50.00 per week family income, $8,808,800.00, and on the basis of a $60.00 per week family income, $10,570,600.00.

What are our people contributing? We submit it as the opinion of our Committee that the average per family church budget throughout our denomination is about $2.00 per week. That amounts, for our 33,880 families, to $3,523,520.00 per year. According to the Yearbook, our denomination has a total membership of 142,818. Assuming that we have 100,000 people in church twice a Sunday and that they contribute an average of 10 cents at each service, this would amount to $1,040,000.00 in the course of a year. Next, we come to a consideration of our Christian Schools, Elementary and High. According to the Christian School Annual for 1948, we have 22,570 pupils enrolled in them, 19,156 in the Elementary Schools, and 3,414 in the High Schools. We assume the cost of educating a pupil in the Elementary School for a 40-week school year is $90.00. This makes the total annual cost for the 19,156 pupils $1,724,040.00. We assume the cost of educating a pupil in the High School is $110.00 for the school year.

For the 3,414 pupils, the annual cost amounts to $375,540.00. This makes a total cost for both Elementary and High Schools of $2,099,580. During the past three years, we have built or are building upwards of twenty new school buildings at an estimated cost of approximately $2,000,000. For many of these building programs there have been campaigns on say a three-year basis. That means that for new buildings we are contributing approximately $700,000.00 per year. It means that the Christian School movement is costing our Christian Reformed people approximately $2,800,000 a year. The totals for these three categories — Church budgets — Free will offerings — Christian Schools, amount to approximately $7,363,520.00. Spurred on by wartime, and post-war prosperity, many of our churches have sponsored extensive remodeling programs. We have built several new church buildings. We have had our denominational Calvin Expansion Campaign which amounted to $400,000.00 per year for three years, or a total of $1,200,000.00. We have had the campaign of the National Union of Christian Schools for a new building and Text-Book Fund. To all of these must be added the many benefactions of our societies, especially Ladies' organizations and Missionary Unions, and Sunday Schools. Then too, many of our people respond to personal appeals for all kinds of Kingdom activity which are never reflected in church financial reports. When everything is taken into consideration, and while admitting there's always room for improvement, we believe that on the whole our people are responding very well. In studying people's giving habits there are happy surprises as well as keen disappointments. Our ministers need not hesitate to warn against materialism and preach against covetousness.

We would like to close this section of our report by saying that in view of present economic trends, it is the judgment of our Committee unanimously entertained, that under no circumstances should the Synod of 1949 approve of a total of quotas for 1950 in excess of that for 1949. We believe that we will have reason for real gratitude to God if our churches this year are able to meet their obligations in full.

II.

We now proceed to the second point, "To determine the desirability of employing a competent layman to act as budget director and financial secretary of our denominational financial activities."

It is the opinion of our Committee, unanimously entertained, that our denomination should not go in this direction at least until the need for such an official has become much more apparent than it now is. For this opinion we cite the following reasons:

1. We have not that degree of confidence in any single man's judgment. Every man has his preferences and his prejudices, and we are

not willing to create the opportunity for any single man to wield so much influence.

2. The expense involved would amount to several thousand dollars annually. A budget director and financial secretary worthy of the name, would command a substantial salary. After having engaged his services, it would be necessary to furnish him with an office, equip it, and soon hire clerical assistants.

3. We believe that a Standing Budget Advisory Committee, one whose personnel does not change from year to year but who can annually take an inventory of the progress and financial problems of our denominational enterprises, is at least for the present, a better solution of whatever difficulties confront the Advisory Committee on Budget Matters which every Synod appoints. We believe that a decision reached by our Synod of 1948 is a helpful contribution in this connection. That decision is found on page 69 of the Acts, Sub. V of Article 112, and reads as follows:

"Your Advisory Budget Committee brings the following to the attention of Synod:

A. Since the committee appointed by the Synod of 1947 (Budget Study Committee, Art. 171, VII, Acts, 1947) did not report at this Synod as charged, the Budget Advisory Committee recommends:

I. Synod appoint a committee of two competent laymen from Michigan whose task shall be:

a. To confer with the various denominational boards as they prepare their new budgets if these Boards so desire.
b. To make a thorough study of all budgets prior to the meeting of the 1949 Synod.
c. To serve as advisers to the Advisory Budget Committee of the 1949 Synod. *Grounds:*
   1. Our budgets and financial reports are becoming increasingly complex.
   2. The advisory budget committee is unable to do justice to its task in the time at its disposal. *Adopted.*

II. That in the future all denominational boards be required to furnish the Budget Committee with:

a. A detailed statement of receipts and disbursements.
b. A Balance Sheet, if available.
c. A detailed statement of budget requests. *Adopted."*

It is interesting to observe that neither the decision of 1947 nor that of 1948 is the result of any overture from any consistory or classis, but grows out of the operation of our ecclesiastical machinery at Synod. Our Committee is well aware of the difficulties with which the Committee on Budget Matters at Synod has to cope. Three members of

our Committee have served as delegates to Synod and as members of its Committee on Budget Matters. Two members of our Committee also constitute the Committee appointed by our 1948 Synod to serve as advisers to the Advisory Budget Committee of the 1949 Synod.

As previously stated, we believe that the decision of the 1948 Synod was a step in the right direction. Using it as a base, our Committee desires to make the following recommendations:

I. Synod appoint a committee of five competent laymen from within a radius of say 200-250 miles from Grand Rapids whose task shall be:

a. To make a thorough study of all budgets prior to the meeting of Synod.
b. To confer with the various denominational boards with reference to them, if they so desire.
c. To serve as advisers to the Advisory Budget Committee of Synod.
    1. Our budgets and financial reports are becoming increasingly complex.
    2. The advisory budget committee is unable to do justice to its task in the time at its disposal.

II. That in the future all denominational boards or other agencies or causes included in our quotas or which wish to be recommended for offerings to our churches, be asked to furnish to the Standing Budget Advisory Committee, by May 1st of each calendar year:

a. A detailed statement of receipts and disbursements.
b. A Balance Sheet, including Auditor's report, if available.
c. A detailed statement of budget requests.
    Ground: If the Committee has this material by May 1st of each year, it will be able to make a study of them by the time Synod meets, and be of immeasurable aid to Synod's Committee on Budget Matters.

Earlier in this report we made mention that in our judgment this Standing Budget Advisory Committee is one whose personnel should not change from year to year. If say a majority of the men serving on it were re-appointed, the Committee as a whole would have a much better grasp of the financial situation prevailing in our denomination than would a new committee every year. A word or two about the personnel of this Committee may not be out of place. Though its duty consists in surveying financial matters, it should consist of men who can see more than the financial aspect of a program. They should have an appreciation of the needs and ideals of Calvin College and Seminary, love for our Foreign and Domestic Mission programs, and be sympathetic toward our many other efforts aiming to make a contribution to the building of the Kingdom of our God. They should be

men of a bent of mind who prefer to say "Yes" and who say "No" to a good thing only reluctantly.

We realize that the Synod of 1949 faces some very serious decisions of a financial nature; on the one hand it will have to consider an overture to reduce quotas; on the other hand it will have to consider some urgent requests for increases. May the Lord give the brethren the wisdom to know what is the right thing to do, and the courage to do it!

Respectfully submitted,

GEORGE F. WIELAND, *Chairman*
JACOB DE JAGER, *Secretary*
F. L. WINTER
MARTIN MEETER
WILLIAM BOER
HENRY HOLTVLUWER

SUPPLEMENT 40
(Art. 123)

SPECIAL ADVISORY COMMITTEE AND ASSISTING BUDGET COMMITTEE FOR SYNOD OF 1949

To the Synod of 1949.

ESTEEMED BRETHREN:

THE Synod of 1948 adopted the following recommendations: See 1948 Acts, Page 69, Article 112-V, 1, a-b-c and 2 a-b-c.

In order that we might be able to comply with the mandate of Item 1, it was necessary that we first follow the instructions contained in Item 2, namely, "That in the future all denominational boards be requested to furnish the Budget Committee with the following:

a. A detailed statement of receipts and disbursements.

b. A balance sheet, if available.

c. A detailed statement of budget requests."

After much research we prepared a set of forms which in our opinion would be suitable for all the funds and boards and sent same to all denominational treasurers. The same forms were also sent to the treasurers of all other funds which customarily appealed to Synod for either financial or moral support. In order that no worthy cause might possibly be overlooked we inserted an ad in our Banner advising all funds who had not received a set of forms and who planned to appeal to Synod for assistance, to apply for the necessary blanks. We received no additional requests.

As to the completed forms, most of them were in our hands by May 16; a few were received later and a few were received the day Synod convened. We understand in at least one case the delay was due to the auditor not having made the audit in time. At this time we want to thank all those who cooperated so faithfully in order that your committee might have the information available in order that we might intelligently pass on the merits of each case and do justice to the mandate of Synod.

We might suggest, at this time, that if the 1949 Synod appoints a committee of this nature, that May 1st be set as the final date for presenting the statements and budget requests.

Now that we have these forms, we can turn to—

Item I, (a) "To confer with the various denominational boards as they prepare their new budgets, if these boards so desire."

In this connection the treasurer of one of the larger boards desired assistance which we gladly gave him to the best of our ability.

Item I (b) "To make a thorough study of all budgets prior to the meeting of the 1949 Synod."

This was done not only with reference to the Denominational Budget but also to the other funds appealing to Synod for support. All the material at our disposal along with our suggestions and advice has been turned over to your Budget Committee.

Item I (c) "To serve as advisors to the Advisory Budget Committee of the 1949 Synod."

At the request of your Budget Committee, we met with them whenever we were called during the first few days of Synod and have assured them of our willingness to assist them whenever they may deem it necessary.

Respectfully submitted,

GEORGE F. WIELAND
FRED L. WINTER

SUPPLEMENT 41
(Arts. 118, 127)

DEACONS' COMMITTEE FOR NETHERLANDS RELIEF

To the Synod of 1949.

ESTEEMED BRETHREN:

WE have continued in the work of sending the gifts of our Churches to our Brethren in the Netherlands. As requested in our June 1, 1948, report and per decision of Synod, 1948, we have brought Netherlands Relief work to an end. The last shipment has been made and acknowledged.

All our shipments have reached their destination in good order. Inventory lists of contents were forwarded to Rev. P. Nomes and the Deacons' Committee in the Netherlands. The cases were checked by them against these lists and the contents were found to agree.

A total of 69 cases were forwarded during the year from June 1, 1948, to June 1, 1949, containing 14,000 lbs. of clothing valued at approximately $28,250.00 purchased by us and diaconates in other districts.

A brief resume of our work for the past three years shows a total of 523 cases shipped weighing 114,000 lbs. containing $123,000.00 of new clothing together with the used clothing received from our Denominational Diaconates.

This labor of love has proved a strong bond between our deacons and has been a wholesome experience for our people.

There is an amount of $12,320.08 still remaining in our treasury to be expended for relief work. It can be used for Netherlands relief if Synod so desires. The way is still open through the United Service for Holland although the handling of goods by them has been restricted to some extent.

We have not used the funds because of sentiment expressed through the diaconates and the Church papers that relief efforts should be extended to the immigrants in Canada. The synodical committee through Rev. Van Halsema and Rev. Danhof advised us to refer this matter to synod for decision.

After careful thought and discussion at our Eastern Diaconates conferences we would like to suggest four possible uses to which the funds may be applied. They are:

1. Netherlands Relief
2. Canadian Immigrant Assistance
3. The placing of Displaced Persons

(The last cause being one that was presented to us at our April 1, 1949, last Deacons' Conference by Rev. Decker. It is our understanding that the proposal to care for some of the Protestant Evangelical displaced persons will be placed before Synod, 1949. The available money could serve for a beginning of the work.)

4. Ceylon Relief. Rev. Schuring wrote us that the need there is great.

The above suggestions are submitted for your consideration and your decision will be followed.

We the Diaconate of the Classes of Hackensack and Hudson express our sincere thanks for the opportunity to serve our Great High Priest through service to His own.

With Christian brotherly love,

Deacons' Committee
G. A. KLOET, *President*
JOHN BANGMA, *Secretary*

TREASURER'S REPORT

Balance on hand April 1, 1948	$15,495.59
Receipts from Churches and Individuals, April 1, 1948, to May 31, 1949	9,847.36
Total Receipts and Balance	$25,342.95
Total Disbursements to May 31, 1949	13,022.87
Balance on hand, June 1, 1949	$12,320.08

G. DE BOER, Treasurer.

SUPPLEMENT 42
(Art. 28)

ADDRESS OF REV. LUITSEN KUIPER

Hoewel ik van Amerika nog niet zoo veel heb gezien, stel ik mij toch voor, dat wie uit andere deelen van dit land in Grand Rapids binnen komt, getroffen moet worden door "the clean-shaven face" dat uw stad vertoont.

Men glijdt hier door uw straten en langs uw avenues met dat prettige gevoel dat men heeft wanneer men de hand over 't gelaat laat glijden en de gladheid van de huid gevoelt. Grand Rapids heeft een schoone huid maar Grand Rapids heeft ook een levend kloppend, gezond hart.

Hier waar de schitterende gebouwen staan van Calvin College en Seminary en waar thans uw Synode vergadert, hier ligt 't hart van Grand Rapids. It does not matter that it is not just in the center of the city. Neither is the heart in the center of the body; nevertheless, it is the center.

Hier is 't centrum van Calvinistisch leven en van hier uit wordt dat leven met krachtigen slag naar alle zijden heen gestuwd.

Het is mij daarom een groot genoegen juist hier in Grand Rapids uw Synode bij te wonen als afgevaardigden van de Gereformeerde Kerken in Nederland. Broeders, het is een schoon ding dat 't contact tusschen onze Kerken weer mogelijk is en zelfs sterker is geworden dan ooit te voren.

Het is zeer zeker niet dit wat Adolf Hitler met zijn oorlog heeft bedoeld, maar 't is zeer zeker wel dat, wat God ons door den oorlog heeft gegeven.

Gij hebt op uw Synoden na den oorlog nog niet eerder met uw bekende gastvrijheid, een gedelegeerde van de Gereformeerde Kerken ontvangen. Dit geeft mij de schoone gelegenheid op deze officieele vergadering uwer Kerken u onzen welgemeenen dank te betuigen voor de onnoemelijk vele hulp die gij aan ons Gereformeerd volk bewezen heeft.

Misschien overschrijd ik wel de geoorloofde grenzen van dit adres, maar ik wil u zoo graag noemen de twee onvergetelijke tijden voor ons volk.

Toen uw planes met bommen over ons land naar Duitschland stroomden, hebben wij gezegd: De vrijheid zal komen door God en door Amerika.

En toen uw planes met voedsel bij honderd tallen hun last afwierpen, hebben wij gezegd: De vrijheid is er door God en door Amerika.

Wij mannen hebben schreiend van vreugde in de straten van Amsterdam gestaan. En wat gij toen daarna gedaan hebt, grenst aan het ongelooflijke. Ik denk, betere tijden hebben gij en wij nooit gekend.

Men zegt dat hulp in den nood snel vergeten wordt en dankbaarheid voor de hulp weinig wordt betoond — doch wanneer nu vier jaar tijds de dankbaarheid jegens uw kerken nog onmiskenbaar spreekt — dan zijn er maar twee dingen te constateeren: dat de nood zoo diep en de hulp zoo geweldig was.

Broeders: De zegen der onderlinge gemeenschap daalt altijd daar 't overvloedigst neer waar waarachtige nood en waarachtige hulp elkander ontmoeten en de een door den ander overwonnen wordt!

Wij danken God voor dezen zegen der gemeenschap juist nu waar de noodzaak dezer gemeenschap sterker spreekt dan ooit. Wij staan over en weer in dezelfde worsteling van het zuivere Calvinisme en we loven God wanneer wij elkander mogen hooren, dat we daar goed in staan.

We hebben als Kerken in Amerika en Nederland verschillende geaardheid en genuanceerd karakter, maar we staan tegenover dezelfde wereld-problemen van den dag met dezelfde overtuiging, met hetzelfde geloof, in dezelfde koers.

Broeders, het leven van deze 20ste eeuw is groot en geweldig. Daarom moet de Kerk van Jezus Christus groote slagen doen. Het is nu de tijd, dat wij groote slagen moeten doen, met het waarachtige evangelie van Jezus Christus, op een dronken, waanzinnige en een zelfmoord plegende wereld om er nog uit te halen die gered moeten worden.

Het is nu de tijd voor een principieel en nochtans up-to-date, voor een gewapend en nochtans bewogen, voor een onverzettelijk en nochtans begrijpend Calvinisme, dat in deze strijd er in deze wereld zijn wereldbreed platform kan en moet hebben. God vraagt van ons de enorme inspanning dat wij in ons waarachtig Christelijk belijden en beleven zoo voor de menschen zullen oprijzen, dat niet op de toren van 't Communisme, of van het Roomsch Katholicisme, maar op de toren van ons schriftuurlijk Calvinisme kunnen zien hoe laat 't is in de wereld van God.

Deze torenbouw — dat kan niet met een benauwd hart en een beperkt blik en een benepen beurs!

Deze torenbouw — daarin ligt de geweldige noodzaak van onze verbondenheid. En als ik dan spreek uit naam van de Gereformeerde Kerken in Nederland, dan is dat niet alleen om u te groeten met vreugde als medebouwers in 't Koninkrijk van Jezus Christus.

Maar dan is dat niet minder om u toe te bidden dat deze uw Synode zoo zeer moge spreken en handelen onder den zegen des Heeren, dat 't in dit eigen land van God moge zijn tot 't sterkste getuigenis van Jezus Christus, dat ooit van uw kerken is uitgegaan.

De Heere onze God geve u in dezen Synodale vergadering de wijsheid om voorzichtig te zijn — het inzicht om zuiver te zijn — de moed om getrouw te zijn — de ijver om vruchtbaar te zijn — de liefde om barmhartig te zijn — de vrede om eensgezind te zijn — het geduld om nauwkeurig te zijn — de vreugde om rijk te zijn — in Jezus Christus onzen eenigen Heer.

Hij geve ons als Gereformeerde Kerken in Nederland door het enthusiasme in uw arbeid, de doeltreffendheid van uw besluiten en de dynamiek van uwe vergadering een vernieuwde stimulans, om in alle nuanceering en schakeering toch sterker dan ooit met u verbonden te zijn in de wereldwijde en wereldveroverende taak van de getrouwe Kerk van Jezus Christus.

DS. L. KUIPER.

SUPPLEMENT 43

(Art. 28)

ADDRESS OF DR. S. P. VANDER WALT

Brother Praeses and Brethren:

I must thank you very heartily for the opportunity given to me to say a few words on behalf of the Gereformeerde Kerk van Suid-Afrika, who I have the privilege to represent today in your Synod.

Allow me first to express our sincere gratitude for the way in which you received us here after our long journey from South Africa. We thank God for His safe guidance and indeed feel to express our thankfulness in the words of the 91st Psalm: "He that dwelleth in the secret place of the Most High shall abide in the shadow of the Almighty". We were at home from the very first moment we set foot on your soil and felt the security of earth under our feet. We were very happy to have the hospitality of co-believers who took us under their care and wish to thank them very much. We will take with us most happy memories of the families whose guests we will be during our stay in America.

And now speaking on behalf of your sister church in South Africa by whom I was delegated by our Synodical meeting of February last, I wish to express our appreciation towards the Christian Reformed Church of America for having sent their delegate, Dr. R. J. Danhof, to visit us at our Synod. It was the first time we have had the honour of welcoming a delegate from America. We felt that distances could be overcome and that closer relations between our two churches will be all to the benefit of both. If nations do feel the need to confer on certain problems, we feel that churches having the same confession should have the opportunity of meeting one another, especially in urgent matters.

Our visit comes at a very opportune moment to introduce us to you with a glimpse in our history. Our church history is closely connected with the men God ordained to set foot on the most southern part of our country. Our ancestors who came with Jan van Riebeeck were men of the Reformed faith. But South Africa could just as well have been a Roman Catholic country if the discoverers, Bartholomew Diaz and Vasco de Gama, were the first settlers. But God has planted the Reformed faith in our country and we must always be under the deep impression of this our calling.

From the Cape Colony in the South the Great Trek began North in 1835 and opened up our country. They trekked with their small wagons and tents. These wagons have become the symbols of our nationhood. They were the cradles, hospitals, dwellings, fortresses, classrooms — everything — for the Trekkers. These courageous trekkers brought with them the Bible and a few other books, still wellknown amongst our older generation, sermons from such wellknown authors as Smytegelt, á Brakel, Comrie, and they sang the old Sluyter's hymns in their houses. The Bible was the school reading book, spelling book, and very well known from Genesis to Revelation.

Our history was not without tribulations. We have in our Calendar a day called Dingaansday on the 16th of December. That date refers to the great and decisive battle of Dec. 16th, 1838, and on that day the future of South Africa was decided: will South Africa remain dark and uncivi-

ized, or will God use the Afrikaner to enlighten, civilize, and evangelize the black men of our country? Especially the Zulu nation amongst these Kaffirs was a most bellicose nation and came very near to exterminating all Kaffir tribes in their immediate vicinity. On Dec. 16, 1838, our ancestors stood with 400 men against the formidable odds of tens of thousands charging Zulus. On the eve of that day they promised God in their prayers through a man who will always be remembered, Sarel Celliers, that if God gave them victory they would always celebrate that day as a Sabbath day. Our nation has always kept this promise. Perhaps I must state that on that memorable day there were only two wounded on the side of the Trekkers, whereas the Boesmansriver turned red from the blood of the slain Zulus and has had the name of Blood River ever since.

I had occasion to mention this piece of history, brother praeses and brethren, because this year our people are going to Pretoria where a monument was erected in due regard for what we have received out of the gracious hand of God. The unveiling ceremony will be of a religious character, a festival of thanksgiving. When the cornerstone of this monument was laid in 1938 we had a good-will visit from the Netherlands government. We trust that our sister church in America will be with us in spirit.

As far as our church activities are concerned, I am happy to state that our membership is steadily growing, that we have outgrown our junior status as a small church, and seem to tackle our difficulties with much more confidence. We still have several vacant congregations, but we trust that these vacancies will be occupied by inspired young men from our theological seminary at Potchefstroom. Our University College at Potchefstroom still fulfills a great task and stands on the verge of becoming a free University.

As a result of this want of ministers some of our congregations are too large, even up to having 642 families, 2,700 members. This will be rectified soon.

But I must mention that our church in South Africa is much indebted to our elders and deacons for their honourable work, so freely given, so eagerly executed. If it were not for this coöperation, the Gereformeerde Kerk would have been of much smaller dimensions. There were days when the elders had to read sermons every Lord's Day, and even now they are doing their duty in fulfilling this task. But in their specific offices as representing the Kingship and Priesthood of Christ, our elders and deacons are very alert. The elders visit the families in their districts before every communion, four times per year, and report on every member on the censura morum meeting of the elders. We have these meetings of elders monthly, a meeting of deacons monthly, and a combined meeting of elders and deacons also monthly. The deacons visit every family monthly, take the collections for the orphanages and a home for the aged and for the church and report on the combined meeting.

Though this is not all new to you, because it is all prescribed in our Church Order, I thought fit to mention it, if only as a token of our appreciation towards this great work being done so diligently and faithfully in their spare time by our elders and deacons. I always feel very much more safe at heart when I think of this college of men God has put beside us, men of faith and inspired by the Holy Spirit, men that exercise discipline and are far more acquainted with the personal life and personal problems of every member of the church. We thank God for your elders and ours, and trust that they will always be an inspiration to the ministers.

The Gereformeerde Kerk in South Africa, though a small Church, has always been the cradle of Calvinism in South Africa. It has fulfilled its duties in such a way that the principles of Calvinism are acknowledged and admitted today. We find it admitted today that the only antipode to Liberalism is Calvinism. Our Christian National educational policy is subscribed to by leading educationalists. As recent as 1930 we could make no headway and were only voices in the wilderness. The fact that in 1948 it is the acclaimed policy of the State and of all our Afrikaans Churches is in no little way due to the enthusiasm of our Church.

I now have to conclude. Calvinism stands before a new era, an era of crisis. The more critical it is because the whole world is in need of leadership. The lead of Calvinism must be carefully planned and carefully executed. One blunder will not only cause a setback of years, but may be fateful. That is what our visits to one another should promulgate. The Church must always remain true to its prophetic nature, must scan the future with God's Holy Word in hand, must sound the trumpet in time. God's Church must always be an *ecclesia militans*, and must be alert on all fronts. We in South Africa are in need of your sympathetic attention. We have our own problems. The world seems to be divided into two groups, West and East, and South Africa has become the hunting ground of the Eastern group on its Eastern coasts. This fact has made our already difficult task the more formidable. We have our millions of black men and it is a very delicate problem to handle. Civilization is a slow process, and missions even more so. If I merely state this our problem in your midst, it is to ask our sister Church of America not to judge us speedily. Before the court of nations we are usually condemned. We trust to have your sympathy.

May it be given to you in your Synodical meeting to further the interests of your Church, to strengthen the bonds of love between all the sister churches. Our sincere wish is that this meeting of your Synod be rich in blessings for the Reformed faith and even surpass the boundaries of your Church as institution; may God bless your decisions so that they may be sound clarion calls to your whole nation. And may the grace of our Lord, the love of God, and the fellowship of the Holy Spirit be with you all.

With these words I wish to greet you on behalf of the Gereformeerde Kerk van Suid-Afrika.

DR. S. P. VANDER WALT.

SUPPLEMENT 44

(Arts. 33, 114)

REPORT OF THE DELEGATE TO THE SYNOD OF THE REFORMED CHURCH OF SOUTH AFRICA

To the Synod of the Christian Reformed Church convening at Grand Rapids, Michigan on June 8, 1949.

ESTEEMED BRETHREN:

THE undersigned was appointed by the Synod of 1947 as the delegate to the Synod of our sister church in South Africa. (Acts of Synod, 1947, page 108.) The Synod of 1948 also requested me to attend the Synod, if in session, of the Gefedereerde Nederduitse Kerk of South Africa, (Acts of Synod, 1948, p. 96.) I submit the following brief report.

Approximately two hundred delegates were in attendance at the opening session of the 30th General Synod of our sister denomination which met in the commodious assembly hall of the Potchefstroom University College building on the afternoon of January 26, 1949. All congregations were represented at the Synod by two delegates of each Consistory. The denomination comprises four Particular Synods, 15 Classes, 146 congregations. The total membership of our sister denomination totals 70,536 souls. Congregations are located in all four provinces of the Union of South Africa, and since the annexation of former German South West Africa, also 8 congregations have been organized in this new territory, and Rev. L. J. Botha residing in Gobabis is expected to serve all 8 congregations spread over the wide expanses of South West Africa.

At the first session the election of officers resulted in choosing Rev. H. J. R. du Plessis as president, and Rev. D. N. Kotze as Vice-president. Dr. S. P. Vander Walt, official delegate to our Synod, was elected to serve as the clerk, and Dr. B. J. de Klerk of Bloemfontein as assistant clerk. At 7:30 in the evening of the first day of Synod the prayer service was held. This was conducted by the president of the previous Synod, Rev. L. D. Kruger.

The following morning the delegates from other churches were given opportunity to address the Synod. The Ned. Herv. Kerk was represented by Rev. J. G. M. Dreyer, and the Gef. Ned. Geref. Kerken was represented by three delegates, and Rev. G. D. Worst served as the official spokesman for his denomination. Prof. Dr. G. C. Berkouwer conveyed the greetings of the Reformed Churches of the Netherlands, and the undersigned sought to convey as complete an impression of

our Church and its work as was possible within the scope of reasonable limits of time. Almost needless to say our Christian Schools and Calvin College and Seminary, Immigration activity in Canada, Radio work, mission work, etc., were discussed. I can assure the brethren that the Synod of South Africa was deeply impressed with the fact that our people maintain the cause of Christian education, day schools, high schools, College and Seminary, without any financial aid from the State.

Our sister denomination rejoiced in admitting eight young men to the Gospel ministry. The examination is conducted by the Synod. On this occasion the sermons were delivered before 4 committees, and each committee was almost as large as our complete Synod. Of the eight candidates two entered upon mission work. Candidate Buys volunteered to labor in distant Kenia, and Candidate Louw in the mission field of North-Transvaal. But there is still a great scarcity of ministers in our sister Church. Sixty-three men are in active service and are expected to provide for the spiritual needs of 146 congregations. Many of these congregations are much too large for one minister. An example will suffice to make this clear. Classis Johannesburg comprises 2,450 families with a total of 9,902 souls, and only six ministers are engaged in ministering to these congregations whose membership is far spread. Many of the ministers serve in the capacity as Counselor for as many as four and more congregations, necessitating much travel and frequent classical supplies in neighboring vacant congregations.

The Synod at Potchefstroom was also confronted with the task of finding a successor to fill the position at the theological school due to the retirement of Professor J. D. du Toit, better known throughout all the Union of South Africa as, "Totius," the well known scholar, poet, and leader, a man loved both within and outside of his own denomination. His farewell message to the Synod was impressive. The delegates to Synod were moved, and the emotionalism of the "Afrikaner" was unrestrained in its expression. The appointment of the successor to "Totius" was chosen by a Kies-College, a body similar to our Curatorium, and these deputees announced to Synod that Dr. P. J. S. de Klerk of Pretoria, had been chosen. Our sister denomination is of the opinion that appointment of professors should not be placed in the hands of Synodical delegates, many of whom are not able to judge the qualifications required for a professor. The Kies-College is deemed a body better able to judge the fitness, and merely announces its decisions to Synod. The newly-elected professor, Dr. P. J. S. de Klerk, will teach in eight branches of theology and he has been burdened with a tremendous task. The theological school of Potchefstroom sorely needs two additional full time theological profes-

sors, but lack of funds seems to have been a deterrent factor to expand this educational institution. A plot of ground offered by the city council of Potchefstroom was gratefully accepted, and a new theological school will eventually be built. The old building will be converted into offices for the Administrative Bureau of the denomination.

Apparently our sister denomination does not cherish our position in matters of ecclesiastical administration. Rev. T. T. Spoelstra serves the church as a full time secretary and treasurer, with a staff of competent assistants. Our own Synod had adopted the position that a minister should not serve as a treasurer of funds and has expressed itself that such matters can better be given to lay members of the church. The Administrative Bureau of our sister denomination has, however, coordinated all of the funds of the denomination, publication of Agenda, Acts, church papers, catechism publications, financial budgets pertaining to expenses of the Synod, theological school funds for needy students, Synodical mission budgets, emeritus funds for retired ministers, widows and orphans, etc., into one unit and under the supervision of one full time ordained minister, whose work is supervised by a committee appointed by Synod.

I will mention only a few of the outstanding decisions of the Synod of Potchefstroom. The Acts of this Synod have not yet reached me, and hence I only present to you some of the important matters which may be of mutual interest. A move to improve the church paper, "Die Kerkblad," and to make this a weekly, improve its contents, and to increase the number of subscribers was heartily approved by the Synod.

The Synod also approved a fixed Day of Prayer for crops on the first Sunday in September and a day of Thanksgiving on the first Sunday in April. The Synod also expressed the desire to obtain the approval of other churches in South Africa and the approval of the government to set aside these two Sundays for the specific purpose of prayer and thanksgiving.

The Calvin Jubileum Book Fund was requested to prepare a book of sermons on the Heidelberg Catechism.

The work of evangelization occupied much time of the Synod, and consistories were urged to push this work in their own localities, and consistories were also advised, wherever possible, to employ ministers whose task in the congregation shall be devoted exclusively to the work of evangelization. A full time Youth Director also occupied the attention of the Synod, and Synod decided that as soon as possible the organization of youth similar to our American plan should be executed.

A note of great joy was sounded in the fact that the first native minister, Jojakim Matlakala, had been ordained to the Gospel ministry in 1947, and was now serving the native congregation in Siloam, a con-

gregation of 300 confessing members, and ministering to no less than 18 mission stations. The Synod also approved the organization of a school for helpers on the mission field among the natives. Rev. Du Plessis does a wonderful piece of work among the natives, and a new field known as Groot Spelonken has just been opened.

I see no need of elaborating on the decision of the Synod in regard to their fellow Afrikaner brethren in Chubut, who came with a request to send a minister to serve the needs of the congregation in South America. The Synod could not comply with this request for three reasons which are presented to our Synod for consideration in a separate document.

During the days we spent at Potchefstroom we attended the sessions regularly, and made it our purpose to sit in with all advisory committees and thus gain some idea of the problems confronting our sister church in South Africa. Through the splendid cooperation of the Interkerkelike Committee composed of members of various denominations, an opportunity was afforded us, Professor Berkouwer and myself, to visit various parts of the four provinces of South Africa and to conduct divine services in both the Reformed churches and the Nederduitse Gereformeerde Kerken. In seven weeks I made 35 addresses and sermons in various places of the Union, a trip covering approximately 7,000 miles. In this manner we were given an opportunity to see ecclesiastical life in both the cities as well as the country. Everywhere in the Union of South Africa we were well received, and we gratefully acknowledge the wonderful gift of hospitality as it is practised by the Afrikaner. Homes and churches were opened to us, and we are deeply grateful to the committee for all the travel and lodging arrangements they were willing to make.

During the Synod sessions, the matter pertaining to the Ecumenical Synod occupied a large place. Also our sister church has decided to delegate two brethren to attend both the Ecumenical and the General Synods to be held in the Netherlands in August. I took the liberty to invite one of the delegates to lengthen his trip and also attend our present Synod, and we are indeed very happy to have with us Dr. S. P. Vander Walt, pastor of a large congregation in Johannesburg, who came to us direct from Johannesburg by plane, accompanied by his wife.

Since my contact with our sister church in Africa I am deeply conscious of the fact, more than ever before, that we must strengthen the ties that bind us, and that we foster, within its proper scope of activity, all efforts to an intensified correspondence and cooperation, and if possible attempt again to send a delegate to the Synod of our sister church when it again convenes three years from now. I firmly believe that our visit to the churches of South Africa has brought our churches

closer together and has forged a new link of mutual appreciation. During my travels in various parts of our sister denomination I was struck by one thing which I deem to be of practical significance for our own churches. Consistories are very large, and the congregations are divided into a number of districts allotted to individual elders, who are expected to visit each family in their district prior to the celebration of the Lord's Supper. Our sister denomination still makes use of the large chalices in serving Communion, and guests at the Lord's Supper are expected to come forward and occupy a number of chairs specially arranged for this purpose. The Psalms are sung, and most of the Afrikaans revision was written by Dr. J. D. du Toit. Also the other two Reformed denominations in South Africa use this Psalm melody. Our sister church has not introduced the singing of hymns with the exception of such known as "Schrift Berijmde Gezangen," 50 in number. The melodies are beautiful and make a profound impression. Otherwise the liturgical forms and practices are similar to those in vogue among us. One of the common complaints voiced by ministers and consistory members was the laxity in church attendance on the part of a number of members who live in the country. In the years of the "ossewagen" it was customary to carry on family worship on Sundays at home except on the occasion of the celebration of the Lord's Supper when the entire family would travel miles with an ox cart and pitch their tent for a week-end on the church grounds. That day is now passed, but many families even in possession of an automobile do not frequent the services as regularly as they should and are able to do. This does not necessarily imply that such families are spiritually indifferent, but they have not been able to shake off the old tradition of the fathers.

I could mention many more interesting features of the ecclesiastical and social life of our sister church, but I do not feel it proper to take more time of our Synod. I do feel prompted to express my deep appreciation to our sister church for their cordial and kind treatment, and I also am deeply prompted to express my appreciation to our Synod for the privilege of visiting the sister church in far away South Africa. By the Synod of 1947 and again in 1948 I was requested to if possible make closer contacts with the Gefedereerde Nederduitse Gereformeerde Kerken of South Africa. It was assumed that probably also this denomination would meet in Synod assembly during our visit. This was not the case, and after a brief statement it will become evident that such would be impossible. The Gefedereerde Nederduitse Gereformeerde Kerk is the oldest denomination in Transvaal and is oft called a "volkskerk," and numbers today more than a million members and is found in every part of the Union. This denomination possesses and supports two theological seminaries, situated in Stellen-

bosch and Pretoria. However the term "Gefedereerde" is indicative of a situation which makes it very difficult to properly convey to you in a few words the exact ecclesiastical situation. There are in fact four denominations, and each province has its own Synod and each Synod in turn has its own, "Wette en Verordeninge" or as the Synod of Transvaal calls them, "Wette en Bepalinge." I need not enter upon a deeper clarification of these terms. I have already indicated the origin of these aspects of church polity prevailing in these 4 Synods in two articles which recently appeared in *The Banner*. The influence of British domination and the church policies imposed by Gov. General De Mist prevailed long after these policies were technically removed. The principles of the Dordtrecht Church Order were not returned. The influence of the British in the Cape Province also accounts for the formation of individual Synods in the other three provinces of Transvaal, Orange Free State, and Natal. I have in my possession copies of the Church laws prevailing in the churches of the four Synods. I am confident we would not be able to subscribe to many of the customs prevailing such as a fixed age limit before ordination to the Gospel ministry is permitted, the extreme emphasis on clerical garb and the required garb of elders and deacons. The Synod of the Orange Free State requires, "Die lede van kerkbesture . . . moet in swart gekleed wees met manelpak en wit das. In meerdere vergaderinge moet die Predikante bowendien met toga en bef verskyn," (Art. 86,3). Nor do I think anyone of us would be ready to approve of the custom that the Heidelberg Catechism should only be preached on 12 Sundays per year. I could mention many other customs on which we may seriously differ.

I did succeed in contacting the officers of three of the four Synods, Orange Free State, Cape Province, and Transvaal. The meetings with these brethren was pleasant and intensely interesting as well. On these occasions we discovered the exact situation prevailing in the Gefedereerde Nederduitse Geref. Kerken. Four Synods comprise the Federation, and the Synods meet at different times, some every three years and others again once in four years. All four Synods are joined in what is known as "Die Raad van die Kerke," in which are represented officers of the four respective churches. "Die Raad van die Kerke" has only advisory power and cannot legislate, and no decision of "Die Raad van Die Kerke" is binding unless a Synod makes it its own. Indeed, the relation is quite similar to that prevailing between our Synod and the decisions of the Ecumenical Synod. "Die Raad van die Kerke" regulates and initiates action which have a common interest, such as the Seminaries, church papers, etc. All four Synods subscribe to the Three Forms of Unity. All four Synods also determine the registration fees to be paid for such services as baptism, confession of

faith, marriage fees at regular or at some other time, for a statement of baptism or marriage from the ecclesiastical records. For these services members are expected to pay fixed fees into the church Budget. In these things we again notice the effect of state domination of a former period in the history of these four Synods. It was not until 1907 that the "Raad van die Kerke" came into being, and all efforts to unite into one Synod which meets at a stated time have met with failure. Efforts to bring this about are still on foot, but it is feared many years will pass by before this ideal is finally realized. In all four Synods the custom still prevails that every Consistory is represented at a Synodical session by a minister and an elder and in the case of a ministerial vacancy by two elders. The Synod of Cape Province numbers near 700 delegates, and the other Synods of Transvaal, Orange Free State, Natal, are smaller, but the large delegations would seem to indicate an unwieldy body, not to mention the financial cost of such large gatherings.

You may desire to know the position of the Synod of the province of Transvaal regarding membership in the Lodges. Permit me to quote the decision of this Synod of 1931:

"1) Die lede van ons Kerk word sterk afgeraai van aansluiting by Vrymesselaars Loges, aangesien die Kerk nie alleen op godsdienstig gebied maar ook op gebied van broederskap en liefdadigheid alle moontlike ruimte bied en al ons kragte verdien.

2) Wat die kiesing van Vrymesselaars tot Kerkraadslede betref, sou dit egter nie in ooreenstemming wees met die wese en karakter van ons Gereformeerd kerktug om persone sensurabel te maak net omdat hulle lid is van een ander Genootskap of Eereeniging nie. Immers, die voorwerp van tug is nie'n ligaam nie, maar 'n lid van die Kerk, wat hom in leer of lewe ontgaan. Elke Kerkraad sal dus elke aparte gebal van gemeentelid of Kerkraadslid apart moet beoordeel." (Sinode, 1931.)

This decision reminds us of a similar position adopted by the R.C.A.

To all four Synods a copy of invitation to enter upon Church Correspondence has been issued, and we were given assurance by the officers of three of the Synods that our invitation would receive consideration at the first meeting of "Die Raad van die Kerke." I would propose to our Synod that this matter now be further referred to our Committee on Church Correspondence.

The relations between our sister denomination and the Federated Nederduitse Gereformeerde Kerken is a growing one, and today there exists an Interkerklike Commissie between them which considers matters of mutual interest and concern. Through the collaboration of this committee both Prof. Berkouwer and myself were also enabled to preach and give a number of addresses in the Federated churches. We

were also well received by these churches, and there is one point to which I still wish to briefly call attention.

At a large ministers' conference of the Transvaal group, and also in our contact with the Stellenbosch Seminary we discovered that a number of seminary graduates continue their post-graduate study at Princeton Seminary and at the Free University. Today 4 of the Seminary professors at Stellenbosch and 2 at Pretoria are graduates of the Free University and wield a very good influence to awaken a love for the Reformed faith. We could not refrain from stating on more than one occasion that also our own Calvin Seminary hopes in the near future to be able to provide a post-graduate training which will lead to a Th.D. Degree in Theology. I am confident, in expanding the educational facilities in our own Seminary, we will be able to also propagate the Reformed faith in a number of students who eventually will come to us from South Africa, and strengthen the bond which binds us to a growing number of ministers in the Gefedereerde Nederduitse Gereformeerde Kerk, who desire to remain faithful to the faith of our fathers. If this may be our reward for the efforts expended in our visit among the brethren of the faith in South Africa, I deem with the Lord's blessing our labor has not been in vain.

May God now graciously bless your synodical gathering.

Humbly submitted,

R. J. DANHOF

SUPPLEMENT 45
(Arts. 16, 17, 77, 118)

REPORTS OF THE SYNODICAL COMMITTEE AND OF THE STATED CLERK

To the Synod of the Christian Reformed Church, June 1949.
ESTEEMED BRETHREN:

A. *Report of the Synodical Committee.*

1. In September of 1948, the editor of *The Banner* forwarded a letter written by Rev. Mitsu K. Kawabe of Osaka, Japan, requesting aid for a group of Japanese Christians. The minister had made the acquaintance of two of our young men in the army of occupation, Mr. D. Veenstra, and Mr. G. Van Groningen. From the latter we obtained first hand information of exact conditions. After due consideration we deemed it more feasible to contact also our Christian Reformed church of Japan, and, if possible, provide also relief for these brethren, and through them also for Rev. Kawabe. To achieve this goal the Deaconates of the west coast were requested to consider the possibilities of providing relief, and the Deaconate of the Immanuel church of Ripon was shouldered with leadership in this enterprize. Various deaconates of the churches in California and Washington joined hands and offered the necessary aid to relieve the hard pressed and hungry Japanese brethren.

We kindly request Synod to express its approval and express the thanks of the church to the deaconates concerned.

2. The Church Help Committee informed us that Mr. G. Van't Hul had resigned as a member of this committee, and requested that we fill the vacancy. Mr. S. Elgersma was appointed to serve until this Synod.

3. The Synod of the Reformed Presbyterian Church of N.A. informed the Committee on Ecumenicity and Church Correspondence that our proposals submitted to them were acceptable. In keeping with these proposals it was imperative that a delegate be appointed to attend the Synod scheduled to meet in Winona, June 2, 1949. Your committee complied with this request and appointed Dr. M. Van Dyke to represent our church at the Synod of the Ref. Presby. Church of N. A.

4. The Synod of 1948, (Acts, 1948, pp. 59, 60) mandated your committee to consider the feasibility of providing financial aid for the

Korean Seminary. A letter of information submitted to the Synod of 1948 by Mr. Young Chang Chun, student at Westminster Seminary, was the only document at our disposal. In the light of information solicited from Rev. Albert Smit in China, Dr. C. Van Til, Dr. J. C. De Korne, and Rev. R. S. Marsden, General Secretary on Foreign Missions of the O. P. Church, and in view of the unsettled conditions persisting in China and in Korea, we deemed it an unwise policy to recommend the Korean Seminary for financial aid to our churches.

5. Due to the departure from the east, Rev. J. T. Holwerda, and also his alternate, Rev. D. Grasman, your committee appointed Rev. C. Van Ens to represent our church as representative on the Board of the Lord's Day Alliance.

6. The editor of *The Banner* forwarded to us a letter of Dr. O. Piper of Princeton, New Jersey, who kindly requested our churches to come to the aid of a number of Calvinistic Hugenots in Germany. Due to close contacts between Dr. Piper and Prof. Hendriksen we were able to obtain the necessary information of the poverty stricken group in Germany. We kindly requested the Holland-Zeeland Deacons Conference to undertake this relief task, and they consented to do so. The results attained speak of the noble task they have discharged. The amount of $14,947.92 was collected and expended. A complete itemized account is on file. The success of this work was far beyond all expectations, and the replies of the recipients in Germany is heart warming, and gives expression of the blessing of the work of mercy. We recommend that Synod express its thanks to the Conference of Holland-Zeeland.

7. We received two letters voicing disapproval of the attempts of the Lauderdale O. P. Church of Florida to solicit funds by means of a circular letter to erect a much needed church edifice. Rev. J. C. Hills, Jr., was informed of the fact that "outside causes" need the approval of our Synod before financial and moral aid can be given. No reply was received to this letter.

8. The request of the "Protestants Interkerkelijk Thuisfront" to provide aid for Dutch soldiers in the Indonesia sector is referred to Synod for a decision.

Humbly submitted,

Y. P. DE JONG
W. GROEN
E. F. J. VAN HALSEMA
R. J. DANHOF, *Secretary*

B. *Report of the Stated Clerk.*

1. All members of committees, both standing and study committees, were notified of their respective appointments.

2. Correspondence pertaining to interchurch correspondence was

placed in the hands of the Committee appointed by Synod for this purpose.

3. In agreement with Synod's wishes the decision relative to the appeal of Mr. C. J. Scholten was sent, as also the decisions of Synod regarding the disposal of all cases of appeals.

4. Classis Pacific was notified of the decision of Synod regarding the violation of the adopted rule recommending the Houston, B. C., church for funds. The reply of the stated clerk of said Classis indicates that they had failed to incorporate the words, "within the confines of the Classis," in their decision, and so had informed the Consistory of the Houston church.

5. The letter of the Reformed Churches of the Netherlands to send a delegate to their General Synod, scheduled to meet on August 23, 1949, was referred to the Committee on Ecumenicity and Church Correspondence. In view of the fact that the last Synod delegated three brethren to attend the Second Ecumenical Synod to meet in Amsterdam on August 8, 1949. The committee recommends that one of the delegates to the Ecumenical Synod, also be delegated to serve as our delegate to the General Synod.

6. Rev. L. Kuiper is present at our Synod as a delegate of our sister church of the Netherlands, and Dr. S. P. Vander Walt, also accompanied by his wife, is present as delegate of our sister church of South Africa. The Rev. J. Vos is present to represent the Reformed Presbyterian Church of North America. Rev. Clelland is present to represent O. P. C. We kindly request Synod to accord these brethren the privileges of the floor and an advisory vote.

7. Professor-elect Harry Boer was duly advised of his appointment to the Seminary Chair of Missions and in a reply indicated his acceptance. In a second letter dated March 2, 1949, the brother states, "I fully agree with the schedule set for me by the Synod of 1948 to finish my term on the field, study one year and then enter upon my work of teaching. The Lord willing I shall come home in the summer of 1950, study one year, and begin teaching in the fall of 1951."

8. In a letter Prof. J. Broene wishes to thank Synod for the kind and liberal consideration on the part of the Synod of 1948 "to raise the allowance of retired members of the faculty of Calvin College and Seminary." He also adds, "This was more than kind, I was touched by it. May I ask you as stated clerk to inform the proper body of my keen appreciation of the generosity of our Christian Reformed Church?"

9. A letter of the Deputaten of the Christelijke Zeemans Vereeniging, sponsored by the Reformed Churches of the Netherlands, to assist Rev. J. Wristers to settle in New Orleans to undertake his work in

behalf of the churches of the Netherlands, I forwarded to the Eastern Home Missions Committee for consideration.

10. Two letters were received to provide financial aid for the Ned. Chr. Bond van Doofstommen. Synod can take the necessary action in this matter.

11. A letter of the Generale Synode of the Gereformeerde Kerken onderhoudende, Art. 31, in which they express the reasons for their refusal to send delegates to the Second Ecumenical Synod is on hand for the consideration of Synod.

12. All decisions of the last Synod were mailed to the parties concerned.

Humbly submitted,

R. J. DANHOF, *S. C.*

SUPPLEMENT 46
(Art. 32)

SYNODICAL TREASURER'S REPORT

ESTEEMED BRETHREN:

IT IS my pleasure to submit to you an itemized statement of monies that have come into my hands, as Synodical Treasurer, and the disposition that has been made of these funds. This statement is being given for the permanent files of Synod. Of greater interest to you at this time will be the present status of this Treasury account and I am glad to submit the following:

NATIONAL ASSOCIATION OF EVANGELICALS

June 9, 1948 —	Balance of Cash on hand	$ 580.24	
	Total Receipts as per statement	4,412.40	
			$ 4,992.64
	Total Disbursements as per statement	4,416.28	
June 6, 1949 —	Net Balance of Cash on hand		$ 576.36

ECUMENICAL SYNOD

June 9, 1948 —	Balance of Cash on hand	$ 783.38	
	Total Receipts as per statement	5,275.08	
June 6, 1949 —	Net Balance of Cash on hand		$ 6,058.46

SYNODICAL EXPENSE ACCOUNT

June 9, 1948 —	Balance of Cash on hand	$31,715.73	
	Total Receipts as per statement	21,227.73	
			$52,943.46
	Total Disbursements as per statement	14,433.98	
June 6, 1949 —	Balance of Cash on hand		$38,509.48
	Grand Total		$45,144.30

While it may not be the part of wisdom to entirely eliminate the assessment for Synodical expenses for the coming year, it would seem that it should be greatly reduced. The judgment of Synod should prevail in this matter.

In connection with my report as Synodical Treasurer, I wish to call your attention to the matter of the United States Treasurer for the Canadian Churches. It is very evident that there is a misunderstanding regarding the intent of the Synod of 1948 when it made that appointment. Inasmuch as there is a substantial difference in the rate of exchange between the United States and Canada, certain Committees

have been reluctant to turn United States funds over to that account on an equal basis. It is my opinion that full consideration of this matter should be given in the interest of the several causes in this country which are involved. This matter may also come to you through other channels.

Trusting that our God will give to each of you His blessings and that He will enable you to act in full accord with His will, I remain

Fraternally yours,

TONY NOORDEWIER, *Synodical Treasurer*

SUPPLEMENT 47
(Art. 60)

REPORT OF FRATERNAL DELEGATE TO THE SYNOD OF THE REFORMED PRESBYTERIAN CHURCH OF NORTH AMERICA

To the Synod of the Christian Reformed Church,
Convened June 7, 1949 at Grand Rapids, Mich.

ESTEEMED BRETHREN:

I HAVE just returned from my visit as fraternal delegate of our church to the Synod of the Reformed Presbyterian Church of North America, which met from June 2 to June 8 at Winona Lake, Ind. And since your honorable body is now in session, I deemed it more timely to render report of my visit immediately at this time than to do so a whole year hence. With your permission I would report the following, therefore.

I am happy to be able to state that I found the members of the above named church to be staunch defenders of the Reformed faith to which they subscribe, and therefore well deserving of being considered a sister denomination by us. This church subscribes to the Westminster Confession and Catechism in their original unabridged form. It is distinctive in that it uses only the Psalms for singing in public worship and devotional services without musical accompaniment, maintaining that there is no Scriptural warrant for the use of either uninspired hymns or musical instruments in the worship of God in the New Testament Church.

Another point of distinctiveness characterizing this church is its refusal to give support to any government that does not officially recognize Christ as its Head and King. This refusal is expressed on the part of its members by their refraining from voting or seeking to hold office under such a government as our own. Consistent with this expressed policy this church does not satisfy itself with this merely negative attitude just mentioned. It is striving earnestly by means of printed material, radio talks, and through contact with government representatives to effect the adoption of a so-called "Christian admendment" in our U. S. Constitution, which would give due recognition to Christ as the Saviour and King of the nations.

Probably the most important item on the docket of this year's Synod was the approval of a report for the complete revision of the Psalter in use in this church. This includes an improvement in the wording

of a number of stanzas, the substitution of new tunes for some that are rarely sung, and the introduction of a new system of numbering which will be less confusing to a stranger and also improve the appearance of the pages.

The Publication Committee was able to present for sale to the members of Synod the first copies of a neatly bound book containing the Constitution of the church. This includes the standards of the church of Scotland in their original unmodified form, the Declaration and Testimony of the church in this country, the Form of Church Government, the Book of Discipline, the Directory for Worship, and the official formularies. The expressed aim is to get a copy of this new Constitution into the home of every member of the church. To that end it is being sold at bare cost for $1.50. The undersigned would use this opportunity to recommend this book to our own members for reference and study.

Though the Reformed Presbyterian Church is very small in membership, it carries on a comparatively extensive mission program both in the home field and in the foreign field. Under the latter it has missions in Syria and the Island of Cyprus, and also in China and Manchuria. What is especially worthy of note for the benefit of the mission subjects in our own China field is that a monthly theological journal in the Chinese language is being published since the beginning of the present year by the Rev. J. G. Vos, who is now attending our own Synod as the fraternal delegate of his church. It is entitled "The Reformed Faith." As the name suggests, it aims to set forth the principles and implications of the Reformed faith for the Chinese by means of expository articles and by means of translations of the classic works of Calvinistic authors such as Boettner's "Predestination." This publication is indeed a most noteworthy accomplishment, and is deserving of the wholehearted support of our missionaries to the China field.

Though the Ref. Presb. Church must to its deep sorrow report a continued gradual decrease in its membership since the beginning of the present century, there is evidence of a renewed zeal on the part of the younger members in the ministry not only to maintain the faith delivered unto them, but also to go out into the world as witnesses of their Saviour and Lord.

It gave your delegate a great pleasure to fellowship with the members of this church at their synodical meeting. He was able also to give some constructive advice on matters under discussion. A sincere appreciation of his presence among them was manifested. He would heartily recommend, therefore, the continuance of fraternal relations with this small but devout sister church of the Reformed faith.

Respectfully submitted,

MARTIN VAN DYKE.

COMMUNICATION No. 1

(Art. 108)

THE SYNOD OF THE REFORMED PRESBYTERIAN CHURCH OF NORTH AMERICA

New Alexandria, Pa.,
September 30, 1948.

Dr. R. J. Danhof, Stated Clerk,
Christian Reformed Church.

My Dear Dr. Danhof:

I was authorized by the Synod of the Reformed Presbyterian Church of North America at its annual meeting in Beaver Falls, Pennsylvania, June 1-8, 1948, to transmit to you the enclosed message with fraternal greetings and the request that it be given such consideration by the membership of your organization as may be deemed fitting.

This concerns a matter which is considered by the Synod which I serve as being of grave importance, and we would consider it a courtesy if you would refer it to the Commission or Department of your organization which is authorized to deal with this subject and make recommendations thereon.

Fraternally yours,
R. C. FULLERTON, Clerk.

New Alexandria, Pa.,
September 20, 1948.

Dear Fathers and Brethren in Christ:

Greetings in the Name of our Lord Jesus Christ, Who is the "head over all things to the church, which is His body, the fulness of Him that filleth all in all."

A Joint Resolution was introduced into both Houses of Congress in July, 1947, proposing an Amendment to the Constitution of the United States which would insert in the Preamble following the words, "We the people of the United States," this phrase, "DEVOUTLY RECOGNIZING THE AUTHORITY AND LAW OF JESUS CHRIST, THE SAVIOUR AND KING OF NATIONS."

This Resolution received some consideration by Congress but not as much as had been hoped for. The rush for adjournment before political nominating conventions was responsible in large measure for this disappointment. However, the proposal was given a widespread public hearing throughout the nation and evoked a most encouraging response.

Dr. F. H. Carver, Professor of History at the University of Southern California has said: "It is generally conceded that the framers made a mistake in not incorporating a Bill of Rights and some reference to Deity in the Constitution. . . The Declaration of Independence had made three references to God. I have never seen an adequate explanation of the absence of such a clause in the Constitution."

The failure to acknowledge the Deity in our federal Constitution is sometimes attributed to the jealousy and mistrust that arose from the existence of different established churches in different colonies and from

fear that one would gain advantage over the others by sole establishment through national action. The passage of over one hundred fifty years has developed a strong belief in separation of church and state in the United States, and therefore jealousy and distrust among the denominations for the former cause are unnecessary, if that principle is maintained.

The government should make its own acknowledgment of the source of civil authority in God (Romans 13:1-6), and choose its moral standard for laws without reference to any church. It should thus remove the temptation for churches to interfere in governmental operations for the purpose of preventing aggressive anti-religious forces from filling the vacuum which had been left. Since governments must take action and must therefore make decisions, neutrality between moral policy and immoral policy is impossible; and being non-Christian soon in practice becomes being anti-Christian.

War times, causing millions to face death and shaking the material foundations of civilization by destruction of the means of gaining a livelihood, have always caused the American people to turn to religious expression in their government. This was most fully illustrated in the Civil War which most nearly destroyed our national existence. Abraham Lincoln's presidential papers reached the peak in American governmental acknowledgment of God under our present Constitution. Near the end of his life he read to his cabinet a paragraph for his message to Congress concerning a religious amendment to the Constitution.

This last war has brought the United States to world leadership and a new responsibility at which citizens tremble. This is the time to turn to Jesus Christ, with due regard for the freedom of any minority who will not wish to join in such action. But the majority bears the responsibility of decision, and has the right to make a majority acknowledgment. Christianity forbids compelling others to profess in any way what they do not believe; but Christianity still more commands Christians to acknowledge the source of civil authority and the law of civil actions.

This paper is presented as an appeal from the Synod of the Reformed Presbyterian Church of North America for the prayerful consideration of your ecclesiastical organization. We believe that Christians, in spite of their numerous and varied divisions, are generally united in support of some such action. We recognize that it is not in the province of the church to dictate the action of the state, but the church does have a prophetic duty to proclaim to the nation and its rulers, as did the prophets of God of old, the will of God and the requirements in the civil sphere of His righteous laws.

We, therefore, earnestly solicit your official endorsement of the undenominational effort which is being made to secure the adoption of a Christian Amendment to our Constitution and trust that you may join those who are coöperating in its support. The national headquarters of the Christian Amendment Movement are at 914 Clay Street, Topeka, Kansas.

Respectfully submitted,

J. C. MITCHEL, *Moderator.*
R. C. FULLERTON, *Clerk.*

COMMUNICATION No. 2

(Art. 80)

BESLUIT VAN SINODE VAN GEREF. KERK IN SAKE LERAAR VIR ARGENTINIE

U Kommissie benoem om 'n advies uit te bring oor die saak van die bearbeiding van die Afrikaners van die Gereformeerde Gemeente van Argentinië wens as volg te rapporteer:

Na aanleiding van die beskrywingspunt van die Part. Sinode van Kaapland het ons voor ons gehad:

1) 'n Brief van broeder J. Chris Kruger aan Prof. S. du Toit oor kerklike toestande in Argentinië.

2) Korrespondensie tussen Ds. A. C. Sonneveldt, namens die Kerkraad van die Gereformeede Gemeente te Chubut en die Deputate vir Korrespondensie van ons Sinode.

3) 'n Brief van Ds. P. J. Coetzee van Kaapstad wat namens die Part. Sinode van Kaapland aan die Deputate vir Korrespondensie sekere informasie verstrek het met betrekking tot hulp aangebied deur die Armsorg Kommissie van die N. G. Kerk van Kaapland, vir die bearbeiding van die lidmate van die N. G. Kerk wat nog in Argentinië agtergebly het.
Ook sy Weleerw. Dr. Danhof, deputaat van die Chris. Geref. Kerk in Noord Amerika, het ons inligting verstrek insake die werk van sy Kerk in Argentinië.

Hieruit blyk die volgende:

1) Dat daar in Suid-Amerika 'n Klassis Buenos Aires is wat in kerkgemeenskap staan met die Geref. Kerke in Nederland.

2) Dat die Christelik Geref. Kerk van die V. S. A. intussen ook begin het met kerklike arbeid in Argentinië waar nou reeds twee predikante arbei, één in verband met en in ooreenkoms met die Geref. Kerke in Nederland.

3) Dat oor die kerklike bearbeiding in Argentinié onderhandelinge aan die gang is tussen die Geref. Kerke in Nederland en die Christelik Geref. Kerk van die V. S. A., wat reeds so'n stadium bereik het, dat die Sinode van Eindhoven (Nederland) Febrarie 1948 besluit het:
"De Classis Rotterdam te machtigen, in overleg met de Depp. voor den arbeid onder de Nederlanders in 't buitenland, besprekingen te openen met de Classis Buenos Aires en de Chr. Ref. Church of America, ten einde de mogelijkheid te overwegen, de Kerken van de Classis Buenos Aires op te nemen in 't Kerkverband van de Chr. Ref. Church of America" (Art. 93).

Na breedvoerige bespreking van bogenoemde en na oorweging van die verskillende moontlikhede, besluit u Kommissie om die Sinode as volg te adviseer:

A. Om die Kerkraad van die Geref. Gemeente in Chubut te antwoord dat dit vir ons 'n oorsaak van groot blydskap is om te verneem dat die Afrikaners aldaar die band met ons in S. A. wil onderhou, en dat hulle hul ook vir hul geestelike bearbeiding tot ons wend. Ons moet egter die feite in die oë sien en ons oortuiging is:

1) Dit is *nou* reeds vir die Geref. Kerke in S. A. bykans onmoontlik om hulle verantwoordelik te stel vir die geestelijke bearbeiding van die Geref. Afrikaners in Argentinië en wel om die volgende redes:
   a) Die geweldige koste wat dit meebring.
   b) Die tekort aan predikante alhier.
2) Wat die toekoms betref sal dit nog moeiliker word vanweë die feit dat Spaans meer en meer (veral bij die opgroeiende geslag) die voertaal word.

B. Om verder die Kerkraad van die Geref. Gemeente in Chubut te berig dat, hoewel dit vir ons kerke in Suid-Afrika 'n baie tere saak is, en iets waartoe ons alleen met droefheid kan besluit, ons tog van oordeel is dat die geestlike belange van die Gereformeerde Lidmate in Argentinië goed en doelmatig deur die Christelike Gereformeerde Kerk van die V. S. A. behartig kan word.

C. 1) Om voorts aan die Kerkraad van die Geref. Gemeente in Chubut te berig dat ons, gesien die feit dat die Chr. Geref. Kerken van die V. S. A. reeds 'n gemeente in Argentinië het (t.w. in Tres Arroyos), en ook die feit dat daar op die oomblik onderhandelinge aan die gang is wat, na ons stellig verwag, daartoe sal kom dat die Klassis Rotterdam die Christelike Gereformeerde Kerk van die V. S. A. sal vra om die geestelike bearbeiding van die Nederlandse Geref. in Argentinië oor te neem, ons die Kerkraad van die Geref. Gem. in Chubut adviseer om hulle vir hul geestelike bearbeiding te wend tot die Christelik Gereformeerde Kerk in V. S. A.

2) Om die Kerkraad van die Gereformeerde Gemeente in Chubut verder te berig dat ons Sinode 'n brief met hierdie versoek aan die eersvolgende Sinode van die Christelik Geref. Kerk in V. S. A. sal rig.

3) Om die Geref. Lidmate in Chubut mee te deel, dat hulle in hierdie besluit nie moet lees dat die Geref. Kerke in Suid-Afrika ons verwyderde landgenote en geesgenote nou wil verstoot nie, maar dat dit ons insien die beste weg is, nou en vir die toekoms ook gesien die feit dat die Christelik Geref. Kerk van die V. S. A. een is met ons kerke in leer, diens en tug.

D. Om 'n skrywe te rig aan die Sinode van die Christelike Geref. van die V. S. A., waarin ons blydskap en dankbaarheid uitspreek oor die feit dat hulle bereid is om die geestelike bearbeiding van die lidmate van die Geref. Gemeente te Chubut in S. Amerika op hulle te neem. Om, vervolgens, genoemde Kerk eerbiedlik te versoek om die Geref. Afrikaners in Suid-Amerika in hul Kerkverband op te neem.

E. Om hierdie besluite ter kennis te bring aan die Sinode van die Christelike Geref. Kerk van die V. S. A.

F. Om hierdie besluite ter kennis te bring aan die betrokke deputate van die N. G. Kerk van Kaapland.

G. Dat hierdie saak vir verdere behandeling opgedra word aan die Deputaatskap vir Korrespondensie met die Buitenlandse Kerke.

OVERTURES

1. *Rehoboth Christian High School*

Classis Wisconsin, in session at the Second Randolph Church, March 15, 1949, respectfully overtures Synod to re-consider its commitment, re: the proposed construction of the Christian High School at Rehoboth, New Mexico. *Grounds:*

1. While we hesitate to place one Kingdom endeavor over against another, Classis is of the mind that other areas are demanding our attention and resources to that extent, that such should receive priority.

   As an example we might cite all the strategic aspects of the Canadian Field.
2. The cited cost of such a structure appears excessive and prohibitive in proportion to the number of students served thereby.
3. Many local congregational enterprises, which minister directly to Gods covenant people have had to be curtailed because of economic inflation and other denominational obligations. Surely, the principle of moderation, we feel, should characterize our Mission program no less.

Classis Wisconsin
N. JANSEN, S. C.

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2. *Seminary Student Preaching:*

Classis Wisconsin, in session at the Second Randolph, Wisconsin Church, March 15, 1949, respectfully overtures Synod to instruct the Board of Trustees of Calvin College and Seminary to reconsider the ruling of the Seminary that students be required to attend their Monday morning classes, with a view to possible revision. *Grounds:*

1. This ruling makes it difficult for congregations far removed from Grand Rapids to get students to conduct their services.
2. This ruling makes it difficult for students to get properly acquainted with the churches at such a distance.
3. This ruling leads to unnecessary travel on the Lord's Day.
4. A similar request recently submitted to the Board of Trustees by Classis Chicago South brought no change.

Classis Wisconsin
N. JANSEN, S. C.

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3. *Mixed Marriage*

Bethel Christian Reformed Church of Grand Rapids, Michigan, respectfully requests Synod to declare that if one of our members, in order to marry a Roman Catholic, signs the following required pledge, he (or she) by that very act severs relation with our church. The reasons for

regarding such act as a virtual resignation are evident from a perusal of the contents of the pledge.

"I, the undersigned, not a member of the Catholic Church, wishing to contract marriage with the Catholic party whose signature is also affixed to this mutual agreement, being of sound mind and perfectly free, and only after understanding fully the import of my action, do hereby enter into this mutual agreement, understanding the execution of this agreement and the promises therein contained are made in contemplation of and in consideration for the consent, marriage, and consequent change of status of the hereinafter mentioned Catholic party, and I, therefore, hereby agree:

1. that I will not interfere in the least with the free exercise of the Catholic party's religion;
2. .....
3. that all the children, both boys and girls, that may be born of this union shall be baptized and educated solely in the faith of the Roman Catholic Church, even in the event of the death of my Catholic consort. In case of dispute, I furthermore hereby agree fully that the custody of all children shall be given to such guardians as assure the faithful execution of this covenant and promise in the event that I cannot fulfill it myself;

.....

(Place for signature of non-Catholic)"

There is a significant addition to the part of the pledge that the Catholic partner signs, namely, that he (or she) promises to endeavor to bring the non-Catholic into the fold of the Roman Catholic Church!

Comments:

Signing such a statement is tacit agreement with the R. C. dogma that it alone is the true church, and ours, along with all others, is schismatic and heretic.

Signing such a statement obliges the signator to teach his covenant children all the familiar Roman heresies whose repudiation was the very occasion for our Reformed origin! By sanctioning, even with silence, such an act on the part of one of our members, we destroy the reason for our separate existence. The Catholics have themselves pointed out this very obvious inference.

Unlike other mixed marriages, which are serious enough, there is under these conditions no possibility of the husband and wife ever reaching common church membership except in the Catholic church, for the contract is legally enforceable even in the event of the conversion of the Catholic partner to Protestantism.

Respectfully submitted,
Bethel Christian Reformed Consistory
ROLF L. VEENSTRA, *President*
CORNELIUS S. VISSER, *Clerk*

4. *Denominational Quotas*

Classis Chicago North brings the following matter to your attention. Classis wishes to express its concern and disapproval of the excessively high and ever-increasing denominational quotas; and it earnestly petitions Synod to lower the quotas for next year.

Grounds:

1. There are congregations today who find it very difficult to meet the present denominational quotas.
2. The present uncertain and unstable conditions in the economic and industrial fields are a distinct discouragement to consistories to readily pay the excessive budgets and quotas.
3. Our High denominational quotas are out of proportion to local needs and budgets.

Classis Chicago North
J. L. SCHAVER, S. C.

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5. *Helping Hand Mission*

Classis Chicago North overtures Synod to place the *Helping Hand Mission* on the list of causes approved for an offering among our churches.

Grounds:

1. The Helping Hand Mission is unique in that it is situated in downtown Chicago and ministers to a transient constituency. West Madison Street has been correctly designated as the street of forgotten men — where Satan and the power of evil are deeply entrenched.
2. The work is of sufficient scope to warrant denominational support. Two Gospel services are conducted daily in addition to group meetings and classes. The average daily attendance is about 200, and the average attendance in the Sunday afternoon Bible class is 170 or more. Last year about 49,500 lunches were served to those who attend the services, and each night lodging was provided for 60 at 30 cents each.
3. The effectiveness of this work could be greatly increased if the men could be dealt with personally — more than can be done at present. A large number of men are contacted daily and the work should be intensified in the direction of personal counseling and spiritual help.

Classis Chicago North
J. L. SCHAVER, S. C.

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6. *Article 39 Church Order*

Classis Grand Rapids East in session January 19, 1949, overtures Synod to rule on the question how the "care" mentioned in Article 39 Church Order is to be implemented.

Grounds:

1. The import of this article is not clear.
2. There should be uniformity of practice throughout the church.

Respectfully submitted,
Classis G. R. East
MORRIS H. FABER, S. C.

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7. *Adopted Children*

Inasmuch as parents of an adopted child cannot satisfactorily answer the questions of "The Form for the Baptism of Infants" before the adoption is final,

Classis Grand Rapids East in session January 19, 1949, overtures Synod to make it the position of the entire denomination that no adopted child should be baptized until the probation period is over and the adoption made final.

Grounds:

1. At present Consistories are not in agreement on this question.
2. If uniformity is desirable within the confines of one Classis it is desirable for the whole denomination.

Respectfully submitted,
Classis G. R. East
MORRIS H. FABER, S. C.

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8. *Sermons for Reading Services*

Classis Pacific overtures Synod to see to it that there are more English sermons available for reading services.

Classis Pacific overtures Synod to provide sermons for the Holland reading services in view of the present need among the immigrants.

Classis Pacific
A. WASSINK, S. C.

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9. *Th.D. Degree in Seminary*

Classis Orange City request Synod not to introduce the Th.D. course in our Seminary until this weighty matter has been presented to our various Classes.

Ground:

"As much as possible the rule shall be adhered to that no proposals of importance shall be presented to Synod that have not appeared on the Agendum, so that Consistories and Classes may have opportunity for previous deliberations." (Acts 1904, Art. 112).

Classis Orange City
P. OUWINGA, S. C.

10. *Worldly Amusements*

The Consistory of the Christian Reformed Church of Sanborn requests the Synod, to hold to and reaffirm the decision of the church in re the worldly amusements.

Grounds:

1. Because the Consistory observes that there is a movement on foot to request the Synod to annul that decision.
2. Because the Consistory is convinced that the existing decision is
   a. In harmony with the general teachings of God's Word.
   b. In particular in harmony with:
      1) I John 2:15, 16 — "Love not the world, neither the things of the world. If any man love the world the love of the Father is not in him, for all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life is not of the Father, but is of the world."
      2) John 17:15 — "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil."
      3) Ps. 1:1 — "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful."
      4) And also the warning found in the history of Herod's daughter.
3. Because annuling or repealing of these existing decisions would throw the door of the church wide open for those evil amusements, and to say the least, hamper consistories to warn and labor against these evils.
4. Because it is revealed also in the booklet "Youth Speaks on Calvinism" that there is already a great number who partake, and wish to partake of these evils *at will.*

Signed: JAKE HAAGSMA, *President*
JAMES H. DE YOUNG, *Clerk*

The Sanborn Consistory had requested Classis to support and send through the above overture to Synod. Classis decided to send the overture without its adoption by Classis.

Ground:

"Classis did not deem it possible to decide in the limited time, since the matter had not previously been presented to the Consistories for discussion."

Classis Orange City
P. OUWINGA, S. C.

11. *Membership of Christian Reformed Board of Missions*

Classis Grand Rapids South overtures Synod to consider the advisability of appointing additional members-at-large to be added to the Christian Reformed Board of Missions, those members-at-large to consist of both clergy and laity.

Grounds:

1. This would make for necessary continuity.
2. It would give more participation to the laity.

Classis G. R. South
SEYMOUR VAN DYKEN, S. C.

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12. *Worldly Amusements*

Classis Sioux Center overtures Synod to take cognizance of the present controversy within our church respecting the stand of the Synod of 1928 on "Worldly Amusements" by reaffirming that stand and re-emphasizing its mandatory character in order that the church may present a united front against the worldliness that is endangering the life and testimony of the church.

Classis Sioux Center
REV. SAMUEL FOPMA, S. C.

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13. *Appointment of Standing Committees*

Classis California overtures Synod of 1949 to so revise its rules governing the appointment of members to Synodical standing committees and Boards that new members be chosen to fill the vacancies of these members whose term automatically expires according to a set rule adopted by Synod. The rule which Synod would adopt could be patterned somewhat after the regulations found in many churches controlling the term of office in Consistories and known as "besliste aftreding." Care should be exercised that a majority of old members be retained in order that there be continuity in the committee membership. Classis presents this overture since it is mindful of the constant danger that "Boardism may arise in these boards and standing committees appointed by Synod."

Classis California
L. BOUMA, S. C.

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14. *Special Offerings for Phoenix and Tucson*

Re Tucson, Classis passed the following motions:

1. That in view of the special need in Phoenix and Tucson we ask Synod for permission to place a notice in the church papers inviting the churches of the denomination to take up special offerings for these two churches; and that this money be used for the erection of much needed church buildings.

2. That this money be sent to the Classical Treasurer and that it then be distributed according to the need of these two congregations by the Home Missions Committee.

Classis California
L. BOUMA, S. C.

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15. *Members Under Censure Resigning Membership*

ESTEEMED BRETHREN:

The consistory of the Kelloggsville Christian Reformed Church herewith petitions Synod to rescind its ruling of 1918, re-*"members under censure resigning their membership,"* and reaffirmed by the Synods of 1924, 1926, and 1936.

The consistory of Kelloggsville is of the opinion that this ruling is wrong because:

1. Synod contradicts itself in this ruling.
2. It is a practical denial of the principle that the church is a divine institution.
3. It defeats the purpose of discipline as given in Art. 71, C. O.
4. It makes question four of the Form for public confession of faith, superfluous.

I.

The ruling of the Synod of 1918 (translated from the Dutch) reads as follows:

"Synod, considering that the withdrawal from discipline, to which one has freely subjected himself, and the breaking off of the fellowship with the church to which one belongs, for reasons which cannot stand the test of God's Word, is a sin which should not be esteemed lightly, and that those who do so should be supplicated continuously and earnestly that they return from their erroneous way, and that these should not be released hastily; but considering also that one's affiliation with the church as an organization as well as one's continuation in the organized church, should remain according to church governmental principles, an act of each one's own personal choice, therefore Synod judges that no one can continue to be an object of church discipline if he persist in resigning his membership."

We find in this decision of Synod two parts: in the first part Synod speaks about the individual who wants to resign his membership in order to escape the discipline. And Synod says that such an act is a great sin, in other words Synod says to the individual: You have no right to resign your membership; in the second part of this decision Synod says: Church membership is an act of one's own personal

choice, the consistory therefore must acknowledge his right to resign. Synod, speaking to the individual says: You have no right to resign; but speaking to the consistory Synod says: You must acknowledge his right to resign. This sounds contradictory to us.

This inconsistency of Synod, as it seems to us, comes out even more in the pronouncement of the Synod of 1936. At this Synod a decision was made in regards the announcement to be made to the church. And this is, in part, what Synod decided: "It stands to reason the expressions like 'accepting the resignation' should not be made in the announcement, because the full responsibility for his sinful act must remain with the person who withdraws himself from the church."

So we get this strange situation: 1. Synod says to the individual: You have no right to resign your membership, that would be a great sin and no one has the right to commit such a sin; 2. to the consistory Synod says: Church membership is the free choice of the individual, so you must acknowledge his right of resigning; and then 3. Synod says: Even if you do accept his resignation, never admit this to the congregation! Why may such an expression not be used in the announcement? Did Synod itself feel the inconsistent stand it has taken? It seems to us that these three different expressions of Synod are inconsistent with each other.

II.

We object greatly to the statement of Synod that church membership is an act of the free will of the individual. We hold strongly to the principle that the church is a divine institution. That means that the church is not an institution which comes into being by the free will of men, but only by the will of God Himself. God Himself gathers His church together. We did not become members of the church by our own free will, but we became members because we were born in the covenant of grace. Church membership rests not on the free choice of the individual, but on the covenant. Therefore we read in question and answer fifty-four of the Heidelberg Catechism, that the Son of God gathers His Church together. And although it is true that when we grow up it is also our free choice that we belong to the church, this should never be explained to mean that we are free to join or leave the church as we please. This freedom we have, is the freedom of obedience. We know that it is God's will that we belong to and remain with the church, and by the grace of God, our will is made subservient to His divine will. But this is something entirely different from the stand of Synod, when it says that one's affiliation as well as his continuation in the organized church is an act of one's own free choice. That statement holds true for any human institution, but cannot hold true for the church of God, which is a divine institution. And therefore we object to this statement. And therefore also, we feel,

that we must go further than Synod, not only saying, "it is a great sin to resign your membership," but refuse to accept such a resignation. In accepting such a resignation, we acknowledge the right of the individual to resign, and by that very act deny the principle that the church is a divine institution.

III.

According to Art. 71 of the Church Order, the purpose of discipline is two-fold. It is that the sinner might be reconciled, and that the offence be taken away from the church. To obtain that two-fold purpose, it is necessary that discipline be administered faithfully by the office-bearers of the church. The purpose of censure must never be to get rid of the offender, but to save him. Even the very last step of censure, i.e. excommunication, is taken with the prayer that the offending person might see and confess his sin. Therefore this last step of censure is sometimes called: the extreme remedy. Now, if in the course of censure, discipline is abruptly broken off, by permitting the offender to resign, then the very purpose of the whole procedure is defeated.

IV.

The fourth question in the Form for the Public Profession of Faith reads as follows: "Do you promise to submit to the government of the church and also, if you should become delinquent either in doctrine or in life, to submit to its admonition and discipline?" And the answer is: "I do."

This is a very important question which *must* be asked and the promise *should* be given. We have no fault to find either with the question nor the promise. But if the ruling of the church is, that whenever a person becomes delinquent and thereby an object of discipline, then such a person can withdraw himself from discipline by resigning his membership, then both the question and the promise looses its force. The only force this promise has, is, when we can hold a person to it. However, by this ruling of Synod, the person making this promise can have a mental reservation: "I can always resign when discipline becomes too severe." We should not give them an opportunity for such a mental reservation. And therefore we believe, when a person under censure wants to resign we cannot and may not accept such a resignation, but must go on with the censure, if necessary, to the very last extreme remedy. That is, as we see it, the real force of this question and promise.

For these reasons, as given above, we petition Synod to rescind this ruling.

Humbly submitted,
Consistory of Kelloggsville Ch. Ref. Church
C. HOLTROP, *President*
JOHN VAN ZALEN, *Clerk*

The above overture has been presented to Classis Grand Rapids South a year ago. Classis did not feel free to take over this overture. At the classical meeting held May 11, 1949, this overture again came up, but this time, however, directly petitioning Synod. Having gone through the proper channel we forward it to the Stated Clerk of Synod.

In His Service,

JOHN VAN ZALEN, *Clerk*

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16. *Appointment of Immigration Fieldman*

ESTEEMED BRETHREN:

I. The undersigned humbly but urgently request that a second "Fieldman" be appointed for immigration work in the Province of Alberta. We make this request in view of the fact that the immigration committee for Canada did not see its way clear to do so, or to recommend the same to Synod.

We address Synod because we are the provincial immigration organization working in conjunction with the (Synodical) Immigration Committee in Canada, and because this (latter) Committee did not meet before Synod, and could not act upon a request for reconsideration of its adverse decision.

The decision in question is evident from these Committee minutes, Art. 55: "It is moved and seconded to grant the request for a full-time man for the Northern Alberta field." *Rejected.*

The reasons given for this rejection are as follows:

1. The financial set-up causes us to limit expenses.

2. Mr. B. Nieboer is considered as a full-time man for all Alberta, and he should labor where needed.

3. The saturation point seems to be reached in certain sections.

4. According to reports, fewer immigrants are expected in the future.

We disagree with the weight attached to these arguments for the rejection of our request, and as we put them into what we consider their proper perspective, it will become evident why we urge Synod to reverse the Committee's decision.

1. Although the financial set-up as now is may require the limitation of expenses, results obtained may justify an increase in expenditures. Moreover, a redistribution of funds may help solve this problem. If, for instance, travelling-to-church expenses paid (partially) from the immigration fund, would be paid from some other (more proper) benevolent fund. (On this point see below.)

2. Mr. Nieboer is indeed appointed for Alberta, and he is working diligently also, but the entire Alberta field is too large for effective work by him alone. He cannot do justice to it all.

3. Even though the saturation point may be reached in certain sections, such does not eliminate the need of help and guidance from a Fieldman. The "after-care" requires much work among the relatively new immigrants, the Fieldman is the proper party to attend to that, while otherwise this work which properly belongs to the natural sphere of life, will fall there where it does not belong; namely, to the home missionaries and ministers, who are indeed more than occupied already in furthering the spiritual interests of the immigrants.

4. While reports that fewer immigrants are expected in the future may very well be true, the work of immigration officials in northern Alberta is not expected to decrease very much soon. There are still several immigrants coming in (some through non-synodical agencies but still dependent on our help) and there is considerable shifting of earlier immigrants from the east and the south to the more steady year-around employment of the larger city of the north and its surrounding dairies.

Accordingly, we humbly petition Synod to give our request careful and favorable consideration, and also, that our present part-time Fieldman, Mr. Herman Wieringa, who is doing an acceptable as well as necessary piece of work, be appointed.

II. We advise Synod that its aid given needy immigrants for travelling expenses (for attending church services), be given from some benevolent fund rather than from the general immigration fund.

Grounds:

1. As this aid is definitely charity, both the denominational and congregational part of that aid should be drawn from funds of that nature.
2. This will put a wholesome emphasis on the fact that travelling expenses are first of all the immigrants own concern, and that help given for it is a matter of charity.
3. This will tend to reduce claims made, and will accordingly reduce rather than increase the heavy drain on our Immigration Fund.

Respectfully submitted,
The Alberta League for Reformed Immigration
GEO. MONSMA, *President*
C. K. MAST, *Clerk*

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17. *Worldly Amusements*

Classis Chicago South overtures Synod to review, to clarify and if need be to enlarge upon the decisions of 1928 re worldly amusements. *Grounds:*

1. We will do well to review these decisions in view of the persistent agitation within our church with respect to them.
2. We will do well to clarify these decisions because history has proved that there is uncertainty as to just what the decisions imply. This ought to be done so that we may present a strong and united front overagainst worldliness.
3. We will do well to enlarge upon these decisions because other forms of worldly amusements have come into the foreground since 1928.

RAYMOND H. HAAN, *Stated Clerk*

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18. *Worldly Amusements*

The Consistories of the Fourth Christian Reformed Church of Roseland and the First Christian Reformed Church of South Holland, and Oak Glen Christian Reformed Church overture Synod:

1. That Synod maintain its present position, adopted in 1928, regarding worldly amusements.

2. That Synod re-affirm the mandatory provisions of the Synod of 1928 regarding worldly amusements and particularly those relative to the motion picture theatre. *Grounds:*

1. The fact that worldly amusements are increasingly coming to the foreground as a mode of Christian entertainment.
2. The inclination and desire of some within our denomination to repeal the advice, warnings and decisions of the Synod of 1928 regarding worldly amusements.
3. The fact that the motion picture theatre is increasingly coming to the foreground as a mode of entertainment.

RAYMOND H. HAAN, *Stated Clerk.*

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19. *Boys' Clubs and Boy Scout Movement*

Classis Grand Rapids East in session May 18, 1949, requests Synod to appoint a committee to make a thorough study of the Boys' Clubs as they exist among us and of the Boy Scout movement, and to advise a following Synod as to what stand our churches and parents should take toward these organizations. *Grounds:*

1. There is a difference of opinion among us about these organizations, especially the Boy Scouts. There are Boys' Clubs in some of our churches and also a few Boy Scout troops. Determined attempts are being made by Boy Scout leaders to organize troops in our churches.

2. The question should be faced which of these two organizations, if any, can be a proper feeder for our Young Men's Societies.
3. Since Synod has taken an active interest in the Youth movement in our Church, consistency seems to require that it shall also show concern in whatever movements seek to organize our boys.
4. The Boys' Club movement as it exists among us (it is not to be identified with a national association called by that name) has been struggling along for years without the moral support and the guidance of the Church as a whole. It needs such support and the leaders will doubtless welcome it.
5. From time to time objections have been raised against the Boy Scout movement, as e.g., its almost exclusive emphasis on physical training, the Scout oath or promise, and the vague utterances on religion in its literature. Our parents and consistories have the right to know how serious these objections are.

Respectfully submitted,

Classis Grand Rapids East
MORRIS H. FABER, S. C.

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20. *Church Membership of Calvin College Students*

In view of certain alarming conditions among the students at Calvin College that make it necessary for the Faculty to exercise discipline, Classis Grand Rapids East is convinced that the Faculty should have the cooperation of the local Consistories. But the fact that many of the students are not officially connected with any of our local churches makes such cooperation very difficult. Because of this situation Classis Grand Rapids East overtures Synod:

1. To stipulate as a condition of enrollment in Calvin College that all students (with the exception of those who go to their homes over week-ends and belong to nearby churches) coming from our Christian Reformed Churches, members by baptism or confession, affiliate with (transfer their membership to) a local congregation of their own choice as soon as possible, so that by virtue of such affiliation they are placed under the supervision of the Consistory of that congregation. Then in case of public offense the regular rules of discipline can be applied .

2. To instruct the Board of Trustees to incorporate in the rules for Calvin College and Seminary the requirement that students coming from our Christian Reformed Churches affiliate with local churches in Grand Rapids.

3. To urge Consistories of outlying communities to see to it that young people who leave for Calvin affiliate with one of the churches in Grand Rapids as soon as possible. *Grounds:*

1. This will insure proper consistorial supervision of our young people studying at Calvin.
2. This will guard the sanctity of the Holy Sacraments.
3. This is in agreement with the Synodical decision of 1867 (Minutes, Oct., Art. 18, relative to the partaking of communion by a member in another congregation).
4. This will immeasurably strengthen the hands of the Faculty in the administration of school discipline.

Respectfully submitted,

Classis Grand Rapids East,
MORRIS H. FABER, S. C.

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21. *Purchase of Part of New Calvin College Site*

Classis Grand Rapids East in session May 18, 1949, takes note of the Agenda, 1949, p. 36, No. 2, and decides that in the event that the matter re the reopening of negotiations for the sale of a parcel of land to the Calvin Church be brought to the Synod of 1949 for action, that, accompanying this request, the protest overture of Classis Grand Rapids East submitted to the Synod of 1948 be reactivated for presentation to the Synod of 1949. (See Acts of Synod, 1948, page 438.)

Respectfully submitted,

Classis Grand Rapids East
MORRIS H. FABER, S. C.

EXPLANATION OF ARTICLE 128

In Art. 128 of the Synod, Acts of of 1949, I was requested to place an expository statement concerning the various Canadian Funds so that Consistories and individuals may better understand the purpose of these funds.

1. Canadian Emergency Fund.

This fund is supported through a quota of $3.50 per family from all the churches. The money received for this fund is used for the purchase of parsonages in Canada for Home Missionaries and their salaries and mileage expenses. From this fund are also paid the supplies necessary for expediting the work on the Canadian field.

2. Canadian Immigration Fund.

This fund receives one or more offerings per year from the churches. The fund is used for the immigration Committee for Canada and out of this fund are paid all the full time and part time field workers, secretary, the organizational expenses incurred in placement of Dutch immigrants.

3. Canadian Relief Fund.

This fund was originally started by Classis G. R. East. Money and clothing from churches and individuals was used for needy immigrant families and in case of sickness and other emergencies of this kind. Organized diaconates are now supporting this fund. (J. Van Putten, 1116 Alto Ave., Grand Rapids, Mich.) The distribution of this fund is handled through the Chatham diaconate. Transportation of immigrants is also paid from this fund on a mileage basis. See Art. 118 of Acts of 1949. Since this assistance bears the nature of charity the Synod urges all congregational diaconates to support this fund.

4. Canadian Building Fund.

The purpose of this new fund is to purchase or build churches in Canada. A special drive will be organized to raise the sum of $150,000.00.

The Church Help Fund Committee will appoint a committee of five men to work out the details of this special campaign for funds, and this special committee will be directly responsible to the Church Help Fund Committee, and all funds raised in the special drive are to be sent to the treasurer of the Church Help Fund Committee. The Church Help Fund Committee will also administer these funds according to the following special rules:

1. One-fourth of the amounts received by any Canadian church shall be considered an outright gift.
2. The remaining three-fourths shall be repaid according to the rules now governing the Church Help fund, that is, 5% per annum. However, these repayments need not begin till five years after date of receipt of money from the Canadian Building Fund.

R. J. Danhof, Stated Clerk.

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DR. R. J. DANHOF,
Stated Clerk of Synod,
Phone 5-6348
944 Neland Ave., S.E.,
GRAND RAPIDS 7, MICHIGAN