

# **AGENDA**

## **Synod Christian Reformed Church**

●  
**TO CONVENE JUNE 14, 1950  
AT GRAND RAPIDS, MICHIGAN**

●  
**REPORTS AND OVERTURES**

●  
**CHRISTIAN REFORMED PUBLISHING HOUSE  
Grand Rapids 2, Mich., U.S.A.**

## P R E F A C E

The Agenda for the Synod of 1950 contains reports of standing and study committees, overtures of Classes and Consistories, and the notifications of appeals.

On Tuesday evening, June 13, at 7:45 o'clock, D.V., *Prayer Service* for Synod will be held in the *Bethel Christian Reformed Church* of Grand Rapids, Michigan. This church is located at 730 Shamrock Street, in the southwest sector of the city of Grand Rapids. Rev. E. F. J. Van Halsema of Hudsonville, Michigan, president of the Synod of 1949, will preach the sermon and lead in prayer.

On Wednesday, June 14, 1950, at 9:30 a.m., in the auditorium of the main building on the Calvin College Campus, Rev. E. F. J. Van Halsema, president of the previous Synod, will formally open the synodical meeting with an appropriate address, conduct the devotions, the roll call of the delegates, etc.

On the preceding Sunday, June 11, our congregations are urgently requested to remember the forthcoming sessions of Synod in their intercessory prayers.

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

944 Neland Ave., S. E.  
Grand Rapids 7, Michigan, U. S. A.

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# Reports

REPORT NO. 1

## THE AMERICAN BIBLE SOCIETY

*To the Synod of the Christian Reformed Church  
convening June, 1950, in Grand Rapids, Mich.*

ESTEEMED BRETHREN :

ON the first floor of the office building of the American Bible Society you find a large globe. When you press a switch small lights begin to sparkle in every inhabited part of the world indicated on the globe and it begins to revolve slowly. Each light indicates the abode of a nation or tribe in whose language the whole Bible or a part has been translated, — 1,056 lights altogether. It is inspiring to think that every nation and almost every tribe can read God's word in its own tongue.

This translation work has been carried on almost exclusively by the Bible societies of the leading Christian countries with the help of many missionaries on the field. Our American Bible Society has carried in recent years the lion share of this work because of the influence of the war in many other countries. At present the work of the British and Foreign Bible Society, the oldest in existence, is also greatly handicapped because of the devaluation of the English pound and the industrial struggle. We have taken over its work in various countries. This holds true also of most of the other Bible societies, who are handicapped by lack of funds and materials. We still supply many with paper, binding material, and even machinery that they may be able to carry on this work. A meeting of representatives of all the Bible societies of the world, held in New York during the summer of 1949, was very helpful to plan and coordinate the work on a world-wide scale. Twenty-five Bible societies were represented, some of them rather small.

At present our society has in process of preparation translations in fifteen languages; four have come from the printer; sixteen are in the hands of the printer; some of these are first scripture publications in that language.

This is all very encouraging. But when the delegates of the forty-six participating churches met together in the two day session of the advisory council on November 29 and 30 to discuss the planning and

execution of the work for the year 1950 we realized that it will be extremely difficult, almost impossible, to meet the demand for Scriptures that come from all over the world. The board in charge of the work is limited by the amount of money contributed by the churches and by other donors. If the work planned for 1950 shall be carried out the churches should contribute more than one million dollars, and an even larger amount must be received from individuals.

It would be interesting and illuminating if this report could cover all the fields where our society works and supplies the Scriptures. But this is impossible. We will try to present a few examples to show the great need of and desire for the Word of God.

Japan is an outstanding example of a heathen country with a tremendous demand for Scriptures. It is a country of seventy million inhabitants of which about 350,000 are Christians, besides a smaller number of Roman Catholics. General McArthur has urged our Bible Society repeatedly to increase the number of Bibles and Testaments. Since the end of the war more than one million Bibles, two million New Testaments, and one million other portions of Scripture have been sent. At present much of the printing and binding is done in Japan and we supply the material; and so we hope to reach for this year two million Bibles and parts of it. But the demand continues. Weekday Bible classes are organized in offices, factories, municipal buildings, and other places of employment where groups gather at the luncheon to study the Word of God. How sad it would be if for lack of money we would have to limit our printing and be unable to supply the demand.

Let me inject here a word of information about the policy of the A. B. S. in respect to distributing the Scriptures. The question has been asked, does the society give them away. The answer is no! All Scriptures published are priced at cost or just below; and if a person is able to pay, he pays that price. The A. B. S. makes no profit on any of its publications. If books are given away free, those who would receive them would most likely not appreciate the gift. Therefore the society asks some value in return even if this return would have no money-value for the society. It is surprising how many people in Japan are willing to pay the cost price. But in its emergency work and where there is need and no ability to pay, Scriptures are given away freely. During the last four years our society has given away over a half million dollars worth of Scriptures in more than forty languages.

Let us take a glance at a few more countries. In spite of the civil war in China and the expulsion of many missionaries, the A. B. S. thru its native workers has distributed more than one million, three hundred thousand Bibles and parts of it; and the good work is still carried

on in spite of great difficulties. Before the war we distributed more than twice this number.

In the Russian zone of Germany we are able to supply the materials needed for printing German Scriptures. The Russian masters consider this useless work and therefore deprive those engaged in printing and distributing Scriptures of their rationing cards, but they interfere not with the work itself. Therefore we do not only send these workers printing material, but also "Care Packages" with food, that the good work may go on.

It is interesting to look at the work in South America, in these so-called Roman Catholic countries. Look at Brazil. To the man in charge of the Bible depot and distribution work we have sent all the Scriptures he asked for at the beginning of this year. But he greatly underestimated the demand. They sold more rapidly than we could print and ship them; and on Bible Sunday there were no Bibles left for those who desired to buy them. Increased production is the only remedy.

In our own country there is a tremendous need. Colporteurs are covering parts of the Southern States where thousands live without "The Book to live by." Let us also appreciate the work that is done in order that "the blind may see and the deaf may hear." The Scriptures are supplied in Braille or on records for a nominal sum or free to all those who need them.

It is a cause of great comfort that amidst all the confusion and strife in this world, and while the spirit of secularization appears to grow on every side, there is also evident this growing need and desire for the Word of God. I am happy to report that our church does its part faithfully in helping to supply this need. I would kindly ask synod to recommend again the American Bible Society to our churches for moral and financial support.

Respectfully submitted,

HESSEL BOUMA

## REPORT NO. 2

### BRITISH AND FOREIGN BIBLE SOCIETY

*The Synod of the Christian Reformed Church of 1950,*

DEAR BRETHREN:

**A**S your representative to the British and Foreign Bible Society, I tried to obtain information as to the manner wherein I could serve. Our Stated Clerk informed me concerning the headquarters of the Society and following this lead I travelled to Toronto where I met the Rev. Mr. W. H. Hudspeth, a former missionary who was well acquainted with the work of the Reformed Churches of the Netherlands in Indonesia.

He informed me that the connection between our church and the British and Foreign Bible Society could be maintained if your representative visited the annual meeting and received the annual reports of the parent and auxilliary Society. I left 122 Bloor St., Toronto, with these reports in my possession and present a few of the outstanding facts of the past year.

The title of the report: "In Search of Man," places the emphasis upon man, as is the trend of our day. This search of man is reviewed as it is carried on over much of the world today. The impression that remains quite vivid in the mind is that the cause of the printed Word of God is handicapped in almost every continent. In Eastern Europe Communism curbs the successful working of Bible distribution; in the near East, the recent wars between Jews and Arabs has so disturbed the moods of men that the work is done in the face of difficulties; further East the antipathy for England and America affects the work of the agents whose books have the names of these countries on their flyleaf; India and China and other Asiatic countries are too unsettled and disturbed for effective work by Bible agents, although there is much especially in China that is encouraging: three times as many Scriptures were distributed in 1948 as in 1947. Africa like Asia is visited by Communism which distributes much literature especially among the better educated; the racial strife in So. Africa does not work in the interest of the Gospel. South America is a field where Rome interferes with the spreading of the Bible while the high cost of living and the occurrence of revolutions also hinders the work of the Bible Society. The Canadian branch of the Society was able to carry on its work among Indians, Eskimos and new settlers and make generous contributions for activities in other parts of the world.

Although Communism and Rome on the whole oppose the spreading of the Word of God, the report indicates that in Poland and

Austria the interest in the Gospel is great. Otherwise the work is almost nil in Spain and in some of the Balkan countries. Some of the branches in the countries are able to continue because a reorganization took place whereby the British and Foreign Bible Society withdrew and the work was taken over by a national organization. The power of God is plainly observed in what happens in the high hills of Formosa, where in a comparable short time the natives learned to bow before God. God's instruments were an old lady and a young man who told and lived the Gospel. Ethiopia is another of the lands that gladly receives the Word.

Through the work of the Society, the Bible was translated into six new languages; four for Africa, one for India, and one for Indonesia.

The Bible Societies of various lands met in 1948 at Dunblane, Scotland, and discussed how to do the work most effectively. The conclusion was that 35,000,000 copies of Scriptures were needed; only half could be supplied. Thus the task here too is great and it should make us humble, when we without concern reach for the Book and read the Word of God.

When we consider how God has blessed us in our native or adopted land where we have abundance in material and spiritual things; when we remember our treasures that are eternal and the freedom in which we may enjoy them, we should feel inclined to be generous so that those 17,500,000 copies also may be printed and the blessed Gospel be brought to those in darkness or the semi-darkness of the world today.

In the hope that these lines may serve the cause of the Lord our God and King, and may I request Synod to recommend this worthy cause to the support of our Canadian churches.

Respectfully submitted,

REV. JOHN VANDER MEER

### REPORT NO. 3

## THE PATERSON HEBREW MISSION BOARD

*To the Synod of the Christian Reformed Church  
convening June, 1950, at Grand Rapids, Mich.*

*Subject to the approval of Classes Hudson and Hackensack*

ESTEEMED BRETHREN:

**T**HE Board of the Paterson Hebrew Mission herewith submits its report of the activities in the year 1949 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 the same as the previous years and is as follows: Rev. H. Bouma, President; Dr. O. Holtrop, Vice Pres.; Mr. S. E. Greydanus, Secretary; Mr. Richard Meyer, Treasurer; Rev. E. Boeve; Rev. B. H. Spalink; Mr. J. De Leeuw; and Mr. A. Atema.

The Mission workers are the same as the previous year with the exception that Dr. W. H. Rooks has been appointed as Physician together with Dr. Peter G. Berkhout. The Mission workers are: Rev. John R. Rozendal, Superintendent; Miss Martha Rozendal, Nurse and full time worker; Miss Wilhelmina Tuit, full time worker; Dr. Peter G. Berkhout and Dr. Wendell H. Rooks, Physicians.

The Mission building at No. 48 North Main Street, Paterson, N. J. has been sold for \$9,000.00 and all activities of the Mission are now centered and go out from the Mission building at No. 253 Hamilton Ave., Paterson, N. J.

The Board is exploring the possibility of establishing another mission in another Jewish center of Paterson or in one of the suburbs of Paterson in which there is also a large Jewish center. However, the Board is not ready at this time to give a report or a definite recommendation.

In connection with the abandonment of the Mission at No. 48 North Main St. the Board found it necessary to purchase a Pontiac Station Wagon for use in transporting regular attendants of our Mission that still reside in the vicinity of North Main St. and have no means of transportation to the Mission at No. 253 Hamilton Avenue. In connection with this the Auto allowance to Rev. Rozendal is discontinued, with his approval. Rev. Rozendal has been given the privilege of using the car in view of the fact that same is housed in his garage free of charge.

Included in this report is the Annual Report of the Superintendent, Rev. John R. Rozendal. Kindly consult that report for the general activities of the Mission. Also attached is the Annual Report of the Treasurer, Mr. Richard Meyer and the Proposed Budget for 1951.

Trusting that this report will give you a general oversight of the work and activities of the Paterson Hebrew Mission for the year 1949.

In conclusion the Board herewith expresses its appreciation to Superintendent, Rev. J. R. Rozendal, the Mission Workers and the Physicians for their devotion for this important Kingdom work and for their oft difficult labor that they perform in bringing the Gospel to the Jewish people.

May we ask for your continued support—moral and financial—and above all, your continued prayers. May the Lord bless you in your deliberation.

Respectfully submitted,  
The Paterson Hebrew Mission Board,  
S. E. GREYDANUS, *Sec'y.*

REPORT OF THE PATERSON HEBREW MISSION FOR THE YEAR 1949  
*To the Synod of the Chr. Ref. Church.*

ESTEEMED BRETHERN AND FATHERS:

We count it a real privilege to be able to give a report of the work done among the Jewish people of Paterson, N. J. Jewish Evangelism is thus far only a small part of the large Mission program of our church. For the last 30 years we have only had two posts whereas the Jews are found in large numbers in at least 24 of the large cities of our land. Is it not time that we as a church increase our efforts in behalf of the Jews? I believe we have a unique message for them. A Jewish family who moved to Los Angeles, Calif., wrote us that they had visited a mission or two in that city, but he told us that it was not like our mission in Paterson. In Los Angeles they never asked them where they lived and never called on them. In our work we stress personal work. We visit the Jew in his home and shop and try to leave God's Word with him as well as tracts. Modern missions stress the Social side of the work and then mission work becomes nothing more than Social Service. The Jew does not want to be gained over by these methods. And therefore the Gospel must be first in the Mission.

We have Gospel meetings on Saturday and Sunday evenings and also twice a week before each dispensary meeting. Our highest attendance at the Gospel meeting was 15 Jews. On December 24 we had our Christmas service. 41 Jews were present at this service. The children under the leadership of Miss W. Tuit favored us with songs, dialogues and recitations about the birth of Jesus. Many of the parents of the children were present. Members of our local churches worship

with us and favor us with special music. Once a month we have a special service at which one of the local churches has charge of the meeting. The pastor of the church gives the message and members of his church provide music. The average attendance at these services this year was 24 Jews at each meeting. In this way the Jewish people meet our church people and our churches become more directly acquainted with the work.

On Tuesday afternoon and evening we have our clinic. Dr. P. G. Berkhout and Dr. W. L. Rooks have served the mission faithfully in the past year. Dr. Berkhout calls on the sick in their homes also if necessary. We stress the fact that this is a service given in the Spirit of Jesus Christ. Thus it is not mere medical service. One Jewish lady told us after she had visited Dr. Rooks in the clinic, "I enjoyed his ways of trying to help me so much. He talked to me and gave me courage. People need more than medicine."

Twice a week our Ladies classes meet. On Monday evening Miss M. Rozendal, who also is our Clinic Nurse, has a class of 15 Jewish ladies enrolled and from 10 to 12 attending every week. Also on Wednesday afternoon Miss Rozendal and Miss W. Tuit have a ladies class with 8 on the roll and 5 attending.

On Monday afternoon and Friday afternoon we have children's classes. Miss Tuit has 10 Jewish girls in the class. And on Tuesday evening three high school girls meet for Bible study.

Visits are made regularly to homes and shops. In this way we reach many who do not come into the mission.

We would also express our appreciation to the members of our Board who faithfully administer the affairs of the Mission. They are always ready to assist us and to provide us with the things we need. A station wagon was purchased to transport those Jewish people who still live in the North Main St. section where we formerly had our mission building.

The Jews are a migrating people. Many are moving to Fair Lawn and to the East Side of Paterson. In time we shall do work in these sections also.

May the Lord bless Synod in its deliberations and may you pray much for Israel.

The following is a report of the total attendance at our meetings and classes for the year. The figures only include the Jews who are at these meetings.

	No. of Meetings	Total Attendance
Saturday Evening Gospel Service.....	46	423
Clinic, Tuesday Afternoon.....	47	203
Ladies' Class, Monday Evening.....	41	313
Gospel Service, Sunday Evening.....	47	256
Clinic, Tuesday Evening.....	47	226
Social Meetings and Services.....	6	141
Ladies' Class, Wednesday P.M.....	42	240
English and Bible Class.....	67	244
Girls' Bible Class.....	85	429
Boys' Class.....	22	86
Visits to Homes and Shops.....	1745	
Bibles Given Out.....	8	
New Testaments Given Out.....	60	
Gospels Given Out.....	61	
Tracts Distributed.....	3151	
High Schol Girls' Class.....	10	16

We also cooperate with Mr. A. Huisjen in the Parish plan of Jewish Evangelization. Miss W. Tuit and the undersigned contribute articles to the Shepherd's Voice and every month we distribute 400 copies of this paper through the churches of Paterson to the Jews of this city. The staff has had many opportunities to speak before societies in the churches here as well as at Missionary Union meetings. We have been privileged to present the cause in some Reformed churches of this city.

We are living in critical times and today the Jew must have the Gospel of Jesus Christ if he is to find peace and rest. Today there is a large number of Jews who are Atheists and free thinkers. They have left Judaism and are indifferent to Christianity. This group presents a real challenge to the Christian Church. Let us meet it with Divine help.

May the Holy Spirit apply the Word to the hearts and lives of the Jewish people so that many may find rest for their soul.

Respectfully submitted,  
 Paterson Hebrew Mission  
 REV. JOHN R. ROZENDAL, *Supt.*

#### REPORT OF THE PATERSON HEBREW MISSION BOARD FINANCIAL REPORT FOR THE YEAR 1949

Receipts		
Balance Jan. 1, 1949.....		\$ 5,803.43
Income from General Fund.....	\$12,240.00	
Sale of property at # 48 North Main St.....	8,979.21	
Rent.....	270.00	
Interest on Bonds.....	250.00	
Offerings.....	158.83	
Gifts.....	215.94	
Return of Insurance Premium.....	117.25	22,231.23
<b>Total with Balance.....</b>		<b>\$27,534.66</b>

### Disbursements

Salaries Net.....	\$ 7,462.19	
Withholding Tax .....	396.00	\$ 7,858.19
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Rent .....	600.00	
Fuel .....	423.76	
Telephone .....	28.44	
Light and Water.....	205.73	
Auto Expense.....	300.00	
Property Tax.....	264.91	
Repairs and Maintenance.....	860.03	
Supplies General.....	266.66	
Supplies Medical.....	24.00	
Miscellaneous .....	172.70	
Insurance .....	255.23	
Advertising .....	8.40	
Expense Office and Bond for Treasurer.....	40.23	
Expense Bonds and Certificate of Deposit.....	12,032.15	
Expense Selling Property and Stamps.....	459.90	
Expense for Station Wagon and ½ year license.....	2,410.00	
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Total Disbursements.....		\$26,210.33
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Balance December 31, 1949.....		\$ 1,324.33
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Held in Bldg. Fund Account in Bonds and Certificate of Deposit.....	\$14,000.00	
Held in Bonds in Reserve Fund.....		\$ 5,000.00
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Total Assets of the Paterson Hebrew Mission, Dec. 31, 1949.		
Cash in Bank.....		\$ 1,324.33
U. S. Government Bonds.....	10,000.00	
Furniture and Equipment.....	2,000.00	
Certificates of Deposit.....	9,000.00	
Building at # 253 Hamilton Ave.....	7,000.00	
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Total Assets.....		\$29,324.33

Respectfully submitted,  
Signed: Richard Meyer, Treasurer.

Approved at a meeting of the Board  
held January 9, 1950.

### AUDITOR'S REPORT

I 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 Jan. 1 to Dec. 31, 1949.

Signed: Martin C. Kooistra

### Proposed Budget for 1951

Rev. John R. Rozendal, Salary.....	\$ 3,000.00
Martha Rozendal, Salary.....	2,000.00
Wilhelmina Tuit, Salary.....	2,000.00
Dr. Peter G. Berkhout.....	540.00
Dr. Wendell H. Rooks.....	360.00
Janitor's Service.....	364.00
	\$ 8,264.00
Rent, Missionary's Home.....	600.00
Auto Maintenance, including Insurance and License.....	300.00
Fuel.....	\$ 450.00
Gas, Light, Water, Telephone.....	250.00
Supplies for Mission Work.....	400.00
Repairs and Maintenance.....	500.00
Insurance.....	100.00
Medical Supplies and Expenses.....	200.00
Miscellaneous.....	150.00
Equipment.....	100.00
	\$ 2,150.00
Total Budget.....	\$11,314.00

#### Estimated Income

General Fund.....	\$10,764.00
Offerings.....	200.00
Interest on Bonds.....	300.00
Donations.....	50.00
	\$11,314.00

The Paterson Hebrew Mission Board respectfully request a quota of 35 cents per family for the year 1951.

Respectfully submitted,  
The Paterson Hebrew Mission Board,  
S. E. Greydanus, Sec'y

#### SUPPLEMENT TO REPORT DATED JANUARY 9, 1950

*To the Synod of the Christian Reformed Church  
convening June, 1950, at Grand Rapids, Mich.  
Subject to the approval of Classes Hudson and Hackensack.*

#### ESTEEMED BRETHERN :

In supplement to the report of the Paterson Hebrew Mission Board dated January 9, 1950 the following is brought to your attention.

The Board has established a Building Fund during the past year by taking \$5,000.00 from the Reserve Fund and the \$9,000.00 received from the sale of the building at 48 North Main Street.

The reason for the establishing of this Building Fund is the possibility of establishing another mission in another Jewish center of Paterson or in one of the suburbs of Paterson in which there is also a large Jewish Center.

This may necessitate the purchasing of an other building in the not too distant future. On account of that possibility the Board thought it best to establish this Building Fund so as to be prepared should the opportunity present itself for such action.

Another reason for establishing this Building Fund is the fact that we have no home for our Missionary. It is very well possible that we may be suddenly confronted with the necessity to provide a home for our Missionary and the Board felt that we should plan for that.

Respectfully submitted,  
The Paterson Hebrew Mission Board,  
S. E. GREVDANUS, *Sec'y.*

ESTEEMED BRETHREN:

The Board of the Paterson Hebrew Mission, at its meeting held Monday, March 6, 1950, has instructed me to express to you the Board's desire that Classes Hackensack send a request to the 1950 Synod for an expression on the matter of depositing Denominational Funds.

It is the Board's understanding that all reserve funds are to be invested into Government Bonds because of its safety. However, a higher rate of interest can be obtained from local Savings and Loan Associations and these are also guaranteed by the Government up to \$5,000.00.

Furthermore, some of our own men are on the Board of Directors of these local Savings and Loan Associations.

On account of the foregoing the Board is desirous to have an expression from Synod on this matter because the same conditions may hold in many of our centers and thereby a more desirable investment could be obtained for all Denominational Funds.

Respectfully submitted,

The Paterson Hebrew Mission Board,  
S. E. GREYDANUS, *Sec'y.*

## CHICAGO JEWISH MISSION

ESTEEMED BRETHREN:

**T**HE following served on the Board of the National Institute last year (1949): Rev. E. Kooistra, Pres.; Dr. E. Masselink, Vice Pres.; Rev. J. Betten, Sec'y.; Mr. George Ottenhoff, Treas.; Rev. J. L. Schaver and Thomas Stob. This year the Rev. Enno Haan succeeds Rev. J. L. Schaver, who asked not to be placed on nomination for re-election. Mr. Ottenhoff is now bonded as treasurer of Nathanael Institute in harmony with Synod's policy that all treasurers of denominational funds carry bonds. The Board is under the direct supervision of Chicago Classis North.

The Board has conscientiously tried to do the work required of it. Buildings have been kept in good condition. Needed equipment was purchased. Financial matters were carefully handled. The work of the staff was duly supervised. With the approval of Classis bonuses of \$200.00 each were granted to all full-time staff workers, and a bonus of \$100.00 to the janitor.

On October 20th the work of the Rev. J. Zandstra, superintendent, terminated. Rev. Zandstra having accepted the call as denominational home missionary to Sioux City, Iowa. Shortly afterward Miss Bena Kok, missionary-nurse, concluded her work at the Nathanael Institute to become matron and nurse at the Roseland Home for the Aged. The Board, after expressions of appreciation for their work at the N. I. were extended, bade them God's blessing in their new fields of labor.

Mr. A. Huisjen was appointed acting superintendent pro-tem. Part time help was engaged to carry on the work. Meanwhile the Board endeavored to have the vacancies filled more permanently. A call was extended to the Rev. John R. Rozendal of the Paterson Hebrew Mission to become superintendent of Nathanael Institute. After careful consideration he decided to remain at the Paterson Hebrew Mission.

On January 16, 1950, Mr. Harry Wieringa, Jr., of Grand Rapids, Michigan, started full-time work at the N. I. as a temporary relief. Mr. Wieringa had considerable experience in City Mission work. Mr. A. Huisjen and Miss Edith Vander Meulen are the only other full-time workers. Dr. William Yonker continues as part-time clinic physician.

An ordained man and a missionary-nurse are a dire need at the present time in order to have a somewhat adequate staff at the Nathanael Institute. Suitable persons for these positions seem to be scarce. We trust and pray that God will provide the right parties in due time.

The staff has worked faithfully during 1949. Here follows the weekly schedule of activities: *Sundays*—Gospel meeting in the evening; *Mondays*—medical clinic and personal work with clinic patients; Young men's activities; *Tuesdays*—clinical work, kindergarten, girls classes; *Wednesdays*—medical clinic and personal work, ladies' meetings, high school girls classes; *Thursdays*—kindergarten, doctrinal classes, young men's activities; *Fridays*—medical clinic and personal work, staff meetings, girls class; *Saturdays*—Happy hour class. The minimum attendance at some of these classes is six. The maximum at other classes approaches the twenty mark. The number of patients treated in the clinic is from about 150 to about 200 per month. The above hardly presents an adequate picture of the work done by the staff. A large amount of detail work in the office, making purchases, preparing for classes, is not included.

Besides his work as acting superintendent, Mr. Huisjen also takes care of preparing and of obtaining material for the Shepherd's Voice, editing and mailing the same, assisted by the co-editors and Mrs. Karsen, part-time office employee. More and more copies of the Shepherd's Voice are sent out with each issue.

Is the work at the Nathanael Institute bearing fruit? Most important of all is that Christ's command is being obeyed in that the Gospel is being preached also unto the Jews. Those closest to the work are encouraged also in this that among those whom they work with there are some who evidence an ever increasing interest in the Gospel.

An outstanding event during the year was the profession of faith and baptism of a Mrs. Goldstein in the Oak Park Christian Reformed church. She is an elderly Jewish woman and has been in attendance at Nathanael Institute for some ten years. May God give her grace to continue faithful in her Christian profession. To God be all the glory.

With the above report we also present (1) the annual report of the treasurer, (2) the proposed budget for the year 1951, and (3) the auditor's statement.

Respectfully submitted,  
JOSEPH BETTEN, *Sec'y.*

**ANNUAL STATEMENT OF THE CHICAGO JEWISH MISSION  
OF THE CHRISTIAN REFORMED CHURCH**

From Jan. 1st, 1949, to Dec. 31st, 1949

**Receipts**

*Operating:*

Balance on hand 1/1/49.....		\$ 1,035.63
Synodical Treasurer .....	\$17,560.00	
Donations and Collections.....	670.26	
Medical Department .....	1,700.00	19,930.26
		<hr/>
Total Operating Income.....		\$20,965.89

*Other Receipts:*

Interest on Investments.....	\$ 588.49	
Principal Payments on Mortgages.....	356.51	
Withholding of Tax on Employees.....	917.40	
Property Tax in Escrow.....	208.20	
A. Huisjen, Car Loan Repayment.....	435.00	
Rev. J. Zandstra, Car Loan Repayment in full.....	750.00	
Savings and Loan Stock Sold.....	2,000.00	
George Ottenhoff Realty Co., Advance to meet Payrolls .....	1,375.00	
Miscellaneous Income, Salary Rebates, etc.....	155.00	
Ministers Pension Fund, a/c Zandstra.....	24.50	6,810.70
<b>Total Receipts.....</b>		<b>\$27,775.99</b>

**Disbursements**

*Operating:*

Salaries .....	\$14,455.46	
Huisjen, Rent Expense.....	600.00	
Huisjen, Auto Expense.....	435.00	
Zandstra, Rent Expense.....	479.17	
Zandstra, Auto Expense.....	256.66	
Mission Petty Cash.....	833.82	
Phone .....	135.70	
Gas and Electric.....	155.84	
Medical Supplies .....	575.66	
Building Supplies .....	110.20	
Cleaning and Repairing.....	596.73	
Fuel .....	554.12	
Traveling Expense .....	219.19	
Printing and Advertising.....	2,042.34	
Insurance .....	77.64	
Miscellaneous and Class Supplies.....	409.46	
<b>Total Operating Disbursements.....</b>	<b>\$21,936.99</b>	

*Other Disbursements:*

Withholding Tax .....	\$ 939.00	
Ministers' Pension Fund, Zandstra.....	24.50	
Real Estate Tax.....	204.34	
Return of Funds Loaned by George Ottenhoff Realty Co.....	1,375.00	
Bond to Zandstra.....	150.00	2,692.84
<b>Total Disbursements.....</b>	<b>\$24,629.83</b>	
Cash on Hand 12/31/49.....	3,416.16	27,775.99

**CHICAGO JEWISH MISSION  
PROPOSED BUDGET FOR 1951**

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.....	300.00
Doctor's Salary (Part-time).....	2,200.00
Lady Worker's Salary.....	2,200.00
Lady Worker's Salary.....	2,200.00
Nurse's Salary.....	2,200.00
Janitor's Salary.....	1,850.00
Gas, Electric and Fuel.....	800.00
Insurance and License.....	250.00
Repairing and Decorating.....	500.00
Medical Supplies, etc.....	600.00
Traveling and Services.....	400.00
Supplies and Equipment.....	150.00
Printing and Advertising.....	2,000.00
Phone.....	150.00
General Office and Class Expense.....	500.00
Miscellaneous.....	150.00
	\$23,950.00

**CHICAGO JEWISH MISSION ANNUAL STATEMENT (Continued)**

<b>Assets</b>	
Cash on Hand 12/31/49.....	\$ 3,146.16
Property and Equipment.....	15,000.00
John Huiner, Mortgage Balance.....	1,978.26
Christine Wierenga, Mortgage Balance.....	2,550.00
U. S. Government Bonds.....	18,000.00
A. Huisjen, Auto Loan Balance.....	85.00
Total.....	\$40,759.42

January 10, 1950

Board of the Jewish Missions  
 Christian Reformed Church  
 Chicago, Illinois

Dear Brethren:

At your request, I have examined the books and records of your Treasurer, George Ottenhoff, and found them in excellent condition.

The total receipts for the year amounted to \$26,740.36 and the disbursements \$24,629.83, and the cash balance on hand December 31, 1949 amounts to \$3,146.16.

Respectfully submitted,  
 THOMAS J. STOB

## LORD'S DAY ALLIANCE

*To the Synod of 1950.*

*Grand Rapids, Michigan.*

ESTEEMED BRETHREN:

**T**HE work of the Lord's Day Alliance continues to move forward. Under the able and vigilant leadership of our General Secretary, Dr. Harry L. Bowlby, the cause of the Lord's Day Alliance is represented in state assembly halls, executive mansions, and in the court rooms of the land. Several significant victories have been gained this past year in behalf of "the preservation and extension of the first day of the week as a time set apart for rest, worship, religious education and the service of God."

In a recent editorial Dr. Bowlby writes as follows, "Three-score years and one have been recorded of the service this Alliance has rendered for the preservation, protection and defense of the Christian Sabbath. It has done more than that. It has met the enemies of this great institution on the field of battle with vigorous aggressiveness and in innumerable places have hurled forces of unrighteousness out of the sacred day of the week. One of the major denominations years ago declared that "the battle ground of the churches is on the field of the Christian Sabbath." It is not only true but it is also a fact that the Lord's Day Alliance is the only organization in the United States that is giving its entire time to the doing of this one thing, namely to exert every effort, bend every energy toward Saving Our Sabbath. The day has come and the hour has struck when more attention followed by heroic action, must be given the cause of the Lord's Day and what once was so well known as the American Sunday."

In his report to the Executive Committee given on February 27, 1950, our General Secretary gives us a vivid picture of the battle that is ours. "The 15 billion booze bill with its Sunday appendages, the powerful movie and sports organizations, plus 50 percent or more of Church members indifferent to their obligations, make no small contribution to the dark and decidedly dangerous situation, all of which so far as the Sabbath Cause is concerned, adds up to the need of greatly increased and definitely expanded service. What better time for this than now? What an opportunity our Churches have if they will rise to the occasion and face the facts, then act. What greater missionary challenge than this do we have? Communist Russia with her cold war has frozen our foreign missionary enterprise in China and is

rapidly and successfully infiltrating her godless ideology and dictatorship in many countries of Eastern Europe as well as in India, Korea and Asia generally. Why not then get tremendously busy to Save Our Sabbath here at home that we might in consequence make Secure Our Sanctuaries."

Since sufficient funds are in hand, an assistant secretary has been appointed. He is presently considering this call. One of our own ministers was considered in this connection. The Executive Board is determined to expand our efforts in behalf of this great and glorious cause.

The Board is cognizant of the splendid support our Churches continue to give in behalf of the Lord's Day Alliance. The contributions of our Churches for this year exceeded the gifts of the year 1948 by a few hundred dollars. For this we praise God.

We are confident that Synod will continue to recommend this worthy cause to our churches.

Respectfully submitted,

CLARENCE VAN ENS

REPORT NO. 6

REPORT OF TREASURER — GENERAL FUND  
JEWISH MISSIONS

262 North 7th St.,  
Paterson 2, N. J.  
March 10, 1950

*To the Synod of the Christian Reformed Church  
convening in June, 1950.*

ESTEEMED BRETHREN:

IT is always a pleasure when a treasurer can report that his fund his in good condition. That pleasure is ours regarding the General Fund for Jewish Missions. The quota set by Synod for the year 1949 was seventy-five cents (\$0.75) per family; we actually received an average of a little more than eighty-three cents (\$0.83) per family during 1949. In addition we had an income of \$1,120.21 from Missionary Unions, Societies, individuals, and interest.

For these gifts for the cause of Mission Work among the Jews in Chicago and Paterson we give hearty thanks—to the Author and Giver of all good gifts first of all, but also to our people for their continued faithfulness and prayers for this cause.

Three classes fell below the per family quota contribution as set by Synod, but one of these (Classis Ostfriesland) sent in a check after my books were closed, which if counted in would lift their per family contribution exactly to the quota set. California again took the lead with a per family contribution of slightly more than \$1.03; while Pacific ran a very close second likewise with a slight lesser fraction over \$1.03 per family.

The usual bookings, acknowledgements, expressions of appreciation, and requests for continued prayerful support were sent to all donors. Monthly disbursements were sent to the treasurers of the Paterson Hebrew Mission and the Chicago Jewish Mission, except in the month of February when the funds are very low. In January, however, each treasurer usually receives an extra large check, since receipts are very high during December and the first half of January. All receipts are passed on to these treasurers according to the proportion set by Synod (See Acts 1948, p. 56), namely, sixty percent to the Chicago Jewish Mission and forty percent to the Paterson Hebrew Mission. Only a few hundred dollars are carried in the bank balance from month to month.

Once more we extend our cordial gratitude for the gifts of the past for this worthy work of the Lord; we urge the continuance of this stewardship. God's Word assures us that when we are busy in good

works for Him, He will make all grace abound unto us, that we, "having all sufficiency in everything, may abound unto every good work." (2 Cor. 9:7, 8.)

Kindly remember that the quota for the year 1950 is again seventy-five cents (\$.75) per family.

Humbly submitted,

Christian Reformed Jewish Missions

OREN HOLTROP, *Treasurer*

**REPORT OF THE TREASURER — GENERAL FUND  
JEWISH MISSIONS**

Classis	No. of Families	Full Quota	Amount Received	More or less than Quota	Rec'd per Family
California .....	1,432	\$ 1,074.00	\$ 1,479.24	\$ 405.24 more	\$1.033
Chicago North..	1,991	1,493.25	1,617.11	123.86 more	.812
Chicago South..	2,187	1,640.25	1,864.34	224.09 more	.852
Grand Rapids					
East .....	3,178	2,383.50	2,270.59	112.91 less	.714
Grand Rapids					
South .....	3,130	2,347.50	2,744.63	297.13 more	.876
Grand Rapids					
West .....	1,758	1,318.50	1,545.67	227.17 more	.87
Hackensack ....	906	679.50	738.39	58.79 more	.815
Holland .....	2,453	1,839.75	1,895.57	55.82 more	.772
Hudson .....	1,688	1,266.00	1,285.37	19.37 more	.761
Kalamazoo .....	1,396	1,047.00	1,145.37	98.37 more	.82
Minnesota .....	1,485	1,113.75	1,204.05	90.30 more	.810
Muskegon .....	2,422	1,816.50	2,072.56	256.06 more	.855
Orange City ...	1,099	824.25	999.52	175.27 more	.909
Ostfriesland .....	728	546.00	337.79	208.21 less	.464
Pacific .....	1,881	1,410.75	1,939.71	528.96 more	1.03
Pella .....	1,614	1,210.50	1,495.83	285.33 more	.926
Sioux Center .....	1,535	1,151.25	1,487.36	336.11 more	.968
Wisconsin .....	959	719.25	654.27	64.98 less	.682
Zeeland .....	2,038	1,528.50	1,798.58	270.07 more	.882
<b>Totals .....</b>	<b>33,880</b>	<b>\$25,410.00</b>	<b>\$28,576.44</b>	<b>3,166.44 more</b>	<b>.834 Avg.</b>

The quota for 1949 was \$0.75 per family.

Total receipts from Classes.....	\$28,576.44
From Miss. Unions, Societies, Individuals.....	852.71
From Interest (U. S. Bonds & Legacy Loan).....	267.50
Balance in Bank Jan. 16, 1949.....	384.03

Total of all Receipts plus Balance..... \$30,080.68

**Disbursements:**

To Chicago Jewish Mission.....	\$17,580.00
To Paterson Hebrew Mission.....	11,720.00
Gratuity .....	100.00
Bond and Box.....	11.10
Balance in Bank at close of business, Jan. 16, 1950	669.58

Total Disbursements plus Balance..... \$30,080.68

In Reserve:		
Johanna Woltman Legacy*	.....\$	500.00
U. S. Government Bonds	.....	22,100.00
Accrued Interest on F Bonds	.....	652.00
		<hr/>
Total Reserve	.....	\$23,252.00

\* This legacy is in the form of a Certificate for \$500.00 from the Grand Rapids Savings & Loan Company.

THE QUOTA FOR 1950 IS \$0.75 PER FAMILY AGAIN.

March 10, 1950.

Examined and found correct, covering period from January 16, 1949, to January 16, 1950.

Was signed: JOHN ZUIDEMA  
RICHARD KUIPHOFF, JR.

Respectfully submitted,  
Christian Reformed Jewish Missions,  
OREN HOLTROP, *Treasurer.*

REPORT NO. 7

**COMMITTEE FOR GERMAN AND HUNGARIAN  
SPIRITUAL RELIEF**

*To the Synod of 1950.*

ESTEEMED BRETHREN:

**T**HE Committee for German and Hungarian Spiritual Relief here- with submits to your honorable body a statement of activities carried on in the past year.

Consistent with the action initiated by the previous committee, your committee has continued the financial support of theological students Baarlink and Voogd. These students hail from the Graafschap-Bentheim-Ostfriesland area, Germany, and are at present enrolled in the theological school at Kampen, Netherlands. Another student for whom your committee had originally accepted responsibility, is no longer subsidized by your committee since we learned he no longer is in financial need. Mr. A. Naber, a member of the committee, while on a visit to Germany this past year, made personal contact with students Baarlink and Voogd and was favorably impressed. The work of these students is gratifying. Since student Voogd will complete his work at Kampen this summer, your committee will have only one student to support. However, your committee is minded to continue support of other worthy ministerial aspirants from Germany, whenever such are brought to our attention.

Your committee has also made inquiry about the possibility of getting theological students from Hungary, particularly from Sarospotok and Budapest, to enroll as graduate students at our Calvin Seminary. The State Department has assured us that this may be done and our seminary faculty has indicated every willingness to enroll such students, if and when they arrive. However, for the present, it seems as if we cannot be of much assistance on this score, since these students are finding it exceedingly difficult to gain permission from the authorities to leave their homeland.

Since the Barthian views and conception of theology are gaining momentum, even in conservative circles in Germany, the pastors of the Alt-Reformierte Kercken in the Graafschap-Bentheim-Ostfriesland area, respectfully requested sets of Barth's Dogmatics, in order to remain properly informed about the position of Barth and thus be better able to defend "the faith once delivered." Accordingly, your committee was led to send two sets of the desired "Dogmatics" to the brethren

in Germany. These have been gratefully acknowledged by them and are now being circulated among them.

We have also sent them books of Dr. C. Van Til, donated to our committee by the author, to assist our brethren in an appraisal of Barthianism. Such gifts are necessary since our brethren cannot purchase books from foreign countries.

Since the theological libraries of seminaries in Hungary have suffered serious losses in recent years, your committee is giving consideration to the matter of re-stocking such libraries with works of positive Reformed character. At present we are investigating what works would be desired by the brethren there so as to avoid unnecessary duplication and as soon as we have assurance that our contributions can be received by them, we hope to forward a shipment (s) of theological works to them. We are convinced that this can do much to bolster and perpetuate the Reformed witness in Hungary.

Your committee desires to inform Synod, that it has taken the liberty to send some twelve copies of Dr. J. Kromminga's recent book "The Christian Reformed Church," to representatives of the Reformed faith in Germany, Hungary, Japan, Korea, Australia, and Ceylon.

We have done so, because it is our conviction that this book can render invaluable service in acquainting other groups of Reformed persuasion with the history and doctrinal tenets of our church. We trust Synod will concur in this action.

The plight of our brethren in Emden, Germany, was again brought to the attention of your committee. The cause of the Reformed faith is being seriously handicapped in this locality, since the brethren here are without a church home. Their former church building was completely demolished in the recent war. Accordingly, your committee sent the sum of \$2,000.00 to the brethren there, for the erection of a new church home. Your committee also appealed to the brethren of our own Classis Ostfriesland to make some special contribution for this same cause. To this appeal Classis Ostfriesland gave a very hearty and willing response. They decided to raise the amount of \$2,000.00 from their constituency and forward the same to the congregation of Emden. For this action they are to be commended. Considering the present rate of exchange, this combined amount will have the equivalent of about twenty thousand marks and will help very materially toward realizing a church building of their own.

The treasurer of your committee, Mr. Fred Oldemulders, has prepared a brief financial statement which we here include for the information of Synod.

### RECEIPTS

Received from Former Treasurer, H. Van Dyk.....	\$4,516.08
Received from the Churches to March 15, 1950.....	3,663.18
Total Receipts.....	\$8,179.26

### DISBURSEMENTS

Two sets of Barth's Dogmatics for the Ministers in the Alt Reformierte Kirchen, Germany.....	\$ 93.46
Postage and Supplies.....	3.35
To the Congregation of Emden, Germany, for the erection of a new Church Building.....	2,002.80
Tuition for Students Baarlink and Voogd, now studying at Kampen .....	470.60
Traveling Expenses .....	51.41
Total Expenses.....	\$2,621.62
Total Receipts .....	\$8,179.26
Total Disbursements .....	2,621.62

Balance on hand March 10, 1950.....\$5,557.64

Since we do not know what opportunities for service will open up in the coming year, and therefore cannot anticipate our disbursements with any degree of certainty, your committee respectfully requests of Synod the privilege to appeal to the churches for a free-will offering, if and when needed.

Your committee has deemed it a privilege to be of some service to Synod in the matter of ministering spiritual relief to brethren of the faith in Germany and Hungary.

Respectfully submitted,

J. T. HOOGSTRA, *President*  
 THEO. VERHULST, *Secretary*  
 F. OLDEMULDERS, *Treasurer*  
 J. H. KROMMINGA  
 A. NABER.

## REPORT NO. 8

### COMMITTEE ON ECUMENICITY AND INTER-CHURCH CORRESPONDENCE

*To the Synod of the Christian Reformed Church,  
required to convene June 14, 1950, Grand Rapids, Mich.*

ESTEEMED BRETHREN AND FATHERS:

**Y**OUR committee will report on: I. A mandate given to us by the Synod of 1949; II. Correspondence; III. Recommendations.

#### *I. Mandate*

Your committee has received only one special mandate of the Synod of 1949 (cf. *Acts of Synod, 1949*, Art. 108 I., pp. 58ff.).

Synod of 1949 received a letter from the Reformed Presbyterian Church requesting Synod's "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' " (p. 58).

Synod recognized two questions, a formal and a material. The formal question amounts to this: In interchurch correspondence shall Synod entertain requests that are characteristic of a given denomination? In this case specifically, one of the earmarks of the Reformed Presbyterian Church is the insistence of such an inclusion in the Constitution as mandatory according to the Word of God. Is it not love's labor lost to investigate denominational peculiarities? Should corresponding churches not confine themselves to the field of agreements?

Since this formal question takes precedence over the material question your committee faced it first of all. There are three things that enter into consideration. First, denominational differences are not merely periphery doctrines for the denomination concerned. They arise from a conviction that such differences are of sufficient moment to warrant a separate denominational existence. These differences have deeper roots than a surface acquaintance reveals. Secondly, we have adopted definite principles of Church Correspondence (cf. Supplement 21, pp. 330-367 in *Acts of Synod, 1944*). Upon the strength of these principles we have indicated to the churches in our official correspondence that the purpose of interchurch correspondence is: "3. Bringing to each other's attention our spiritual and ecclesiastical problems, together with our attempts at their spiritual solution; and offering each help upon request therefor" (*Acts of Synod, 1947*, p. 215). Thirdly, the time may come that our own church may decide to send a request to

others that may be peculiar to our own denomination. Then we too would plead for the liberty to do so in the interest of revealed truth.

Consequently your committee is of the opinion that we should receive this and similar requests, and that Synod itself should decide whether or no such requests are worthy of consideration. Each request must be decided upon its own merits.

The second part of this mandate is the *material aspect* of this request, whether or no we should include the name of Christ in the Preamble of the Constitution.

Your committee feels very strongly that this is a question worthy of much study. Perhaps some work has been done in this field in the past. It is a very important question for each Christian to know how Christ should be recognized in our national life. We wish to report to Synod as a matter of information that a committee is busy with this problem and, according to the two year rule for study committees, will most likely report next year:

## II. Correspondence

Three letters have reached your committee pertaining to ecumenicity and interchurch correspondence.

The first letter comes from Japan. Although addressed to our committee it is intended for Synod.

"ESTEEMED BRETHREN IN THE LORD:

"It is my prayer that the grace of God may abound upon your church.

"I thank God greatly for that owing to God's grace and the encouragement by the American brethren of the Reformed Faith the Reformed Church in Japan has been growing steadily during its short existence. Especially the friendship and help which your Church has shown to my Church can never be forgotten. Your kind gift packages are expected to arrive shortly. And then I thank you most heartily for your contribution of a large amount of money which is needed in order to erect in Tokyo the Morimotocho Church, of which I am the pastor. May I ask you to know then that, the coming Fifth General Assembly of our Church is to be convened in October of 1950 in Tokyo at this Morimotocho Church, which is expected to have erected its edifice by that time?

"In view of those facts, it is my earnest desire that I may welcome a fraternal delegate of your Church sent to the coming General Assembly of our Church. It should be my great pleasure and believe it is of great intrinsic significance for the Kingdom of God, if your Church comply with our invitation on this occasion, we may have our friendship deepened, and have a profitable discussion on the matter of propagation and growth of the pure Reformed Christianity in Japan for the present and future generations.

"Cordially yours in Christ,

(Signed) TAKAOKU TOKIWA,

Stated Clerk of the Reformed Church  
in Japan."

In appraising this letter we must remember that the Reformed Church in Japan is seeking a Reformed solution to the many post-war and new Church problems, and invites us to share with them the solutions. From another semi-official letter we discover that our relationship to this church is unique. Other denominations there have received help from United States Japanese missions. "But, if I understand correctly, the help from your Church is that from a correspondent Church with an ecumenical interest, and this is such a sort of thing as has never been seen in Japan. I think it is an event of great significance in the history of Protestant Church in Japan." The setting of this invitation, therefore, is that of mutual assistance as found in our ideals of interchurch-ecumenical correspondence.

Your committee realizes that Synod in all humility feels honored to receive such a request. This invitation is of historical moment for our Church also.

In advising your body we wish to remain true to our church's ecumenical vision in the world's global encircling gloom. We wish to count the cost and to be relatively certain of fruits for such expenditures. There is also the language barrier although Japan is becoming increasingly bilingual. There is no doubt a great opportunity of service. Since this invitation came shortly before our report had to go to press, we are only able to apprise Synod of this invitation and opportunity, and will submit a recommendation to your body when in session.

The second letter comes to us from the Free Magyar Reformed Church in America. This letter was sent to our Stated Clerk.

"DEAR DR. DANHOF:

"Out of the deliberations and resolutions of the synodical meeting of the Free Magyar Reformed Church, held at McKeesport, Pa., on November 1, 1949, the following ones may be of interest to you and to the Christian Reformed Church:

"The part of the Archdean's Annual Report dealing with relationship with the Christian Reformed Church was received with approval, and he was authorized to continue to serve as a connecting link between the two Churches.

"Any representative of the Christian Reformed Church is welcome at any synodical meetings of the Free Magyar Reformed Church. It must be stated though that our meetings are still conducted in the Hungarian language.

"A vote of thanks and deep appreciation was accorded to the Christian Reformed Church for

"allowing her Dr. Clarence Bouma to serve as a representative of the Free Magyar Reformed Church and indirectly also as a representative of Magyar Calvinism at the Ecumenical Synod of Amsterdam, a fact greatly appreciated by Calvinist circles in Hungary also;

"her resettlement work undertaken on behalf of displaced Hungarian Calvinist families.

"One of the momentous problems before the meeting was the question of union with the Magyar Synod of the Evangelical and Reformed Church within the framework of the United Church of Christ.

"Although Synod reiterated its stand for union among the several groups of Hungarian Reformed Christians in the land, it did not think that union with but one of the existing groups would justify the giving up of the separate existence of the Free Magyar Reformed Church. Any decisive action, therefore, for union must wait for the possibility of a more inclusive solution to the Hungarian problem.

"Whenever the possibility of such a solution offers itself, the historical creedal position, the essentials of the ancient form of government of the Free Magyar Reformed Church must be maintained and will have to be shared by the other groups, and enough freedom of action for an unhampered development along ancestral lines will have to be fully guaranteed within the framework of any church in which Hungarian Reformed unity may be reestablished.

"While being slow in steps leading to union, the Free Magyar Reformed Church wishes to be the first one in willingness to cooperate with any and all the existing Hungarian groups in any plan or project that may promote the cause of Calvinism and the spiritual, social, material welfare of our people in America or anywhere else on earth.

"To implement this resolution steps have been taken to facilitate the resettlement of our brethren in the faith and also to initiate a program of rendering spiritual care to brethren already scattered all over the globe.

"Dear Dr. Danhof, please regard this letter as a full acceptance of the proposition contained in your letter of October 22, 1947.

"The Brethren in the Christian Reformed Church will have to realize that while we appreciate their interest in us and in Magyar Calvinism in general as a special gift of God, we also feel that we have a mission from the Lord to bring the children of our faith in America together, — on the basis of our ancestral faith. We may have to lose our ecclesiastical separateness in the process, but I assure you and all the Brethren in the Christian Reformed Church that our loss of a separate church body will have to be the gain of Christ through wider acceptance of Calvinism. In case the other Hungarian groups were reluctant to pay the price, we shall feel ourselves free to choose our own course. In the meantime we wish to remain in as close of a relationship with you as possible. Your forthright stand for Calvinism is a source of strength and inspiration for us.

"Adding to the above the greetings and good wishes of the season, I remain very sincerely yours,

(Signed) CHARLES VINCZE, *Archdean.*"

Our reactions to this letter are embodied in our recommendations to Synod (cf. III. C. below). It may serve the purpose of clarification if we remind Synod that the Free Magyar Reformed Church has never *officially* indicated its acceptance of our adopted principles of correspondence of 1944, and in our official letter of 1947. This communication of Dr. Chas. Vincze is the official acceptance. Secondly, the Hungarian immigrants did not maintain one distinctive Hungarian denomination. Racially the kinship is strong. No doubt the influence of merging with other denominations is being felt. The Free Magyar Reformed Church, a distinctive and independent Reformed denomina-

tion, does not wish to maintain a separate existence except when demanded of them by their Calvinistic faith. Consequently it would not seek a union if such would require surrender of its convictions.

The third communication is an official announcement of the coming Ecumenical Synod required to convene in Edinburgh, Scotland, D.V., 1953. Our Synod must consider the matter of appointments to this Ecumenical Synod (cf. III. D.).

### III. Recommendations

#### A. RE REQUESTS OF CORRESPONDING CHURCHES TO OUR SYNOD:

1. Synod decide that all requests of corresponding churches should be received and that Synod itself should determine which requests are worthy of consideration.

2. Since Synod of 1949 has already decided (*Acts*, p. 58) that the request of the Presbyterian Reformed Church is of great importance, Synod receive as information that its committee will study the request and report to the Synod of 1951.

#### B. RE REQUEST OF THE REFORMED CHURCH IN JAPAN

1. Your committee recommends Synod to receive this request as information with the understanding that your committee will come with a definite recommendation while Synod is in session.

#### C. RE COMMUNICATION OF THE FREE MAGYAR REFORMED CHURCH

1. Synod receive as information that Dr. Chas. Vincze is the connecting link between the two churches, the gratitude of said Church in permitting Dr. C. Bouma to represent it at the Ecumenical Synod, and for our interest in the Resettlement of Hungarian Calvinists.

2. Synod is pleased to receive as information the acceptance of the Free Magyar Reformed Church of our invitation to be a corresponding Church.

3. Synod takes grateful cognizance of the fact that the Free Magyar Reformed Church has consistently opposed deflections from the Reformed Faith, and that no union will be consummated except on a Calvinistic basis. Synod so inform the Free Magyar Reformed Church.

4. We recommend Synod that although the Magyar assemblies are carried on in the Hungarian language, a delegate be appointed to bring our greetings to said church's next general assembly.

(We wish to inform Synod that our Stated Clerk was authorized to send the Free Magyar Reformed Church an invitation to attend our Synod.)

#### D. RE ECUMENICAL SYNOD OF 1953

1. We recommend Synod to take official notice of the next meeting of the Ecumenical Synod in Edinburgh, Scotland, in 1953, and

that Synod decide to delegate a theological professor, an elder, and a minister at a synodical gathering no later than 1952.

Thanking Synod for the honor and the privilege of laboring for Synod in our Reformed Ecumenical world, and wishing your reverend body the guidance of the Holy Spirit, we are your

COMMITTEE ON ECUMENICITY AND INTERCHURCH  
CORRESPONDENCE,

PROF. C. BOUMA, *President*  
DR. J. T. HOOGSTRA, *Secretary*  
DR. R. J. DANHOF  
PROF. W. RUTGERS

## REPORT NO. 9

### DENOMINATIONAL BUILDING

*To the Synod of the Christian Reformed Church to convene  
in Grand Rapids, Michigan, on June 14, 1950.*

ESTEEMED BRETHREN:

**Y**OUR Committee on Denominational Building begs to bring the following to your attention: Our committee had its inception in 1945, in answer to a request to Synod of the Christian Reformed Board of Missions, that "Consideration be given to the possibility of erecting a Denominational Building which can provide for office and committee rooms for all of our Denominational agencies." Synod appointed a committee to investigate and come with definite recommendations, Acts 1945, art. 115, V, p. 42.

Synod of 1946 adopted the recommendations of the committee, that a two story building be erected on the property at Jefferson and Weston in cooperation with the Publication Committee, who was to have the use of the first floor for future plant expansion. Erection was postponed because of high cost and scarcity of building materials. Acts 1946, art. 66, p. 32.

The Synod of 1947 instructed our committee to have preliminary sketches made. These sketches were submitted to Synod of 1948, which approved the work done but on advice of the committee postponed building for at least another year. Acts 1948, art. 56, p. 23.

Both in 1948 and 1949 the committee was instructed to watch developments and report to next Synod. Acts 1949, art. 53, p. 16.

During this time your committee had a number of conferences with the Publication Committee. Various considerations, however, have brought about a shift in the ideas of our committee during the past year.

1. After a meeting with the Publication Committee in November, we received a communication from which we quote the following: "The Committee has reconsidered its own needs and is of the opinion that we do not need additional space at this time, nor within the next year or two, provided no additional work is placed on the committee other than that which is now being done in our present plant. Therefore we inform you as follows: 'In the event the Denominational Building Committee decides to recommend to Synod proceeding with the planning and erection of a denominational building on the vacant lot next to our printing plant, the Publication Committee wishes to reverse the use of the basement and first floor space of such building, for our future expansion. The cost of such a building will have to be borne

by the denomination as a whole, as the Publication Committee does not have any considerable funds to invest in such a project."

2. We also received a communication from the Secretary of the Christian Reformed Board of Missions, presenting to our committee the great urgency of their need for adequate and additional facilities. We quote just a part from their letter: "Since it was the Christian Reformed Board of Missions that presented the original request to Synod for a denominational building, you will understand us when we say that one of the developments which you are watching is a far greater need for office space on the part of the Christian Reformed Board of Missions than existed when the original recommendation was made to Synod. We have added one member to our office force since that time, and it is to be foreseen that it will not be long before we will have to add still another member. The work is increasing. The accumulation of records that must be retained is growing greater every year. We have far outgrown our present office space and the need for more room is becoming acute."

3. In consulting other Denominational Boards and Committees, we find that they are also in need of facilities to carry on their work and care for their records properly. Notably among them is the Synodical Tract Committee. Part of their work is carried on by the Banner office and part by the secretary of the committee, at Holland, Michigan, who is overloaded with work. They need a stock room and office space for a secretary.

4. Again considering the matter of location; your committee felt that although there are certain advantages in having the future Denominational Building, near the Publication office, and in the downtown section of Grand Rapids; there are also definite objections. One to be considered seriously is the question of parking facilities in the vicinity of Jefferson Avenue and Weston Street. Parking space is a definite requirement but it is not available, or very scarce. Another objection is, that under the present setup, — that the Publication Committee is to have use of the entire first floor, — all the other agencies will be on the second floor. This means a walkup for anyone calling at any of the agencies in the future. Then the extended need for space for the Board of Missions, seems to indicate that the available space of fifty by ninety feet, on the second floor would soon be inadequate, considering the needs of other agencies. Finally, the fact that the Publication Committee is not in need of expansion at this time.

Considering all this your committee has looked at other possibilities, i.e., the purchase and remodeling of an already existing building, or large residence. However, recently our attention was called to a beautifully located site of ample size for our purpose. The committee has obtained an option on this property. Location is the Northeast corner

of Fuller Avenue and Franklin Street, approximate size 175 x 135 ft. A large old house occupies the site at present. Your committee believes that this location, within a few blocks of our College and Seminary, will eventually make a fine center for our denominational life. We have met with representatives of various boards and committees to ascertain their future needs and with the architect, Mr. Jas. K. Havenman, and expect to be able to present some preliminary sketches to Synod for a one story Denominational Building. Your committee believes that the decisions of Synod of 1946 and 1947 should be carried out. We have waited for some years to have the cost of building to come down. There does not seem to be a reason to wait any longer for that. Times which seemed abnormal during and after the war, are considered so no more; witness, the wholesale building of schools and churches.

We therefore recommend to Synod:

1. That a Denominational Building be erected to provide facilities for the various committees and boards.
2. That the property at the Northeast corner of Fuller Ave. and Franklin St. be purchased.
3. That a one story building, with a part basement, be erected there, with the possibility of expansion, both as to area and height.

Grounds:

- A. Economic conditions do not seem to give reason for continued postponement. There appears to be no downward trend in the cost of labor and materials.
- B. Synod of 1946 and following Synods have expressed themselves as to the necessity of such a building.
- C. The Christian Reformed Board of Missions is urgently in need of proper and expanded facilities at this time. The Tract committee also needs room to carry on its task properly.
- D. The need for conference and meeting rooms for the various agencies when they meet in Grand Rapids is urgent, and has been felt for years.

The committee has also considered the question of financing this project. The cost of the property and proposed building has been estimated at approximately \$100,000.00. We recommend that a quota of one dollar per family per year be added to the Synodical Expense budget, over a period of three years, for this purpose. Ground: This will be the most feasible way of getting these funds together.

Respectfully submitted,

Committee on Denominational Building

JOHN HEKMAN, *President*

PETER D. BOUMA, *Secretary*

JAS. J. RYSKAMP

JOHN P. SEVEN

GEO. F. WIELAND

REPORT NO. 10

**WORLDLY AMUSEMENTS**

*To the Synod of 1950.*

ESTEEMED BRETHREN:

**T**HE Committee on Amusements (See Article 130 of Acts of 1949) wishes to report hereby that we found it impossible to be ready to report at the Synod of 1950. We wish to add that we began our work on September 14, 1949, and that we have met no less than four times in an earnest and prayerful effort to comply with our mandate to report to the Synod of 1950.

Trusting that with God's blessing we shall be able to report to the Synod of 1951, we are

Respectfully,

REV. L. GREENWAY

REV. J. VANDER PLOEG

REV. J. BREUKER

REV. H. J. KUIPER

REV. N. MONSMA

MR. E. R. POST

DR. H. STOB

REV. W. KOK

REV. G. HOEKSEMA

REPORT NO. 11

**REPORT ON OVERTURE TO ENLARGE THE CHRISTIAN  
REFORMED BOARD OF MISSIONS BY ADDITIONAL  
MEMBERS-AT-LARGE**

*To the Synod of the Christian Reformed Church,  
convened at Grand Rapids, Michigan, June 14 ff., 1950.*

ESTEEMED BRETHREN:

**A**N overture of Classis Grand Rapids South which concerns the Christian Reformed Board of Missions was submitted by the Synod of 1949 to the Board's consideration. This overture reads as follows: "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."

(Agenda 1949, Overt. 11)

The decision of Synod as to this matter is as follows:

"Since the Board is studying the matter of ways and means to increase efficiency in the administration of our Indian and Foreign Mission affairs, Synod refer(s) this overture to the Board urging them to give the suggestion of Grand Rapids South serious consideration."

(Acts 1949, p. 39)

The Christian Reformed Board of Missions has given serious consideration to this overture, and it submits to Synod the following as its reply.

I.

THE RECOMMENDATION OF THE OVERTURE THAT MORE MEMBERS-AT-LARGE BE ADDED TO THE CHRISTIAN REFORMED BOARD OF MISSIONS

The overture of Classis Grand Rapids South proceeds from the assumption that it is desirable to add more members-at-large to the Board — of both the clergy and the laity. The Board is of the opinion that *this is not desirable.*

*A. Such Enlargement Would Result in Less Direct Classical Representation.*

1. It should be conceded as an axiom that ideal Board membership is by way of direct classical representation. Such membership is most in accord with the presbyterial form of church government. In a denomination presbyterially-governed it is better that the minor as-

semblies recommend to the major assembly who should serve in the Board than that the Board itself recommend to the major assembly who should serve. This observation is made in view of the fact that it has been customary for members-at-large to be recommended by the Board and not by the Classes.

2. Direct classical membership in the Board is more *equally* representative than in the case of members-at-large. The latter are from a certain area(s); not from all the Classes equally.

3. Direct classical representation helps to avoid the dangers of Boardism against which Synod has warned repeatedly. Recommendations for members-at-large come from the Board and tend to make it a self-perpetuating body. Moreover, such recommendations come from but a limited number in the Board—they who are of that particular area(s), and who almost alone can know the available men of that area(s).

*B. Such Enlargement Would Remove the Board and its Executive Committee Further from the Classes.*

By far the major part of the Board's work is necessarily done by its Executive Committee. The whole Board meets but once annually, while the Executive Committee meets on an average every month.

The Board consists of 19 clerical members representing that many Classes, three lay members-at-large, and the Secretary of Missions. The Executive Committee consists of the 9 clerical members representing the Classes of Michigan and Illinois, the three lay members-at-large, and the said Secretary. It is felt that the Executive Committee must necessarily be large because of the many items on its agenda and the significance of the latter, and also because of the unavoidable absence of one or more of its members from time to time.

1. If now the Executive Committee is increased by more members-at-large, without reducing the number of direct classical representatives therein, it will become altogether too large. Such enlargement will have the effect of making "a rubber stamp" of the remaining part of the Board and thereby remove the Board further from the Classes.

2. If such enlargement is accompanied by a reduction in the number of direct classical representatives in the Executive Committee, this will have the following unfavorable results.

- (a) A loss in direct classical contact. A smaller proportion of the powerful Executive Committee will then be direct classical representatives, and a smaller number of the Executive Committee will then report to the Classes—*for members-at-large do not report to the Classes*. Such enlargement of the Board will thus remove the Board further from the Classes and therefore from the supporting churches.

(b) This will increase even more the centralization of power in a given area. They who would be dropped from the Executive Committee would be the direct representatives of the Classes, and the proportion of the Executive Committee which would come from a particular area would be greatly increased. This would heighten the degree of "taxation without representation."

*C. Such Enlargement Would Result in a More Unequal Distribution of Authority.*

Direct classical representation helps to maintain an equal distribution of authority as to the conduct of our vast denominational mission program. The more members-at-large who are added to the Board — selected as they have been in the past from one particular area — the more also the authority, by which our mission work is governed, becomes centered in that area. The churches of that area are served not only by their regular classical representatives but also by the members-at-large selected from the same churches. Synod has repeatedly warned against the centralization of the power of our Boards in a particular area(s).

## II.

THE GROUNDS ADDUCED IN THE OVERTURE TO WARRANT  
THE ADDITION OF MORE MEMBERS-AT-LARGE TO THE  
CHRISTIAN REFORMED BOARD OF MISSIONS

*A. The Claim that Such Enlargement Will Make for More Continuity.*

*This claim does not hold.* For the past 22 years three lay members-at-large were members of the Executive Committee. At study has been made by the Board of their tenure of office, and also that of the ministerial members on the Executive Committee for the same period. The results of the study are as follows:

1. Ministerial members on the Executive Committee serve on an average fully six years.
2. Lay members-at-large on this Committee serve on an average  $7\frac{1}{2}$  years.

The average length of time that a lay member-at-large serves on the Executive Committee is therefore not appreciably greater than in the case of a ministerial delegate. (Moreover, in the General Home Mission Committee the members-at-large have served on an average only  $3\frac{1}{2}$  years.)

What is said as to lay members-at-large will hold also as to ministerial members-at-large. Moreover, their transfer to distant Classes would make the proposed change unworkable. It would not be practicable for them to travel long distances to attend the monthly meetings of the Executive Committee.

*B. The Claim that More Participation by the Laity is Desirable.*

If more lay membership is desirable, as the overture claims, this should not be by way of memberships-at-large. That an increase in members-at-large is not desirable has been shown above in I, A. and in I, B.

If some Classis desires the appointment of an outstanding layman, who is able and willing to serve as its representative, such Classis may propose such an one to Synod as its delegate to the Christian Reformed Board of Missions. (Compare Acts 1910, p. 22 and Acts 1922, p. 40, where attention is directed to it that *elders* as well as ministers are eligible to Board membership.)

III.

THE ADVICE OF THE BOARD TO SYNOD AS TO THE  
OVERTURE OF CLASSIS GRAND RAPIDS SOUTH

The Christian Reformed Board of Missions, in view of the aforesaid reasons, recommends to Synod not to enlarge the Board by way of more members-at-large of both the clergy and the laity — as suggested in the overture of Classis Grand Rapids South.

Respectfully submitted,  
The Christian Reformed Board of Missions  
JOHN C. DE KORNE, *Secretary*

REPORT NO. 12

**CHRISTIAN REFORMED BOARD OF MISSIONS**

*To the Synod of Christian Reformed Churches convening  
in Grand Rapids, June 14 and following days, 1950.*

FATHERS AND BRETHREN:

**T**HIS Board is charged with the supervision of the Indian and foreign mission work of our denomination. Here is our report. It cannot be complete because of the early date on which our annual board meeting must be held, thus it will be followed by a supplementary report written shortly before Synod convenes.

SECTION ONE.

ORGANIZATION OF THE BOARD AND ITS COMMITTEES

*A. Membership.* The membership which functioned during the past year is that which was approved by Synod of 1949 and recorded on page 89 of the Acts. The following necessary changes took place: Rev. W. P. Brink took the place of Rev. A. Hoekema; Rev. H. Bossenbroek took the place of Rev. A. A. Koning; Rev. Simon Viss took the place of Rev. R. De Ridder; Rev. W. Alkema took the place of Rev. W. Dryfhout; Rev. H. Verduin took the place of Rev. C. Vanden Heuvel; and Mr. Joseph T. Daverman took the place of Mr. Henry Denkema.

The following names are submitted by the respective classes for election by Synod to a term of two years:

CLASSES	MEMBERS	ALTERNATES
California .....	Rev J. J. Steigenga	Rev. G. B. Boerefyn
Chicago North .....	*	
Chicago South .....	*Rev. A. Jabaay	Rev. J. Vander Ploeg
Grand Rapids East.....	*Rev. L. Oostendorp	Rev. F. Handlogten
Grand Rapids South.....	*Rev. H. J. Evenhouse	Rev. B. Essenburg
Grand Rapids West.....	*Rev. W. P. Brink	Rev. C. Vanden Heuvel
Hackensack .....	Rev. H. Bouma	Rev. J. J. Holwerda
Holland .....	*Rev. J. Beebe	Rev. A. Walcott
Hudson .....	Rev. J. P. Smith	Rev. E. Boeve
Kalamazoo .....	*Rev. J. Entingh	Rev. O. De Groot
Minnesota .....	Rev. H. Bossenbroek	Rev. J. Roorda
Muskegon .....	*Rev. G. Vander Kooi	Rev. M. Goote
Orange City .....	Rev. J. Cupido	Rev. J. Masselink
Ostfriesland .....	Rev. J. Vande Kieft	Rev. S. Miersma
Pacific .....	Rev. P. De Koekkoek	Rev. J. C. Verbrugge
Pella .....	Rev. S. Viss	Rev. D. Grasman
Sioux Center .....	Rev. J. Zwaanstra	Rev. T. Van Kooten
Wisconsin .....	Rev. W. Alkema	Rev. R. Evenhuis
Zeeland .....	*Rev. D. Drost	Rev. H. Erffmeyer

NOTE: We have been unable to secure a conclusive report from Classis Chicago North. Names starred serve as members of the executive committee; the members-at-large also serve on the executive committee.

For the three members-at-large, the Mission Order provides that the board shall nominate six, out of which Synod shall elect three. We submit the following nominations: Dr. Richard S. Wierenga, Prof. E. Y. Monsma, Mr. Jos. T. Daverman, Mr. Ben Wiersma, Mr. Allen Waterloo, Dr. Richard De Mol. The first three are serving at present, Mr. Daverman filling out the unexpired term of Mr. Henry Denkema.

Mr. Henry Denkema has a record of unbroken service on this board since 1930. Failing health has made it impossible for him to attend meetings of the board or its committees for some months, although he still maintains a very active interest in the work of our Indian and foreign fields. His own conviction is that he can no longer serve as an active member of the board. It was with great reluctance that the board decided to drop his name from the list of nominees. A resolution of appreciation has been adopted by the board and the board recommends that Synod do likewise.

*B. Officers.* During the past year our officers were: President, Rev. H. J. Evenhouse; Vice President, Rev. L. Oostendorp; Secretary, Rev. J. C. De Korne; Minute Secretary, Rev. J. Beebe; Treasurer, Mr. H. Denkema; Assistant Treasurer, Dr. R. S. Wierenga.

The president, vice president, and minute secretary were re-elected. Dr. R. S. Wierenga was elected as treasurer, and Mr. J. T. Daverman as assistant treasurer.

*C. Executive Committee.* The executive committee, consisting of representatives of Michigan and Illinois classes and the three members-at-large and the Secretary of Missions, met regularly on the second Thursday of each month for an all day session. Its officers are the same as those of the board.

*D. Standing Committees.* We have three standing committees: Finance Committee which meets regularly on the Friday evening before each executive committee meeting and on the second Friday evening after each executive committee meeting; it is composed of the three members of large and the Secretary of Missions, with Mr. Harry Boersma as secretary of the committee. Recruiting Committee meets from time to time as circumstances require; it is composed of Rev. L. Oostendorp, Rev. W. P. Brink, and Prof. E. Y. Monsma. The Officers Committee is a new committee recently set up; it will meet as circumstances require.

*E. Representation at Synod.* In addition to the representation provided for by the Mission Order, the board requests Synod to permit it to be represented by our president or vice president, and by the treasurer.

F. *Minutes to Consistories.* The board overtures Synod asking release from the requirements found in Acts 1936, p. 89, and Acts 1940, p. 47, requiring that copies of the minutes (items of general interest at least) be sent to each consistory within fifteen days after every meeting of the executive committee or the board. Grounds for asking to be released from this decision:

1. Consistories can secure this information from the representative of their classis on the Board of Missions.
2. Most of this material is reported in The Banner.
3. Such reports are not required from other boards.

## SECTION TWO.

### GENERAL MATTERS

A. *Denominational Building.* The board urges Synod to early action on the matter of a denominational building and not to wait until the Publication Committee is ready for expansion. This matter has been before our church public since this board sent an overture to the Synod of 1945 on the project. The needs of our board are greater and more urgent now than they were then, and it is possible that the needs of other boards and committees may have increased in the same way. The Board is in need of the following:

Office for the Secretary, 12 x 16.

Office for the Assistant to the Secretary and to the Treasurer, 10 x 12.

Reception room and general office, 12 x 14.

Conference room adjoining the Secretary's office and separated from it by folding doors, 12 x 16.

Walk-in vault, 10 x 10.

Permanent storage space in basement, 10 x 15.

Supply room, 10 x 15.

The above would be for the exclusive use of our board. In addition to that there are times that we should have access to a large committee room, 38 x 24, and to a smaller conference room, 12 x 14. These rooms could be for the joint use of our board and other denominational organizations.

B. *Indigenous Church Plan.* A generous portion of the time of the 1950 annual board meeting was taken up with discussions of the indigenous church plan. A study committee has been appointed to write a detailed report, which, if approved, will be submitted to Synod for consideration.

C. *Installation of Lay Workers.* The question of the desirability of having installation services for unordained workers is being studied by a committee of the board. If its report is approved, the report will be submitted for the consideration of Synod.

## SECTION THREE.

## A COMPREHENSIVE SURVEY OF ALL OF OUR FIELDS

## A. Tabulation of our Missionary Personnel.

	Indian		China		Nigeria		Admini- stration		Total	Total with Wives
	M	S	M	S	M	S	M	S		
Ordained Men .....	12		1		4	1	1		19	37
Unordained Evangelistic Workers .....	5	3							8	13
Industrial Workers .....	7								7	14
Office Staff .....		1					1	1	3	4
Principals and Teachers.....	1	13			2	2			18	21
Medical Personnel .....	1	12				3			16	17
Cooks, Matrons, Laundresses..	1	7							8	9
Interpreters .....	12	2							14	26
	.39	38	1		6	6	2	1	93	141

B. List of Calling and Supporting Churches. Here follows the list of calling and supporting churches for missionaries. In most cases complete support is given; in some case only partial support.

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.....	Indian	Miss Lillian Bode
Grand Rapids, Boston Square.....	Indian	Miss Renzina Stob
Grand Rapids, Broadway .....	China	Miss Wilhemina Kalsbeek
Grand Rapids, Burton Heights.....	Africa	Miss Margaret Dykstra
Grand Rapids, Coldbrook.....	China	Rev. A. H. Smit
Grand Rapids, Dennis Avenue.....	Indian	Miss Cora Vogel
Grand Rapids, Fuller Avenue.....	Indian	Rev. J. B. Swierenga
	Africa	Rev. Peter Dekker
Grand Rapids, Lagrave Ave.....	China	Dr. H. E. Van Reken*
Grand Rapids, Oakdale Park.....	Indian	Rev. H. J. Schripsema
Grand Rapids, Seymour .....	Indian	Miss Dora Hofstra
Grand Rapids, Sherman St.....	Indian	Rev. George Yff
	China	Miss Betty Heerma*
Holland, Central Ave. ....	China	Rev. A. H. Selles*
Holland, Fourteenth St.....	Indian	Miss Vera Rotman
	China	Rev. Edward A. Van Baak*
Holland, Maple Ave.....	Indian	Rev. Garrett D. Pars
	Africa	Mr. Gilbert Holkeboer
Holland, Ninth St.....	Africa	Rev. and Mrs. E. H. Smith
Holland, Prospect Park.....	Africa	Rev. Harry R. Boer
Holland, Sixteenth St.....	Indian	Rev. J. Van Bruggen
Hudsonville, First .....	Indian	Miss Mary Jean Kruis
Kalamazoo, First .....	Africa	Miss Betty Vanden Berg
Kalamazoo, Second .....	Indian	Rev. Donald E. Houseman
Kalamazoo, Third .....	Indian	Mr. David C. Boyd
	China	Miss Magdalena Koets*
Midland Park, N. J.....	Africa	Miss Anita Vissia
	China	Rev. Henry Bruinooge*
Muskegon Classis .....	Indian	Rev. C. G. Hayenga
Orange City, First.....	Africa	Rev. Robert Recker
Overisel, Michigan .....	Indian	Miss Olive Penning

Passaic, Northside .....	Indian	Miss Lois A. Bangma
Passaic, Prospect St. ....	Indian	Miss Margaret Pontier
Paterson, Bethel .....	Indian	Mr. Bernard Haven
Paterson, Eastern Chr. Ref. S. S. ....		
Teachers' Association .....	Indian	Miss Angie Nieuwsma
Pease, Minnesota .....	Indian	Miss Hattie Veurink
Pella, Second .....	Indian	Miss Nellie Tibboel
Peoria, Iowa .....	Indian	Vacant
Ripon, First and Immanuel .....	Indian	Rev. J. C. Kobes
Rock Valley, Iowa .....	Africa	Rev. Peter Ipema
South Holland, First .....	Africa	Vacant
Spring Lake, Michigan .....	Indian	Miss Nellie Lam
Waupun, Wisconsin .....	Indian	Miss Mary Kuik
Wellsburg, First .....	Africa	Miss Tena A. Huizenga
Zeeland Classis .....	Indian	Rev. F. Vander Stoep
Zeeland, First .....	Indian	Miss Lenora Vander Veer
	Indian	Miss Gertrude Van Haitsma
Zutphen, Michigan .....	Indian	Miss Julia Ensink

*C. Budget Requests for 1950.* Since the Synod of 1949 approved the budget requests for 1950, other requests have come in which the board felt it could not deny. Funds to meet these requests are on hand, or will be on hand when special gifts for 1950 have all been received, but the approval of Synod is still needed to give the board authority to use such funds for these specific projects.

Administrative .....	\$ 1,000.00	Basic
Indian Field .....	5,913.00	Basic
	5,900.00	Above Basic
<i>Additional if accepted by Synod</i>		
Tiv Area, Nigeria .....	8,600.00	Basic
India .....	8,600.00	Basic
<i>Additional if Mr. Ramiah accepts indigenous church plan</i>		
Indonesia .....	3,000.00	Basic
	8,600.00	Basic
	<hr/>	
	\$41,613.00	
Bonus of \$100 per worker (except office force) ..	7,700.00	Already paid
	<hr/>	
	\$49,313.00	

*D. Budget Requests for 1951.* A complete list of the details of the budget requests for 1951 will be submitted to the officers of Synod and to members of its budget committee when Synod meets. Here is a summary of those requests. To meet them will require a quota of approximately \$9.00 per family if no expansion projects are added. It will require approximately \$10.00 per family if Synod approves of the expansion proposals made by the board.

Indian .....	\$271,012.00
Sudan .....	63,880.00
Administration .....	18,175.00
General .....	13,100.00
	<hr/>
	\$366,117.00

Less Estimated Salaries..... 50,000.00

\$316,117.00

\$8.88 per family (35,597 families)  
(Approximately \$9.00)

*Adding New Fields*

Tiv — Nigeria.....\$ 8,400.00  
India ..... 14,400.00  
(Deduct \$6,000 if Bellary not included)  
Indonesia ..... 8,400.00

\$347,317.00

\$9.76 per family (35,597 families)  
(Approximately \$10.00)

SECTION FOUR.

THE INDIAN FIELD

A. Here is a list of our stations on our Indian field in New Mexico with the roster of workers at each station:

**Carisso**

Mr. David C. Boyd  
Mr. Paul Redhouse

**Tohatchi**

Rev. Garrett D. Pars  
Mr. Howard Redhouse

**Crown Point**

Rev. Jacob Van Bruggen  
Mr. Alfred Becenti  
Mr. Ben Henry  
Mr. Jacob Bol

**Two Wells**

Rev. J. B. Swierenga  
Miss Nellie Tibboel  
Mr. Melvin Chavez

**Farmington**

Rev. H. J. Schripsema  
Mr. Chee Anderson

**Rehoboth**

Miss Lois Bangma  
Mr. Ed Berkompas  
Dr. Louis H. Bos  
Mr. Arthur Bosscher  
Mr. J. H. Bosscher  
Miss Julia Ensink  
Miss Hattie Grevingoed  
Miss Alyce Haveman  
Miss Marie Hoekstra  
Mr. William Hoekstra  
Miss Dora Hofstra  
Rev. J. R. Kamps  
Mr. Roland Kamps  
Miss Clara Kollis  
Miss Elizabeth Kollis  
Mr. Tullie James  
Miss Mary Jean Kruis  
Miss Mary Kuik  
Miss Elizabeth Manuelito  
Miss Marie Manuelito  
Mr. Peter Meyer  
Miss Gertrude Oranje  
Miss Olive Penning  
Mrs. Dora Peshlakai  
Miss Grace Peterson

**Gallup**

Rev. D. E. Houseman  
Mr. Stewart Barton

**Nahaschitty**

Mr. Edward Henry  
Mr. Louis Henry

**Phoenix**

Dr. C. G. Hayenga  
Rev. Wm. Goudberg

**Red Rock**

Mr. John Redhouse

**Shiprock**

Rev. F. Vander Stoep  
Miss Cora Vogel  
Mr. Ed. McKenzie  
Mrs. Stella Begay

**Toadlena**

Rev. J. C. Kobes  
Miss Angie Nieuwsma  
Mr. Sidney Nez  
Miss Lorraine Mike

Rev. Abel Poel  
 Miss Margaret Pontier  
 Miss Renzina Stob  
 Miss Molly Talley  
 Miss Bessie Tjoelker  
 Miss Marie Vander Weide  
 Miss Dinah Van Dyken  
 Miss Sadie Van Dyken  
 Miss Gertrude Van Haitsma  
 Mr. Adrian Van Iwaarden  
 Miss Hattie Veurink  
 Rev. George Yff

**Zuni**  
 Miss Lillian Bode  
 Miss Helen De Lange  
 Mr. Clarence Dykema  
 Mr. Bernard Haven  
 Mr. C. Kuipers  
 Miss Nellie Lam  
 Mr. Rex Natewa  
 Miss Vera Rotman  
 Miss Johanna Struik  
 Mr. Gerrit Vander Meulen  
 Miss Lenora Vander Veer  
 Miss Lorraine Verduin

These are the men and women who occupy the front line trenches of a battlefield that is still a great challenge to the Christian Reformed Church, as it has been for the past fifty-four years. Anything your honorable body can do to stimulate interest in and prayer for these missionaries in their work and in the heavy problems they meet from day to day will be a contribution to missionary progress.

General Conference has appointed Rev. F. Vander Stoep as its representative at Synod. We trust he will be given the hearty reception that Synods usually give such representatives, including the privileges of the floor when Indian matters are discussed.

*B. Indian Field Trends and Problems.* In lieu of giving a station by station report on the Indian field, as we have been accustomed to do in recent years, we will try to indicate the trends and problems of the Indian field in a general way.

1. *Towards Self-Support.* We have been hopefully looking out for trends towards self-support. We have not been greatly encouraged, but it is only fair to say that indications in that direction are not entirely absent. The Christian groups at Crown Point sent a contribution of \$50.00 to the mission board; this will be used either for part of the support of Edward Henry at Nahaschitty, or for local evangelistic supplies at Crown Point. The Bethlehem Chapel group has made a small contribution towards the salary of Edward Henry. The Gallup group made a contribution towards transportation expenses and has been providing some of its own evangelistic supplies. The group at Shiprock has sent in several sizable contributions; the total for the year 1949 from Shiprock amounted to \$534.67. The pupils at the Fort Wingate School have made contributions towards local expenses. The Rehoboth congregation, which of course is largely white, contributed \$1,500.00 towards the salary of Rehoboth pastor and made generous contributions towards upkeep of the church building. The assumption is that offerings are received at all places where services are held. We may not be unmindful of these indications, but it is true that the Chris-

tian Reformed Church is still supporting the native Indian church almost completely.

2. *Native participation in Christian Work.* In native participation in Christian work there has been decided progress during the past year. Mr. and Mrs. Edward Henry have shown faithfulness and diligence in their work at the Nahaschitty station. Mr. Louis Henry, father of Edward; is employed on a part time basis. At Crown Point our interpreters are moving in an encouraging way towards being native workers who bring their own messages instead of merely serving to interpret the message of the white missionary. At Skeets Camp native Christians have made generous contributions of labor and material in erecting the school building and they continue to supply fuel for the school. A number of Rehoboth high school pupils have shown diligence and consecration in their readiness to serve as interpreters for missionaries and to bring a message of their own in the hospital and in camps. Rather disheartening is the fact that our training school for native evangelists had to close because of lack of students.

3. *Schools.* Our schools at Rehoboth and Zuni have proved to be efficient evangelizing agencies as well as agencies for the cultural development of our Christian groups. In the spring of 1949 we could issue certificates to the following graduates: Rehoboth grade school, 16; Rehoboth high school, 9; Zuni junior high 3.

At Skeets Camp, in the Two Wells field, a day school was opened with a larger measure of native participation than we have ever enjoyed before. Natives contributed the logs for the building and 50 days of labor in erecting it. We have not reached our ideal of making it a purely local project of native Christians.

If statistics could be compiled of the number of hours of effective impact in presenting the gospel and its implications which our educational missionaries enjoy, as compared with the number of hours of such impact available to evangelistic and medical missionaries, we are confident that the significance of schools as an evangelizing agency would become strongly evident. In campwork the missionaries have to travel to the Indians and when they reach their homes they can speak to only a few at a time; in school work the Indians come to the missionary and the missionary can spend practically all of his working hours in making a direct spiritual impact through positively Christian education.

4. *Problems.* Our discussion of the trends has made it abundantly clear that we continue to face many problems. Here is a list of them which will not be complete, but long enough to make plain how desperately we are in need of divine guidance!

a. *Lack of a vigorous native church.* There was a time that our Yearbook listed four Indian congregations. None of them were

ever strictly native congregations. In line with the policy adopted by the Synod of 1942, two of these congregations have been disbanded and the Christians are listed on the believers roll. Steps are being taken to disband one of the others, namely, the Tohatchi church. The remaining congregation, Rehoboth, is overwhelmingly white in its membership, financial support, and control. In not one case thus far has our believers roll developed into a strictly native congregation. There is nothing wrong with our ideal, but we have not yet solved the problem of how to reach that ideal.

- b. *Bearing of government policies on our work.* Government policies still keep the Indian in wardship and this tends to rob him of all initiative toward self development. The government is moving in a vicious circle. It tells us that the Indian cannot be set free from wardship until he is educated, but experience shows that when the educated Indian has an opportunity to launch out for himself, most of them continue to cling to the protective security of wardship. The new life in Christ lifts men up, in principle, above all hindrances to self development, but Indians are just like white men in that they seldom rise to the full height of their potentialities.
- c. *The economic position of Indians.* The economic position of Indians creates a larger problem for missionaries than the economic position of Chinese and Nigerians creates for missionaries working in those lands. This is not due to their poverty as such, for Indians as a class are not as poor as Chinese and Nigerians. It is due to the fact that Indians live in close contact with white men. They are indeed citizens of the same country. The resources of our rich land are just as available to them as they are to white men; consequently, it is legitimate for them to desire to live on the economic level of the white man. Their desires and demands are white even while their techniques and abilities are still Indian. As Americans all we sympathize with their aspirations and cannot assume an attitude of satisfaction with a permanent separation between our culture as is actually done on foreign mission fields.
- d. *Our training school problem.* For fifty-four years it has been one of the most persistent ideals and cherished objectives of our church to train native evangelists. During those fifty-four years many training school projects were established and each in turn had to be abandoned. A few years ago we started again at Rehoboth. Last year we had no students. We are not abandoning the ideal even though we do not at present have a concrete program for reaching it. The director of our training school, the

Rev. J. R. Kamps, has been assigned to the San Antone field, which has been without a resident worker for five years.

C. GENERAL ITEMS FOR YOUR INFORMATION:

1. *Educational Superintendent at Rehoboth.* Although our high school at Rehoboth is still young, the board is convinced the time has come to give one man responsibility for both the grade school and the high school. This should make for unity of administration. The present principal of the grade school will be given the general superintendency of all educational work at Rehoboth. This was only done after full consultation with and cooperation of the present grade school principal who for the past year has also served as acting principal of the high school. A set of regulations for the new position is being drawn up.

2. *High School Wing at Rehoboth.* In accordance with the synodical mandate, a contract for erecting the high school wing of the Rehoboth school plant has been awarded the Craftsman Construction Co. of Sante Fe, New Mexico. The building is expected to be ready for occupancy late in August, 1950.

3. *Future of Star Lake field.* With synodical approval, (see Acts 1949, p. 40) it has been decided to turn over the Star Lake field to another missionary agency if one can be found to meet our requirements. As a temporary measure, and with the approval of General Conference, it has been decided to offer a five year lease of the Star Lake property to the Berean Mission, Incorporated.

4. *Home Missions Council.* The Christian Reformed Board of Missions has withdrawn from the membership of the Home Missions Council of North America. The immediate cause for action was the entrance of the Home Missions Council into the National Council of Christian Churches.

SECTION FIVE

CHINA FIELD

A. *The China Situation.* In our supplementary report to the Synod of 1949 we could report that Rev. A. H. Smit was still in Jukao and that Rev. Henry Bruinooge and Rev. Edward A. Van Baak were still in Shanghai. The situation has continued to deteriorate due to rapid Communist advances. Missionaries Bruinooge and Van Baak were not able to secure permits from the Communists to go to Jukao, and they returned to this country on the SS General Gordon, arriving at San Francisco on October 13, 1949. At their own requests they were made eligible for a call.

After having continued alone in Jukao for a full year, Missionary Smit found it necessary in December, 1949 to go to Shanghai for medical attention. He was unable to secure a permit to return to Jukao.

He plans to leave Shanghai late in March on the SS General Gordon which is also scheduled to bring out all of the remaining diplomatic representatives of our country.

This does not mean the end of the Christian movement in China, for there are many organized congregations and unorganized groups of Christians who will continue to witness to the truth of the gospel. It may mean the end of active participation on the part of our own church for some time, but it does not even mean the end of missionary endeavor in China, for many missionaries of other churches who were in a more favorable position than our missionaries, are still in China and are still carrying on their work. Our own repatriated missionaries all hope to return to China and their calling churches are holding themselves in readiness to support them. We still have a China Mission even though it is impossible for it to function temporarily. Persistent and believing prayer should be offered by our people for our native churches and organized groups of converts and for the future of the Christian movement in that land, as well as for the future of our own China Mission.

*B. Present Activities of Repatriated China Missionaries.* In our supplementary report to the Synod of 1949 we were able to report on the present activities of Rev. Peter De Jong, Dr. H. E. Van Reken and Miss Betty Heerema. We can now add the following information on repatriated missionaries. Rev. A. H. Selles is serving as city missionary for the Godwin Heights and Seymour Square Churches of Grand Rapids. Miss Lillian Bode is serving as teacher in our Zuni mission school. Miss Magdalena Koets is teaching in a Christian school in Kalamazoo, Michigan. Miss Wilhemina Kalsbeek is serving in various capacities in Broadway Church, Grand Rapids, although final arrangements for her future service have not yet been completed. Rev. Henry Bruinooge is pastor of our church at Ermden, Minnesota, and Rev. Edward A. Van Baak is pastor at Bauer, Michigan.

*C. Necessary Adjustments on China Budgets.* The withdrawal of our missionaries from China makes it necessary that adjustments be made on our budgets for 1949, 1950, and 1951.

For 1949 there was a surplus of \$40,700 in the China budget. The board decided to earmark this for reparations and rehabilitation and this amount has been invested in government bonds, series F.

The budget which the Synod of 1949 approved for China for 1950 totalled \$88,400. Some of that was to come from the salaries to be paid by the calling churches, some was to come from special gifts, and the greater part of it from quotas. It is natural that churches which have temporarily lost their China missionaries will not pay those salaries this year. Special gifts for China will also be few. Some of the quotas have already come in and local congregations have made arrangements

in their budgets for the rest of the quotas. The board asks synodical approval for our proposal to set aside \$40,000 of the 1950 budget for China in a special fund reserved for the re-opening of China work when that becomes possible.

As to the budget for 1951, even though we are still responsible for portions of the salaries of two China missionaries and even though there are still traveling expenses for Rev. A. H. Smit to be met and there may be other obligations connected with our property in China, we are planning to meet those expenses, if they continue, from amounts left from the 1949 and 1950 budgets, thus there are no budget requests for China in 1951.

## SECTION SIX SUDAN FIELD

A. *List of Missionaries.* These are the missionaries serving on our Sudan field and their station:

### Lupwe

Rev. Peter Dekker  
Miss Margaret Dykstra  
Mr. Gilbert Holkeboer  
Miss Tena A. Huizenga  
Rev. Robert Recker  
Rev. and Mrs. E. H. Smith  
Miss Betty Vanden Berg

Mr. Donald Van Reken  
Miss Anita Vissia

### Baissa

Rev. Harry R. Boer

### Wukari

Rev. Peter Ipema  
Miss Jennie Stielstra

Do not let our churches forget them in their intercession.

B. *Personal Changes.* Since the Synod of 1949 Rev. Robert Recker has accepted the call of First Church, Orange City, and has already arrived on the field to begin his language study. On invitation of the Sudan United Mission, Miss Margaret Dykstra has been assigned to the school at Gindiri for one year. Rev. and Mrs. E. H. Smith have returned to their field after a regular furlough and Miss Anita Vissia has been granted an extension of furlough to enable her to take special work at Maternity Center, New York, to meet Nigerian government requirements for registration.

C. *Urgent Needs.* Our urgent needs for Nigeria are one or two doctors and an industrial missionary. We have also been authorized by Synod to add another ordained missionary to the existing staff, but due to shortage of housing we have been asked to hold that in abeyance.

D. *Cooperation in Central Hausa Language School.* On recommendation of our Nigerian Conference, we have authorized the Sudan Mission of the Christian Reformed Church to cooperate with the Sudan United Mission in the establishment and maintenance of a Central Hausa Language School at Jos. Since this involves the erection of a residence of our own at Jos and obligates us to pay one-fifth share of

the erection cost and maintenance of the main building on the language school site; we ask for synodical endorsement of the plan. The residence will cost approximately \$1,000 and our share of the responsibility for the other building can be covered by an annual appropriation of \$700 to \$750.

E. *Proposal for Missionary Expansion in Nigeria.* Missionaries of the Dutch Reformed Church Mission of South Africa (Nederduitse Gereformeerde Kerken van Suid Afrika) have approached our missionaries with a proposal to turn over to our church that portion of their mission area lying east of the Katsina Ala River. This territory is occupied by a portion of the mighty Tiv tribe on which the D. R. C. M. has been concentrating for many years. They will continue their work west of the Katsina Ala River among the same tribe. Their proposal involves an area of approximately the same size as our present field and approximately the same number of people. Thus, if it is accepted, our work in Nigeria will be doubled. Some work has been done by the Dutch Reformed Church Mission in that area, but a great deal of pioneer work remains to be done. The board voted approval of the following recommendation of our Nigerian Conference:

"1. That the transfer of the D. R. C. M. area lying east of the Katsina Ala River to our mission be accepted in principle immediately.

"2. That the Nigerian Conference be empowered to make all necessary arrangements for effecting the actual transfer of the field and of responsibility for the field in such a manner and at as early a date as shall be mutually satisfactory to both the D. R. C. M. and our mission."

The board asks for synodical endorsement on the steps already taken and authority to effectuate the transfer if satisfactory arrangements can be made with D. R. C. M. In face of the possibility that we might be able to send out two ordained men before another Synod convenes, we are tentatively placing requests for an appropriation in our 1950 "additional list" and in our 1951 budget.

## SECTION SEVEN

### EXPANSION OPPORTUNITIES

A. *Tiv Proposal.* See paragraph Six E above.

B. *Bellary and Mysore fields in India.* We ask your approval of the following: In the supplementary report of the Christian Reformed Board of Missions submitted to the Synod of 1949 there was included (see Acts 1949, pp. 157-159) a tentative recommendation regarding the possible taking over of a mission field in India from the Telugu Village Mission. The report included a list of matters that still remained to be straightened out before Synod could take final action. The executive committee of the board did not succeed in getting full

information on those items, thus a supplementary report (see Acts 1949, p. 165) stated that the board had not yet been able to come to a satisfactory settlement of the issues still outstanding. Thus Synod was unable to take action on the original recommendation of the board (See Acts 1949, p. 50).

Since that time the Rev. John O. Schuring, with the courteous permission of the Committee for South America and Ceylon, heartily accepted our invitation to visit the field of Mr. and Mrs. Ramiah in Bellary and in Mysore and to submit a report of his findings. His penetrating analysis of the situation on the Bellary and Mysore fields has been of great help to us in reaching our conclusion. Mr. and Mrs. Ramiah have also shown a friendly readiness to give us all the information needed, and we have likewise enjoyed the cooperation of the members of the "Ramiah Club" of Grand Rapids.

The proposal as we have it now is broader than the one that was presented in the report to Synod found on pp. 157-159 of Acts 1949. At that time we were considering only the eastern portion of the Mysore or southern field. That field, as described on page 157 of the Acts of 1949, is still available. In addition Mr. Ramiah has offered to turn over to us the Bellary field in which he is himself working. Thus to the 1,700 sq. mi. of the Mysore area, with a population of 500,000, he now adds 1,700 sq. mi. in the central Bellary area.

#### 1. *Recommendation.*

Subject to the stipulations named below, the board recommends to Synod that steps be taken to assume one or both of these fields, preferably both, on the following grounds:

a. Our church has shown itself able and willing to shoulder additional foreign missionary responsibilities. Our young men and maidens are giving themselves for service on the foreign mission fields of other churches, and a great deal of Christian Reformed money is being used annually to support these and other workers.

b. The need of these fields is great. Pastor Steven Raleigh and his wife, native workers in Mysore, have with them a trained evangelist and also a young convert who is being trained for future service, but they are unable for lack of time and strength to present the gospel adequately to the half million residents in that area. Many other missionary organizations work in Mysore state, but in the entire state only about one in eight hundred have become a Christian. In the latest directory of churches and missions in India and Pakistan no other missionary organization is listed for the area which the Telugu Village Mission offers to turn over to us. The Bellary district in which Mr. and Mrs. Ramiah live, has enjoyed the impact of the gospel longer, but here also there is far more work than the present staff can do to evangelize the district.

c. In recent years the very limited broadcasting of the gospel has produced amazing results. In one year, 1946, Mr. Ramiah reports that there were on his entire field 400 confessions of faith and these, with God's blessing, were obtained through the instrumentality of only five white workers.

d. Mr. Ramiah himself, a native Indian Christian married to a Grand Rapids lady of Reformed family, is a member of Burton Heights Christian Reformed Church and completely committed to the Reformed position.

## 2. *Stipulations:*

We propose that Synod adopt the following stipulations for the taking over of this field, or these fields:

a. *Autonomy.* The Christian Reformed Church, through its board of missions, is to be autonomous in this field, or in these fields. While retaining fraternal and friendly relationships with the Telugu Village Mission, we do not become a part of that mission, and neither we nor our missionaries will have any responsibility towards the T. V. M.; and the T. V. M. will have no authority on our field.

b. *Indigenous Church Plan.* For the field in India, the Christian Reformed Church takes a firm stand in favor of the indigenous church plan of carrying on mission work. This means that the home church is financially responsible for the salary, housing, transportation, and working budgets of its own missionaries, but it is expected that the native church will provide salaries and housing for its native workers and will provide for its own places of worship. As to schools, the Christian Reformed Church will be responsible for one or more schools for the training of native workers, evangelists, and pastors by providing buildings, equipment, staff salaries of both missionary and native teachers, and a working budget. Local schools for the education of children will be the responsibility of the native Christians. If missionary supervision of these schools is desired, the mission will pay salaries, housing and transportation expenses of the missionaries engaged in this supervision, but the mission will not be responsible for buildings or salaries of native teachers or caretakers.

c. *Understanding on Property Rights.* There must be a clear statement on property rights and mutually satisfactory arrangements with the Telugu Village Mission from whom we take over the field, and with Mr. and Mrs. Ramiah, the present missionaries on the field, regarding property and equipment now there.

d. *Tentative Activity.* Before reaching finality on a field or fields in India, a small token force of two ordained men should be appointed to work on the field for a two or three year period; at the end of that period a well documented report shall be sent to the board and Synod for final action.

c. *Scope of Work.* The extent of the field for which we are to take tentative responsibility must be defined. We are ready to take on both, but only subject to the stipulation mentioned above that the work be done along indigenous church lines. It is realized that it will be easier to make this transition for the Mysore field than for the Bellary field. If Mr. and Mrs. Ramiah are able and willing to make the change immediately when the Christian Reformed Church takes over, then we should take both the Mysore and Bellary fields. If they are unable or unwilling to make the change in the Bellary field at once, but are willing to do so after a period of transition, then we should take over only the Mysore field and put the indigenous church plan into effect there. In that case the Christian Reformed Church would take over financial responsibility only for the missionaries going to the Mysore field and would not take over financial responsibility for Mr. and Mrs. Ramiah and Miss Ann Bosch until they are ready to make the change to the indigenous church method.

### 3. *Financial Implications of the above Recommendation.*

A. If the indigenous church plan can be put into effect on both fields at once, our church should be responsible for the following expenses:

Salary of Mr. and Mrs. Ramiah.....	\$2,700.00
Salary of Miss Ann Bosch.....	1,500.00
Working Budget for Bellary Field.....	1,200.00
House Rent at Adoni.....	600.00
Salary of Two Ordained Men in Addition at \$2,700.00 each.....	5,400.00
Outfit Allowances for two New Couples at \$700.00 each .....	1,400.00
Transportation to Field, 4 x \$700.00.....	2,800.00
House Rent for Two New Couples.....	1,200.00
Working Budget for Language Study, Literature, and Salary of two Native Assistants....	1,200.00
The question of funds for schools, for purchasing property and building residences, for automobiles, will have to be considered after the close of the tentative period.	

B. If we begin with the Mysore field only, our financial obligations will be:

Salary of Two Ordained Men at \$2,700.00 each....	\$5,400.00
Outfit Allowances for two New Couples at \$700.00 each .....	1,400.00
Transportation to Field, 4 x \$700.00.....	2,800.00
House Rent for Two New Couples.....	1,200.00
Working Budget for Language Study, Literature, and Salary of two Native Assistants....	1,200.00

### C. *Indonesia.*

The Gereformeerde Kerken of the Netherlands took the initiative in inviting our church to assume responsibility for a portion of the mis-

sionary work which that church is now carrying on in Indonesia. The board has gathered a great deal of information on the project by correspondence and by the courteous acceptance on the part of Prof. Clarence Bouma and Dr. R. S. Wierenga of the invitation to talk the project over with missionary leaders in the Netherlands in connection with their attendance at the Ecumenical Synod in Amsterdam during the summer of 1949.

In making our recommendation we wish to distinguish between an immediate objective, and a possible long-term program; the immediate objective, if adopted, will place us in a position to make a careful study of the entire situation in Indonesia and may thus prepare us for the acceptance of a long-term program.

We advise Synod to express itself as follows:

1. *Immediate objective.* By way of an immediate objective Synod adopts the following three-year program:

Synod authorizes the Executive Committee of the Christian Reformed Board of Missions to send a maximum of two ordained missionaries to Indonesia on loan for three years to the Gereformeerde Kerken of the Netherlands, for service in Indonesia under the direction of the Zendings Deputaten of the Gereformeerde Kerken subject to the following stipulations:

a. In accordance with our Mission Order they shall be called and sent out by local churches, and their ministerial status will remain with those local churches.

b. In accordance with the Mission Order their work will be regulated by the Christian Reformed Board of Missions which is hereby authorized to effect a working arrangement with the Zendings Deputaten of the Gereformeerde Kerken in the Netherlands and, if found necessary and feasible, with the native churches of Indonesia.

c. A two-fold mandate shall be given to the missionaries to be sent out:

- (1) After the necessary language study and orientation they shall perform actual mission work in Indonesia;
- (2) They shall serve as representatives of the Christian Reformed Church of North America to make a careful study of the entire situation in Indonesia to the end that they may be able to submit a report to the board and Synod regarding a possible long-term program for our church in Indonesia, with full information regarding conditions of labor, opportunities, and costs.

2. *Possible Long-Term Program.* By way of a long-term program Synod envisages the following possibilities and instructs the board to make, through the missionaries, a careful study of these and any other possibilities which may commend themselves to them to the end that one or more of them may be recommended for adoption:

a. To accept, on invitation of the proper authorities, a separate field in Makassar to be worked in close cooperation with the Gereformeerde Kerken and the native churches.

b. To share a piece of work as a partner with the Gereformeerde Kerken and the native church in Java.

c. To undertake work on a separate field in Northern Central Java.

d. To continue to work more permanently in Indonesia by merely loaning missionaries to the Gereformeerde Kerken and the native churches.

### 3. *Grounds for Recommendations A and B.*

a. An official request has come to us from the Reformed Churches of the Netherlands. When at the annual board meeting of 1940 an informal proposal was made that we approach the Reformed Churches of the Netherlands on the possibility of helping them in their work in Indonesia, the board took the position that respect for the Dutch churches required that we wait until they make a proposal. Now they have made the proposal.

b. Compliance with the request of the Reformed Churches of the Netherlands would meet a real need of the sister church whose fellowship we value most.

c. Through close cooperation with the Reformed Churches of the Netherlands our church could develop greatly in sounding Reformed missionary practice, and that would benefit all our other fields as well. This holds for both strategic and tactical problems. They are decades ahead of us in missionary experience. Within the next generation, possibly within the next decade, our China and Sudan fields will be facing the problems of cooperation with the native church which the Dutch Churches are facing today.

d. We need more diversification in the foreign mission fields of our church. Too many of our well-trained, consecrated young people are being lost to other churches and to other mission fields. The eagerness with which some of our churches and unofficial groups take up the support of missionaries going to other fields is an indication that our church as a whole demands broader missionary opportunities.

e. There are many Chinese in Indonesia. Their written language is exactly like that on our own China field, but the spoken language is entirely different. Our experience in China should enable us to make some contribution to the development of the Chinese churches.

f. If we share responsibility for, or take over responsibility of, a well developed piece of mission work such as is offered to us in Makassar or Southern Central Java with their hospitals, nurses, training school, and seminary, we will be able to provide opportunities for those of our missionary recruits who have specialized in advanced fields of service, such as surgery and theological training.

D. *Japan*. Many letters have been received suggesting that our church look into the possibility of beginning mission work in Japan. In June, 1948, our executive committee had answered an inquiry of Fourth Christian Reformed Church of Roseland by saying "that the board does not consider it feasible to make extensive investigations into the Japanese field since:

"1. Other more promising openings are being offered to our church.

"2. While it is undoubtedly true that Japan needs the gospel, and there may be a peculiar receptivity to the gospel on the part of the Japanese people at this time, we should not forget that a few years before the Second World War broke out, all foreign missionaries were asked to leave Japan at the insistence of the Japanese government which took the position that the Japanese churches were strong enough to manage their own affairs. If more missionaries are to be sent to Japan, they should be sent by those churches which had mission work in Japan before the war, since they would be in a better position to link up present activities with past missionary efforts in that country."

Since that time we have had some correspondence with Rev. Takoaki Tokiwa, Stated Clerk of the Reformed Church in Japan (formerly called Christian Reformed Church in Japan), asking whether that church were in need of our assistance. Mr. Takaoki called together all the ministers of his denomination and sent the following as their answer: "We appreciate the proposal. And we wish that, first of all, one or two persons come to Japan for the purpose of investigating in general and having a full discussion with us as to where the missionaries stay, in what way they work, etc." The board decided to cable Rev. A. H. Smit to ask him to stop over in Japan on his way home from China and confer with the leaders of the Reformed Church there, then to report to the executive committee on his return to this country.

E. *Korea*. At the request of Mr. Chun Yung Chang, a student at Western Theological Seminary, Holland, Michigan, who represents the Korean Theological Seminary of Pusan, Korea, a cablegram has been sent to Rev. A. H. Smit, asking him, if he can see his way clear to do so, to visit Pusan on his way home to America to gather first hand information regarding the Korean Theological Seminary and the churches which are supporting it.

## SECTION EIGHT

### SUMMARY OF RECOMMENDATIONS

1. Action on nominations of Classes (One, A).
2. Election of members-at-large (One, A).
3. Appreciation to Mr. Henry Denkema (One, A).
4. Representation at Synod (One, E).
5. Minutes to Consistories (One, F).

6. Denominational Building (Two, A).
7. Budget requests for 1950 (Three, C).
8. Budget requests for 1951 (Three, D).
9. Recognition of Representative from General Conference (Four, A).
10. Adjustments on China Budgets (Five, C).
11. Central Hausa Language School (Six, D).
12. Expansion in Nigeria (Six, E).
13. Expansion in India (Seven, B).
14. Expansion in Indonesia (Seven, C).

Thus the Christian Reformed Board of Missions has again given an accounting of its stewardship. In a disturbed world threatened by war mission work becomes more difficult but also more necessary. May God give to the Synod of 1950 great wisdom in facing the many problems on which a church of Jesus Christ should express itself.

Respectfully submitted,

CHRISTIAN REFORMED BOARD OF MISSIONS  
JOHN C. DE KORNE, *Secretary*

REPORT NO. 13

**GENERAL COMMITTEE FOR HOME MISSIONS**

*To the Synod of 1950.*

ESTEEMED BRETHREN:

**H**EREWITH we submit our annual report to Synod. Again it affords us joy to relate that the Lord has prospered our Kingdom endeavors in the field of Home Missions. Including the Missionary-at-Large and the Secretary of Home Missions our present staff comprises twenty-four ministers of the gospel. Considering the large number of our youth preparing for the ministry ours is the prayer and the objective that the Home Missions staff may be greatly augmented.

As to details we present the following:

PART I

PERSONNEL AND ORGANIZATION

CLASSIS	MEMBERS	ALTERNATES
California .....	Rev. L. Bouma.....	Rev. F. De Jong
Chicago North .....	Rev. H. Baker.....	Rev. W. Kok
Chicago South .....	Dr. M. Van Dyke.....	Rev. B. Van Someren
Grand Rapids East.....	Rev. E. F. Visser.....	Dr. P. Y. De Jong
Grand Rapids South.....	Rev. R. Veenstra.....	Rev. C. Holtrop
Grand Rapids West.....	Rev. T. Van Eerden.....	Rev. F. L. Netz
Hackensack .....	Rev. H. Dekker.....	
Holland .....	Rev. C. Witt.....	Rev. L. Voskuil
Hudson .....	Rev. O. Holtrop.....	Rev. E. Boeve
Kalamazoo .....	Rev. L. Van Laar.....	Rev. O. De Groot
Minnesota .....	Rev. R. A. Rozeboom.....	
Muskegon .....	Rev. R. Rienstra.....	Rev. N. De Vries
Orange City .....	Rev. J. Hollebeek.....	
Ostfriesland .....	Rev. W. H. Ackerman.....	Rev. I. Meuzelaar
Pacific .....	Rev. J. R. Van Dyke.....	Rev. R. Wildschut
Pella .....	Rev. J. A. Mulder.....	
Sioux Center .....	Rev. J. Van Beek.....	
Wisconsin .....	Rev. C. M. Schoolland.....	Rev. E. Joling
Zeeland .....	Rev. M. Bolt.....	Rev. B. Pekelder

MEMBERS-AT-LARGE	ALTERNATES	TERMS
Mr. B. H. Brouwer.....	Mr. F. Oldemulders.....	1949-1952
Mr. W. Hofstra.....	Mr. B. Smit.....	1947-1950
Mr. T. Hoeksema.....	Rev. T. Ver Hulst.....	1948-1951

B. The term of Mr. W. Hofstra expires at this time. Hence a member-at-large and his alternate must be elected for the term 1950-1953.

C. The Rev. J. Bult, who faithfully served as member of the Executive Committee over a period of years, having accepted a call to Munster, Indiana, was succeeded by his alternate, the Rev. R. Veenstra.

The Executive Committee now comprizes the following members: the Reverends M. Bolt, R. Rienstra, R. Veenstra, 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, C. Witt, and W. Hofstra served respectively as President, Vice-President, and Treasurer.

The sub-committee for Church Extension comprized the brethren: C. Witt, E. Visser, R. Veenstra, and H. Blystra.

The sub-committee having charge of the Fund for Needy Churches comprized the brethren: M. Bolt, R. Rienstra, T. Van Eerden, and H. Blystra.

The sub-committee for finances comprized the brethren: B. Brouwer, W. Hofstra, T. Hoeksema, and H. Blystra.

Moreover our Missionary-at-Large, the Rev. J. M. Vande Kieft, serves as advisory member on the committees mentioned.

D. The General Committee for Home Missions convened for its annual meeting on February 8, 9, and 10 of the current year. At that time the following officers were elected::

President .....	Rev. M. Bolt
Vice-President .....	Rev. C. Witt
Treasurer.....	Mr. W. Hofstra

The facilities of the Bates Street Christian Reformed Church were again placed at our disposal free of charge, both for our monthly and annual meetings. For the enjoyment of this privilege our thanks was conveyed to the Consistory of our Bates Street Church by the pastor, the Rev. E. Visser.

## PART II

### GENERAL INFORMATION

Your Committee for Home Missions has endeavored faithfully to carry out the mandate of Synod. It has been a busy year, both for the Committee and the mission staff. Our labors have not been in vain. Some fields had become sufficiently strong to enter the category of calling churches. New fields were opened.

The Fund for Needy Churches was administered in accordance with the rules of Synod pertaining thereto.

A factual account is presented subsequently.

The continued and growing interest in the evangelization field is gratifying. The present year has been set apart by American Protestantism as the year in which an all-out attempt will be made to evangelize the nation. This is indicative that the need of spiritual help is realized generally.

We must make our contribution this year and in succeeding years to bring the nation to Christ. Countless are the homes that are Christ-

less. To the millions in our land the words of the apostle apply: "Separate from Christ, alienated from the commonwealth of Israel, and strangers from the covenants of the promise, having no hope and without God in the world."

Hence we again plead for the progressive inauguration of our "United Home Missionary Service Program." "Every member a missionary" who knows personally the Christ able to save unto the uttermost. The opportunity is great. The need is urgent. The hour is late. The available power of the Spirit is infinite.

The Dispersed and Non-Resident members of our church were sought out wherever possible.

The Canadian field again demanded much effort. The number of new arrivals was not as large as first expected. Even so the work is and remains a great challenge. The membership of our church here too shows a vital concern and a gratifying determination to carry on.

### PART III

#### CHURCH EXTENSION (USA, as of March 1, 1950)

A. The Church Extension work of our Christian Reformed Church as carried on within the confines of the United States is territorially extensive and locally intensive. Across the continent, from Washington, D.C., to Los Angeles, Calif., we have opened up Home Mission Stations and organized churches in nearly all the districts in which our people have settled and our churches are located. We are still on the march, alert to occupy new fields that challenge our continuing advance as witness and Banner-bearers of our Lord.

The urgent call to man the rapidly expanding Canadian field has made us cautious not to open and to occupy new fields into which a small number of three or four of our families have moved and are requesting their mother church to follow them into their ecclesiastical dispersion and to regather them into its own fold. The migratory trend of our times, greatly accelerated by the war, is also affecting our people, especially in the movement from East to West, and from the rural and town districts to the urban and suburban centers of population and industry. These are factors that the Church must take into account in its overall planning and strategy in the field of Church Extension.

Locally, at the operational base, the real, intensive work is done. We must build and consolidate the work that was begun, ever mindful that we are co-workers with God, and that it is the Spirit who giveth the increase.

Our Home Missionaries are finding the drive against the secularism and spiritual indifference of our age hard to overcome. Progress in most cases is slow and results as measured in statistical figures are not impressive. However, we are increasingly becoming better known

through the Back to God Radio broadcasting and the wide distribution of these messages. Besides our solution of the vexing problem of Christian Education through the Free, parent-controlled Christian Day Schools, operated by Societies, is becoming nationally known. Our Home Missionaries are also being asked to co-operate and to give leadership in the establishment of Christian schools on the broader basis of evangelical Christianity. This almost invariably means heavy financial burdens for our struggling little churches to carry. But the prize is worth the price. Investments that Christian, Covenant parents make in the hearts and minds of their children through our Churches and our Schools, as well as in the Home, will pay dividends in all eternity according to the promise of His Word.

In places where new daughter and sister churches are aided by the district Home Missionary there is what in localities away from our church centers would be called "phenominal" increase. Such extension projects pass quickly from the stage of emergent to that of organized churches. We had a number of these also during this past year. But there should be more in view of oversized congregations and overburdened Pastors, and considering the large number of prospective candidates preparing for the ministry in our churches and mission fields at the present time. When the Lord supplies the workers for His vineyard, no part of that vineyard should be left untended. And we may not forget that our Lord has distinctly said: "The *field* is the *world*." In His mandate He embraced the "whole world" as the mission field of His Church in all ages, including our own.

In giving an *oversight* of this field we can divide it into the following *six* Districts from East to West, comprising some *twenty* Home Mission Stations and Churches and manned by a staff of *ten* Home Missionaries.

#### 1. THE EASTERN DISTRICT.

This district comprises the territory of Classes Hudson and Hackensack and the Eastern Home Mission Board. It now has two Home Missionaries since the *Rev. Dick Van Halsema* accepted the call as Candidate to fill the long vacant post at *Monsey* and the surrounding, populous northern Jersey and southeastern New York area. Before the coming of the *Rev. Van Halsema*, the *Rev. Harold Dekker*, Pastor of the Calling Church of Englewood and Chairman of the Eastern Home Mission Board, carried on an effective part-time ministry bringing revived interest and a number of converts. The Church property has been improved and enlarged with the building of a parsonage and redecoration of the Chapel, and the reconstruction of an old garage-Parish House. Since there is no other church in the village, the whole community is being evangelized. There is harvesting of seed that was sown and cultivated over many years. Organization, long deferred,

may ere long take place as the youthful missionary and his devoted helpmeet, with vision and zeal feed and tend the little flock.

In connection with following up responses to the Back to God hour a new attempt is to be made to establish an evangelistic or church extension project in the nation's greatest metropolis, the City of New York. The *Rev. Dekker*, with Student aid, will continue further exploratory surveys. Some years ago our church on Bank St., in the heart of down-town New York, had to disband and was sold. It may be the Lord will call us back to bear our witness in some other section of this mighty congestion of people from many nations.

*Washington, D.C.*, will soon be sailing ahead in a new vessel of its own, with the Veteran Pilot, the *Rev. J. M. Ghysels*, at the helm. The new Church, greatly needed and missed these six years since services were begun, is expected to be ready this Fall. The sale of bonds was completed with the aid also of the Home Mission Committee as authorized by Synod.

Last September the *Rev. and Mrs. Ghysels* celebrated their fortieth Wedding Anniversary, and the *Rev.'s* Ordination Anniversary, in the midst of their beloved flock. The Lord raised His faithful servant up again from his heart-ailment so that he might continue to lay the foundation of our Capitol City congregation strong and deep upon the immovable and enduring Rock of Ages.

*Centerville, Md.*, is an immigrant station near the shores of the Chesapeake Bay between Baltimore and Washington. Some six or seven Holland families of Reformed faith have services in a vacant country-side church. They appreciate the fraternal spirit between them and our Washington people and the classical appointments given them. They are loyal to the faith of our fathers and to our church. They need strengthening through immigration, but the required sponsors are scarce and hard to get.

2. THE MICHIGAN DISTRICT has but one Home Missionary, and him the Lord called home on the 23rd of February after he had given five years of faithful and fruitful service to this field. The memory of the *Rev. Leonard Trap* lives on as a versatile personality endowed with a keen, practical insight, combined with exceptional organizational ability and a spirit devoted to the Lord and His blood-bought church. His work abides inasmuch as He built for eternity upon the firm foundation that God has laid in Jesus Christ. His passing, without previous emeritation, bids us all to work while it is day, ere that the night cometh when no man can work.

The last church extension project promoted by the *Rev. Trap* was that of *Highland Hills* just outside of Grand Rapids near the West Leonard St. Highway. Being ill he still helped to make arrangements for supplies and preparations for organization which took place in

January. He was planning to undertake a similar church development in the expanding southeastern suburban section of our headquarters city.

At the request of a number of East Saugutuck families residing within or near the town, the Home Mission Committee of Classis Holland conducted a canvas with a view to begin services at *Hamilton*. The need and the desire for a Christian Reformed Church at *Hamilton* has been long felt and often expressed.

3. THE CHICAGO DISTRICT, with its teeming millions, all bound for eternity, and multitudes crowding the broad way, presents its challenge to all our local churches, and to our denominational church extension and evangelistic program as well.

We have but one Home Missionary in the whole of Chicagoland, *Dr Renze O. de Groot*, stationed at *Bellwood*. The Mission has outgrown the old Chapel. It was duly organized as a congregation last Fall and during Christmas week a new church was dedicated on the corner of Monroe and Linden. It was constructed with the aid and co-operation of the calling church of Cicero I and of the other churches of Chicagoland. It is reaching out into the community also with increased attendance at the Sunday School.

*Wheaton*, after a year of Sunday services with the aid of the parent church of Oak Park, *Dr. De Groot*, and other supplies, was organized the 9th of February and will soon be calling a minister of its own. A Christian School, sponsored and supported jointly by our people and evangelicals of other denominations, was established some years ago. Thus the battle-sector under the Reformed Banner, raised aloft side by side with the other Evangelical Banners, upholds and defends the faith of our fathers in the united front against the enemies that are coming in like a flood against the truth and the church of God.

4. THE MIDWESTERN DISTRICT is territorially the largest, comprising the following eight Home Mission Stations and Churches: *Des Moines*; *Iowa Falls*; *Sioux City*; *Le Mars, Ia.*; *Milwaukee, Minneapolis, Wilmar* and *Tyler, Minn.* To these there will soon be added *Hartley*, 8 miles east of *Sanborn, Ia.* All but three of these (*Des Moines, Le Mars* and *Wilmar*) are organized. Two (*Iowa Falls* and *Minneapolis*) have advanced to the stage of calling churches.

Four Home Missionaries are at present serving this field: *the Rev. S. Werkema*, now ready for a transfer as soon as *Iowa Falls* receives an acceptance of its call; *the Rev. Jack Zandstra*, stationed at *Sioux City*; *the Rev. Bartel N. Huizenga*, at *Le Mars*, and *the Rev. Henry Ridders* at *Minneapolis*, also ready for a transfer when the church is assured that it will receive a minister of its own.

*Des Moines* was progressing nicely and prospects for organization were bright when *the Rev. William Verwolf* accepted the call to one

of our churches. Several calls to fill the vacancy have been extended without success thus far. To aggravate this situation, the Calling Church of Prairie City is itself passing through a period of protracted vacancy. Des Moines is holding its own, but marking time and looking hopefully to another faithful undershepherd and evangelist.

*Le Mars* by this time could, and probably would, have been organized if all the families belonging to neighboring churches and residing within or adjacent to the town had united with it. This has been a discouraging handicap to the group and their energetic, consecrated Home Missionary. There has been some increase from the community which may warrant organization. The Lord of the harvest can make this too a manifestation of His body with an undershepherd of its own.

*Sioux City* has long felt that it is poorly located. Under the leadership of its new missionary, the Rev. Zandstra, it is again moving forward and looking for a better location, also with a view to evangelistic effort in the community.

*Milwaukee* has had some additions and shows new promise despite the extended vacancy of over three years. The Rev. C. Schoolland of the neighboring church of Racine has faithfully conducted services and catechism classes and supervised the little flock. Classis Wisconsin and the Executive Committee for Home Missions have provided pulpit supplies and Marvin Baarman, Junior Seminarian, did excellent field work during the summer. The pressing need of Milwaukee now is another Home Missionary and a Chapel. Services are now held in the parsonage, a temporary make-shift suitable only during vacancy.

*Wilmar's* immediate need is a parsonage in view the transfer of the Rev. Werkema. He will also have the care of Tyler in its formative period. Both places look promising.

*Rochester, Minn.*, the famous world-hospital center, continues to receive weekly visits by our nearest minister; now the Rev. A. A. Koning of *Hollandale*. In the name of the Great Physician the comfort and the admonition of the Word is brought to the sheep of the flock in pain and trouble, far from their own homes and pastors. This work is much appreciated and is carried on by other churches as well, some of which maintain a full time Hospital Chaplain. As our ministerial supply increases, it might be well to reconsider placement of a Christian Reformed Hospital Pastor, or of establishing a church of our denomination in Rochester, something for which our Banner Editor and others have been pleading.

5. THE SOUTHWEST DISTRICT comprises the Arizona and California fields with one Home Missionary in each of them, nl., the Rev. Gerrit B. Boerefyn in *Tuscon*, the University City of Arizona, and the Rev. Frank de Jong, now stationed at Lakewood City, an extensive new housing development in suburban Long Beach.

*Phoenix*, with its own minister, church and parsonage, has launched out on its own. The Lord has blessed the faithful and manifold labors of his servant, the *Rev. Harry Dykstra*, who, after assisting and nurturing the little infant church as its Home Missionary, has now become its first Pastor.

*Tuscon* has fared well under the divine blessing now that the vivacious *Rev. Boerefyn* and his devoted helpmeet are dwelling in the new manse and giving full time to this field. The group was organized while in the planning stage of building operations on *Tuscon Blvd.*, just outside the city limits. Its members deserve credit for the co-operative spirit, the architectural knowledge and skill displayed in designing and building their own Chapel-Manse at a minimum cost. The Chapel was so constructed that the back wall could readily be extended in case more room than its 100 seating capacity was needed. This is already appearing necessary as the Lord is blessing the work and attendance is increasing both at the services and in the Sunday School. The site leaves ample room for a permanent church and a Christian school. Our *Tuscon* church is a venture of faith, born in prayer and sacrificial devotion to our Reformed principles.

*Lakewood* is now in its building operational stage. It must be built from the ground up in a newly developed community. This too is a venture of faith and of obedience to the great missionary command undertaken in the Lord and for the Lord. The *Rev. Frank de Jong*, well known former Home Missionary for Southern California, and conversant with the special challenge and difficulties that this field presents, was willing to enter it anew. The zoning building code makes site and building costs in this fine residential development high. For this reason the church auditorium is not being completed for the present and the meetings will be held in the large social room in the basement and Sunday School in adjoining class rooms. The *Rev. de Jong* and his family have already moved into the manse and are making contacts in their new community. Our active and versatile Home Missionary is bringing the message of salvation and providing Christian literature to seamen and ships making port at the Long Beach Harbor, in particular also the Holland boats with Dutch crews.

*Compton* is now a calling church once more. While his church is in building the *Rev. de Jong* has supplied the pulpit and conducted classes. An extended vacancy would be most discouraging and detrimental after *Compton* has enjoyed the regular ministry of Home Missionaries for some years past. May the Lord soon provide.

*Escalon*, a daughter of *Ripon I*, with the aid also of *Ripon II* and *Modesta*, has developed rapidly into an organized church. It sought and received help from the F. N. C. for the services of the *Rev. J. J. Weersing*, emeritated minister.

6. THE PACIFIC NORTHWEST DISTRICT has been given considerable attention during the past year with a view to opening up a new church-extension-evangelization project in one of the larger cities. Preliminary investigations were conducted in Portland, Ore., Spokane and Tacoma, Wash. Student Arthur De Kruyter was sent to further explore and to open up the TACOMA field as the most promising of the three. He began services on Sunday afternoons and was followed by Home Missionary Ridders, the Rev. W. Groen of the neighboring Seattle Church and by the Missionary-at-large. The Classis thereupon recommended that the Home Missionary for its district be placed at Tacoma and that the Seattle church be requested to become the calling church. The need now is for a man and a servant of God to minister to this little flock that has committed itself to join with us as soon as the work is reopened upon a permanent basis that many may be won to the Savior and to his Church. The large army base at Fort Lewis and the adjoining Airfield at McChord offer opportunities to minister also to our young men stationed there and to those who are married and living on the outskirts of the city.

The prayers of Synod and of our churches are requested in behalf of our entire Church Extension and Evangelization program in the United States and in Canada.

#### B. STUDENT SUMMER FIELD WORK.

The past summer months we have again employed the services of Calvin Seminarians in our vacant stations and at other places. Since this work is now being done under the supervision of the Seminary Faculty, according to a synodically approved plan for student Field-work, we refer to the Faculty's Report to Synod on this matter.

The students have given good account of themselves and their labors were much appreciated. Two problems are becoming increasingly apparent and urgent. Last year it was still possible to place also the members of the Junior Class, who had been duly licensed to preach and were eager to gain the experience of actual field-work. This year, with a much larger class of over forty Juniors, and with the Middler Class proportionately much larger than that of last year, there seems little prospect of placing them all unless all our vacant churches will engage the services of a seminarian for the summer and others combine in jointly procuring such student help during the vacationing period of their Pastors.

Another problem is the difficulty of securing student help for our Canadian field. This also has a direct bearing upon the matter of the future supply of ministers and Home Missionaries for our Canadian churches and stations. The Secretary of the Executive Committee, and the Missionary-at-large, have been appointed to confer with Committees of both the Faculties of Calvin College and Seminary, and with those

pre-seminary and seminary students, who still have some basic knowledge of the language of their fathers and are willing to concentrate on improving this knowledge with a view to serving in our Canadian field in due time.

The *Secretary* and the *Missionary-at-large*, the *Revs. H. Blystra* and *J. M. Van de Kieft*, the two key-members of our Home Mission Staff, are working together as a team in the special tasks assigned to each of them by the Mission Order. As the fields expand, and the work increases, the administration mounts with it. The over-all planning in both the U. S. and Canadian fields, the special problems and needs of each local project, require personal contact for clear understanding and correct appraisal. Travel, by Rail, Bus and Auto, and sometimes by Air or Boat, is essential in order to properly fulfil a mandate of such geographical extension in two countries as our Field of Home Missions now embraces. The Lord has again provided journeying mercies and safe returns as well as blessings upon the labors performed which included explorations of prospective fields, visitations to mission posts, installations and dedicatory services of Home Missionaries and Chapels, preaching and speaking engagements, and particularly also supplying our Canadian congregations and preaching stations which have as yet no Home Missionary or minister of their own.

As a member of the Canadian Immigration Committee, and Secretary of the Synodical Committee for Displaced Persons, the *Missionary-at-large* has devoted part of his time to these causes, frequently dovetailing the work of the one Committee and cause with that of the other on the same trip.

May the Lord of the Harvest, to Whom the Fields, the Workers, the Labors, and the Churches all belong, grant fruit unto the salvation of lost sinners, the gathering and building of His Church, and unto the praise and glory of our Triune God.

#### C. RADIO COMMITTEE.

We wish to apprise Synod of the fact that initial conferences have been held between our Denominational Radio Committee and the General Committee for Home Missions. The intent of these meetings is to consider the question of closer cooperation between these respective Synodical Committees in the field of evangelization in which we have a mutual interest.

#### D. REFUND RULES.

Pursuant mission churches that have received financial assistance from the Church Extension Fund for the procurement of buildings we submit the following Refund Rules for Synodical approval.

1. These churches shall seek to become organized and calling churches as soon as feasible.

2. While these groups are in the mission stage and prior to their becoming calling churches financial investments for building objectives are to be provided by the Executive Committee for Home Missions.

3. Subsequent to having become a calling church financial investments for additional building objectives are to be sought from the Committee for Church Help.

4. Re investments made by the Executive Committee and repayment thereof to this Committee the following rules shall obtain:

- a. The investment from the Executive Committee is to be interest free.
- b. When the mission church is placed in the category of calling church its properties shall be evaluated. If the evaluation is in excess of the investment made by the Executive Committee for Home Missions, the excess value shall be credited to the recipient church. If the evaluation is less than the investment made by the Executive Committee for Home Missions, the loss shall be sustained by the Executive Committee for Home Missions.
- c. Repayment of investments made by the Executive Committee for Home Missions shall begin five years from the date that the mission church has become a calling church; however, repayment may begin sooner if the recipient church so desires. Repayment from date must be made at the rate of 5% of the principal per annum.

**E. QUOTA FOR 1951.**

In order that present fields may be developed and new fields may be opened, we petition Synod to grant a quota of \$4.00 per family for our Church Extension Budget during 1951.

**PROPOSED BUDGET FOR CHURCH EXTENSION**

Salaries .....	\$ 45,320.00
Expenses .....	11,179.00
Rent .....	1,410.00
Buildings .....	75,000.00
Administrative Expense .....	3,900.00
Contingencies .....	4,000.00
New Fields .....	15,000.00
	\$155,809.00

**PART IV**

**THE CANADIAN FIELD**

The Church Extension work among our immigrant saints in Canada is progressing. The labors required of our missionaries in this field remain exacting, yet they carry on in the spirit of devotion and joy, and with evident blessing upon their endeavors.

On the part of the immigrants a tendency is noticeable to move to and seek employment near or in the larger centers where our people

are found. In this way they aim to find for themselves and their children a larger measure of church life and spiritual fellowship.

Last year we reported that congregations were organized at Owen Sound, Kitchener, Aylmer, St. Catherines, Erie, Trenton, and Picton. Subsequently additional congregations were organized at Clinton, Ingersoll-Woodstock, Brampton, Blackstock, Campbellford, Martintown, and Brockville, Ontario, and Iron Springs, Alberta. Information is at hand that prior to the meeting of Synod requests for organization may be submitted by Portage La Prairie, Manitoba, Barrhead-Westlock, Lethbridge, Alberta; and Abbotsford, B. C. When these requests come thru and find approval, some twenty churches from among the immigrants will have been organized. Considering that the first contingent of immigrants arrived in July of 1947, we have every evidence that our Canadian work has been abundantly prospered by the Lord. And this is but a beginning. What a challenge the Canadian field presents to our church, our ministers, and our seminarians!

Of the congregations mentioned above initial steps to become calling churches have been taken by Erie, Trenton, Picton, Campbellford, and Owen Sound. Other of these congregations will be encouraged and may be expected to move in this direction as soon as conditions warrant.

Consequent their organization and the intent to begin calling their own pastors, these groups were placed before the issue of financial contributions and congregational budgets. It may interest Synod to know that in most cases an approximate and initial per family budget of \$1.00 and over per week found ready approval. Considering that many of these immigrant saints have but little of this world's goods, are common farm laborers, and receive comparatively low wages, that per family budget is indicative of a commendable spirit.

#### B. MISSIONARIES.

In order that the field may be properly manned we request Synodical permission to call additional missionaries for Canada as needed.

#### C. QUOTA.

In order to meet the needs of our Canadian field we petition Synod to set the quota for church extension in Canada for 1951 at \$4.00 per family.

### PROPOSED BUDGET FOR THE CANADIAN EMERGENCY FUND FOR HOME MISSIONS

Salaries .....	\$ 41,250.00
Expenses .....	29,085.00
Taxes .....	2,145.00
Buildings .....	60,000.00
Administrative Expense .....	3,900.00
Moving Pastors .....	4,000.00
Contingencies .....	4,000.00
New Fields (2).....	15,000.00

\$159,330.00

## PART V

### DISPERSED AND NON-RESIDENT CHURCH MEMBERS

In the course of the year the names of twenty-nine families, fifty-three members in full communion, and sixty-one baptized members were received.

These have been duly filed. Wherever possible contact has been sought. This phase of our work is not as successful as we would like. This perhaps must be attributed to the fact that these dispersed members are frequently far removed from our church centers, have affiliated with other churches, and already may have shown delinquent tendencies before departure to other communities.

## PART VI

### SUPPLEMENTARY FUND FOR HOME EVANGELIZATION

Pursuant the decision of Synod, Acts 1949, p. 34, a Supplementary Fund for Home Evangelization has been set up.

A letter requesting contributions for this fund was addressed to all our churches.

Several of our Consistories having an evangelization program of their own sent word that they were unable to give financial assistance to the promotion of this cause elsewhere.

Other of our Consistories gave assurance that they would endeavor to make a contribution.

To date requests for assistance, duely endorsed, have been received from our Los Angeles and Alameda churches.

## PART VII

### A. INFORMATION.

1. During 1949 recipient churches received their full aid allotment as approved by Synod.

2. Moving expenses were granted to the following churches: Houston, British Columbia; Estelline, South Dakota; and Parchment, Michigan.

3. We are happy to report that in view of their present size and strength the *Immanuel Church, Grand Rapids; Calvin Church (Wyck-off), New Jersey; and Ogilvie, Minnesota*, could dispense with further aid.

4. In view of the decision of the Synod of 1947 it was decided to grant the *Immanuel Church at Muskegon* \$1,000.00. (Acts 1947, Art. 114).

5. The schedule of payments for 1950 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.

## B. RECOMMENDATIONS.

Pursuant the *F.N.C. Allotments* for 1951 we recommend to Synod:

1. That the minimum salary, to be paid the ministers of recipient churches from the F.N.C. be set at \$2,500.00 for 1951.

2. That an additional children's allowance of \$125.00 per annum be granted through the High School age.

By the stipulation "through the High School age" is meant:

a. That this allowance shall not be granted after the child has graduated from the High School.

b. That this allowance shall not be continued beyond the nineteenth birthday.

c. That this allowance shall not be granted in the event a child becomes a wage earner and does not continue its education.

3. That the minimum per family contribution toward the pastor's salary of families belonging to the recipient churches from the F.N.C. be set at \$45.00 per family.

4. That the minimum per family contribution toward the pastor's salary of families belonging to our Canadian Immigrant Churches be set at not less than \$20.00 per family and that this amount be annually increased until they are on a par with recipient churches in the U.S.

5. That the Denominational per family quota for 1951 for the F.N.C. be set at \$2.25.

Pursuant this quota of \$2.25 per family for the F.N.C. for 1951 the General Committee for Home Missions begs leave to bring the following facts to the attention of Synod.

a. During the past decade it was possible to set aside a substantial reserve in this fund. Contributing factors which brought about this favorable condition were:

1) During the prosperous war years some ninety recipient needy churches could gradually be reduced to slightly less than sixty.

2) Due to the ministerial scarcity several of our vacant needy churches did not have to be paid the assistance which was annually requested and granted; the hope that the vacancy might be terminated was not realized.

b. In the course of the current year the F.N.C., due to the drastic quota cut for this fund made by the Synod of 1949, will have to relinquish approximately one third of its present reserves if payment of amounts requested by and granted to the recipient churches must be paid out. This is again contingent upon the number of vacancies that may be filled.

c. We expect that in the course of the next few years the number of recipient churches will increase greatly. This expectation is based on the following facts:

1) During 1950 the number of needy and recipient churches will have increased from minus sixty to plus seventy-four.

- 2) New and initially needy churches are constantly being organized in the U. S. and especially in Canada.
- d. Consequently we further expect that the payments to be made from the F.N.C. henceforth will become materially larger due to the elimination of present vacancies, the organization of new churches, and the probable approval by Synod of recommendations B-2 (Children's Allowance) and C (Pastors for Evangelism).

Hence in view of the foregoing considerations the General Committee for Home Missions urgently petitions Synod to allow the full quota recommended for the Fund for Needy Churches for 1951.

#### C. PASTORS FOR EVANGELISM — AID FROM THE FUND FOR NEEDY CHURCHES.

The General Committee calls the attention of Synod to the fact that the case of our Immanuel Church in Muskegon represents an exception to the rules for the F. N. C. as usually interpreted. The Home Mission Order states (Art. 10): "This fund shall serve in assisting churches financially unable to fully support an ordained minister of the Gospel." This has usually been interpreted and referring to the regular congregational ministry. The case of Immanuel Church is that of assistance for a second minister serving as missionary in neighborhood evangelism.

We deem that provision should be made for the case of Immanuel (as already has been done) and for similar cases which may arise, by means of a broader interpretation of the F. N. C. rules referred to. Hence we recommend that Synod declare the Fund for Needy Churches to be available for churches supporting a second minister engaged as a pastor for evangelization, to a maximum of one half of the salary, to be paid said pastor, when the need is properly established in compliance with the existing rules for the Fund for Needy Churches.

Permit us in this connection to refer Synod to a resolution adopted by the Synod of 1932 which substantiates the above recommendation and warrants the action of the Synod of 1947 in the case of the Immanuel Church. This resolution reads:

"Synod resolves that the rampant neo-paganism of our day and land requires that every one of our churches, whether alone or in collaboration with a neighboring church of churches, enter upon evangelistic activities. It also requires that, if possible, in addition to the regular pastor, the church or churches engage an ordained minister especially for this evangelistic work." (Acts of Synod, 1932, Art. 25-A).

**REPORT OF THE TREASURER FOR THE YEAR 1949  
CHURCH EXTENSION FUND**

**SCHEDULE A**

Deficit January 1, 1949.....\$ 4,462.59

**RECEIPTS 1949**

Classical Treasurers .....	\$131,486.50	
Gifts, Individual .....	\$ 210.00	
Societies .....	1,335.28	
Churches .....	333.12	1,878.40
Interest .....		922.91
Dividends .....		765.45
Sale of Bonds.....		328.88
Sale, Englewood House.....		12,299.19
Refunds .....		534.13
Withdrawal, Savings Account.....		10,000.00

Total Receipts.....\$158,215.46

**DISBURSEMENTS 1949**

Missionaries' Salaries .....	\$ 34,482.45
Missionaries' Expenses .....	10,141.51
Special Services .....	11,610.75
Homes and Chapels.....	102,344.24
Moving of Pastors.....	1,582.89
Administrative Expense .....	3,290.04

Total Disbursements.....\$163,451.88

Operating Deficit, 1949.....\$ 5,236.42

Deficit, December 31, 1949.....\$ 9,699.01

**SCHEDULE B**

**INVENTORY OF SECURITIES**

Van Agthoven Estate:

227½ Com. Shares Cleveland Elec. Illum. Co.....	\$ 7,621.25	
10 Pref. Shares Cleveland Elec. Illum. Co.....	1,000.00	
16 Com. Share ittle Miami R. R.....	800.00	\$ 9,421.25
91 Com. Shares Cleveland Elec Illum. Co.....		3,048.50
Certificates of Deposit, Zealand State Bank.....		12,500.00
United States Bonds.....		35,000.00
Missionary Loans .....		1,800.00

Total.....\$ 61,769.75

Deficit in Operating Fund, Dec. 31, 1949.....9,699.01

Current Assets, Dec. 31, 1949.....\$ 52,070.74

**SCHEDULE C**

**MISSIONARY HOMES AND CHAPELS**

Bellwood Mission, Chicago.....	Dec. 31, 1949	Dec. 31, 1948
	\$ 5,943.33	\$ 5,943.93
Cicero, Ill. ....	15,200.84	15,098.84
Englewood, Chicago .....	0.00	11,000.00
Holland, Mich. ....	13,942.24	0.00

Iowa Falls, Iowa.....	10,453.31	10,553.31
Lakewood City, Calif.....	36,027.00	0.00
Le Mars, Iowa.....	5,000.00	5,000.00
Milwaukee, Wis. ....	9,000.00	9,000.00
Monsey, N. Y. ....	800.00	0.00
Minneapolis, Minn. ....	36,500.00	36,500.00
Phoenix, Arizona .....	5,000.00	0.00
Tucson, Arizona .....	16,500.00	0.00
Washington, D. C.....	22,500.00	7,500.00
Totals.....	\$176,867.32	\$100,596.08

## CANADIAN EMERGENCY FUND

### SCHEDULE A

#### RECEIPTS AND DISBURSEMENTS — 1949

##### RECEIPTS

Classical Treasurers .....		\$ 98,347.03	
Gifts, Individual .....	\$ 919.00		
Societies .....	2,891.09		
Churches .....	6,586.27	10,396.36	
Refunds .....		2,119.38	
Total Receipts .....			\$110,862.77

##### DISBURSEMENTS

Missionaries' Salaries .....	\$ 28,809.71		
Missionaries' Expenses .....	18,908.99		
Special Services .....	7,723.87		
Homes and Chapels.....	54,952.16		
Moving of Pastors.....	2,015.85		
Administrative Expense .....	3,290.02		
Total Disbursements.....			\$115,700.60

Operating Deficit, 1949..... \$ 4,837.83

### SCHEDULE B

#### MISSIONARY HOMES AND CHAPELS

	Dec. 31, 1949	Dec. 31, 1948
Aylmer, Ont. ....	\$ 15,141.83	\$ 14,962.51
Bowmanville, Ont. ....	8,182.73	0.00
Kitchener, Ont. ....	10,321.75	10,321.75
Lethbridge, Alta. ....	16,500.27	0.00
Owen Sound, Ont.....	9,330.70	9,230.70
Picton, Ont. ....	8,478.58	7,922.25
Picture Butte, Alta.....	6,874.82	6,102.02
Portage La Prairie, Man.....	6,928.10	0.00
Renfrew, Ont. ....	7,528.58	7,405.60
St. Catherines, Ont.....	12,305.13	12,305.13
Sumas, Wash. (Canadian Acct.).....	5,237.00	0.00
Toronto, Ont. ....	14,908.05	435.42
Totals.....	\$121,737.54	\$ 68,685.38

**FUND FOR NEEDY CHURCHES**

**SCHEDULE A**

**RECEIPTS AND DISBURSEMENTS — 1949**

Balance, January 1, 1949.....\$107,376.15

**RECEIPTS**

Classical Treasurers .....	\$ 47,797.93
Gifts .....	17.43
Interest .....	1,786.41
Dividends .....	614.30
Withdrawal, Savings Account.....	10,000.00
Refund .....	7.00
Sale of Bonds.....	328.87

Total Receipts..... 60,551.94

Total Balance and Receipts.....\$167,928.09

**DISBURSEMENTS**

Subsidies Paid .....	\$ 60,799.40
U. S. Securities.....	25,000.00
Washington, D. C. Chr. Ref. Church Bonds.....	10,000.00
Moving Pastors .....	834.82
Administrative Expense .....	3,290.05

Total Disbursements..... 99,924.27

Balance, December 31, 1949.....\$ 68,003.82

**SCHEDULE B**

**INVENTORY OF SECURITIES**

**December 31, 1949**

Van Agthoven Estate:

227½ Com. Shares Cleveland Elec. Illum. Co.....	\$ 7,621.25	
10 Pref. Shares Cleveland Elec. Illum. Co.....	1,000.00	
16 Com. Shares Little Miami R. R.....	800.00	\$ 9,421.25
Certificates of Deposit, Zeeland State Bank.....		32,500.00
United States Bonds.....		70,000.00
Washington, D. C. Chr. Ref. Church, Bonds.....		10,000.00

Total .....\$121,921.25

**SUPPLEMENTARY FUND FOR HOME EVANGELIZATION**

Receipts, 1949 .....	\$ 267.95
Disbursements, 1949 .....	none

Balance, December 31, 1949.....\$ 267.95

**SOLDIER'S FUND**

Balance, January 1, 1949.....	\$ 6,226.26
Disbursements, 1949 .....	53.08

Balance, December 31, 1949.....\$ 6,173.18

## COMBINED STATEMENT OF RECEIPTS AND DISBURSEMENTS

	Church Extension	Canadian Emergency	F. N. C.	Soldiers' Fund.	Home Evang.
Balances Jan. 1, 1949 —					
\$.....	\$.....	\$.....	\$107,376.15	\$6,226.26	.....
Receipts, 1949 —					
158,215.46	110,862.77	60,551.94	.....	267.95	
Totals .....	\$158,215.46	\$110,862.77	\$167,928.08	\$6,226.26	\$ 267.95
Disbursements, 1949 —					
163,451.88	115,700.60	99,924.27	53.08	None	
Balances 12/31/49 —					
\$.....	\$.....	\$ 68,003.82	\$6,173.18	\$ 267.95	
Deficits 12/31/49 —					
\$ 5,236.42	\$ 4,837.83				
Deficit 1/1/49 —					
4,462.59					
Total Deficits 12/31/49 —					
\$ 9,699.01	\$ 4,837.83				

### BALANCES DECEMBER 31, 1949

Fund for Needy Churches.....	\$ 68,003.82
Soldiers' Fund .....	6,173.18
Supplementary Fund for Home Evangelization.....	267.95
Total Balances .....	\$ 74,444.95

### DEFICITS DECEMBER 31, 1949

Church Extension .....	\$ 9,699.01
Canadian Emergency .....	4,837.83
Total Deficits .....	\$ 14,536.84

CASH ON HAND DECEMBER 31, 1949..... \$ 59,908.11

Respectfully submitted,  
WALTER HOFSTRA, *Treasurer.*

March 21, 1950.

General Committee for Home Missions of  
The Christian Reformed Church:

I have examined the attached statement of Cash Receipts and Disbursements of the Home Mission Fund for the year ended December 31, 1949, 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 present fairly the cash transactions of the Fund.

Respectfully submitted,  
PETER B. VANDER MEER.

## SUMMARY OF MATTERS REQUIRING SYNODICAL ACTION

### PART I GENERAL INFORMATION.

Election of member-at-large and his alternate. (B).

PART III CHURCH EXTENSION.

Refund Rules. (D).

Church Extension Quota for 1951. (E).

PART IV CANADIAN FIELD.

Calling of Missionaries. (B).

Canadian Home Mission Quota for 1951. (C).

PART VII FUND FOR NEEEDY CHURCHES.

Minimum Salary for 1951. (B-1).

Children's Allowance. (B-2).

Recipient Churches — Per Family Quota. (B-3).

Immigrant Churches — Per Family Quota. (B-4).

Denominational Per Family Quota. (B-5).

Pastors for Evangelism. (C).

In closing our account we pray that divine direction may be granted  
Synod in all its deliberations and decisions.

Humbly submitted,

THE GENERAL COMMITTEE FOR HOME MISSIONS,  
H. BLYSTRA, *Secretary*.

REPORT NO. 14

THE SCOPE OF CHURCH EXTENSION

To the Synod of 1950.

ESTEEMED BRETHREN:

THE undersigned were instructed by the Synod of 1949 to report to the present Synod pursuant the Scope of Church Extension.

A. *Interpretation of Mandate.* The mandate given reads:

1. "That the report dealing with the Scope of Church Extension be given to a committee for further study."
2. "That this committee formulate the required change in the preamble of the Home Mission Order."
3. "That it report to the Synod of 1950."

*Reasons:*

- a. Historically the position is that 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. (Acts 1949, Pages 36, 37. VII.)

Momentarily we were in a quandary as to the import of our mandate. Were we to study anew the whole problem regarding the Scope of Church Extension? One might so conclude from sub 1). above. Or were we limited to a study and required reformulation of the preamble of our present Home Mission Order? Upon reflection we were convinced that the latter was the intent of Synod and that our mandate confined itself to a reformulation of the preamble.

This conclusion was derived at in the light of the following considerations:

- a. The appreciation of the advisory committee pursuant the report on the Scope of Church Extension reads: "The information and recommendation submitted by the General Committee for Home Missions have much merit."
- b. The reasons given for our appointment:
  - 1) "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.

2) A change in the adopted Home Mission Order should be made only after careful study and proper formulation."

c. The designation of our committee in the Table of Contents (Acts 1949, page 419) is "Home Mission Order, Committee to Study Preamble."

### B. *History.*

The preamble of our present Home Mission Order and adopted by the Synod of 1936 (Acts 1936, page 190) reads:

"Whereas it is in the interest of unity and co-operation that all Home Mission activity be considered the task of the Church as a whole, this Home Mission Order proceeds upon the assumption that Synod shall conduct and supervise the work, in as far as it cannot do so directly, through its agencies.

The scope of the Home Missions includes the following: the bringing of the Gospel to the dispersed brethren of the faith, as well as to the unchurched, by missionaries of the Church with a view to church extension; the strengthening of fields which may be said to be in an emergency stage, through the stationing of candidates for the ministry in them; and the subsidizing of needy congregations, which without such aid would not be able to maintain the Gospel ministry in their midst."

Clearly in this preamble it is not stated that "church extension includes the promotion and establishment of new congregations in our own church centers."

The question is in place, was this omission intentional or unintentional? Was it the mind of Synod that subsequent to 1936 Classical Home Mission Committees, the General Committee for Home Missions, and the Executive Committee for Home Missions should no longer concern themselves with the organization of new congregations within our church centers? We take it that the omission was unintentional. Fact is that prior to 1936 our church extension activities were largely limited to the organization of new congregations from among our own membership. And subsequent to 1936 the assistance of our Home Missionaries has repeatedly been requested by consistories and classes to promote and bring about the organization of new congregations.

Why, then, the omission? From our Synodical agenda and Acts prior to 1936 it is evident that an evangelization responsibility toward the dispersed brethren of the faith and those that are without began to assert itself in the hearts and minds of our church membership and its leaders. As a consequence the new Home Mission Order, prepared at the behest of Synod, placed needed emphasis upon the evangelization phase of our Home Mission task. That phase of church

extension which concerns itself with "the promotion and establishment of new congregations in our church centers" and which had been carried on for years was undoubtedly taken for granted; and a reference thereto was unintentionally omitted.

However, the General Committee for Home Missions deemed that this omission should be rectified as stated in its report to the Synod of 1949. The Synod of 1949 shared this conviction and appointed a committee to formulate the required change in the preamble of the Home Mission Order.

C. Recommendations:

1. We recommend that Synod declare:

- 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. We recommend that the following be added to the preamble of the present Home Mission Order: "The promotion and establishment of new congregations in our own church centers."

The preamble in its entirety will then read:

"Whereas it is in the interest of unity and cooperation that all Home Mission activity be considered the task of the Church as a whole, this Home Mission Order proceeds upon the assumption that Synod shall conduct and supervise the work, in as far as it cannot do so directly, through its agencies.

The scope of the Home Missions includes the following: the promotion and establishment of new congregations in our own church centers; the bringing of the Gospel to the dispersed brethren of the faith, as well as to the unchurched, by missionaries of the Church with a view to church extension; the strengthening of fields which may be said to be in an emergency stage, through the stationing of candidates for the ministry in them; and the subsidizing of needy congregations, which without such aid would not be able to maintain the Gospel ministry in their midst."

*Reason:* This revised reading is in accord with Article 3-a, b, c, of the Home Mission Order.

"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.
- b. To furnish advice to the General Committee in matters pertaining to the work of the missionaries in the fields 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.

Respectfully submitted,

REV. J. M. VANDE KIEFT

REV. H. BLYSTRA

DR. E. STRIKWERDA

REPORT NO. 15

THE BACK TO GOD HOUR

*To the Synod of the Christian Reformed Church  
convening in Grand Rapids, Michigan, on June 6, 1950.*

ESTEEMED BRETHREN:

Once again it is our privilege to bring you our Annual Report on *The Back to God Hour*. It behooves us to acknowledge the special favors of our faithful God, who has signally blessed and guided us in our work. To our leaders and our societies as well as all our members we would express a word of gratitude for their prayers, interest, and gifts, which have made it possible to continue another year of broadcasting God's Word and of calling men and women back to Him.

Our mandate is specified in Article 106 of the Acts of Synod 1949. In addition to reappointing the Rev. Peter H. Eldersveld as Radio Minister, and authorizing the continuance of the program as outlined, Synod urged "the *Back to God Hour* Committee to carry on such experimental work (following up the broadcast, etc.) and if possible come with a definite proposal to the next Synod in connection with this work."

I. ADMINISTRATION

A. THE RADIO COMMITTEE

As our *Back to God Hour* keeps on expanding the work of your Committee increases. As a result, five regular meetings were held (from July through April). In addition, various sub-committees are functioning continually. Rev. D. H. Walters as President, Rev. Henry Baker as Vice-President. Rev. E. B. Pekelder is our Secretary, and he also supplies copy for our column in *The Banner*. We are grateful for the space the *Banner* Editor allows us and know that hundreds of our members carefully read the same. Mr. Lambert Bere is our Treasurer, and he willingly and faithfully performs his manifold tasks in a most efficient way.

B. THE RADIO OFFICE.

Your Committee feels that Synod, and the denomination as well, expects us to conduct the affairs of this great work for our God in a smooth and orderly method, thus permitting us to realize the utmost results of our time, talents, and money, and to avoid waste and duplication. We are thankful that the business men on our Committee take time to study the expansion of our labors and report to us. It was necessary to increase our office space at 11106 South Michigan Avenue in Roseland, Chicago. Some much needed office equipment, in-

cluding an Addressograph, along with a graphotyping unit, cabinet, plates, etc., was purchased. It has been decided to appoint a qualified Office Manager who will take over the supervision of the general office. It has been decided to centralize all our work, including handling of mail, tabulating the same, acknowledging gifts, etc., in our main office. The great increase in mail this season has demanded considerable expansion of our office force and facilities. We are grateful that Mr. Ralph Rozema continues his labors as our Business Manager in our behalf while he occupies his regular position with the Agency which handles our radio contracts. We are also grateful to all those who labor faithfully in our office.

#### C. THE RADIO STATIONS.

Since our report to the last Synod there has been no large scale change in the number of stations which are used to send our broadcast over the air waves. We are now employing a total of 302 stations, which includes a few independent stations as well as those on the Mutual Broadcasting System. Our present budget will not allow us to add stations at this time, *although hundreds of them have asked for our program*. We may report that we receive mail from every State, from every province in Canada, from the Hawaiian Islands, and from certain sections of Mexico. Without a doubt we are reaching millions of people. Mutual network authorities have estimated our audience at ten million every Sunday.

We have been offered a very excellent half-hour period in the afternoon on the American Broadcasting System, another large network which would virtually double our audience in many places. It would add approximately \$2,000.00 per week to our total cost. What an opportunity to reach an entirely different group of people! Radio statistics and our own experience prove that the afternoon audience is not the same as the one we now have in the morning. However, at present our budget will not permit us to accept this opportunity. We would like to have Synod take note of this exceptional offer, and if the time is still available when Synod meets we will try to come with further recommendation concerning this matter in our Supplementary Report.

#### D. THE RADIO MINISTER.

Synod of 1949 reappointed the Rev. Peter H. Eldersveld indefinitely to the position of Radio Minister, and decided to ask his Consistory (Bethany, South Holland, Illinois) to extend his leave of absence indefinitely. Dr. Ralph J. Danhof, Stated Clerk of Synod, will no doubt report to Synod. Rev. Eldersveld accepted the appointment, and his Consistory extended his leave of absence.

God has richly blessed our Radio Minister, the Rev. Peter H. Eldersveld, with health and strength. Not once has he been prevented

from bringing the message on the weekly broadcast. The increasing number of letters testify how highly he is respected — by ministers of almost every denomination, by those in places of authority, by professional men in every domain of life, and by the common folks. We know that there are hundreds of people of all races, including the colored people, in our radio audience. We beseech the Church to remember our Radio Minister in its prayers.

Last summer we chose two of our ministers from the West Coast, the Revs. Frank De Jong of California and John Schuurmann of Washington, along with Professor George Stob to be our summer guest speakers. We are grateful for their willingness to serve in this capacity and for the splendid messages they delivered. Many fine comments were received from our audience.

Your Committee is of the opinion that our Radio Minister, in addition to preparing and delivering the messages, should have complete control over the program, and supervise the work of the *Back to God Hour*. In addition to these duties we are of the opinion that he should promote the cause both within and without our circles.

Our Radio Minister's activity is constantly expanding. (See report on his activities under the article on Follow-Up Work.) It is becoming increasingly apparent that the work is growing so rapidly that our Radio Minister is becoming over-burdened. We feel the need of providing him with more help. In our Supplementary Report to Synod we may be able to give a definite recommendation along this line.

## II. RESPONSE TO OUR PROGRAM

### A. RADIO MAIL.

On the basis of the mail received during the past year we have good reasons to believe that the number who actually listen to our program is growing by leaps and bounds. But even so, the fact remains that most people just don't sit down very often to write a letter or a card in response to a religious program, especially when nothing is offered in return. Thus far *The Back to God Hour* has not made use of any inducements, nor have we made any appeals for money through the literature which we send out free of charge. Figures are often cold, but when we inform Synod that during the six month period of September, 1949, through February, 1950, we have received 42,152 letters and cards, surely we have reasons to magnify our God. If we break down these figures we see that the average is 1,621 pieces of mail per week in this period. The State of New York has forged out in front, closely followed by California, Illinois, and Michigan. States throughout the Union where we have no local congregations keep on sending large amounts of mail. We mention especially Alabama, Florida, Georgia, Mississippi, Tennessee, and Texas. We should note especially the eastern section with its Modernism and Humanism. Very encour-

aging letters come to us from Connecticut, Maine, Maryland, and Massachusetts.

We do not have space here to give more than just a few representative responses from listeners. They are typical of many others. From Salt Lake City, Utah: "I would like to be placed on your 'monthly mailing list. My husband and children are beginning to listen and believe . . ." From Pasadena, California: "This is not just another radio letter, only a 'thank you' from the bottom of our hearts for what your broadcasts have done for our family. You have been an inspiration and help in our Christian life. We now see many of the pitfalls we might not have seen otherwise. A brother in Santa Rosa, while trying to get something on his radio, accidentally got your program. This was several months ago and he still listens every Sunday. God is pulling at his heart strings and I truly believe he is coming out of darkness into light . . ." From Oak Terrace, Minnesota: "Many thanks for your Sunday broadcasts, which I enjoy very much. I am a back-slidden, shut-in Christian seeking to forsake every thing of the flesh and of the world and to return to my first love. Your broadcasts humble me much before the Lord, and that's what I need. Particularly did your last message 'strike home,' and it has led me to more prayer and humility before God."

#### B. FOLLOW-UP WORK.

1. Our Synodical mandate is: "to carry on such experimental work (follow-up work) and if possible come with a definite proposal to the next Synod in connection with this work." Your Committee has devoted considerable time and thought to this matter.

2. During the past year our Committee had a conference with a sub-committee of the Executive Committee for Home Missions. After a long discussion about the best methods to pursue, the domain of each committee, and the great need of carrying on this follow-up work, a sub-committee of our Radio Committee met with the General Committee for Home Missions on February 8, 1950. The following decision was taken: "Consequent to this discussion the Revs. H. Baker, M. Van Dyke, J. M. Vande Kieft, and H. Blystra were appointed to study, in conjunction with the appointed representatives of the Radio Committee, the method of cooperation between the Radio Committee and the General Committee for Home Missions in the field of evangelization."

3. After considerable thought and discussion your Committee has drawn up a Three Point Program for follow-up work. We would like to submit it for your approval, together with the efforts we have made to carry it out.

- a. Follow-up work through the mail.

By this we mean using the channels open to us through correspondence with our listeners, such as:

(1) The printed messages. We are now sending out 32,000 copies of the weekly printed message. Most of these are distributed by people outside our Churches. One can easily understand the influence we have in this way. Many ministers of other churches are asking for our messages to give to their people, and in that connection they are advertising our broadcast in their church bulletins and on outside bulletin boards.

(2) Tracts provided by our own denominational Tract Committee are being sent to our listeners.

(3) We have made a small beginning in the work of preparing pamphlets on specific subjects which may be used in dealing with particular problems presented by the listening audience. Also we take opportunity to distribute our Psalter Hymnal, with our Confessional Standards, and other books by Reformed writers. Furthermore, we are sending out, as occasion permits, sample copies of our publications, such as, *The Banner*, *Calvin Forum*, Sunday School literature, etc.

(4) The largest project under this heading is our new *Back to God Family Altar*. And on this we want to report in greater detail.

For several years we have offered the Daily Manna Calendar to our listeners. Each year the number of requests increased. This interest on the part of our audience and willingness to write in for such a calendar led to a suggestion by our Radio Minister that we prepare something more extensive for our listeners which would give us more than a casual contact with them. We are convinced that in thousands of our American homes the family altar has disappeared, and that we can do something to re-establish them.

Consequently, under the direction of our Radio Minister, plans were made for publishing *The Back to God Family Altar*. It was decided to publish it in twelve monthly booklets, with Scripture reading, meditation, and prayer for each day of the week; and a series of questions for further study at the end of each month. Twelve of our ministers were asked to be contributors, each one taking a month: Revs. J. Vander Ploeg, Wm. Kok, F. M. Huizenga, R. Veenstra, P. Van Tuinen, F. De Jong, J. M. Ghysels, J. H. Kromminga, L. Greenway, L. Veltkamp, E. B. Pekelder, and D. H. Walters. We are seeking to make each month a unit in itself, so that the reader would follow a consistent line of Scripture exposition throughout the days of that month, and would have a unified picture of the material covered in the daily meditations. Moreover, emphasis has been placed upon the importance of writing specifically along evangelical lines for the vast numbers in our radio audience who are unacquainted with Scripture and our system of Christian Truth.

The response so far has been most gratifying — far in excess of our fondest expectations. We planned to print only 5,000 copies for the first month, but in the first week that the FAMILY ALTAR was offered we received almost 10,000 requests. To date (March 1, 1950), there are over 25,000 homes using the FAMILY ALTAR, and that number is growing every day. It will certainly reach 30,000 by April 1st. (Only a very small percentage of them are Christian Reformed homes.)

Synod can appreciate what an immense mission field this has opened up to us! 30,000 homes where our Church is conducting family worship each day! Although this is an expensive project as such, nevertheless it is a very inexpensive way to reach so many people. Consider what it would cost to send a representative from our Church to 30,000 homes each day in the week to read Scripture and discuss it briefly and offer prayer. We believe this project proves that the radio broadcast can be used in various ways to enter the homes of our American people with Reformed literature. We hope to expand in this direction as opportunity and financial means permit.

Regarding the expense involved in the FAMILY ALTAR project, we would like to make mention of the fact that it has also increased our receipts from voluntary gifts from listeners and readers. Many of them have been so profuse in their thanks for the FAMILY ALTAR, that they have sent in generous contributions, which, of course, are not solicited by us in any way.

#### B. FOLLOW-UP WORK BY PERSONAL CALLS.

(1) For some time the Rev. Henry Baker, Vice-President of our Committee has been in charge of sending the mail to ministers and missionaries who then call on our listeners in their respective areas. This has become a tremendous task for any one to carry on in addition to his regular pastoral work. Rev. Baker has done it very well, and has brought into this work his experience as Home Missionary at Large. There have been reports from certain sections indicating that our listeners appreciate this service and that some of them have attended our services, and that in some cases further instruction, with a view to membership in our Church, has been requested.

(2) In order to reach out into the cities where we have many listeners, but do not have a Church or Mission of our own, we have asked certain ministers to follow up our mail in selected communities. During the past year Rev. Harold Dekker has visited Brooklyn, New York; Rev. John Ehlers visited Columbus, Ohio; and Rev. R. De Ridder has made a survey in Topeka, Kansas; while the Rev. Frank De Jong canvassed sections of Los Angeles County, California. Our Secretary, Rev. E. B. Pekelder, has been asked to visit Baltimore, Maryland, in April. We have hundreds of listeners in these places and

in this way they can be approached personally. These canvasses reveal that we are reaching a cross-section of the average American home. Most of these tune in "accidentally", and many of them are very active in acquainting others with our program. This is done by letter, by personal contact, and by passing on literature of the broadcast.

(3) The Rev. John Ehlers, also a member of our Committee, has undertaken the task of directing a nation-wide canvass in which all of our Churches have been asked to participate. We will not be able to give a complete report on this subject until after the canvass has been completed in the first part of April. Our purpose in this effort is to advertise our broadcast in the communities where our Churches and Missions are found and, at the same time, to locate, if possible, those with whom more intensive spiritual work should be done. One consideration that led us to institute this canvass is the fact that out of all the mail we receive a proportionately small amount comes from the communities where our Churches are located.

#### C. FOLLOW-UP WORK BY PERSONAL APPEARANCES OF OUR RADIO MINISTER.

This part of our radio effort has also been considerably enlarged. We have learned something of the value of public Rallies where the "outsiders" can make more intimate contact with our Radio Minister, and with the local Churches of our denomination. During the Reformation season Rallies were held in Lynden and Oak Harbor, Washington; Berkeley, Ripon, and Norwalk, California; New Holland, South Dakota; Willmar, Minnesota; Grand Rapids and Muskegon, Michigan; Peterson and Passaic, New Jersey; and West Sayville, New York. With the Radio Choir, on its spring vacation tour, he conducted Rallies at Cleveland, Ohio; Rochester and Palmyra, New York; Paterson, New Jersey; Whitinsville, Massachusetts; and Detroit, Michigan. The latest Rally was held at Kalamazoo, Michigan, with excellent success. Details of these various Rallies have been published in our papers. Future Rallies are planned for Worthington, Minnesota, and Denver, Colorado; and during the college spring vacation the Choir and Rev. Eldersveld will appear in Fulton, Illinois; Oskaloosa, Pella, Grundy Center, Orange City, and Sheldon, Iowa; Corsica, South Dakota; Edgerton, Willmar, Minneapolis, and Pease Minnesota; and in Chicago, Illinois.

In this connection your Committee wishes to report that our local Churches and organizations have been most helpful in sponsoring Rallies and other meetings where the cause can be brought, not only to our own people, but to the "outsiders", who are thus invited to make closer contact with our Church and its message locally and denominationally. We feel this work of public relations is a great missionary opportunity and challenge.

### III. FINANCES.

A. TREASURER'S REPORT FOR THE FISCAL YEAR 1949. (Attached)

B. YOUTH RADIO FUND.

*The Young Calvinist* was again so kind as to give space for reporting gifts from our young people's groups. We express our gratitude to the Editor, Richard Postma, to the leaders of these young people's organizations, as well as to the young people themselves, who during the year contributed \$9,278.70 for our broadcasting activities! May our youth remain "Back to God Hour conscious!"

C. CONTRIBUTIONS FROM OUR CHURCHES IN ADDITION TO THE QUOTA.

Because our quota is not adequate to provide completely for meeting our budget, previous Synods have authorized us to solicit additional funds from our people. We want to call attention to the generous support that has come to us in this way from individuals, societies, leagues, Sunday Schools, and Churches. Especially would we call attention to the fact that certain groups have undertaken the cost of a specific part of the broadcast expenses, such as local station time, advertising, and the cost of "feeding" the program from Grand Rapids to the network station in Chicago. All these contributions have been most essential to the expansion of the program during the past year.

D. A complete Report of our Treasurer, properly audited by the Wynn M. Wagner and Company, Certified Public Accounts of Chicago, Illinois, will be presented to the Budget Committee of Synod.

E. A Supplementary Report of our finances from January 1, 1950 to June 1, 1950 will be forwarded to Synod, D.V.

F. Proposed Budget for 1951 will be included in our Supplementary Report, together with our recommendation regarding the quota.

### IV. MATTERS WHICH REQUIRE SYNODICAL ACTION.

1. We recommend that Synod express its appreciation and gratitude to our Radio Minister and to those who brought the messages during the summer months; to Professor James De Jonge for his excellent services rendered as Director of Music and to the members of our Radio Choir; to our Business Manager, the office staff, and to all those who have made some contribution to this phase of mission activity in calling men Back to God.

2. That Synod appoint a Committee to carry on these labors.

3. Other matters, referred to above, which will require Synodical action, will be given more definite recommendations in our Supplementary Report.

We earnestly pray that the Spirit of God may qualify you in your deliberations and decisions anent radio work, as well as in all other matters.

Humbly submitted,

D. H. WALTERS, *President*  
 HENRY BAKER, *Vice-President*  
 E. B. PEKELDER, *Secretary*  
 LAMBERT BERE, *Treasurer*  
 WILLIAM KOK  
 JOHN EHLERS  
 JACOB VAN'T HOF  
 PETER DAMSMA  
 JACOB DE JAGER  
 ANTHONY MEETER

### BACK TO GOD HOUR

Comparative Financial Report, December 31, 1948, to December 31, 1949

#### OPERATING RECEIPTS

	1949	1948	Inc. or Dec.
Synodical Quotas .....	\$177,406.43	\$149,660.91	\$ 27,745.52 +
Churches .....	6,453.72	9,028.28	2,574.56 —
Organizations .....	32,013.42	33,309.53	1,296.11 —
Individuals .....	48,632.68	50,879.71	2,247.03 —
Other Receipts .....	1,684.37	771.58	913.29 +
<b>Total Operating Receipts.....</b>	<b>\$266,191.12</b>	<b>\$243,650.01</b>	<b>\$ 22,541.11 +</b>

#### OPERATING DISBURSEMENTS

<b>Broadcasting:</b>			
Mutual System .....	\$172,022.10	\$137,192.15	\$ 34,829.95 +
Others and Recording.....	54,887.35	55,512.20	624.85 —
Advertising and Publishing.....	24,423.00	28,239.06	3,816.06 —
Salaries & Comm. Expense.....	15,755.81	13,668.96	2,086.85 +
Printing and Supplies.....	2,135.50	3,449.63	1,314.13 —
Other Expenses .....	8,798.47	5,222.95	3,575.52 +

#### Detail:

Travel & Auto	
Expense .....	\$1,821.09
Choir — Travel	
& Expense .....	1,946.65
Rent & Office.....	900.00
Office Equip.	
& Rep. ....	211.60
Music &	
Organ Adj. ....	253.92
Manse:	
Rep. & Maint.	543.00
Taxes .....	398.84
Books for resale	675.10
Telephone .....	658.12
Special Services	535.01

(Writers of Family Altar, etc.)

Interest .....	262.50
J. Kuiper —	
Expenses .....	191.66
Insurance .....	127.82
Christmas	
Gifts .....	100.00
Audit .....	75.00
Exchange, Express & Miscellaneous .....	98.16

Total Oper. Disbursements.....	\$278,022.23	\$243,284.95	\$ -34,737.28 +
Operating Disbursements			
over Receipts .....	\$ 11,831.11	\$ (365.06)	\$ 11,466.05 +
Bal. Dec. 31, 1949.....	\$ 18,623.57		
Operating Deficit .....	11,831.11		
Bal. Dec. 31, 1949.....	\$ 6,792.46		

LAMBERT BERÉ, *Treasurer.*

## REPORT NO. 16

### THE MINISTERS' PENSION AND RELIEF ADMINISTRATION

*To the Synod of 1950, Grand Rapids, Michigan.*

ESTEEMED BRETHREN:

**T**HE 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. W. Reinsma, Mr. B. De Jager, and the Rev. T. Yff.

The appointment of members, Mr. N. Hendrikse and Mr. F. L. Winter, and of alternate, Mr. G. Doornbos, expires at this time.

The following pensioners departed this life since our last report: The Rev. B. H. Einink, the Rev. W. Terpsma, Mrs. T. Vander Ark, the Rev. J. B. Hoekstra, the Rev. R. L. Haan, the Rev. K. Bergsma, and the Rev. H. Vander Woude.

Emeritation has been granted to the Rev. J. J. Weersing by Classis California on the ground of the Church Order, Article 13, his emeritation became effective Oct. 1, 1949; to the Rev. C. Maring by Classis Minnesota on the grounds of years of service and ill health, the emeritation became effective Nov. 1, 1949; to the Rev. D. Flietstra by Classis Pacific on the ground of ill health, his emeritation became effective Dec. 1, 1949.

The Rev. J. P. De Vries departed this life Sept. 30, 1949 and the Rev. L. Trap, Feb. 23, 1950. Their widows became pensioners.

The number of pensioners, as of Feb. 14, 1950, was 107, 41 ministers and 66 widows.

#### THE MINISTERS' PENSION FUND

The Rules stipulate that the average salary of our ministers shall be determined on or before March 1st. The salaries of 268 ministers were reported. The average salary of those 268 ministers is \$3,354.67. A statement with the names of those 268 ministers and the amount of the salary of each minister is available for Synod.

The 1950 pension of a minister — 50% of that average salary and computed at the nearest multiple of 10 — is \$1,680.00, an increase of \$160.00. The 1950 pension of a widow — 40% of that average salary

and computed at the nearest multiple of 10 — is \$1,340.00, an increase of \$120.00.

**STATEMENT OF RECEIPTS AND DISBURSEMENTS**  
**January 1, 1949, to December 31, 1949**  
**CURRENT PENSION FUND**

RECEIPTS

From Classical Treasurers, Quota.....	\$116,528.03	
From Ministers, 3½% of Salary.....	41,208.84	
From Interest .....	1,588.86	
Donations .....	100.00	

Total.....		\$159,425.73
Cash Balance, January 1, 1949.....		12,425.75

Total.....		\$171,851.48
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DISBURSEMENTS

Pensions to Ministers.....	\$ 65,475.00	
Pensions to Widows.....	69,961.33	
Administrative Expenditures .....	1,371.07	

Total.....		\$136,807.40
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Balance, December 31, 1949.....		\$ 35,044.08
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**RESERVE PENSION FUND**

RECEIPTS

Investments Matured .....	\$ 10,000.00	
Increment in value, U. S. Bonds.....	230.00	

Total.....		\$ 10,230.00
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Balance, January 1, 1949.....		70,860.00
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Total, December 31, 1949.....		\$ 81,090.00
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DISBURSEMENTS

Purchase of U. S. Securities.....	\$ 10,000.00	
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Total.....		\$ 10,000.00
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Balance, December 31, 1949.....		\$ 71,090.00
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The \$70,090.00 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 Accounts, will be given to Synod.

We submit an estimate of our 1951 receipts and disbursements.

**THE MINISTERS' PENSION AND RELIEF**  
**ADMINISTRATION REPORT**

ESTIMATED RECEIPTS

From the Quota, \$3.25 per family.....	\$115,690.25	
From Ministers, 3½% of Salary.....	37,571.20	
From Interest .....	1,600.00	

Total.....		\$154,861.45
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**ESTIMATED DISBURSEMENTS:**

<b>To Pensioners:</b>	
Ministers .....	\$ 67,950.00
Widows .....	80,310.00
Additional Pensions* .....	4,000.00
Administrative Expenditures .....	1,300.00
Total .....	\$153,560.00

Balance ..... \$ 1,301.45

That balance is small, very small. However, we are loathe to request an increase in the quota because the 1949 Synod increased it and because we could begin 1950 with a good balance due to the fact that some Churches paid in 1949 quota-arrearages. We appreciate the splendid support given by the Churches to our Ministers' Pension Fund. That is gratifying.

**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 to be able to inform Synod that it is not necessary to ask a free-will offering this year as there is a good balance on hand.

**CURRENT RELIEF FUND**

**January 1, 1949, to December 31, 1949**

**RECEIPTS**

From Classical Treasurers.....	\$ 1,598.69
From Interest .....	437.50
From Individuals .....	450.00
Total.....	\$ 2,486.19
Balance, January 1, 1949.....	14,221.89
Total.....	\$ 16,708.08

**DISBURSEMENTS**

<b>Payments to Beneficiaries:</b>	
Ministers .....	\$ 991.00
Widows .....	900.00
Total.....	\$ 1,891.00
Balance, December 31, 1949.....	\$ 14,817.08

**RESERVE RELIEF FUND**

**January 1, 1949, to December 31, 1949**

**RECEIPTS**

Increment on United States Securities.....	\$ 497.80
Balance, January 1, 1949.....	40,402.60
Total, December 31, 1949.....	\$ 40,900.40

\* The average annual increase in the number of pensioners has been approximately three.

DISBURSEMENTS

None

The \$40,900.40 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 the 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, DECEMBER 31, 1949

FUNDS	CASH	SECURITIES	TOTALS
Current Pension .....	\$ 35,044.08	.....	\$ 35,044.08
Current Relief .....	14,817.08	.....	14,817.08
Reserve Pension .....	.....	71,090.00	71,090.00
Reserve Relief .....	.....	40,900.40	40,900.40
<b>Totals.....</b>	<b>\$ 49,861.16*</b>	<b>\$111,990.40</b>	<b>\$161,851.56</b>

\* The Cash, \$49,861.16, was in Savings and Commercial Accounts in Grand Rapids and Muskegon Bank.

A brief resume' follows:

	PENSION*	RELIEF*	TOTALS
Fund Balances, Jan. 1, 1949.....	\$ 83,285.75	\$ 54,624.49	\$137,910.24
Fund Receipts, 1949 .....	169,655.73	2,983.99	172,639.72
<b>Totals.....</b>	<b>\$252,941.48</b>	<b>\$ 57,608.48</b>	<b>\$310,549.96</b>
Fund Disbursements .....	146,807.40	1,891.00	148,698.40
Fund Balances, Dec. 31, 1949.....	\$106,134.08	\$ 55,717.48	\$161,851.56

\* Both Current and Reserve Funds are included.

In conclusion, let us say that the entire cost of administering the above Funds in 1949 was considerably less than one per cent of the moneys received.

Respectfully submitted,

J. O. BOUWSMA, *Secretary*

## REPORT NO. 17

# FORMULARY FOR ERASURE OF NON-CONFESSING MEMBERS

### MANDATE

(Cf. Supplement 6, pp. 125-137, and Article 75, pp. 37-39  
in *Acts of Synod*, 1948)

The mandate given to your committee requires two things: 1. The drafting of a form to be used at the solemn moment of the "excommunication" of a "baptized member", and 2. The adoption of a better mode of procedure in which the members of the congregation can take a more responsible part, and in which the congregation can sense the seriousness of the excommunication of a baptized member.

### RESTATEMENT OF PRINCIPLES

Your committee takes the liberty to restate the principles it has set forth in its study (Supplement 6, *Acts of Synod* of 1948, pp. 125-137). Synod will notice that both the formulary and the new mode of procedure recommended below adopt the pattern given to us in the excommunication of confessing members.

This was not done for the sake of convenience, nor even from a desire to retain similarity for the sake of consistency of diction. This was done for two reasons in particular.

The first reason is that erasure is virtually excommunication. It matters not whether one has been cut off from the church as a member by baptism or as a member by profession of faith, the simple and dreadful fact is that in both cases one has been put beyond the pale of the church. In both cases members are *excommunicated*. If so, there is good reason for the new formulary and the recommended mode of procedure to follow, as far as the fundamental agreements are concerned, the same diction and procedure.

Another principle our Supplement sets forth is that we cannot speak of "incomplete" members. There is no such status as an "incomplete" member in the covenant (Heidelberg Catechism, Q. 74), or in the institution of the church. Our report favored the designation of "minors". These minors must come to majority, and when they in the course of life come to majority they should do so spiritually by the grace of God. It is well to keep this distinction of minority and majority rather than that of incomplete and complete membership before us, since in the past the fallacious argument was used: what is incomplete cannot be excommunicated. We believe that when a minor has come to the years of understanding he must accept Christ, or else he is in actual fact rejecting him.

Another element material to the formulary is the distinction within the act of excommunication. Synod authorized us to keep this distinction in mind when drafting a proposed formulary. This distinction is that in the excommunication of a baptized member the covenant member sins grievously in not discharging his covenant responsibility. In fact this failure is a positive rejection of Christ. In the case of the excommunication of a confessing member, in addition to the foregoing, such a member is guilty of repudiating a solemn promise that he has made. He is breaking a promise. He likewise has been found untrue even after celebrating with God's people the death of our Lord.

It is *apropos* to make a remark relevant to the mode of procedure. The late Prof. Wm. Heyns calls our attention to the self-evident fact that the church cannot deprive a baptized member of the right to communion services since he never had it. Apart from that he proposes a procedure much the same as that followed for recalcitrant confessing members (Kerkrecht en Kerkregeering, p. 420). This procedure your committee also adopts and recommends to Synod.

#### RECOMMENDATIONS

I. *Formularly for the Excommunication of Non-Confessing Members of the church.*

#### FORMULARY FOR THE EXCOMMUNICATION OF NON-CONFESSING MEMBERS OF THE CHURCH OF CHRIST.

It is known to you that we have more than once acquainted you with the grievous sin of the non-confessing member of our church, N.N., and our painful duty of excommunicating him, unless he should soon repent of his sin of breaking the covenant which God graciously raised up with him, by wilful failure in the face of repeated and loving admonitions to own God's covenant in the way of repentance toward God and faith in the Lord Jesus Christ openly confessed.

It was his blessed privilege and bounden duty as well, when come to years of understanding, to ratify God's covenant on his part and thus to secure the right to exercise all the privileges accruing from membership in the church of Christ acquired through holy baptism. But he deliberately spurned this privilege graciously granted unto him; and this holy duty devolving upon him he wantonly repudiated. He has turned a deaf ear to all the loving admonitions repeatedly extended unto him both by those over him in the Lord and by private members of the church. Lamentably he has stubbornly persisted in his disloyalty and disobedience to his covenant God and in his disaffection to God's covenant people.

To our great sorrow we cannot find any evidence even of the slightest change for the better on his part. Faithfulness to God and our Lord Jesus Christ require that we bear with him no longer and that

we make ready to exclude him from the fellowship of the church. Let us in the love that hopeth all things pray God that He may mercifully give him conversion unto salvation and eternal life. Seeing he has in no wise repented of his fearful sin, we are under necessity to excommunicate him and by that token forestall that this corrupt and incorrigible member of God's covenant and church put the whole church in danger, and give cause that God's holy name be blasphemed. The holiness of God and the sanctity of His blessed covenant of grace forbid that such as love this present world, break with God in foul apostasy, and by so doing betray with arrant unbelief, should remain in the spiritual fellowship of the people of God in which they were born and duly registered by holy baptism. For "holiness becometh the house of Jehovah". Failure and pronounced unwillingness on the part of covenant children of natural maturity, to accept and give practical effect to their covenant obligations, constitute nothing less than rejection of God and the Lord Jesus Christ and repudiation of the blessings of the covenant of God's grace. Those who reject God and trample on His holy ordinances, God in righteous indignation casts out, and he commissions the church to remove them from its midst by due process of discipline.

Therefore we whom the Lord has set over His church at this place being assembled with you in the Name and by the authority of the Lord Jesus Christ, declare unto you that we have for the aforesaid reason excommunicated and do hereby excommunicate N.N. from the church of the Lord; and do solemnly declare that so long as he persists obstinately in his sin of breaking God's holy covenant and thus remains impenitent, he remains excluded from the fellowship of Christ as having forfeited all the spiritual blessings and benefits which God bestows upon His church. He is, therefore, to be accounted by you as a Gentile and publican, according to the command of Christ, who in His Word declares that what things soever His ministers shall bind on earth shall be bound in heaven. Further, we exhort you, beloved Christians, to keep no company with him to the end that he may be ashamed; yet count him not as an enemy, but at times admonish him as you would a brother.

In the meantime, let every one take warning by this and similar examples to fear the Lord, diligently to take heed unto himself, if he think he stands, lest he fall; but having true fellowship with the Father and His Son Jesus Christ, together with all believing Christians, to remain steadfast therein to the end, and so obtain eternal salvation. You have seen, dear brethren and sisters, in what manner the excommunicated member of our church began to fall and progressively has come to ruin. Learn then, from him how subtle Satan is to bring man to destruction and to wean him away from God and His people,

and from the means of grace. Guard yourselves, particularly you who have reached the age of understanding, but have not yet ratified God's covenant raised up with you, against the beginnings of the fearful sin of breaking God's covenant. Take warning from the sad issue of him who today was placed beyond the pale of the church of Christ for despising God's Holy covenant. Let all who bear the Name of Christ be on their guard prayerfully against the dreadful sin of apostasy from God.

Since it is God who works in us both to will and to work for His good pleasure, let us call upon His holy Name with confession of our sins:

O righteous God, merciful Father, before Thy high majesty we blame ourselves for our sins, and acknowledge that we have justly deserved the sorrow and pain caused us by the excommunication of this our former fellow member; yea, if thou shouldst enter into judgment with us, we all deserve to be excluded and banished from Thy presence on account of our great transgression. O Lord, be gracious unto us for Christ's sake; forgive us our trespasses, for we heartily repent of them; and work in our hearts an ever increasing measure of sorrow for them, that we, fearing Thy judgments which Thou bringest upon the stiffnecked, may endeavor to please Thee. Grant that we may avoid all pollution of the world and of those who are excluded from the communion of the church, in order that we may not make ourselves partakers of their sins. May he who is excommunicated become ashamed of his sins. Since Thou desirest not the death of the sinner, but that he may repent and live, and since the bosom of the church is always open for those who return, kindle Thou, therefore, in our hearts a goodly zeal that we with good Christian admonitions and example, may seek to bring back this excommunicated person, together with all those who through unbelief and recklessness of life go astray. Add Thy blessing to our admonitions that we may thereby have reason to rejoice again in them for whom we must now mourn, and that thus Thy Holy Name may be praised through Jesus Christ, our Lord, Who has taught us to pray:

Our Father who art in heaven,  
Hallowed be thy name;  
Thy kingdom come;  
Thy will be done, as in heaven, so on earth.  
Give us this day our daily bread;  
And forgive us our debts, as we also have forgiven our debtors; ;  
And bring us not into temptation, but deliver us from the evil one.  
For thine is the kingdom, and the power, and the glory, for ever. Amen

II. Relevant a better mode of procedure (taking precedence over the method now in vogue, cf. Schaver's Church Order, 1937, "A. Pro-

cedure in Erasing Baptized Members", p. 90) Synod adopt the following:

The procedure in the discipline and excommunication of baptized members shall consist of three announcements to the congregation. The first announcement shall be made to the congregation without mentioning the name of the erring member. The second announcement shall mention the name after the advice of Classis has been obtained. The third announcement shall be a notification to the congregation that until the present moment all arduous and patient labors spent upon the erring member of our church seem futile, and that in case said member shows no signs of repentance his excommunication will take place at a designated time. Each announcement is to be accompanied with an urgent exhortation to the congregation to pray fervently for the erring member.

PROF. S. VOLBEDA, *Chairman*  
DR. J. T. HOOGSTRA, *Secretary*  
REV. C. DE GROOT  
PROF. E. MONSMA

REPORT NO. 18

THE CHURCH HELP FUND COMMITTEE, INCORPORATED

*To the Synod of 1950.*

ESTEEMED BRETHREN:

**T**HE Committee for Church Help has the honor to submit to you the following report for the year 1949.

Our total receipts for this Fund in 1949 amounted to \$95,575.95. The fact that \$129,500.00 was requested, shows that we still had to grant considerably less than was requested. Hence your committee recommends a quota of \$2.25 per family for 1951. The same amount as in 1950.

Not a single church failed to pay its quota, while only five churches failed to make repayment. We have written these last named congregations in accordance with the Synodical ruling.

The Synod of 1949 decided to establish "the Canadian Emergency Building Fund by a special fund raising campaign." The Church Help Committee was mandated "to appoint a special committee of at least five men to work out all the details of this denominational campaign." (Acts of Synod 1949, Art. 127, 3, p. 82, 83.)

Our committee has joyfully executed the above mandate and we are very thankful that the five efficient men we appointed, were willing to give so unstintingly of their time and strength for this worthy cause. We certainly appreciate the efforts of the campaign committee: Mr. W. H. Boer, Chairman, Mr. J. Jonker, Sec'y-Tréas., Rev. H. Blystra, Rev. H. J. Kuiper and Mr. B. J. Staal. And we are very grateful that the Lord has blessed their labors so richly so that where the suggested goal by Synod was \$150,000.00 they could close their books with a grand total of a little more than \$167,000.00, of which amount only about \$10,000.00 is still unpaid.

May we suggest that the Synod itself express its thanks to this efficient campaign committee?

Our mandate as Church Help Committee also implies the administration of these funds. We have placed this money in a separate fund known as the Canadian Emergency Building Fund. As we see it, only Canadian churches who now ask for loans can benefit from it, and repayments are to be made according to the special rules prescribed by Synod (Acts 1949, Page 83). This implies of course, that there will be no income for this fund the first five years.

Should Synod deem it necessary to supply additional funds to the Canadian Emergency Building Fund during this interim, because of

continued immigration, appropriations will have to be made by this Synod.

In this connection our committee would like to call the attention of Synod to the problem involved in the overture of Classis Grand Rapids East re the transfer of the debt of Chatham from the Church Help Fund to the Canadian Emergency Building Fund.

Not only Chatham but more of the Canadian churches have asked your Church Help Fund Committee to grant them this transfer to which we have replied that our Committee would have no authority to do so, since they had obtained their money before the Canadian Emergency Building Fund was in operation and they themselves had signed the agreement to comply with the rules for the Church Help Fund.

Should Synod therefore grant this request of Chatham, it would have to grant the same privilege to the following churches as well: Edmonton, Hamilton, Houston, Holland Marsh, Lacombe, Monarch, Neerlandia, Sarnia, Vancouver. These churches together with Chatham have outstanding debts in the amount of \$99,026.50.

Naturally Synod can understand that if these debts be transferred to the Canadian Emergency Building Fund, the Church Help Fund would have to be reimbursed from the Canadian Emergency Building Fund in that amount and that would deplete the Canadian Emergency Building Fund. If the Church Help Fund were not reimbursed, it would be unfair to the churches in the States who need assistance and to the Church Help Fund which would be severely handicapped thereby.

Furthermore the debt of Chatham has a long history. As early as 1930 the church owed the Church Help Fund \$3,000.00. For a period of at least 12 years it repaid \$25.00. From 1942 to 1948 it repaid \$375.00 and then requested additional aid of \$20,000.00 which because of the immigration conditions was granted. It now has indebtedness of \$22,600.00 on which it repaid nothing in 1949.

Your committee humbly advises Synod to go very easy in making these transfers. Synod of 1949 in inaugurating a drive for \$150,000.00 surely did not have in mind covering the past loans of organized churches. It would have known that \$150,000.00 would be nowhere nearly enough.

But should Synod feel inclined to give these Canadian churches consideration then in no case should any church be allowed more than \$10,000.00 from the Canadian Emergency Building Fund. And these amounts will have to be repaid to the Church Help Fund and ways and means be devised by Synod to replenish the Canadian Emergency Building Fund.

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 the Des Moines, Ia. office.

Our financial report re the Canadian Emergency Building Fund is not yet available, but will be submitted in time for Synod.

Our financial report re the Church Help Fund is as follows:

SCHEDULE "A"  
ORANGE CITY, IOWA

BANK RECONCILIATION  
NORTHWESTERN STATE BANK

Year 1949

Bank Balance as per Statement, January 1, 1949.....	\$ 9,418.40
1948 Deposits Late.....	15,709.56
<b>Total.....</b>	<b>\$ 25,127.96</b>
Less: Check Outstanding.....	24,545.80
<b>Our Ledger Balance.....</b>	<b>\$ 582.66</b>
1949 Receipts .....	95,575.95
<b>Total.....</b>	<b>\$ 96,158.61</b>
Less 1949 Disbursements.....	56,328.50
<b>On Hand.....</b>	<b>\$ 39,830.11</b>
Cash.....	\$ 39,830.11
Bank Balance as per Statement.....	\$ 39,830.11
Cash.....	\$ 39,830.11

SCHEDULE "B"

ANALYSIS — LOANS OUTSTANDING

Year 1949

Church at	Outstanding Jan. 1, 1949	New Loans	Payments	Outstanding Dec. 31, 1949
Arcadia, Calif. ....	\$ 6,150.00	\$.....	\$ 345.00	\$ 5,805.00
Ackley, Iowa .....	1,775.00	.....	600.00	1,175.00
Artesia, Calif. ....	4,750.00	.....	4,750.00	.....
Auburn, Park, Ill.....	7,125.00	.....	375.00	6,750.00
Bejou, Minn. ....	325.00	.....	125.00	200.00
Bellflower 2nd., Calif.....	4,800.00	.....	300.00	4,500.00
Bozeman, Mont. ....	7,200.00	.....	400.00	6,800.00
Boston Square, Grand Rapids, Mich. ....	6,750.00	.....	375.00	6,375.00
Bemis, S. D.....	8,000.00	.....	400.00	7,600.00
Bauer, Mich. ....	5,000.00	.....	250.00	4,750.00
Battle Creek, Mich.....	5,000.00	5,000.00	250.00	9,750.00
Chatham, Ont., Canada	22,600.00	.....	.....	22,600.00
Compton, Calif. ....	5,900.00	.....	350.00	5,550.00
Crookston, Minn. ....	982.90	.....	300.00	682.90
Cadillac, Mich. ....	10,000.00	.....	500.00	9,500.00
Cincinnati, Ohio .....	.....	8,000.00	.....	8,000.00
Canadian Bldg. Fund.....	.....	2,000.00	2,000.00	.....

Church at	Outstanding Jan. 1, 1949	New Loans	Payments	Outstanding Dec. 31, 1949
Decatur, Mich. ....	2,753.38	.....	159.00	2,594.38
Denver 2nd, Colo. ....	4,000.00	.....	375.00	3,625.00
Dorr, Mich. ....	5,487.50	.....	325.00	5,162.50
Dearborn, Mich. ....	7,600.00	.....	400.00	7,200.00
Escalon, Calif. ....	.....	7,500.00	.....	7,500.00
Edmonton, Alta., Can. ....	9,140.00	.....	1,000.00	8,140.00
Everson, Wash. ....	8,656.32	.....	629.40	8,026.92
Edgerton, Bethel, Minn. ....	7,600.00	.....	400.00	7,200.00
Flint, Mich. ....	3,650.00	.....	275.00	3,375.00
Goshen, Ind. ....	900.00	.....	.....	900.00
Grand Rapids, Immanuel .....	5,000.00	.....	250.00	4,750.00
Hamilton, Ont., Can. ....	1,606.00	.....	150.00	1,456.00
Houston, B. C., Can. ....	4,705.83	.....	205.83	4,500.00
Holland, Bethany, Mich. ....	7,125.00	.....	375.00	6,750.00
Holland Marsh, Ont., Canada .....	4,000.00	.....	200.00	3,800.00
Hawarden, Iowa .....	6,000.00	.....	300.00	5,700.00
Iowa Falls, Iowa .....	7,500.00	.....	375.00	7,125.00
Lansing, Mich. ....	5,250.00	.....	375.00	4,875.00
Luverne, Minn. ....	2,000.00	.....	2,000.00*	.....
Lacombe, Alta., Can. ....	13,950.00	.....	947.50	13,002.50
Milwaukee, Wis. ....	3,750.00	.....	250.00	3,500.00
Mount Vernon, Wash. ....	4,000.00	.....	500.00	3,500.00
Monarch, Alta., Canada .....	7,200.00	.....	400.00	6,800.00
Minneapolis, Minn. ....	7,000.00	.....	350.00	6,650.00
Neerlandia, Alta., Canada .....	.....	5,000.00	.....	5,000.00
Newton, Iowa .....	4,885.00	.....	400.00	4,485.00
Newton, N. J. ....	4,750.00	.....	250.00	4,500.00
Ogilvie, Minn. ....	4,650.00	.....	125.00	4,525.00
Oak Lawn, Ill. ....	.....	5,000.00	.....	5,000.00
Parchment, Mich. ....	1,400.00	.....	150.00	1,250.00
Pipestone, Minn. ....	1,743.00	.....	477.00	1,266.00
Pine Creek, Mich. ....	1,045.00	.....	240.00	805.00
Plainfield, Mich. ....	4,500.00	.....	450.00	4,050.00
Phoenix, Arizona .....	5,000.00	.....	.....	5,000.00
Redlands 2nd, Calif. ....	.....	5,000.00	.....	5,000.00
Raymond, Minn. ....	1,370.00	.....	125.00	1,245.00
Ripon, Immanuel, Calif. ....	6,375.00	.....	750.00	5,625.00
Ridgewood, N. J. ....	10,000.00	.....	.....	10,000.00
Seattle, Wash. ....	1,312.75	8,000.00	1,312.75**	8,000.00
Sibley, Iowa .....	2,775.00	.....	950.00	1,825.00
Sioux City, Iowa .....	1,990.00	.....	310.00	1,680.00
Sarnia, Ont., Canada .....	14,250.00	5,000.00	.....	19,250.00
San Diego, Calif. ....	6,300.00	4,000.00	350.00	9,950.00
Saginaw, Mich. ....	10,000.00	.....	600.00	9,400.00
Tracy, Iowa .....	2,516.10	.....	270.00	2,246.10
Terra Ceia, N. C. ....	5,800.00	1,000.00	300.00	6,500.00
Vancouver, B. C., Canada .....	17,125.00	.....	377.00	16,748.00

Church at	Outstanding Jan. 1, 1949	New Loans	Payments	Outstanding Dec. 31, 1949
Washington, D. C.....	3,250.00	.....	200.00	3,050.00
Wyckoff, N. J.....	10,000.00	.....	500.00	9,500.00
Winnipeg, Man., Can...	830.00	.....	80.00	750.00
<b>Total.....</b>	<b>\$347,098.78</b>	<b>\$55,500.00</b>	<b>\$29,778.48</b>	<b>\$372,820.30</b>

*Discounts:*

* Including Discount .....	\$ 800.00	
** Including Discount .....	500.00	\$ 1,300.00
Net Cash per Schedule Summary.....		28,478.48

**Total.....\$29,778.48**

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, 1949, insofar as disclosed by the records.

Respectfully submitted,  
**CORA M. HILGER,**  
*Public Accountant.*

**SCHEDULE "C"**

**DENOMINATIONAL QUOTAS BY CLASSES AND OTHER RECEIPTS**  
**Year 1949**

CLASSES	1948	1949
California .....	\$ 1,954.48	\$ 2,815.50
Chicago North .....	2,914.77	3,996.00
Chicago South .....	3,187.52	4,386.55
Grand Rapids East.....	3,934.50	6,138.62
Grand Rapids South.....	4,410.75	6,267.24
Grand Rapids West.....	2,531.62	3,516.00
Hackensack .....	1,319.92	1,793.00
Holland .....	3,618.00	4,988.00
Hudson .....	2,476.96	3,353.00
Kalamazoo .....	2,035.89	2,833.81
Minnesota .....	2,056.39	2,912.90
Muskegon .....	3,524.50	4,791.71
Orange City .....	1,599.00	2,217.48
Ostfriesland .....	1,106.19	1,456.00
Pacific .....	2,058.05	3,709.51
Pella .....	2,564.15	3,168.59
Sioux Center .....	2,175.53	2,897.73
Wisconsin .....	1,366.75	1,779.83
Zeeland .....	2,950.50	4,076.00
Canadian Churches .....	690.00	
<b>Total.....</b>	<b>\$48,475.47</b>	<b>\$67,097.47</b>

**THE CHURCH HELP FUND**  
**SUMMARY**

Balance on Hand, January 1, 1949.....	\$ 582.56
Total Receipts:	
Repayments by Churches "B".....	\$29,778.48
Quotas by Classes "C".....	67,097.47
<b>Total.....</b>	<b>\$96,875.95</b>

Less Discounts to:			
Seattle, Wash. C. R. C.....	\$ 500.00		
Luverne, Minn. C. R. C.....	800.00	1,300.00	95,575.95
		<hr/>	
Total.....			\$96,158.61
Total Disbursements:			
New Loans .....	\$55,500.00		
Discount paid to Preakness, N. J. C. R. C.....	50.00		
Administrative Expenses .....	778.50		56,328.50
		<hr/>	
Balance on Hand, December 31, 1949			\$39,830.11
Cash.....	\$ 39,830.11		

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

## REPORT NO. 19

# THE BOARD OF TRUSTEES OF CALVIN COLLEGE AND SEMINARY

*To the Synod of the Christian Reformed Church,  
convening June 14 and following days.*

ESTEEMED BRETHREN:

**T**HE Board of Trustees has the honor herewith to submit its report covering the first semester of the schoolyear 1949-'50. A supplemental report will be presented to Synod at the close of the second semester.

We are thankful to be able to record that God has again displayed His grace and faithfulness so that our Seminary and College could carry on their program without interruption. Although no claims can be made to perfection, or even near approaches to it, nevertheless, both teachers and students have applied themselves to their respective tasks with the result that the church may confidently expect that soon another large group may leave Calvin's halls prepared to meet life's responsibilities and contribute to the advancement of God's Kingdom in its various aspects.

### ENROLLMENT

The Seminary enrollment leaped to an alltime high with a total of eighty-seven: seniors—7; middlers—16; juniors—43; graduate students—16; unclassified—5. Again we call attention to these large numbers of prospective leaders. It might be well for Synod to repeat and underscore its decision of last year, i.e., request consistories, mission boards, etc., to be alert to possibilities of new fields and spheres of activity where this great potential of power may profitably be put to work in a world sorely in need of their consecrated efforts.

At the beginning of the year the College enrollment stood at 1430, a drop of 36 from the previous year. This decrease is in keeping with reports from other colleges and universities and had been predicted by federal and state educational authorities. However, they still cling to their prediction that enrollments will gradually increase, reaching its peak in 1960. It is of interest to note that the veteran enrollment (those studying under the G.I. bill) has fallen from a peak of 512 in January, 1947, to 288 in September, 1949. This reduction in G.I. enrollment has not markedly reduced the general enrollment of the school. In September, 1949, we had an enrollment of 1,430 which was 179 more than during the peak veteran enrollment in January, 1947, when our total enrollment was 1,251.

## FACULTY PERSONNEL

Rev. Harry Boer, who was previously appointed to teach in the Mission department in the Seminary, is still working on the African mission field. Beginning next September he plans to resume his studies under Prof. J. H. Bavinck at Amsterdam. The following September (1951), D.V., he will take up his teaching duties at the Seminary. Dr. C. Bouma has resumed his teaching in the Seminary after a year's leave of absence granted him for the purpose of preparing his manuscript for a book which we expect will be published before long.

It was again necessary to recall Professors J. Broene, A. E. Broene, and J. G. Vanden Bosch out of retirement for part-time teaching in their respective fields. In spite of other part-time teaching help employed our professors are still overloaded. Some colleges, smaller than ours, average one professor to eleven students. Recently the President of the University of Michigan complained because the state appropriations allowed the University only one professor to eighteen students. The North Central Association recommends one professor to every fifteen students. Our present average is twenty-six students for every professor, while we still have some classes with sixty or more students. This situation ought to be improved, for the sake of students as well as for the professors. But it is extremely difficult to find suitable teachers for Calvin's staff, not to mention the increase in cost involved.

## APPOINTMENTS AND RE-APPOINTMENTS

At its meeting in February the Board made the following re-appointments: Miss Nella Buikema, assistant in Organic Science, for one year; Dr. E. Wolthuis, Chemistry, for a four year term; Dr. C. Boersma, Modern Languages, for a four year term; Rev. Henry VanTil, Bible, for two years; Robert Settergren, Mechanical Drawing, for one year. There were also some other appointments made for temporary or part time teaching. Mr. Arthur Otten and Mr. Calvin Andre (both taking advanced study at present) were given conditional appointments for French and Physics, respectively, to take effect when they shall have completed their studies.

Consideration was given to the appointment of a teacher for Political Science, an additional man for the Philosophy department, and also a Dean of Men, but action on these was postponed until the May meeting of the Board. Likewise the Board decided to obtain a Business Manager and instructed the Executive Committee to more clearly define his duties and present a nomination to the May Board meeting. Upon the departure of our Field Secretary, Mr. S. VanTil, the Assistant Treasurer, Mr. Voss, was requested to take over the supervision of work connected with the expansion campaign and, to enable him to do so, an additional man was engaged to assist in the treasurer's office.

## EDUCATIONAL SECRETARY

Rev. A. Brink has kept himself profitably engaged in promoting the interests of Christian education in general and of Calvin Seminary and College in particular. The majority of his time is consumed in speaking engagements during the week and preaching Sundays, always taking the challenge of Christian education with him. He visits and addresses the various classes and Christian High schools, and carries on considerable correspondence with our high school graduates and others who might or ought to attend our institution of higher learning. There are other promotional activities connected with Calvin in which the secretary takes a leading part.

## BUILDING AND GROUNDS

The new science building was completed just before the second semester began. Beautiful in appearance and splendidly adapted and equipped for its purpose, one must feel a measure of justifiable pride mingled with a liberal sense of humble gratitude to God for this addition to our campus. It is greatly appreciated by teachers and students alike. May it be an effective means for generations to come to explore something of the unfathomable wisdom, power, and goodness of our God as these are displayed in the construction of His creation and the laws by which He upholds and governs it.

In keeping with the instruction of the 1949 Synod plans are now underway for the construction of a Commons. Advice was sought and obtained from a consultant from Michigan State. After proper study a committee advised the Board at its February meeting (1) to incorporate in the plans dining room facilities for a maximum of 700 people, this dining space to be in two adjoining rooms of approximately the same size; (2) to instruct the architect to plan the dining hall to allow for table service with 8 or 10 people per table; and (3) that dining space for smaller groups also be provided. These recommendations were adopted by the Board. It was further decided that this building should not include any extensive recreational facilities, but should include a room suitable for meetings of the Board. The architect and Building Construction Committee are now working toward the realization of these plans.

Construction of the library addition is now in progress. The contract for construction of the building was let out for the amount of \$187,090.00. Bids for furniture and equipment (stacks, shelves, desks, etc) thus far submitted have been rejected because they were deemed excessively high. The Board has decided to allow a maximum total cost (exclusive of architect's fees) of \$275,000.00.

In seeking for a contractor to erect the building a bid was solicited from the one CLA general contractor who was considered sufficiently large and sufficiently equipped to undertake such a project as this, and

also from others who were considered able to properly do the work required. When the bids were opened it was found that an AFL contractor presented a bid which was \$9,310.00 less than the next lowest bid. Accordingly, the contract was awarded to the AFL contractor, the Barnes Construction Company.

Some complaints, few but for the most part violent, have reached us because of the above action, and the Board subjected to harsh criticism and false accusation, both in private correspondence and in public print. Since we fully recognize our accountability to Synod, we would therefore like to acquaint Synod with the reasons for proceeding as we did. The following considerations, in their cumulative effect, prompted us to adopt the policy which we followed:

1. In awarding the contract as we did, we are not aware of having violated any Synodical rules or decisions.

2. Other organizations, composed of and controlled by our church members (Churches, Christian school societies, business firms, and also individuals) have followed and do follow the same policy without, to the best of our knowledge, having been censored or criticized by Synod. In fact, the Board of Trustees, as is generally known, followed the same policy in awarding the science building contract previously.

3. It is our reasoned opinion that, if we were to eliminate all AFL contractors from consideration in erecting such a construction project as this, we would have to sacrifice the commonly accepted practice of competitive bidding. We do not think our people generally would approve of such a policy, nor do we think such would be justifiable stewardship of denominational funds on our part.

Whether or not Synod wishes to either approve or disapprove of our action as cited above, we leave to the discretion of your honorable body.

#### MISCELLANEOUS

It has been decided to have an annual series of lectures at Calvin under the title "Calvin College and Seminary Lecture Series." The series is to consist of five lectures during the schoolyear, primarily of an academic nature. Normally at least two of the lecturers shall be appointed annually from the faculties and at least two from the alumni other than faculty members. Provision is to be made for the publication of the lectures. Plans are under way to begin these lectures the coming schoolyear. A joint committee consisting of three members from each faculty (including the presidents) has the responsibility of administering the project.

Next March it will be seventy-five years since the founding of Calvin College and Seminary. The Board decided that such an event calls for thankful recognition of manifold benefits granted us by our gracious God through Calvin. A committee has been appointed to ar-

range a suitable celebration. The committee consists of Dr. R. Bronkema, Rev. E. B. Pekelder, Mr. John Hekman, President S. Volbeda, President H. Schultze, and Rev. A. Brink, with two additional members to be designated by the Calvin Alumne(ae) Association.

At the suggestion of the Seminary faculty it was decided to establish a worthwhile scholarship for Seminary graduates as part of our Diamond Jubilee celebration. This "Diamond" scholarship is to be given annually, according to rules already adopted, and is to provide a stipend of \$1,500.00 to be used for graduate study at an institution of Reformed basis. The purpose of this project is to encourage Reformed theological scholarship, and to multiply contacts with other Reformed groups.

The student housing problem is still with us. It is always difficult to find suitable homes for our students and equally difficult to provide at least a minimum of effective supervision over the homes where our students live. The problem threatens to become even more acute with city regulations in the offing whereby no home in zone-A residential districts (and that means Calvin's district) may house more than two roomers. We may be compelled to hasten our dormitory building program.

Beyond the general statement that Calvin's finances are in a favorable condition we shall incorporate no financial matters in this part of our report to Synod. At best it would be but partial at this time. A complete and audited report will be submitted at the close of the school-year when Synod meets. We would at this time, however, record our gratitude for the loyal support of College and Seminary by our people. We would also add that, without discounting any of her faults and failings, Calvin is worthy of such support and, by God's grace, pays the denomination well in spiritual and moral dividends. May God continue to own our efforts, even in an ever increasing measure!

Praying God's blessing upon Synod in all its deliberations and decisions,

Humbly submitted,

R. J. FRENS, *Secretary*

## REPORT NO. 20

# PROPER FUNCTION OF CONGREGATIONAL MEETINGS AND THE QUESTION OF WOMEN VOTING AT SUCH MEETINGS

### I. HISTORICAL BACKGROUND

THE occasion for the appointment of this committee must be found in the Overture of Classis Muskegon to the Synod of 1947: "Classis Muskegon overtures Synod to study further the question of the proper function of the Congregational Meeting among our ecclesiastical assemblies and to properly delineate the authority of that assembly with a view to the solving of the problem of allowing women members to vote in congregational meetings.

#### *Grounds:*

1. Classis Muskegon received an overture from one of its consistories because of the request of some of its women members to participate in congregational meetings.

2. The Classis, after extensive study, felt that, for the sake of uniformity, this should not be merely the decision of a single classis or congregation.

3. There are now some congregations that permit women ecclesiastical suffrage, so that in actual fact, uniformity is not now a reality." (cf. Acts of Synod, 1947 — P 424 — Overture No. 13.)

This overture had the concurrence of Classis Hackensack (cf. Acts of Synod, 1947 — p. 428 — Overture No. 19).

Upon advice of the advisory committee, Synod decided to "accede to the request of these classes on the basis of the grounds given." (cf. Acts of Synod, 1947 — p. 47).

### II. FORMULATION OF OUR MANDATE

On the basis of the material referred to above, your committee concludes that its mandate is to study the character and authority of the congregational meeting among our ecclesiastical assemblies, and the related question of women voting at such meetings. Obviously the committee has been given the twofold task of:

A. Delineating the nature and authority of congregational meetings.

B. Studying the question of Woman Suffrage at congregational meetings.

It is these two questions which your committee has studied and which are faced in this report submitted to the Synod of 1950.

### III. ANALYSIS

A. Nature and authority of the Congregational Meeting — The question here is whether congregational meetings are authoritative or

advisory. Both views find some support in our creeds and forms. The generally accepted opinion among us seems to be that the congregational meeting is not authoritative, but advisory in character. The congregational meeting is really an open consistory meeting to which all members in the congregation eligible to vote, are invited, thus being given an opportunity to express their opinion on such matters as are presented for consideration by the consistory. The advice of the congregation may not be lightly set aside, but in the last analysis, the decisions taken become binding only after they have been acted upon by the consistory, which is the actual ruling body of the congregation.

To substantiate this position it is pointed out:

1. That the congregational meeting is not mentioned among the four governing assemblies which are designated in Art. 29 of our C.O.

2. The Church Order repeatedly speaks of matters being submitted to the congregation for approbation. (cf. Art. 4, 5, 22, C.O.)

3. This is the position taken by such recognized authorities in the field of Reformed Church polity as Rutgers (*Kerkrechtel. Adviezen* I, 150; II, 169); (Heyns - *Kerkrecht en Kybernetiek*, p. 288; *Handbook for Elders and Deacons*, pp. 130-133).

However, after careful study, your committee feels that this position is untenable and that actually our congregational meetings are governmental in character so that its decisions are not merely advisory but binding. We have arrived at this conclusion for the following reasons.

#### *Arguments:*

1. The emphasis on the advisory character of congregational meetings must be viewed in the light of the historical background. Up to the 11th century the congregation exercised the right of choice or decision but through the hierarchy of the Roman Catholic Church this was changed. It can be readily understood in the light of this background that the Church Order assigns as much authority as it does to the consistory for reasons of safety, or to put it in other words, in view of the fact that the breaking away from the Roman Catholic Church was of comparatively recent date. The members in general had hardly reached the stage of development where they could be entrusted with governing authority in the church.

2. Our Reformed creeds and forms actually favor such an interpretation.

a. In the Form for the Ordination of Elders and Deacons, the question is asked: "Do you, both elders and deacons, feel in your hearts that you are *lawfully called of God's Church*, and consequently of God Himself, to these your respective holy offices?"

b. In the Heidelberg Catechism the 85th question: "How is the kingdom of heaven shut and opened by church discipline?" The an-

swer to this question is as follows: "By forbidding, according to the command of Christ, the use of the sacraments by those who under the Christian name maintain unchristian doctrines or practices; who will not after repeated brotherly admonitions, renounce their errors and wicked course of life; and who, having been complained of to the church, or to those who are appointed by the church, despise their admonitions — by which censure they are excluded from the Christian church . . ."

c. The Confession of Faith, or Belgic Confession, contains the following significant statement: "We believe that the ministers of God's Word, the elders, and the deacons ought to be chosen to their respective offices by a lawful election by the church, with calling upon the name of the Lord, and in that order which the Word of God teaches." (cf. Article 31.)

3. Article 22 of our Church Order reads: "The Elders shall be chosen by the judgment of the consistory and the Deacons according to the regulations for that purpose established by the consistory. In pursuance of these regulations, every church shall be at liberty, according to its circumstances, to give the members an opportunity to direct attention to suitable persons, in order that the consistory may thereupon either *present to the congregation for election* as many as are needed, that they may, after they are approved by it, unless any obstacle arise, be installed with public prayers and stipulations; or present a double number to the congregation and thereupon install the one-half *chosen by it*, in the aforesaid manner, agreeably to the Form for this purpose.

4. The Articles of Incorporation which have enjoyed Synodical sanction since 1926 stipulate very clearly that "no such purchase, sale or conveyance, mortgage, lease, or fixing of salaries shall be made unless the affirmative vote of a majority of the members of this church organization, of which said trustees are officers, shall be first obtained at a meeting of such members of this church or congregation present and entitled to vote, duly and specially called for that purpose by notice given for two successive Sundays at the usual place of meeting next preceding such meeting . . ." Additional statements of a similar nature could be cited.

5. Recognized authorities in the field of Church polity are committed to this position:

a. Voetius considers participation in the election of office-bearers as belonging to the governmental authority of the church. (Pol. Eccl. 1 33, 225). Again, he says: "Het zijn voorzeker de gemeenteleden, door wier wettige verkiezing, of onmiddelijk alleen, of middelijk in den kerkeraad de macht aan dezen of genen persoon wordt medegedeeld." (Pol. Eccl. 1 228.) ("Whether this or that person is chosen, directly, by the membership or indirectly through the consistory, it certainly

is true that ruling power is imparted to the individual through a lawful election by the members of the congregation," translation ours.) Voetius does distinguish between "de algemeene regeermacht," (general governmental power) which includes the election of office-bearers, and which belongs to the congregation in general, and "de bijzondere regeermacht" (special governmental power) which has been given only to the consistory.

b. In a report to the Synod of the Gereformeerde Kerken at Arnhem in 1930, and signed by Dr. H. Bouwman, Dr. S. Greydanus, Mr. R. Van Maare, and Ds. F. C. Meister, we find these significant statements.

" . . . dat volgens Gereformeerd kerkrecht de verkiezing tot het ambt door de leden der gemeente niet het karakter draagt van een advies, maar van eene medewerking met den kerkeraad tot de annwijzing van personen voor het ambt" ("That according to Reformed church polity election to office by the members of the congregation is not advisory in character, but rather a cooperative act of the members of the congregation with the consistory in designating persons for office." Translation ours.)

" . . . dat de verkiezing in het kerkelijke een ander karakter draagt dan de approbatie. De approbatie draagt het karakter van tucht oefening, maar niet van gezagsoefening. Terwijl de approbatie bestaat in het goedkeuren of in het inbrengen van bezwaren tegen voorgestelde personen, spreekt de gemeente by de verkiezing met keurstemmen uit wie zij als ambtsdragers begeert. De Verkiezing is een beslissende daad." (cf. Rapporten 1930, 7-25). "that *election* in the ecclesiastical sphere is different in character than approbation. Approbation is an exercise of judgment but not an exercise of authority. Whereas approbation consists in approving or in raising objections to nominated individuals; when electing, the congregation expresses by means of the ballot whom she desires as office-bearers. The election is a decisive act." Translation ours.)

c. Dijk — Although he indicates that he himself has reservations, Dr. Dijk in recent articles in "Bouwen en Bewaren" states that among the Reformed brethren in the Netherlands it is the prevailing opinion that election of office-bearers belongs to the ruling-power of the church and is an exercise of governing authority. cf. Bouwen en Bewaren — Issue of Sept. 16, 1949.

d. Calvin — "Here it is inquired, whether a minister ought to be chosen by the whole church, or only by the other ministers and the elders who preside over the discipline, or whether he may be appointed by the authority of an individual. Those who attribute this right to any one man, quote what Paul says to Titus: "For this cause I left thee in Crete, that thou should ordain elders in every city," and to

Timothy: "Lay hands suddenly on no man." But they are exceedingly mistaken, if they suppose that either Timothy at Ephesus, or Titus in Crete, exercised a sovereign power to regulate everything according to his own pleasure. For they presided over the people, only to lead them by good and salutary counsels, not to act along to the exclusion of all others. But that this may not be thought to be an invention of mine, I will prove it by a similar example. For Luke relates, that elders were ordained in the Churches by Paul and Barnabas, but at the same time he distinctly marks the manner in which this was done, — namely, by the suffrages or votes of the people; for this is the meaning of the term he there employs . . . Those two apostles, therefore ordained them; but the whole multitude, according to the custom observed in elections among the Greeks declared by the elevation of their hands who was the object of their choice. So the Roman historians frequently speak of the consul, who held the assemblies, as appointing the new magistrates, for no other reason but because he received the suffrages and presided at the election. Surely it is not credible that Paul granted to Timothy and Titus more power than he assumed to himself; but we see that he was accustomed to ordain bishops according to the suffrages of the people. The above passages, therefore, ought to be understood in the same manner, to guard against all infringement of the common right and liberty of the church. It is a good remark, therefore of Cyprian, when he contends, "That it proceeds from Divine authority, that a priest should be elected publicly in the presence of all the people, and that he should be approved as a worthy and fit person by the public judgment and testimony." In the case of the Levitical priests, we find it was commanded by the Lord that they should be brought forward in the view of the people before their consecration. Nor was Matthias added to the number of the apostles, nor were the seven deacons appointed without the presence and approbation of the people. 'These examples,' says Cyprian, 'show that the ordination of a priest ought not to be performed but with the knowledge and concurrence of the people, in order that the election which shall have been examined by the testimony of all, may be just and legitimate.' We find, therefore, that it is a legitimate ministry according to the word of God, when those who appear suitable persons are appointed with the consent and approbation of the people; but that other pastors ought to preside over the election, to guard the multitude from falling into any improprieties, through inconstancy, intrigue, or confusion. Institutes — Book IV, Chap. III, Par. 15.

6. The Teaching of Scripture. Scripture does not present specific regulations for the election of office-bearers, but it does reveal certain principles which the church must observe in this matter.

a. Scripture makes it perfectly plain that the congregation is not to exercise free choice in the election of office-bearers as if the church

is simply a society of individuals voluntarily united for the attainment of a common goal. On the contrary, the church is the body of Christ and it is the duty of the office-bearers to safeguard the recognition of the authority of Christ, and to direct matters in such a way that all things are done in orderly and worthy fashion. (cf. passages cited above; and Eph. 4:12-16.)

b. It should be noted that the apostles did not appoint to office. They did not "lord it" over the church, expecting the members of the congregation simply to obey. The apostles did give leadership, did emphasize the qualifications for holding office, and did ordain to office; but they recognized the fact that the congregation must have a voice in the election to office, and acted accordingly. Office-bearers have the obligation to request cooperation of the congregation so that the will of Christ may be done. Guidance through the office and choice by the congregation go hand in hand. To regard this voting at congregational meetings as advisory in character is to reduce it to a mere formality. (cf. Acts 14:23; Titus 1:50.)

c. Scripture demands that we shall reckon with the office of believers. The members of Christ's body share in His anointing. Each one is called to active participation and to that end has received the gift of the Holy Spirit. It should be remembered that the offices are representative of Christ, but He designates who shall fill these by revealing His will through a Spirit-guided church. Just as the body functions through various organs, so the body of Christ or the church expresses itself through the offices. It must be maintained that office in the church does not originate apart from the church and stand above it, but comes up out of the congregation itself. Intrinsically a group of believers has the right of self-government. Would anyone deny that a company of Christians isolated because of shipwreck or some other reason, would have the right to organize and to choose office-bearers, thus making provision for their necessary spiritual care? Even the apostles were first disciples, believers, or members of the church, before called to apostleship. (Eph. 4:12-16.)

In view of all this it should be clear that our congregational meetings do more than advise. They exercise a measure of ruling power. They influence and help direct the affairs of the church and of God's Kingdom. It now remains for us to investigate what bearing this has upon the question of woman suffrage at our congregational meetings.

It is imperative then that we seek to uncover the Scriptural principles pertaining to the proper place of women in the church, with a view to deciding whether woman suffrage is demanded, permissible, or desirable. Although especially three classes of women are affected by the answer to this question (namely: widows, unmarried women, and women whose husbands are not confessing members) it is nevertheless true that it is a question which pertains also to women in gen-

eral. In the last analysis it should not be practical considerations, but our eagerness to understand and apply Scriptural truth which should motivate us in our study of this problem. Let it be understood very plainly that the related question whether women may hold office in the church is not within the scope of our mandate although some reference to it may be unavoidable.

The passage which comes to mind first of all is that found in Acts 1, with such related passages as Acts 6, and Acts 14:23 receiving some consideration. An analysis of this material reveals the following:

1. It is doubtful whether the disciples with their Jewish background would have been ready at that time to give the woman a vote in the actual choosing of Matthias.

2. It is uncertain whether there were women in the multitude which Peter addressed and of which it is said: "And *they* put forward two, Joseph called Barsabbas, who was surnamed Justus, and Matthias. And *they* prayed, and said, Thou, Lord, who knowest the hearts of all men, show of these two the one whom Thou hast chosen, to take the place in this ministry and apostleship from which Judas fell away, that he might go to his own place. And *they* gave lots for them; and the lot fell upon Matthias; and he was numbered with the eleven apostles." (Acts 1:23-26.) Acts 1:14 might lead one to conclude that women were present but Acts 1:15, which seems to indicate a break with the preceding context, leaves this matter in doubt.

3. The term of address used by Peter: "men and brethren" would seem to exclude the women, although there is a difference of opinion amongst commentators on this point. We agree with the exegesis furnished us by Dr. Wm. Hendriksen who states: ". . . it is at least of some significance to point to the fact that according to the original — which is not brought out very clearly in the American Standard Version — Peter addressed his audience not merely as "adelphoi" but as "andres adelphoi." On this point Lenski has the following comment: "andres adelphoi" is the formal address to a body of men and is commonly used thus; it is less familiar than "adelphoi," so that the translation of the A. V. is preferable to that of the R. V. The assembly consisted of men, otherwise "andres" could not have been used; "adelphoi" might include adelphai, just as today "brethren" may include "sisters," but "andres" could not include "gunaikes" just as to this day the address 'men' omits 'women'."

4. There was no actual election. The matter was decided by casting the lot. At most we have here a case of *approbation*.

5. The material in the book of Acts does not plead for woman suffrage in the church of Jesus Christ. Nowhere in this book does one find clearcut evidence that the women cast a ballot or took some other active part in the election of office-bearers.

There are certain key passages in the epistles of Paul which have important bearing on this problem of woman suffrage in the church (I Cor. 11, I Cor. 14; and I Tim. 2:12). It is remarkable that in each of these passages Paul bases his position upon the teaching found in the Old Testament, with the creation ordinances especially important in his discussions. It is incumbent upon us, therefore, to examine what light the Old Testament sheds on the issue before us, and then to proceed on that basis to an analysis of the material in the New Testament.

It is clear, that the Scripture teaches both the equality and inequality of the woman with the man. The equality of the woman is very clearly indicated in Genesis 1:27, "So God created man in His own image, in the image of God created He him; *male and female* created He them." Evidently in this first chapter of Genesis the woman is viewed as an individual in her relation to God and not first of all in her relation to the man, and it is emphasized that as image-bearer of God she is man's equal.

On the other hand, the inequality of the woman is evident from Gen. 2, which reveals that she was made *after, because of, out of, and for* the man. She was meant to be a *help* to the man and was fashioned in such a way that she would be peculiarly fitted for such a position in life. It is quite evident then, especially in view of verse 24, that in this second chapter the woman is introduced to us as *wife* and *helpmeet*. As such she differs from the man both physically and psychologically; and this difference rooted in creation is such that ideally she finds her place in life especially in the home. She must show deference to the man as her head; and, although obligated to cooperate with her husband in ruling over the family, she is duty bound by virtue of her position as a *helper* and *helpmeet*, to recognize that the man has a certain priority in the exercise of authority and in government. It ought to be remembered that although this pertains especially to the marriage relationship, the differences between man and woman are inherent in their very nature. Since man was created and qualified by God to be the leader and aggressor, and the woman was created and adapted to be man's helper and complement; it follows that, on the one hand she is constituted differently and is required to recognize that the man certainly has priority in the sphere of government; on the other hand, since she complements the man and has her own gifts she is both privileged and obligated to make her own distinctive contribution.

The difference between man and woman was accentuated by the fall. Whereas according to Genesis 3 the man was cursed in his work, the woman was cursed in her person, and was punished as *woman, wife, and mother*. The natural, creational relationship between man and woman was not erased through sin, but it was maintained after

sin. The curse of sin would rest upon man as man, and upon woman as woman. Adam was to rule over Eve. Said God: "Unto the woman He said, I will greatly multiply thy pain and thy conception; in pain thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee." Gen. 3:16. Man has repeatedly overreached himself and has subjected the woman to abuse and domination. This sad fact accounts for practices such as polygamy, concubinage, arbitrary divorces, the treatment of wives as chattel property, etc. These abuses stand condemned by the Word of God. But the creational priority of man in the home and in every realm of life where authority is exercised is not cancelled through man's fall into sin, but this priority is specifically maintained since by reason of sin men would be inclined to rebel also against this form of God-ordained authority.

However, the Old Testament demanded that the woman be honored and that her position and influence in the home be held in high esteem. (cf. Gen. 2:23; Exodus 2:12; Proverbs 11:16; 14:1; and Psalm 128.) She was present when the law was read and was expected to keep the feasts; she received divine revelation (Hagar, Sara, and the wife of Minoah); and at times functioned as prophetess (cf. Exodus 15:12; Numbers 12:2; Judges 4; and II Kings 22:13-20). However, even among God's covenant people polygamy and other evils were practiced; and by these evils the Israelitish woman was subjected to man's caprice and domination, contrary to God's creational ordinances!

Turning to the New Testament we are impressed with the fact that one of the first to welcome Jesus was Anna, the prophetess; that in contrast to the rabbis of His day, Jesus associated on intimate terms with women; that Christ put an end to woman's precarious position by His divorce stipulation; that women in fulfillment of Joel's prophecy shared in the outpouring of the Holy Spirit (cf. Acts 2); and that they were given a position of spiritual equality with men in the New Testament Church (cf. Gal. 3:28; I Peter 3:7). As a believer, the woman is a sister in the Lord and shares equally with man in all the redemptive benefits of Christ.

This must not be understood to mean, however, that by the spiritual equality of men and women, the natural differences between them are now annulled or abrogated. This is perfectly apparent from such passages as Gal. 3:28; I Cor. 11; Eph. 5; Col. 3:18; I Peter 3:1ff. Even as the natural differences between Jew and Gentile were not wiped out when these became one in Christ, so male and female could be one in Christ but their natural differences would continue. In other words, the creation ordinance governing the relationship between man and woman was not nullified by redemption, but continues in effect even today.

It is evident then that according to the New Testament, women as well as men were regarded as members of the body of Christ and that

they were accorded all the privileges which such membership entailed. And women were also used in special capacities and performed important functions in the early church (Acts 21:9; Rom. 16; I Tim. 5). As a consequence the church throughout the New Testament era has made grateful use of the service of women in the church. However, one is hard-pressed to find any instance in the New Testament where women were permitted to hold office or were permitted to rule over men in the church.

With this background, let us now turn to the three key-passages in the Pauline epistles, namely — I Cor. 11:1-15; I Cor. 14; and I Tim. 2:12. We shall discuss each one in turn.

1. I Corinthians 11:1-15. We agree with those who hold that Paul is here speaking of what took place in public worship rather than in private assemblies. Be that as it may, it certainly is clear that Paul is not speaking of congregational meetings. This material therefore has indirect but nevertheless important bearing on the question at hand.

There were in that church some extreme emancipationists who thought that their being in Christ freed them from obedience to the creation ordinance governing the relationship between the man and the woman. The wearing of the veil in those days was a symbol of the woman's subjection and modesty, and was indicative of the fact that the woman recognized the creation ordinance. *Paul does not forbid women to prophesy but insists that when they do so they shall manifest a proper regard for the ordinances of God.* To that end he emphasizes the relationship between the woman and the man as rooted in creation and revealed in the Old Testament. In order to meet the objection that man in distinction from the woman would be autonomous, the apostle points out that the head of the woman is the man; the head of the man is Christ; and the head of Christ is God. (cf. I Cor. 11:3.)

2. I Corinthians 14:34, 35 "let the women keep silence in the churches: for it is not permitted unto them to speak; but let them be in subjection as also saith the law. And if they would learn anything, let them ask their own husbands at home: for it is shameful for a women to speak in the church." Here we note the following points.

a. Commentators are agreed that Paul in this passage is speaking of public worship, although it must be remembered that such worship was far more informal at that time than it is today. Is it not true that when the church passed out of the mission stage into a well-organized church, the male members also lost the right of free discussion?

b. The context clearly indicates that Paul is speaking of the use of the charismatic gift of prophesying and that he is insisting that all things shall be done in good order. (cf. verses 22, 24, 26, 29-33, & 40.)

c. This injunction given the women apparently has reference primarily to married women. (cf. I Cor. 14:35.)

d. The injunction that women shall "keep silence in the churches" cannot be given general application. It is a fact that women were allowed to prophesy. (cf. I Cor. 11:1-15.)

e. What the apostle Paul forbids is that women shall take part in the discussion and critical evaluation which took place in public worship at that time in connection with the revelation given to the early church by means of the Charismatic gifts of prophesying and speaking with tongues. Paul insists that the women show deference to their husbands by being silent listeners, and that such questions as they might have been asked of their husbands at home. For them to take part in the discussion would, according to Paul, be a violation of the creation ordinance.

3. I Tim. 2:12 — "But I permit not a woman to teach, nor to have dominion over a man, but to be in quietness." This passage must be interpreted in the light of what Paul has taught in I Cor. Certainly none of us would maintain that it is always wrong for a woman to teach. We use women as teachers in our christian schools and in our Sunday schools, as well as on our mission fields. We expect mothers to teach their children. The text really speaks for itself for it is evident from the succeeding phrase that Paul does not forbid women to teach, but that he condemns any teaching on the part of women which would constitute a usurpation of the authority which rightfully belongs to the man. She may not by her teaching exercise dominion over a man. It would seem to be a very convincing argument against permitting women to hold a teaching or governing office in the church; but that does not happen to be the question with which our mandate deals.

It will be obvious to all that the passages from Holy Writ just discussed do not deal directly with the question of woman suffrage at our congregational meeting. These passages are, therefore, not immediately conclusive regarding our present question. We would also remark that some very able Reformed scholars are convinced that the Bible passages considered above do not warrant the introduction of woman suffrage at congregational meetings, but that these passages definitely militate against this suggested introduction. But other equally able Reformed scholars fail to see anything in the passages considered which should keep the churches from putting our women on par with men at our congregational meetings. In fact, some of these Bible scholars are convinced that Scriptural data demands that women receive equal rights with men at our congregational meetings.

The arguments pro and con regarding the question whether or not women should be accorded the right to speak and vote at congregational meetings, are in the main as follows:

*Pro.*

1. Congregational meetings are merely advisory in character. No

ruling power is exercised at these gatherings. Those who speak and vote at these meetings do not help to govern the church.

2. There are no passages or principles in Holy Writ which would forbid the churches from according to women the same rights which men are permitted to exercise at congregational meetings.

3. Not only is the woman used for many important functions in the church today, — think of the help she gives in our Sunday Schools, our work of evangelism, and through our women's organizations, — but she also has the right of approbation and of protest, and insofar the churches have already accorded to women the right to help govern the churches.

4. Several Reformed church bodies have for years given to their women the right of suffrage at their congregational meetings — such as the Reformed Churches of Scotland, Switzerland, Germany, and Hungary, and also the Hervormde Kerk of the Netherlands.

*Con.*

1. Congregational meetings are more than advisory gatherings. They exercise a measure of ruling power, and decisions duly taken at these meetings are decisive in character. Those who speak and vote at these gatherings help to govern the church.

2. There are certain passages and principles in Holy Writ which forbid the churches from according to women the same rights which men are permitted to exercise at congregational meetings.

3. Our women are indeed worthy and valuable helpers in the churches today — as they already were in the days of the Apostles, — but the labors which they perform may be classified as helps which harmonize fully with the nature and calling of womanhood. Furthermore, there is a difference between the rendering of silent and inactive approval, and the act of speaking and voting at congregational meetings; as also there is a difference between an appeal for vindication or a protest against an injustice, and the active participation in the governmental business at congregational meetings.

4. It is true that some Reformed church bodies have introduced women suffrage. However, the Reformed Churches of the Netherlands have ruled as recently as 1930 that Holy Writ gives no warrant for introducing women suffrage in the churches.

Your committee was charged, *first of all*, to delineate the nature and authority of congregational meetings, and *secondly* to study the question of women suffrage at congregational meetings.

The first of the four statements summarizing the chief arguments for and against the question at hand, concerns the nature and authority of congregational meetings. Regarding this first point, all three mem-

bers of your committee agree that congregational meetings are more than advisory gatherings; they are governmental in character.

Points 2 to 4 concern the second half of our mandate: the study of woman suffrage at our congregational meetings. And regarding these points, which involve exegetical questions, your committee has not been able to reach agreement. On these points our conclusions differ.

We have also noted that the matter is still being discussed by various leaders of the Reformed Churches of the Netherlands. (De Gereformeerde Kerken in Nederland.) The Synod of 1930 of these churches judged that there was no Scriptural warrant for the introduction of women suffrage in the churches. But lately the matter is again under discussion in the religious press of the Netherlands, and—if we are correctly informed,— the latest Synod of these churches, 1949, has appointed a committee to restudy the whole matter.

#### IV RECOMMENDATIONS

In view of the situation as indicated we believe it would be unwise for the Synod of the Christian Reformed Church to make a pronouncement on this important question at this time. The basic issues involved have not come to sufficient clarity in the midst of our churches, and the desired measure of agreement can hardly be expected at this time. And inasmuch as this question not only confronts us but also our sister churches in the Netherlands, and inasmuch as we are now holding Ecumenical Synods from time to time, your committee advises Synod:

*First*, to urge all our leaders, consistories, and Classes to study the questions basic to this issue, giving particular heed to the Scriptural passages cited in this report.

*Secondly*, to request the next Reformed Ecumenical Synod for advice regarding the matter of women suffrage at congregational meetings. This request for advice, as we see it, should embrace a study of the nature and authority of congregational meetings in our Reformed system of church government, and likewise an exegetical study of all Scripture passages which have bearing on this question.

It should be understood that pending the outcome of this further investigation no church should undertake to introduce women suffrage at its congregational meetings.

Respectfully submitted,

LAMBERTUS VAN LAAR, *President*

GEORGE GRITTER, *Secretary*

MARTIN MONSMA

**THE CALVINIST RESETTLEMENT SERVICE COMMITTEE  
FOR DISPLACED PERSONS**

*To the Synod of 1950.*

ESTEEMED BRETHREN IN CHRIST:

**Y**OUR Committee, though given but a brief mandate, was charged with a grave responsibility and a difficult task, directly involving the temporal and spiritual wellbeing of several hundreds of homeless and destitute war-victims.

W have labored conscientiously and prayerfully to carry out the synodical mandate to the best of our ability as we find it written in the Acts of Synod, 1949, pg. 69, Art. 118, VI: Displaced Persons. "Since the plight of displaced Europeans has been brought to our attention by the Home Missions Committee and assistance to affect 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 Diakonate."

In constituting the membership of this special committee the Synod, acting upon the advice of its Committee on Appointments, designated the following: "COMMITTEE FOR DISPLACED PERSONS: Dr. P. Y. De Jong; Rev. J. M. Van de 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." pg. 94; Art. 133; No. 52.

Due to less frequent meetings of consistories during the summer months it was not until the last day of August that each of the designated Consistories had acted and the Committee, properly constituted, could organize and undertake the task assigned.

The cooperating Consistories had made the following appointments as per request of Synod:

- Elder Henry Verwys of Neland Ave.
- Elder John Van der Meer of Dennis Ave.
- Deacon Arthur Peelen of Alpine Ave.
- Deacon Neal Setsma of Grandville Ave.

The order of the synodical appointees indicated Dr. P. Y. De Jong as Chairman, and the Rev. J. M. Van de Kieft as Secretary of the Committee. Mr. Neal Setsma was chosen as Treasurer.

## PLAN OF ACTION AND ORGANIZATIONAL SET-UP

In order to inaugurate a denominational program for the resettlement of some of the Displaced Persons of Reformed persuasion, it was first of all necessary to devise a Plan of Action and to activate the proper Organizational Set-up.

Your Committee estimated that a fair quota of sponsors from our denomination would be for 300 to 325 Displaced Person families, approximately an average of one family per congregation.

We took cognizance of the fact that the major faiths, the Roman Catholic, the Jewish, and the Protestant, have each inaugurated their own program for sponsoring and resettling their own co-religionists. In the case of the Protestants, there are a number of sponsoring agencies, such as The Church World Service, including the majority of the larger Protestant Churches in the United States, the Lutheran Resettlement Service, the National Association of Evangelicals, sponsoring for its constituency, and the Mennonite Central Committee. All these, and many others, operate under the Presidential Commission for Displaced Persons as voluntary agencies for sponsoring and resettling Displaced Persons thruout our country.

Since there was among them none that specifically sought to aid Displaced Persons "of Reformed background," although there were many thousands of these among the Displaced Persons officially registered by the United Nations International Refugee Organization (IRO), your Committee turned to Dr. Charles Vincze, Archdean of the Magyar Free Reformed Church of Perth Amboy, New Jersey, to ascertain whether his church was carrying on a program in behalf of the Hungarian Calvinist Displaced Persons, and whether they were able to take care of all their kinsmen of common faith and national background.

Dr. Vincze replied that their churches were sponsoring through the American Hungarian Federation in Washington. He stated that the number of destitute, homeless Hungarian Calvinists in the European DP Camps far exceeded their ability to sponsor and resettle and that they would thank God if our Chr. Reformed Church would activate a program to resettle some of these fellow believers in our country and in our churches.

Your Committee thereupon entered into direct correspondence and contact with the Rev. Stephen E. Balogh, Executive Secretary of the American Hungarian Federation and a co-operative Resettlement Plan was drawn up and mutually agreed upon.

According to this plan our Committee agreed to procure the required sponsors from our congregations, nominating displaced persons families, or single individuals, with housing and job guarantee. We also assured payment of the inland transportation expenses of the admitted dis-

placed persons from the port of debarkation to their destination, and the reimbursement of the added administrative and secretarial expenses incurred at the AFH Office in activating our denominational program.

The American Hungarian Federation provided us with a selected Roster of 300 families and single Displaced Persons of the Calvinist faith furnished them by their own Committees working in the DP Camps. This list was gradually augmented to 500 names.

Our next step was to activate the program within our churches. Two letters were sent to all the Consistories in the United States. The first explained our denominational Program and Plan of Action; the second gave additional information and instructions how to proceed, enclosing the sets of Application Forms or Assurances to be filled out in quadruplicate for each Displaced Person or Family sponsored. Later follow-up letters were sent to the Consistories informing of progress, answering questions and urging co-operation without delay as time was running short. We also gave further publicity and pressed our appeal thru the church papers and in personal correspondence.

It became necessary to employ the services of a part-time Secretary. Miss Agnes Flonk of the Oakdale Park Church has not only served efficiently in secretarial capacity, but has entered into the work with the same spirit of compassion with which your Committee has undertaken and carried on its synodically assigned program of mercy.

#### THE PROGRAM IN ACTION.

Your Committee had hoped by this time (the middle of March) to be able to report not only progress, but fruits in which we might all rejoice together with those whom we might give new hope and welcome into our midst as fellow citizens of the City of God.

It should be remembered however, that our program did not get under way until September and it takes from four to six months to process a DP family after the assurances are finally validated. We had good expectation of receiving the first arrivals previous to this time but complications have bogged down the smooth and effective working out of our program. We have acquainted the churches with some of these besetting and delaying difficulties in an article appearing in the Banner issue of March 17.

Before amplifying these complex problems more specifically, we present a statistical summary of the responses on the part of our churches thus far.

There were 92 sets of assurances received in all from 61 churches. The breakdown is as follows:

37 churches sent in 1 set of Assurances each.....	37
18 churches sent in 2 sets of Assurances each.....	36
5 churches sent in 3 sets of Assurances each.....	15
1 church sent in 4 sets of Assurances each.....	4
<hr/>	<hr/>
61	92

27 of the churches sent reply that they were not in a position to sponsor a DP individual or family. These included the larger as well as the smaller, the country as well as the city churches.

As the assurances were received by your Committee we matched them as nearly as we were able from the Nominal Roster list given us by the American Hungarian Federation and sent them in to its Washington Office. They secured the validation by the Presidential Committee and then sent notification to the Displaced Persons of their nomination and sponsorship. At the same time they sent our Committee notification of the validation on AFH-16 Forms containing the address of the nominated and sponsored DPs and stating that the sponsoring church could enter into correspondence with them in the English language. Our Committee received 70 of these AHF-16 Form certifications and began to forward them to the respective sponsoring churches as they were being received. However, we soon discovered that these notifications and validations were not final because of duplication of sponsorship by different agencies and listing of the DPs in Europe by different Committees and organizations unknown to each other. Your Committee decided, therefore, to withhold forwarding the AHF Forms of notification to our Consistories until receipt of the final validations, AHF-4 Forms. Of these only six have come thru. Since the beginning of December the process of sponsoring and validation from this side has been retarded by the action of most of the States requiring that a local inspection audit be made by state representatives before the final validation is given by the President's Committee in Washington. This, added to the numerous and many-sided screenings of the Displaced Persons and their families by the government military and civil agents, greatly complicates and protracts the whole program.

Various factors account for the decidedly limited co-operation and disappointing sharing of this united, denominational program for resettling our quota of Displaced Persons from among those of our common faith.

We refrain from passing judgment, or even expressing an opinion, as to the motivation of any one of our Diaconates, Consistories or Congregations in the specific action that each has taken.

But in general, regarding our program as a whole, undertaken as an act of mercy, in the Name of our merciful Savior and in behalf of distressed and destitute Displaced Persons of our Reformed faith, your Committee cannot help but ask the question whether the decision to aid, or not to aid, fellow members of the body of Christ, a decision being made as before the Head of that body, and its future Judge, should not be taken looking at the *need* of the Displaced Persons rather than at the *responsibilities* to be assumed in their behalf.

We do appreciate and gratefully acknowledge the spirit of genuine compassion and unselfish, Christlike devotion manifested by our people and churches in this and so many other works of mercy and relief. Have we yet to rise higher, and to follow the Lamb deeper, in the spirit and after the manner of the Good Samaritan, who recognized his neighbor in a perfect stranger? His heart responded to the man's need. Lest we forget, Jesus added: "Go thou, and do likewise!"

#### PROBLEMS AND DIFFICULTIES.

The basic problem, which could neither be helped nor rectified by your Committee, has been that our program began at least a year too late. The present Displaced Persons Act of 1948, under which we are operating, will expire June 30, 1950. A new law is in the making and has already passed the House (Celler Bill HR 4567) and is now in the hands of the Judiciary Committee of the Senate. It is hoped that the cumbersome restrictive measures contained in the present bill will be removed. But there are indications that others of a similar nature will be added to the new Bill which would permit an additional 114,000 DPs to become eligible for sponsorship into the United States. In the meantime the IRO (International Refugee Organization) of the United States is winding up its work by the end of June. The DPs registered by them for admittance under the present law are becoming desperate as their camps are closing up and they face being left to join the hopeless thousands of the "hard cores." They are taking their very first opportunity, for fear it may be their last. Not a few of those sponsored by our church have thus gone to Australia or other lands, or even to our own country under other sponsorships.

The question may be asked: "Why then did they not wait for us?" The answer is that our Committee has not given a blanket assurance to all the Displaced Persons of Hungarian Calvinist faith, nor to any definite number of them, so that there is no guarantee for them on our part that they will be sponsored.

Then why does our Committee not give this assurance and guarantee? Again, the answer is that we are bound by the limits of our program and the restrictions of the law under which we must operate. The assurances that we give must first be given to us and matched according to nominations as to size of families and as to vocations. Many of the DPs on our nominal list are out of the classifications for which we are receiving applications. There are, for example, 11 Physicians, 3 Ministers, 2 Dentists, 10 Students, a Professor of Philosophy and several of the legal profession among them. Since therefore, we cannot give an assured guarantee that we will sponsor a definite number as a group, we cannot request or expect that they from their side will give us a blanket, or group assurance that they will wait for us. There are a number who have declared themselves willing and desirous

to wait for our Calvinist Resettlement Service Committee and who are passing by other prior opportunities. We are trying our best to have these sponsored, altho it means adjustments in the matching of applications with their age and occupational and family status.

There are priorities and preferences, such as 30% are required to be agriculturists, 40% must be of Baltic national origins, which add to the restrictions and complications of the present law.

The responsibilities assumed in sponsoring Displaced Persons are that of providing a livable home and employment. Morally, our responsibility would continue as we receive them into our churches and communities and help them in time of need. Legally, there is no wardship or indefinite obligation assumed. In our program the American Hungarian Federation has assured your Committee of their aid in resettling "trouble cases." The percentage of these has been small among the more than 135,000 Displaced Persons who have already been welcomed and given a new start in life in our country since June 1948. Your Committee will continue to press on despite the difficulties and hindrances, trusting that the Lord will accomplish his own great purposes of mercy thru our limited feeble efforts and this work also will not be in vain.

In a supplementary report we will bring our DP Resettlement program up to date at the time of Synod, D.V.

#### ORPHANED CHILDREN.

We have had many requests for sponsoring DP orphaned children by individual members of our churches and by some of our churches. The American Hungarian Federation had many similar requests which it was unable to fill. A special Committee in New York City has been working on this matter in behalf of all the DP sponsoring agencies with but little results. Only about an average of one a week were brought in. There is a complex of international, national and state Adoption Laws which are all being applied so as to almost frustrate this humanitarian effort on the part of childless couples, and of parents who are willing to seek "family increase" by way of adopting homeless children and to provide them with Christian love and care and a covenant training.

The European countries have themselves taken in many thousands of these little war-victims. Widows with children, who wish to keep their families together, and are willing to work for them, have waited in vain for sponsors. Some have been forced to give their children away in order to insure a home for them which they themselves could not provide.

#### FINANCES.

In order to meet the expenses connected with the administration and the execution of our Calvinist Resettlement Service program your

Committee has established a "FUND FOR DISPLACED PERSONS" and requested all our Consistories in the United States to contribute an initial grant of 30 cents per family, or more, from their Deacon Fund. The government provides the cost of ocean transportation. The inland transportation and baggage service from the Port of Debarkation (New York City for all those going east of the Mississippi, and New Orleans for those going west of the River) to their destination will be paid out of the Displaced Persons Fund, thus equalizing this cost for all our churches.

In our supplementary report to Synod the Treasurer's Report, duly audited, will be presented. The following summary-statement is here appended:

Total Receipts .....	\$3,774.95
Total Disbursements .....	829.14
	<hr/>
Balance in Bank as of March 11.....	\$2,945.81

88 of our churches have responded to the Committee's appeal for the necessary Funds. A number of others have written that they expect to contribute later. Some have informed us that while they are not in a position to sponsor a DP family or individual, they are willing to help financially. We will need considerable increase in our Fund when the DP families begin to come in and whole families must be transported to distant places by rail.

#### CONCLUSION AND RECOMMENDATIONS.

In concluding its first report your Committee expresses the well-founded expectation that before Synod meets in June our churches will have welcomed some of our Displaced Persons in their midst. Looking forward to their coming, we have prepared the following WELCOME MESSAGE, which Dr. Charles Vincze has kindly translated for us into Hungarian. Mr. John J. Dahm, Director of our Holland Seamen's Home in Hoboken, will present it in name of our churches when they reach our shores in New York, and a representative of the American Hungarian Federation will take care of the distribution in New Orleans.

Should any of our churches or members desire a copy of this Welcome leaflet, we will be glad to supply them upon request.

#### WELCOME —

In the Name of our Lord and Savior we bid you a most hearty welcome. We have been moved with compassion at your great distress as you were driven from your homes and have become exiles in the earth. Having passed thru great tribulation, you were cast upon the mercy of a world harassed and devastated by constant wars.

We welcome you most cordially to our land which God has blessed with a goodly measure of freedom and security under democratic government. May you learn to love and appreciate our flag, our constitutional

liberties and rights, and to become responsible, loyal citizens of our country. We too, have come as immigrants, or are of immigrant stock, and have become Americanized, loyal citizens of the United States.

We welcome you to our Churches. As Christian believers of the Calvinist faith, we have sponsored you as Hungarian Calvinists and invite you to become spiritually and ecclesiastically one with us; one in the communion of saints; one in the propagation and defense of the faith of our fathers, and of your fathers; the faith for which many of them in Holland as well as in Hungary gave their life-blood and gained the martyr's crown.

We welcome you to our homes and communities as you have come to live among us. We desire to help you in the difficult period of resettlement in homes and employment. Our churches and people are ready to stand by you in time of need. We trust sincerely that you will respond and accept our aid in the same spirit that it is given; in the Spirit and after the example of our blessed Redeemer, our faithful and merciful High Priest.

May He bind us together in mutual love and loyalty to Him in the unity of the Spirit and the bonds of peace. May you not be strangers long, but fellow citizens and co-heirs with Christ, seeking the City that hath the foundations. May our Triune God bless and prosper you for the life that now is, and for the life that is to come.

WELCOME, BRETHREN, SISTERS AND CHILDREN!  
WELCOME IN JESUS NAME!

— THE CHRISTIAN REFORMED CHURCH

The following *recommendations* are respectfully submitted for consideration and action by Synod:

- 1) That Synod approve the *Calvinist Resettlement Service* program in co-operation with the American Hungarian Federation, which has been inaugurated thruout our churches in the United States.
- 2) That Synod continue the Committee which is activating this denominational program according to the mandate given by the Synod of 1949.
- 3) That Synod recommend this Program to all our churches and urge their wholehearted co-operation.
- 4) That Synod approve the *Fund for Displaced Persons* and recommend it to all our Diaconates and Churches for support.

Respectfully submitted,

THE COMMITTEE FOR DISPLACED PERSONS

DR. P. Y. DE JONG, *President*

REV. J. M. VAN DE KIEFT, *Secretary*

MR. NEAL SETSMA, *Treasurer*

MR. HENRY VERWYS

MR. JOHN VAN DER MEER

MR. ARTHUR PEELEN

**THE CHRISTIAN SEAMEN'S HOME**

*To the Synod of The Christian Reformed Church  
convening in June, 1950,  
at Grand Rapids, Michigan.*

ESTEEMED BRETHREN :

**A**NOTHER year of busy activity and, we trust, of fruitage for our Lord has become history at the Christian Seamen's Home at Hoboken, New Jersey. We are thankful to our Covenant God that He has sustained our personnel through another year — the year 1949 — in rendering both social and spiritual services to the pilgrim sailors and the passing immigrants. Much seed has been sown; Christian good will has been shown. May the Lord of the harvest add His indispensable blessing.

The remodeled and renovated Seamen's Home has now been in service for over a full year. It is modestly neat, attractive, and up-to-date with its fitting furniture. As such it appeals to the sailor with the constant invitation: Come in; make yourself at home; sit down; rest; read our good literature; go to the writing room, and write a letter home to your loved ones; use freely our wholesome parlor games placed here just for you. And then when a ship is in port and the sailors have gathered in goodly numbers in the Home; a minister comes in, congenially calls them to order, leads them in singing Psalms and hymns, brings a message from the Gospel, offers prayer; after which he unobtrusively seeks opportunity for a spiritual conversation with those who will yield themselves to such personal fellowship in the things of the Gospel.

The sailor feels a warm welcome here. He appreciates it too. Frequently our manager hears the remark: "Wat moesten wij toch beginnen zonder dit Zeemanshuis." Do all the sailors in port use our Christian Seamen's Home facilities? We do not know. Very many of them, likely almost all of them do. And when they do, they realize that ours is a ministry, in which we are not selfishly seeking their money — as the neighboring places along River Street in Hoboken are. This leads them the more freely to enter our Home. They are thus kept off the streets of a wicked city, and out of (who knows how many?) dens of iniquity.

Thirty-four Gospel meetings were held in which the Word of salvation was presented in the Holland language to these sailors. The total attendance at these meetings was 1,333 or an average of thirty-nine (39) per meeting. Hospital calls have been made upon request.

Back to God Hour tracts find their way unto the ships and into the hands of the sailors, most of whom can read English well. Holland tracts have not been as available as desired, but we remain on the alert to get them again. It is something of a handicap to the spiritual side of the work, that we do not have a regular Spiritual Advisor, since the Hoboken Church does not have a minister as yet. The minister of the Hoboken Church has always served as Spiritual Advisor of our Christian Seamen's Home. May God in His good time supply the man of His choice to that field again soon.

Besides the above mentioned services to the sailors our manager gave efficient assistance to some 617 immigrants during 1949. This figure is somewhat lower than the previous two years, because not so many immigrants have entered our country during this past year. Help has also been given to members of our churches who happen to be travelling through. Overnight lodging has been provided for a total of 223 people during 1949.

The Christian Seamen's Home is directed for the Synod by the Eastern Home Mission Board, which 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 the Mssrs. John Hamersma and A. Schravendeel. The manager of the Home is Mr. John J. Dahm; the janitor and matron are Mr. and Mrs. C. Fisher.

In view of the obvious need for the continuance of this work and the manifest blessings of our God upon it, we trust that the Synod will again:

1. Approve this report;
2. Recommend the Christian 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 blessings 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, N. J. 1949. TO CLASSIS HACKENSACK,  
CONVENED MARCH 14, 1950, AT ENGLEWOOD,  
N. J., AND TO CLASSIS HUDSON**

RECEIPTS

Various Classes .....	\$ 7,189.57
Collected at Seamen's Home.....	1,822.39
Interest on Mortgage.....	180.00

Interest on U. S. Government "G" Bonds.....	287.50
United States Government "G" Bonds Redeemed.....	2,856.00
Dividends (Little Miami R. R. Stock).....	344.00
Donations .....	993.55
Loan Prospect Park National Bank.....	1,500.00
<b>Total Receipts.....</b>	<b>\$15,173.01</b>
Balance on Hand, January 1, 1949.....	1,480.62
<b>Total plus Balance on Hand, January 1, 1949.....</b>	<b>\$16,653.63</b>

**DISBURSEMENTS**

Salaries .....	\$ 5,360.50
Rent .....	540.00
Maintenance and Repairs.....	397.76
Balance of Cost of Alterations and One-story Addition to Front..	4,828.86
Insurance .....	25.00
Gas, Electric and Water.....	360.06
Fuel .....	634.05
Advertising in The Banner.....	74.50
Printing and Newspapers.....	98.58
Loan Paid — Prospect Park National Bank.....	1,500.00
Interest on Loan.....	5.75
Interest on Money in Trust.....	45.00
Transferred from Monsey Cemetery Fund to Englewood Church Monsey Cemetery Fund.....	1,800.00
in Trust from Seamen's Fund.....	
Miscellaneous .....	162.19
<b>Total Disbursements .....</b>	<b>15,831.75</b>
Balance on hand Dec. 31, 1949.....	821.88
<b>Total Disbursements plus Balance.....</b>	<b>\$16,653.63</b>

The books of the treasurer were examined and found correct by John Zuidema and Garret Hoogerheide.

Respectfully submitted,  
REV. D. DE BEER, *Treasurer*

**PROPOSED BUDGET FOR THE CHRISTIAN SEAMEN'S HOME,  
HOBOKEN, N. J., FOR 1951**

<b>Salaries:</b>	
Manager (including \$540.00 house rent).....	\$ 3,340.00
Janitor (including free apt. and heat).....	2,000.00
For part time Spiritual work rendered by Hoboken Pastor.....	1,500.00
Maintenance and repairs.....	1,500.00
Fuel .....	800.00
Gas, Electric and Water.....	400.00
Insurance (2 years Liability, \$145.80, and Treas. Bond for Insurance, \$25.00) .....	170.80
Miscellaneous and Incidentals.....	500.00
<b>Total expenses .....</b>	<b>\$10,210.80</b>

ANTICIPATED INCOME

Interest on \$4,000.00 invested mortgage, 4½%	\$ 180.00
Interest on \$10,500 "G" Bonds, 2½%	262.50
Dividends on 80 shares Little Miami Railroad Stock (Value 91¼ per share)	344.00
Collections at the home	2,000.00
Donations	700.00
Collections from various Classes	6,724.30
<b>Grand total anticipated income</b>	<b>\$10,210.80</b>

TOTAL ASSETS AND LIABILITIES AS OF JAN. 1, 1950

First mortgage on 21 Bank St., N. Y., 4½%	\$ 4,000.00
8 shares Little Miami R. R. Stock at 91¼ per share	7,320.00
U. S. Bonds, Series "G," 2½%	10,500.00
Commercial account, Prospect Park National	821.88
<b>Total cash assets</b>	<b>22,641.88</b>
Three story building, 334 River St., Hoboken	\$35,000.00
Three story building, 310 Hudson St., Hoboken	15,000.00
<b>Grand total assets</b>	<b>\$72,641.88</b>
Improvement and extension cost	\$10,888.90

LIABILITIES

Rev. Wristers, in trust	\$ 127.00
In regard to Endowment Fund see Acts of Synod, 1943.	

Respectfully submitted,  
REV. D. DE BEER, *Treasurer.*

## REPORT NO. 23

### SYNODICAL TRACT COMMITTEE

*To the Synod of 1950.*

**Y**OUR Committee is happy and grateful to be able to present the following brief report of its activities and accomplishments during the period since it reported to the Synod of 1949 and until March 15. During this time regular meetings were held monthly.

#### I. PERSONNEL OF THE COMMITTEE

All the members appointed by the Synod of 1949 were able to serve. These are: Rev. D. H. Walters, Mr. P. B. Peterson, Rev. L. Trap, Prof. L. Berkhof, Mr. B. De Boer, Mr. Edward Postma, Rev. Edward Boer, and Rev. L. Veltkamp. Officers who served the Committee during the past year were as follows: President, Prof. Berkhof; Vice-President, Rev. Walters; Secretary, Mr. De Boer; Treasurer, Mr. Postma.

Much of the work to be done has been carried on by sub-committees, to which are committed certain definite responsibilities. These are: Editing, Title, Assignment, Covers, Printing, and Finance.

The Committee sustained a real loss in the demise of Rev. Trap. Our departed brother had qualities and abilities which made him a valuable member. Much of the editing and re-writing of tract mss. was left to him. We are grateful to God for that which he was able to do during the time he served as a member of this Committee.

#### II. BRIEF SURVEY OF ACTIVITIES

Synod's Tract Committee has now been functioning since 1945. Naturally, the first several years were not primarily years of production; they were a period of planning and preparation. Policies were set, objectives were determined upon, and many technical details had to be worked out. All that was to be expected, since the production of Gospel literature was an entirely new venture for our Church.

*A. Production.* It can be said that now our Tract Program really is entering upon Production and Distribution. At the time of this writing (March 15) some forty four-page tracts are in print, plus several small booklets. This is double the number in print in June of 1949. In addition, we have printed several treatises, on the following titles: "John Calvin", "The Inspiration of the Bible", "My Church", and "Family Bible Reading". New titles are being added from time to time. Most of our tracts are now being printed at the Christian Reformed Publishing House, and a word of commendation is in order for

the fine co-operation of Mr. Buiten and his staff, for whom this tract program means quite an additional burden.

B. *Distribution.* Not only are our tracts printed at the Christian Reformed Publishing House but its address is also the address of our Tract Committee. It should be of interest to note who are purchasing our literature. Of 102 pieces of mail received during December-January last, coming from some 26 states and several places in Canada and representing orders for 3,400 tracts, 23 came from Christian Reformed members, and 79 from those outside our denomination. These figures would seem to establish two facts, at least. One is that our Reformed approach to the Truth of God and our presentation of the Gospel of Christ are acceptable to, and meet with the approval of, those outside the constituency of our own denomination. The other fact is that our own people generally are not yet fully aware of the possibilities and opportunities represented by a tract ministry. It is to be hoped that our ministers and elders will do all they can to encourage this program, representing a type of missionary endeavor in which any Christian can engage.

To assist in the reaching of the above-mentioned objective, it was decided to offer to every minister and every full-time Kingdom worker of our Church free tracts of their own choosing, to the amount of \$10.00 yearly. In addition, free tracts are provided our Radio minister for use in answering his voluminous mail, and to R. B. I. students, for use in neighborhood canvasses and personal work. Quantity discounts have also been arranged, to encourage organizations in the liberal use of our Gospel literature.

C. *Critique of our Tracts.* As to content, the Committee has continually sought to keep sight of its mandate and goal: namely, the production of Gospel literature true to our Reformed conception of the Truth of God, as revealed in His Holy Word. Since we realize that "the Sword of the Spirit is the Word of God" we have been urging prospective writers to recognize the desirability of quoting Scripture literally and liberally. That, it was felt, has been a lack in some of our productions.

In matters of appearance and format, we feel that we can be justly proud of our literature. Being of uniform size, with attractive covers in color, of a good quality paper, and with legible print, our tracts are such that they can be handed out without apology or embarrassment. Many a compliment has been expressed to the Committee for the outward appearance of our tracts. Attention is respectfully called to the display of our tracts which will be set up during the time Synod is in session, and delegates are invited to help themselves to samples.

D. *Advertising.* "It pays to advertise." To dispose of our tracts, and to get our literature into the hands of readers, they must be brought to the attention of those who will distribute them. For that reason we have been advertising in several prominent religious periodicals, in addition to "The Banner". With this need in mind, we are also working up a mailing list for samples, blotters are to be printed for advertising purposes, and a leaflet is being made up which will contain a list of all our tract titles.

E. *Special Tracts.* At present a sub-committee is working on possible tract titles of a special nature. This includes such as discuss Scripture truths regarding the birth and resurrection of Christ, to be used at the Christmas and Easter seasons, and also tracts which can be used for distribution in hospitals and to shut-ins.

In addition, a number of tracts are being planned on titles which will reflect the great truths taught in the Heidelberg Catechism which, when completed, will give us a series presenting the cardinal truths of salvation in orderly and consecutive fashion.

F. *Comments.* Not in a spirit of complaint, nor with the idea of making apology, but rather with the desire to have the members of Synod be conversant with the problems attaching to such a program as this, it must be stated that our present set-up does not lend itself to maximum efficiency. Meeting once a month in addition to serving on a sub-committee, makes quite a demand on Committee members. Then, decisions must be noted and conveyed by a secretary who has a full program of Kingdom work. All of this results in unavoidable delays, and postponements and slow achievements. It can be said that the Committee is constantly seeking to devise means which will make this "business" more business-like.

Finally, and most of all, the Committee is deeply conscious of its responsibility; to the Church, yes; but above all, to the Lord Himself, whose Gospel we are seeking to propagate, and whose message must be presented to all men, and by every means. May He richly bless and cause to be fruitful for His glory, the work of the Back to God Tract Committee of the Christian Reformed Church.

### III. 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.), and bearing in mind the vacancy on the Committee created by the death of Rev. Trap.

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. D. H. WALTERS

REV. EDWARD BOER

REV. L. VELTKAMP

MR. P. B. PETERSON

MR. EDWARD POSTMA

MR. BEN DE BOER, *Secretary*

JUNIOR COLLEGE COMMITTEE REPORT

To the Synod of 1950.

ESTEEMED BRETHREN:

YOUR committee humbly admits that this report does not contain a final answer to the mandate prescribed by the Synod of 1948. Two years is a long time to consider a problem, the more so when one considers that a committee has already reported on the question in 1948. The mandate to your present committee was more extensive. The nine points of the 1948 mandate opened divergent and complicated problems which even the framers of the mandate could not possibly have envisaged. The mandate implies that your committee consider a possible long-range program affecting the interests of a real Christian educational policy from kindergarten to university. The more your committee delved into a study of the question, the more it became impressed with the need for a thorough review of our whole institutional program, each item studied in relation to the other, and not treated separately and as exigencies arise. However, we cannot suspend action to await such a re-evaluation.

Your committee chooses for various reasons to treat the materials in the mandate (Agenda, 1948, p. 48) in an order different from that given.

*Materials and Sources of Information Used:*

1. Majority and minority reports, Agenda, 1948, pp. 278-293.
2. Reports and studies of Calvin College Faculty committees available, May, 1948.
3. An extensive document prepared in a sub-committee of the Educational Policy Committee of Calvin College, February, 1950. Although not officially adopted by any committee or by the faculty of the college, it was made available to the Synodical committee.
4. Questionnaires prepared and submitted by your synodical committee which were sent to all the consistories of the Christian Reformed Churches in the United States and to all Christian High School principals.
5. Regional questionnaires prepared by individual members of the committee and sent to representative church leaders and consistories in areas where the problem seemed to be of special interest.
6. Studies *in loco* by individual members of the committee.
7. Letters and oral reports of representative leaders whose opinions were solicited.

8. Conferences with members of Calvin College Faculty.

I. (Points 9 and 8 of mandate.) "The extent to which our people are ready to support adequately junior colleges, and ways and means of propagating the cause." "The needs and best interests of all localities concerned."

The junior college and (or) the community college movement in the American educational scene has experienced a phenomenal growth, but it is not a growth at the expense of the traditional college. Although its status is not yet fixed in the whole educational pattern, one cannot deny that the junior college is here to stay. Perhaps the junior college will not continue to remain a separate unit. The most recent trend in reorganization now being effected is the establishment of a four-year unit called variously a "four-year junior college," a "community college," or a "people's college." These seek to unite the last two years of high school and the first two years of college into one unit. The present direction of the trend as well as the uncertainty as to its final disposition in the whole educational system adds to the difficulty of considering the problem. True, the most persistent demand among our people is for the two-year normal-training institution. That simplifies the problem somewhat. However, we must likewise be concerned with what such institutions might become once having been established. There are sentiments still not too well expressed which show that in some areas a normal-training program cast into the framework of the liberal arts tradition is not the type of institution which is desired but rather, a technical, two-year terminal course community college.

Whether the community college or the college-preparatory plan is followed, such institutions have now been or shall be established in areas in which the constituency of our church is largely concentrated. Even if such public and private junior colleges are not now available, the movement will affect the demand of our own people to create similar institutions. If this movement can find a logical and significant place in the Christian educational pattern, it would be foolhardy to discourage the trend. To do so would make us remiss in our duty to our Reformed heritage which demands an educated laity.

Before thinking of expanding the Christian school system, it might be well to ask, "What is Christian education?" As this is embodied in the present Christian elementary, secondary, and higher educational system, we have at best discovered only a partial answer. Is it not significant that we have not yet developed a definite statement of the Christian philosophy of education to which our constituency unqualifiedly subscribes? The National Union of Christian Schools is working zealously on such a definition. Members of the Calvin faculty have worked on it with some results. Having arrived at a formal statement of a philosophy of education is, however, merely a step, not a goal.

Such a philosophy of education must percolate down to the teacher in every classroom and permeate all of his teaching.

All this has a bearing upon the junior college movement. If we could afford to defer action, it would be desirable to wage a two-year educational propaganda campaign which would aim at clarifying issues, establishing our values, and counting the cost (not merely financial) before we build the tower. The more so since the junior college venture is an innovation in our system of education. Should the exigencies of the times demand immediate action, either as a private or as a denominational venture, the first requisite still must be that the education given be *Christian* education. Mere aping of a typical American trend placed in the hands of pious teachers would not meet such a requisite.

The demand for junior colleges among our constituency is regional — affecting those areas where there is an acute Christian-teacher shortage. The number of students attending colleges other than Calvin, i.e., local colleges, is also a factor in this demand. Yet this latter factor must be regarded as a buttressing argument and not an initiating one. Even if four regional junior colleges would be established, the local element would be satisfied only in degree. Vocational interests, choice of college, always will remain factors governing a student's choice of schools. Calvin does not receive all the Christian Reformed students living within a radius of 25 miles, not even those whose vocational interests can be served at Calvin. Moreover, these colleges would still be regional in character and the consideration of extension of home influence during the period of youthful immaturity would be satisfied only in part.

A rapid survey of those regional areas designated in the 1947 synodical report will indicate the awareness of the "need" as well as the extent to which the people are ready to support such a venture in these regions.

**NORTHWEST IOWA:** Here the demand has appeared most vocal. Certain ecclesiastical and lay leaders see an immediate need to meet the demand of the new Iowa teacher-certification law, and of a critical Christian school teacher shortage. Your committee does not claim that the great majority of our constituents in this area are conscious of this need. Many of our people have no vital interest in higher education. But we do feel sure that a goodly proportion of our Christian Reformed people who do desire to give the advantages of higher education to their children and who live at a great distance from Calvin College would welcome the opportunity of sending their children to a truly Christian college if there were such an institution much nearer to them.

This is borne out by two separate investigations. The first, carried on *in loco*, indicates that a scant majority of those whose opinions were

solicited were ready to acknowledge the need and less than a majority were ready to support a junior college financially.

The second questionnaire was sent to all the consistories of Classis Orange City, to almost all of the consistories of Classis Sioux Center and to many consistories in the southern half of Classis Minnesota. It contained these questions: 1. Do you favor the establishment of a Junior College in Northwest Iowa? 2. Do you think that a goodly proportion of your members are in favor of the establishment of a Junior College in Northwest Iowa? 3. Do you think that your members are willing to make an extra contribution in order that we may have such a school in these parts?—that is, do you think that your members would be willing to help erect a Junior College building in case Synod should declare itself in favor of the establishment of a Junior College in Northwest Iowa? Results: Eleven churches (consistories) answered Yes to all three questions; twelve, No to all three questions; eight answered the first question with Yes and the last question with No.

**BELLFLOWER AREA:** There is an interdenominational orthodox college preparing to move from Santa Barbara into a locality just east of Bellflower that is making its appeal to our people for cooperation. Very recently, however, a representative group of men of our churches in Southern California met in the interest of the Junior College movement and a majority of them expressed themselves as definitely interested in a possible junior college for our own people in California—one that from the start shall proceed under the wings of Calvin. So reports our committee member from San Diego. Two leaders asked him whether an extension course of intensified character, say of six weeks, could be offered soon, by a Calvin professor from the department of education for our West Coast teachers, this course to be a feeler and possibly a forerunner of a Junior College. Wellnigh complete polls of the California area indicate that the vast majority is in favor of a Junior College in the Southland, but these people are not ready to promise large sums to get it started. The demand, therefore, includes that such a junior college be a denominationally subsidized institution.

**PATERSON AREA:** Polls taken indicate that there is no pressing insistence, but there does exist a demand that warrants further study. The consensus, if one can speak of consensus at all, is that it would be beneficial to the area from a cultural point of view, and that it would be a fitting capstone to the recent consolidation move. Such sentiments were provoked by the questionnaire and are not really indigenous to the area.

**CHICAGO AREA:** There is at present no lively interest in a junior college arising from the people. Where the demand does exist, it is

best articulated by a group wishing the American community college type. There are also some who prefer a two-year liberal arts institution. The majority of both parties favor an institution wholly outside of church control.

PACIFIC NORTHWEST: This area is not affected by a substantial demand. Several statements by leaders that students from this area would still go to Calvin College even if a junior college were established in California were received.

One fact not disclosed in the above survey does have a bearing on the question. Wherever the demand does occur, it is a demand arising from the educated leaders in these areas and from those who sense the value of higher education for their children. The survey does not indicate that the demand arises from the very grass roots of the denomination.

II. (Point 7 of the mandate). "The lessons to be learned from the records of Grundy College, Chicago Christian Junior College, and Western Academy."

Should Synod acquiesce in the demand to establish regional junior colleges, there are available for its guidance lessons to be learned from the Grundy College and Chicago Christian Junior College experiments.

#### 1. GRUNDY COLLEGE

Though the records in the form of the minutes of Grundy's Board were not available to us, we did learn from correspondence with those who know the history of that school that two factors led to its failure: lack of authoritative supervision, and the depression. Aid for Grundy was sought wherever it could be obtained, even from non-reformed groups with resulting compromise. Thus the ardor of those who wished a truly Reformed school cooled. Moreover, it is clear that during the depression Grundy could not raise enough money to continue.

Seeds of disintegration and discontent were also sown by a too-hasty, taking-for-granted Basis of Agreement between Grundy and Calvin. This Basis of Agreement adopted by the Synod of 1920 provides substantially the following:

a. Grundy Center shall operate under the jurisdiction of two Boards of Trustees, a local and a denominational board.

b. The curriculum shall be outlined and planned by both Boards of Trustees.

c. The two professors who shall staff the pre-seminary junior college shall be appointed by the local board but with the approval of the Board of Trustees of Calvin College.

d. Grundy Center College shall pledge not to expand its junior college until Calvin has introduced at least three graduate departments, exclusive of the seminary.

e. Grundy Center shall be subsidized from the Treasury of Calvin College. Classis Ostfriesland shall not be released from her denominational assessment to Calvin nor be permitted to withdraw her support of the Endowment Fund.

From this history of Grundy College it is overly apparent that we should not begin any junior college unless the relation between Calvin College and the junior college be thoroughly planned and carefully defined.

## 2. CHICAGO CHRISTIAN JUNIOR COLLEGE

The reasons for its early demise are as follows:

a. The teaching staff was not at all a homogeneous group with a unified view of life and education.

b. The junior college did not have a building of its own. It held its classes in the available rooms of the Christian High School and at hours when they were not in use otherwise. Thus its facilities were inadequate, and a home of its own in the depression years was out of question. The junior college was hardly more than an appendix to the existing Christian High School.

c. The institution did not have the enthusiastic support of the constituency of our denomination because most of the students were "outsiders".

d. Owing to the depression money was hard to get.

e. Many of our young people attended Calvin in preference to the local junior college.

Lessons to be learned from the failure:

a. The need of proper fundamental work.

b. The need of a homogeneous, well-prepared, and experienced staff of teachers.

c. The need of a separate building with adequate library and laboratory facilities.

d. The need of proper backing by our leaders and by our people.

## 3. WESTERN ACADEMY

The principal of Western Christian High states, "The most apparent cause of the failure of Western Academy was financial instability." He also writes that the popular demand for higher education was not present at that time, and the need was not felt as it is now. He doubts whether much can be learned from the academy's history with a view to a prospective Christian Junior College. Your committee concurs in this opinion.

III. (Points 2 to 6 of mandate): "The question of the cost of the establishment and operation of junior colleges. The problem of accreditation. The problem of securing qualified teachers. The problem

of securing adequate library and other facilities." These all we subsume under the heading:

ADMINISTRATIVE CONSIDERATIONS. We follow this order:

A. Estimated annual operating budget for junior college of 100 students. The expense of establishing and maintaining a junior college may conveniently be divided into two main kinds:

1. Capital outlay. This is the amount required for buildings and equipment, but not including "expendable" supplies. Such items as seats, desks, filing cases, ARE included. Capital outlay involves both original outlay and such further monies as will be required for replacement and expansion; but only initial outlay is here considered.

2. Operating expense. This is here understood as the amount required annually for salaries (including pensions) and services (secretarial, library, janitorial, etc.); utilities (heat, gas, water, electricity, telephone); insurance; repairs and upkeep; supplies (records, stationery, office supplies, typewriter repairs, etc.); library purchases (books, journals, etc.); binding, additional shelving, library indexing and routine; expendable supplies for laboratories and business courses; printing and mimeographing; etc. Also included, for convenience, is depreciation; interest on loans, even though in the form of unpaid debt on initial capital outlay; but not amortization.

The amount for capital outlay varies so much from one locality to another, depending not only on building costs but also on possible local opportunities, that it is here not estimated.

The annual expense for operation will of course also vary to some extent. However, the following budget will, in round numbers, be not far amiss, and as a minimum:

Salary, teaching principal.....	\$ 5,000.00
Salary, teaching assistant principal.....	4,000.00
Salary, three instructors.....	10,500.00
Salary, office .....	1,500.00
Utilities (including heat) .....	1,000.00
Janitor service .....	2,500.00
Pensions, insurance .....	1,000.00
Interest .....	500.00
Repairs, upkeep .....	2,500.00
Services (library, bookstore, etc.).....	500.00
Library purchases, especially at beginning.....	1,500.00
Supplies (office, janitor, etc.).....	700.00
Miscellaneous .....	300.00
Total .....	<u>\$31,500.00</u>

With 100 students all paying full cost, each would have to pay \$315.00 annually to meet the minimum operating budget.

Thus, without including in the operating budget a cent for amortization of outstanding capital obligations, and only \$500.00 for interest,

operating budget for a school of 100 students will at absolute minimum require some \$315.00 per student. For a college that means to be a first rate school, the budget could not be under \$400.00 per student. Nor is Calvin College an example of lower operating costs. If the staff, etc., were increased to the minimum required to enable Calvin to do what it professes to do, operating costs annually would require not less than \$400.00 per student. This figure is still low in comparison with costs at other colleges of the same calibre.

To arrive at a junior college budget by dividing the Calvin College budget in half is a fallacious procedure. Calvin's facilities, teaching as well as physical (excluding the recently completed science building), were based upon a 500 student enrollment while actually accommodating 1,350 students.

#### B. Problem of Accreditation.

*Significance.* Accreditation (e.g. by the state, by other colleges and universities, by recognized accrediting agencies, etc.) is a matter whose importance is frequently underestimated in Christian school circles. Carelessness as to accreditation is distinctly unfair to the graduates of the school.

On the other hand, the need of accreditation has perhaps as frequently led us to betray our own principles, and has abetted the tendency simply to follow prevailing trends and practices.

There is no need for falling into either error. In the main, certainly, the demands of accrediting agencies are fair enough and even did they not exist we should not be satisfied with a school that could not meet the demands. And as to the second error, we can avoid it to the extent that we know what our own principles concretely require and only thereafter accommodate ourselves as far as is necessary.

The mere fact that a school is in operation is not yet evidence of its being up to minimum standards. This is patent on consideration of the fact that at present only three of our Christian high schools are accredited by the regional agencies.

*Bases of Accreditation.* The following items will be subjected to careful and critical scrutiny by any agency which is solicited to examine a beginning institution. (This information is taken directly from accreditation agency literature.)

1. Training of instructors.
2. Group organization of the faculty.
3. Committee structure.
4. Salaries and salary schedule.
5. Tenure rules and tenure tradition.
6. Methods of recruiting students.
7. Student selection or elimination.
8. Aids and incentives to faculty growth.
9. Provision for leaves of absence.

10. Provision for faculty retirement.
11. Student guidance program.
12. College aim and pattern and degree of attainment or effectiveness in approaching aim or pattern.

It must be remembered that accrediting agencies do not lay down rigid standards. They examine institutions already in operation. The risks of the venture are taken by the institution. Accreditation once gained can be easily lost. Mere addition of outpost extensions without regard for the factors listed above can drag down the accreditation of the parent institution.

C. Problem of securing adequate library and other facilities.

1. *Physical plant.* The following, from the *North Central Association Quarterly*, October, 1944, may serve as a reminder of the fact that physical plant involves more than a set of classrooms.

The physical plant, comprising grounds, buildings, and equipment, should be adequate for the efficient conduct of the educational program and should contribute effectively to the realization of the accepted objectives of the institution.

In judging the plant, consideration will be given to the adequacy and effectiveness of such features as site; general type of buildings; service systems; classrooms, laboratories, and other facilities appropriate to the special purposes of the institution; office facilities; library buildings; facilities for health service, recreation, and athletics; dormitories; dining facilities; auditoriums, assembly rooms; and the operation and care of the plant.

Physical plant is of course the major item in capital outlay. A suitable building may in a given locality be available; or it is possible that temporary arrangements may be made with the Christian High School Association. In the latter instance, however, needing emphatic underscoring, is the fact that a junior college is not a slightly expanded nor even a glorified high school. This applies to teaching staff as well as to organization. And if the junior college is to use the same building, it should have separate quarters (e.g., office, library, student rooms, etc.).

A 100-student junior college would need as a minimum 7 or 8 rooms. Nor are all rooms readily convertible to use by all classes, e.g. a laboratory, a room for certain kinds of "Business" courses. In addition there is need of office, student lounges, library, assembly room; in all likelihood, some facilities for physical training will have to be provided.

If a new building is to be erected:

- a. The building lot should be estimated in terms of anticipated expansion and this estimate should then be at least doubled or tripled.
- b. The building itself should be so planned that future units can be readily and inexpensively added.

c. To arrive at approximate cost, figure four rooms, 30 x 30, on each of the two floors, plus halls and stairways, plus basement. (Office and assembly room and lounges could be planned for basement, or the laboratories can be put in the basement, releasing equivalent room.) Cubic foot cost of construction in a locality will then enable one to arrive at approximate cost of a minimum building. To this must be added the cost of furnishing classrooms, offices, laboratories, assembly room, library, etc.

It should be borne in mind that whether a new building is erected or whether an existing building is remodeled or whether many of the facilities of a Christian High School's existing plant are utilized, physical plant includes not only the building as such, but also such items as seats, desks, library shelving and tables, laboratory equipment, office furniture, etc.

2. *Library.* Library is even more indispensable to college work than is a laboratory. The initial expense of furnishing books for the most meager of beginnings is as much part of original outlay as is the expense of providing windows for the building.

The following quotation from the *N. C. A. Quarterly* of October, 1944, may assist in orientation:

The library should provide facilities needed to make the educational program effective. There should be evidence that such facilities are appropriately used.

The adequacy of the library will be gauged by the following items: the holdings of standard works of general and special reference; the holdings of magazines and periodicals; the number, variety, and recency of books; the use of the library by students and by the faculty; library expenditures over a period of years; the salaries and qualifications of the library staff; and the administrative practices relating to the library.

Sometimes overlooked is the fact that more significant than number of books is their selection; but even a minimum beginning library of the kind that a junior college should have before opening its doors will add appreciably to capital outlay. And this will be true even when the junior college is situated in a city which has a large public library.

3. *Capital Outlay.* It will not be necessary to add analogous comments about further aspects of capital outlay; the nature of the comments will be sufficiently apparent as applicable to e.g. laboratories, dining facilities, etc. One does perhaps need to remind oneself that physical plant and non-expendable equipment for a junior college involves much more than what is usually connoted by sufficient "classrooms."

D. Problem of securing qualified teachers. The problem of securing qualified teachers is always a serious one. President Henry Schultze in his recent report to the Board of Trustees disclosed that should Calvin meet the demands of its accrediting association, Calvin's staff

must be augmented by at least thirty additional men. Failure to find these qualified men has detracted from the effectiveness of Calvin College.

The problem on the junior college level is not as serious, only because a junior college can satisfy itself with men with M. A. degrees. However, the matter of extra-academic qualifications, i.e., fitness for Christian education, still remains.

This is not an insurmountable problem, however. The number of Calvin graduates entering graduate schools is ever increasing. Many of these men desire to teach in a Christian college, given the opportunity. If their availability were distributed over the various fields of education covered by junior college teaching, the problem would be one of only a few years' duration. Modern languages, philosophy, mathematics, ancient languages, and physics are a few fields in which there remains a persistent dearth.

4. *The question of ecclesiastical or society control and correlation with Calvin College.*

Thus far there is little material in this report which is disputable. We arrive at a crucial point when discussing material under the present caption.

There is a real danger that the problem of junior colleges will be judged solely in the light of ecclesiastical or society control. Such a deflection would be unwelcome to your committee which views the problem as a much larger one than manner of control. However, the issue cannot be side-stepped.

A careful study of all the *Agenda* and *Acts* of Synod from 1894 to 1948 discloses that the Christian Reformed denomination stands committed to the following principles re church control of education:

1. Maintenance of a system of higher academic education is not a duty of the church. This was reiterated time and again and culminated in two synodical decisions, 1898 and 1912, to transfer Calvin College to a private society. Both attempts were abandoned within a few years.

2. Equally insistent were past synods in maintaining that the church has a right to maintain a college, and this on two considerations:

a. The church is entrusted with the spiritual care of its constituents and a college which enhances the spiritual potential of the church may come under the jurisdiction of the church.

b. The church may have ultimate jurisdiction over the college but "niet dat de kerk ambtelijk door hare organen het onderwijs geve." Almost all of the arguments advanced by successive synods for the right to maintain a college are given in a report to the 1926 Synod. (*Agenda* 1926, pp. 29-30).

Thus, synodical pronouncements and past practices do not give a clue to a final answer to the problem. What these pronouncements and practices have done is to raise up in our denomination two very definite points of view, one for strict separation and society control as that is carried out in our elementary and secondary schools, and another against separation as far as Calvin College is concerned. The extension of church ownership to the regional junior college may well cause the focus of the whole issue to fall on manner of control rather than on the greater issue which desperately needs unanimity, i.e., how the spiritual potential of our denomination can best be cultivated.

Your committee does not wish to emphasize this issue but nevertheless desires to present the following:

The problem of Christian junior colleges cannot be viewed properly apart from the whole system of Christian education. The problem then is, does the Christian Reformed constituency want *Christian Education*, i.e., do we take its essential character and whatever demands this may make upon us, seriously? If there is a hearty affirmative to this question, then the matter of Christian junior colleges is a vital one which the church cannot and may not overlook.

Upon what does such an affirmative depend? Being Reformed or Calvinistic is not a static thing. It is not something that cannot be lost. In its essence it is vigorous, dynamic, demanding an application to the vast complexities of modern civilization now crowding upon us. The task of making this application cannot fall solely upon the ministry. It is the task of all our educators. The only hope of preserving our Reformed heritage lies in education broadly conceived. And within this broader sense of the term, primary emphasis falls on our Christian school system. And within this system, it must fall on Calvin College and Seminary. This is not promoting a special interest, for are not Calvin College and Seminary regarded as the capstone of our educational system? Thus, large demands are made on Calvin College and Seminary. This means that at the College and Seminary there be concentrated a company of trained scholars, Calvinists, who have the facilities and time to undertake the responsibility of making clear in and for our day the meaning and task of the kingdom of God. Recurring reports of the Presidents of the College and Seminary indicate that the denomination has not met these requirements. For thirty years there has been talk of graduate departments and of a university, and the College has not yet achieved the status of what President Schultze likes to call a really good college. Calvin College and Seminary have not arrived. Before we can take our educational program seriously, Calvin College and Seminary must be made what the Christian Reformed Church must demand that it should be. The apex has by no means been reached. Any program which seeks to maintain merely the level attained in order

to branch out elsewhere places an effective curtailment upon the whole educational system. The first condition that the church should seek to satisfy is, therefore, that it give to its higher educational institutions what it takes to be the institutions these should be.

If Synod affirms this stand and takes steps toward the realization of these goals, your committee then recommends that Synod seriously consider the establishment of Christian junior colleges in certain regions. However, in the judgment of your committee, it does not seem wise to establish junior colleges as wholly autonomous and independent units. Various reasons for this judgment enter in — not simply that an undesirable type of rivalry for financial support and student enrollment might develop; nor that there might in some instances be costly duplication of effort; nor that sectional rather than denominational loyalty might be stimulated, weighty as they may be. The chief objection is the serious and almost unavoidable danger that the wholly autonomous junior college will emerge as an extension of the high school; that in scholarship it will not be what a junior college should be; and that it will not effectively play its role in the total system of Christian education. Hence, we propose that junior colleges, when and where they are established, be closely affiliated with Calvin College. Your committee arrives at this judgment fully realizing that something is lost by centralization by way of flagging regional interest.

This close affiliation with Calvin College consists, among other matters, of:

a. Calvin College perform the same function of accrediting toward the regional junior colleges as a state university exercises toward accreditation of colleges in its state, i.e., that Calvin College authorities participate in the discussion of plans and curricula, help establish the standards, set the qualifications for staff members, and review library, science, and other capital expenditures.

b. Calvin College staff members be called upon as an assigned duty to assist as consultants to the agency establishing the junior college.

c. Calvin College authorities periodically inspect the institution, keeping watch over those factors which originally entered in upon the school's accreditation with Calvin College.

In view of the fact that the recommendations listed above suggest a measure of denominational control through Calvin College, your committee believes that definite appropriations should be made for the purpose of assisting a region to construct the necessary facilities. In this manner, placed outside of regular denominational assessment, these schools would become in a measure church-controlled without being church-owned.

Your committee recommends:

1. That Synod affirm the singularly strategic significance of Calvin College and Seminary to the whole realm of Christian education. Consequently, Synod shall not remain satisfied merely with the maintenance of the present status quo, but that ways and means be devised to furnish these institutions with the means for effective development in their special tasks. Hence, no further educational program shall be assumed which will necessitate the curtailment, retrenchment, and stunting of necessary developments at Calvin College and Seminary.

2. That Synod encourage an effective educational propaganda campaign for the purpose of acquainting our constituency with the real meaning of Christian education.

3. That a representative, centrally located, permanent synodical standing committee on educational affairs be appointed immediately; that this standing committee function as a screening committee (screening demands for establishing regional junior colleges), as a coordinating committee with all agencies and other committees involved, as liaison committee with the administration of Calvin College and Seminary, as an advisory committee to Synod recommending the feasibility, time, cost, and financial terms involved in establishing a junior college in any area, and as the effecting committee should Synod decide to act.

4. That Synod ask the Classes located in the typical geographical areas to appoint regional educational committees when and if a demand for a junior college arise, which shall channel all essential data to the central committee. These are largely initiating and advisory committees.

5. That Synod request the Board of Trustees of Calvin College to devise a detailed plan of possible affiliation of junior colleges with its educational institution.

6. That Synod request its Special Advisory Budget Committee to study which sources of funds outside of regular denominational assessment could be made available to junior colleges.

Respectfully submitted,

JUNIOR COLLEGE COMMITTEE

HERMAN KUIPER, *Chairman*

LAMBERT BERE

BERT P. BOS

PETER A. HOEKSTRA

WILLIAM SPOELHOF

SAMUEL STEEN

RALPH BRONKEMA, *Secretary*

REPORT NO. 25

THE PUBLICATION COMMITTEE

*To the Synod of 1950.*

ESTEEMED BRETHREN:

THE Publication Committee presents its annual report with pleasure. Our publishing house has had another successful year during the period March 1949-March 1950. Meetings were held regularly.

There has been some sickness and some deaths among the employees of our paper. Committee member Mr. Henry Denkema has been ill for the greater part of the year. He was, therefore, unable to attend the meetings regularly. Mr. Denkema has been a very valuable member of this Committee for many years and his presence is missed. He is at the present writing still in ill-health. Mr. J. Van Dyke, one of our long-time employees was stricken in the early part of the year 1949. He was the first to benefit from our pension fund when he last May was placed on pension because of total inability to work. He was to receive pension at the rate of \$100.00 per month. He died within two months. The second employee to be taken away by death was Mr. Jacob Van Ess, who for over forty-two years was a familiar figure in our circles as he solicited subscriptions for church papers. The third person, connected with our papers for so many years as a writer, to be taken away by death, was the Reverend Leonard Trap. His "Word a Week" column was a popular one with our people. As the writer of this column he helped to make *The Banner* a welcome visitor in many homes. No successor has been appointed for this column.

*The Banner* and *De Wachter* have appeared regularly. Our editors have labored conscientiously to give us good papers. In this they have received excellent cooperation from all connected with the work. Much thought has been given for improvement in form and content. A plan was accepted for the improvement of the layout of *The Banner* and a contract was entered into with Stevens Brothers of Grand Rapids to carry it out. The improvements are gradually being incorporated in the paper. As is customary another group of writers was appointed to write special articles over a period of two years. Each writer will contribute three articles per year and has been requested to limit himself to a suggested field of writing. The list of writers and subjects are the following: Dr. John Kromminga, Church History; Dr. George Goris, Psychology; Reverend Peter Holwerda, Sociology; Reverend Jacob Bruinooge, Apologetics; Professor William Hendriksen, Prophecy; Reverend John Schaver, Church Government; Professor Cornelius

Jaarsma, Education; Reverend Peter Eldersveld, Radio Evangelization. President Henry Schultze has again taken over the department, Home and School. Miss Gertrude Haan has been added to the staff of writers for the Youth Page. Plans are in the making to introduce several new departments which will be alternated with some of the departments now appearing weekly. This will give added variety. Decision has been reached, because of copious copy, to publish a 32 page *Banner* during the year instead of reducing it to a 24 page edition for the summer months. The cost of advertising has been increased from \$2.00 to \$3.00 per inch and from four to eight cents per word. Churches and Church institutions are allowed a 25% discount on these rates.

Two writers were appointed to edit departments in *De Wachter*. The Reverend Corneal Witt, who for many years ably edited the department for the Sunday School Lesson, was, by mutual consent transferred to the department formerly edited by the Rev. Jacob Bruinooge. Reverend Bruinooge was compelled to relinquish the work because of ill-health. He has edited the department for many years and his work has been appreciated. The department heading has been changed from "Kerkelyk en Godsdienstig Leven" to "Kerk en Zending". The Reverend Oliver Breen was appointed to succeed Reverend Witt in the editing of the Sunday School department. Writers of special articles will again be appointed for the coming year. The task of obtaining writers of good dutch articles is not becoming easier. There are those who can write well and if they will cooperate we shall do nicely. Our dutch immigrants write from time to time of their appreciation for this paper. We hope the day may come when all are subscribers to it.

The editors, Reverend H. J. Kuiper and E. F. J. Van Halsema were authorized last year and again this year to attend the convention of the "Evangelical Press Association" which was formed last year to promote the interests of the religious press. The Secretary of the Committee was also delegated to attend the latest convention with them. Membership in the Association is by periodicals. Membership fee is determined by the number of subscriptions of the periodical. The fee for *The Banner* is \$15.00 per year and that of *De Wachter* is \$5.00 per year. The Reverend H. J. Kuiper, who was vice-president last year, was elected president for the ensuing year. Mutual problems are discussed. Ways of betterment of the papers are considered. The Association doubled its attendance at the convention this year and efforts are being put forth to enlist many more to join the organization.

Our Mission papers have also been published without hindrance. The Good News Mission Paper was enlarged last September as requested by the Executive Committee of the Christian Reformed Mission Workers Conference. The proposed enlargement was called to the attention of the Synod of 1949 (cf. Acts, p. 203). This enlarged

paper has found favor in our circles and also in that of the Orthodox Presbyterian Church. Their Publication Committee is eager to cooperate more closely with your Committee. They were invited to send a delegation after they requested cooperation. They were further invited to send suggestions relative to the contents of the paper and to consult with the Committee if they so desired. They have requested a "Teachers Manual" but are at present publishing one of their own. Our Committee does not feel free to add this project. Mrs. Elton Holtrop was appointed to write the "Teacher Help" column for the Good News. The Board of Evangelization of the Christian Reformed Churches of Grand Rapids and vicinity continues to pay the deficit incurred in the publishing of the "Good News for Little Ones". This is the agreement entered into when the project was taken on. The cost of this enlarged paper was increased and is now sold for \$1.80 per single copy per year, for \$1.40 per 5 to 25 copies and \$1.20 for more than 25 copies mailed to one address.

An order for 5,000 Pocket Psalters was placed the first of the year. Certain corrections which have already been made in the large Psalters will have to be included.

The *Yearbook* for 1950 was ready for the printers February 2. The copy and typesetting is done in our plant but the printing is done by a commercial concern. Our staff has carried out its work speedily and efficiently. Several changes have been made. Dr. John Kromminga accepted our invitation to write the Family Circle. We thank him for it.

Certain improvements were made in the printing plant. In order to increase efficiency a new Miehle Vertical Press was purchased at a cost of \$5,900.00 and an extension delivery press at a cost of \$2,000.00. An automatic feeder, which will increase production by one third, was purchased for \$2,400.00. The purchase of a large press was considered but has not yet been acted on. If purchased it will cost a goodly sum.

In answer to the request of the Denominational Building Committee for an expression of our attitude toward the building of such a structure at this time, your Committee answered it as follows:

"In the event the Denominational Building Committee decides to recommend to Synod proceeding with the planning and erection of a denominational building on the vacant lot next to our printing plant, the Publication Committee wishes to reserve the use of the basement and the first floor of such a contemplated building, for future expansion. The cost of such a building will have to be borne by the denomination as a whole, as the Publication Committee does not have any considerable funds to invest in such a project."

Mr. William Buiten was selected out of a large field of applicants to succeed the late Mr. Jacob Van Ess as a solicitor for our papers. This choice was made after careful screening of the applications and some personal interviews with the applicants. We look for a happy

relationship with him and we trust he will prove a worthy successor to Van Ess.

In an age of continual consideration of the employer-employee relationship we are happy because of the relationship which there is between us and the employees of the Publishing House. To strengthen this relationship by a get together and get acquainted meeting the Committee authorized a dinner for all the employees, their wives or friends of the Publishing House together with the Editors, the Committee and their wives. We believe it was a meeting which promoted a closer relationship.

Synod's instruction that copies of the Acts of Synod be forwarded to Calvin Seminary for the Seminary students was carried out. cf. Acts Synod, 1949, p. 15, Art. 52.

Synod should act upon the following matters at this session:

1. The appointment of committee members. The terms of Mr. Jacob Feenstra, Mr. Fred Van Kleef, Professor Berkhof and Reverend Clarence Boomsma expire this Synod. We recommend their reappointment.
2. Editor of *De Wachter*. The term of Rev. E. F. J. Van Halsema appointed for one year to the unfinished term of Rev. H. Keegstra expires this year. We recommend his reappointment.

Respectfully submitted,

PETER HOLWERDA, *Secretary*

**FINANCIAL REPORT, PUBLICATION COMMITTEE**  
January 1, 1949, to January 1, 1950

Received	
Banner Subscriptions .....	\$ 88,388.26
Banner Advertising .....	18,712.14
Wachter Subscriptions and Advertisements .....	13,462.46
Sunday School Papers .....	52,619.28
Psalter Hymnals sold .....	15,182.68
Yearbooks sold .....	6,623.70
Other Income .....	12,876.61
	\$207,865.13
Paid Out	
Shop Wages .....	\$ 45,177.31
Paper, Ink and Supplies .....	55,011.71
Second Class Postage, Depreciation .....	19,793.82
Editors' Salaries and Remunerations .....	16,126.18
Agent's Salary and Expense .....	2,403.75
Other Agents' Commission .....	6,547.93
Office Salaries, Supplies, Postage .....	23,894.93
Printing Yearbooks, .....	3,663.92
Cost of Psalter Hymnals .....	10,524.55
Contribution to Pension Fund .....	2,143.26
	\$185,287.36
Book profit for 1949 .....	\$ 22,577.77

BALANCE SHEET AS OF DECEMBER 31, 1949

Assets		
Accounts Receivable .....	\$	8,678.79
Inventory, Paper, Supplies, Type .....		27,786.37
Bank Stock .....		250.00
Replacement Fund (Gov't Bonds) .....		60,000.00
Cash in Bank and on Hand .....		25,366.34
Building and Land, 47 Jefferson Ave. ....		47,402.02
Machinery and Equipment .....		32,809.24
Office Equipment .....		1,102.57
		\$203,395.33
Liabilities		
Accrued Withholding Tax .....	\$	1,713.53
Accrued Contributions, Pension Fund .....		776.88
Investment, Jan. 1, 1949 .....	\$178,327.15	
Add, gain for 1949.....	22,577.77	200,904.92
		\$203,395.33

NOTE: Since the above report was made, \$5,000 was taken out of the cash on hand and given to Calvin College and Seminary. Another \$5,000 was placed in a Reserve Fund for Pensions for our employees.

PUBLICATIONS PRINTED

	1949	1948
The Banner, weekly.....	32,500	31,000
De Wachter, weekly .....	5,700	5,500
The Instructor, weekly .....	29,000	28,600
Children's Comrade, weekly .....	16,800	16,000
The Key, semi-quarterly .....	6,200	6,000
Good News, weekly .....	4,000	2,900
Good News for Little Ones, weekly.....	3,000	1,900
Yearbook, annually .....	10,000	8,500

ARTICLES 6 AND 12 OF THE CHURCH ORDER

A — Majority Report

*Synod of the Christian Reformed Church.*

ESTEEMED BRETHREN:

THE Synod of 1948 appointed the undersigned committee to study the discrepancy between Articles 6 and 12 of the Church Order.

HISTORY OF THE MATTER

I. PELLA OVERTURE, 1945 — MINISTERS IN NON-ECCLESIASTICAL INSTITUTIONS

A. "Classis Pella overtures Synod to clarify the position of ministers connected with non-ecclesiastical institutions and consider the need of drawing up a proper form for the calling and installation of such men.

Grounds:

1. The present method of calling and installing does not answer the purpose:

a. Since consistories do not intend nor expect such ministers to function as assistant pastors.

b. Since the Form for the Ordination (or Installation) is not applicable to ministers serving in non-ecclesiastical institutions.

2. The task of these ministers is distinct and specific."

Agenda 1945, p. 78.

B. Synod appointed as a committee for study the Revs. W. Kok, G. Hoeksema, and W. Van Rees, and gave them the following mandate:

"To study and clarify the status of ministers connected with non-ecclesiastical institutions, and if the conclusions reached by the committee after study warrant it, to draft proposed forms for the calling and installation of such ministers." Acts 1945, pp. 23, 119.

II. REPORT 1947, OF FORMER COMMITTEE

A. The committee agreed with the Pella overture that our present "Form for the Ordination (or Installation) is not applicable to ministers serving in non-ecclesiastical institutions." It added, however, "we cannot conscientiously advise the drawing up of special forms for the calling and installation of these men." Their reason for this was their doubt "whether men whose daily work and chief task does so little justice to the form of ordination, should retain their ministerial status." And the committee feared that "to draw up special forms for the aforesaid purpose would be one more seal of approval upon our present stand and

practice." The committee said "we have serious doubts whether this stand and practice is not in conflict with Article 12 of our Church Order."

Acts 1947, pp. 350, 351.

B. Synod referred the matter in question "back to the same study committee with instructions that they draw up specific recommendation" for the following Synod.

Acts 1947, p. 94.

### III. REPORT, 1948, OF FORMER COMMITTEE

A. To the Synod of 1948 the committee recommended the rescinding of "the decision of 1934, that a minister may retain his ministerial standing, if he teaches Bible in a Christian high school. Grounds:

1. Teaching Bible in a non-ecclesiastical institution is religious work only in a general sense, and can legitimately be performed, and is being performed, by laymen.

2. Teaching Bible in a non-ecclesiastical institution does not satisfy the requirement of Article 12, Church Order, that a minister is bound to the service of the church for life.

3. Experience has proved that such ministers are actually bound to the non-ecclesiastical institution, since it controls their work and appoints them, and their relation to the institution of the church is largely, if not completely, and empty form."

Acts 1948, pp. 330, 331.

B. Synod rejected this recommendation on the ground that "Article 6 of the Church Order warrants our present practice while Article 12 forbids it."

Acts 1948, p. 75.

### IV. TASK OF UNDERSIGNED COMMITTEE

#### A. Mandate of Synod, 1948

This Synod appointed the undersigned committee with the following mandate: "To study this (aforesaid) discrepancy in the Church Order between Article 6 and 12 and advise Synod how to remove it. Ground:

We must have proper constitutional basis from which to work toward solving the problem of ministerial status in non-ecclesiastical service."

Acts 1948, pp. 75, 97.

#### B. Analysis of the Mandate

##### 1. The Articles involved:

a. "No minister shall be at liberty to serve in institutions of mercy or otherwise, unless he be previously admitted in accordance with the preceding Articles, and he shall, no less than others, be subject to the Church Order." Article 6.

b. "Inasmuch as a minister of the Word, once lawfully called as described above, is bound to the service of the church for life, he is not allowed to enter upon a secular vocation except for such weighty reasons as shall receive the approval of the Classis." Article 12.

2. Brief statement of the attested discrepancy
  - a. Article 6 is said to permit ministers, without loss of status, to serve in non-ecclesiastical institutions.
  - b. Article 12 states that ministers are "bound to the service of the church for life." Therefore he may never cease to serve the ecclesiastical institution in order to serve another institution, one, moreover, which is non-ecclesiastical.
3. The task described
  - a. To study this discrepancy. Not to establish whether there is a discrepancy for Synod has already declared that one exists. The committee however should give evidence that it has studied the matter, and this cannot help but show whether the committee is in agreement with Synod's position.
  - b. To advise how to remove the discrepancy. Since the attested discrepancy concerns Articles 6 and 12 of the Church Order, the removal thereof requires suggestions as to the revision of one or other of these Articles.
  - c. The purpose of the committee's work must be, in the words of the ground attached to Synod's mandate, to obtain a "proper constitutional basis from which to work toward solving the problem of ministerial status in non-ecclesiastical service." The committee is therefore required to advise Synod as to the proper basis upon which to work toward solving the problem presented by the Pella overture.

## STUDY OF ARTICLE 6

### I. ARTICLE 6 ENTERED THE CHURCH ORDER BY WAY OF EXPEDIENCY

Article 6 dates from Reformation times. If it be at variance with the rest of the Church Order, we naturally ask what led our Reformed fathers to make the concession contained in this Article. The answer is *expediency; not principle!*

The concession in Article 6, which now pertains to institutions of mercy, originally concerned the palaces of the political rulers. The first permissive ruling as to non-regular ministers was made in 1578 when the Reformed churches of the Netherlands decreed that ministers who served "in the courts of the chief sovereigns or in the manors of the princes" were also subject to the usual ecclesiastical ordinances.<sup>1</sup> Three years later this ruling was made to apply also to ministers who served in hospitals or orphanages.<sup>2</sup> Five years later the concession was said to apply to ministers who served in "manors, hospitals, or otherwise."<sup>3</sup> This is the form of the rule that was adopted also by the National Synod of Dort, 1618-'19. That is still the phrase used in Article 6 of the Church Order adopted by the Reformed Churches of the Netherlands.

1. Art. VIII, Acts of National Synod of Dort, 1578.

2. Question 7, National Synod of Middelburg, 1581.

3. Art. VI, Church Order of National Synod of the Hague, 1586.

The parallel phrase of that Article, adopted by our church in 1914, is "institutions of mercy, or otherwise."

Our Reformed fathers were confronted by a situation that prevailed already in pre-reformation times. "Rather generally in the Middle Ages permission was granted, in the case of kingly courts, the chief princes, institutions and hospitals; to have a church of their own, with a priest as chaplain who administered the mass."<sup>4</sup>

As the Reformation progressed, ministers took the place of priests. Because the relation of the church and the State was so very close, and because the State had so great a power over the church, the Reformed fathers were compelled to reckon with the wishes of the State as to the established custom. As the Article about the Feast Days was placed in the Church Order at the insistence of the government, so also Article 6 became a part thereof due to its influence. The restrictions in Article 6 are an expression of the church's desire to curb as much as possible a situation which they had to condone.<sup>5</sup>

It naturally follows that an Article, inserted into the Church Order by reason of expediency, need not be retained without qualification; especially not, if the argument of expediency which occasioned it no longer holds.

## II. ARTICLE 6 PERMITS MINISTERS TO DO WORK NOT REALLY MINISTERIAL

The language of Article 6 is remiss in that it fails to state the kind of service a minister may perform in "institutions of mercy." Conceivably, in so far as the wording of the Article goes, a minister might even serve in such institution in the capacity of superintendent, attendant, or janitor. This is not the practice to be sure; it is the language which is faulty.

According to Article 6, a minister is permitted to leave his congregation in order to labor on behalf of a group who do not constitute a congregation. (That is true also in the case of a minister who becomes a missionary but this practice is warranted by the great commission of our Lord.) The inmates of our institutions of mercy are a mixed group whose church affiliations are in widely scattered congregations—of more than one denomination. The minister who serves them does not serve a congregation. He does not do the work of a minister in the canonical sense of that term. Nor can it be altogether said of him, as in the case of the regular minister, that he speaks as an ambassador of Christ, in His name, and in His stead.

In the Reformed churches of the Netherlands it has till now been the custom to permit ministers to serve in institutions of mercy only on condition that they first become emerited. A distinguished authority of said denomination says on the subject under discussion "Such a spiritual caretaker, even though he was a minister and declared emeritus, in his capac-

4. H. Bouwman, *Gereformeerd Kerkrecht*, 1928, vol. I, p. 424.

5. H. Bouwman, *Gereformeerd Kerkrecht*, Vol. I, p. 426.

ity as a spiritual caretaker, is then however not a minister of the Word, his preaching is not official service, his home is not a parsonage.”<sup>6</sup>

For still another reason the service of a minister in an institution of mercy is subordinate to that in a congregation. Such institution belongs to the sphere of Christ’s kingdom rather than to that of His church. Labor in such institution is kingdom service rather than service on behalf of the church. However important such kingdom service be, it is not of the same high standard as service rendered to the church.

### III. ARTICLE 6 DOES NOT WARRANT THAT THE WORK PERMITTED BE PERFORMED IN NON-ECCLESIASTICAL INSTITUTIONS

#### A. *Ministers in Institutions of Mercy*

Article 6 permits ministers “to serve in institutions of mercy.” It is service that is permitted but not prescribed. The Article does not say that this service ought to be performed by ministers. The language used is concessive and negative. It is said only that he may do this work. The permission that is granted is hedged about with restrictions. He is “at liberty to serve” therein only if the conditions are complied with which are stated in the latter part of the Article.

This Article makes another concession to ministers in addition to the one granted in Article 13. In the latter Article the Church Order extends the rights of ministers by asserting that they may retain their status even after they are incapacitated for active service. Article 6 makes a further concession. It permits a minister in active service to leave his proper work in the institutional church and to perform work not specifically ministerial in an institution of mercy.

The Article however does not say that a minister may serve in such an institution if it be non-ecclesiastical. On this point a distinguished authority writes “Does this Article apply to all Christian institutions? It does not; but only to institutions which proceed from a local church and subject themselves to a local consistory.”<sup>7</sup>

That Article 6 does not refer to non-ecclesiastical institutions is evident from its last clause. Therein it is required that the minister serving in institutions must “be subject to the Church Order” and that he shall be subject to it “no less than other” ministers. This provision simply cannot be complied with in the case of non-ecclesiastical institutions. Article 6 refers to institutions which are under the control of the church.

Moreover, if the institutions intended in Article 6 were intended to be non-ecclesiastical, what right would the church have to legislate concerning them? What right would the church have to say “no minister shall be at liberty to serve” therein except he comply with its rules? What right would our church have to prohibit a non-ecclesiastical institution from obtaining a minister of another denomination? What right would our church have to require such institution to regulate such minister’s

6. Joh. Jansen, *Korte Verklaring van de Kerkenordening*, 2d ed., p. 32.

7. Joh. Jansen, *Korte Verklaring van de Kerkenordening*, 2d ed., p. 31.

labors according to our Church Order? These probings show that the institutions intended in Article 6 are not non-ecclesiastical but institutions which are under the control of the church.

Institutions of mercy among us, however, are not ecclesiastical. The church did not found them, nor does it sponsor or control them. They are supported and supervised by people of not only our own church but also people of one or more denominations other than our own. They are non-ecclesiastical.

Since Article 6 applies to institutions that are controlled by the church, the position of Synod, that this Article warrants our present practice, holds only in part. Article 6 permits ministers to serve as spiritual advisors in institutions under the church's control but it does not permit them with full ministerial status to serve in non-ecclesiastical institutions.

#### B. *Ministers in Christian High Schools*

The phrase "or otherwise" in Article 6 is an unfortunate expression. It suggests something different from the aforementioned "institutions of mercy" but it leaves us altogether in the dark as to its identity. The phrase "or otherwise" is ambiguous because it denotes *manner* while it however intends to denote *thing*. Does it mean other than "serve," or other than "institutions of mercy?" Undoubtedly, the latter. The meaning is no doubt "in other institutions."

Our church by both precept and practice has in effect made the phrase "or otherwise" to cover a considerable number of ministers in non-regular service. One may well wonder how much further the curtains of this phrase will be stretched in the years ahead. As the number of non-regular ministers increases, and this practice becomes traditionally fixed, there is danger that there will be no inclination, and much less ability, to retrace the wrong course taken.

The mandate of the undersigned committee took its inception from the synodical pronouncement that Article 6 warrants our present practice as to ministers teaching Bible in Christian High Schools, while Article 12 forbids it. The Synod of 1934 made the phrase "or otherwise" to cover also this position.

Considerable attention was paid previously to ministers in institutions of mercy because this is the particular kind of institution named in Article 6. If the arguments of this report hold in the case of ministers serving in institutions of mercy, they hold even more in the case of said ministers in Christian High Schools. For their work is considerably further removed from the specific task of the ministry than the labor of ministers in institutions of mercy. The labors of some of them, moreover, are not even confined to the teaching of Bible.

The Reformed Churches of the Netherlands till now have not allowed the retention of ministerial status to persons giving religious instruction in secondary schools. Said churches are however moving in a direction which will require them to change their stand on this matter if they be

consistent. They are making concessions as to ministers in non-regular service, which, in the opinion of the committee, will require them to revise in Article 12 the phrase "bound to the service of the church for life." The undersigned committee has carefully studied all of the material of said churches on the subject of ministers in the services of the churches in general. In said churches the position taken was opposed by a large minority. With that large minority the undersigned committee is in agreement at least to this extent that the position taken by said churches is without sufficient warrant.

#### IV. ARTICLE 6 EVEN CONFLICTS WITH THE PRESENT PRACTICE, AND REQUIRES THE CHURCH TO FULLY CONTROL ITS MINISTERS

The concession of Article 6 that ministers may serve in institutions of mercy is hedged about by two restrictions.

The first of these is that "no minister" shall have such liberty "unless he be previously admitted in accordance with the preceding Articles" 4 and 5. This also is unfortunately worded. One may with reason ask how can one be a minister unless one were "previously admitted." It does not make good sense to say that a minister (that is, one who is ordained) may not serve as a minister except he be first admitted (that is, except he be first ordained). The Article in effect says "One ordained may not serve except he be first ordained." This to be sure is anomalous.

The second of the restrictions is that such minister "shall, no less than others, be subject to the Church Order." He shall be subject to the Church Order both actively and passively. What it means is that such minister shall serve in such "institutions of mercy or otherwise" according to the Church Order (active sense), and he shall be under its authority as he serves therein (passive sense). The language of the Article stresses the latter submission.

Article 12 says that a minister is bound to the service of the church for life. That means that the church must control and supervise his work. Moreover—and this is significant—also Article 6 prescribes the same condition. Ministers "in institutions of mercy or otherwise" must not only be subject to the Church Order but they must be so "no less than other" ministers. And, except they be thus fully subject to the Church Order, just as much as other ministers are, they are not even at liberty to serve in such institutions. For, the concession that they are at liberty to serve therein, is contingent upon the condition that they be altogether and fully subject to the Church Order.

This restriction of Article 6 forbids our present practice as to our ministers who serve in non-ecclesiastical institutions. For they are by no means subject to the Church Order as are other ministers. In their case there is no exercise of mutual discipline, as required in *censura morum*, to which other ministers are subject four times a year. The constant supervision of the elders of the local church, to which they are connected only

in name, is negligible or non-existent. The supervision of church visitors annually — a very significant factor in the lives of other ministers — is never exercised in the case of these ministers. Not the church but the non-ecclesiastical institution, appoints them, supervises their work, and controls them. Their relationship to some local church is almost completely an empty form, an "absurdity," as one authority states.<sup>8</sup> The Church Order says that a minister is "bound to the church for life." But the ministers in question are bound instead to the non-ecclesiastical institution. They are free-lance ministers in so far as the control of the church is concerned.

Such ministers are subject to the non-ecclesiastical institution, while, however, they are already under the prior subjection of another institution, the organized church. How can a minister, who is subject to the institution of the church, thereupon become subject to a distinctly different institution — and yet, at the same time, remain subject to the first named institution?

With good reason the former committee asked with respect to the ministers in question, must not the church "keep in its own hands the actual living control of the work of the men it has once ordained?"<sup>9</sup> And, on this matter a distinguished authority states "if the spiritual caretaker be a minister, his position and the relation of the institution of the church, must be regulated by the church."<sup>10</sup>

## STUDY OF ARTICLE 12

### I. ARTICLE 12 REQUIRES THAT MINISTERS BE BOUND TO THE SERVICE OF THE CHURCH FOR LIFE

The primary purpose of Article 12 is to indicate the procedure in the case of a particular kind of removal from the ministerial status.

Death removes from the ministry but this, being an act of God, requires no regulation. Removal by way of deposition, because of gross sins, is regulated by Article 79. Removal from the exercise of office, but with retention of status, by way of emeritation, is described in Article 13.

In distinction from these, Article 12 speaks of demission from office in the case of ministers who desire this for some or other weighty reason as to which the Classis shall judge. Demission from the ministry is possible in the case of those not yet incapacitated if only the reason advanced be sufficiently weighty. It involves the loss of status, at least temporarily. If then the first part of Article 12 conflicts with the present practice of ministers in non-ecclesiastical institutions, the latter part of this same Article shows the way in which these institutions can obtain ministers who are willing to part with their official status. The Reformed Churches of the Netherlands took recourse to this provision in the case of one no less renowned than Dr. A. Kuyper who for years was without ministerial

8. W. Heyns, *Kerkrecht en Kybernetiek*, 1922, p. 167.

9. *Acts of Synod*, 1947, p. 351.

10. H. Bouwman, *Gereformeerd Kerkrecht*, 1928, Vol. I, p. 427.

status in his church while he served the government in the position of Prime Minister.

What concerns us particularly in Article 12 are the words "Inasmuch as a minister of the Word . . . is bound to the service of the church for life." This clause, according to Synod's own pronouncement, forbids our present practice as to ministers in non-ecclesiastical institutions.

This clause occupies a prominent place in the Article. Though it does not describe its main purpose, it is the premise on which the rest of the Article depends. This clause gives the reasons why demission may not be granted readily to a minister not incapacitated. He may not engage in other than ministerial labor, or work for other institutions than the church, except for reasons so weighty that even the Classis can approve them. Why must demission be so difficult? Because a minister is "bound to the service of the church for life."

## II. ARTICLE 12 IS IN LINE WITH THE REST OF THE CHURCH ORDER

The position of the ministers in question conflicts not only with Article 12 but with the whole tenor of the Church Order. In general, the Church Order, in so far as it touches upon the matter in question, is in harmony with Article 12 when it says that a minister is "bound to the service of the church for life." This is a fact of supreme importance.

No less than sixteen times the Church Order speaks of the minister as a minister of *the Word* (Articles 4 twice, 5, 7, 12, 16, 17, 19, 20, 23, 37 twice, 53 twice, 79, 81). His specific task is to preach the Word of God to the congregation. On Sunday he is to "explain . . . the Heidelberg Catechism" (Art. 68). He must "continue in prayer . . . dispense the sacraments, . . . watch over his brethren, . . . and exercise church discipline" (Art. 16). With others he must "exercise Christian censure (and) . . . admonish one another with regard to the discharge of their office" (Art. 81).

The Church Order declares that a minister is one who ministers to a particular congregation (Articles 4, 5, 10, 11, 81). He is one who is "stationed in a particular place" (Art. 7). He is not to neglect "the ministry of his church" or be without a fixed charge, nor is he "permitted to preach indiscriminately" (Art. 15). He is to "watch over his brethren, the elders and deacons, as well as the congregation" (Art. 16).

Moreover, the Church Order requires that ministers be faithful in their particular work. The elders are to attend to it that they "faithfully discharge their office" (Art. 23). And the church visitors must observe whether they "faithfully perform the duties of their office" (Art. 44).

And, finally, the minister is "subject to the Church Order" (Art. 6). Even Article 6 is at variance with the present practice as to ministers in non-ecclesiastical institutions.

The study of the tenor of the Church Order shows that Article 12 is in line with the Church Order as a whole. And, since Article 12 is normal, it is normative.

### III. ARTICLE 12 FORBIDS THE PRESENT PRACTICE AS TO MINISTERS IN NON-ECCLESIASTICAL INSTITUTIONS

The declaration that a minister is "bound to the service of the church for life" expresses a principle as to the tenure of the ministerial office. It is for life. Except for very weighty reasons a minister may not be released from the vows made at the time of ordination. As long as strength allows he must, ordinarily, exercise the office with which the church in Christ's name has invested him. He is under obligation to perform his ministerial work as long as he can not only because the church asks this of him but also, and especially, because Christ himself, the King of the church, requires this.

There is another principle wrapped up in the declaration that a minister is "bound to the *service of the church* for life." It is this, that a minister must be in the service of the church all his life long. For our present purpose this principle is the more significant. The service of a minister must be on behalf of, and specifically on behalf of the church, for, as Article 12 says, he is "bound to the *service of the church* for life."

The term "church", as used in the aforesaid clause, can mean nothing else than the church as an institution. Because the church in its institutionalized form is referred to here, the ministry that is spoken of is specifically the ministry of the Word as this is commonly understood. The service of a minister in the institutional church is not just spiritually good work of a general character but specifically a ministry of the Word on behalf of the church as an institution. This distinctly ecclesiastical service the minister is obligated to perform as long as his ability permits.

That the ministers serving in non-ecclesiastical institutions are not serving the institution of the church is a fact clearly evident and not in need of being proved. This therefore is in undeniable conflict with Article 12, and, moreover, with the general tenor of the Church Order.

According to the present practice a man can be ordained to the ministry of the Word in the institution of the church, and then leave that institution to serve a non-ecclesiastical institution, and nevertheless retain his ordination status in the institution which he left. This does not make good sense. One ordained to service in the institution of the church cannot with perfect propriety accept an appointment from another institution. Much less can the former institution with perfect propriety allow the ordination status of such a person to remain unimpaired. With good reason the former committee asked with reference to the ministers in question, must not the church "insist that they be busy in the specific work of the institution of the church."<sup>11</sup>

Ministers in non-ecclesiastical institutions are not "bound to the service of the church." Nor are they in accord with Article 12 even to the extent that they are "*bound to the church*" in any *real* sense. They are, to be

11. Acts of Synod, 1947, p. 351.

sure, connected with the local church which called them but this connection is only an empty form. They are called assistant pastors but they are not expected to serve as assistant pastors. This is not merely an empty form but insincerity in high places. Pointedly one of our former authorities on Church Order said as to this matter "to be officially connected with a local church, without serving it officially, without even being related to it in any actual, official way . . . is an absurdity."<sup>12</sup> Other authorities say "we are convinced that this is contrary to the best interests of the church and the ministers concerned."<sup>13</sup> And the former committee asks as to this matter "Has not that stand led to many an empty form that should have no place in the church of Christ?"<sup>14</sup>

### RECOMMENDATIONS

The mandate of the committee requires that it "advise Synod how to remove" the attested discrepancy between Articles 6 and 12, so that there may be "a proper constitutional basis from which to work toward solving the problem of ministerial status in non-ecclesiastical service."<sup>15</sup>

Accordingly, the committee recommends:

#### I. THAT ARTICLE 12 BE NOT REVISED. *Grounds:*

A. The whole tenor of the Church Order is in agreement with it— including even the latter part of Article 6. (See above)

B. The tenor of Scripture as to the task of a minister is in agreement with it. (See below)

C. The stipulations of the Form for the Ordination (or Installation) of ministers as to the task of a minister is in agreement with it. (See below)

D. The Content of the Letter of Call as to the task of a minister is in agreement with it. (See below)

E. The Rules for Church Visiting as to the subjection of and the task of a minister is in agreement with it. (See below)

#### II. THAT ARTICLE 6, AND ESPECIALLY THE PRACTICE THAT IS SUPPOSEDLY BASED UPON IT, BE REVISED OR CHANGED. *Grounds:*

A. These are opposed to what the Church Order says should be the relation of the minister to the church.

1. Article 12 expresses the tenor of the Church Order when it requires that a minister be "bound to the service of the church for life." This implies:

a. That ministers may not cease to serve the institution of the church.

b. That the church must supervise and control all its ministers.

12. W. Heyns, *Kerkrecht en Kybernetiek*, 1922, p. 167.

13. Van Dellen and Monsma, *The Church Order Commentary*, 1941, p. 40.

14. *Acts of Synod*, 1947, p. 351.

15. *Acts of Synod*, 1948, p. 75.

2. If our practice be not changed, consistency requires the revision of not only Article 12 but other Articles as well—notably Articles 7, 15, and 16. (See above, and compare report of former committee)

B. These are opposed to what Scripture describes to be the task of a minister. For example:

1. Acts 20:28. "Take heed . . . to all the flock, in which the Holy Spirit hath made you bishops, to feed the church of the Lord."

2. II Cor. 5:20, "Ambassadors on behalf of Christ . . . . entreating . . . you on behalf of Christ . . . be ye reconciled to God."

3. Eph. 4:12, "For the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ."

C. These are opposed to what the Form for the Ordination (or Installation) of Ministers describes as the task of a minister. This task is said to be:

1. "Present to their people the Word of the Lord . . . and apply the same."

2. "To instruct the children of the church in the doctrine of salvation, to visit the members of the congregation in their homes, and to comfort the sick . . ."

3. "To call upon the name of God in behalf of the whole congregation."

4. "To administer the sacraments."

5. "To keep the church in good discipline."

If our stand be not changed, consistency would require that we revise also said Form to make it comply with our practice. It is this circumstance, that the Form does not agree with our practice as to the ministers in question, which occasioned the Pella overture to suggest special Forms for the calling and installation of such men. However, if a practice be so much at variance with the Forms, documents so basic as Forms should not be changed so as to comply with the practice but the practice should be changed so as to comply with the Forms. Both the former committee and the present committee surmise that this may have been the real intent of the Pella overture. Not a prevailing practice but the norm must have the final word if there be conflict.

D. These are opposed to what the Letter of Call describes as the task of a minister. These are said to be:

1. "Preaching on the Lord's day."

2. "Attending to catechetical instruction, family visiting, and calling on the sick."

If our present practice as to ministers in non-ecclesiastical institutions be not changed, consistency requires that our Letter of Call be revised, or, as the Pella overture suggests, that a special Letter of Call be formulated that will comply with our practice. However, Forms should not be

changed so as to comply with a dubious practice but the latter should be changed so as to comply with our basic Forms.

E. These are not in agreement with the Rules for Church Visiting which require that the following questions be asked as to ministers:

1. "Does the minister faithfully exercise his office in preaching and administering the sacraments?"

2. "Does he in the discharge of his ministry use the Forms of the church, and does he conduct public worship in an edifying manner?"

3. "Does he catechize regularly, is he faithful in visiting the sick, and does he take part in the visitation of the families?"

4. "Does his work as a teacher and preacher give evidence of diligent study, particularly his preaching of the catechism?"

Even Article 6, the very Article that is said to warrant the present practice, states that a minister in an "institution of mercy or otherwise" is not at liberty to serve therein except he "no less than others be subject to the Church Order." How then can the church condone a practice in which the above questions for church visiting are not even asked of a certain class of ministers with full ministerial status; and if asked, could not at all be properly answered? There should be no *double* standard as to what a church requires of its ministers!

F. The language of Article 6 is faulty and calls for revision.

G. The practice supposedly based on Article 6 may not be continued, since:

1. The calling "as assistant pastors" is not sincere.

2. The being bound to the local church is but an empty form.

H. The practice is not warranted by the first part of Article 6, and it is contradicted by the last part thereof.

III. THAT ARTICLE 6, IN VIEW OF THE FOREGOING GROUNDS, BE REVISED TO READ:

"No minister is at liberty to leave the ministry of his church in order to serve in non-ecclesiastical institutions except he first obtain demission according to the Article which governs this matter."

IV. THAT THIS REVISION OF ARTICLE 6 DO NOT WORK RETROACTIVELY

Ministers who in good faith accepted positions, contrary to the proposed revision, should not lose their status. This exceptive provision will give opportunity to the institutions involved to adjust themselves to the changed stand of the church in this matter.

Respectfully submitted,

*The Committee*

S. VOLBEDA

J. L. SCHAUVER

## ARTICLES 6 AND 12 OF THE CHURCH ORDER

### B — Minority Report

*To the Synod of the Christian Reformed Church.*

ESTEEMED BRETHREN:

**T**OGETHER with Prof. Dr. S. Volbeda and the Rev. J. L. Schaver the undersigned was appointed to study an alleged discrepancy between Articles 6 and 12 of our venerable and valuable Church Order. We were charged "to study this discrepancy in the Church Order and advise Synod how to remove it".

The writer would have been happy if the conclusions and the suggested advise of the other two members of our Committee had been such that he could have subscribed to these. This, I am sorry to say, was not the case. I disagree with much of the argumentations used by my esteemed fellow committee members, and with the conclusions to which they have arrived, and therefore also with the advice which they offer Synod.

I therefore see myself duty-bound to present to Synod my personal findings and advice.

\* \* \*

*Article 6* of the Church Order reads as follows:

No Minister shall be at liberty to serve in institutions of mercy or otherwise, unless he be previously admitted in accordance with the preceding articles, and he shall, no less than others, be subject to the Church Order.

And *Article 12* of the Church Order reads as follows:

Inasmuch as a Minister of the Word, once lawfully called as described above, is bound to the service of the Church for life, he is not allowed to enter upon a secular vocation except for such weighty reasons as shall receive the approval of the Classis.

Regarding these two articles Synod of 1948 declared:

"Article 6 of the Church Order warrants our present practice while Article 12 forbids it". (See Art. 121, p. 75, Acts of Synod, 1948)

To which practice does this declaration refer? The practice of permitting some of our ministers to function as full-time teachers of Bible in our Christian High Schools. Matters might also be stated as follows: The practice of some of our churches to call a minister and charge him to teach the Word of God in one of our Christian High Schools. (Certain other non-regular ministerial positions would also be effected.)

Regarding this practice the Synod of 1948 says that Article 12 of our Church Order forbids it, and that Article 6 warrants it.

Prof. Dr. Volbeda and the Rev. J. L. Schaver agree with this position. The undersigned does not. He believes that Synod of 1948 was in error when it made the pronouncement cited above.

I agree, of course, that Article 6 warrants the practice in question. But I cannot grant that Article 12 forbids the practice. I see no conflict between Art. 6 and Art. 12.

\* \* \*

Would it not be passing strange, brethren, if our fathers of the days of the Synod of Dort, and the years previous to this notable gathering, had actually included two contradictory articles in their Church Order? One would not expect these men, many of them excellent scholars and careful formulators, to say one thing in Article 6 of the Church Order, and then the very opposite in Article 12.

The undersigned is convinced that the declaration that these fathers did indeed include two contradictory articles in the Church Order rests upon misinterpretation.

Let us see.

The crux of the difficulty relates itself to the provision of Art. 12 which reads: ". . . bound to the service of the Church for life". Ministers once lawfully inducted into office are "bound to the service of the Church for life".

My fellow committee members interpret the expression "the service of the Church" to refer to work done directly in and for the church *as an institute*. They hold that Art. 12 demands that our ministers shall labor only as regular ministers in the churches where ministers they are, or in some institution which is owned and operated by the Churches as a denomination, for example in our ecclesiastically owned and operated Calvin College and Seminary.

According to my interpretation, "the service of the church" does not have this connotation or restriction.

Art. 12 specifies that the calling of the ministry is for life, and that one who has been privileged to enter upon this sacred and important office, shall not leave the ministry and assume a secular vocation than for weighty reasons. And no one shall have the right to yield his office and step out of the ministry without the approval of his Classis. In other words, not only the minister concerned, and his consistory must be convinced that the reasons for which a minister would surrender his office are of sufficient weight, but his Classis must also be convinced of this fact. Without classical approval he may not leave the ministry.

The ministry of the Gospel is for life. That is the burden of Art. 12. It is a safeguard against abuse. It seeks to protect the churches against rash and changeable individuals. He who enters the ministry must do so with the definite understanding that he is giving his entire life to the Lord's special work, the ministry of the Gospel.

But Art. 12 does not seek to describe the limits of the ministerial office. It does not say that a minister may not be charged to fulfil his ministerial office in a field lying outside of the calling and commissioning

Church. *Far less* does it say that he may only be mandated to labor in Christian institutions which are owned and operated directly by the Church, and not in institutions which are owned and operated by a society of Reformed brethren, and who request a certain Christian Reformed Church to place a minister in their institutions, such as The Reformed Bible Institute, The Christian Psychopathic Hospital, or a Christian High School.

The local church which calls a man to the ministry, as a general rule, charges him with the performance of the regular work of the Gospel ministry in the local church itself. But a minister may also be called to labor in a field lying outside of the pale of the local church which calls him. Thus a church may charge a minister to teach and preach the Gospel to some far off pagan people, or to the paganistic, dechristianized masses of our land. It may also mandate him to preach the Gospel as an Army or Navy chaplain, or to labor as spiritual teacher or counselor in an institution of mercy, or in some Christian institution of learning.

Now none of these extraordinary labors of the ministry are ruled out by the phrase "the service of the church" as this expression occurs in Art. 12.

For the comparison or contrast in Art. 12 is not between the service of the ministry in a local church or for the denomination as a whole, on the one hand, and the service which men in the ministry render in some other capacity, such as Army and Navy chaplains, spiritual advisors in institutions of Christian mercy, or Bible teachers and Christian counselors in some Christian institution of learning, on the other hand, but the contrast in Art. 12 is *between the work of the ministry in general, and the secular callings of life.*

The expression "the service of the church" is a translation of the Dutch word "kerkediens". By using this word, "kerkediens", our fathers did not mean to say, as I have already remarked, that the work of our ministers is always confined to the ministry in the local church, or — far less — that the work assigned to them must be denominational and synodical.

The word "kerkediens", which is the term used by the Synod of Dort, 1618-19, in Art. 12, indicates an ecclesiastical or spiritual service. The word "kerk", church, in this term is used adjectively, just as in the Dutch word for consistory, "kerkeraad". It describes the type of work or service, namely, work which pertains to the preaching and teaching of the Word. In present-day Dutch the term would doubtlessly be "kerkelijk dienst", and would indicate the service which a minister of the Gospel renders as a ministerial office-bearer.

I repeat, the term "kerkediens" in Art. 12 is not meant to be restrictive, but is used to indicate the service of the Word, in distinction from secular labors. And the burden of the article is simply that the

office of the ministry is for life, and that one may yield his office and assume a secular vocation, only for very weighty reasons.

\* \* \*

Let us now consider Art. 6. It reads:

"No Minister shall be at liberty to serve in institutions of mercy or otherwise, unless he be previously admitted in accordance with the preceding articles, and he shall, no less than others, be subject to the Church Order."

The formulation of Art. 6 as adopted by the Synod of Dort, 1618-19, reads as follows:

"Also, no Minister shall be permitted to accept a position (as Minister) in any private manor, in a home for the infirm or aged, or in like places, unless he has been previously accepted and admitted according to the foregoing articles; and he shall no less than other (Ministers) be subject to the Church Order."

Translated from the Dutch which reads as follows: "Ook zal geen Dienaar dienst mogen aannemen in eenige particuliere heerlijkheden, gasthuizen of anderszins, tenzij dat hij voorheen geadmitteerd en toegelaten zij, volgens de voorgaande artikelen; en hij zal ook niet minder dan andere aan de Kerkenordening onderworpen zijn."

Article 6 was incorporated in the Church Order to meet a need, and to protect the Churches against abuse. According to the tenor of the times certain nobles and lords maintained large estates and households. For their own families and their personnel they maintained chapels with regular Sunday services. Thus it had been under the Roman regime, and thus it continued to be after the Reformation. Now for these chapels and the religious services held in them, so the Churches ruled, ministers should not be appointed and placed in office privately, but according to the rules contained in Articles 4 or 5 of the Church Order. And the men who served at these landed estates or manors were to be subject to the Church Order as well as those who served in the regular churches.

Art. 6, therefore, met a need. The need of regular spiritual labors at the landed estates and for the large households of these estates. And the article safeguards against abuse. This abuse, namely that men, often able and influential, should do ministerial work, and enter the ministry without submitting themselves to an examination and without the approval of a Classis. Thus the purity of doctrine would be threatened, and a second, independent class of ministers would spring up, whose labors and lives could not be controlled by the churches, but who would work under the supervision of certain noblemen, and not under the supervision of the churches.

The element of protection against abuse was doubtlessly uppermost in the minds of our post-reformation fathers when they incorporated Art. 6 in the Church Order. The wording of Art. 6, adopted at the great Synod of Dort, 1618-19, makes this evident. The first reading of the article, adopted by the Synod of Dort, 1578, also makes this evident. It is Art. 7 in this Church Order of 1578. It reads as follows:

"They who serve the Word at the courts of certain Rulers or Lords shall be called in orderly and lawful fashion, just as other Ministers. They shall sign the Confession of Faith and other ecclesiastical ordinances, and they shall appoint Elders and Deacons from amongst the most capable of the courtly household. They shall also attend the meetings of the Classes and the Synods, and submit themselves to the judgment of these gatherings, just as other Ministers are required to do."

Translated from the Dutch which reads as follows: "Die in eenige Vorsten ofte onder groote Heeren Hoven den dienst des Woords bedienen, sullen ordentelijk en wettelijk, gelijk anderen beroepen worden; de belydenisse des Geloofs, en andere Kerkelijke ordeningen, onderschryven, en uyt de allerbequaamste des Hofgesins, Ouderlingen en Diaconen stellen: sy sullen ook in den Classen en Synoden verschynen, en haar het oordeel derselver, als anderen Dienaren onderwerpen."

In the year 1581 the Synod of Middelburg reiterated all these rulings, but it added the following provision:

"As far as they (Ministers) are concerned who serve in Homes for the Infirm and Aged, or in Orphanages, these also shall be obligated to conduct themselves according to the Ecclesiastical Ordinances". (See Acts, Synod of Middleburg, 1581, question 7)

Note that the Churches at this Synod specifically approved of the fact that ordained ministers should labor, not only at certain courts, but also in Homes and Orphanages; but with the definite understanding that they should avoid all independency. They must be called and admitted as all regular ministers, and they must respect the Church Order in all things.

In 1586 the Synod of 'sGravenhage adopted Art. 6 and it was later incorporated in the Church Order of Dort, 1618-19.

And thus the article still reads for the Reformed Churches of the Netherlands.

We, however, accepted a new reading in 1914. It reads:

"No Minister shall be at liberty to serve in institutions of mercy or otherwise, unless he be previously admitted in accordance with the preceding articles, and he shall, no less than others, be subject to the Church Order."

The Rev. I. Van Dellen and the present writer make, in part, the following comments regarding Art. 6 in their book, *THE CHURCH ORDER COMMENTARY*, pages 38, 39:

#### "1. THE BURDEN AND INTENT OF ARTICLE 6.

Article 6 provides that no Minister shall have the right to accept an appointment as spiritual worker in an institution of mercy, or a like institution, unless he has actually been called to this work, just as a Minister is called to the Ministry of a congregation. In other words, whether a Minister has an ordinary sphere of labor (Minister of a local Church), or an extraordinary sphere of labor (such as spiritual worker in a hospital) he must be called as stipulated in Articles 4 and 5 of the Church Order.

It is implied in Article 6 that he who accepts an appointment to do ministerial work in some Christian institution without a call according to Articles 4 and 5 of the Church Order, thereby forfeits his office. And no one can lay claim to the office of the ministry just because he does ministerial work, unless he has first been lawfully called and charged. Furthermore, it is specifically stipulated that Ministers who have extraordinary charges and fields of labor must submit themselves in all things to the Church Order. What holds for regular Ministers holds for them as well. In this connection it is to be noted that Synod of 1918 decided that: "Spiritual advisors for institutions shall be called by a neighboring Church in consultation with the respective Board." (cf. Acts 1918, Art. 37)

A decade later the Synod ruled as follows: "Synod rules that the status of a Minister, who labors officially in non-ecclesiastical institutions of charity is covered by Article 6 of the Church Order; that all non-official work performed for such institutions, as for instance, the collection of funds or solicitation of membership, whether the Minister be in active service or retired, is covered by Article 12 of the Church Order and is in conflict with "being bound to the service of the Church for life," and not in harmony with Art. 13 nor Art. 14." (cf. Acts, 1928, Art. 37)

## 2. GENERAL PRINCIPLES BASIC TO ARTICLE 6.

In the first place, the Churches can recognize only one kind of Ministers of the Gospel. Not two kinds, one of which is charged and called by the Churches, and the other appointed by some organization or group of individuals. The Church can recognize only those as Ministers of the Gospel who have been lawfully called and charged by the Church of Jesus Christ, and who also live and work in agreement with, and submission to the Church Order. All this for the simple reason that the Bible knows only of one kind of Ministers; namely, those who have been lawfully called to office.

Secondly, even as one cannot be an Elder or Deacon without being Elder or Deacon of a particular local Church, so one cannot be a Minister without being such of a particular local Church, though one's charge as a Minister may be very special."

\* \* \*

Believing that my interpretation of Art. 12 and Art. 6 of the Church Order to be correct, brethren, I see no conflict between these two articles.

Art. 12 specifies that the office of the ministry is for life. No one shall be permitted to yield his office in order to assume and pursue a secular calling except for very weighty reasons.

Art. 6 specifies that Ministers who labor in fields or institutions which lie outside of the local congregation shall be called just like ministers who labor as regular ministers of the Gospel, and that they shall in all things be subject to the Church Order as well as the regularly assigned ministers.

The two articles in my humble estimation harmonize fully. They are not mutually exclusive.

Synod should also take considerate note of the fact that such authorities on the Church Order and its historical and exegetical interpretation, as Voetius, Rutgers, Bouwman, Jansen, of the Netherlands, and our Heyns, have never suggested the conflict alleged to exist between Art. 6 and Art. 12. Their interpretation of these articles harmonizes regarding the points in question fully with what I have offered above. If, indeed there is a conflict between these articles, then it has been for our Synod of 1948 at the suggestion of an advisory committee to discover it. Said authorities have seemingly never come across it.

\* \* \*

By saying what I have said thus far I would not want Synod to conclude that I am fully satisfied with the situation as we face it in our midst today.

I believe that Art. 6 has a proper place in our Church Order, but I also believe that the tendency to increase the number of ministers who hold all kinds of positions which relate themselves secondarily, and in some instances rather remotely, to the primary task of the ministry, I believe that this tendency is a dangerous one.

I am even convinced that some of our ministers are holding certain positions which are really non-ministerial in character.

In other words, the present reporter feels that the provision of Art. 6 has been applied too frequently and without sufficient warrant.

Positions which are really managerial in character — though very useful and necessary — these positions should be filled by competent laymen. The ministry of the Gospel is not for work of this kind. And if a suitable and qualified layman cannot be located, and if the organization concerned much desires the services of one of our ministers because of his peculiar fitness for the task, and if the minister concerned feels the urgency and challenge of the appointment, then let him accept the appointment, but with the understanding that he will yield his office. Let him, with the approval of his consistory and Classis, step out of the ministry.

Furthermore, I believe it would be well for Synod to rule that whenever a church desires to call a minister for some type of ministerial service according to the provision of Art. 6 of the Church Order, that it shall not proceed to do so until after it has received the approval of its Classis meeting in full session. No church, I would suggest, should proceed to call a minister to labor in an institution of mercy, or a school, or some other Christian field, unless its Classis has investigated the matter and is persuaded that the proposed task is indeed ministerial, spiritual in character, and wholly compatible with the ordination vows of the ministry, and the work of the ministry as described in our Church Order. I would rather not leave this matter to the judgment of any Classical Committee.

I would want the full body of Classis to deliberate and decide a question of this kind.

Furthermore, I believe Synod should call the attention of the churches to the fact that ministers who occupy an extraordinary field of labor according to the provisions of Art. 6, *should indeed live up to the requirements of the Church Order*. They are subject to the Church Order as well as regularly engaged ministers, so Art. 6 stipulated. But in actuality these ministers, at least in many instances, do not live up to the provisions of the Church Order. For example: They are not present at the time of Church Visitation (See Art. 44); they seldom attend Consistory Meetings or go to Classical Meetings (See Art. 42); they do not come under the rule regarding mutual censure (See Art. 81). Neither, I fear, do the consistories whose ministers they are, supervise the labors of these ministers sufficiently. The relationships between the calling church and the minister whose work is extraordinary, is often a mere empty form, a "wassen neus", as our fathers used to say regarding purely formal matters.

This surely is not as it ought to be.

Calls according to the provision of Art. 6 should be held to a minimum, and we should only avail ourselves of the permissive provision of Art. 6 when the labors which we have in mind are definitely spiritual in character. They must concern the teaching or preaching of the Word. The work must be prophetic in its character, and must be wholly in harmony with the ministerial office.

Our Classes should carefully judge every case by itself, and express their approval or disapproval.

And all who are called to a ministerial task according to Art. 6 should continue to work in strict compliance with the provisions of our Church Order.

And all doubtful cases which may arise should be referred to Synod for its decision.

And if some future Synod should judge that certain Classes are interpreting Art. 6 too roomy, permitting churches to call ministers to work which is really non-ministerial in character, then such a Synod may of course adopt a declaration which would rule out such erroneous application of Art. 6.

\* \* \*

As to the specific mandate which our Committee received from the Synod in 1948, namely, to study the discrepancy between Art. 6 and Art. 12 of the Church Order, and to advise Synod how to remove it, (cf. Acts 1948, p. 75), my advice to Synod is to make no alterations in said articles since the alleged discrepancy is non-existent, and both articles answer a legitimate and laudable purpose.

\* \* \*

Aside from the main differences regarding which the undersigned differs definitely from his two colleagues on this committee there are certain

approaches, interpretations and quotations in the majority report upon which we would have to comment adversely, if a full discussion of the majority report were entered into by him at this time. He thought it better not to do so in this report, but rather to state his findings and advise regarding the issue at hand, without further comment.

Fraternally yours,

MARTIN MONSMA

## REPORT NO. 27

### THE CANADIAN IMMIGRATION COMMITTEE

*To the Synod of the Christian Reformed Church, June 1950.*

ESTEEMED BRETHREN:

*Survey of Work in 1949*

**D**URING the year 1949 some 7000 immigrants from the Netherlands arrived in Canada. Seventy-four percent of them belonged to the Reformed Churches. More than half of this number settled in the province of Ontario while approximately 2000 newcomers went to the province of Alberta. The remainder went chiefly to British Columbia and Manitoba. Sackatchewan, Quebec and the Maritimes also received a few hundred. The Gereformeerde Kerken supplied the largest number.

The new arrivals were met at the docks in Halifax and Quebec by either Rev. J. M. Vande Kieft or Mr. J. Vander Vliet and on the way to their destination were acquainted with our church and immigration work. Our home missionaries, ministers and fieldmen receive all available information on new arrivals so that a contact can be made at once and a list of their names and addresses is sent to our church papers with the request that free copies be sent to them.

Six boats arrived during 1949. By mutual agreement between the Gereformeerde and Hervormde Kerken in the Netherlands a minister of either one of these churches was assigned to accompany the immigrants in order to render spiritual care during the ocean trip. One of them, Rev. S. Koster, disembarked at Quebec and extended his visit over a period of several months during which time he visited many immigrants in their homes in Ontario and preached in most of our churches in that province.

As was reported to previous Synods not all the immigrants are placed by us and our agents, because of the fact that government inspectors have been stationed in strategic points throughout the Dominion for the purpose of supplying the Canadian farmers with help from the Netherlands. Other churches also have become alerted and have appointed fieldmen such as the Reformed Church of America and the Protestant Reformed church. But we may say that in the Western provinces our people were practically all placed through our Committee while in Ontario the larger part of them was handled by us.

The placing of immigrant families on Canadian farms at all times requires the careful attention of our fieldmen since many circumstances and conditions must be taken into consideration. Their main concern is that immigrants should be placed around our churches or in such a way that a group can be formed for the purpose of worship on the Lord's day either in some one's house or in a church building. This work of place-

ment, however, important as it may be, does not constitute the entire program of activities of our men. The thousands of immigrants who have arrived during the last three years come to our Committee and its organization with their problems and needs, and our fieldmen are continuously called upon to give advice, to provide jobs on farms and in factories, to buy or rent property, to straighten out difficulties that arise between farmer and immigrant, to organize immigration societies, to formulate the terms for benevolent funds by which they are insured against sickness and burial expenses and even to appear in-court to defend the rights of our people or to plead for mercy. Their work is of the greatest importance because they speak both languages and have a thorough knowledge of existing conditions and laws in Canada. Their work is also greatly appreciated both by the ones that are assisted by them as well as by the government.

Canada is yet in a state of development and has many and large districts especially in the Northern parts of the provinces where settlers with limited financial resources can obtain land at low prices. Our fieldmen have gone into these places and investigated the nature of the soil, the marketing possibilities and the climatic conditions and have conducted groups of immigrants to those areas. An example of this resettlement scheme can be found in Cochrane, Ont., where families from the Southern part of Ontario who did not have sufficient capital to buy property around our existing churches, have purchased partly developed farms at low prices. This small beginning may well be the forerunner of a larger movement of Dutch immigrants to the less populated parts of the dominion. Their perseverance and ability to conquer difficult situations makes them more suitable for this task than the average young Canadian whose main purpose of life in our days seems to be to live in the city, to work short hours and to enjoy life to the full.

In British Columbia and Alberta our men are facing the same problems and investigations are carried out into the Central parts of these provinces as to the possibilities of resettlement.

All this valuable work has been done by our fieldmen and their local helpers and besides this an extensive correspondence had to be conducted with prospective employers as well as with immigrants. During the winter months and the early spring many thousands of farmers were approached for the purpose of placing immigrant families.

Our Secretary-Treasurer, Mr. J. Vander Vliet, who also acts as part-time fieldman in his immediate vicinity, was kept more than busy all through the year with an endless flow of inquiries from all over the dominion and Holland. He handles all the correspondence between our organization and the official bodies, he receives the information from the churches in Holland concerning immigrants and he passes them on to the Canadian congregations. He receives the applications from our organization in Ontario for completion and filing purposes and he pays the

expenses and salaries of all our fieldmen. Until January the first, 1950, he also paid to the different churches our Committee's share toward the cost of transporting new and needy immigrants to our church services.

### *Personnel*

In accordance with the decision of Synod of 1949 two members were dropped from our Committee: Mr. H. J. ten Hove from Alberta and Mr. J. Vellinga from Ontario. Due to the death of Mr. L. Kool of Vancouver on July 27 our membership was further reduced to four, namely one for Alberta, one for Manitoba, one for Ontario and our Missionary-at-Large.

The following full-time fieldmen were working for our Committee during 1949: In Alberta, B. Nieboer and H. A. Wieringa; in Manitoba, J. de Jong; in Ontario, J. Vellinga (L. Van den Berg was added in 1950), while as part-time fieldmen have functioned: for British Columbia, A. de Jong; for Alberta, H. J. ten Hove and J. Prins; for Ontario, P. Turkstra.

The local organizations, especially in Ontario, have appointed agents who are the "eyes" of the organization and whose task it is to report possible openings for immigrant families to the fieldmen. They are only paid their necessary expenses such as postage, telephone calls and for short trips in their immediate vicinity.

### *Problems*

The work of our Committee has intensified due to increased difficulties of which we may mention:

1) The demand for farm help is not as great as it was before; the uncertainty of foreign markets and of prices of farm produce; the extensive immigration program from England and other European countries.

2) Government offices have been set up and inspectors have been appointed in many places for the purpose of stimulating interest among farmers for Dutch immigration. The papers of Reformed families were therefore divided between them and us and on some occasions we did not have sufficient information sheets to make the required placements. These conditions still exist in Manitoba and Ontario.

3) Since other churches have entered the field our Committee has limited itself to the placement of Gereformeerde and Christelijk Gereformeerden only. Adherents to the Art. 31 group and Oud Gereformeerden have expressed the desire to be placed henceforth by their own organization.

The conditions on the field have otherwise remained the same as they were the year before with the exception that government inspectors are no longer temporarily engaged in placing immigrants but are in the field to stay.

### *Relations to Other Bodies*

Our connection with governmental authorities both provincial as well as federal have been on a basis of mutual understanding and cooperation and our relation to the Christelijke Emigratie Centrale in Holland is most cordial.

The Railway Companies of Canada have supplied us with free transportation to our meetings and with zone passes for our fieldmen. In some cases we have been able to obtain trip passes for our ministers.

There is a very close cooperation between the Home Mission Board and our Committee. Our Home Missionaries are continually being informed about new arrivals in their districts while the immigrants at the time of placement are advised about their nearest Christian Reformed Church and the name of the minister. Information about new fields and new groups is forwarded to the Home Mission secretary when necessary and opinions about possibilities are requested and submitted regularly during the year.

The Gereformeerde Kerken in the Netherlands have now appointed "Deputaten voor Emigratie" with whom we are working together in unity especially for the purpose of transferring membership certificates from one country to the other and for making contacts with the dispersed before they drift away and lose spiritual contact.

Our secretary visited the Netherlands during the fall of 1949 and made valuable contacts with the officials and with many immigrants which have stimulated the interest for immigration to Canada.

#### *Relations to Organizations*

Immigration leagues and local organizations have been very active. They have received and welcomed new immigrants in their midst, have conducted them to our church services and have promoted their well being by enrolling them as members of sickness insurance and burial funds. They have also found many places on farms for new immigrants.

Our Committee has encouraged this work with the purpose in mind that a strong organization should eventually take over the work of the Committee and bear to a certain extent, the financial burden which now rests upon our churches.

#### *Representation at Synod*

The Committee has appointed the Rev. J. M. Vande Kieft, Missionary-at-Large, as its representative at Synod.

#### *Recommendations:*

- 1) That Synod continue previous appointments.
- 2) That Synod approve the appointment of Herman A. Wierenga as full-time fieldman for Alberta.
- 3) That Synod approve the appointment of L. Vanden Berg as full-time fieldman for Eastern Ontario.
- 4) That Synod appoint a new Committee member for British Columbia from the following nomination: J. Vander Velde and A. de Jong.
- 5) That Synod recommend our Immigration Fund to the churches for one or more offerings.

#### *Financial Status and Needs*

Your Committee is grateful to Synod for recommending the *Canadian Immigration Fund* to our churches for one or more offerings each year and to the churches for their responses to the appeals that we have sent

to them. Since we have not been placed on a quota basis, we must depend upon freewill offerings. The Committee's budget-needs now approximate the equivalent of \$1.00 per family, per year.

We have again prayerfully submitted our financial needs to the consistories trusting that the Lord will move the hearts to continue to provide the necessary funds and enable our churches to do so.

The financial statement with audit report will be presented to Synod in a supplemental report.

In the light of the experiences of the past, facing the challenge of the future, your Committee is alerted to the pressing urgency of the present labors in which we are engaged with all the difficulties and problems that attend them. We rejoice in the fruits that the Lord has given. We go forward not merely to help resettle our European kinsmen in the flesh, but to re-gather them as co-heirs of the great salvation into the fold of the Great Shepherd who leadeth his sheep in love and in truth.

Respectfully submitted,

**THE CANADIAN IMMIGRATION  
COMMITTEE:**

P. J. HOEKSTRA, *Pres.*

J. VAN DER VLIET, *Secr.-Treas.*

A. DISSELKOEN

J. M. VAN DE KIEFT

**“EDUCATIONAL STUDY COMMITTEE,” OR THE  
“COMMITTEE ON CATECHETICAL TRAINING”**

ESTEEMED BRETHREN:

**T**HE mandate of your committee is contained in the Acts of the Synods of 1946 and 1947.

The resolution of the Synod of 1946 is found in the Acts, Art. 119, IV, p. 91; it reads as follows:

“Your Advisory Committee recommends the appointment of a study committee of five on catechetical instruction to do exploratory work in the field of catechetical training to determine the needs of our Catechism classes and to suggest ways and means for securing the proper correlation of the work done among our children by the Sunday School, the Christian Day School, the Catechism classes, and Youth Committees.”

The Synod of 1947 amplified this mandate and passed the following resolution (Acts, Art. 100, C, 3, p. 57):

“Synod clarify the mandate of the committee by referring to the overtures which gave rise to its appointment and precipitate out of those overtures specifically these several subjects of study.

a. Study problems pertaining to our Catechism Classes, give leadership along these lines, and promote the institution of Catechism in our midst.

b. Prepare in prospectus a course of study which can be used as an integrated whole throughout our Catechetical courses from Primary to Compendium levels, with a view, if Synod approves the prospectus, of publishing a uniform set of lessons and study manuals.

c. Compile statistics regarding our Catechetical work, number of classes, ages taught, length and character of classes, etc., so that others may gain from what is being done and the church may know whether we are progressing in this work.

d. Solicit information as to means being employed to make these classes valuable and popular to the youth.

1. Are your classes arranged according to age or grade in school?
2. Do you conduct “confession classes?”
3. Do you have reasonable success with memory work?  
How do you encourage memorization?
4. What preparation is given by the way of introduction to the lesson assigned for the following week?
5. a. Is attendance regular?  
b. How do you deal with delinquents?  
c. Do the homes cooperate satisfactorily?
6. Is discipline a problem in classes of certain ages?  
If so, why these particular classes?

7. a. Do you encourage the catechumens to ask questions?
  8. How do you take in consideration the differences in mental ability?
  9. What percentage of your catechumens attend Christian School?
  10. Have you an integrated program in your community with the Christian School to prevent repetition or overlapping? Please comment.
- Additional Information and Comments Will Be Appreciated.

e. Serve the church with guidance as to how to popularize the Catechism classes.

f. Investigate ways and means of integrating our various educational agencies, Christian Day School, Sunday School, and Catechism classes."

We gather from these resolutions of Synods that the work assigned to the committee may be described as a four-fold task:

1. The committee should seek to promote in general the cause of Catechetical instruction in our churches. It appears that Synod desires this phase of the work to be done especially by gathering and distributing information.

2. The committee must seek to integrate or to correlate the work of our educational agencies. The following agencies are mentioned: Christian Day School, Sunday School, Catechism classes, and also "Youth Committees."

3. The committee is charged to prepare a prospectus of a course of study for our catechism classes. This prospectus is to be submitted to Synod for approval and thereupon, if approved, published and, we suppose, recommended to our churches for use.

4. Finally, the committee is instructed to compile statistics of the catechetical work being done in our churches. Such matters as the number of classes, age taught, length and character of classes are specifically mentioned.

It stands to reason that the work of the committee had to begin with point 4 above. Statistics had to be gathered first of all and these had to be compiled and "digested" or evaluated by the committee. This is in itself a laborious task, requiring much time and scrutiny. One of the first decisions of your committee was to compile as comprehensive a questionnaire as possible to be sent to all our churches. The results thus obtained constituted the material with which the committee had to work.

The questionnaire sent to the churches reads as follows:

The committee mailed this questionnaire to 324 churches or ministers. We wish that we could report general and hundred percent response to our inquiries. Though the Synod of 1948 urged "all ministers to cooperate with the committee in completing the questionnaires which are to be distributed" (Acts, p. 48), yet we failed to receive a response from 102 of the 324 churches—222 returned the completed questionnaire. Roughly one-third of our churches or ministers were negligent. It is of course, impossible for your committee to indicate a cause for this negligence. Various causes suggest themselves to us. In cases of vacancies negligence may be explained, though hardly justified even under such

circumstances. However, the conclusion seems to be warranted that by no means all our churches or ministers are duly or properly interested in the work of catechetical instruction or the training of our covenant youth. At least many do not appear to be desirous of cooperating with our denomination in the gathering of the necessary information for the committee to labor as efficiently as possible.

It would perhaps be discourteous and require too much space to supply Synod with a list of the churches which have neglected to return the completed questionnaire to us. However, Synod may be interested to know how the churches of our various Classis have responded. We tabulate the list of the Classis below:

Classis	Responded	Failed
California .....	6	19
Chicago North .....	9	14
Chicago South .....	3	15
G. R. East .....	3	25
G. R. South .....	3	17
G. R. West .....	6	13
Hackensack .....	1	10
Holland .....	4	15
Hudson .....	5	15
Kalamazoo .....	4	14
Minnesota .....	12	23
Muskegon .....	12	26
Orange City .....	4	13
Ostfriesland .....	2	13
Pacific .....	1	25
Pella .....	6	16
Sioux Center .....	5	18
Wisconsin .....	4	13
Zeeland .....	1	15
Canada .....	9	

It stands to reason that the committee faced the question whether it could continue its work though roughly one-third of our churches had failed to respond. We wondered whether the information supplied by 222 of our churches was sufficient to warrant the committee to draw conclusions. Conclusions, if they are to be of value, should reflect or be based upon conditions which obtain generally. Though we hesitated, yet we decided to continue the work, hoping that this will be approved by Synod and that the 222 responses received reflect the conditions of our churches in regard to the training of our youth sufficiently general to warrant the drawing of some conclusions.

*Age or grade at which catechetical instruction is begun.*

(Some churches classify the catechism according to age, others according to grade in school. Here we give two lists):

No. of churches	Age of beginning
2 .....	4 years
43 .....	5 "
39 .....	6 "

17	7	"
14	8	"
7	9	"
3	10	"
1	12	"
No. of churches	Grade begun with	
41	1st	
12	2nd	
16	3rd	
8	4th	
6	5th	
1	6th	
1	7th	

The above lists indicate that there is by no means uniformity among us in regard to the age or grade at which instruction is begun. Many churches begin instruction at the youthful age of 4, 5 and 6 years, or with the 1st, 2nd or 3rd grades. Other churches postpone the initiation of this instruction until an older age or higher grade. The committee does not doubt that the existence or non-existence of Christian Day Schools in our churches, as well as the faithfulness of parents in sending children to the Christian schools wherever they exist, is a determining factor in initiating catechetical training by the churches. For that reason it is interesting to note the percentage of our covenant youth attending Christian Day Schools. Here follows a list compiled:

No. of churches	No. of children attending Chr. School
18	1 to 25%
18	25 to 50%
28	50 to 75%
92	75 to 99%
18	100%

The committee prefers to comment on and to evaluate the information contained in these lists at a later time. At present we would call attention to the fact that the above list does indicate that the ideal of Christian Day School instruction for every covenant child has by no means been attained. We certainly may not rest upon our laurels in that respect. However, we continue by supplying a list of the length of the term of catechetical instruction given in our churches.

No. of churches	Term of instruction per yr.
1	5½ months
23	6 "
3	6½ "
44	7 "
8	7½ "
74	8 "
10	8½ "
48	9 "
1	9½ "
2	10 "
1	10½ "
1	12 "

(12 churches did not respond to this question.)

Method of dividing into classes:	Teacher (in addition to minister):
a. Both age and grade.....21	a. "Teacher" .....31
b. Grade only .....78	b. Minister's wife .....19
c. Age only .....Balance	c. Seminary student ..... 8
	d. Elder .....44

Lack of uniformity is also evident from the list given above. While we suppose that local conditions are often a factor in determining the length of the term, yet the great differences are striking and we wonder whether local conditions alone account for these differences. However, also here the committee prefers to reserve its comments till later and would now present an account of texts or catechism books used.

*Texts or Catechism Books used:*

The variety displayed in this report to this point, continues to manifest itself when a tabulation of the texts used for catechetical instruction is given. We divide these texts into two classes: historical and doctrinal. It is hardly possible to enumerate all the texts or books used. Several are mentioned which are used in a small number of churches. We refrain from indicating them and report only such as are able to lay claim to more or less of a general use.

**Texts on Sacred History:**

No. of churches	Author	Book Used
26	Beets & Bosma	Sacred History for Juniors
19	Beets & Bosma	Sacred History for Seniors
60	Y. P. De Jong	Bk. I, Cat. Hist. for Juniors
38	Y. P. De Jong	Bk. II, Cat. Hist. for Juniors
42	Y. P. De Jong	Bk. III, Cat. Hist. for Juniors
30	Y. P. De Jong	Bk. IV, Cat. Hist. for Juniors
34	J. Kuizinga	Bk. I, Stories about Jesus
18	J. Kuizinga	Bk. II, Stories about Jesus' church
21	J. Kuizinga	Bk. III, O. T. Bible Stories
14	J. Kuizinga	Bk. IV, Stories from Hebrew History
27	H. Schripsema	Bk. I, Picture Primer of O. T. Stories
9	H. Schripsema	Bk. II, Picture Primer of O. T. Stories
69	D. H. Walters	First Steps in Bible History
92	D. H. Walters	Bk. I, Our Junior Bible Course
57	D. H. Walters	Bk. II, Our Junior Bible Course

**Texts on Doctrine:**

No. of churches	Author	Book Used
15	Beets	Compendium of the Chr. Rel. Explained
55	Beets & Bosma	Borstius Primer of Bible Truths
15	L. Berkhof	Summary of Christian Doctrine
30		The Compendium (The Old???)
112	Hylkema & Tuuk	1st Bk. in Christian Doctrine
52	Hylkema & Tuuk	2nd Bk. in Christian Doctrine
23	Hylkema & Tuuk	3rd Bk. in Christian Doctrine
91	M. Monsma	The Compendium Helper Bk. I
15	M. Monsma	The Compendium Helper Bk. II
61	M. Monsma	The Compendium Guide Bk. I
8	M. Monsma	The Compendium Guide Bk. II
36	Stuart & Van Wyk	Manual for the Study of the Compendium
39	D. H. Walters	Our Bible Doctrine Course

At this time we only remark that by no means all our churches use the Revised Compendium, authorized and recommended by the Synod of 1943. In fact according to this list at least some 80 churches adhere to the old and unauthorized compendium.

We trust that it will be understood by Synod that most of our time has been occupied with the statistics contained in this report. We have indeed given considerable thought to a critical evaluation of the information now at hand and partly reproduced in this report. However, rather than to come with premature recommendations to Synod we beg for more time, and would suggest that Synod instruct us to continue laboring along the line indicated in this report, of course, together with any direction Synod may see fit to give.

In conclusion, we remark that the Rev. Wm. Haverkamp, the president of this committee, moved from these parts to Michigan, and, we assume, withdrew from the committee. May we suggest to Synod that the Rev. Anthony Hoekema, pastor of the Bethel Church in Paterson, and the Rev. Nicholas H. Beversluis, teacher of Bible in Eastern Academy, be added to our committee? We feel that these two brethren would be valuable additions.

May the Spirit of God graciously guide you in all your deliberations!

Humbly submitted,

....., *President*

S. VAN TIL, *Secretary*

H. DEKKER

N. J. MONSMA

DR. W. ROOKS

SOUTH AMERICA AND CEYLON

*Synod of 1950.*

ESTEEMED BRETHREN :

**W**HILE the representatives of our churches in South America and Ceylon are faithfully bringing their witness and testimony, week after week, there is no way of adequately expressing the self-denial that this means to them, to their wives' and children. Only in the most inadequate ways, can we express our appreciation. We cannot allow ourselves to become dull of hearing to the faint undertone of self-sacrifice which is so pervasive in all the evidence that accumulates, more and more, in the course of time.

They are really bearing the burden and heat of the day, a heat that is not without important effects on the health of some of those concerned. The best we can do, as Synod and committee of Synod, is not yet adequate, considering the perpetual self-sacrifice that they have endured with so little manifestation of the fact, and frequently with such enthusiastic devotion.

The brethren, Rev. Wm. V. Muller from Carambehy, Brazil, Rev. Jerry Pott from Tres Arroyos, Argentina, and Rev. A. C. Sonneveldt from Buenos Aires, were all present, at the recent meeting of Classis Buenos Aires. There was also an elder from Carambehy, Brazil. The three congregations of Argentina, Chubut, Tres Arroyos, and Buenos Aires were all represented at the Classis.

In the summer of 1949, your Committee had sent the inquiry of our Synod of 1949 to the corresponding secretary of Classis Buenos Aires, the Rev. A. C. Sonneveldt. This inquiry is found in our Synodical Acts of 1949, page 41, Article 80—IV—C, and reads as follows:

“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 the next Synod. *Approved.*”

This question and the Dutch translation was sent to the corresponding secretary of Classis Buenos Aires, the Rev. A. C. Sonneveldt. Copies of the question were also translated to the Rev. Jerry Pott and the Rev. Wm. V. Muller.

Your Committee is now able to report to the Synod of 1950 the action of Classis Buenos Aires on this matter, according to our instruction from the Synod of 1949.

The official answer of Classis Buenos Aires is in the Dutch language, signed by the President of the Classis, the Rev. Wm. V. Muller, and the corresponding secretary, the Rev. A. C. Sonneveldt. We are also indebted to the Rev. Wm. V. Muller for an English translation of it. We shall present the answer of Classis Buenos Aires in both languages, beginning with the Dutch original:

Buenos Aires, Februari, 1950.

Aan Deputaten voor Zuid-Amerika,  
Grand Rapids, Mich.

### BESLUIT VAN DE CLASSIS BUENOS AIRES INZAKE KERKVERBAND

De Classis Buenos Aires spreekt uit:

A. Dat het ideaal is, om als Kerken van Zuid-Amerika zoo mogelijk te komen tot zelfstandigheid. *Gronden:*

1. De ontwikkeling van den arbeid op kerkelijk gebied draagt in Zuid-Amerika een geheel eenig karakter.
2. Zelfstandigheid is gewenscht, in verband met onze verhouding tot de autoriteiten van de landen, waar de Kerken gevestigd zijn, aangezien sommige landen bezwaar hebben tegen buitenlandsche invloeden.
3. De groote afstanden maken een geregeld contact moeilijk, zoowel met Nederland als met Noord-Amerika.
4. Het verantwoordelijkheids-besef in de gemeenten zal ongetwijfeld worden aangewakkerd, indien onze Kerken tot zelfstandigheid komen.
5. Met het oog op de verschillende stroomingen in onze Kerken in Nederland, zullen emigranten zich gemakkelijker bij de Geref. Kerken in Zuid-Amerika aansluiten, wanneer deze zelfstandig zijn.
6. Gezien het feit, dat de Chr. Geref. Kerk in N. Amerika voorheen en tot heden welwillend predikanten hebben geleend en financieelen steun hebben verleend aan de Geref. Kerken in Z. Amerika, die in kerkelijk verband met de Geref. Kerken in Nederland stonden, en ook aan de Burgergemeente op Ceylon, mag worden aangenomen, dat zij geen bezwaar zullen hebben diezelfde hulp te verstrekken, wanneer deze Z. Amerikaansche Kerken zelfstandig zouden worden.

B. Dat zij tot de Geref. Kerken in Nederland, N. Amerika en Zuid-Afrika het verzoek richten, eventueel hun Deputaatschappen voor de behartiging van de belangen onzer Kerken te continueeren en, hun belangstelling en, zoo noodig, hun financieelen steun te blijven schenken.

C. Dat zij aan de Chr. Geref. Kerk in N. Amerika verzoekt, ten opzichte van de predikanten door haar geleend aan de Classis Buenos Aires van de Geref. Kerken in Nederland, dezelfde regeling te treffen, indien deze Kerken zelfstandig mochten worden.

D. Dat zij mandaat verleent aan Ds. J. Pott om tijdens zijn verlofperiode:

1. besprekingen te houden met Deputaten der Chr. Geref. Kerk in N. Amerika, ten einde hun instemming te verkrijgen met het standpunt, door de Classis ingenomen;
2. vervolgens en indien mogelijk, met voornoemde Deputaten deze zaak te bespreken met Deputaten in Nederland;
3. te trachten de ahasie te verkrijgen van de Synodes onzer Kerken in Nederland en Noord-Amerika.

De Classis voornoemd,

WM. V. MULLER, *Praeses.*

A. C. SONNEVELDT, *Seriba.*

We also present to Synod the following English translation of this historic answer of Classic Buenos Aires to which decision we can give our hearty cooperation and which decision we hereby recommend to the Synod of 1950 for its acceptance and approval.

A. It is the ideal of the churches of Cl. B. A. to become an independent denomination. This is based on the following considerations:

1. The unique character and development of the work in S. A.
2. It will facilitate relations with local governments, some of which are adverse to foreign influences (This applies particularly to Argentina).
3. The distance which separates from the Netherlands as well as the States make direct contacts very difficult.
4. The sense of responsibility in the churches (in regard to financial obligations) will be stimulated by being independent.
5. In view of the different currents in the Gereformeerde Kerken in the Netherlands, new immigrants might more readily become affiliated with independent churches in S. A.
6. Since the Chr. Ref. in the past was willing to loan its ministers and furnish financial aid to the S. A. churches when they were affiliated with the Netherlands, it may be expected that they might also be willing to furnish identical help in case these churches become independent.

B. The churches in North America, Netherlands, and South Africa are requested to maintain the existing Committees for promoting the interests of our Churches, and requested to show their interest in the spiritual welfare and where necessary to grant financial support.

C. The Christian Reformed Church is requested to continue the loan of their ministers to the churches when they shall have become independent.

D. Rev. Pott is given mandate during his furlough:

1. To obtain the agreement of the S. A. Committee of the Chr. Ref. church with these plans;
2. To confer if possible jointly with this Committee and with the Deputaten in the Netherlands;
3. To secure if possible the adherence of the Synods in the Netherlands and North America.

We wish to quote with approval a statement in a report to the Synod of 1949, page 357, Supplement 35, concerning "*Dual Administration of Reformed Churches in South America*," the quotation from this report being as follows:

"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 min-

ister. 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 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 the Macedonian 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."

We hope that the Synod of 1950 can view the answer and decision of Classis Buenos Aires in the light of the above statement, and continue its cooperation with Classis Buenos Aires.

Your Committee is of the opinion that the mandate of our Committee found in the Acts of our Synod of 1912, page 27, Article 28, II, will need no alteration, if our Synod and Reformed Churches in the Netherlands approve the answer and decision of Classis Buenos Aires, quoted in this report to Synod.

The budget of our Church for 1951 for the South American Churches is not affected by this decision, for the reason that all or practically all the subsidizing funds sent to the Reformed Churches of South America came from our Christian Reformed Churches.

Although the Reformed Churches of the Netherlands are providing funds for the eventual retirement of the Rev. A. C. Sonneveldt at the age of seventy, these churches have not been able to send him his usual subsidy since the outbreak of World War II, and our Churches have since sent the brother an annual subsidy, as a loan to the Reformed Churches in the Netherlands.

Although the Reformed Churches of South Africa have in years past subsidized the Argentinian Reformed Church of Chubut, they have expressed their inability to continue such support and our Christian Reformed Church has accordingly subsidized the Rev. A. C. Sonneveldt who serves Chubut (see Acts of Synod, 1949, page 41, Article 80, IV, B.).

Moreover, the Reformed Church of Chubut, Argentina, has requested our Christian Reformed church to continue to subsidize it in the future, as their needs may appear. In fact this congregation hopes for a full-

time pastor, when its pastor, the Rev. A. C. Sonneveldt, who is now 69 years of age becomes retired in the not distant future. This brother now serves both Buenos Aires and Chubut. The latter congregation is in Southern Argentina, and has several scattered mission stations as well, and a church building at Commodoro Rivadavia. Recently it was also decided to build a parsonage with this church.

The Rev. A. C. Sonneveldt now lives in a house that he and his family rent at Buenos Aires. He has served the church of Buenos Aires for many years, together with that of Chubut, but a change is at hand.

His letter of call is at Chubut and not at Buenos Aires. This will remain as it is for the present. But his retirement is in prospect.

Now the Rev. Jerry Pott has been loaned by the Christian Reformed Church to Classis Buenos. He was not loaned to the church of Tres Arroyos, in order to make it possible that he could serve any church in Classis Buenos Aires. He has served Tres Arroyos since 1937, about a dozen years, and has received much appreciation. In fact this church is loathe to see him go.

This church of Tres Arroyos has called Candidate Juan Van der Velde as "second pastor", "tweede predikant", since it has several colonies of Holland immigrants belonging to this church, though separated by many miles. This Candidate, Juan Van der Velde, was originally a son of the Tres Arroyos Church, and was given financial support by this congregation as well as by the Reformed Churches in the Netherlands, for ministerial preparation at the Kampen Theological School in the Netherlands. Having graduated from the Seminary, he was recently declared eligible to a call by one of the Classes of the Reformed Churches in the Netherlands and called as associate to Rev. Pott, "tweede predikant," by Tres Arroyos, Argentina, receiving the subsidy from our Committee which Rev. Pott's prior associate, Candidate D. Bergsma, has also received, according to the budgets approved by our Synods of 1948 and 1949. Tres Arroyos provides the means for a home for this Rev. Juan Van der Velde and his wife, whom he brought from the Netherlands. Tres Arroyos also provides a part of the salary of the Rev. Juan Van der Velde, in addition to the subsidy requested for him from our Committee and approved by our Synod.

Our Committee also received from the Tres Arroyos Consistory the following telegram, which was published in "The Banner", and which was dated February 4, 1950: "*Consistory requests committee call Minister to fill vacancy caused by our transference to Buenos Aires. Letter follows.* — Pott.

Your committee hereby requests our ministers and our Seminary students that may be interested to contact any member of our committee, or the Rev. Jerry Pott, who is now on furlough with his family,

in the United States. After his furlough he expects to serve the Congregation of Buenos Aires. (For the church governmental regulations covering such matters, see the Acts of our Synod of 1930, pages 288 to 306.

We may verily raise up our Ebenezers and say, Hitherto hath the Lord helped us.

The Congregation of Buenos Aires hopes to provide a parsonage for the Rev. Jerry Pott and family.

The rather new and up-to-date church building of Buenos Aires is without debt, although presumably the building of the parsonage will again tax the financial strength of the congregation, which numbers some 325 souls, while the congregation at Tres Arroyos, which the Rev. Jerry Pott leaves, numbers some 342 souls, and enjoys the benefits of a Christian School, with its boarding house for children from a distance.

From the consistory and congregation of the Reformed Church of Buenos Aires, your Committee received a letter requesting that the Rev. Jerry Pott, who has been loaned to Classis Buenos Aires, now become the pastor of the Reformed Church of Buenos Aires, instead of the pastor of the Reformed Church of Tres Arroyos, Argentina. Your Committee also received a copy of a favorable response to this request, from the Rev. Jerry Pott. This brother had been loaned to Classis Buenos Aires, and not to any congregation, in order that such a change in his field of labor, within Classis Buenos Aires, could be made without necessitating any action by his calling church, which is the First Chr. Ref. Church of Grand Rapids, Mich. Both letters follow herewith, and have the enthusiastic acquiescence of your Committee.

Buenos Aires, 27 Februari, 1950.

Aan Deputaten voor Zuid-Amerika,  
Grand Rapids, Mich.

*Weleerw. Heeren en Broeders:*

De Kerkeraad der Gereformeerde Kerk te Buenos Aires, na de Gemeente te hebben gehoord op 26 Februari j.l. heeft het volgende besloten:

1. Aan de roepende Kerk en aan Deputaten in Noord-Amerika te verzoeken Ds. J. Pott te willen leenen aan de Gemeente te Buenos Aires, teneinde haar te dienen als herder en leeraar.
2. Aan Ds. J. Pott namens de Gemeente te verzoeken zich hiertoe beschikbaar te stellen en in overleg met de roepende Kerk en Deputaten aan dit verzoek te voldoen, met de verzekering, dat hij hartelijk welkom zal zijn.
3. Uit te spreken, dat Ds. J. Pott dezelfde rechten zal hebben, en in dezelfde verhouding tot Kerkeraad en Gemeente zal staan, als een predikant, die in den normalen weg door de Gemeente is beroepen, met erkenning van zijn relaties met de Noord-Amerikaansche Kerken en Deputaten.
4. Een jaarlijks vast te stellen bedrag te storten in de kas van Deputaten voor Zuid-Amerika in Noord-Amerika, of eventueel te zorgen voor vrije woning.

5. Van dit besluit kennis te geven aan Deputaten in Noord-Amerika en Nederland, aan Ds. J. Pott en aan de Gemeenten van de Classis Buenos Aires.

De Kerkeraad vertrouwt, dat in dezen weg alles zal strekken tot heil der Gemeente, en verblijft met hartelijke groeten en heilbede,

De Kerkeraad voornoemd,

A. C. SONNEVELDT, *Scriba.*

Ellsworth, Michigan, 20 Maart, 1950.

Aan Kerkeraad en Gemeente van de  
Gereformeerde Kerk te Buenos Aires.

*Geliefde Broeders en Zusters in den Heere Jezus:*

Het was ons aangenaam een afschrift te ontvangen van het besluit des Kerkeraad's genomen na de Gemeente te hebben gehoord op 26 Februari j.l.

Gij verwacht, natuurlijk, dat ik op punt "2" zal antwoorden; en ik verheug mij, dat ik met alle vrijmoedigheid dat bevestigend kan doen, namelijk te verklaren dat ik mij beschikbaar heb gesteld om Uwe Gemeente te dienen als herder en leeraar.

En ik kan niet anders doen, dan Kerkeraad en Gemeente danken voor het vertrouwen in mij gesteld, en dan verder uitspreken, dat het voor mij een eer zal zijn Uwe Gemeente te mogen dienen naast en in samenwerking met onzen geliefden Ds. A. C. Sonneveldt.

Het is mijn bede, dat de zegen des Heeren moge rusten op dit besluit en op deze verandering van onze standplaats in Argentinië. En ik vertrouw met U, dat de Heere het zal doen strekken tot heil der Gemeente en de komst van Gods Koninkrijk in Argentinië.

Moge onze hemelsche Vader ons veilig leiden op al onze wegen en ons dan straks tot U brengen. Zoodra we eenige zekerheid hebben aangaande de terugreis naar Argentinië, zullen wij U daarmede in kennis stellen.

Wij bidden U allen des Heeren rijken zegen toe.

Uw dienstwaardige dienaar;

JERRY POTT.

The Church building of the Rev. Wm. V. Muller, at Carambehy, Brazil, has recently been enlarged. This congregation also has a parsonage and a school giving Christian instruction.

Besides this Congregation, the Rev. Wm. V. Muller also serves several scattered posts of Dutch immigrants. Another new colony of immigrants from the Netherlands is expected to settle in the rather near future somewhat close to the congregation that the Rev. Wm. V. Muller now serves. Immigration from the Netherlands to Argentina also proceeds, though somewhat slowly.

The Rev. Jerry Pott has been requested by Classis Buenos Aires to visit not only our Synod but also the Particular Synod in the Netherlands to which the Reformed South American churches now belong. To this proposed visit of Rev. Pott to the Netherlands our Committee has raised no objection, because it is intended to promote the recent decision of Classis Buenos Aires, which marks as important, historic advancement for these South American Churches. May our covenant God abundantly bless the newly forming denomination of the Reformed

Churches of Classis Buenos Aires, till the Second Coming of our Lord Jesus Christ.

## CEYLON

The Dutch Reformed Church of Ceylon is hearing more about their three Formulas of Unity than they have done for decades, thanks to the valiant efforts of the Rev. John O. Schuring. He will go down in history as a true son of the Reformation, and of the Reformed Faith in the ecclesiastical history of Ceylon. He is the right man for this important work. All his efforts such as those for expository sermons, Catechetical preaching, and the Catechetical training of the youth have the enthusiastic backing of our Committee and we have so informed the Rev. Schuring.

Mrs. Schuring, although the heat has caused her to lose weight, is sending brave reports to Ladies Aids and Ladies Missionary Societies, and we know that her courage is costing her a good deal. Our Committee has promoted the education of their children, in every way possible. Church Schools of Ceylon will be abolished eventually, due to the refusal of the government to continue to support them as heretofore. Whether our type of Christian Schools can arise will be a question.

And whether the Rev. Schuring's enthusiasm for additional pastors from the Christian Reformed church to be loaned to Ceylon can be realized is another question. Your Committee favors the idea very much and is prepared to cooperate to this end, with Synodical approval.

The following survey from the typewriter of the Rev. J. O. Schuring was not written for Synod but for an article in *The Banner*. However, we think it is so excellent that we are making it a part of our report to Synod with our complete endorsement.

### THE DUTCH REFORMED CHURCH OF CEYLON

"East is east and west is west and never the twain shall meet" but Oriental cities have a strange way of mixing and mingling the east and the west. Colombo, Ceylon, is such a place. Here the ancient and the modern meet. The east and the west shake hands. Here are the broad avenues of America and the narrow, crooked lanes of the Orient, the ancient bullock carts, rickshaws and the double-decker bus of Fifth Ave, New York, the dark man and the white man and many in between, the beautiful palaces of the rich and the cadjan huts of the poor, the latest style of clothing from Europe and the loin cloth of the coolie, the language of London and the language of Ceylon, the sarong of the Singhalese covering his lower body and the American style shirt and jacket covering his upper body, the relic-filled temples of the non-Christians and the church buildings of the Christians; these all are embraced by our new home—Colombo.

In the midst of this teeming city is a small denomination, known as the Dutch Reformed Church of Ceylon, comprising approximately 2,000 members, six church buildings and eight ministers. There are two other congregations in the southern part of the island to which the Rev. Alton

W. Foenander ministers. Creedally, they still have the three Forms of Unity but not as a living reality. On any one Sunday a very small percentage of its membership attends divine worship. The only exception to this rule is the Christmas and New Year's services when the Churches are filled to overflowing. The Church has become a matter of convenience to maintain a form of Godliness. They use it for christening, confirmation, marriage and burial. Catechism preaching is beginning to breathe again but it is such a tiny infant that I wonder if it will ever cut its first tooth. Catechetical instruction of the children is carried on by the Sunday-School teachers and a short course is given by the ministers six to eight weeks before public profession of faith. A revival of catechizing the youth for a longer period is also about to be undertaken, but the nurses of this infant gaze upon it, wag their heads and predict, "It won't survive."

This is the Dutch Reformed Church of Ceylon today. There are the few faithfuls, the little flock, who hunger and thirst for better things. Through their efforts a call went forth for help to you in America and we are the answer to that call. But we must not be the only answer. We are but part of the answer. Others must be added to it if the answer is ever to be completely Reformed.

The need for a more complete answer becomes obvious when one considers their past history. The Dutch Reformed Church came to the island more than three hundred years ago when the Dutch conquered the island from the Portuguese. During the Dutch Colonial period the Government gave every facility and encouragement for the advancement of religion and education. Consequently, vigorous religious and educational program was carried on in various places, and especially in the larger towns. The members and adherents of the Church at one time numbered about 300,000. Thousands of children were in the schools and many of the brighter young men were sent to Holland to be educated for the ministry. In 1786 there were 45 schools with 28,867 scholars in the Colombo district alone. Other districts had thousands attending also. These figures indicate the tremendous amount of mission work that was carried on. Many of the native members, however, were only nominal Christians in the hope of furthering their interests. They simply took on the religion of their conquerors.

When the British took over in 1796 the Dutch Burghers were given permission to return to Holland or go to Batavia. Many availed themselves of this permission but many were unable to leave and others chose to remain.

With the coming of the British the Reformed Church declined for several reasons. The Dutch clergy withdrew except for one who remained in Colombo. The introduction of the conquerors' language, English, led the Dutch to drop their own and to facilitate their mastery of the English, many attended the English services of the Anglican Church and eventually joined that Church. The greatest reason for their decline was the neglect of the home churches of the church here in its greatest crisis. If the Holland church had continued its supply of ministers and teachers, the history of the Dutch Reformed Church of Ceylon might have been different.

The withdrawal of Dutch Government assistance in personnel and finance threw the Dutch on its own except for the financial allowance made by the British. During the British period the Reformed group received ministerial assistance from Scotland, Ireland and South Africa. In addition, it recruited a few of its own sons for the ministry. But since the majority of these men were trained in other than Reformed Seminaries it

naturally followed that it became a hodgepodge theologically, with its consequent neglect of the Reformed Standards.

The fact that a witness to the Reformed faith still remains on the island, however small and nominal, is a testimony to the goodness of our God. Will He be pleased to revive this little shoot in a dry land into a full-grown tree or will He permit its little shoot to be transplanted to the forest of Church Union and be overshadowed by the huge trees of other denominations? This is the choice that faces the few interested members in the near future. At the moment many feel the need of uniting because the Protestant Christians number less than one per cent of the people of the island. They hope by uniting the less than one per cent together to organize a strong church and thus make a better and bigger impact upon the non-Christian world. But more of this in a future article. Pray much that this tiny denomination on this isle of so-called spicy breezes may have its light of Reformed truth rekindled so that the spiritual darkness may be dispelled.

JOHN O. SCHURING.

### MATTERS FOR SYNODICAL CONSIDERATION

I. The following Budget for 1951 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.....	250.00
Inflation Bonus, Rev. Muller.....	1,500.00
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.....	1,500.00
Mileage at 7 cents per mile, Rev. Muller and Rev. Pott, each serving a Congregation and scattered groups of Hollanders.....	1,500.00
Subsidy, Rev. A. C. Sonneveldt, serving Chubut and scattered groups near Buenos Aires (Loan to the Reformed Churches in the Netherlands).....	1,500.00
Inflation Bonus, Rev. Sonneveldt (Loan to these Ref. Churches).....	1,500.00
Basic Salary, another Ordained Worker in Classis Buenos Aires, approved by Synod of 1944.....	2,600.00
Inflation Bonus of this Ordained Worker.....	1,500.00
Subsidy of Rev. Juan Vander Velde, Associate Pastor, Tres Arroyos Church and its scattered groups of Hollanders.....	1,200.00
Basic Salary, Rev. John O. Schuring.....	2,600.00
Children's Allowance, Rev. Schuring.....	650.00
Inflation Bonus, Rev. Schuring.....	1,500.00
Mileage at 7 cents per mile, Rev. Schuring.....	750.00
Administrative Expense.....	500.00
Furlough Reserve, Rev. Muller and Rev. Pott.....	1,500.00
Furlough Reserve, Rev. Schuring.....	1,000.00
<b>Total.....</b>	<b>\$27,600.00</b>
Expected from Carambehy for Rev. Muller.....	\$ 360.00
Expected from Tres Arroyos for Rev. Pott's Successor.....	240.00
Expected from Ceylon for Rev. Schuring, 7,200 Rupees.....	1,500.00
Expected from Ref. Churches in Netherlands for Rev. Sonneveldt.....	

Expected from Ref. Churches in South Africa for Chubut Church .....	
Expected from Lagrave Chr. Ref. Church for Rev. Schuring, gifts .....	
Expected from First Fremont Chr. Ref. Church for Rev. Schuring .....	1,200.00
<b>Total More Than.....</b>	<b>\$ 3,300.00</b>
<b>Resultant Amount of Budget Submitted for Approval</b>	<b>\$24,300.00</b>

II. Synod continue to support the work entrusted to its Committee for South America and Ceylon with an annual offering of seventy cents per family.

III. Your Committee recommends that Synod acquiesce in the decision of Classis Buenos Aires, recorded in this report (including all its items as presented under A, B, C, and D) to Synod, in answer to the question put by our Synod of 1949, Synodical Acts, page 41, Article 80, IV, C.

*Grounds:*

1. This decision of Classis Buenos Aires acquiesces in the purpose of the decision of our Synod of 1948, Synodical Acts, pages 17 and 18, Article 55, III, B, 2, d.

2. It is in harmony with the general aim of the Report on "Dual Administration of Reformed Churches in South America," Acts of Synod of 1949, page 354, Supplement 35.

3. It is a unanimous decision of Classis Buenos Aires.

4. The work of our denomination, on behalf of Classis Buenos Aires, will evidently be facilitated by this decision.

5. The welfare of Classis Buenos Aires will hopefully be promoted, as indicated by the Classis in their grounds for this decision, which are included in this present report to our Synod of 1950.

6. The General Synod of the Reformed Churches in the Netherlands has sought to transfer Classis Buenos Aires from its further, financial support, and that general aim would thus be met. (See quotation of decision of General Synod also page 34, Article 93, Acta van De Voortgezette General Synode van Zwolle 1946 en van De Generale Synode van Eindhoven 1948, van de Gereformeerde Kerken in Nederland.)

IV. Your Committee proposes that Synod grant it authority, in consultation with the Rev. John O. Schuring and the General Consistory of the Dutch Reformed Church in Ceylon, to shorten the terms to four years, including a half year of furlough.

*Grounds:* (Compare Acts of Synod, 1941, page 56, Article 59, IX, A.)

1. The two congregations that he serves would not be left without a pastor for an entire year.

2. Five year terms (Cf. Acts Synod, 1945, Supplement 8, page 227) might tend to be too much of a strain on the workers, because of the isolation and because of the heat.

3. The experience of other bodies, like business firms, points in the same direction.

4. Our churches will have additional benefit through the speaking and preaching of our worker, during the furlough

5. The travelling expenses involved are not prohibitive.

6. This authorization would be in harmony with the following decision adopted by our Synod of 1946, Synodical Acts, page 101, Article 135, C, b, reading as follows: "When the Committee for South America is satisfied that the need of the Ceylon churches warrants it, and is convinced that we are able to cooperate with them, Synod authorize the Committee for South America to provide for the loaning of a minister from our Christian Reformed Church on the same basis as to the Churches of South America." The furloughs of our ministers loaned to the Churches of South America are authorized by the Synod of 1941, at the same intervals and for the same length of time as herein proposed. (Acts of Synod, 1941, page 56, Article 59, IX, A.)

V. Synod appoint a committee for South America and Ceylon with mandate as heretofore.

COMMITTEE FOR SOUTH AMERICA AND CEYLON,

REV. THOMAS YFF, *President*

REV. PETER JONKER, *Vice-President*

MARTIN J. WYNGAARDEN, *Sec'y.-Treas.*

REV. CHRISTIAN VAN DEN HEUVEL

DR. EARL STRIKWERDA

# OVERTURES

## 1. *Art. 68, Church Order and Catechism Preaching*

Classis Grand Rapids South, considering the evident intentions of Article 68 of the Church Order, and considering the great value of Catechism Preaching toward the upbuilding of the sound spiritual life of our people, and the preservation of the Biblical, Reformed calibre of our Churches, and desirous of maintaining and safeguarding this historic and valuable institution, overtures Synod to add the following words to question one (1) under, Questions to the Whole Consistory, of our Synodical RULES FOR CHURCH VISITING: . . . and are the words of the catechism division to be preached read to the congregation before the sermon is preached and are these sermons explanations and applications of the material contained in the Lord's Day under consideration?

If these additional words are adopted by Synod the whole question at the occasion of Church Visitation, touching catechism preaching, will read as follows:

- (1) Do you have preaching services at least twice on each Lord's Day, once from a text the choice of which is left free, and once after the order of the Heidelberg Catechism, so that no Lord's Day is omitted, and are the words of the Catechism division to be preached read to the congregation before the sermon is preached, and are these sermons explanations and applications of the materials contained in the Lord's Day under consideration?

Classis further overtures Synod to urge all delegates to report this amendment at first opportunity to their respective Classes, so that all Church Visitors may take note of this change, and may make specific inquiry regarding this matter.

Classis G. R. South  
J. O. BOUWSMA, S. C.

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## 2. *Canadian Treasurer*

Classis Pacific overtures Synod to instruct the Canadian Treasurer to report all monies received to the Publication Committee before the publication of the following Yearbook.

A. WASSINK, S. C.

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## 3. *Sermons for Reading Services*

Classis Pacific overtures Synod:

1. To continue to publish sermons.
2. To publish a larger number of sermons.
3. To publish sermons of from 30 to 40 minutes in length.

A. WASSINK, S. C.

4. *Rescind Decision of Synod of 1881*  
Classis Pacific overtures Synod to rescind Art. 55, of Acts of Synod of 1881, and allow our churches to vote for ministers on the Lord's Day, since this is work of a purely spiritual nature.

A. WASSINK, S. C.

5. *Indian Mission Policies*  
Classis Pella overtures Synod as follows:

Classis Pella convinced that there is serious discrepancy between sound Reformed Mission principles and our practices on the Indian field, and

Convinced that the very policies followed on our Indian Mission field increasingly thwart the realization of our professed ideal of a native church in a native setting and under native supervision and control, overtures Synod to appoint a committee whose task shall be to study and investigate these matters and if possible to come to the Synod of 1951 with definite proposals anent these matters. *Grounds:*

1. In spite of repeated synodical decisions pertaining to certain aspects of this problem, there persists in the bosom of the Church serious misgivings as to the correctness of our Indian Mission policies. Witness, persistent classical and synodical debates on these matters. The public expression of sentiments in our church papers, and particularly the recent pamphlet of professor elect Rev. H. R. Boer, "There must be more certainty and greater unanimity on these matters before we can move forward with confidence in our Indian Mission program.

REV. S. VISS, S. C.

6. *Dual Mission Budget*

We, the undersigned missionaries of the Christian Reformed Church in Nigeria request the Synod of 1950 seriously to reconsider a decision which it took during the sessions of 1949 with respect to the financial side of the foreign mission program. We are of the opinion that the financial side of the Mission program of the Church should reflect sound Biblical principles as well as the execution of the actual mission work whether it be evangelism, education or the ministry of mercy. We are protesting against a departure from sound procedure.

1. We seriously object to the division of the budget into: BASIC NEEDS, "In this part shall be placed all sums for salaries, supplies, maintenance, repairs, etc." and 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." We believe that this will open the door for irregularities of all kinds. Ac-

ording to this new definition the mission quotas will not even provide new and increasing staff members with homes, where they still have to be built.

2. One of the reasons given for this two-fold budget is "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." We are in perfect agreement with this, but feel that the homes of the missionaries, a much needed school building, and capital equipment needs at the mission stations are indeed BASIC NEEDS to be provided for *in the quotas* as part of the necessary mission budget. Indeed, "Synod and the Churches should be responsible in whole, and not in part for the basic needs to include these items as well.

3. This new budget arrangement is bound to have the effect of making missionaries become solicitants for money. "Missionaries making propaganda for their fields can be duly rewarded."

4. The dual budget plan is not in keeping with Reformed Mission principle, that Missions is the task of the Church. If this be true the Church through its quotas (or in a planned and prescribed budget) must assume full responsibility for all legitimate needs. Buildings and capital equipment, a big factor in missions in our day, also fall into this basic category. A sound mission program deserves a sound and worthy budget to meet the needs of that program to its full extent.

Respectfully submitted,

BETTY VANDEN BERG

JENNIE STIELSTRA

TENA A. HUIZENGA

MARGARET DYKSTRA

RENA DEKKER

GILBERT HOLKEBOER

PETER IPEMA

REV. PETER DEKKER

## 7. *Calling of Returned Missionary*

*Classis Sioux Center* has taken note of the fact that the returned missionaries from the China field have been recommended to the churches for a call with the exception of Rev. A. H. Selles.

The Classis overtures Synod to declare that similar steps should be taken in the case of Rev. A. H. Selles. *Grounds:*

1. Our Christian Reformed Board of Missions should not retain missionaries indefinitely without a specific field of labor.
2. The China field is now closed to us and there is no assurance that it will be opened again in the foreseeable future.
3. Rev. Selles could be recalled should the field again open even if he were a pastor of a church.

4. At present there is need for ordained men in our vacant churches.

Respectfully submitted,  
CLASSIS SIOUX CENTER,  
SAMUEL FOPMA, S. C.

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**8.** *Granting of Th.D. Degrees*  
Classis Sioux Center overture Synod to postpone for a considerable period the authorization of the Board of Trustees of Calvin Seminary to grant the Th.D. degree. *Grounds:*

1. For the present the great majority of our constituency is not at all able to give intelligent support to so important a project as the introduction of a Th.D. course in our Seminary and we cannot expect them to give such a project their hearty backing unless the pros and cons of such a move be discussed thoroughly in our Church papers.
2. Our library must be considerably enlarged before it can provide candidates for the Th.D. degree with the tools necessary for their graduate study and there is no prospect that our library will become sufficient for this purpose within two or three years.
3. Before our Seminary can grant a Th.D. degree, which will have a reputable standing in the scientific world, the members of the Seminary Faculty must show by their writings more than they have done heretofore that they have mastered their respective fields of study.
4. For the present our small number of Seminary professors should concentrate their energy on furthering the main purpose of our Seminary by giving their students the very best kind of ministerial training. If at the present our small number of Seminary professors should take on such work as would be involved in the introduction of a Th.D. course, this would almost inevitably lead to a lessening of the emphasis now placed on ministerial training.

Respectfully submitted,  
CLASSIS SIOUX CENTER,  
SAMUEL FOPMA, S. C.

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**9.** *Graduate Study*  
Classis Sioux Center overtured Synod to declare that the preparation of a long-range program, having as its eventual goal the granting of the Th.D. degree, calls for the collaboration of the Calvin College Faculty with the Seminary Faculty. *Grounds:*

1. It would be unwise to neglect the help which the Calvin College Faculty can give in the consideration of a question so important and so involved as the question when the time may be deemed ripe for the introduction of a Th.D. course in our Seminary.

2. The question of graduate study is of vital concern to Calvin College as well as to Calvin Seminary.

Respectfully submitted,

CLASSIS SIOUX CENTER,  
SAMUEL FOPMA, S. C.

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**10.** *Classis Decision Re Scholten Appeal*  
*Classis Sioux Center*, in session February 28, 1950, has received a copy of an appeal of Mr. C. J. Scholten to the *Synod* of 1950.

A committee of preadvice appointed by Classis advises that Classis declare that this matter is legally before it. *Adopted.* (This appeal was also sent to the consistory of Colton, So. Dak., since Mr. Scholten formerly served the Colton Chr. Ref. Church.)

The above mentioned committee further advised Classis:

1. Classis can of course not presume to prescribe to the *Synod* of 1950 how it should handle the appeal of Mr. Scholten.

2. In case *Synod* should decide to consider the materials contained in Mr. Scholten's appeal in spite of the fact that the above named appellant still has not met the demands of the *Synod* of 1938, then Classis requests *Synod* to take note of the documents of *Classis Sioux Center* touching the Scholten case which are found in the archives of *Synod*.

*Reason:*

Those documents of former days were sent up by Classis when many of its members were well acquainted with the intricacies of the Scholten case. The Classis as at present constituted does not know enough about the Scholten case to present to *Synod* an intelligent answer to Mr. Scholten's appeal.

3. As to Mr. Scholten's request to this Classis to be reinstated as minister of the *Gospel*, it is not within the province of this Classis to do this as long as *Synod* has not passed on the merits of the Scholten case.

(The above 3 points were adopted by Classis.)

IN NAME OF CLASSIS SIOUX CENTER  
SAMUEL FOPMA, S. C.

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**11.** *Indian Mission Policies and Mission Budget*  
*Classis Minnesota* respectfully overtures the *Synod* of 1950 as follows:

Classis Minnesota is in substantial agreement with the principles set forth by the Rev. Harry R. Boer in his pamphlet, "Our Mission Budget and the Indian Field," and urges *Synod* to take every measure necessary to eliminate from its present policies on the Indian Field, — and should

it hold true of another field under our jurisdiction, — that which conflicts with a strictly indigenous mission program.

Done at March 1, 1950 session  
of Classis Minnesota, meeting  
at the First Chr. Ref. Church  
of Edgerton, Minnesota.

PETER VAN TUINEN,  
STATED CLERK.

## 12. *Dual Mission Budget Policy*

Classis Ostfriesland presents to Synod for consideration the following overture of the Hollandale, Minn., consistory but withholds endorsement.

The consistory of the Hollandale, Minn., Christian Reformed Church overtures Synod:

I. To rescind the decision of the Synod of 1949 establishing a dual budget (basic and supplementary budget) for our mission work.

### *Grounds:*

1. The churches and classes have had no opportunity to consider this proposal. While this is not absolutely required, surely a proposal of such far reaching consequences might well have been given time for careful study.
2. There is something deceptive about the dual system adopted. Essentials of Mission work (f.i., building) are shunted to the supplementary budget and incidentals (f.i., paint) are placed on the basic budget.
3. There is an opportunism about the decision which is bound to work detrimentally. Causes which find strong and ready-at-hand boosters will profit, for the occasion, while other causes which do not receive the same immediate boost will suffer. The very thing our synods have always sought to avoid, viz., high pressure for certain projects now receives official sanction.
4. The decision is open to serious scriptural objection. All of the mission work is the task of the whole church. To place certain phases upon a pedestal as required, and selecting some as voluntary, cuts at the very heart of this principle.

II. To instruct our force on the Indian field to apply themselves in their work strictly and only according to the adopted report on indigenous churches (Acts 1942, 99. 69ff.), to avoid all procedures and practices conflicting with the policy therein adopted (f.i., taking confessions of natives at Rehoboth), and to work to build missionary rolls and native groups along the lines laid down in that report. *Grounds:*

1. Synod there expressed itself on the fundamental principles and practices which should guide us in all our labors.

2. Practices and developments have sprung up around the medical and educational work which are out of harmony with the adopted statement of principle.

III. To work toward limiting our work on the Indian field by ceasing all building operations, discontinuing the medical work, reducing the industrial and educational staff by 60% and the evangelistic staff by 50% so that the budget may be limited to \$100,000 annually (at the present rating of the dollar). *Grounds:*

1. In spite of years of propaganda the propriety of the method being followed on this field continues to be seriously questioned, occasions much discontent within the churches, and is proving year after year, more and more its futility and evil tendencies.
2. The suggested staff will adequately take care of the work on this field in line with the adopted indigenous policy.
3. Continuing the present extremely disproportionate share of effort on the Indian field is unfair to our kingdom labors, particularly to other mission fields, now occupied or calling for our attention.
4. On this more modest scale we may work on in the hope that some day a native church shall be able to take over and carry on what we have begun.

The Consistory of the Hollandale, Minn.  
Christian Reformed Church.

Feb. 20, 1950  
Hollandale, Minn.

A. A. KONING, *President*  
R. VANDER PLOEG, *Clerk*

Fraternally yours,  
B. VANDEN BRINK, S. C.  
Classis Osthriesland,

**13.** *"Open Shop" Labor Policy*  
The consistory of Second Christian Reformed Church of Kalamazoo, Mich., begs to submit the following overture to you.

Consistory of Second Chr. Ref. Church of Kalamazoo, Mich., overtures Synod to instruct the Board of Calvin College and Seminary to adhere to the principle of the "open shop" in the letting of contracts for any building projects for Calvin College and Seminary. *Grounds:*

1. "Closed Shop" contractors make it impossible for many tradesmen among our own people to labor on such building projects, as they refuse to become members of the A.F.L. or C.I.O. unions.
2. It is manifestly unfair to exclude our people, who help support Calvin College and Seminary, from working on building projects by their own Church; especially because their stand is one of principle.

Consistory, Kalamazoo II,

L. VAN LAAR, *President*

CHARLES VISSCHER, *Secretary*

**14.** *Graded Sunday School Lessons*  
Classis Muskegon transmits to Synod of 1950, *without its adherence*, the following overture, received from the Second Christian Reformed Church of Grand Haven, Mich.

"The Consistory of the Second Christian Reformed Church of Grand Haven overtures (or requests) Synod to take such action as will result in the establishment of a system of graded lessons for the Sunday Schools.

1. This will enable the Sunday Schools better to meet the religious needs of their students.
2. It will make it easier to adjust the lessons to the age of the child.
3. It will eliminate unnecessary repetition.
4. It will permit correlation of the work of the Sunday School with that of the Catechism and possibly with the instruction of the Christian School."

Sincerely,  
Classis Muskegon,  
REV. I. D. COUWENHOVEN, S. C.

**15.** *Synodical Diaconal Committee*  
The consistory of the Second Christian Reformed Church of Denver, Colorado overtures Synod:

To consider the advisability of appointing a Synodical diaconal Committee (with advisory power only) composed of deacons, to coordinate the work of mercy and to act as liaison between diaconates within our denomination; and to provide the diaconates with an overall picture of the needs of the poor. *Grounds:*

1. There is a danger of some diaconates neglecting the work of mercy when they do not have poor in their own congregations.

The principle of caring for the poor is founded in Scripture in the following texts:

Deut. 15:11, "For the poor shall never cease out of the land, I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy in thy land"; and also John 12:8, where Jesus says, "For the poor always ye have with you".

2. Church order states the principle of coordination and cooperation but fails to provide a practical method for carrying this out.

For example, a diaconate having no poor in its own congregation, to remain active in the work of mercy, would have to correspond with each and every diaconate in order to gain accurate knowledge of the location and degree of need. A Synodical Diaconal Committee would keep all diaconates informed as to needs in the work of mercy.

Article XXVI of the church order:

"In places where others are devoting themselves to the care of the poor, the Deacons shall seek a mutual understanding with them to the

end that the alms may all be better distributed among those who have greatest need. Moreover, they shall make it possible for the poor to make use of institutions of mercy, and to that end shall request the Board of Directors of such institutions to keep in close touch with them. It is desirable that the Diaconates assist and consult one another, especially in caring for the poor in such institutions."

Acts of Synod, 1910, Art. 67:

Classes are urged to impress earnestly upon negligent congregations their obligations to remember the poor, if necessary also those in other congregations; and to attend to the development of the diaconate and to proper correspondence between deaconries. (taken from Schaver's Christian Reformed Church Order, page 59.)

3. In the emergency of Netherlands Relief we as a denomination were unequipped to handle the problem.

Furthermore, occasions will again arise, when thru wars, pestilence, drouths, earthquakes, floods, or other ways, the Lord's hand may bear heavily upon our fellowmen and assistance will be needed, with which a local church cannot cope effectively. Our denomination needs some form of organization through which various churches could act in rendering assistance.

Moreover, in the Providence of God, such calamities may come upon our local church, and the local diaconate may be unable to care for the needs of the people. If this should be our lot, a Committee such as that recommended would be ready and able to pass along our appeal for assistance. This might befall any congregation.

Respectfully submitted,  
The Consistory of  
Second Christian Reformed Church  
Denver, Colorado.  
MENKO OUWINGA, *President*  
H. HOOGSTRATE, *Clerk*

P. S. The Consistory of the First Denver Church overtures Synod to adopt the overture Second Denver Church re a Synodical Diaconal Committee.

JOHN GUICHELAAR, *President*  
JOHN A. ZOETEWAY, *Clerk*

**16.** *Representation on Home Missions Committee*  
Classis Kalamazoo overtures Synod, "That the Synod allow Classis Kalamazoo a place on the Executive Committee of Home Missions." *Grounds:* Classis Kalamazoo is the only Michigan Classis not represented on the Executive Committee.

Classis Kalamazoo  
JOHN H. OLTHOFF, *Stated Clerk*

17. *Release from Loan*  
The Classis Grand Rapids East in session in the Ada Chr. Ref. Church Jan. 18, 1950, received the following communication from our Chatham, Ont., Canada Church:

January 16, 1950.

Classis Grand Rapids East,  
in session, January 18.

ESTEEMED BRETHREN:

The Consistory of the Christian Reformed Church in Chatham requests your esteemed body to support the appeal from the decision of the Committee on Church Help to the effect that our loan from the Church Help Fund cannot come under the rules of the Canadian Building Fund, to wit: To grant the Chatham congregation five years before refund need be made of 5% on the \$20,000 loan and that one-fourth be an outright grant.

The reason adduced is that we were granted the loan from the Church Help Fund and hence are subject to its regulations and only those who now get money out of the Canadian Building Fund will repay according to the rules adopted by Synod for that special fund. So if we should need a loan in the future then we, too, would come under this Canadian Building Fund as well as all Canadian Churches.

The Chatham Consistory realizes that the Church Help Committee is bound by the regulations laid down by Synod, and therefore could not do otherwise, but feels that it should come under the rules of the Canadian Building Fund as a matter of equity, and therefore this appeal to Synod to grant this special consideration. *Grounds:*

1. The Chatham Consistory came with the proposal to the Synod of 1948 through Classis Grand Rapids East to give special aid to the Canadian Churches burdened with the influx of immigrants as outlined in Overture No. 12, page 439, Acts of Synod 1948. As a result of this Overture a Committee was appointed who in conjunction with the Church Help Committee came with the proposal to aid said Canadian Churches under the to be established Canadian Emergency Fund. See Acts of Synod 1949, pages 82, 83, Art. 127.

The Chatham Consistory could not wait for this action of Synod, but had to proceed to build as soon as possible because of the influx of immigrants. Must they now shoulder this large financial loan without this special aid? They now have a debt of \$33,300 after the amount for the sale of the old church was deducted. Of this sum \$22,050 is loaned from the Church Help Fund.

2. The Chatham congregation is so largely composed of immigrants. Of the 120 families about 100 families are immigrant families. Should not the same rules be applied as is done in the case of those who now apply?

Respectfully submitted,

The Chatham Consistory,

G. J. VANDER ZIEL, *Pres.*

JOHN SCHENK, *Clerk.*

Classis Grand Rapids East lends its support to this appeal that Chatham addresses to Synod.

Classis Grand Rapids East  
MORRIS H. FABER, S. C.

## 18. *Support of Mission Fields not under Supervision of Denominational Boards*

The Classis Grand Rapids East in session in the Ada Chr. Ref. Church Jan 18, 1950, received the following communication from our Calvin Church of Grand Rapids:

"The Calvin Consistory overtures Classis to overture Synod that, whereas there are at present deserving Christian Reformed missionaries working at strategic mission points other than our own fields who desire not to lose their official connection with our church, Synod revise the stand of 1937 (Acts of 1937, Art. 121, VIII, D, 2, page 99) in such a way that churches which meet their synodical quotas for missions and desire to lend financial and moral support to deserving Christian Reformed missionaries not working on one of our own fields may do so with Synodical approbation.

### *Grounds:*

1. This will stimulate missionary enthusiasm in general;
2. This will keep missionaries, who otherwise have to break such connections, in official contact with our church;
3. There are at present missionaries who desire to retain their official contact with our church and are not in a position to serve on one of our fields;
4. This is in accord with the decision of 1924 as interpreted by the Synod of 1943.

By order of the Consistory,

C. BOOMSMA, *Pres.*

H. G. DEKKER, *Clerk.*

Classis Grand Rapids East decided to forward this overture to your honorable body without comment.

Classis Grand Rapids East  
MORRIS H. FABER, S. C.

## 19. *New Mission Fields*

Classis Grand Rapids South supports the following Overture:

The Consistory of Lagrave Avenue Christian Reformed Church overtures Synod to ascertain whether it will be possible and desirable to take over the field of Pakistan as part of our mission responsibility.

### *Reasons:*

1. Dr. Ralph Blocksma, a member of the Christian Reformed Church and a missionary in Pakistan supported by the Men's Missionary Society of the Lagrave Avenue Church, deems it possible and desirable.
2. Dr. Vroon, who was reared in the Christian Reformed Church and is still committed wholeheartedly to its position, and Dr. Blocksma are in charge of a splendidly equipped hospital in Pakistan and are doing an excellent work among the people in the area of the Hospital.
3. The Christian Reformed approach, with its strong intellectual emphasis and its doctrine of predestination, seems particularly

suiting for work among the Mohammedans, who constitute the greater part of the population of this area.

4. Our field in China is closed at present, and in the judgment of the Consistory will remain closed for some time, unless God mercifully intervenes.
5. We stand to lose some of our finest missionaries to other denominations unless we find a field for them such as Pakistan offers.

J. O. BOUWSMA, S.C.

## 20. *China Mission Funds*

Classis Grand Rapids West overtures Synod:

That the funds to be received for the China Mission field in 1950 amounting to approximately \$88,400.00 be divided in somewhat the following manner:

1. That one-third ( $\frac{1}{3}$ ) of the money be kept in escrow, in case the China field should be opened unexpectedly this money may be ready for immediate use.
2. That two-thirds ( $\frac{2}{3}$ ) of the money be divided among other foreign mission fields.

*Grounds:*

1. The door into the China Mission field has been closed for the present.
2. Synod of 1949, and our people as well, frown on building up unused surpluses.

Classis Grand Rapids West  
F. L. NETZ, S. C.

## 21. *Sermons for Reading Services*

Whereas Classis Pacific overtures Synod to publish more and longer sermons in the English language for reading services;

We the consistory of the Christian Reformed Church of Neerlandia, Alberta, Canada, overture Synod to publish more special sermons, such as, prayer day, Thanksgiving day, preparatory, and passion week sermons. As also sermons on the Lord's Day (Heidelberg Catechism) as there seems to be a definite shortage of these sermons.

The Consistory of Neerlandia  
G. INGWERSEN, Clerk

## 22. *Reserve Fund for Needy Churches*

Classis Wisconsin protests to Synod the draining of the reserve "Fund for Needy Churches" and requests that it be not repeated; but rather than an adequate quota be approved.

Classis Wisconsin  
N. JANSEN, S. C.

## APPEALS

1. David Dykstra, Grand Rapids, Michigan.
2. Cornelius J. Scholten, Kalamazoo, Michigan.
3. K. W. Fortuin, Kalamazoo, Michigan.
4. Consistory of Wyoming Park, Grand Rapids, Michigan.
5. L. Wierenga, I. Wierenga, N. Rowaan, Neerlandia, Canada.
6. Consistory of Immanuel church, Ripon, California.

## DELEGATES TO THE SYNOD, 1950

- Classis California**—Revs. E. Tanis, J. Daane. Elders H. Vander Ark, N. Vander Ark. Alternates, Rev. L. Bouma, J. J. Steigenga; Elders C. J. Den Dulk, J. Stuitje.
- Classis Chicago North**—Revs. J. Betten, E. Kooistra; Elders G. Wierenga, G. Vander Werken. Alternates, Revs. J. Putt, H. Baker; Elders H. Vander Eide, M. La Maire.
- Classis Chicago South**—Revs. M. Arnolds, J. Vander Ploeg; Elders J. C. Goris, G. H. Pals. Alternates, Revs. W. Van Rees, G. Hoeksema; Elders J. Hulzena, J. W. De Vries.
- Classis Grand Rapids East**—Revs. J. Gritter, P. Y. De Jong; Elders H. Baker, J. De Haan. Alternates, Revs. L. Oostendorp, J. Vander Meer; Elders S. Klein, W. Kok.
- Classis Grand Rapids South**—Revs. H. Evenhouse, M. Monsma; Elders S. Van Solkema, R. Postma. Alternates, Revs. R. Veenstra, P. Holwerda; Elders R. Wierenga, J. Warners.
- Classis Grand Rapids West**—Revs. W. P. Brink, P. Jonker; Elders B. De Jager, J. Van't Hof. Alternates, Revs. C. Vanden Heuvel, T. Van Eerden; Elders J. Langeland, Rev. J. Voortman.
- Classis Hackensack**—Revs. H. Minnema, W. Heynen; Elders H. Bogert, J. Last, Alternates, Revs. H. Dekker, J. R. Rozendal; Elders J. Wessels, S. La Fleur.
- Classis Holland**—Revs. T. Verhulst, O. Breen; Elders R. Holwerda, H. Bratt, Jr. Alternates, Revs. T. Yff, W. Van Peurseem; Elders J. Otten, P. Van Houten.
- Classis Hudson**—Revs. N. Veltman, A. C. De Jong; Elders S. Van Til, P. Lucas. Alternates, Revs. E. Boeve, W. Vander Haak; Elders N. Bruinsma, A. Baker.
- Classis Kalamazoo**—Revs. J. Ehlers, J. H. Oithoff; Elders J. Hendriksen, M. Triestram. Alternates, Revs. E. Pekelder, O. De Groot; Elders G. Boerwinkle, A. Jager.
- Classis Minnesota**—Revs. J. D. Pikaart, G. Van Laar; Elders H. Medema, E. Krosschell. Alternates, Revs. H. Rikers, W. Vander Hoven; Elders E. Meyer, E. Ruis.
- Classis Muskegon**—Revs. L. Veltkamp, R. Wezeman; Elders F. L. Winter, M. Rozeboom. Alternates, Revs. E. J. Tanis, N. De Vries; Elders M. De Young, H. Bode.
- Classis Orange City**—Revs. K. Tebben, R. Bronkema; Elders C. Runia, D. Buyze. Alternates, Revs. J. Masselink, P. Ouwinga; Elders A. Docter, F. De Jong.
- Classis Ostfriesland**—Revs. B. Vanden Brink, S. Werkema; Elders W. Primus, R. Tjaden. Alternates, Revs. H. Zwaanstra, E. Bossenbroek; Elders J. Huisman, R. Vander Ploeg.
- Classis Pacific**—Revs. F. Wildschut, J. R. Van Dyke; Elders W. De Leeuw, H. J. Ten Hove. Alternates, Revs. J. F. Schuurmann, A. Wassink; Elders U. G. Otter, H. Cok.
- Classis Pella**—Revs. J. Geels, J. A. Mulder; Elders B. Slings, B. Bandstra. Alternates, Revs. D. Grasman, M. Ouwinga; Elders S. Delis, W. Ritsema.
- Classis Sioux Center**—Revs. B. J. Haan, J. Zwaanstra; Elders C. Van Schepen, G. Van't Hul. Alternates, Revs. T. C. Van Kooten, H. Kuiper; Elders W. Nieuwenhuis, A. B. Ooms.
- Classis Wisconsin**—Revs. H. Petroelje, C. M. Schoolland; Elders H. Veenstra, J. Buwalda. Alternates, Revs. G. J. Rozenboom, W. Alkema; Elders J. Vander Puy, H. W. Te Grootenhuis.
- Classis Zeeland**—Revs. J. H. Bruinooge, J. W. Visser; Elders P. De Kock, G. Feyen. Alternates, H. Verduin, D. Drost; Elders D. Timmer, B. Hop.

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