AGENDA

Synod
Christian Reformed Church

To Convene June 13, 1951
At Grand Rapids, Michigan

REPORTS AND OVERTURES

CHRISTIAN REFORMED PUBLISHING HOUSE
Grand Rapids 2, Mich., U.S.A.
The Agenda for the Synod of 1951 contains reports of standing and study committees appointed by previous Synods, overtures of Classes and Consi­stories, and the notification of appeal.

On **Tuesday evening, June 12, at 7:45 o’clock, D.V.,** a special **Prayer Service** for Synod will be held in the First Christian Reformed Church of Grand Rapids, Michigan. This church is located on the corner of Bates St. and Henry Avenue in the southeast section of the city. The Rev. M. Monsma, pastor of the Grandville Avenue church of Grand Rapids, and presi­dent of the Synod of 1950, will preach the sermon and lead in special prayer.

On **Wednesday, June 13, 1951, at 9:30 a.m.,** the dele­gates to Synod will meet in the **auditorium of the main building of Calvin College.** Rev. Monsma will formal­ly open the first session of Synod with an appropriate address, conduct the devotions, and serve as chair­man until Synod is duly constituted.

On the preceding Sunday, June 10, our pastors and 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.
ESTEEMED BRETHREN:

The Board of the Paterson Hebrew Mission herewith submits its report of the activities in the year 1950 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 aforementioned Classes.

The Board is constituted the same as the previous year and is as follows: Rev. H. Bouma, President; Dr. O. Holtrop, Vice-President; Mr. S. E. Greydanus, Secretary; Mr. Richard Meyer, Treasurer; Rev. E. Boeve; Rev. B. E. Spalink; Mr. J. De Leeuw; and Mr. A. Atema.

The Mission workers are the same as the previous year and are as follows: 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 activities of the Mission are centered and go out from the Mission Building at 253 Hamilton Ave., Paterson, N. J.

The method under which the Mission workers are operating is known as the Method of the Mission House. This is an old and established method which has proven to be the most effective. The elements included in this method are Teaching, Preaching, Personal Work and a Dispensary. This method is the result of years of experiment and experience. Rev. Bregman, Rev. Schultz and others have developed this method and has been further developed by our Superintendent, Rev. John R. Rozendal.

The Word of God must be the foundation of all Mission work; The Jew does not even know the Old Testament. What he knows is distorted by the Talmud and teachings of the Rabbi. If a Jew can be induced to read the Old Testament and especially portions like Isaiah 53, which are kept from him by his leaders, then he is ready for the
New Testament which he has been taught by the Jewish leaders to avoid.

Personal work is very important. In that way one may bring the Jew with God's blessing to the Mission. Hundreds of Jews are reached through personal work that do not enter the Mission. Over 1,000 New Testaments have been placed in Jewish homes, these are left only upon promise that they will read the same. Quite often one can witness and deal with the Jew when one is alone with him much better than when others are present. The Jew fears very much the public opinion of his fellow Jews. Over 100 such visits are made every month by the Superintendent and Workers.

The Dispensary has been a means of bringing Jews into the Mission to hear the Gospel. Before the patients see the Doctor a Gospel meeting is held with them. It is made clear to them that the service of the dispensary is given in the name of Jesus Christ by Christian Doctors. Many Jews were brought into our Mission this way.

By means of the various Bible classes about 20 Jewish children receive instruction in the Old and New Testament and in the Reformed doctrine every week. These children come with the consent of the parents. Some are brought by the parents themselves. Some of the mothers attended the mission also as children.

Then there are the Women's Bible Classes consisting of one-half hour of sewing and one hour of Bible instruction. English is also taught to some, all in connection with Bible lesson. Furthermore the Gospel meetings are held on Saturday evenings and Sunday evenings. Once per month a special service is held attended by members of one of the local Churches. The Pastor of this church gives the message. The purpose of this meeting is to get our people acquainted with the Mission and also to have our Jewish people meet our church people.

As Board we know that the Lord is blessing the work of our Mission and that it is through the Lord's blessing that many Jews receive the Gospel every week in the Mission. It is because the Lord opens doors so that our Mission workers are welcome in so many Jewish homes in the City of Paterson.

The Board is still exploring the possibility of establishing another mission in another Jewish center of Paterson or in one of the suburbs of Paterson but nothing concrete has developed so far and therefore the Board is not ready to report or come with a definite recommendation.

For a further, more detailed report of the activities of the Mission, kindly note the attached report of our Superintendent, Rev. John R. Rozenqal. Also attached is the Annual report of the Treasurer, Mr. Richard Meyer and the Proposed Budget for 1952.

We trust that this report will give you a general oversight of the work and activities of the Paterson Hebrew Mission for the year of 1950.
In conclusion the Board herewith expresses its appreciation to Superintendent, Rev. John R. Rozendal, the Mission workers and the Physicians for their devotion for this important Kingdom work and their 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 be with you and bless you in your deliberations.

Respectfully submitted,
The Paterson Hebrew Mission Board,
S. E. GREYDANUS, Secretary

SUPERINTENDENT'S REPORT

Esteemed Brethren:

We deem it a privilege to report on the work of the Paterson Hebrew Mission during the year 1951. Our work proceeds according to regular schedule. Classes are held for adults and children in which they are taught the Old and New Testaments as well as Reformed doctrine. We have an enrollment of 25 Jewish children who attend regularly every week to receive Bible instruction. These children come with the consent of the parents. During the summer months we held a daily Vacation Bible School for eight days. Twenty-two Jewish children were enrolled and the total attendance for the eight days was 130. At the close of the session we took them for an outing to Terrace Lake. On Saturday, December 23, we held our Christmas services and the children rendered the entire program. Miss W. Tuit prepared a dialogue including the Messianic prophecies of the Old Testament as well as the New Testament material on the birth, death, and resurrection of our Lord. Many of the parents of the children were also present. A total of 21 children took part in the services and 35 Jewish adults were present. A junior Girl’s class was begun this year to provide instruction for those who will soon enter High School.

Sixteen Jewish ladies were enrolled in the Ladies’ classes during 1950. They were faithful in attending every week, some of them on Monday as well as Wednesday. Miss M. Rozendal teaches the class on Monday evening. The average attendance during the year was 10. On Wednesday evening Miss W. Tuit teaches the class and the average attendance was 6.

Our Dispensary is held on Tuesdays at 2 P.M. with Dr. P. G. Berkhout in charge and at 7 P.M. with Dr. W. L. Rooks in charge. A Gospel service is held before each clinic.

Our Gospel meetings on Saturday evening were attended faithfully. The average attendance was 12 Jews. A total of 399 visitors from our local churches also attended the services on Saturday and Sunday eve-
ning and our regular Monthly Special services. At these Special services one of the local churches has charge of the meeting. Their pastor gives the message and members of his church supply music. After the services an hour of fellowship is enjoyed at which our Jewish friends can meet their Christian friends. The average attendance at these services the past year was 22 Jews.

Much personal work is done by the staff in the homes and shops of the Jewish people. Miss M. Rozendal who also serves as nurse calls on the sick in their homes. We distribute Bibles, New Testaments, Gospels, Back to God Hour literature as well as the Shepherd's Voice and tracts. In this way we reach many Jews who otherwise do not enter the mission.

The members of the staff were privileged to give a total of 10 addresses before various groups in our churches on Jewish Evangelism. In this way our people become more acquainted with the work.

Two members of the staff had the pleasure of attending the Convention of the Hebrew Christian Alliance in Cleveland, Ohio, for a week during the month of August. It was an inspiration to meet so many missionaries, most of them Jews, and to speak with them about the work.

Every month Miss W. Tuit contributes the Children's Page to the publication "The Shepherd's Voice" while your superintendent, Rev. J. Rozendal, also writes an article every month for this paper, which is distributed to many Jewish people throughout the country.

There are amongst our Jewish people who attend the Mission who show signs of faith, in Christ. Mrs. M. W. freely testifies to her friends about Jesus Christ. She faithfully attends the services and reads her New Testament. Mrs. E. G. has attended the services in the Third Chr. Ref. Church of Paterson. On Thursday, January 4, she attended the special prayer services held in Paterson 3. She is trying to also witness to her husband and children. At one time this woman was a member of the communist Chorus in this city. Pray for these and other Jewish people who are willing to suffer the criticism and scorn of their Jewish friends and neighbors because they attend the services at the Mission.

Finally, let us repeat what we have said before, namely that we as a church should open more Jewish mission stations throughout our land. There are many cities where our churches are located where there also is found a large Jewish population. Cleveland, Ohio; Rochester, New York; Washington, D. C., Los Angeles, Calif.; Detroit, Mich.; and many more cities. Perhaps if we had a denominational board to sponsor Jewish Evangelism, the work would receive a wider emphasis.

The Board of the Paterson Hebrew Mission has always been ready and willing to cooperate with the workers and we owe much to their
cooperation and assistance and encouragement in this often very diffi-
cult work.

May the Lord bless the meetings of Synod so that the work of the
Kingdom of God may prosper in these days of crisis.

The following is a record of attendance at the various meetings of

<table>
<thead>
<tr>
<th>Meetings</th>
<th>No. of Meetings</th>
<th>Total Attendance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Saturday Evening Gospel Meeting</td>
<td>46</td>
<td>569</td>
</tr>
<tr>
<td>Special Monthly Services</td>
<td>6</td>
<td>134</td>
</tr>
<tr>
<td>Clinic, Tuesday Evening</td>
<td>41</td>
<td>156</td>
</tr>
<tr>
<td>Ladies Bible Class Wednesday Evening</td>
<td>36</td>
<td>203</td>
</tr>
<tr>
<td>Ladies Bible Class Monday Evening</td>
<td>32</td>
<td>337</td>
</tr>
<tr>
<td>Sunday Evening Gospel Meeting</td>
<td>45</td>
<td>241</td>
</tr>
<tr>
<td>Clinic Tuesday Evening</td>
<td>38</td>
<td>109</td>
</tr>
<tr>
<td>English and Bible Class</td>
<td>57</td>
<td>152</td>
</tr>
<tr>
<td>Girls' Bible Class</td>
<td>78</td>
<td>562</td>
</tr>
<tr>
<td>Boys Class</td>
<td>40</td>
<td>122</td>
</tr>
<tr>
<td>Junior Girls' Bible Class</td>
<td>29</td>
<td>66</td>
</tr>
<tr>
<td>Visits to Homes, Shops, etc.</td>
<td>1,592</td>
<td></td>
</tr>
<tr>
<td>Bibles Given Out</td>
<td>9</td>
<td></td>
</tr>
<tr>
<td>New Testaments Given Out</td>
<td>99</td>
<td></td>
</tr>
<tr>
<td>Tracts Given Out</td>
<td>2,471</td>
<td></td>
</tr>
<tr>
<td>Gospels Given Out</td>
<td>64</td>
<td></td>
</tr>
</tbody>
</table>

These records show the attendance of Jews only, and do not in-
clude visitors from our churches.

Respectfully submitted,
REV. JOHN R. ROZENDAL, Sup't.
S. E. GREYDANUS, Sec.

FINANCIAL REPORT FOR THE YEAR 1950

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Balance on hand January 1, 1950</td>
<td>$ 1,324.33</td>
</tr>
<tr>
<td>Income from General Fund</td>
<td>$ 11,400.00</td>
</tr>
<tr>
<td>Interest on Bonds and Certificates Deposit</td>
<td>337.75</td>
</tr>
<tr>
<td>Gifts</td>
<td>230.00</td>
</tr>
<tr>
<td>Offerings</td>
<td>122.00</td>
</tr>
<tr>
<td>Return of Premium</td>
<td>41.00</td>
</tr>
<tr>
<td>Return of Convention Money</td>
<td>15.00</td>
</tr>
</tbody>
</table>

Total Income .................................$ 12,145.75

Total with Balance ......................$ 13,470.08

Disbursements

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Water, Light, Gas</td>
<td>$ 73.36</td>
</tr>
<tr>
<td>Salaries, Net</td>
<td>$ 7,583.49</td>
</tr>
<tr>
<td>Withholding Tax</td>
<td>330.96</td>
</tr>
<tr>
<td>Rent for Home</td>
<td>600.90</td>
</tr>
<tr>
<td>Bonus</td>
<td>600.00</td>
</tr>
<tr>
<td>Janitorial Work</td>
<td>337.85</td>
</tr>
<tr>
<td>Expenses for Station Wagon</td>
<td>218.58</td>
</tr>
<tr>
<td>Supplies for Mission</td>
<td>$381.91</td>
</tr>
<tr>
<td>Repairs and Painting</td>
<td>$242.68</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>$217.25</td>
</tr>
<tr>
<td>Fuel</td>
<td>$205.52</td>
</tr>
<tr>
<td>Insurance</td>
<td>$98.31</td>
</tr>
<tr>
<td>Medical Supplies</td>
<td>$62.35</td>
</tr>
<tr>
<td>Telephone</td>
<td>$136.60</td>
</tr>
<tr>
<td>Office Expense</td>
<td>$6.27</td>
</tr>
</tbody>
</table>

| Total Disbursements | $11,095.13 |

| Held in Bldg. Fund Account in Bonds and Savings Account | $14,000.00 |
| Held in Bonds in Reserve Fund | $5,000.00 |

Total Assets of the Paterson Hebrew Mission, Dec. 31, 1950

| Cash in Bank | $2,374.95 |
| U. S. Government Bonds | $10,000.00 |
| Savings Account | $9,000.00 |
| Furniture and Equipment | $2,000.00 |
| Building at 253 Hamilton Ave. | $7,000.00 |

Total Assets | $30,374.95 |

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 January 1, 1950, to December 31, 1950, inclusive.

(Signed (Melvin W. Monroe)

Proposed Budget for 1952

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rev. John R. Rozendal, Salary</td>
<td>$3,200.00</td>
</tr>
<tr>
<td>Martha Rozendal, Salary</td>
<td>$2,200.00</td>
</tr>
<tr>
<td>Wilhelmina Tuit, Salary</td>
<td>$2,200.00</td>
</tr>
<tr>
<td>Dr. Peter G. Berkhout</td>
<td>$540.00</td>
</tr>
<tr>
<td>Dr. Wendell H. Rooks</td>
<td>$360.00</td>
</tr>
<tr>
<td>Janitor's Service</td>
<td>$364.00</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rent, Missionary's Home</td>
<td>$600.00</td>
</tr>
<tr>
<td>Auto Maintenance, including Insurance and License</td>
<td>$300.00</td>
</tr>
<tr>
<td>Fuel</td>
<td>$300.00</td>
</tr>
<tr>
<td>Gas, Light, Water, Telephone</td>
<td>$250.00</td>
</tr>
<tr>
<td>Supplies for Mission Work</td>
<td>$400.00</td>
</tr>
<tr>
<td>Repairs and Maintenance</td>
<td>$500.00</td>
</tr>
<tr>
<td>Insurance</td>
<td>$100.00</td>
</tr>
<tr>
<td>Medical Supplies and Expenses</td>
<td>$200.00</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>$150.00</td>
</tr>
<tr>
<td>Equipment</td>
<td>$100.00</td>
</tr>
</tbody>
</table>

| Total Budget | $8,864.00 |

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total Budget</td>
<td>$11,764.00</td>
</tr>
</tbody>
</table>
To the Synod of 1951.
The Christian Reformed Church in America.

ESTEEMED BRETHREN:

CLASSIS HUDSON in its session of January 23, 1951, approved the reports of the Paterson Hebrew Mission Board and the Superintendent, the Rev. J. R. Rozendal (Article 11, minutes of said date). The financial report with the indicated correction was approved for communication to your honorable body, Art. 12. The proposed budget of the Paterson Hebrew Mission was approved with one amendment as stated in this quotation from Article 13 of the minutes: “A motion prevails to raise the salary of the Rev. J. R. Rozendal from $3,200.00 to $3,400.00 in view of the fact that the Board of the Chicago Jewish Mission has given this raise to their missionary. Thereupon a motion prevails to approve the proposed budget as thus amended.”

Humbly Submitted,

CARL KROMMINGA
Stated Clerk of Classis Hudson

--- 9 ---
REPORT NO. 2
THE AMERICAN BIBLE SOCIETY

To the Synod of the Christian Reformed Church to convene June, 1951, in Grand Rapids, Michigan.

Esteemed Brethren:

The advisory council met on December 5 and 6 to assist in planning the work of the American Bible Society for the year 1951. It were the dark days when the daily reports told us how the forces of the United Nations were driven back on every front in Northern Korea. The uncertainty in the world affairs caused us with greater fervor to plead for the guidance of the Spirit of God; for there was the firm determination that the work of printing and distributing the Word of God must vigorously be carried on. If ever, then in this dark hour, the world needed the only light that can dispel the darkness.

In such moments it is well to “think upon the days of old, the years departed long,” and to see what God has wrought. We had before us the figures of the year 1949 of the number of Scriptures distributed by our American Bible Society. Let me give these. They include Bibles, Testaments, and other Scripture portions.

<table>
<thead>
<tr>
<th></th>
<th>Volumes</th>
</tr>
</thead>
<tbody>
<tr>
<td>In the United States</td>
<td>4,727,626</td>
</tr>
<tr>
<td>In Foreign Fields</td>
<td>3,733,420</td>
</tr>
<tr>
<td>Through the Emergency Fund</td>
<td>554,120</td>
</tr>
<tr>
<td></td>
<td>Total 9,015,174 volumes</td>
</tr>
</tbody>
</table>

To which must be added Scriptures produced from materials furnished by our society, about 3,000,000.

From all indications the number of Scriptures for 1950 will far exceed this number as demands for larger shipments reach the office from many parts of the globe. The churches should try to heed the call for God’s Word, wherever there is an opening.

The world situation presents many distressing uncertainties. There is first of all the possibility of a third world war. The A. B. S. has half a million Testaments ready for the military forces; but if there should be a general mobilization there ought to be ready in a few months two million more copies.

The A. B. S. is working against time to get still larger supplies into China. In 1950 we sent a hundred tons of paper to China and Scriptures were printed as fast as facilities and funds would permit. We cannot send the printed Bibles, but the communist government allows the printing of Scriptures if materials are supplied. How long this will last nobody knows; but more than 2,500,000 were finished by the
end of July, and the A. B. S. tries to increase the output to have the Bible depots in China well supplied before the door is entirely closed.

Eastern Germany under Soviet control presents another difficult field. Neither Scriptures nor printing material can be shipped in from the United States; but the Dutch and Swedish Bible Societies have been able to do so. However, they cannot afford to do this, therefore our Bible Society tells them to ship in whatever they can and we pay for it. We do not know how long this door may remain open. Conditions in this part of Germany are deplorable. Whole districts are without any Scriptures for the people.

Another uncertainty is the question, how far the British Bible Society will be limited in their work of supplying the Bible to the countries where they have done so for many years and formerly assumed full responsibility. With the depreciation of the Pound sterling the prices for materials have greatly increased and the sources of income have lagged. Let us not criticize too severely, for the British for years back gave twice as much per capita than we did; and on that basis they are still ahead of us in offering for Bible distribution today. But our society has already stepped in at the request of the British society, to help them with materials and printing in some of their fields.

But there are also some unusually bright spots in this world. Japan is one of these. Since the close of the war the A. B. S. has printed in the U. S. and shipped to Japan more than 3,000,000 volumes. Today thru the Japan Bible Society, an extensive printing program is carried on in their country. The goal was set for 1950 at three million volumes. This has been achieved. The goal for 1951 is five million. More than a hundred colporteurs are now at work in Japan, selling Scriptures to people who can afford to pay and giving them to those who can not pay but are eager to read. More Scriptures and more colporteurs are needed.

The other bright spot is Brazil. Here also is found an increasing demand for complete Bibles. The 100,000 which were sent this year were snatched up as rapidly as they arrived and an emergency call came for 300,000 more Bibles, besides for a large number of Testaments. This order is speeded up by our Society for quick shipment.

When we look at the situation in our own country, we find here also, in spite of the growing spirit of secularization, an increased demand for the Word of God in almost every field. The colporteurs who are working especially in the Southern States, report situations which seem almost unbelievable; people who have never seen a Bible. They find this more so among the white than among the colored people. These colporteurs reach families in the remotest districts, and the demand for the Word of God is increasing.
The work for the blind has particular significance, because it brings the message of the light of the world to those who are physically in darkness. The A. B. S. is making good progress in publishing the Bible in the Braille of other languages, and also in the "talking book" records in the English language. The need for this work is evident by the fact that last year 19,000 volumes and 64,000 records were sold for the nominal sum of 25 cents per book and per record.

The translation work is carried on vigorously under the able direction of Secretary Dr. Eugene Nida, and the number of languages in which at least a part of the Bible has been translated is now well passed the 1,100 mark.

As we reported last year the United Bible Societies are now working in close cooperation to print and to distribute the Word of God in every country and field where we can find entrance. Every church interested in mission work realizes the tremendous help given by the Bible Societies by supplying the missionaries with Scriptures in the language of the nation or tribe among whom they work.

It was an inspiration for us as delegates to receive the reports from the field and to plan the work for the new year. God's Word is the light of the World. I am sure, we all are grateful that our church does its share in supporting this work. May I, therefore, kindly request Synod to recommend this cause urgently to our churches for moral and financial support.

Respectfully submitted,

Hessel Bouma
REPORT NO. 3

JUNIOR COLLEGES

To the Synod of the Christian Reformed Church, meeting in June, 1951.

Esteemed Brethren:

The mandate of your committee on Junior Colleges is recorded on page 81 of the Acts of Synod of 1950. It reads as follows:

"Synod instruct the study committee on Junior Colleges to publish and distribute a digest of this comprehensive report (the report of your committee found in the Acts of Synod of 1950 on pages 301-315) in suitable form to foster discussion of the problem within school boards, elders' conferences, faculties, alumni associations, etc."

Your committee has sought to comply with this mandate by forming a digest of its original report and by seeking widespread distribution of this digest through its publication in The Banner. When this move failed, we published the digest in pamphlet form and distributed it far and wide.

And now we hereby submit our digest to your honorable body for approval.

Respectfully,

HERMAN KUIPER, Chairman
LAMBERT BERE
BERT P. BOS
PETER A. HOEKSTRA
WILLIAM SPOELHOF
SAMUEL STEEN
RALPH BRONKEMA, Secretary.

INTRODUCTION:

The following is a digest of the report on the question of junior colleges prepared by your committee in answer to the 1948 Synodical mandate.

Your committee humbly admits that this report does not contain a final answer to the mandate. Our task is further complicated by the fact that, since the report was written, a national crisis has arisen which will seriously affect the junior college question. With the present draft requirements, it is predicted that enrollment at Calvin College will drop from 1,200 to 800 students in the year 1951-52. The section of the report on estimated budget also did not take into consideration the rising cost of living, but was based on the 1949 wage-price index.

Two years is a long time to consider a problem, especially when one considers that a committee has already reported on the question in
1948. The mandate to your present committee was more extensive than the 1948 report. The nine points of the 1948 mandate opened many complicated problems which even those who framed it could not possibly have foreseen. The mandate involved far more than a consideration of the question whether junior colleges should or should not be established. It implied 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 studied the question, the more it became impressed with the need for a thorough review of the whole institutional program, each item studied in relation to the other, and not treated separately and as the need arises. However, we cannot suspend action to await such a re-evaluation of our whole denominational program.

We submit the following digest with the hope that this whole matter will receive your vital interest and careful attention.

Respectfully,
JUNIOR COLLEGE COMMITTEE.

PUBLIC JUNIOR COLLEGES—HERE TO STAY

The recent demand for junior colleges among our Christian Reformed people is a subject of vital concern not only to Christian educators, but to every member of our church. And this for the reason that the future of our church and of our entire Reformed tradition is involved in our Christian school system.

An educated laity is indispensable to the preservation of our Reformed heritage. That is true in the specific knowledge of Christian doctrine, but it is also true in the larger sense of Christian education in which the Kingship of Christ is applied to every sphere of life. We cannot overemphasize the strategic importance of our Christian school system in the Reformed scheme.

In recent years the "junior college" or the "community college" movement in the American educational scene has experienced a phenomenal growth. Indeed, the junior college is here to stay. If this movement can find a significant place in the Christian educational pattern, it would be foolhardy to discourage this trend among our own people. To do so would make us remiss in our duty to our Reformed heritage which demands an educated laity.

NORMAL TRAINING SCHOOLS

The demand for junior colleges among our Christian Reformed people is regional, arising primarily from those areas where there is an acute Christian school teacher shortage. It is especially vocal in Northwest Iowa and the Bellflower area of California.
Extension of home influence during the period of youthful immaturity is a supporting argument for the establishment of junior colleges, but it is not the primary one. Even if four junior colleges should be established, these colleges would still be regional. Whether a student travels 200 or 700 miles to school will not make a considerable difference in home influence. The primary reason for the demand, as we have found it, is to provide teacher training in those areas where there is a critical shortage of Christian school teachers.

Part of the difficulty in considering the establishment of junior colleges, is the fact that the place of the junior college in the entire American educational pattern is not yet fixed. Perhaps the junior college will not continue to remain as a separate unit. The most recent trend in reorganization 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. But perhaps such considerations are not our immediate concern.

However, we must be concerned with what our institutions might become, once they have been established. There are sentiments which show that in some areas a teacher-training program patterned after the liberal arts emphasis as it exists at Calvin is not the type of institution which is desired. Rather, the objective seems to be a technical, two-year, terminal course, community college. Such a shift in direction is not merely a matter of setting up and running a school. It is a matter involving policy and principle, a philosophy of education, if you will.

**Goals and Values**

Before we think of expanding our Christian school system, it is well to ask ourselves, "What do we mean by Christian education?"

The answer that to date has been given this question, as it is embodied in our elementary, secondary and higher schools, is, after all, only a partial one. Is it not significant that we have not yet developed a definite statement of the Christian philosophy of education to which all our educators and lay leaders unqualifiedly subscribe? 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. Christian Teachers' Alliance groups in scattered areas are also working on such a statement.

Having arrived at a formal statement of a philosophy of education, however, is 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 before we build the tower.

That cost is not merely financial. First and foremost, we believe, is the requirement that the education given in our schools be *Christian education*. Any mere aping of typical American educational trends by pious teachers will not meet such a requisite.

Christian education, to deserve the name, involves two primary considerations. First, we believe that it must be permeated by a Christian philosophy of education which embraces every level of instruction and every subject in the curriculum. Second, it must strive for high academic standards befitting the study of God's total revelation.

That we have not yet achieved the first of these is evident in our lack of a definite statement of the Christian philosophy of education. That we have not yet achieved the second is evident in the fact that a number of our Christian high schools have not yet been fully accredited. And Calvin College, the capstone of our educational system, has not yet attained the high goals which its founders envisioned.

ARE WE READY?

Are we then ready at the present time to support adequately a junior college program which shall aim to give our young people a truly *Christian education*? Are we ready to meet the financial demands which the establishment of up-to-standard junior colleges would require of us?

In order to answer these questions, your committee has prepared and submitted questionnaires to all the consistories of the Christian Reformed churches in the United States, and to all our Christian high school principals. We have also sent regional questionnaires to consistories in areas where the problem seemed to be of special interest. In addition, we have used the letters and oral reports of representative leaders, educators and others, whose opinions were asked, and local studies by individual members of the committee.

IS NORTHWEST IOWA READY?

In Northwest Iowa the demand has appeared strongest. Here we have found that certain church and lay leaders see an immediate need to meet the demands of the new Iowa teacher certification law, and of a critical Christian school-teacher shortage.

The results of our survey in a local study showed that a scant majority of those whose opinions were asked were ready to acknowl-
edge the need of establishing a junior college. And less than a majority were able to affirm that the local junior college would be adequately supported financially.

A 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, with the answers as given in parenthesis:

1. Do you favor the establishment of a Junior College in Northwest Iowa?
   
   (19, Yes — 12, No)

2. Do you think that a goodly proportion of your members are in favor of the establishment of a Junior College in Northwest Iowa?

   (11, Yes — 12, No)

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 are 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?

   (11, Yes — 20, No)

How About the Bellflower Area?

Well-nigh 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 started. The demand, therefore, includes that such a junior college be a denominationally subsidized institution.

There is an interdenominational orthodox college in Santa Barbara which is making its appeal to our people for co-operation. Recently, however, a representative group of men of our churches in Southern California met in the interest of the junior college movement. 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 wing of Calvin.

Two leaders have asked whether an extension course of intensified character, say of six weeks, could be offered soon for our West Coast teachers, by a Calvin professor from the department of education. This course would then serve as a feeler and possibly a forerunner of a junior college.

The Paterson Area

Polls taken indicate that there is no pressing insistence for a junior college in the Paterson area. But there does exist a demand that warrants further study. The apparent consensus is that a Christian Junior College would be beneficial to the area and a fitting capstone to the recent consolidation move.

— 17 —
CHICAGO AND VICINITY

At the present time there is no lively interest in a junior college arising from the people in the Chicago area. The majority of those interested favor an institution of the community college type.

PACIFIC NORTHWEST

The Pacific Northwest area is not affected by a substantial demand. Several statements by leaders were received which indicate that students from this area would still go to Calvin College even if a junior college were established in California.

GENERAL OBSERVATIONS

One fact not disclosed in the above survey does have a bearing on the question. Wherever the demand occurs 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 grass roots of the denomination.

LESSONS TO BE LEARNED

If Synod should agree 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.

In the case of Grundy, there were primarily two factors which led to its failure. The first of these was a lack of authoritative supervision, and the second was the depression. Aid for Grundy was sought wherever it could be obtained, even from non-Reformed groups, with resulting compromise. A too hasty Basis of Agreement between Grundy and Calvin College also served to sow the seeds of discontent.

Lessons to be derived from the Chicago Christian Junior College experiment arise from the reasons for its early failure. These include the fact that the teaching staff was not at all a like-minded group, with a common view of life and education; the lack of a building of its own, since classes were held in available rooms at the Christian High School; owing to the depression money was hard to get.

COUNTING THE COST

Among the primary concerns in the establishment of regional junior colleges are the administrative considerations such as cost of building, equipment, and operating expenses; problems of accreditation; securing qualified teachers; and adequate library and other facilities.

Estimated Budget

According to the 1949 wage-price index, a total of $31,500 was estimated as the minimum annual operating expense for a junior col-
lege of 100 students. With 100 students all paying full cost, each would have to pay $315 annually to meet this budget.

PROBLEM OF ACCREDITATION

Accreditation by the state, by other colleges and universities, or by recognized accrediting agencies, is a matter frequently underestimated in Christian school circles. In the main, the demands of accrediting agencies are fair enough. Even if they did not exist, we should not be satisfied with a school that could not meet these requirements.

Factors investigated by accrediting agencies include such things as training of instructors, salaries, incentives to faculty growth, provision for leaves of absence and for faculty retirement, and college aim and pattern. It must be remembered that accreditation once gained can easily be lost.

ADEQUATE FACILITIES

Physical plant involves far more than a set of classrooms. Of prime consideration to accrediting agencies are such matters as site; general type of buildings; service systems; classrooms, laboratories, and office facilities; library buildings; facilities for health service, recreation and athletics; dormitories; auditoriums or assembly rooms.

A 100-student junior college would need as a minimum 7 or 8 rooms. It is possible that temporary arrangements for building accommodations may be made with a Christian High School Association. In that case, however, the fact needs emphatic underscoring: a junior college is not a slightly expanded nor even a glorified high school. This applies to teaching staff as well as to organization. If the junior college is to use the same building, it should have separate quarters for various activities.

Indispensable to college work is an adequate library. The initial expense of furnishing books, reference works and periodicals for the most meager of beginnings is as much a part of original outlay as the expense of providing windows for the building.

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.

On the junior college level the problem is not as serious, only because a junior college can to some extent satisfy itself with men with M.A. degrees. However, the additional qualification of fitness for Christian education must still be met. Therein lies the greatest problem of availability of staff members.
These are not insurmountable problems, however. The number of Calvin graduates entering graduate schools is ever increasing, and many of these men desire to teach in a Christian college, given the opportunity. However, a persistent shortage remains in such fields as modern languages, philosophy, mathematics, ancient languages, and physics. A junior college should not be established until adequately trained and qualified personnel are available.

**CHURCH OR SOCIETY CONTROL?**

There is little material in this report, thus far, which is disputable. But we arrive at a crucial point when discussing the matter of ecclesiastical or society control.

There is a real danger, we fear, that the question of junior colleges will be judged solely in the light of this problem. Such a shift in issue would be unwelcome to your committee which views the problem as a much larger one than manner of control. Of first consideration, we believe, is the adequate development of our young people in terms of a truly Christian education. However, the issue of control cannot be side-stepped.

A careful study of all the *Agenda* and *Acts* of Synod from 1894 to 1948 shows that the Christian Reformed denomination stands committed to the following principles regarding church control of education:

The maintenance of a system of higher academic education is not a duty of the church. This was repeated 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.

Equally insistent were past synods in upholding that the church has a right to maintain a college, and this on two considerations:

First, the church is entrusted with the spiritual care of its members, and a college which enhances the spiritual potential of the church may come under the jurisdiction of the church.

Second, 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.

**THE GREATER ISSUE**

Thus synodical pronouncements and past practices do not give a clue to a final solution of the problem. These pronouncements and practices have given rise in our denomination to two very definite points of view, one for society control of Calvin College, and another for church control of Calvin College. The extension of church owner-
ship 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, that is, how the spiritual potential of our denomination can best be cultivated.

The problem of Christian junior colleges cannot be viewed properly apart from the whole system of Christian education. The question then is, do our people want truly Christian education? Do we take seriously its essential character and whatever demands this may make upon us?

Being Reformed or Calvinistic is not a static thing. It is something that can 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. Within this broader sense of the term, primary emphasis falls on our Christian school system. And within this system, it must fall on the capstone of our educational program, namely, Calvin College and Seminary.

This means that at Calvin College and Seminary there must be concentrated a company of trained scholars who are Calvinists. It means further, that these scholars must be given the time and facilities to make clear 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, but our College has not yet achieved the standing of a “really good” school. Calvin College and Seminary have not yet arrived.

Before we can take our educational program seriously, Calvin College and Seminary must be made what the Christian Reformed Church must demand that they should be. The apex has by no means been reached. Any program which seeks to maintain merely the level achieved in order to branch out elsewhere places an effective brake upon the whole educational system.

**First Conditions**

The primary condition, then, is that the church should exert itself to make these institutions what they should be.

*If Synod affirms this stand and takes steps to realize this goal, your committee then recommends that Synod seriously consider the establishment of Christian junior colleges in certain regions.*
However, it does not seem wise, in the judgment of your committee, to make them wholly autonomous and independent units. Various reasons for this judgment enter in. Among them are the considerations that an undesirable type of rivalry for financial support and student enrollment might develop; that there might in some instances be costly duplication of effort; and that sectional rather than denominational loyalty might be stimulated.

But weighty as these may be, they are not the primary concern. The chief objection is the serious and almost unavoidable danger that the wholly independent junior college might emerge as an extension of the high school; that in scholarship it would not be what a junior college should be; and that it would not effectively play its role in our total system of Christian education, thus curtailing our whole educational program.

**CORRELATION WITH CALVIN**

We propose, therefore, that junior colleges, when and where they are established, shall be closely affiliated with Calvin College. Your committee arrives at this judgment fully realizing that something is lost in centralization by way of flagging regional interest.

We propose that this close affiliation with Calvin College consist, among other matters, of the following:

1. 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.

2. Calvin College staff members be called upon as an assigned duty to assist as consultants to the agency establishing the junior colleges.

3. Calvin College authorities periodically inspect the institution.

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 to assist a region in constructing 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.

**RECOMMENDATIONS**

On the basis of the preceding, your committee submitted the following recommendations to the Synod of 1950:

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 co-ordinating 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.
WORLDLY AMUSEMENTS

A. Majority Opinion

To the Synod of the Christian Reformed Church 1951.

HONORABLE BRETHREN:

WE, the undersigned, a part of the Committee appointed by the Synod of 1949 to clarify and amplify the decisions of the Synod of 1928 re worldly amusements, have the honor to report as follows:

I. OUR MANDATE

The mandate given us by the Synod of 1949 reads as follows:

"With a view to overtures 10, 12, 17, 18, as well as the request from the Young Calvinist Federation, Synod decides to appoint a Committee which is to report to the Synod of 1950 and whose task it shall be:

a. To clarify the decisions re: Worldly Amusements of the Synod of 1928 wherever such clarification may appear necessary or desirable; it is, however, to be understood that the clarification to be proposed is not to change the essence of those decisions.

b. To amplify the decisions of 1928 wherever, according to the judgment of the Committee, such amplification is necessary or desirable for the proper adherence to these decisions.

c. In addition Synod decides that meanwhile the decisions of the Synod of 1928 re: Worldly Amusements remain unchanged and in force."

It is very evident from this mandate that our Committee has received a double charge which we interpret as follows:

1. In the first place our charge is positive. It is expected of us that we use our judgment to determine at which points it may be necessary or desirable to interpret and to amplify the decisions of the Synod of 1928 re: Worldly Amusements. It is our task further to recommend where and how this is to be done.

By "clarify" we understand our mandate to mean that we are:

a. To elucidate; to interpret; to determine from a close study of the text of the decisions of 1928 just what "stand" the Church took on Worldly Amusements at that time:

b. To propose for Synod's approval an unambiguous statement of that "stand".

As to "amplify", it is not altogether clear what Synod intended. Possible interpretations are: a. That we are to list other practices against which the Church must be warned. b. That we are to enlarge upon:
I) The principles definitive of the Church's relation to the world; 2) The question of Synod's jurisdiction in the matter of such pronouncements as were made in 1928; 3) Such other matters, a discussion of which may assist the members of the Church in adhering to the decisions of 1928. We shall try to give some attention to both, with most of the emphasis on b, 1, 2, 3.

2. In the second place our mandate is negative. It is made very clear in our mandate that we are in no way to propose a change in the essence of the decisions of 1928. The Synod of 1949 said plainly that the intent or thrust of those decisions must be left intact. The mandate reads: "it is, however, to be understood that the clarification to be proposed is not to change the essence of those decisions." We are therefore authorized to do nothing more than to propose whatever clarification and amplification we may deem necessary or desirable.

II. THE DECISIONS

For the sake of convenience and better understanding, we present the decisions as found in the Acts of 1928, re this matter:

"ARTICLE 96

"The report of the Committee of Preadvice on Amusements is now read by the reporter, the Rev. R. B. Kuiper, and accepted as information. Synod decides to discuss the report seriatim.

AMUSEMENTS


RECOMMENDATIONS:

A. Your Committee recommends that Synod thank the Committee on Worldly Amusements for its work. Adopted.

B. Your Committee suggests that Synod adopt the following resolutions in harmony with the recommendations which conclude the report of the Committee on Worldly Amusements (Agendum, Part I, pp. 55, 56):

1. Synod reminds our people of the doctrinal and ethical principles which should guide the Christian in his relation to the world in general and in the matter of amusements in particular, and urges all our professors, ministers, elders, and Bible-teachers to emphasize those principles in this age of prevailing worldliness.

Some of the most important of these principles follow:

1. The Honor of God requires:
   a. That the Christian's amusements should at the very least not conflict with any commandment of God;
   b. That we and our children should be keenly aware, also in our amusements, of our covenant relation to God as His peculiar people;
   c. That the Christian shall deem it a matter of loyalty to God not to further the interests of an institution which is manifestly an instrument of Satan for attack on the Kingdom of God.

2. From the consideration of the Welfare of Man we conclude:
   a. That there is a legitimate place in life for such amusements as are recreative for body and mind;
b. That no physical recreation or mental diversion should be tolerated which is in any way or in any degree subversive of our spiritual and moral well-being;

c. That, even when our amusements are not spiritually or morally harmful, they should not be allowed to occupy more than a secondary, subordinate place in life.

3. The principle of *Spiritual Separation From the World:*

   a. Does not imply that Christians should form separate communities or should shun all association with ungodly men (I Cor. 5:9ff.);
   
   b. Forbids friendship in distinction from fellowship, with evil men (James 4:4);
   
   c. Requires that we shun all evil in the world;
   
   d. Demands a weaning away of the heart from the transient things of this present earthly sphere (Col. 3:1, 2).

4. *Christian Liberty:*

   a. Consists in freedom from the power of sin; in freedom from the law: its curse, its demands as a condition for earning eternal life, its oppressive yoke; and in liberty of conscience with reference to human ordinances and things neither prescribed or condemned, either directly or indirectly, in the Word of God;
   
   b. Is limited in its exercise by the law of love (I Cor. 8:9, 13), the law of self-preservation (Math. 18:8, 9), and the law of self-denial, which often requires the renunciation of things in themselves lawful (Math. 16:24).

   *Adopted.*

II. While several practices are found in our circles which cannot pass the muster of these principles, and while all our amusements, not only theater-attendance, dancing, and card playing, should be judged in the light of these principles, yet Synod feels constrained, in pursuance of the decisions of the Synod of 1926 in the matter of amusements, to call particular attention to this familiar trio. It greatly deplores the increasing prevalence among us of these forms of amusement, urgently warns our members against them, and further refers our people to the material on the subject given in the report of the Committee on Worldly Amusements (Agendum, Part I, pp. 21-27).

   *Adopted.*

III. Synod urges all our leaders and all our people to pray and labor for an awakening and deepening of spiritual life in general, and to be keenly aware of the absolute indispensability of keeping our religious life vital and powerful, through daily prayer, the earnest searching of the Scriptures, and through engaging in practical Christian works, which are the best antidote against worldliness.

   *Adopted.*

IV. Synod exhorts all our leaders to warn unceasingly against the prevailing spirit and forms of worldliness in order that our Reformed principles in these matters may be re-established; insists that these warnings shall be given not only in preaching, but also in Catechism and Sunday-School classes, in family-visitation, and in personal contact whenever occasion presents itself; and urges that these warnings shall be given also in our school-rooms.

   *Adopted.*
V. Synod reminds Consistories that in nominations for or appointment to positions of responsibility in our churches, careful attention should be paid to conduct in the matter of amusements; and suggests that also other bodies, such as Boards of Christian Schools, City Missions, etc., heed the same matter in appointments.

Adopted.

VI. Synod urges to deal in the spirit of love yet also, in view of the strong tide of worldliness, which is threatening our churches, very firmly with all cases of mis-demeanor and offensive conduct in the matter of amusements; and, where repeated admonitions by the Consistory are left unheeded, to apply discipline as the last resort.

Adopted.

VII. Synod instructs Consistories to inquire of those who ask to be examined previous to making public profession of their faith and partaking of the Lord's Supper, as to their stand and conduct in the matter of worldly amusements, and, if it appears that they are not minded to lead the life of Christian separation and consecration, not to permit their public profession.

Adopted.

III. CLARIFICATION

A. THE NEED AND DESIRABILITY OF CLARIFICATION.

1. Regardless of whether or not the need of clarification is actually to be found in the text of the decisions of 1928, it becomes increasingly evident that this need has existed for some time in the thinking of some of our leaders and people. We call attention to the following facts:

a. In 1932 Classis Muskegon came with an overture requesting Synod "to so express its position and interpretation of this matter (Card-playing was the matter in question), that there shall be no room for doubt as to what the idea of our Synod is and what the Consistories and leaders are expected to do in this matter." See Acts 1932, p. 37. The reply of the Synod of 1932 to this overture has a direct bearing in our study and is important enough to be quoted as follows:

"Whereas the Synod of 1928, in pursuance of the report of the so-called Amusement Committee, has called attention in no uncertain terms to various evils to which playing of cards and other games in which the element of chance is predominant very frequently lead;

"And whereas the same Synod has issued a strong warning against this same form of amusement though wisely not seeking definitely to decide the question on which Reformed Moralists are not altogether agreed, as to whether such games are to be condemned absolutely because of the prominence of the elements of chance (Cf. Report of Worldly Amusements 1928);

"And whereas it is the policy of Reformed Church government not to itemize and catalogue a list of particular sins;

"Your Committee advises Synod to go no further than to refer Classis Muskegon to the decisions of the Synod of 1928 (Acts, pp. 86-89), and the report of the Committee on Worldly Amusements (Agenda 1928, Part II, pp. 4-56). Adopted." Cf. Acts 1932, p. 38.
b. It became evident in 1944 that the above decision of 1932 had not answered all questions or removed all need of clarification. At that time Classis Grand Rapids South came to Synod with an overture which stated: "Classis Grand Rapids South feels constrained to call the attention of Synod to the situation that obtains in our churches in re the decisions of the Synod of 1928 on Worldly Amusements." This overture speaks of "widespread feeling that these decisions are the result of a compromise, that in them two views are brought together." It goes on to claim that "there are two interpretations of these decisions." This overture maintains moreover that "hard feeling is created; we have no united front; the situation is demoralizing; it seriously undermines respect for Synodical decisions. . . . We ought to have clarity and unity." Synod decided not to adopt this overture. Instead it referred our consistories and people once again to the decisions of 1928.

c. Notwithstanding the above decisions it became increasingly evident that all questions concerning 1928 had not been disposed of. Voices asking for clarification continued to be heard. In 1949 Synod received two more requests:

x. From the Synodical Youth Committee came the request of the Young Calvinist Federation that Synod "clarify its stand on Worldly Amusements, especially on the question: Is the decision of 1928 advisory or legislative against the three forms of amusement listed?"

y. From Classis Chicago South Synod received the overture "to review, to clarify, and if need be to enlarge upon the decisions of 1928 re worldly amusements." This overture states: "We will do well to clarify these decisions because history has proved that there is uncertainty as to just what the decisions imply. This ought to be done so that we may present a strong and united front against worldliness."

2. In the light of the foregoing it appears that a clarification of the decisions of 1928 is necessary and therefore also desirable. We simply cannot afford to be uncertain and confused with respect to the stand of the Church over against worldliness. We must do everything possible to present a united front to oppose Satan’s all-out campaign for secularization. In order to strengthen our stand over against worldliness we as a Church must be as clear as is humanly possible with respect to the position we have taken.

3. In all fairness it should be added here that there were also others in addition to those already mentioned, who apparently were not at all of the opinion that the decisions of 1928 call for clarification. In this connection note should be taken of the following overtures addressed to the Synod of 1949, all of which request Synod to adhere to the decisions of 1928:
a. Overture No. 10, p. 198, from the Consistory of the Sanborn
church.
b. Overture No. 12, Agenda, p. 199, from Classis Sioux Center.
c. Overture No. 18 (Acts, p. 409), from the Consistories of Fourth
Roseland, First South Holland, and Oak Glen.

B. THE ESSENCE AND INTERPRETATION.

The Synod of 1949 said in its mandate to this Committee that in
case we should find a clarification of the decisions of 1928 necessary,
it should be understood that “the clarification to be proposed is not to
change the essence of those decisions”. This makes it necessary for
your Committee to state what is the essence of those decisions.

We find that it is hardly possible to separate the essence of the deci­
sions in question from the interpretation of those decisions. Our
findings as to the essence must of necessity be based on our interpre­
tation. The essence is not merely one small part or aspect of these
decisions as if the rest is non-essential. All these decisions must be
considered and understood before we can state with confidence what is
their essence. We can distinguish, of course, between essence on the
one hand and meaning or interpretation on the other; but after we
have explained what the essence is, it will appear that much of our
interpretation has already been given.


We must begin by stating in an introductory way that the essence
and meaning of these decisions cannot be understood unless we regard
them as dealing with the general problem of worldlyliness in the Church.
That is clear from the Report on Worldly Amusements on which the
decisions are based. The first part deals with worldlyliness in general,
not merely with worldly amusements (see especially Chapter III of
the booklet: “Worldly Amusements in the Light of Scripture”, pages
9-17). Note also that the very first “principle” adopted by the Synod
of 1928 speaks of “prevailing worldlyliness”.

Therefore basic to the Synodical decisions of 1928 is the larger
concept of worldlyliness of which such worldly amusements as theater­
attendance, dancing, and card-playing are but specific forms . . . few
among many. This sin of worldlyliness is characteristic of our day.
It seems to flourish especially in times of prosperity and when the
Church is not persecuted in the legal sense. We are warned against
it in Scripture repeatedly and it is represented as one of the great
dangers of the covenant child and the professing Christian in our Form
for Public Profession of Faith and in the Form for the Baptism of
Adults where we promise to “forsake the world and its evil lusts” and
to “lead a godly life”. “Worldliness” implies that there is a line
which divides the Church and the world; that Christ's Church, from
its very nature, is separate from the world (the antithesis), and that the spirit of worldliness as it reveals itself in what is commonly known among us as “forms of worldliness” or “worldly amusements” is as much to be repudiated as the forms and the amusements themselves.

This, too, belongs to the essence of the decisions on worldly amusements: in grappling with that problem the Church realized it was dealing with the broader problem of worldliness which is facing the Church on many fronts. A break in our line of defense on any front imperils us along the entire battle line.

a. In agreement with the preceding we submit that the essence of the decisions on worldly amusements consists first of all of this that they are directed against the evil of worldliness in general, and not merely against three specific forms of worldly amusement, though these only are mentioned by name in said decisions. Those who intimate that the Synod of 1928 was so narrow in its view of worldliness that it only thought of worldly amusements, and so narrow in its view of what constitutes worldly amusement that it thought only of three forms of such amusement, must have failed to read and study those decisions carefully.

In substantiation of this contention we would point not only to the report of 1928 and the “principles” adopted by that Synod (point I) but also to the remaining Resolutions (II-VII). It is remarkable that this broad, comprehensive approach is found in each one of these Resolutions. The second Resolution begins with the remark that there are several practices which “cannot pass the muster of these principles” besides the well known trio: theater-attendance, dancing, and card-playing. The third Resolution does not mention this trio but tells what is the “best antidote against worldliness.” The fourth Resolution speaks of “the prevailing spirit and forms of Worldliness.” The fifth Resolution states that attention should be paid in nominations and appointments for positions of responsibility in our churches “to conduct in the matter of amusements”; which, of course, includes all amusements. The sixth Resolution, dealing with possible cases of discipline, mentions “all cases of mis-demeanor and offensive conduct in the matter of amusements; which again includes all amusements branded as worldly. Finally, Resolution seven instructs consistories to inquire of those who wish to make public profession of faith “as to their stand and conduct in the matter of worldly amusements”, none being specified or singled out. This does not mean that no special attention should be paid to the familiar triad. It does mean that the Synod of 1928 was by no means unmindful of the fact that worldliness is not confined to certain kinds of amusement and that there are other worldly amusements besides the well known three.
b. A second particular in the essence of the decisions of 1928 — a very important one — is that theater-attendance, dancing, and card-playing are declared to be sinful, worldly amusements. That is, they belong to the sphere of the world, in the evil sense of that word. They are to be regarded as belonging to the things of which John says: “For all that is in the world, the lust of the flesh and the lust of the eyes and the vainglory of life, is not of the Father, but is of the world.” Therefore, says the Apostle, we should not love them. In fact, if they are “of the world”, not of the Father, we should hate them and shun them. They are inimical to the interests of the Kingdom of God, injurious in our spiritual life and moral fiber. There is nothing in these decisions to offer the faintest justification for the position that theater-attendance, for example, is wrong only when indulged in to excess or without discrimination between “good” and “bad” plays; or that promiscuous dancing is sinful only when it is practiced in public dance halls where liquor is dispensed or disreputable people gather, while it may be perfectly innocent to dance with friends in one’s own home.

It does not follow that Synod’s condemnation of all theater-attendance that it condemns all moving pictures. That absurd position is rejected emphatically in the Report to which Synod referred our people with implicit approval (Resolution II, p. 62). Neither does it follow that Synod meant by “theater-attendance” every attendance at a theater even for exceptional purposes. Synod referred to the theater as an institution in this modern world and the stamp which it bears by virtue of the general run of its productions and the character of its personnel: producers, actors, actresses, etc. It may occasionally present a play or picture which is not offensive to the Christian; nevertheless a worldly spirit pervades the theatre, the spirit of materialism, of godlessness, of fleshly lust, and of contempt for the laws of God. No wonder Synod called theater-attendance a worldly amusement!

The same applies to dancing. This word, too, must be taken in its usual sense. When men today speak of the dance, they do not mean the folk-dance, the religious dance, the interpretive dance, but the promiscuous dance; surely not the dance of a man with his own wife or of a mother with her own daughter. Of promiscuous dancing the Report says that it is “fundamentally immoral” because “its fascination lies in its sex-appeal”. It is condemned by the seventh commandment which, according to our Catechism, not only forbids all unchaste actions, gestures, words, thoughts, desires,” but also “whatever may entice thereto”.

There is a reason, however, why the second Resolution of the decisions does not mention “promiscuous dancing” but dancing in general. We all know that dancing in every form has long been frowned upon in Reformed circles. The Report on Worldly Amusements makes the
following statement: "We believe that in view of the rapidly increasing popularity of the promiscuous dance and the low morality of the modern dances, Christian parents and teachers should frown even on the most innocent forms of this kind of amusement. The folk-dance and the parlor-dance so easily become the stepping stone to the promiscuous dance. The child which is permitted to take dancing lessons . . . has entered the danger zone and may lose its soul because of the carelessness of its parents. Such parents are not less foolish than those who allow their children to play with matches on the ground that matches were made for useful purposes." It does not follow that the less objectionable forms of dancing would have to be classified with the "cases of misdemeanor and offensive conduct" of which Resolution VI speaks as calling for discipline, even to the point of ultimate exclusion from the Kingdom of God. Nevertheless, in condemning dancing (that is, social dancing) in general, Synod warned against even the least offensive forms of the amusement.

As to card-playing, it is plain that Synod did not merely condemn certain kinds of card-games as a form of worldliness. Whether we agree with it or not, the fact is that Synod made no distinction between what some consider lawful card-games, such as flinch, and rook, and unlawful ones, as for example, pedro, bridge, canasta, and many others less commonly played by Christian people. Here again, it does not follow that, according to Synod, there is no difference in degree between the former and the latter group. But the fact is that Synod condemned card-playing in general, though the ground or grounds for its condemnation on which there is a difference of opinion, are not stated. The Report stated various grounds, the first (to which by far most attention is given) being that all games of chance are a misuse of divine providence. True, the Report states that some Reformed moralists do not agree with this; yet no member of the Committee declared that he favored the milder position.

We must add here that the Synod of 1932 made a decision on the subject of card-playing (Acts, page 37) which states that the Synod of 1928 did not definitely decide the question whether "such games are to be condemned absolutely because of the prominence of the element of chance". The fact is: no one can say whether 1928 condemned games of chance on that one ground, since no ground is mentioned. Synod simply declared that card-playing is a worldly amusement. In answer to the question: "On what ground" it says: we refer you to the Report. And that Report mentions especially the following ground: misuse of providence.

However, in view of the difference of opinion among us on the ground(s) for being opposed to card-playing, we believe that in amplifying the decisions of 1928 Synod should make a distinction between
this form of amusement and the two already discussed (see our Recommendations).

We now come to an argument sometimes urged against this second point of our view of the essence of the decisions of 1928, namely that the Synod of 1928 simply intended to take a strong stand against worldliness in the matter of amusements, but did not commit itself on the question whether or not theatre and movie attendance, dancing and card-playing are in themselves sinful and worldly. It is said that there is no statement to this effect anywhere in the decisions. "If Synod meant to say this, why did it not say so in at least one of these seven points?"

Which means that the Synod had to express its conviction in just such words as used above to express the thought that these three forms of amusement are worldly, not in some but in all their manifestations! Did not Synod definitely say that these amusements "cannot pass the muster of the principles" which it adopted? Did it not speak of them as worldly amusements? Did it not "greatly deplore the increasing prevalence among us of these forms of amusements" and "urgently warn our members against them"? By deploiring the prevalence, the increasing prevalence, of these amusements, Synod deplored their existence. Synod did not say that it deplored the excessive use or the wrong use of them but their prevalence. A practice that is not evil in itself cannot become evil merely by becoming prevalent. And how could Synod warn our members against "them" (this word refers back to theater-attendance etc.) and that "urgently" without qualifying that warning, if it did not have in mind all manner of theater-attendance, dancing, and card-playing?

There are also those who definitely take the position that the amusements mentioned by Synod are not always and necessarily sinful. They appeal to the fact that Synod has not made that statement in any of these resolutions. But that kind of argumentation, when applied to their own position, is devastating for that position. Those favoring it hold that theater-attendance etc. are not invariably and per se sinful. If that was also Synod's position, then, by virtue of their own interpretation, Synod must have said that identical thing somewhere in its decisions. But where do we find anything resembling such a statement? Let us clarify this. Those who advance this argument reject our interpretation of the decisions of 1928 because a certain literal statement of our position is not found in those decisions. To be consistent, they, to prove their position, must be able to point to a statement that is just as literal as the one they demand of us as proof of ours. That is, they must be able to show that somewhere Synod stated that theater-attendance, promiscuous dancing, and card-playing are not per se sinful but become sinful only under certain conditions, as for example, when excessive use is made of them,
when the environment is bad, or when the play or picture or dance or card-game is of a low type. We repeat the question: Where do we find anything resembling such statements in the decisions of 1928?

Moreover, that interpretation is an anachronism. It takes no account of the fact that this lenient, compromising view of the three amusements under discussion was not defended at that time by any responsible party or body in our Church. Indeed, one person defended that view at the very Synod which made the decisions under discussion, and he was deposed as professor on that account! The sole member of your Committee who served on the Committee of 1928 declares that that view was not defended by any one in the Committee of that date.

Let us stress the fact that it was not necessary for the Synod of 1928 to state explicitly and with emphasis that theater-attendance etc. were always and per se sinful since an uncompromising stand against them had already been taken by various Classes and the Synod of 1926. Three Classes condemned theater and movie attendance, dancing, and card-playing as evils, as worldly amusements (Acts 1926, 56-58). The overture of Classis Grand Rapids West, supported by Classis Pacific, spoke of "the popular evils of card-playing, theater attendance (including movies) and dancing", and says regarding them that "they are contrary to the Word of God, bear the stamp of worldliness, endanger the spiritual and moral welfare of those who indulge in them, and have always been condemned by Reformed moralists as a whole".

Classis Illinois branded theater and movie attendance, dancing and card-playing as "worldly amusements" and says that "indulgence in them" (it does not say "excessive" or "unwise" indulgence) "is detrimental to spiritual development, impedes religious progress, undermines individual piety and devotion, and of necessity jeopardizes the spiritual life of the Church". It adds for good measure that all this "needs no argument". That was precisely the reaction of our Church, especially its leaders, at that time. Again, this overture speaks in point 3 of "this problem of worldly amusements".

These and other similar expressions are taken from the Preamble of the overture of Illinois. At the end of the entire overture we read: "This overture is adopted by Synod instead of the advice of the Committee". Note that the Preamble is definitely included in the overture, for the latter is introduced with the words: "In connection with the above advice the following overture of Classis Illinois was read". And then follows, first the Preamble and then the five proposals.

It will not do to appeal to the wording of these proposals to prove that Classis Illinois did not mean to brand theater-attendance etc. as worldly amusements. The first proposal is that Synod should make
“the necessary study and investigation of the above named amusements in order to determine their true nature and character in the light of Scripture”. It is said by the Minority Committee that this implies that it still had to be investigated whether these amusements were worldly amusements . . . as if Classis would contradict in this proposal what it had just stated in its Preamble! The emphasis must fall here on the phrase: “in the light of Scripture”. Classis would not have been satisfied if the Synod had merely repeated the pronouncements of Classis that these amusements were worldly, and so on. It wanted Synod to produce proofs from Scripture.

The second proposal of this Classis was: “To advise whether habitual indulgence in these amusements becomes a disciplinary matter”. The word “habitual”, it is said, implies that not all indulgence in these amusements was regarded as sinful by Classis Illinois! This is unjustifiable exegesis. The Classis proceeded on the assumption that not every participation in these amusements, was worthy of discipline and possible exclusion from the Kingdom of God. Not all sins are censurable sins. They call for discipline only when they are public, when they give offense, causing others to stumble, and when there is impenitence (J. L. Schaver, The Polity of the Churches, I, p. 204. See also Art. 76 of the Church Order). If consistories would discipline all members who ever commit a sin that becomes known, they would have time for nothing else but discipline. To give an example of the difference between sins and censurable sins: We all agree that neglecting to attend the second service on Sunday, when it is very well possible to attend, is sin. But does that mean, if a member neglects to attend the evening service now and then, or even frequently, that the Consistory will invariably send a Committee and begin discipline? It will deal in this stern fashion only with the most serious cases.

Note also point c) of the proposals of Classis Illinois: “To outline principles of policy which the Church may adopt to combat this particular spirit of worldliness”. That means, of course, the spirit found in the three forms of amusement previously mentioned.

We conclude that the Synod of 1926 went on record as declaring that theater-attendance, dancing, card-playing are worldly amusements. They were regarded as evils. Is it not fantastic to assume that the Synod of 1928 hesitated to say this? As a matter of fact it did say this.

In further combating this contention, we also appeal to the explanation which the Report of the Committee on Amusements gives of these three diversions. Remember that Synod referred specifically to that Report, implicitly recommending it to other people. In that Report there is not the faintest trace of that interpretation of the decisions which we are combating. Concerning the theater, the Report says

— 35 —
that it has been since ancient times “a corrupt institution”. It declares that the theater “has become defiled in the hands of the world to such a degree that it is to be shunned as the garment that is spotted by the flesh”. It even brands it as “one of the strongholds of the devil”. It adds that even those who defend attendance at the few objectionable plays that can be seen in the theater are “on dangerous ground”. Why? The answer is that the brother may be made to stumble; that there is no reasonable certainty before a play is seen that it is clean; that even when the book on which it may be based is good, that is no guarantee that the play will be good; and that by attending the theater occasionally one may develop an appetite for theater-attendance. In short, the Report favors total abstinence, not attendance with discrimination.

Regarding the moving picture theater the Report says that “it is undeniably one of the most destructive forces in our Country, morally pestilential”. Its advice is “the same as that concerning the playhouse”: that is: total abstinence.

As to dancing, the Report takes the position that though dancing as such, that is, the rhythmic movement of the body, is not condemned in Scripture, nevertheless (1) the modern dance is either “suggestive” or “promiscuous” and that this is fundamentally immoral because it “thrives on sex-instinct, and is therefore a violation of the seventh commandment, as explained in the Catechism”; (2) that the more innocent forms of social dancing (folk dance, parlor dance) so easily become “the stepping stone to the promiscuous dance”. Here, too, says the Report “we have a case where Christians should hate even the garment spotted by the flesh”.

As to card-playing, we have already seen that the Committee condemned all card-playing, not merely because of the practical dangers involved but on the ground that they as games of chance are a misuse of divine providence.

c. A third element in the essence of the decisions of 1928 lies in this that they are a broad, comprehensive attack against the evil of worldly amusements and of worldliness in general. The overture adopted in 1926 stated that the time had come for the Church to arrive at a “clear and definite policy as to proper methods to be employed to cope with this situation”. The Synod of 1928, in response, took decisions which reveal a firm determination to use every legitimate means to combat the evil of worldliness, particularly in the field of amusements. It decided, so to speak, on an all-out war against this evil. First in Resolution I, it adopted a number of basic principles in the light of which all amusements should be judged, in order that our members might be able to pass judgment on these matters and not lean wholly on the judgment of the Church. Second, it adopted seven
resolutions of a more specific nature. In the first of these (Resolution II) it mentioned by name three popular amusements, declared that they could not stand the muster of the principles that had been adopted and warned our people against them. It also asked them to study the material presented by the Committee in its Report on Worldly Amusements.

In Resolution III Synod urged all our leaders and our people to pray and work for spiritual deepening and activity as the best antidote against worldliness. In Resolution IV Synod exhorted all our leaders to warn against this evil everywhere: in preaching, teaching, family visiting, etc. In Resolution V Synod reminded consistories, schoolboards, mission boards, etc., to pay attention to the conduct of nominees and applicants in the matter of amusements. In Resolution VI Synod urged consistories to use discipline in extreme cases of theater-attendance, etc. Resolution VII instructed consistories to inquire about the attitude in these matters of those who desire to make public profession of faith, and to refuse to accept them as full members in case they show that they are not minded to lead the “life of Christian separation and consecration”. In short, the Synod of 1928 wanted no weapon left unused in the battle against the spirit and the forms of worldliness.


After this extensive explanation of the essence of the 1928 decisions not a great deal has to be said to interpret Resolutions II to VII of those decisions.

As to Resolution II, this is basic to all the rest. Here Synod defines its stand over against theater-attendance, dancing and card-playing. It calls particular attention to them because the Synod of 1926 had given its Committee instructions to study them in particular and to set forth their true nature in the light of Scripture. It declares that they “cannot pass the muster of the principles” adopted in the preceding Resolution I. And it warns our people against them. The fact that the following Resolutions do not again mention these three forms of worldly amusement by name is easy to explain. All the following Resolutions are based on Resolution II. In Resolution II Synod takes the position over against them: in those that follow it states what should be done about them. When those Resolutions speak about “worldliness”, “the spirit and the forms of worldliness”, and “worldly amusements” they refer of course to the amusements already mentioned by name in Resolution II and to the others not mentioned there but included in other practices besides those three which are also worldly.

Resolution III cannot be emphasized too strongly. It points to a deepened spirituality and an intensified spiritual activity as the “best
remedy for worldliness”. If all our people had prayed and striven for a more vital spiritual life there would have been little discussion about theater attendance and other worldly amusements. Christians who live close to God and keep busy in the things of the Kingdom are not easily tempted by such things. Paul says: “Walk by the Spirit and ye shall not fulfil the lusts of the flesh.”

Resolution IV, in which Synod exhorts all our leaders to warn against these evils unceasingly and everywhere, has been, sad to say, ignored by many who should have observed it, even by leaders in some of our most important institutions. We simply have failed (many of us at least) to fight the prevailing spirit and forms of worldliness by all the means indicated here. The result has been an increasing participation in them on the part of our young people and some of our older folk.

The same confession must be made with respect to Resolution V, where consistories, school boards, mission boards, etc., are reminded that they should (with respect to these things) pay careful attention to the conduct of those considered for positions of responsibility. This Resolution has been “honored only in the breach” in so many of our responsible bodies!

Resolution VI needs a bit more interpretation than the preceding. It deals with the question raised by the Synod of 1926 in point b) of its proposal: “To advise whether habitual indulgence in these amusements becomes a disciplinary matter”. The implication of that word “habitual” is not that when members indulge in these amusements only occasionally they are not committing a sin and should therefore not be disciplined. We do not discipline members when they commit a sin unless they persist in that sin and refuse when admonished. If a member commits a scandalous sin, for instance stealing or adultery, and he readily confesses and forsakes that sin, he is admonished but he is not disciplined, that is debarred from the Lord’s table.

Now Resolution VI deals with the disciplinary aspect of the matter of worldly amusements. It says consistories “should deal very firmly with all cases of misdemeanor and offensive conduct in the matter of amusements.” That does not mean that certain kinds of participation in these worldly amusements may not be sinful and worthy of reproof. But there are more serious and less serious ways in which these sins may be committed. No consistory, for example, would censure members who play dominoes in their home or were reported to have permitted their child to participate in a folk-dance. But there are also cases of “misdemeanor” (a rather unfortunate word here we believe, if only because it has a legal connotation) and “offensive conduct”. It seems to us that the latter term is intended to
define the former. When, e.g., a member of the church is known to
attend salacious Hollywood plays he is guilty of offensive conduct. He
is not only grieving his fellow-Christians but is a stumbling-block to
those who are weak in the faith and easily led astray by a bad example.
In such cases consistories must not fail to admonish and rebuke the
guilty members and, if they are impenitent, to censure them — to apply
discipline as a last resort, as Resolution VI says. That last statement,
by the way, shows that “discipline” is here taken in the narrower sense,
distinguished from admonition.

As to Resolution VII, we should emphasize the fact that Synod did
not instruct consistories to require a promise of prospective members
never to participate in any worldly amusement. That is hardly neces­sary since they promise “to lead a godly life”; and that includes every­thing. The Consistory must inquire about their “stand and conduct
in the matter of amusements”. Their “stand” means their attitude. The
question is how they feel about the matter of theater attendance and
other worldly amusements. The Consistory may freely ask even about
amusements not mentioned by name in these synodical decisions; for
example, attending taverns, gambling, and whatever sins may be com­mon and regnant today. If young people say they have “no desire for
such things”, their stand is satisfactory. But it may be necessary to test
the sincerity of their answer by asking what their present “conduct”
and practice is in these matters. If that contradicts the stand they
have expressed the Consistory must point to their inconsistency.

But suppose the stand or attitude of these young people is that of a
worldly person? And suppose their present conduct is that of a worldly
person? Then what? Synod does not say: “they must then promise
to abstain”. Such a promise may mean very little. It may be forced.
All depends whether the Consistory can change their mind. If they
see the error of their way, if it appears that they are now minded to
lead a life of separation and consecration, they can be admitted. But if
their answers make it plain that they are not yet minded and not fit to make public profession of
faith in Christ.

The complaint has been made that the formulation of this last Reso­lution is hazy. We do not think it is, although we do not favor the
word “misdemeanor” since it is a legal term and foreign to Scripture.
For the rest, it seems to us that the formulation of Resolution VII is
an admirable one because it avoids the legalistic approach. It stresses
stand and attitude and spirit rather than probing past conduct and
requiring a formal promise to abstain from this or that.

Surely, the intention of Synod was not that Consistories should ask
this literal question: “Are you minded to lead the life of Christian
separation and consecration?” The Resolution does not say that consis­tories must ask this question, it does say that they must ask about “stand and (present) conduct”. And in the light of that inquiry they must judge whether such young people are “minded” to lead the Chris­tian life.

SUMMARY

I. THE ESSENCE OF THOSE DECISIONS.

A. They are directed against the evil of worldliness in general, not merely against three specific forms of worldly amusements mentioned by name. This broad, comprehensive approach is found both in the Report on which the decisions are based and in the decisions them­selves (I-VII). These decisions show that Synod was by no means unmindful of the fact that worldliness is not confined to certain kinds of amusement and that there are other worldly amusements besides the well known three in which the Synod of 1926 requested its Com­mittee to report to the Synod of 1928.

B. They further declare that theater and movie attendance, dancing, and card-playing are *sinful, worldly amusements*; that is, they belong to the sphere of the world, in the evil sense of that term (I John 2: 15, 16).

d. This explanation is an anachronism. It takes no account of the fact that this lenient and compromising view was not defended before or at the Synod of 1928 by any responsible person in our Church, except one; and he was deposed from office because of his stand defended at Synod. Moreover, it was not necessary for the Synod of 1928 to make such a statement (that theater attendance, dancing, and card-playing are *per se* sinful) since previous Synods and three of our Classis had already condemned these amusements as “evils”, as “worldly” amuse­ments. That expressed the attitude of the Church as a whole and no one openly or publicly questioned it.

d. The Report of the Committee on Worldly amusements to which the Synod referred as a basis for its stand against the well known trio, thereby implicitly recommending that Report to our people, took a very definite stand against all theater-attendance, dancing, and card-playing.

C. The essence of the decisions of 1928 also lies in this that they are a *broad, comprehensive* attack against the evil of worldly amuse­ments and worldliness in general. It made a number of decisions which reveal a firm determination to use every legitimate means to combat this evil. (Resolution I-VII).

II. INTERPRETATION OF THESE DECISIONS.

Particularly three of the seven Resolutions seem to need some interpre­tation:

A. Resolution II. This is basic to all that follows. Here Synod
defines its position toward theater and movie attendance, dancing, and
card-playing and declares that they cannot 'pass the muster' of the
principles which it had formulated (Resolution I). This means of
course that they cannot stand the test of Scripture. In the Resolutions
that follow Synod states what should be done about these evils.

B. Resolution III. This answers the oft-repeated argument that
Synod expected to conquer the worldliness in our churches merely by
passing a set of rules. This Resolution points with emphasis to the
need of a deepened spirituality as the best remedy for worldliness and
the worldly spirit.

C. Resolution VI. This deals only with the disciplinary aspect of
the problem. The Church does not discipline its members for all known
departures from the Christian way of life. But there are instances of
worldly conduct which call for admonition and possibly censure.

D. Resolution VII. This does not demand that consistories must
exact a promise of prospective members not to participate in any world-
ly amusement. Rather they should inquire what their "stand", their
attitude, is toward such things and consequently also about their present
"conduct", since that will shed light on their "stand". The intention
of Synod, however, was not that the consistories should merely ask these
prospective members "whether they are minded to lead the life of Chris-
tian separation and consecration." This was not meant to be a formula
but a test. What their stand and present conduct reveals will show
whether they are "minded" to lead the Christian life.

IV. AMPLIFICATION

A. Christian Liberty.

In the first of the seven Resolutions adopted by the Synod of 1928
Christian Liberty is included in the list of "the doctrinal and ethical
principles which should guide the Christian in his relation to the world
in general and in the matter of amusements in particular". (Cf.
Resolution I). In its right and inclusive connotation the term "Christian
liberty" designates the freedom with which Christ has made us free.
It is not within the scope of this present discussion to cover all that
is meant by that term. We are concerned here with only the following
phases which we feel need clarification and amplification:

1. The Christian has no freedom which sets him independent of the
all-perfect will of God; and this is always the will of God concerning us,
even our sanctification (Cf. I Thess. 4:3). Just as a musician's freedom
in music is exercised within the bounds of his art, so the Christian's
liberty is limited by all the considerations of his life as a redeemed
child of God and a member of the Body of Christ. It is the liberty
within law, not from law. The members of the Body of Christ are not
members of a lawless aggregation. The very word “body” suggests a unity which is quite unthinkable if every unsanctified component were a law to himself.

In Romans 6:15-23 the apostle Paul carries through the metaphor of servitude; paralleling the service of God with the service of sin. He teaches that when our service to sin is broken we enter upon another service, i.e., “servants of righteousness”. So soon as one ceases to yield service to the first of these contrasted lords, he necessarily begins to serve the other. Our liberation from the yoke of sin binds us to the counter-rule of righteousness. The latter, however, is no true bondage. It is man’s real freedom. To follow the law of righteousness is to act freely. Hence the Psalmist exclaims: “So shall I observe thy law continually forever and ever, and I shall walk at liberty; for I have sought thy precepts” . . . “Thy statutes have been my songs in the house of my pilgrimage.” (Psalm 119:44, 45, 54).

Christians are incorporated under the law,—“the law of the Spirit of life in Christ Jesus” which has set them free from “the law of sin and death” (Romans 8:2). This gracious transaction is one in which a sinner is removed from the one domain into another. The Christian is not free from law. He is, to be sure, liberated from the discipline of the Old Covenant which Christ has satisfied and fulfilled for him. But this does not mean that he is thereby transferred into an irresponsible sainthood. Both lordly liberty and loving servitude characterize him. He is not a person without loyalties and obligations. He is not an apostle of revolt who hurls away the standards of control and hoists the banner of license. Christlikeness is not an escape from the Ten Commandments. Nobody has ever obtained physical freedom by defying the laws of nature. Neither can a Christian find the true enlargement of his life in any way but by obedience.

In the parlance of aviation we are familiar with the expression, “staying on the beam”. Actually that implies a restriction of movement and flight. Yet, within that restriction lies reasonable assurance of safety and destination for the plane and its passengers. Youth often resent being “fenced-in”. They allow themselves to become fascinated by the “wide-open spaces”. But in morals these “wide-open spaces” invariably prove to be neither “wide” nor “open”. They have a way of finally closing one in to the tyrannic power of sin. Christian morality in its strictest definition often impresses young people, and even older people, as being an interference with their enjoyments in life. They should understand that moral curbs are guides, not barricades, on the road of full-orbed living.

2. Coordinate with Christian liberty is liberty of Conscience. The Apostle goes so far as to say to the believers in Rome, “Let each man
be fully assured in his own mind" (Romans 14:5). This can be interpreted to mean, "Let your conscience be your guide". Paul does not mean, however, that conscience is to be placed above the Word. Always it is the Word of God that must guide. Conscience can be a channel through which the Word guides, but always it is the Word that supplies the direction. We must never conceive of the proper relation between the two as one of supplementation, that is of conscience beginning where the Bible leaves off. It is rather a relation of cooperation with the Bible serving as the governing rule. To deny this is to deny the great Protestant principle that the Bible is our only true faith and conduct. (Cf. Psalm 119:9, 105).

Let us not fail to observe here that often the Bible gives guidance in the treatment of moral issues through what may be called a "collective conscience". Whenever such a collective conscience in its repeated and consistent pronouncement on a moral question is underscored by the Word of God, it would seem to be hazardous, if not presumptuous, for an individual Christian here and there to impose the judgment of a conflicting conscience upon it.

A particular phase of this subject is the discussion of so-called adiaphorous matters in the life of the Christian. These are matters that appear to lie between the commands and the prohibitions of the Bible. We mention this here not to imply that participation in worldly amusements can be treated under this head, but because there are people in our circles who would so handle the issue. It is true that every day we form judgments and make decisions for which there seems to us to be no specific Scriptural sanction. However, this is due to the fact that we have not sufficient comprehension of the will of God. Were we fully led by the Holy Spirit, we should always know what is "the good and acceptable and perfect will of God" (Romans 12:2). In the absolute sense there are no adiaphorous matters. God cannot be indifferent to anything that concerns our conduct.

3. We are not permitted to do anything which we know will grieve and mislead a fellow-Christian who has scruples where we have none. Our liberty is to be exercised in such a way as not to injure others or to tempt them to some action or practice that is against the testimony of their own consciences. "None of us liveth to himself" (Romans 14:7). I am not true to Christ if I am inconsiderate of other members of His body who appear to me to be "weak". Indeed, if I consider myself among the "strong", my strength should be demonstrated also in love. This love must reveal itself in loyalty to the Lord and in concern for His brotherhood of believers. Not our "knowledge" but our love for the "weak" should govern our conduct. "Knowledge puffeth up, but love buildeth up" (I Cor. 8:1).
It needs to be emphasized that the privilege to declare one’s liberty in matters concerning which Christians are not agreed does not in every instance provide the right to exercise it. The right to exercise it is governed by Ephesians 4:25, “We are members one of another”. When I know that my participation in any amusement, for example, is an offense to other Christians, I am obligated to Christ and to them to refrain in love. My conscience itself should trouble me if I continue the offense. If I live to Christ and not to self, I live also to Christians, for they are one with Him. I am not true to Him if I am inconsiderate of them. “For if because of meat thy brother is grieved, thou walkest no longer in love. Destroy not with thy meat him for whom Christ died” (Romans 14:15). He is a brother in the faith, a brother in the Lord, a member of the Church. And Paul has him in mind when he writes, “Give no occasion of stumbling to the Church of God.” (I Cor. 10:32). “It is good neither to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth” (Romans 14:21).

Consider the good we do when we cheerfully forego the use of our liberty for the sake of the spiritual welfare of a brother. To remove an occasion of stumbling from his path is worth far more in heavenly values than the dubious satisfaction we receive from the exercise of our liberty. Here, too, our Lord has a solemn warning for us all: “whosoever shall cause one of these little ones that believe on me to stumble, it were better for him if a great millstone were hanged about his neck and he were cast into the sea” (Mark 9:42).

The Christian’s primary concern is not an exhaustive searching for what he may feel at liberty to do, but a prayerful and Scriptural weighing of what is useful for the spiritual progress of himself and others.

SUMMARY

The Christian’s real freedom lies in his obedience to the Word of God. This implies that he is always under law. His liberation from the yoke of sin puts him under the dominion of righteousness.

He enjoys the liberty of Christian conscience, but that conscience to be Christian must itself be bound to the Divine Word which is our only rule of faith and conduct. The more this holy Word is comprehended and obeyed the less will there appear to be so-called adiaphor6us matters.

Furthermore, the very Word, to which the Christian conscience is subject, itself stipulates that the believer who considers himself among the “strong” in distinction from those that are “weak” is not permitted to exercise his liberty of conscience when he knows that it will injure other believers or will tempt them to some action or practice that is against the testimony of their consciences.
The Christian’s primary concern here is not an exhaustive searching for what he may feel at liberty to do, but a prayerful and scriptural weighing of what is useful for the spiritual progress of himself and others.

B. The Problem of Church Polity or Church Government.

The overtures brought by consistories and classes to the Synod of 1949 in regard to the Resolutions concerning worldly amusements adopted by the Synod of 1928, as well as the “requests” from the Young Men’s Calvinist Federation, express a desire for the description of the character of these Resolutions. Classis Sioux Center proposes that Synod re-emphasize the “mandatory character” of the Resolutions of 1928. Aside from the question whether the Young Calvinist Federation, in its request to Synod, does not err in restricting amusements to the familiar trio (which the Synod of 1928 most certainly did not do), that request nevertheless puts a question in regard to the character of the Resolutions of 1928. The Federation desires to know whether the character of those decisions is “advisory or legislative”. In explanation the Federation states that, “the decision of 1928 has been variously interpreted as legislative to the extent of prohibition, or advising total abstinence, and of warning against card-playing, theater attendance, and dancing.”

It is, therefore, plain that clarification and possibly some amplification is desired in regard to the character of the resolutions of the Synod of 1928. More specifically the question is asked, “Are these Resolutions to be considered advisory in character or are they mandatory, legislative?”

This question does not appear to be at all difficult to your committee. Surely, the Synod of 1928 did not produce a mere “testimony” when it adopted the seven well-known Resolutions in regard to worldly amusements. In evaluating these seven Resolutions the conclusion is inescapable that they have the same value and character which all resolutions of Synod have.

Article 31 of the Church Order plainly describes the character of Synodical resolutions. This article speaks of matters of appeal and guarantees the right of appeal, but in that connection asserts that “... whatever may be agreed upon by majority vote shall be considered settled and binding, unless it be proved to conflict with the Word of God or with the Articles of the Church Order, as long as they are not changed by a General Synod”.

The terms “settled and binding” clearly describe the character of resolutions made by Synod. In the case at hand it cannot possibly mean anything else than that the seven Resolutions adopted by the Synod of
1928 in regard to worldly amusements are to be considered “settled and binding” for the church, and therefore for our consistories. “settled” cannot mean anything else than that the case is to be considered finished, so that (unless it is proven in a proper way to be contrary to Scripture or the Church Order) the case is to be considered closed and not to be reconsidered. The qualification “binding” must mean that all churches are obligated to adhere to “whatever may be agreed upon by a majority vote”, that is to say, to the resolution of Synod.

With a view to the above, the question put to the Synod of 1949 by the Young Calvinist Federation, should be considered answered. Unless a Synod states specifically that a certain resolution is merely advisory in character, no resolution of a Synod is advisory . . . all resolutions are binding. Hence the seven resolutions adopted by the Synod of 1928 in regard to Worldly Amusements cannot be considered advisory in character, in the sense that adherence to them is left to the discretion of consistories or church members. The proper and wise application of these resolutions may be a different matter, but adherence to them is binding, and not left to the choice of any. It is true that the term “advice” is found in the Church Order (Articles 4 and 75; for instance); however, this never implies that a matter is left to the discretion of a consistory, as if a consistory would be at liberty to follow an advice given or not. It always implies that because of the connection of the churches in organic union, the churches or consistories are in duty bound to adhere to the advice, lest the union be jeopardized.

In this connection it is necessary to call attention to the fact that our Synods are not mere conventions. Churches adhering to an independentistic form of church government, such as the Congregationalist Churches, do meet together, but their meetings are conventions, having only advisory power, so that no church is bound to resolutions that may be adopted. We are Reformed. Our Synods are not conventions. Our Synods have more than advisory authority. In fact they have authority to make “settled and binding” resolutions, according to Article 31 of the Church Order.

The other term used by the Federation in its request is “legislative”. We prefer not to use this term although we do approve of its implication as to the mandatory character of ecclesiastical decisions. The term “legislative has been borrowed from the realm of the State or of the civil government. Moreover, it has been derived from the Latin word for “law” . . . “lex”. Our objection to the use of this term in this connection would therefore, be twofold. It suggests an identification of the realm of the civil government, with that of the Church of Christ; and it speaks of laws instead of decisions.

— 46 —
However, the law of the Church is the Bible, infallible and unchangeable, but the decisions of the Synod are explications of and deductions from this law or constitution of the Church . . . the Bible. For that reason Article 31 of the Church Order also makes Synodical resolutions amendable to the Word of God, as the one and only constitution of the Church.

Your committee, therefore, feels that it is preferable to adhere to the ecclesiastical terminology and to use the terms of Article 31 of the Church Order. Hence we should state that the Resolutions of the Synod of 1928 in regard to worldly amusements must be considered settled and binding.

These principles stated above are not innovations, but are of well-established Reformed character and practice. Rather than to burden Synod with a lengthy series of quotations, may it suffice to refer Synod to such authorities as Dr. F. L. Rutgers, Kerkelijke Adviezen, Vol. I, pp. 261 and 263; Prof. W. Heyns, Gereformeerde Kerkrrecht and Gereformeerde Kybernetiek, pp. 270 ff.; Joh. Jansen, Korte Verklaring Van de Kerkenordening, pp. 142 ff.; Van Dellen & Monsma, The Church Order Commentary, pp. 1x and 145.

Next the question must be considered whether a Synod has the right, the authority, to adopt resolutions such as those concerning worldly amusements. The objection has been made that Synod has usurped the place of the conscience of the individual believer.

The question demanding an answer is, therefore, “Was the Synod of 1928 justified in adopting the seven Resolutions in regard to worldly amusements?”

In answering this question we proceed from the promise that God alone is Lawgiver, and that he has revealed his law to us in Holy Scripture. The Bible, the Law of God, is the only rule for faith and conduct.

However, the idea has been expressed that a person is bound to observe only such things as have been literally and explicitly stated in Scripture. Likewise, that only such things are forbidden as are mentioned specifically and in so many words in Scripture. Consistent with this position it is claimed that the Church has no authority to demand anything from its members which is not explicitly stated in Scripture. Conscience, as it is claimed, is bound to Scripture alone.

Though this position appeals to some, yet it is traditionally as well as essentially anything but Reformed. The Calvinistic Reformers never subscribed to this principle. In fact they insisted that not only that which is specifically stated in Scripture is valid and mandatory, but also that which must be deduced from Scripture with a necessary consequence. Dr. F. L. Rutgers in his “Kerkelijke Adviezen”, Vol. I,
p. 263, denies that resolutions made by Synods are “laws”, since God alone is our Lawgiver; but he nevertheless insists that the Church must interpret the Word of God and must declare what is the law of God in regard to the government of the Church. That is to say, the Church must adopt resolutions consonant with the Word of God.

We should remember that the universal character of the Scripture has a very definite bearing on this subject. Though the Bible has been produced amid a specific geographic, ethnic, and cultural setting, yet the Bible is The Book for all mankind, and for all times and places, and, therefore, also for all changing developments of civilizations and cultures. The Bible supplies us with the principles of conduct, though these as a rule have a concrete setting. Of course, it could not be expected that Scripture would mention the present day moving-picture house, radio, television etc. But that does not mean that Scripture has nothing to say about these things and their use. Scripture most certainly supplies us with principles which are to control us in the use of such instruments.

It is indeed a serious error to insist that only that which is specifically forbidden by Scripture is to be prohibited, and that only the transgression of a specifically state law of Scripture is a valid cause for discipline. Such a position leads to a literalism which has a Pharisaic tinge, to say the least, and also to “Biblicism”, found so generally among Fundamentalists. It is indeed the duty of the Church to study the Word of God as its only Constitution, and to pray for guidance and enlightened by the Holy Spirit, in order that it may formulate on the basis of Scripture such rules of conduct as are consistent with it and as are demanded by the ever-changing line of battle with the godless world. It should, moreover, be realized that the literalistic position essentially undermines even the validity of our precious confessional Standards. These Standards do not consist of literal quotations from Scripture, but are human formulations based on Scripture and so derive their authority from Scripture. If our Church has no right to adopt rules for the conduct of its members, neither has it the right to adopt Confessional Standards to which its members are asked to subscribe. Indeed, we are dealing with a totally un-Reformed position here: a position which is exceedingly dangerous and which would steer us very directly into the vagaries of subjectivism and Fundamentalism.

Of course, it is true that no Synodical resolution may take the place of conscience. Every Christian must live “coram Deo”, before the very face of God; “to his own Lord he standeth or falleth” (Rom. 14:4). However, no Christian’s conscience is free in itself, but is made free by being bound to the Word of God, and a Christian’s conscience
must for that reason also respond willingly and joyfully to every decision made by the Church and based upon the Word of God.

This does not mean that the Church may engage in casuistry or try to decide every question of conscience. This would be impossible and unnecessary. However, when the world concentrates on a certain front with the use of formidable weapons and the welfare of the Church is imperilled thereby, the testimony of the Church must be directed against that front. Or when the members of the Church lower the bars against certain popular evils, it becomes the duty of the Church to instruct and admonish its members, lay down rules pertaining to such evils, and if necessary discipline those who refuse to abide by the decisions of the Church.

From the above it should be clear that your committee rejects the validity of the alternative: Synodical resolutions or liberty of conscience. These are not mutually exclusive, for the reason that no conscience of a believer is free in the sense that it is at liberty to accept or to reject the Word of God. A believer, and in fact all men, must accept the Word of God and obey it. But by that same token a believer must accept and obey all decisions based upon that Word.

SUMMARY

The seven Resolutions in regard to Worldly amusements, adopted by the Synod of 1928, have the same value and character which all resolutions of Synod have. They cannot be considered merely as suggestive or advisory. They are “settled and binding” and remain so unless they are subsequently changed by a General Synod or are proven to be in conflict with the Word of God or with the Articles of the Church Order.

The authority vested in our Synod as an executive and administrative Body of the Church obligates Synod to demand of the Church not only that which is expressly stated in Scripture, but also that which can be deduced from Scripture with necessary consequence. To deny the latter is to encourage a literalism and Biblicism which are totally un-Reformed.

Once it be granted that the Church has the right to adopt Scripturally sound decisions for the conduct of its members, it follows that the Church also has the right to discipline those members who refuse to abide by these decisions.

C. THE PRESENT SITUATION.

Part of the mandate given us by the Synod of 1949 is: “To amplify the decisions of 1928 wherever, according to the judgment of the Com-
mittee, such amplification is necessary or desirable for the proper adherence to these decisions."

We have done this in our explanation of the Essence of the Decisions of 1928; in our discussion of “Christian Liberty”; and in the presentation of our opinion concerning the character of the conclusions of the Synod of 1928 re Worldly Amusements.

We also call the attention of the Christian Reformed Churches to the increase in the spirit of worldliness among us since 1928, as well as to conditions prevailing today, which call for warning and admonition.

The Synod of 1926 already felt constrained to “declare explicitly that it greatly deplores the increasing worldliness in our church, and the participation by our members in all kinds of sinful and questionable amusements.” This Synod of twenty-five years ago considered this to be in conflict with the holiness of the Church and with that conscientious and pious conduct which is the true adornment of the children of God. It viewed this as an evil that causes many to deviate from the path of piety, retarding the development of spiritual life, stifling higher spiritual aspirations, and filling the hearts of many children of God with sorrow.

Twenty-five years ago our Synod exorted all office bearers in our churches to remind young and old constantly in preaching and in giving instruction, in admonitions and in personal ministrations, and if necessary, also by means of discipline, of the word of the Apostle, “Be ye not conformed to the world, but be ye transformed by the renewing of your mind, that ye may prove what is the good, and acceptable and perfect will of God.”

Today, looking back upon these twenty-five years, any one concerned about the admonition of the Lord: — “Be ye holy, because I the Lord your God am holy”, knows that the increasing worldliness in our church mentioned by the Synod of 1926, has continued to increase and that the participation in all kinds of sinful and questionable amusements has grown.

One of the reasons for this undoubtedly is that not all office bearers have heeded the exhortation of the Synod just quoted.

We were told to stay away from the theater, because the theater reveals in its history that it is an instrument in the hands of the devil to lead people astray. Instead of listening to the warning of the Church many have not only gone to the theater, but have brought the theater into their home. Movie equipment became so cheap that many could afford to buy it and so efficient that practically anyone can operate it. Film could be readily and cheaply rented. All this could have

— 50 —
been, and actually in many cases has been, used for good purposes. But it is no secret that by means of rented film the theater often furnished objectionable entertainment at weddings and other meetings.

The Radio came. Another wonderful invention ... an invention which can be, and is, used for good purposes. It has furnished us a voice which enables us to speak to the Nation and present to it the Gospel of our Lord and Savior Jesus Christ as we understand it. But it has also been a channel through which a great deal of evil came into our homes. From the very beginning of the use of the radio warning voices have been heard, and these voices were by no means only from those who fear the Lord and desire to walk according to His Word. There were undoubtedly many who heeded the warnings and used the radio with discrimination. But there were also many who were hurt by the use of the radio. It is by means of the radio that a great deal of Arminianism and Fundamentalism entered into our circles. The radio has been one of the instruments by which our denominational consciousness has often been dulled and in some cases even destroyed. The radio has also contributed to the evergrowing spirit of worldliness. The conversation among our people reveals with what eagerness and hearty approval many listen to programs which bring a philosophy of life which is the very opposite of what God's Word reveals to us. The radio has taught many of our children to sing the songs of the world and to dream the dreams of the godless. Of this too all office bearers in our churches should "remind young and old constantly in preaching and in giving instruction, in admonitions and in personal ministrations."

And now television is drawing the multitude. This too is a wonderful invention. It shows that man knows how to make the forces of nature do his bidding. As with the coming of the radio, so also with television voices of warning are heard everywhere. These warnings do not come only from religious people ... they also come from the side of the world itself. The warnings are so severe that the television industry found it necessary to fight back. And thus we witnessed the surrender of a respected and trusted educator to the moloch of business when he used his influence to persuade parents to buy television sets for their children. But in many of our Christian Reformed homes this voice was not necessary. In some of our population centers the number of our Christian Reformed homes possessing a television set is amazing.

It is admitted that some television programs are educational and that others present unobjectionable entertainment. Nevertheless much of what television presents is worldly in spirit and definitely injurious to adults and children.

The evil influence of the television screen as well as of the radio can be seen in the games of violence played by our boys and girls.
in the street when they imitate the things shown them. Fathers and mothers who promised that they would instruct their children in the way of the covenant, which includes a fleeing from the things of the world, allow their children to see shows which encourage sins of imitation. For instance, many of our girls imitate the fashions and manners of Hollywood and many Christian Reformed boys are seen walking on the street clothed in the costume of a popular cowboy-movie-character, carrying his guns, imitating his walk, speaking his language. Against this too the voice of the Church should be raised. The building of Christian schools and the writing of Christian textbooks, however indispensable, will not be a sufficient antidote against such parental negligence.

When we mention these things, we do not forget that we still have many splendid Christian homes. If this were not so, we might as well cease to fight this spirit of worldliness which threatens us on every side.

There is much more which shows conclusively that we have traveled a long way on the road of worldliness since the Synod of 1928. It is, for example, no secret that in many of our homes the evil literature of the world finds ready entrance. In some of these homes there is not even a feeling of guilt and the popular magazines are not hid . . . magazines which are known to present and to foster the immorality which is one of the causes of the breakdown of the American home. Often the reading of these magazines stimulates interest in the theater. Many of our young people, and their number is not small, discuss the heroes and heroines of the screen with each other and they find their information in these periodicals. It is no wonder that we find it difficult to interest many of our young people in the study of the Scriptures. With this kind of interest it need not surp rise us that divorces are increasing among us . . . another evil which was rare in our circles twenty-five years ago.

In connection with games of chance we find that there are a great many who have disregarded the warning and admonition of the Synod of 1928. Card parties flourish even in the homes of many office-bearers who were exhorted by the Church to warn against them. And the fruits of this are beginning to show. Almost any new form of game of chance finds enthusiastic welcome in many cases as the reception of the game Canasta proves. Playing for money creeps in too. It makes the game more interesting, they say. The resistance against the taking part in lottery is weakening. There are those who freely take part in baseball pools and the like. Whatsoever a man soweth that shall he also reap. The so-called innocent game of chance played in the home encourages contact with the world. A boy who has learned to play cards at home
may upon entrance into military service find it very difficult to refrain from gambling with his associates.

We even hear voices which defend the social dance under certain conditions. There are localities where our churches are located in which there is a strong movement toward the square dance. The social dance does not in any form contribute to that "conscientious and pious conduct which is the adornment of the children of God."

Neither should we close our eyes to the growing spirit of materialism and the unquenchable thirst for fun. The two seem to go hand in hand. Increasingly our people attend games, baseball, basketball, football, golf, bowling, tennis etc. They belong to the things that are not evil in themselves”. But we all know that these things easily become evils. This craze for games is doing something to our homes which is not good. There is often no time for the things of the spirit and it takes time to be holy. Time is required for the proper preparation of the children for their catechetical lessons; time is needed for the individual study of the Scriptures and meditation. The number of those interested in the study of the Word in our societies is often pitifully small. All this spells spiritual decline and the deterioration of godliness.

And thus one could continue to show that the spirit of worldliness is increasing. We should remind ourselves of the lesson of history that when a Church once has started upon the course of worldliness the usual end is a departure from the Truth. We believe that with the help of God this can still be prevented in our case but only if with sincere repentance we will turn away from the sinful things of the world and set our hearts upon the things of the Kingdom of Heaven.

RECOMMENDATIONS

On the basis of the preceding findings we present to Synod the following recommendations and urge their adoption:

I. Synod declares that the seven decisions of 1928 on the subject of worldly amusements were intended to have reference, not only to theater attendance, movie attendance, card playing, and dancing, but to all forms of worldly amusement.

II. Synod declares that the Synod of 1928, in its decisions on worldly amusements, condemned the amusements mentioned by name in Point II as worldly and therefore sinful and that in taking this stand was confirming a position already taken by the Synod of 1926.

III. Synod declares with reference to card-playing and other games of chance:

A. That the Synod of 1928 did not condemn card-playing and other games of chance as worldly and sinful on the ground that
such games are a misuse of divine providence. This is also
the interpretation of the Synod of 1932 (Acts 1932, p. 38);

B. That nevertheless the Synod of 1928 did declare that card-playing
and other games of chance are worldly amusements and cannot
pass the muster of the principles adopted by that Synod (Acts
1928, pp. 86-88, points 1-2); and that Synod of 1932 affirmed
this position where it stated that the Synod of 1928 "has called
attention in no uncertain terms to various evils to which the
playing of cards and other games in which the element of chance
predominates very frequently leads."

C. That though Synod maintains its position with respect to the
dangers connected with all games of chance, it takes cognizance
of the fact that there are certain kinds of card-games, and other
games in which chance is at least one of the factors which
decide the outcome of the game, against which many of our
people have no moral scruples. For that reason consistories are
cautions to take this fact into consideration and not to apply
discipline except in cases where members of the church persist
in the more reprehensible types of such games, especially when
they play for money or prizes.

IV. Synod declares that the seven resolutions in regard to worldly
amusements adopted by the Synod of 1928 have the same character and
value which all resolutions of Synod have. They cannot be considered
merely suggestive or advisory. They are "settled and binding" and
remain so unless they are subsequently changed by a Synod or are
proven to be in conflict with the Word of God or with the Articles of
the Church Order.

V. Synod declares that the seven resolutions in regard to worldly
amusements adopted by the Synod of 1928 do not violate the principle
of Christian liberty because they are based on the principles of the
Word of God in obedience to which the Christian finds his real
freedom.

VI. Synod reaffirms the decisions of the Synod of 1928 on the sub-
ject of worldly amusements as interpreted in the foregoing declarations;
declares that the increasing worldliness in our churches is due in part
to the failure of consistories and other representative bodies to carry
out those decisions fearlessly and consistently, and therefore strongly
urges our leaders and all our people to observe, apply, and honor them.

Humbly submitted,

Rev. H. J. KUIPER       Rev. J. BREUKER
Rev. W. Kok             Rev. L. GREENWAY.
Rev. N. J. MONSMA
REPORT NO. 4

WORLDLY AMUSEMENTS

Minority Report

Synod of 1951.

Esteemed Brethren:

The undersigned who constitute the minority of a committee appointed by the Synod of 1949 hereby submit the following report:

I. OUR MANDATE

A. The mandate given us by the Synod of 1949 reads as follows:

"With a view to Overtures 10, 12, 17, 18, as well as the request from the Young Calvinist Federation, Synod decides to appoint a Committee which is to report to the Synod of 1950 and whose task it shall be:

a. To clarify the decisions re Worldly Amusements of the Synod of 1928 wherever such clarification may appear necessary or desirable; it is however to be understood that the clarification to be proposed is not to change the essence of those decisions.

b. To amplify the decisions of 1928 wherever, according to the judgment of the Committee, such amplification is necessary or desirable for the proper adherence to these decisions.

c. In addition Synod declares that meanwhile the decisions of the Synod of 1928 re 'Worldly Amusements' remain unchanged and in force."

B. It is very evident from this mandate that our committee has received a double charge which we interpret as follows:

1. In the first place our charge is **negative**.

   a. It is made very clear in our mandate that we are in no way to propose a change in the essence of the decisions of 1928. The Synod of 1949 said plainly that the substance of those decisions must be left intact. The mandate reads: "It is however to be understood that the clarification to be proposed is not to change the essence of those decisions."

   b. It is not our task to evaluate or to pass judgment on the soundness of the decisions of 1928. The Synod of 1949 clearly intended that we were not to "review."

2. In the second place our charge is **positive**. We are asked to clarify and amplify wherever clarification and amplification appear in our judgment to be necessary or desirable.
a. By “clarify” we understand our mandate to mean that we are:
(1) To elucidate; to interpret; to determine from a close study of the
text of the decisions of 1928 just what the stand of the Church is on
worldly amusements. (2) To propose for Synod's approval an un-
ambiguous statement of the stand the Church took in 1928.

b. As to “amplify” it is not altogether clear what Synod intended.
Possible interpretations are: (1) That we are to list other practices
against which the Church must be warned. (2) That we are to enlarge
upon certain important principles or features of Synod’s decisions in
order thereby to assist members of the Church in adhering to these
decisions. Our committee interprets Synod’s mandate in the second
sense.

To Summarize — We are therefore authorized to do nothing more
than to propose whatever clarification or amplification we may deem to
be necessary or desirable.

II. CLARIFICATION

A. NEED AND DESIRABILITY OF CLARIFICATION.

1. Regardless of whether or not there exists in the text of the
decisions of 1928 an ambiguity which makes clarification necessary, and
in spite of the fact that some voices have called, not for a clarification,
but for a simple reaffirmation of the decisions,* it has become increasing-
lly evident that in the opinion of some of our leaders and people there
is a real need for clarification. We call attention to the following facts:

a. In 1932 Classis Muskegon came with an overture requesting
Synod “to so express its position and interpretation of this matter
(card-playing was the matter in question), that there shall be no room
for doubt as to what the idea of our Synod is and what the consistories
and leaders are expected to do in this matter." See Acts, 1932, 9. 37.
The reply of the Synod of 1932 to this overture has a direct bearing on
our study and is important enough to be quoted in full as follows:
“Whereas the Synod of 1928, in pursuance of the report of the so-
called Amusement Committee, has called attention in no uncertain terms
to various evils to which the playing of cards and other games in
which the element of chance is predominant very frequently lead;

“And whereas the same Synod has issued a strong warning against
this form of amusement, though wisely not seeking definitely to decide
the question on which Reformed moralists are not altogether agreed.

* See the following overtures addressed to the Synod of 1949: Overture
No. 10, Agenda, p. 198, from the Consistory of the Sanborn Church; Over-
ture No. 12, Agenda, p. 199, from Classis Sioux Center; Overture No. 18,
(Acts, p. 409) from the Consistories of Fourth Roseland, First South
Holland and Oak Glen.
as to whether such games are to be condemned absolutely because of the
prominence of the element of chance (Cf. Report of Worldly Amuse-
ments, Synod 1928);

"And whereas it is the policy of Reformed Church government not
to itemize and catalogue a list of particular sins;

"Your Committee advises Synod to go no farther than to refer Classis
Muskegon to the decisions of the Synod of 1928 (Acts, pp. 86-89), and
the report of the Committee on Worldly Amusements (Agenda, 1928,

b. It became evident in 1944, that the above decision of 1932 had
not answered all questions or removed all need for clarification. At
that time Classis Grand Rapids South came to Synod with an overture
which stated: "Classis Grand Rapids South feels constrained to call
the attention of Synod to the situation that obtains in our churches in re the
decisions of the Synod of 1928 on Worldly Amusements." This over­
ture speaks of a "widespread feeling that these decisions are the result
of a compromise, that in them two views are brought together." It
goes on to claim that "there are two interpretations of these decisions."
This overture maintains moreover that "hard feeling is being created;
we have no united front; the situation is demoralizing; it seriously
undermines respect for synodical decisions . . . . We ought to have
clarity and unity." Synod decided not to adopt this overture. Instead
it referred our consistories and people once again to the decisions of
1928.

c. Notwithstanding the above decisions it became increasingly evident
that all questions concerning 1928 had not been disposed of. Voices
asking for clarification continued to be heard. In 1949 Synod received
two more requests:

1. From the Synodical Youth Committee came the request of the
Young Calvinist Federation that Synod "clarify its stand on worldly
amusements, especially on the question: Is the decision of 1928 ad­
visory or legislative against the three forms of amusements listed?"

2. From Classis Chicago South Synod received the overture "to
review, to clarify, and if need be to enlarge upon the decisions of 1928
re worldly amusements." This overture states: "We will do well to
clarify these decisions because history has proved that there is un­
certainty as to just what the decisions imply. This ought to be done
so that we may present a strong and united front over against
worldliness."

2. In the light of the foregoing it appears that a clarification of the
decisions of 1928 is necessary and therefore also desirable. We simply
cannot afford to be uncertain and confused with respect to the stand
of the church over against worldliness. We must do everything possible
to present a united front to oppose Satan's all-out campaign for secularization. In order to strengthen our stand over against worldliness we as a church must be as clear as is humanly possible with respect to the position we have taken.

B. Proposed Clarification.

1. As to the Essence of the Decisions of 1928.

a. Positive — It is most important that we should be clear as to the essence of the decisions of 1928. The Synod of 1949 has said in no uncertain terms that this must remain unchanged. Since Synod did not define this essence, it was incumbent upon us to do so by way of a careful study of the text. Our study has convinced us that in essence the decisions of 1928 constitute a Synodical declaration condemning worldliness in general, more particularly worldliness in the field of amusements, and still more specifically worldliness as it so commonly manifests itself in theater attendance, card-playing, and dancing. This then is the essence of Synod's decisions. That this is so an examination of the seven resolutions embodying these decisions will reveal:

Resolution I “reminds our people of the doctrinal and ethical principles which should guide the Christian in his relation to the world in general and in the matter of amusements in particular, and urges all our professors, ministers, elders, and Bible-teachers to emphasize these principles in this age of prevailing worldliness.”

Resolution II calls particular attention to theater-attendance, dancing and card-playing, and warns against them.

Resolution III speaks of spirituality, prayer, etc., as “the best antidote against worldliness.”

Resolution IV “exhorts all our leaders to warn unceasingly against the prevailing spirit and forms of worldliness . . .”

Resolution V reminds Consistories and suggests to Boards of Christian Schools, etc., that “careful attention should be paid to conduct in the matter of amusements” in making nominations and appointments.

Resolution VI urges Consistories to deal in love but also very firmly with all cases of misdemeanor and offensive conduct in the matter of amusements, and that discipline be applied as a last resort.

Resolution VII “instructs Consistories to inquire of those who are to be examined previous to making public profession of their faith and partaking of the Lord's Supper as to their stand and conduct in the matter of worldly amusements, and, if it appears that they are not minded to lead the life of Christian separation and consecration, not to permit their public profession.”

All of these resolutions fit into a single pattern. They reveal that Synod was concerned to take a strong stand over against worldliness.
in the matter of amusements, realizing as it did that such worldliness constituted a real menace to the safety and well-being of the Church.

b. Negative — As indicated above, the decisions of the Synod of 1928 constitute a strong stand over against worldliness in the matter of amusements, and they reveal a solemn determination to use every legitimate means to combat it. Synod in its declaration was concerned to warn against the threat to true Christian piety contained in the familiar trio of amusements, and was determined to give no comfort whatsoever to those who may be seeking license to fraternize with the world in these or other amusements. It must be pointed out, however, that in none of its resolutions has Synod taken the position that every instance of theater-attendance, dancing, or card-playing is in itself, under all circumstances, necessarily sinful. The fact is that in the only commentary given by a Synod on the resolutions of 1928, it declared that “it is the policy of Reformed Church government not to itemize and catalogue a list of particular sins.” (See Acts 1932, p. 38). This does not mean, of course, that in or since 1928 we have a Synodical ruling that in some instances participation in these three amusements would be legitimate. The simple fact is that Synod has not seen fit to declare itself one way or the other.

2. As to the 7 points of the decisions of 1928.

The First Resolution “reminds our people of the doctrinal and ethical principles which should guide the Christian in his relation to the world in general and in the matter of amusements in particular.”

There are two matters under this head that call for comment:

a. In indicating what the principle of God’s Honor requires, Synod declares “that the Christian shall deem it a matter of loyalty to God not to further the interests of an institution which is manifestly an instrument of Satan for attack on the Kingdom of God.” Synod here enunciates the general principle that commitment to God precludes aiding or abetting institutions which are manifestly tools of Satan. It declares, moreover, that this principle should guide the Christian in his relation to the world in general and to the field of amusements in particular. For the rest, Synod did not choose either to name an institution which is “manifestly an instrument of Satan for attack on the Kingdom of God”, nor what it may mean “to further the interests of” such an institution.

b. A second matter which calls for clarification is that which deals with our Christian Liberty. Do the decisions of 1928 mean that there is no room whatsoever for the exercise of Christian Liberty with respect to the amusements mentioned? A careful study of the decisions leads us to believe that the Synod of 1928 did not seek to answer this question with a categorical yes or no. These decisions of 1928 do not answer
or define just how far one may go in the exercise of his Christian liberty in the matter of amusements and recreation. In view of the alarming prevalence of worldliness in the matter of amusements in general, and theater-attendance, card-playing, and dancing in particular, the Synod of 1928, after reaffirming the Scriptural principle of Christian liberty, specifically pointed out that this liberty is limited in its exercise by “the law of love (Cor. 8:9, 13), the law of self preservation (Matt. 18:8, 9), and the law of self-denial, which often requires the renunciation of things in themselves lawful (Matt. 16:34)”. With a view to our mandate, we as a committee do not believe that we are authorized or expected to proceed with a study and discussion of the whole subject of Christian liberty. If Synod should feel the desirability of this, then certainly a new mandate would have to be given.

The Second Resolution reads as follows: “While several practices are found in our circles which cannot pass the muster of these principles, and while all our amusements, not only theater-attendance, dancing and card-playing should be judged in the light of these principles, yet Synod feels constrained, in pursuance of the decisions of the Synod of 1926 in the matter of amusements, to call particular attention to this familiar trio. It greatly deplores the increasing prevalence among us of these forms of amusements, urgently warns our members against them, and further refers our people to the material on the subject given in the report of the Committee on Worldly Amusements (Agendum, Part I, pp. 31-47)”. It should be observed that there is in the introductory clauses of this resolution the suggestion of an intention to make a definite statement applicable to the familiar trio. The thrust of the main assertion, however, is obscure and leaves room for differences of interpretation. To “call attention to” leaves the matter disappointingly vague.

For this reason clarification would seem to be highly desirable at this point. Just what did Synod say?

a. On the one hand it has been contended that the Synod of 1928 meant to say here that every instance of theater-attendance, card-playing, and dancing fails to pass the muster of the principles mentioned, and is therefore in itself sinful. This would mean that Synod undertook to give an itemized list or catalogue of particular sins. However, a careful reading of the text does not substantiate this view. Instead of stating specifically that participation in any one of this familiar trio of amusements is in every instance sinful, Synod went no farther than to say: (1) That is felt constrained “to call particular attention to this familiar trio”, (2) “It greatly deplores the increasing prevalence among us of these forms of amusements”, (3) That it “urgently warns our members against them”, (4) “That it refers our people to the
material on the subject given in the report of the Committee on World-
ly Amusements (Agendum, Part I, pp. 31-47)”. One looks in vain
to the foregoing quotations for an itemizing or a catalogueing of three
particular sins. One might argue that Synod said by implication that
theater-attendance etc. do not pass the muster of the Christian principles
set forth. The question is, however, whether Synod said this of theater-
attendance etc. in general, or whether it meant that these three particular
practices are per se, or in themselves, always sinful. There are good
reasons for believing that Synod meant the former. Certainly, it can-
not be denied that Synod stopped short of saying the latter. Moreover,
the Synod of 1932, when asked to clarify one particular phase of the
1928 decisions ruled that “it is the policy of Reformed Church govern-
ment not to itemize and catalogue a list of particular sins.” It should
not be forgotten that we have in this an official Synodical interpretation
of 1928 by which we are also bound. In view of these considerations
it does not seem warranted to conclude that we have in this resolution
a list of three particular practices which are per se, or in themselves,
always sinful.

b. Since the Synod of 1928 in this second resolution did not seek
to catalogue particular sins, what then did it do? We submit that we
have here a Synodical declaration condemning worldliness in general,
more particularly worldliness in the field of amusements, and still more
specifically worldliness as it so commonly manifests itself in theater-
attendance, card-playing, and dancing. With this intent, viz. to condemn
worldliness, and in view of the fact that the familiar trio are especially
dangerous and potent vehicles of worldliness, Synod not only greatly
deplored the increasing prevalence among us of these forms of amuse-
ment, but also urgently warned our members against them.

The Third, Fourth and Fifth Resolutions are important decisions,
but they present no particular problems, and, in our opinion, call for
no clarification.

The Sixth Resolution reads as follows: “Synod urges consistories to
deal in the spirit of love, yet also, in view of the strong tide of world-
liness which is threatening our churches, very firmly with all cases of
misdemeanor and offensive conduct in the matter of amusements; and
where repeated admonitions by the consistory are left unheeded, to
apply discipline as a last resort.” Just what constitutes “misdemeanor
and offensive conduct” which call for admonition and eventual discipline
is not defined by Synod. In accordance with the principles of Reformed
Church polity, this is left in each particular case to the judgment of
each local consistory.

The Seventh Resolution reads as follows: “Synod instruct consistories
to inquire of those who ask to be examined previous to making public
profession of their faith and partaking of the Lord's Supper as to their stand and conduct in the matter of worldly amusements, and, if it appears that they are not minded to lead the life of Christian separation and consecration, not to permit their public profession." A question that has arisen is what is to be asked of those who are examined with a view to public profession of faith. The text of the decisions does not prescribe a hard and fast rule as to just how each Consistory is to go about this. It is clear that those who are examined must give satisfaction "As to their stand and conduct in the matter of worldly amusements, and, if it appears that they are not minded to lead the life of Christian separation and consecration" the Consistory is "not to permit their public profession". The way in which this inquiry is to be made is left to the discretion of each Consistory.

In Conclusion it should be noted that in giving our interpretation or clarification of 1928, we have constantly referred to the familiar trio without any differentiation. In this we followed Synod's example: Synod did not adopt a separate set of resolutions with respect to each of these amusements, but made declarations concerning them as constituting one and the same moral and spiritual problem. Hence whatever warning or disapproval is expressed or implied in these Synodical resolutions applies with equal force to each of the aforesaid amusements.

III. AMPLIFICATION

Synod requested the Committee "to amplify the decisions of 1928 wherever, according to the judgment of the Committee, such amplification is necessary or desirable for the proper adherence to these decisions".

In the judgment of the Committee, there are especially three matters that call for special attention in this connection. The first concerns Synod's jurisdiction in the matter of pronouncements such as were made in 1928; the second concerns the indispensability of true spirituality for combatting worldliness; the third concerns the alarming increase in worldliness and the urgent call to combat it.

A. As to Synod's Jurisdiction.

In discussions concerning Synod's jurisdiction in the matter of amusements two questions are frequently raised. On the one hand, it is asked: Are the decisions of 1928 legislative or advisory? On the other hand, it is asked: Does Synod have authority to make pronouncements of the sort it made in 1928, or does it lack such authority?

1. The first question: Are the decisions of 1928 legislative or advisory, is really not a jurisdictional question at all. It is a material question. It does not ask concerning the authority of Synod's declarations but concerning the content of its declarations. It asks: Did the
Synod of 1928 absolutely prohibit all participation in the three forms of amusement and thereby set up an inviolable law of conduct, or did it merely proffer some more or less good advice which consistories and individuals are free to follow or not to follow without prejudice to their ecclesiastical standing?

The answer to this question can only be that Synod did neither of the two. (a) Synod did not say that movie attendance, card playing, and dancing is in every instance a sin. Nor did it approve or condone participation in these amusements. It was concerned neither to draw up a catalogue of sins nor to defend a minimal indulgence in the three amusements. It was concerned only to declare that in our amusements as in everything else worldliness is to be shunned, and that it is incumbent upon every church member to be keenly sensitive to the dire threat to true spirituality that lurks in the modern dance, movie and card game. (b) When Synod made this declaration, however, it was not merely giving a piece of good advice. It was making a solemn pronouncement with the authority that Christ himself has bestowed upon his church.

2. The second question: Does Synod have the authority to make pronouncements of the sort it made in 1928, or does it lack such authority, is a truly jurisdictional question, but it has in principle already been answered. Synod does have authority to make binding pronouncements. The Church's pronouncements have the full authority of Christ, if these pronouncements are based upon and reflect His Word and Teaching. One has therefore only to acknowledge that the declarations made by the Synod of 1928, and interpreted as above, are in keeping with God's Word in order to make the further acknowledgment that they have the fullest authority and binding power. Where the Scriptural character and warrant of Synod's pronouncements is called into question, there indeed its authority is also rendered questionable, for it is recognized among us that the Church has no right to go beyond the Word and lay upon men's consciences what Christ does not directly or indirectly enjoin. But it must be remarked that Synod's authority to make the sort of pronouncement we believe it to have made in 1928 has never been challenged. When Synod's authority has been challenged it has usually been on the assumption that Synod in 1928 absolutely forbade as a sin any participation in the three forms of amusements. Since this assumption in your committee's opinion, has no basis in fact, the challenge falls of its own weight, and the entire question of Synod's jurisdiction remains academic.

3. By way of summary it may be said that Synod's pronouncements in matters of doctrine and life are never strictly legislative, but only declarative. The Law of truth and conduct is already laid down in the
Word, and Synod can only declare what is there set down. But when it does declare what from a study of Scripture it has discovered to be God's will, its declarations are not mere pieces of good advice, but authoritative and binding pronouncements.

B. ON THE INDISPENSABILITY OF TRUE SPIRITUALITY.

In Resolution III of the decisions of 1928, Synod urged all our leaders and all our people “to pray and labor for the awakening and deepening of spiritual life in general, and to be keenly aware of the absolute indispensability of keeping our religious life vital and powerful, through daily prayer, the earnest searching of the Scriptures, and through engaging in practical Christian work, which are the best antidote against worldliness”.

This important exhortation of Synod finds its warrant in the fact that worldliness is not a thing, but a spirit. It is an affection and movement of the soul. It is a love of Self and of the World to the exclusion of God. Being a love, it has its residence in the heart. It lives and grows in the depths of the human spirit. Because this is so, the first and by far the most effective way to oppose it, and in the last analysis the only way to overcome it, is by attacking it with spiritual weapons upon the only ground it ever occupies, the human heart.

Happily, the Christian can attack it there because there has entered into him a Power not his own, the regenerating power of the Holy Spirit, which has called into being a new affection of the soul—the love of God, and the love of all creation for the sake of God. It is to the development of this new life and disposition by prayer, by works of love, and by attendance upon the Word and Sacraments that the Church, in the name of Christ, calls all its members; and it is in the life so developed that there lies the only hope of uprooting and mortifying those evil affections in which the essence of worldliness consists.

It is to the development of this spiritual life, then, that the Church and all its members must address themselves if the problem that faced the Synod of 1928 is ever to be solved. Without this life, without the enlightened mind, the sensitive conscience, and the dedicated will, all of which grow, under the Holy Spirit’s leading, out of the regenerated heart, no moral problem can be solved. This is especially so where the Christian judgment cannot be guided by specific divine prescriptions. Here the Christian is thrown back upon his own spiritual resources for appraisal and decision. It is important, therefore, that these resources be ample, lest, for want of them, the Christian be misled by every disguise and artifice of Satan.

The absolute indispensability of a vital Christian life and, by that token, of a mature and sensitive conscience, is pointed up by the growing prevalence of television. Our families, in increasing numbers, are
bringing these machines into their homes. No one seriously proposes putting an ecclesiastical ban upon their purchase and use. On the other hand, no one can deny that few things are likely to be more spiritually debilitating than these machines when carelessly employed. What recourse have we then? Basically none other than such as we have always had — the Christian conscience, fed by the Word, nurtured in prayer, and exercised in love. And this Command, too, we have, and this Promise: “Walk by the Spirit, and ye shall not fulfill the lust of the flesh”.

C. ON THE ALARMING INCREASE IN WORLDLINESS AND THE URGENT CALL TO COMBAT IT.

Almost a quarter of a century has passed since the Synod of 1928 issued its declaration concerning worldliness in the matter of amusements. In seeking to amplify those decisions we do well also to take into account the present situation. Rather than to let down the bars or to compromise the stand taken over against worldliness in general and in amusements in particular, we should be more zealous and determined to oppose this evil than ever before. By means of the printed page, the radio and television, Satan is seeking as never before to invade our homes to bring about their complete secularization. Our modern inventions have great possibilities for good, but also for evil. They bring us into direct contact with the whole world so that we are being tempted as no other generation has ever been. The liquor traffic is taking its deadly toll in an ever increasing measure. Other evils, too numerous to mention, are threatening us on every hand. At such a time as this the trumpet should give forth no uncertain sound.

In view of the situation that confronts us there certainly is a call for reiterating and reemphasizing the condemnation of all worldliness, and more particularly of that which is so prevalent in the sphere of amusement.

All this does not mean separatism: “This is my Father’s World”, and it is our right and duty as Christians to make a thankful use of all God’s precious gifts unto the glory of His name, and for our own wellbeing and happiness. However, it is always necessary for us to remind ourselves that, tho we are in the world, we are not of it.

“Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh and the lust of the eyes and the vain-glory of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever”. I John 2:15-17.
IV. SUMMARY

In summary we recommend that Synod now adopt the following set of resolutions:

A. With a View to Clarification.

1. That the essence of the decisions of 1928 consists of a Synodical declaration condemning worldliness in general, more particularly worldliness in the field of amusements, and still more specifically worldliness as it so commonly manifests itself in theater-attendance, card-playing, and dancing.

2. That the seven resolutions adopted in 1928 are, as it were, a declaration of war upon worldliness, and that they refer to various measures that must be used to combat this evil.

3. That it has never been, and neither was in 1928, the policy of Reformed Church government to make a list or catalogue of three or more particular sins. Whether or not theater-attendance, dancing, or card-playing are in themselves, under all circumstances, necessarily sinful is a matter on which Synod has not seen fit to make a positive declaration one way or the other.

4. That although the Synod of 1928 did not fall into the error of legalism with respect to theater-attendance, etc., it was nevertheless careful to give no comfort whatsoever to those who may be seeking license to fraternize with the world in these or other amusements.

5. That in accordance with the principles of Reformed Church polity it is left to the judgment of the local Consistory to determine in each particular case just what constitutes “Misdemeanor and offensive conduct” which call for admonition and eventual discipline.

6. That while the decisions of 1928 clearly require that Consistories must receive from those who seek to make a public profession of their faith satisfaction “As to their stand and conduct in the matter of worldly amusements”, they do not prescribe a hard and fast rule as to how the inquiry is to be made. This is left to the discretion of each Consistory.

7. That whatever warning or disapproval is expressed or implied in the Synodical resolutions of 1928 applies with equal force to each of the aforesaid amusements.

B. With a View to Amplification.

1. What Synod said in 1928 was not mere advice. It was a solemn and binding pronouncement, made in the name of Christ, and based upon the Word of God.

2. It is to the development of spiritual life that the Church and all its members must address themselves if the problem that faced the
Synod of 1928 is ever to be solved. Without this life, without the enlightened mind, the sensitive conscience, and the dedicated will that grows, under the Holy Spirit’s leading, out of the regenerated heart, no moral problem can be solved.

3. Synod hereby reiterates and reemphasizes the condemnation of worldliness in general, and in the field of amusements in particular, with a view to its alarming increase and the urgent call to combat it.

G. Hoeksema
E. R. Post
H. Stob
J. Vander Ploeg, Secretary.
REPORT NO. 5
REPORT OF THE TREASURER — CHRISTIAN REFORMED JEWISH MISSIONS

To the Synod of 1951.

Esteemed Brethren:

With the continued prosperity in material things which the Lord has been granting us our people have been both able and willing to supply the needed funds for our Jewish Mission work for the year 1950 according to the budget established. We thankfully report that the fund is in good condition. The quota was seventy-five cents per family ($0.75). The average per family receipts were seventy-six and one-half cents ($0.765). Last year (1949) the receipts were eighty-three cents ($0.83) per family. We received from Missionary Unions, societies, individuals, and interest $1,150.50 during 1950—slightly more than during 1949.

We thank our Covenant God for these gifts; we pray that He may continue to make our people cheerful givers for the bringing of the Gospel to the Jews.

Six classes fell below the average requirement while thirteen gave more than the stipulated quota. Sometimes a classical treasurer sends in a check for the previous year after my books are closed for the year, which may explain some failures to meet the quota. Classis Minnesota took the lead this year (1950) with a contribution of $0.968 per family.

The usual bookings, acknowledgments, 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 according to the proportion set by the previous Synod, namely, sixty per cent to Chicago and forty per cent to Paterson. In February usually no disbursement is made because we receive almost nothing during the previous month. But in January we send three or four times the usual amount to each treasurer because during December and the first part of January our receipts are very large. Only a few hundred dollars is carried on the bank balance from month to month.

Two U. S. Bonds had to be cashed because the Government called them in. With the funds thus received we purchased two U. S. “G” bonds.

We have been told that the ratio of fruitfulness of Mission endeavor amongst the Jews is much greater than that amongst other non-Christians. I cannot vouch for it, but offer this quotation from Mr. Jacob
Gartenhaus' book, "The Influence of the Jews Upon Civilization," published by Zondervan in 1943 (p. 65): "A most careful calculation has been made by Prof. De La Roi in his book, "Judentaufen in 19 Jahrhundert" (Jewish Converts in the 19th Century), which shows there has been one convert to every 156 of the Jewish people, while from all other non-Christian religions there has been one convert to every 525. At least 204,500 Jews were converted during the past century." If this ratio of the fruitfulness of Mission work amongst the Jews as compared to that among other non-Christians is true, we ought to be encouraged and prosecute this work with increasing vigor.

In view of the Scriptural teaching that the day of the Lord is "at hand" and that we should desire and even hasten the coming of that great day (Jas. 5:8; 1 Pet. 4:7; 2 Pet. 3:11, 12, etc.), the question arises whether in these days of God-given prosperity and wide open opportunities for the Church we should not raise our quotas for Mission work rather than lower them,—the more so since it is also true on the Mission fields that the dollar of today is not nearly worth what the dollar of yesteryears was worth.

May our heavenly Father enlarge our desire and our ability for doing this His worthy work of Missions amongst the Jews. May He give us grace to serve and to give according to the endowments that He first gives us. And let us ever be strengthened by His Word of assurance that He "is able to make all grace abound unto us; that we having always all sufficiency in everything, may abound unto every good work." (2 Cor. 9:8.)

We express a hearty "Thank you" to all our donors.

Humbly submitted,
Christian Reformed Jewish Missions,
OREN HOLTROP, Treasurer

REPORT OF TREASURER — GENERAL FUND
JEWISH MISSIONS

<table>
<thead>
<tr>
<th>Classis</th>
<th>No. of Families</th>
<th>Full Quota</th>
<th>Amount Rec'd</th>
<th>More or Less Than Quota</th>
<th>Rec'd per Family</th>
</tr>
</thead>
<tbody>
<tr>
<td>California</td>
<td>1,553</td>
<td>$1,164.75</td>
<td>$1,095.27</td>
<td>$68.48 less</td>
<td>$0.705</td>
</tr>
<tr>
<td>Chicago North</td>
<td>2,023</td>
<td>$1,517.25</td>
<td>$1,588.95</td>
<td>71.70 more</td>
<td>0.785</td>
</tr>
<tr>
<td>Chicago South</td>
<td>2,256</td>
<td>$1,692.00</td>
<td>$1,752.85</td>
<td>60.85 more</td>
<td>0.776</td>
</tr>
<tr>
<td>Grand Rapids East</td>
<td>3,722</td>
<td>$2,791.50</td>
<td>$2,363.35</td>
<td>428.15 less</td>
<td>0.634</td>
</tr>
<tr>
<td>Grand Rapids South</td>
<td>3,248</td>
<td>$2,436.00</td>
<td>$2,884.59</td>
<td>448.59 more</td>
<td>0.888</td>
</tr>
<tr>
<td>Grand Rapids West</td>
<td>1,822</td>
<td>$1,366.50</td>
<td>$1,213.04</td>
<td>153.46 less</td>
<td>0.665</td>
</tr>
<tr>
<td>Hackensack</td>
<td>917</td>
<td>$687.65</td>
<td>$727.52</td>
<td>40.87 more</td>
<td>0.793</td>
</tr>
<tr>
<td>Holland</td>
<td>2,480</td>
<td>$1,860.00</td>
<td>$2,045.65</td>
<td>185.65 more</td>
<td>0.824</td>
</tr>
</tbody>
</table>
Hudson .......... 1,736 1,302.00 1,315.38 13.38 more 0.757
Kalamazoo .......... 1,481 1,073.25 1,187.02 113.77 more 0.829
Minnesota .......... 1,570 1,177.50 1,520.48 342.98 more 0.968
Muskegon .......... 2,529 1,896.75 2,060.87 164.12 more 0.814
Orange City .......... 1,143 857.25 933.75 76.50 more 0.811
Ostfriesland .......... 737 552.75 623.50 70.75 more 0.844
Pacific .......... 2,077 1,559.75 1,268.60 296.15 less 0.609
Pella .......... 1,683 1,262.25 986.80 275.95 less 0.586
Sioux Center .......... 1,575 1,181.25 1,459.90 278.65 more 0.927
Wisconsin .......... 997 747.25 558.03 189.22 less 0.559
Zeeland .......... 2,098 1,573.50 1,677.38 103.88 more 0.799

Totals ........... 35,597 $26,687.75 $27,257.43 $559.68 more $0.765 Avg.

The quota for 1950 was $0.75 per family.

Total receipts from classes ...................................... $27,257.43
From Miss. Unions, Soc., individuals ................................ 908.00
From interest (U. S. bonds & Legacy loans) .................. 267.50
From two U. S. bonds called in ................................... 2,000.00
Balance in bank, January 16, 1950 .............................. 669.58

Total of all receipts plus balance ................................ $31,102.51

Disbursements:
To Chicago Jewish Mission ..................................... $17,100.00
To Paterson Jewish Mission ..................................... 11,400.00
Gratuity .......................................................... 100.00
Bond and Box ..................................................... 11.10
To Prospect Park Nat'l Bank for two U. S. G Bonds ........... 2,000.00
Balance in bank at close of business January 15, 1951 ..... 491.41

Total disbursements plus balance ................................ $31,102.51

In Reserve:
Johanna Woltman Legacy* ....................................... $ 500.00
U. S. Government Bonds ......................................... 22,100.00
Accrued interest in F Bonds .................................. 884.00

Total reserve .................................................. $23,484.00

* This legacy is in the form of a Certificate for $500.00 from the Grand Rapids Saving & Loan Association.

THE QUOTA FOR 1951 IS $0.50 PER FAMILY.
For period January 16, 1950 to January 15, 1951.

Audited and found correct March 7, 1951
Was signed: JOHN ZUIDEMA
           RICHARD KUIPHOFF, JR.
REPORT NO. 6
UNITED YOUTH COMMITTEE

To the 1951 Synod of the Christian Reformed Church.

Esteemed Brethren:

The most important task which the Synod of 1945 entrusted to our Committee is referred to in its very name. Here is the mandate: "It shall strive to effect a coordinated program in facing the problems of our youth." "This coordinated program within our denomination shall be called the United Youth Movement of the Christian Reformed Church." The committee was given "advisory power in all matters pertaining to the specific affairs of the two federations, guarding carefully that these organizations do not overstep their bounds or instigate erroneous policies or principles. Together with the federations it shall seek to arouse interest among all the young people of the denomination in Christian Reformed Youth activities."

Acts of Synod, 1945, p. 94.

We have sought to carry out this mandate to the best of our ability. The Federations have carried on their work independently though with a measure of cooperation in certain matters such as the Youth Rallies and the publishing of the Young Calvinist, which is owned by the Young Calvinist Federation. This splendid youth paper now has approximately 23,000 subscribers. Free copies are sent to all our service men.

Close cooperation, such as has been envisioned in a United Youth Movement, has not yet come about. The Young Men's Federation has shown a good deal of interest in such greater unity by two important actions. The first of these is the change of name from American Federation of Reformed Young Men's Societies, to the Young Calvinist Federation, and the second is the decision to admit Young People's Societies as members.

The Young Women's Federation has found it difficult to see the value of greater cooperation and of a united movement, since it seemed to involve loss of autonomy. Its Board has realized that the situation of our Young People's Societies, being without any bond of unity and definite program, needs greater consideration than it has been receiving, but it has not felt that any improvement can be brought about by a greater degree of unity.

The efforts of your committee to bring about the realization of a united youth movement must needs be persuasive in character. That is often a slow process. These efforts have not been in vain, however.

Tentative plans for a United Youth Movement, in which all our
youth organizations shall work together, were submitted by both the Federation Boards to the Committee at its request. Since there was a considerable difference in these conceptions of the ideal, it seemed for some time that unanimity of thought would not be reached. We are happy to be able to report, however, that a spirit of willingness to work out a suitable plan is definitely present. Upon our suggestion a committee has been appointed by the two Boards to draw up a plan on the basis of which the Federation may extend their services and unite their interests.

The Board of the A.F.R.Y.W.S. has decided that it will, even as the Y. C. Federation, admit Young People's Societies to its organization. The thought is that such societies will have membership in both Federations. Delegates may be sent to each of the Conventions with full voting power. It appears that the number of Young People's Societies is growing. In some instances they are taking the place of the separate organizations even in large congregations. The number of Boys and Girls Clubs is not large but is increasing somewhat. More attention should be paid to them.

We are hopeful that the United Youth Movement in our denomination may be realized in the not too distant future.

Humbly submitted,

REV. CORNELIUS WITT
MRS. CLARENCE BOUMA
MRS. C. JAARSMA
MISS WILMA BEUKEMA
MR. RICHARD POSTMA
DR. CLARENCE DE GRAAF
REPORT NO. 7

THE CHURCH HELP FUND COMMITTEE INCORPORATED

To the Synod of 1951.

ESTEEMED BRETHREN:

The committee for Church Help has the honor to submit to you the following report for the year 1950.

Our total receipts for this Fund in 1950 (with balance on hand Jan. 2, 1950) amounted to $148,711.41. Your committee has granted loans to various churches of $130,000.00. These churches had requested and their respective Classis had recommended the sum of $221,000.00.

The churches that have loans from this Fund have been very faithful in making repayment as per Synodical rule. In fact not a single church failed to do so this year. However, twelve churches have not sent in their “quotas.” Eight of these are in Canada (organized in 1949). Four are in the U.S.A. We have reminded the latter of their negligence in accordance with the Synodical ruling (Acts 1928, Art. 114).

The quota for this fund for the last two years has been $2.25 per family. The committee does not feel free to ask for an increase, yet Synod can notice from our report that we constantly receive requests from churches with classical recommendation, that far exceed the finances which are at our disposal. If Synod feels that an increase can be given it would evidently make our work much easier and make it possible for us to help our weak, and struggling churches to a greater extent.

Your committee would like to present the following request:

The Synod (1950) has limited “the tenure of office of all members of Synodical Boards whose appointment is made directly by Synod, to a maximum of six years.” This ruling definitely excludes from our committee Mr. Chas. R. Mulder who has been such an exceptionally efficient treasurer from the beginning of this Fund. Now as committee we would like to request Synod to make a special ruling in his case since it is so difficult to get a treasurer for this fund in this area. In this connection we would remind Synod of the fact that according to the Articles of Incorporation the majority of the committee must reside in the state of Iowa.

Your committee would also like to call Synod’s attention to a problem concerning the Chr. Ref. Church in Saginaw, Mich. There was
before our meeting Feb. 26, 1951, an application from this church endorsed by classis Grand Rapids East, asking for an additional loan of $7,500.00 from the Church Help Fund.

Saginaw finds itself in a predicament. Because of local conditions it is virtually forced to either purchase or build a parsonage.

Your committee is faced with the fact that Saginaw at present owes the Church Help Fund $8,900.00, and other parties $923.20. In order to build or purchase a parsonage it will have to loan at least an additional $7,500.00 from the Bank. This will make a total indebtedness to the Church Help Fund of $16,400.00 or an over all indebtedness of $24,823.20 for a church of 16 families.

Saginaw states it cannot repay 5% as Synod requires, and can contribute nothing to the present project, though Synod states in Art. 6 of “Rules for Church Help”: “The committee shall extend no aid — before the needy church state: What it can itself do.” Furthermore this new loan would bring Saginaw far above the maximum generally granted from Church Help in the U.S.A. namely $10,000.00.

In view of all these things our committee did not feel justified to grant this application. The responsibility is too great for us, hence we are placing the matter into Synod’s hands asking that Synod consider Saginaw’s problem and rule on the application.

Your committee would also inform Synod that the Canadian Emergency Building Fund is rapidly being depleted. In order to conserve these funds and to spread them over as wide an area as possible we had originally stipulated $12,900.00 as the maximum for churches that needed both church and parsonage. However because of the decision of Synod (Acts of Synod 1950, Page 30) which has made it so much easier for those churches who now have a resident missionary pastor, to take over the parsonage when they become calling churches — we feel it is but fair that those churches who have not had this privilege should receive more from the C.E.B. Fund. Therefor we have decided to make the maximum $16,000.00 where the Home Mission Committee provided no buildings, and both church and parsonage are needed. In harmony with this policy Erie and Trenton who had requested more than $12,000.00 already received, now were allotted $4,000.00 more, each. Thereby reaching the maximum of $16,000.00.

However we keenly feel that all this hastens the depletion of the Fund so much the more. Hearing about all the newly organized churches and the groups still to be organized — one certainly feels the great need of more Funds.

Our Treasurer, Mr. Chas. R. Mulder, is bonded for $20,000.00 by the American Surety Company of New York, through the Des Moines, Ia., office. (Acts 1948, Art. 112, IV, A, 5)
We herewith present our financial reports properly audited by a public accountant.

I. The Church Help Fund.
II. The Canadian Emergency Building Fund.

SCHEDULE "A"
BANK RECONCILIATION
NORTHWESTERN STATE BANK
Orange City, Iowa

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Church at</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ackley, Iowa</td>
<td>$ 1,175.00</td>
<td>0.00</td>
<td>$ 125.00</td>
<td>$ 1,050.00</td>
</tr>
<tr>
<td>Arcadia, Calif.</td>
<td>5,805.00</td>
<td>0.00</td>
<td>345.00</td>
<td>5,460.00</td>
</tr>
<tr>
<td>Auburn Park, Ill.</td>
<td>6,750.00</td>
<td>0.00</td>
<td>375.00</td>
<td>6,375.00</td>
</tr>
<tr>
<td>Battle Creek</td>
<td>9,750.00</td>
<td>0.00</td>
<td>500.00</td>
<td>9,250.00</td>
</tr>
<tr>
<td>Bauer, Mich.</td>
<td>4,750.00</td>
<td>0.00</td>
<td>250.00</td>
<td>4,500.00</td>
</tr>
<tr>
<td>Bejou, Minn.</td>
<td>200.00</td>
<td>$ 2,000.00</td>
<td>25.00</td>
<td>2,175.00</td>
</tr>
<tr>
<td>Bellflower, Second, Calif.</td>
<td>4,500.00</td>
<td>0.00</td>
<td>300.00</td>
<td>4,200.00</td>
</tr>
<tr>
<td>Bemis, So. Dak.</td>
<td>7,600.00</td>
<td>0.00</td>
<td>400.00</td>
<td>7,200.00</td>
</tr>
<tr>
<td>Boston Square, Grand Rapids, Mich.</td>
<td>6,375.00</td>
<td>0.00</td>
<td>375.00</td>
<td>6,000.00</td>
</tr>
<tr>
<td>Bozeman, Mont.</td>
<td>6,800.00</td>
<td>0.00</td>
<td>400.00</td>
<td>6,400.00</td>
</tr>
<tr>
<td>Cadillac, Mich.</td>
<td>9,500.00</td>
<td>0.00</td>
<td>500.00</td>
<td>9,000.00</td>
</tr>
<tr>
<td>Chatham, Ont., Canada</td>
<td>22,600.00</td>
<td>0.00</td>
<td>475.00</td>
<td>22,125.00</td>
</tr>
<tr>
<td>Cincinnati, Ohio</td>
<td>8,000.00</td>
<td>0.00</td>
<td>400.00</td>
<td>7,600.00</td>
</tr>
<tr>
<td>Compton, Calif.</td>
<td>5,550.00</td>
<td>0.00</td>
<td>350.00</td>
<td>5,200.00</td>
</tr>
<tr>
<td>Crookston, Minn.</td>
<td>682.90</td>
<td>2,000.00</td>
<td>175.00</td>
<td>2,507.90</td>
</tr>
<tr>
<td>----------------------------------</td>
<td>----------------------------</td>
<td>-----------</td>
<td>---------------------</td>
<td>------------------------</td>
</tr>
<tr>
<td>Dearborn, Mich.</td>
<td>7,200.00</td>
<td>.00</td>
<td>400.00</td>
<td>6,800.00</td>
</tr>
<tr>
<td>Decatur, Mich.</td>
<td>2,594.38</td>
<td>.00</td>
<td>129.72</td>
<td>2,464.66</td>
</tr>
<tr>
<td>Delavan, Wis.</td>
<td>.00</td>
<td>7,000.00</td>
<td>.00</td>
<td>7,000.00</td>
</tr>
<tr>
<td>Denver, Second, Colo.</td>
<td>3,625.00</td>
<td>.00</td>
<td>375.00</td>
<td>3,250.00</td>
</tr>
<tr>
<td>Des Plaines, Ill.</td>
<td>.00</td>
<td>7,500.00</td>
<td>.00</td>
<td>7,500.00</td>
</tr>
<tr>
<td>Dorr, Mich.</td>
<td>5,162.50</td>
<td>.00</td>
<td>325.00</td>
<td>4,837.50</td>
</tr>
<tr>
<td>Edgerton, Bethel, Minn.</td>
<td>7,200.00</td>
<td>.00</td>
<td>4,400.00</td>
<td>2,800.00</td>
</tr>
<tr>
<td>Edmonton, Alta, Canada</td>
<td>8,140.00</td>
<td>.00</td>
<td>140.00</td>
<td>8,000.00</td>
</tr>
<tr>
<td>Escalon, Calif.</td>
<td>7,500.00</td>
<td>2,500.00</td>
<td>375.00</td>
<td>9,625.00</td>
</tr>
<tr>
<td>Everson, Wash.</td>
<td>8,026.92</td>
<td>.00</td>
<td>310.00</td>
<td>7,716.92</td>
</tr>
<tr>
<td>Flint, Mich.</td>
<td>3,375.00</td>
<td>.00</td>
<td>275.00</td>
<td>3,100.00</td>
</tr>
<tr>
<td>Goshen, Ind.</td>
<td>900.00</td>
<td>.00</td>
<td>75.00</td>
<td>825.00</td>
</tr>
<tr>
<td>Goshen, New York</td>
<td>0.00</td>
<td>10,000.00</td>
<td>.00</td>
<td>10,000.00</td>
</tr>
<tr>
<td>Grand Rapids, Highland Hills, Mich.</td>
<td>.00</td>
<td>7,500.00</td>
<td>.00</td>
<td>7,500.00</td>
</tr>
<tr>
<td>Grand Rapids, Immanuel, Mich.</td>
<td>4,750.00</td>
<td>.00</td>
<td>250.00</td>
<td>4,500.00</td>
</tr>
<tr>
<td>Hawarden, Iowa</td>
<td>5,700.00</td>
<td>.00</td>
<td>300.00</td>
<td>5,400.00</td>
</tr>
<tr>
<td>Holland, Bethany, Mich.</td>
<td>6,750.00</td>
<td>.00</td>
<td>375.00</td>
<td>6,375.00</td>
</tr>
<tr>
<td>Holland Marsh, Ont., Canada</td>
<td>3,800.00</td>
<td>.00</td>
<td>.00</td>
<td>3,800.00</td>
</tr>
<tr>
<td>Holland, Minn.</td>
<td>.00</td>
<td>3,000.00</td>
<td>.00</td>
<td>3,000.00</td>
</tr>
<tr>
<td>Houston, B C., Canada</td>
<td>4,500.00</td>
<td>.00</td>
<td>.00</td>
<td>4,500.00</td>
</tr>
<tr>
<td>Hamilton, Ont., Canada</td>
<td>1,456.00</td>
<td>.00</td>
<td>1,456.00</td>
<td>.00</td>
</tr>
<tr>
<td>Iowa Falls, Iowa</td>
<td>7,125.00</td>
<td>.00</td>
<td>375.00</td>
<td>6,750.00</td>
</tr>
<tr>
<td>Lacombe, Alta, Canada</td>
<td>13,002.50</td>
<td>.00</td>
<td>302.50</td>
<td>12,700.00</td>
</tr>
<tr>
<td>Lansing, Mich.</td>
<td>4,875.00</td>
<td>.00</td>
<td>375.00</td>
<td>4,500.00</td>
</tr>
<tr>
<td>Lodi, New Jersey</td>
<td>.00</td>
<td>2,500.00</td>
<td>.00</td>
<td>2,500.00</td>
</tr>
<tr>
<td>Milwaukee, Wis.</td>
<td>3,500.00</td>
<td>.00</td>
<td>250.00</td>
<td>3,250.00</td>
</tr>
<tr>
<td>Minneapolis, Minn.</td>
<td>6,650.00</td>
<td>.00</td>
<td>350.00</td>
<td>6,300.00</td>
</tr>
<tr>
<td>Modesto, Calif.</td>
<td>.00</td>
<td>6,000.00</td>
<td>.00</td>
<td>6,000.00</td>
</tr>
<tr>
<td>Monarch, Alta., Canada</td>
<td>6,800.00</td>
<td>.00</td>
<td>400.00</td>
<td>6,400.00</td>
</tr>
<tr>
<td>Morrison, Ill.</td>
<td>.00</td>
<td>5,000.00</td>
<td>.00</td>
<td>5,000.00</td>
</tr>
<tr>
<td>Mount Vernon, Wash.</td>
<td>3,500.00</td>
<td>.00</td>
<td>1,000.00</td>
<td>2,500.00</td>
</tr>
<tr>
<td>Neerlandia, Alta., Canada</td>
<td>5,000.00</td>
<td>5,000.00</td>
<td>.00</td>
<td>9,612.50</td>
</tr>
<tr>
<td>Newton, Iowa</td>
<td>4,485.00</td>
<td>.00</td>
<td>400.00</td>
<td>4,085.00</td>
</tr>
<tr>
<td>Newton, New Jersey</td>
<td>4,500.00</td>
<td>7,500.00</td>
<td>250.00</td>
<td>11,750.00</td>
</tr>
</tbody>
</table>

Year 1950
Schedule "B" (Continued)
Phoenix, Ariz. .......... 5,000.00 6,000.00 500.00 10,500.00
Fine Creek, Mich. ......... 805.00 .00 240.00 565.00
Pipestone, Minn. ......... 1,266.00 .00 380.00 906.00
Plainfield, Mich. .......... 4,050.00 .00 450.00 3,600.00
Randolph,  
Second, Wis. ............ .00 7,500.00 .00 7,500.00
Raymond, Minn. ............ 1,245.00 5,000.00 125.00 6,120.00
Redlands, First, Calif. ... .00 5,000.00 .00 5,000.00
Redlands, Second,  
Calif. .................. 5,000.00 .00 250.00 4,750.00
Ridgewood, N. J. .......... 10,000.00 .00 1,000.00 9,000.00
Ripon, Immanuel,  
Calif. .................. 5,625.00 5,000.00 750.00 9,875.00
Rock Rapids, Iowa ....... .00 5,000.00 .00 5,000.00
Saginaw, Mich. ........... 9,400.00 .00 500.00 8,900.00
San Diego, Calif. ......... 9,950.00 .00 550.00 9,400.00
Sarnia, Ont., Canada ..... 19,250.00 .00 600.00 18,650.00
Seattle, Wash. ........... 8,000.00 .00 400.00 7,600.00
Sibley, Iowa .............. 1,825.00 .00 661.64 1,163.36
Sioux City, Iowa .......... 1,680.00 .00 310.00 1,370.00
Sioux Falls,  
South Dakota ............ .00 10,000.00 .00 10,000.00
Terra Ceia,  
North Carolina .......... 6,500.00 .00 350.00 6,150.00
Tracy, Iowa .............. 2,246.10 .00 300.00 1,946.10
Vancouver, B. C.,  
Canada .................. 16,748.00 .00 1,375.00 15,373.00
Washington, D. C. ....... 3,050.00 .00 200.00 2,850.00
Winnipeg, Man.,  
Canada .................. 750.00 3,000.00 750.00 3,000.00
Wyckoff, Calvin, N. J. ... 9,500.00 .00 500.00 9,000.00
Zeeland, Bethel, Mich. .. .00 10,000.00 .00 10,000.00

Total .......... $372,820.30 $130,000.00 $29,217.36 $473,602.94

We hereby certify that we have examined the records of the Treasurer  
of the Church Help Fund, and that the attached report is a true statement  
of the receipts and disbursements as disclosed by the records.
Respectfully,
Claude D. Coleman, C. P. A.
Harry K. Bates

DENOMINATIONAL QUOTAS BY CLASSES  
AND OTHER RECEIPTS
Schedule "C"

<table>
<thead>
<tr>
<th>Classes</th>
<th>1949</th>
<th>1950</th>
</tr>
</thead>
<tbody>
<tr>
<td>California</td>
<td>$2,815.50</td>
<td>$3,265.99</td>
</tr>
<tr>
<td>Chicago North</td>
<td>3,996.00</td>
<td>4,887.08</td>
</tr>
<tr>
<td>Chicago South</td>
<td>4,386.55</td>
<td>4,975.95</td>
</tr>
<tr>
<td>Grand Rapids East</td>
<td>6,138.62</td>
<td>7,199.75</td>
</tr>
<tr>
<td>Grand Rapids South</td>
<td>6,267.24</td>
<td>7,276.42</td>
</tr>
<tr>
<td>Grand Rapids West</td>
<td>3,516.00</td>
<td>4,107.26</td>
</tr>
<tr>
<td>Hackensack</td>
<td>1,793.00</td>
<td>2,051.25</td>
</tr>
<tr>
<td>Holland</td>
<td>4,988.00</td>
<td>5,530.50</td>
</tr>
</tbody>
</table>
Hudson .................................................. 3,353.00 3,868.25
Kalamazoo .............................................. 2,533.81 3,236.98
Minnesota ............................................. 2,912.90 3,267.18
Muskegon .............................................. 4,791.71 5,562.81
Orange City ........................................... 2,217.48 2,571.75
Ostfriesland .......................................... 1,456.00 1,649.25
Pacific ................................................ 3,709.51 3,855.07
Pella ................................................... 3,168.59 3,914.67
Sioux Center .......................................... 2,897.73 3,712.41
Wisconsin .............................................. 1,779.83 2,180.94
Zeeland ............................................... 4,076.00 4,720.48

Excess collected over $2,500.00 for the Church in Japan. 229.95

<table>
<thead>
<tr>
<th></th>
<th>1950</th>
<th>1951</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total Receipts:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Repayments by Churches “B”</td>
<td>$29,217.36</td>
<td></td>
</tr>
<tr>
<td>Quotas by Classes “C”</td>
<td>77,563.94</td>
<td></td>
</tr>
<tr>
<td>Canadian Churches for 1949</td>
<td>2,100.00</td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td>108,881.30</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>1950</th>
<th>1951</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total Disbursements:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>New Loans</td>
<td>$130,000.00</td>
<td></td>
</tr>
<tr>
<td>U. S. Tr. for Can. for 1949</td>
<td>2,100.00</td>
<td></td>
</tr>
<tr>
<td>Administrative Expenses</td>
<td>918.46</td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td>133,018.46</td>
</tr>
</tbody>
</table>

Balance on hand January 2, 1950 $39,830.11

Balance on Hand January 31, 1951 $15,692.95

Total amount received by the Campaign Committee $150,090.04
Total amount received by the Church Help Committee 3,069.12

<table>
<thead>
<tr>
<th></th>
<th>1950</th>
<th>1951</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td>159,159.16</td>
</tr>
<tr>
<td>Less Campaign expenses</td>
<td>680.38</td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td>158,478.78</td>
</tr>
<tr>
<td>Received since February 20, 1950</td>
<td>$31,828.04</td>
<td></td>
</tr>
<tr>
<td>Less funds sent in error and returned</td>
<td>680.00</td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td>31,148.04</td>
</tr>
<tr>
<td>Net total</td>
<td></td>
<td>$189,626.82</td>
</tr>
</tbody>
</table>

Disbursements

LOANS:

<table>
<thead>
<tr>
<th>Location</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Picton, Ont., Canada, CRC (1)</td>
<td>$2,000.00</td>
</tr>
<tr>
<td>Hamilton, Ont., Canada, CRC (2)</td>
<td>10,000.00</td>
</tr>
<tr>
<td>Iron Springs, Alta, Canada, CRC (3)</td>
<td>10,000.00</td>
</tr>
<tr>
<td>Granum, Alta, Canada, CRC (4)</td>
<td>10,000.00</td>
</tr>
<tr>
<td>Erie, Ont., Canada CRC (5)</td>
<td>12,000.00</td>
</tr>
</tbody>
</table>

--- 78 ---
<table>
<thead>
<tr>
<th>Location</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>St. Catharines, Ont., Canada, CRC (6)</td>
<td>10,000.00</td>
</tr>
<tr>
<td>Aylmer, Ont., Canada, CRC (7)</td>
<td>10,000.00</td>
</tr>
<tr>
<td>Windsor-Olinda, Ont., Canada, CRC (8)</td>
<td>5,500.00</td>
</tr>
<tr>
<td>Trenton, Ont., Canada, CRC (9 and 12)</td>
<td>12,000.00</td>
</tr>
<tr>
<td>Toronto, Ont., Canada, CRC (10)</td>
<td>12,000.00</td>
</tr>
<tr>
<td>Holland Marsh, Ont., Canada, CRC (11)</td>
<td>4,000.00</td>
</tr>
<tr>
<td>Brockville, Bethel, Canada, CRC (13)</td>
<td>10,000.00</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$107,500.00</strong></td>
</tr>
</tbody>
</table>

**EXPENSES:**

<table>
<thead>
<tr>
<th>Expense</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>for Bank and Telephone</td>
<td>6.92</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$107,506.92</strong></td>
</tr>
</tbody>
</table>

**ON HAND as of February 21, 1951**

<table>
<thead>
<tr>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>82,119.90</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>189,626.82</td>
</tr>
</tbody>
</table>

Respectfully submitted

The Church Help Committee Inc.

REV. J. BREUKER, President
REV. J. CUPIDO, Secretary
MR. CHAS. R. MULDER, Treasurer
REV. N. BEUTE
MR. SAM ELGERSMA.

N.B. — Later allowances have reduced the balance of both Church Help and C.E.B. Fund to a great extent.
GENERAL REVISION OF THE CHURCH ORDER COMMITTEE AS TO REQUEST OF THE REFORMED CHURCHES OF THE NETHERLANDS

The Christian Reformed Synod, 
Convening June, 1951, Grand Rapids, Mich.

Esteemed Brethren:

The Synod of 1950 received a request from the Reformed Churches of the Netherlands that our Church declare itself on the desirability of working together with them on a proposed general revision of the Church Order. The Synod of 1950, having received this communication from our sister church with “acknowledged appreciation”, decided “to study the request of our sister church, and to formulate a reply which is to be presented to the next Synod.” Cf. Acts 1950, Art. 141, p. 164. The undersigned were appointed as a committee to carry out this decision, and suggest that the reply be given which is contained in the following report.

Your committee has carefully studied a communication from the Synod of the Reformed Churches of the Netherlands on the matter of Church Order revision. This communication not only contained a request that our Synod express its judgment as to a revision of the Church Order of Dordrecht, if favorable, and to appoint a committee to work in collaboration with them in this matter; but it also contained a copy of the Report on Church Order Revision, which was submitted to the General Synod of the Reformed Churches of the Netherlands in 1949.

Your committee calls Synod’s attention to the fact that in the above mentioned report to the Synod of ’s Gravenhage, 1949, some important reasons are given for the undertaking this large task of a general revision of the Church Order. The substance of these reasons in that report is as follows. We translate freely.

1. In recent years there is an increasing inclination among the churches to bring about changes or additions to certain articles of the Church Order. Sometimes these are significant and somewhat radical. This proves that our ecclesiastical assemblies are no longer satisfied with the mere statement that we need a general revision of the Church Order sometime in the future. Action is wanted and needed now!

2. The language and formulation of the articles of the Church Order, in many respects, are not very clear to the modern reader, as they should be. The want of clarity is often the result of obsolete
terminology or lack of precise formulation, which frequently gives rise to misunderstanding or confusion. In this connection, the report, by way of example, points to Articles 13, 41, 47, 50, 2, 8, 21, 26, 79 and 80, which for one or more reasons ought to be revised, modified or clarified.

3. During the past years an increasing amount of mission work is done by our churches, both, as to church extension and evangelization. The present Church Order hardly mentions these many-sided and necessary labors of the Church.

These, esteemed brethren, are the sum and substance of the reasons advanced by the Netherlands report, in favor of a general revision of the Church Order.

Your committee is of the opinion that these reasons are valid, not only for our sister churches in the Netherlands, but also for our churches. We are operating under the same Church Order of Dordrecht. Moreover, we also are struggling with the same difficulties respecting the Church Order of Dordrecht as are our sister churches in the Netherlands. The many attempts that have been made in the past, and that are being made today to revise this or that Article in our Church Order, are proof of this.

We direct Synod's attention to it that additional reasons can be given in favor of a general revision of the Church Order. We quote in this connection the following statements made by the Rev. John L. Schaver in "The Polity of the Churches" 1947, Vol. II, under the heading: "Need of Revision." "There are Articles of the Church Order which are of fundamental importance; and many also which are not. Some are substantial and concern things essential to church government; others are circumstantial and concern matters such as time and number. Some are definitely drawn from the Word of God; others cannot to be even implied therein. This can be said also of synodical decisions. What is fundamental, essential, and Scriptural — and that only — should be contained in a Church Order. For this, and for other important reasons also, the Church Order ought to be revised," pp. 60, 61.

As to the manner in which such a revision should take place, the Rev. Schaver states the following: "This revision should not take place piece-meal as it is taking place for a number of years already. Our Church is introducing three times as many changes into the Church Order in the last quarter century as are the Reformed Churches of the Netherlands. Such a procedure undermines respect for the Church Order. The desired thorough revision should take place at one time. Great care should be taken in making the mandate for the revision committee.
It should not be fettered by its mandate as was the committee that gave the present revision in 1914.” Idem, p. 61.

In view of the above mentioned reasons, your committee is convinced that serious and prayerful attention should be given to the proposed general revision of the Church Order, as well by our Church as by our sister churches in the Netherlands and in Africa. We therefore recommend to Synod to give an affirmative reply to the request of the Reformed Churches in the Netherlands, and that Synod declare its readiness to cooperate in undertaking the great work of a general revision of the Church Order of Dordrecht, provided, of course, that this be accomplished in full harmony with the Scriptural principles of Reformed Church government.

In conclusion, your committee advises Synod to adopt the following resolutions:

1. To declare that we deem it necessary to undertake the work of a general revision of the Church Order of Dordrecht.

2. To declare our willingness to labor in close and constant cooperation with the committee ad hoc in the Netherlands, and possibly also with such a committee of our sister church in Africa, regarding this proposed revision of the Church Order, in order to obtain a unified Church Order for the three sister churches.

3. To appoint a committee to undertake this work in consultation and cooperation with the committee of the Netherlands, and possibly that of Africa.

4. To give the following mandate at this time to this committee:
   a) The revision of the Church Order must be undertaken in full harmony with the Reformed principles of church government.
   b) To labor in close consultation with the committee of the Reformed Churches of the Netherlands and possibly also with a similar committee of the Reformed Church of South Africa, if that Church also is willing to labor on this project.
   c) To submit first of all to one of our forthcoming Synods a proposed mandate as to the extent and manner in which a general revision of our Church Order should be undertaken. Synod should first be informed and agreed as to what is implied in the proposed general revision.

5. To inform the churches in the Netherlands of these resolutions and decisions.

Respectfully submitted,

EDWARD B. PEKELDER
JOHN L. SCHAYER
LAMBERTUS VAN LAAR

—82—
REPORT NO. 9

THE MINISTERS’ PENSION AND RELIEF ADMINISTRATION

To the Synod of 1951, Grand Rapids, Michigan.

Esteemed Brethren:

Our 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, the Rev. W. Reinsma, the Rev. T. Yff, Mr. G. B. Tinholt, and Mr. B. De Jager.

The Appointment of Mr. W. H. Boer expires at this time.

The following pensioners departed this life since our last report: the Rev. H. Guikema, Mrs. Jennie Temple and the Rev. J. Keizer.

Mrs. J. L. Van Tielen applied for and was granted a pension in accordance with the Rules.


Classis Grand Rapids East granted emeritation to the Rev. H. Wierenga on the ground of ill health. The emeritation became effective October 1, 1950.

The number of pensioners, as of March 1, 1951, was 113, 41 ministers and 72 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 275 ministers were reported. The average salary of those 275 ministers is $3,604.26. A statement with the names of those ministers and the amount of the salary of each minister is available for Synod.

The 1951 pension of a minister — 50% of that average and computed at the nearest multiple of 10 — is $1,800.00, an increase of $120.00. The 1951 pension of a widow — 40% of that average salary and computed at the nearest multiple of 10 — is $1,440.00, an increase of $100.00.

STATEMENT OF RECEIPTS AND DISBURSEMENTS
January 1, 1950 to December 31, 1950

<table>
<thead>
<tr>
<th>Current Pension Fund</th>
<th>Receipts</th>
</tr>
</thead>
<tbody>
<tr>
<td>From Classical Treasurers, Quota</td>
<td>$ 90,160.49</td>
</tr>
<tr>
<td>From Ministers, 3½% of Salary</td>
<td>47,014.82</td>
</tr>
</tbody>
</table>

— 83 —
From Interest ........................................ 1,625.82
From Bequests ....................................... 1,329.51

Total .................................................. $140,130.64
Cash Balance, January 1, 1950 ....................... 34,044.08

Total .................................................. $175,174.72

Disbursements
Pensions to Ministers ................................ 68,230.00
Pensions to Widows ................................... 82,320.00
Administrative Expenditures ......................... 1,251.84

Total .................................................. $151,801.84
Balance, December 31, 1950 ......................... $ 23,372.88

Reserve Pension Fund
Receipts
None
Balance, January 1, 1950 ......................... $ 71,090.00
Increment in value, U. S. Bonds ................... 260.00

Total .................................................. $ 71,350.00

Disbursements
None
Balance, December 31, 1950 ......................... $ 71,350.00
The $71,350.00 is invested in United States Securities.

A detailed statement of receipts, disbursements and present assets of the above Funds, certified by Maihofer, Moore & De Long, Certified Public Accountants, will be given to Synod.

We submit an estimate of the 1952 receipts and disbursements.

Estimated Receipts
From the Quota, $3.25 per family ................... $120,581.50
From the Ministers, 3¾% of Salary .................. 43,269.10
From Interest ......................................... 1,600.00

Total .................................................. $165,450.60

Estimated Disbursements
Pensions, Ministers .................................. $ 72,750.00
Pensions, Widows ..................................... 98,230.00
Additional Pensions ................................ 5,000.00
Expenditures ......................................... 1,300.00

Total .................................................. $172,280.00
Deficit ............................................... 6,829.40

The 1951 quota is $3.25. We recommend an increase of 25 cents, making the 1952 quota $3.50. That increase should raise $9,275.50. That increase exceeds the deficit. However, there is an annual deficit in the quota contributions by the Congregations for all do not pay the quota.

The ground for that increase is the increase in the pensions. The pensions are computed according to the average salary of our clergy.
That average increased from $3,354.67 in 1950 to $3,604.26 in this year. The pensions, which the Church is under obligation to pay, have increased. Hence, the quota should be raised.

We add that it is not necessary to ask for a free-will offering for the Ministers' Relief Fund in 1951.

The average annual increase in the number of pensioners in the last 11 years has been approximately 3.

The Ministers' Relief Fund

This fund was established to aid those ministers, widows and orphans, whose pensions are inadequate because of adverse conditions. It is maintained by free-will offerings by the Congregations. The Rules authorize the Board to inform the Church when an offering is needed. We are grateful and happy that again this year we can report that it is not necessary to request a free-will offering for this year, 1951, as there is a good balance on hand.

STATEMENT OF RECEIPTS AND DISBURSEMENTS
January 1, 1950 to December 31, 1950

Current Relief Fund

Receipts
From Classical Treasurers ..................... $ 261.61
From Interest .................................. 437.50

Total ........................................... $ 699.11
Balance, January 1, 1950 ........................ 14,817.08

Total ........................................... $15,615.19

Disbursements
Payment to Beneficiaries ....................... $ 1,235.00

Balance, December 31, 1950 ........................ $14,281.19

Reserve Relief Fund

Receipts
Increment on United States Bonds ................ $ 1,181.70
Balance, January 1, 1950 ........................ 40,900.40

Total ........................................... $42,082.10

Disbursements
None

The $42,082.10 is invested in United States Bonds.

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 submitted 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, 1950

<table>
<thead>
<tr>
<th>Funds</th>
<th>Cash</th>
<th>Securities</th>
<th>Totals</th>
</tr>
</thead>
<tbody>
<tr>
<td>Current Pension</td>
<td>$23,372.88</td>
<td></td>
<td>$23,372.88</td>
</tr>
<tr>
<td>Current Relief</td>
<td>14,281.19</td>
<td></td>
<td>14,281.19</td>
</tr>
<tr>
<td>Reserve Pension</td>
<td>$71,350.00</td>
<td></td>
<td>71,350.00</td>
</tr>
<tr>
<td>Reserve Relief</td>
<td>42,082.10</td>
<td></td>
<td>42,082.10</td>
</tr>
<tr>
<td><strong>Totals</strong></td>
<td>$37,654.07</td>
<td>$113,432.10</td>
<td>$151,086.17</td>
</tr>
</tbody>
</table>

The cash was in Savings and Commercial Accounts in Banks in Muskegon, Mich.

Resume

<table>
<thead>
<tr>
<th></th>
<th>Pensions*</th>
<th>Relief</th>
<th>Totals</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fund Balances, Jan. 1, 1950</td>
<td>$106,134.08</td>
<td>$55,717.48</td>
<td>$161,851.56</td>
</tr>
<tr>
<td>Fund Receipts, 1950</td>
<td>140,390.64</td>
<td>1,880.81</td>
<td>142,271.45</td>
</tr>
<tr>
<td><strong>Totals</strong></td>
<td>$246,524.72</td>
<td>$57,598.29</td>
<td>$304,123.01</td>
</tr>
<tr>
<td>Fund Disbursements, 1950</td>
<td>$151,801.84</td>
<td>$1,234.00</td>
<td>$153,036.84</td>
</tr>
</tbody>
</table>

| Fund Balances, Dec. 31, 1950| $94,722.88 | $56,363.29 | $151,086.17 |

*Both Current and Reserve Funds.

Again the past year the entire cost of administering the Funds entrusted to our care was considerably less than one per cent of the money administered.

Respectfully submitted,

J. O. BOUWSMA, Secretary.
REPORT NO. 10

GENERAL COMMITTEE FOR HOME MISSIONS

To the Synod of 1951.

Esteemed Brethren in Christ:

The General Committee for Home Missions herewith presents its annual account to your honorable body. With a deep sense of gratitude unto our faithful God and only Savior, we can accord that the labors expended have been fruitful. This is particularly true of the assignment given us in Canada.

In the course of the year both the General Committee and the Executive Committee have undergone changes. On the first group one third of the membership is new; on the second group, the Revs. C. Witt and R. Rienstra, who had accepted calls to other fields, were succeeded by the Revs. L. Voskuil and N. De Vries respectively. Subsequently the Rev. J. Kenbeek took over the duties of Mr. N. De Vries when this brother accepted the call to serve as Home Missionary.

For the convenience of Synod we submit our report under the following heads:

Part I.

Personnel and Organization

<table>
<thead>
<tr>
<th>Classes</th>
<th>Members</th>
<th>Alternates</th>
<th>Terms</th>
</tr>
</thead>
<tbody>
<tr>
<td>California</td>
<td>L. Bouma</td>
<td>H. De Mots</td>
<td>1948-1951</td>
</tr>
<tr>
<td>Chicago North</td>
<td>H. Baker</td>
<td>W. Kok</td>
<td></td>
</tr>
<tr>
<td>Chicago South</td>
<td>B. Van Someren</td>
<td>C. Greenfield</td>
<td></td>
</tr>
<tr>
<td>Grand Rapids East</td>
<td>E. F. Visser</td>
<td>P. Y. De Jong</td>
<td></td>
</tr>
<tr>
<td>Grand Rapids South</td>
<td>R. Veenstra</td>
<td>C. Holmop</td>
<td></td>
</tr>
<tr>
<td>Grand Rapids West</td>
<td>T. Van Eerden</td>
<td>F. L. Netz</td>
<td></td>
</tr>
<tr>
<td>Hackensack</td>
<td>A. Hoekema</td>
<td>W. Heynen</td>
<td></td>
</tr>
<tr>
<td>Holland</td>
<td>L. Voskuil</td>
<td>G. S. Kok</td>
<td></td>
</tr>
<tr>
<td>Hudson</td>
<td>O. Holtrop</td>
<td>E. Boeve</td>
<td></td>
</tr>
<tr>
<td>Kalamazoo</td>
<td>J. Van Laar</td>
<td>O. De Groot</td>
<td></td>
</tr>
<tr>
<td>Minnesota</td>
<td>J. Van Den Hoek</td>
<td>H. Van Veenstra</td>
<td></td>
</tr>
<tr>
<td>Muskegon</td>
<td>J. Kenbeek</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ontario</td>
<td>A. Persenaire</td>
<td>C. Spoelhof</td>
<td></td>
</tr>
<tr>
<td>Orange City</td>
<td>J. Hollebeek</td>
<td>G. Postma</td>
<td></td>
</tr>
<tr>
<td>Ostfriesland</td>
<td>H. Petersen</td>
<td>I. Meuzelaar</td>
<td></td>
</tr>
<tr>
<td>Pacific</td>
<td>J. R. Van Dyke</td>
<td>J. Breuker</td>
<td></td>
</tr>
<tr>
<td>Pella</td>
<td>H. Vander Kam</td>
<td>E. Ubels</td>
<td></td>
</tr>
<tr>
<td>Sioux Center</td>
<td>J. Van Beek</td>
<td>B. Pekelder</td>
<td></td>
</tr>
<tr>
<td>Wisconsin</td>
<td>W. Meyer</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Zeeland</td>
<td>M. Bolt</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Members-at-Large

<table>
<thead>
<tr>
<th>Alternates</th>
<th>Terms</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rev. T. Ver Hulst</td>
<td>1948-1951</td>
</tr>
<tr>
<td>Mr. F. Oldemulders</td>
<td>1949-1952</td>
</tr>
<tr>
<td>Mr. B. Smit</td>
<td>1950-1953</td>
</tr>
</tbody>
</table>
The term of Mr. T. Hoeksema expires at this time. Hence a member-at-large and his alternate must be elected for the term 1951-1954.

The Executive Committee now comprises the following members: the Reverends M. Bolt, J. Kenbeek, R. Veenstra, E. Visser, T. Van Eerden, L. Voskuil, 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, E. Visser, and Mr. W. Hofstra served respectively as President, Vice-President, and Treasurer.

The sub-committee for Church Extension comprised the brethren: E. Visser, R. Veenstra, L. Voskuil, and H. Blystra.

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

The sub-committee for finances comprised 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.

The General Committee for Home Missions convened for its annual meeting on February 7, 8, and 9 of the current year. At that time the following officers were elected:

President ..................... M. Bolt
Vice-President ............... E. Visser
Treasurer .................... W. Hofstra

A letter of appreciation for the continued use of the facilities of the Bates Street Christian Reformed Church has been addressed to the Consistory of this Church.

PART II.

GENERAL INFORMATION

Once again it is our joy to record progress. Under subsequent and separate heads additional details will be given. Suffice it to say that our men in the field have labored with commendable diligence. Though there has been no phenomenal growth, evidences of normal development are discernable. Advances in reaching the unchurched have been made; even so the opportunities for gospel witnessing in both urban and rural communities remain unlimited. In this connection it may not be amiss to reemphasize the need of individual contact and testimony on the part of our lay-membership. And this objective will be realized to the extent that we have caught and are laid hold upon by the spirit of the Master.

A few fields passed from the mission post stage into the organized church category. Since to date we have been unsuccessful to fill three vacant fields, the Committee has been hesitant to open additional fields,
for unless a post can be manned it is deemed inadvisable to inaugurate a program of evangelization in a given locality.

The Rev. Bartel N. Huizenga, who with his devoted helpmeet, did much to develop the Le Mars field, left our staff to serve our Kenosha church. The Rev. John De Jong, having received a call from his field at Iron Springs to serve as their first pastor, indicative of the esteem accorded him and Mrs. De Jong, was led to accept. We rejoice that eight brethren were led to accept the missionary challenge in the Home Field. The Reverends Harold Dekker, Nicholas De Vries, and John G. Van Dyke are devoting themselves to fields in the United States; and the Reverends John Hanenburg, Albert Smit, Martin Van Dyke, Gerard Van Laar, and John Vander Meer are serving in Canada.

The Fund for Needy Churches provided aid when and as needed in accordance with the rules adopted by Synod.

Wherever possible, care was shown to the Dispersed and Non-Resident members. Proper record is kept of the names that are forwarded to the office of the Secretary.

Prayerful and sustaining interest on the part of our people has been a source of frequent encouragement. Even so the need for a deepened compassionate concern for those that are without remains. To foster that concern and to promote participation in the glorious work of witnessing for Christ, individually and unitedly, must remain the objective of all entrusted with positions of leadership. To the extent that we have fellowship with our personal Savior, shall His love and life spur us on to acquaint others with the power of redeeming grace, and the joy of salvation in Christ.

PART III.

CHURCH EXTENSION — U.S.A.
(As of March 1, 1951)

During the past year our Home Missionaries have given themselves wholeheartedly to the labors in their respective fields. Their energies have not been spent in vain. The work has progressed. Fields were opened or developed. Monthly reports tell of those that are led to accept Christ, that make profession of their faith, of adults and children that are baptized, and others that desire instruction in the scriptures.

In this connection it may be added that our missionaries are frequently faced by three major problems: the prevalent divorce evil, lodge membership, and religious illiteracy. Plans are in the making to arrange sectional conferences for the men in the service, the intent being to discuss these and kindred problems; a mutual exchange of views and experiences may be found helpful toward more effective
service for the Lord. Initial efforts already have been put forth to prepare study material, suitable for those who have lost all contact with the Bible and who are total strangers to religious terminology.

Concerning the six districts in our U. S. field, in which the work of church extension and evangelization is interrelated, we submit the following.

1. THE EASTERN DISTRICT.

This district, which comprizes the territory belonging to Classes Hackensack and Hudson, is being served by two missionaries, the Reverends Dick Van Halsema and James M. Ghysels.

Mr. Van Halsema has labored diligently at MONSEY, and his efforts in this field, which for a long time appeared static, have been signally blessed. Moreover he has done some survey work in neighboring areas, and upon request he has visited our soldiers stationed in nearby camps.

Missionary Ghysels and his faithful flock might at long last occupy their own place of worship. This event has proven beneficial for our WASHINGTON field. The conviction has taken hold that our Church in the nation's capitol is there to stay. Due to the emphasis upon military preparedness, an increasing percentage of the nation's armed forces, hailing from our Denomination, enjoy the blessings of worship and fellowship with our membership at Washington, D.C.

Ever alert to the needs and possibilities of their particular field, the Eastern Home Mission Board has requested the General Committee for Home Missions that another missionary be placed in the East. This request was motivated by the extensive opportunities for evangelization, and the relocation of our own members in new residential areas. Here too church extension and evangelization go hand in hand. The request, subject to the approval of Synod, was readily granted.

Hence we petition that Synod approve the placement of another missionary in the Eastern District.

2. THE MICHIGAN DISTRICT.

This district, vacated by the homegoing of the Rev. Leonard Trap, is now occupied by Dr. John G. Van Dyke. Missionary Van Dyke entered his new field in February of this year. In compliance with the requests of Classis Holland and Classis Grand Rapids East, he began his labors at Holland's East End and the Sylvan District of Grand Rapids. In these two projects the church extension aspect of the work predominates. Yet both the missionary and the committee of Synod are likewise mindful of the evangelization needs in these and other Michigan fields.

3. THE CHICAGO-MILWAUKEE DISTRICT.

The BELLWOOD field, now an organized congregation, continues
to enjoy the services of Dr. Renze De Groot. Under his ministry the
group is gradually gaining numerically; moreover the saints are being
established in the faith. The possibilities of neighborhood evangelism,
and surveys of new districts receive constant attention.

During the course of the year frequent assistance has been rendered
to the youthful congregation at WHEATON.

Considering that Chicago reportedly has over two million unchurched,
the opportunities for evangelization here, both by the local churches
and denominationally, are limitless.

The MILWAUKEE field shows greater promise today than at any
time previously. Credit for this is largely due to the exemplary devotion,
the dogged perseverance of its membership which is determined to
carry on in spite of recurring disappointments. Repeated attempts to
obtain a worker for this mission church have to date been unsuccessful.
Mindful of the fact that Milwaukee has been deprived of a missionary
for all of eight years, and that nevertheless it has not only held its own
but has grown, the urgent need of a worker is at once apparent. May
the fervent supplications, that the Lord send one of His servants into
this field be soon granted.

Plans to locate elsewhere, in a more suitable and promising section
of Milwaukee, are progressing.

4. THE MIDWEST DISTRICT.

Presently the largest number of mission posts and churches are found
in the Midwest District.

The oldest field in this group is MINNEAPOLIS, served by
Missionary Henry Rikkers. As soon as this church, now calling, has
procured its own pastor, Mr. Rikkers will be transferred either to one
of our present vacant fields or a new field.

In the course of the year DES MOINES has been organized. A
convenient house has been purchased in one of the newer residential
sections; there is sufficient additional land with the property making
possible the erection of an eventual chapel. The aggressive membership
is hopeful that the challenge of Des Moines may find a responsive
chord in some missionary heart, thus terminating a vacancy that will
soon reach the two year period.

IOWA FALLS, Iowa, and TYLER, Minnesota, became calling
churches. Moreover Iowa Falls, having procured its own pastor, could
dispense with the services of Missionary Sidney Werkema.

The LE MARS field has been vacated, due to the departure of
Missionary Bartel Huizenga who labored diligently to promote the
establishment of this post. Evidences are at hand that he has not
labored in vain. Attempts are being made to find a successor.
HARTLEY, Iowa, has made commendable progress, having been nurtured by a student-pastor and local ministers. Organization is contemplated.

SIOUX CITY, under the leadership of its energetic missionary, the Rev. Jack Zandstra, has forged ahead in a remarkable way. Additions to the church, attendance at divine services and Bible classes, and greatly increased financial contributions augur well for the future. Here too re-location plans are indicative of vision.

The WILLMAR, Minnesota, field, to which Missionary Sidney Werkema was transferred, has been organized. The alert missionary seeks to make outside contacts. And for this, among other methods, he finds frequent occasion through his broadcasts over the local radio; a project financed by interested members from our neighboring churches.

ROCHESTER, Minnesota, also belongs to the Midwestern district. Here the Rev. Anthony Koning has ministered faithfully in behalf of our own sick at the Mayo Clinic, and others that requested his services. The need of expanding the work has been considered anew. In order to explore expansion possibilities, for which we deem the hospital chaplain, Mr. Koning, best qualified, the Hollandale Consistory has been petitioned to release its pastor for this purpose for a three months period. During the interim Hollandale will be provided for by a student-pastor.

5. THE SOUTHWEST DISTRICT.

The present two fields in the Southwest District are TUCSON and LAKEWOOD CITY.

At the first named place, a health center in sunny Arizona, Missionary Gerrit B. Boerefyn proclaims the blessed gospel of spiritual resurrection, life, and health. His is the joy of fruitful service, the ingathering of those that were without, and the ministry of comfort unto the afflicted that have come to Tucson for physical relief and recovery.

LAKEWOOD CITY, California, is a venture of faith in a wholly American constituency. Here Missionary Frank De Jong seeks to reach our fellowmen with the glad tidings of redemption in Christ. The attendants, as well as members belonging to the group, are non-Christian Reformed in origin. Initial response is encouraging.

Moreover Mr. De Jong has made a first survey of ARLINGTON, California, where some of our own families took up residence. To what extent Arlington holds promise must be determined at a later date.

6. THE PACIFIC NORTHWEST DISTRICT.

In this district TACOMA presently is the center of interest. Providentially we were enabled to obtain property, and a Sunday School
for the unchurched that had been in operation for some years. This is predominantly an evangelization project as Lakewood City. Moreover Missionary Nicholas De Vries, who recently entered this field, will have opportunity to be of service to our soldiers stationed in neighboring camps and bases.


We are happy to inform Synod that the Rev. Harold Dekker accepted the challenge “to carry on the work of evangelization specifically in connection with the follow-up program of the Back to God Hour”.

Whereas the Rev. Dekker was engaged in post-graduate studies, and whereas this phase of Kingdom work is new and initially of an exploratory nature, he petitioned your committee that the assignment be given him under the terms of a preliminary appointment, and to defer immediate calling. To this request of Mr. Dekker your committee yielded with the mutually agreed stipulation that the appointment terminate as of December 31, 1951.

In a supplementary report we expect to provide Synod with information concerning the radio evangelization assignment to which Mr. Dekker has been giving full time since February of this year.

8. Student Summer Field Work.

During the summer recess of 1950 fourteen seminarians were engaged to serve as student-pastors in various Home Mission fields. Of these youthful brethren eight were given assignments in the U.S. and six served in Canada.

Reports received revealed that their endeavors were characterized by diligence and devotion; that in these youth our Church has promise of well equipped future laborers in the harvest fields of the Lord.

Throughout the year the MISSIONARY AT LARGE and the SECRETARY, the Revs. J. M. Vande Kieft and Harry Blystra, have been fully occupied with their individual and combined assignments. Again conferences, field surveys, speaking engagements, and preaching services in both mission fields and established churches required that much time be spent in travel. Moreover in the course of the year they have added camp itineraries to their schedule, the intent being that some provision might be made for the spiritual care of our youth in military service.

Looking back upon the year ours must be the praise: the Lord has prospered us, blessed be His name.


Upon request of the Home Missions Committee of Classis Minnesota inauguration of mission work in Alaska was considered. Proposals submitted were:
a. That our Back-to-God broadcast be placed on the air in Alaska.

b. That the Rev. C. L. Van Zee be delegated to make an extensive investigation of the Alaska field with a view to its mission possibilities.

c. That in the interim the General Committee assume responsibility for supplying the pulpit of the Rev. C. L. Van Zee at Hancock, Minnesota.

From information available it appeared that to date less than ten families or individuals belonging to our Church are residing in various scattered areas in Alaska. In view thereof it was decided:

a. That the broadcast request be referred to the Denominational Radio Committee.

b. That both the present Christian Reformed population in Alaska, and the great need for evangelization at home, do not warrant our entrance into the Alaska field.

c. That this action be submitted to the Synod for approval.


In compliance with the decision of Synod our M-a-L, the Rev. J. M. Vande Kieft, made an initial investigation to determine the feasibility of inaugurating a home mission project among Hungarian Reformed brethren. When it was learned that the request of the Rev. Mr. Nagy had been made without the knowledge and official sanction of his Church the investigation was terminated.

Synodical approval is herewith requested.

11. CHURCH EXTENSION QUOTA FOR 1952.

In order that our church extension activities may be continued and expanded, we petition Synod to grant a quota of $5.00 per family for our Denominational Church Extension Budget for 1952.

PROPOSED BUDGET FOR CHURCH EXTENSION

<table>
<thead>
<tr>
<th>Item</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Missionary salaries</td>
<td>$54,075.00</td>
</tr>
<tr>
<td>Missionary expenses</td>
<td>18,366.00</td>
</tr>
<tr>
<td>Rent and Taxes</td>
<td>930.00</td>
</tr>
<tr>
<td>Fire insurance</td>
<td>470.00</td>
</tr>
<tr>
<td>Pulpit supplies</td>
<td>2,000.00</td>
</tr>
<tr>
<td>Student expenses</td>
<td>5,000.00</td>
</tr>
<tr>
<td>Moving</td>
<td>3,500.00</td>
</tr>
<tr>
<td>Contingencies</td>
<td>4,000.00</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>1,500.00</td>
</tr>
<tr>
<td>Buildings</td>
<td>75,000.00</td>
</tr>
<tr>
<td>New fields</td>
<td>15,000.00</td>
</tr>
<tr>
<td>Administrative expenses</td>
<td>4,000.00</td>
</tr>
<tr>
<td>Total</td>
<td>$183,841.00</td>
</tr>
</tbody>
</table>
PART IV.

The Canadian Field

The labors in behalf of our immigrant saints in Canada are being blessed. Under the wise guidance of our missionaries stationed there, the fields are being established. The earlier immigrants are becoming more settled, and encouragement to assume a larger share of the financial burdens, both locally and denominationally, meets in many cases, with exceptional response. With a view to the procurement of pastors and building equipment, they must still look for substantial assistance from the mother church in the U.S. Moreover the desire to have their own Christian schools deserves every possible encouragement we may be able to provide. Considering the generosity of our people toward our immigrant saints in Canada during the past few years, we are confident that further aid will be forthcoming. At the same time we shall continue to urge upon our immigrant groups that they must put forth determined efforts to become self supporting, and devise ways and means to obtain that objective.

That our Church in Canada is rapidly expanding can be gathered from the number of churches that have been organized in the course of the past year. To the Synod of 1949 we could report the organization of seven new churches in this field. The Synod of 1950 was informed that seven additional groups had been organized. At this time we can report that during the last year eighteen more churches were organized; these are: Brockville, Kingston, Winona, Clute-Eastford, Barrie, Orangeville, Dixie, and Fort William in the province of Ontario; Portage La Prairie and Brandon in Manitoba; Lethbridge, Duchess, Barrhead-Westlock, Rocky Mountain House, and Peers in Alberta; and Abbotsford, Langley Prairie, and Ladner in British Columbia.

Except for unforeseen circumstances, we may expect that even larger numbers of immigrants will reach Canada from now on. This expectation we deem warranted, since immigrants are now permitted to become sponsors for relatives, the entrance of skilled laborers and not farm help only has been approved by the Canadian authorities, and the Netherlands government reportedly will pay a subsidy to its citizens prepared to emigrate. Hence there is every reason to believe that present groups will be strengthened numerically and materially, and that new settlements will be planned.

A. Missionaries.

Our request to call additional missionaries for Canada as needed, was granted by the Synod of 1950. During the year five new missionaries were placed, namely: Dr. Martin Van Dyke, and the Reverends

Subject to the approval of Synod, it is the intent of our Committee to encourage present fields, deemed sufficiently strong, to call their own pastors, and to transfer missionaries now in the service to other new and needy fields. Our motivation for this policy is that an excessive number of missionaries may retard the development of normal and independent congregational life among groups that have become sufficiently strong to be on their own. In other words we would guard against prolonged reliance upon the services of a missionary, supplied and salaried by the church at large.

Yet in view of possible developments and accelerated migration, we again request that Synod authorize its Committee for Home Missions to call additional missionaries for Canada as needed.

**B. Quota.**

To meet expected expenditures, we petition Synod to set the quota for church extension in Canada for 1952 at $4.75 per family.

**PROPOSED BUDGET FOR THE CANADIAN EMERGENCY FUND**

<table>
<thead>
<tr>
<th>Item</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Missionary salaries</td>
<td>$58,500.00</td>
</tr>
<tr>
<td>Missionary expenses</td>
<td>$37,730.00</td>
</tr>
<tr>
<td>Rent or Taxes</td>
<td>$3,050.00</td>
</tr>
<tr>
<td>Fire insurance</td>
<td>$500.00</td>
</tr>
<tr>
<td>Pulpit supplies</td>
<td>$3,000.00</td>
</tr>
<tr>
<td>Student expenses</td>
<td>$6,000.00</td>
</tr>
<tr>
<td>Moving</td>
<td>$3,500.00</td>
</tr>
<tr>
<td>Contingencies</td>
<td>$4,000.00</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>$2,300.00</td>
</tr>
<tr>
<td>Buildings</td>
<td>$50,000.00</td>
</tr>
<tr>
<td>New fields</td>
<td>$10,000.00</td>
</tr>
<tr>
<td>Administrative expenses</td>
<td>$4,000.00</td>
</tr>
<tr>
<td><strong>TOTALS</strong></td>
<td><strong>$182,580.00</strong></td>
</tr>
<tr>
<td>Salary-Credits</td>
<td>$11,000.00</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$171,580.00</strong></td>
</tr>
</tbody>
</table>

**PART V.**

**DISPERSED AND NON-RESIDENT CHURCH MEMBERS**

Judging by the number of names and addresses received, the migratory tendency of our membership during the past year was far less pronounced than previously. Is it possible that our people are becoming aware of the dangers of dispersion? If so this may be regarded as a favorable sign.

It might be added that some records received were returned to the home church, since the parties involved were living within a radius of 20-40 miles from the home church with no other of our churches
closer by; and on the basis of information given some of these members should be classified as delinquent rather than as dispersed members.

PART VI.

SUPPLEMENTARY FUND FOR HOME EVANGELIZATION

We beg to inform Synod that to date the Supplementary Fund for Home Evangelization has not thrived. Collections taken and funds received for this purpose have been comparatively few and small. And this again, as stated in a former report to the Synod of 1950, must be attributed to the fact that many of our churches have their own evangelization programs.

Requests for assistance from this fund were received. These came from churches which had abundant opportunity to engage in community evangelization, but which were unable to carry the financial load required. The intent was to use the granted financial aid toward the procurement of layworkers, it being understood that such aid would be continued over a period of years. However in view of the evident insecurity and inadequacy of the fund, we were hesitant to promise aid, far less substantial aid, beyond a one year period. This was a disappointment both to your Committee and the groups who had the vision to launch forth into the field of evangelization.

Hence we petition Synod again to commend this fund and cause to the churches for freewill offerings, and more liberal support.

PART VII.

YOUTH IN MILITARY SERVICE

Considering that many of our young men were called into military service as reserves, enlistees, or draftees, your Committee concerned itself with the spiritual needs of these youth. Pastors, serving churches in the vicinity of military establishments, were requested to interest themselves in the welfare of our youth stationed there. This service, as in previous war days, is gladly rendered. Moreover from an up-to-date address list at the Young Calvinist Office addresses of service personnel are regularly provided and forwarded through the office of the Secretary. Furthermore itineraries were made to some camps in distant States where several of our men are in training.

This spiritual service again is found to be a source of joy and encouragement to our youth, and of keen appreciation on the part of the parents.

Moreover free-will offerings requested for the Soldier’s Fund have met with initial favorable response.

These various actions were taken in accordance with authority granted our Committee by the Synod of 1948. (Acts 1948, p. 62.)
Since many of the camps, in which our youth are in training, are far removed from our church centers, the present need of service homes and service pastors is recognized. Hence we request Synod to renew the authority:

a. That free-will offerings be requested for the Soldier’s Fund.
b. That service pastors be called when and as needed.
c. That service homes be procured when and where needed.

PART VIII.
THE FUND FOR NEEDY CHURCHES

A. INFORMATION.
1. During 1950 recipient churches received their full aid allotment as approved by Synod.
2. Churches, in need of assistance to defray moving expenses, were granted same upon endorsement by their respective Classical Home Missions Committees.
3. The schedule of payments for 1951 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.
1. We recommend that the minimum salary, to be paid the ministers of recipient churches from the F.N.C. be set at $2,800.00 for 1952 and that this be increased according to the cost of living index as established by the U. S. government.
2. We recommend that a children’s allowance of $125.00 per child, in excess of the minimum salary be granted for 1952.
3. We recommend that the minimum per family contribution toward the pastor’s salary of families belonging to subsidized churches for 1952 be set at $50.00.
4. We recommend that the Denominational per family quota for 1952 for the Fund for Needy Churches be set at $2.25.

REPORT OF THE TREASURER FOR THE YEAR 1950
CHURCH EXTENSION FUND
Schedule “A”

Receipts
Classical Treasurers .................. $135,736.49
Gifts:
   Individual ..................... $ 565.00
   Societies ...................... 8,029.62
   Churches ....................... 941.82
-------------------------------
   ................................ 4,536.44
Interest ......................... 1,062.50
Dividends ........................................... 878.20
Refunds ........................................... 1,671.89
Withdrawal, Certs. of Deposit ................. 10,000.00
Loan, Old Kent Bank ............................. 40,000.00

Total Receipts ...................................... $193,885.02

Disbursements

Missionaries’ Salaries .......................... $ 31,811.14
Missionaries’ Expenses .......................... 11,441.10
Special Services ................................ 8,601.00
Homes and Chapels ............................... 110,627.21
Moving expenses ................................ 1,293.74
Repayment on loan ............................... 10,000.00
Administrative Expenses ......................... 3,646.91

Total Disbursements .............................. $177,421.10

Operating balance, 1950 ........................... 9,699.01
Deficit January 1, 1950 ......................... 16,463.92

Balance, December 30, 1950 ....................... $ 6,764.91

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. Shares, Little Miami R.R. ................ 80.00

$ 9,421.25

91 Com. Shares, Cleveland Elec. Illum. Co. ........ 3,048.50
Certificates of Deposit, Zeeland State Bank ........ 2,500.00
United States Bonds ................................ 35,000.00

$50,969.75

Amount due on loan, Old Kent Bank ............... 30,000.00

Current assets, December 30, 1950 ............... $20,969.75

Schedule “C”

MISSIONARY HOMES AND CHAPELS

<table>
<thead>
<tr>
<th>Location</th>
<th>Dec. 30, 1950</th>
<th>Dec. 31, 1949</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bellwood Mission, Chicago</td>
<td>$ 5,943.93</td>
<td>$ 5,943.93</td>
</tr>
<tr>
<td>Chicago, Ill.</td>
<td>20,500.00</td>
<td>0.00</td>
</tr>
<tr>
<td>Cicero, Ill.</td>
<td>15,200.84</td>
<td>15,200.84</td>
</tr>
<tr>
<td>Des Moines, Iowa</td>
<td>1,598.85</td>
<td>0.00</td>
</tr>
<tr>
<td>Grand Rapids, Mich.</td>
<td>1,500.00</td>
<td>0.00</td>
</tr>
<tr>
<td>Holland, Mich.</td>
<td>14,314.24</td>
<td>13,342.24</td>
</tr>
<tr>
<td>Iowa Falls, Iowa</td>
<td>10,250.43</td>
<td>10,453.31</td>
</tr>
<tr>
<td>Lakewood City, Calif.</td>
<td>65,000.00</td>
<td>36,027.00</td>
</tr>
<tr>
<td>Le Mars, Iowa</td>
<td>5,000.00</td>
<td>5,000.00</td>
</tr>
<tr>
<td>Milwaukee, Wis.</td>
<td>9,000.00</td>
<td>9,000.00</td>
</tr>
</tbody>
</table>

— 99 —
Minneapolis, Minn. ........................................... 30,673.43  36,500.00
Monsey, N. Y. .............................................. 10,900.00  800.00
Phoenix, Ariz ................................................ 5,000.00  5,000.00
Tacoma, Wash. ............................................... 17,612.80  0.00
Tucson, Ariz .................................................. 22,500.00  16,500.00
Tyler, Minn ................................................... 11,500.00  0.00
Washington, D. C .......................................... 22,500.00  22,500.00
Willmar, Minn ................................................ 11,670.56  0.00

Totals ....................................................... $280,665.08  $176,867.32

Schedule “A”

CANADIAN EMERGENCY FUND

Receipts

Classical Treasurers ...................................... $109,014.47
Gifts:
  Individual ........................................... $ 350.00
  Societies ............................................. 4,985.84
  Churches ............................................... 8,130.00

Refunds .................................................... 745.99

Total ....................................................... $123,227.10

Disbursements

Missionaries' Salaries ................................. $44,637.40
Missionaries' Expenses ................................ 26,305.66
Special Services ......................................... 11,257.25
Homes and Chapels ........................................ 50,768.53
Moving expenses ......................................... 3,460.00
Administrative expenses ............................... 3,646.92

Total Disbursements .................................... $140,075.76

Operating Deficit, 1950 .................................. $ 16,848.66
Deficit January 1, 1950 .................................. 4,837.83

Total ....................................................... $ 21,686.49
Less amount due from Missionaries .................. 1,200.00

Net Deficit December 30, 1950 ......................... $ 20,486.49

Schedule “B”

MISSIONARY HOMES AND CHAPELS

<table>
<thead>
<tr>
<th>Location</th>
<th>Dec. 30, 1950</th>
<th>Dec. 30, 1949</th>
</tr>
</thead>
<tbody>
<tr>
<td>Abbotsford, B. C.</td>
<td>$ 4,959.10</td>
<td>$ 0.00</td>
</tr>
<tr>
<td>Aylmer, Ont.</td>
<td>15,141.83</td>
<td>15,141.83</td>
</tr>
<tr>
<td>Bowmanville, Ont.</td>
<td>9,171.37</td>
<td>8,182.73</td>
</tr>
<tr>
<td>Brockville, Ont.</td>
<td>1,482.56</td>
<td>0.00</td>
</tr>
<tr>
<td>Cockrane, Ont.</td>
<td>537.78</td>
<td>0.00</td>
</tr>
<tr>
<td>Edmonton, Alta.</td>
<td>16,099.80</td>
<td>0.00</td>
</tr>
<tr>
<td>Essex, Ont.</td>
<td>13,565.13</td>
<td>0.00</td>
</tr>
<tr>
<td>Ft. William, Ont.</td>
<td>818.19</td>
<td>0.00</td>
</tr>
</tbody>
</table>
Kitchener, Ont. ......................................... 10,321.75  10,321.75
Lethbridge, Alta. ....................................... 16,500.27  16,500.27
Owen Sound, Ont. ....................................... 9,690.70  9,330.70
Picton, Ont. ........................................... 8,478.58  8,478.58
Picture Butte, Alta. ................................... 6,874.82  6,874.82
Portage La Prairie, Man. ................................ 8,261.08  6,928.10
Red Deer, Alta. .......................................... 10,924.35  0.00
Renfrew, Ont. .......................................... 7,528.58  7,528.58
St. Catherines, Ont. .................................... 12,305.13  12,305.13
Sumas, Wash. (Can. acct.) ................................ 5,287.00  5,237.00
Toronto, Ont. ........................................... 14,908.05  14,908.05

Totals ...................................................... $172,806.07  $121,737.54

Account 1949 ............................................. 121,737.54

Canadian Check ........................................... 300.00

Account Schedule “A” ................................... $ 50,768.53

FUND FOR NEEDY CHURCHES

Schedule “A”

Receipts

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Balance January 1, 1950</td>
<td>$ 68,003.82</td>
</tr>
<tr>
<td>Classical Treasurers</td>
<td>$ 21,283.52</td>
</tr>
<tr>
<td>Interest</td>
<td>$ 2,537.50</td>
</tr>
<tr>
<td>Dividends</td>
<td>$ 659.80</td>
</tr>
<tr>
<td>Refund</td>
<td>$ 275.00</td>
</tr>
</tbody>
</table>

Total balance and receipts ................................ $ 92,759.64

Disbursements

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Subsidies</td>
<td>$ 61,899.51</td>
</tr>
<tr>
<td>Children Allowances</td>
<td>$ 4,754.57</td>
</tr>
<tr>
<td>Moving Expenses</td>
<td>$ 2,981.48</td>
</tr>
<tr>
<td>Administrative Expense</td>
<td>$ 3,646.92</td>
</tr>
</tbody>
</table>

Total Disbursements ....................................... 73,282.48

Balance December 30, 1950 .................................. $ 19,477.16

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. Shares, Little Miami R.R. ......................................................... 800.00

Total ........................................................................... $ 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

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Balance January 1, 1950</td>
<td>$267.95</td>
</tr>
<tr>
<td>Receipts, 1950</td>
<td>$2,570.42</td>
</tr>
<tr>
<td><strong>Total Balance and Receipts</strong></td>
<td>$2,838.37</td>
</tr>
<tr>
<td>Grants</td>
<td>$600.00</td>
</tr>
<tr>
<td>Refunds</td>
<td>381.16</td>
</tr>
<tr>
<td><strong>Total Disbursements</strong></td>
<td>981.16</td>
</tr>
<tr>
<td>Balance December 30, 1950</td>
<td>$1,907.21</td>
</tr>
</tbody>
</table>

### SOLDIERS FUND

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Balance January 1, 1950</td>
<td>$6,173.18</td>
</tr>
<tr>
<td>Receipts, 1950</td>
<td>50.50</td>
</tr>
<tr>
<td><strong>Total balance and receipts</strong></td>
<td>$6,223.68</td>
</tr>
<tr>
<td>Disbursements, 1950</td>
<td>1,085.24</td>
</tr>
<tr>
<td>Balance December 30, 1950</td>
<td>$5,138.44</td>
</tr>
</tbody>
</table>

### FUNDS HELD IN TRUST FOR

**GEESTELIJKE VERZORGING OPVAARDEN KOOPVAARDIJ**

**UITGAANDE VAN DE GEREFORMEERDE KERKEN**

**IN NEDERLAND**

(DUTCH MERCHANT MARINE)

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Receipts, 1950</td>
<td>$3,499.00</td>
</tr>
<tr>
<td>Disbursements, 1950</td>
<td>2,500.00</td>
</tr>
<tr>
<td>Balance December 30, 1950</td>
<td>$999.00</td>
</tr>
</tbody>
</table>

### COMBINED STATEMENT OF RECEIPTS AND DISBURSEMENTS

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Church Extension Emergency</td>
<td>F. N. C.</td>
</tr>
<tr>
<td>Balances, Jan. 1, 1950</td>
<td>68,093.82</td>
</tr>
<tr>
<td>Receipts, 1950</td>
<td>123,227.10</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>192,759.64</td>
</tr>
<tr>
<td>Disbursements, 1950</td>
<td>238,373.51</td>
</tr>
<tr>
<td><strong>Total Disbursements</strong></td>
<td>622,373.51</td>
</tr>
<tr>
<td>Balances Dec. 30, 1950</td>
<td>19,477.16</td>
</tr>
<tr>
<td>Deficit 12/30/50</td>
<td>1,907.21</td>
</tr>
<tr>
<td>Deficit 1/1/50</td>
<td>5,138.44</td>
</tr>
<tr>
<td><strong>Deficit Dec. 30, 1950</strong></td>
<td>21,686.49</td>
</tr>
</tbody>
</table>

---

---
CASH ACCOUNT

Cash on hand January 1, 1950 ............... $59,908.11
Receipts, 1950 .................................. 347,987.86

Total ........................................ $407,895.97
Disbursements, 1950 ........................... 395,295.74

Cash on hand December 30, 1950 ................ $12,600.23

Balances 12/30/50

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Church Extension</td>
<td>$6,764.91</td>
</tr>
<tr>
<td>Fund for Needy Churches</td>
<td>$19,477.16</td>
</tr>
<tr>
<td>Supplementary Fund</td>
<td>$1,907.21</td>
</tr>
<tr>
<td>Soldier’s Fund</td>
<td>$5,138.44</td>
</tr>
<tr>
<td>Dutch Merchant Marine</td>
<td>$999.00</td>
</tr>
</tbody>
</table>

Total Balances ............................ $34,286.72

Deficit, Canadian Emergency Fund ....... $21,686.49

Cash on hand, December 30, 1950 .......... $12,600.23

Respectfully submitted,

WALTER HOFSTRA, Treasurer.

March 2, 1951

General Committee for Home Missions of
The Christian Reformed Church

Gentlemen:

COMBINED STATEMENT OF THE RECEIPTS AND
DISBURSEMENTS OF THE HOME MISSION FUND

Cash on Hand, January 1, 1950 ............... $59,908.11
Receipts - 1950 ................................ 347,987.86

Total ........................................ $407,895.97
Disbursements - 1950 .......................... 395,295.74

Balance on hand, December 31, 1950 .......... $12,600.23

I have examined the above statement of Cash Receipts and Disbursements of the Home Mission Fund for the year ended December 31, 1950, 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 above statement of Cash Receipts and Disbursements presents fairly the cash transactions of the Fund.

Respectfully submitted,

PETER B. VANDER MEER.
SUMMARY OF MATTERS REQUIRING SYNODICAL ATTENTION

PART I — PERSONNEL AND ORGANIZATION.
   Election of member-at-large and his alternate.

PART III. — CHURCH EXTENSION.
   1. Eastern District — placement of another missionary.
   10. Hungarian Reformed Church.

PART IV. — CANADIAN FIELDS.
   A. Calling of additional missionaries.
   B. Canadian Quota for 1952.

PART VI. — FREEWILL OFFERINGS FOR SUPPLEMENTARY FUND FOR HOME EVANGELIZATION.

PART VII. — YOUTH IN MILITARY SERVICE.
   Recommendations.

PART VIII. — FUND FOR NEEDY CHURCHES.
   Recommendations.

We close our account with the prayer that the delegates to Synod may receive in large measure the guidance of the Spirit, sent forth by the Lord to dwell in the midst of His Church.

Humbly submitted,

The General Committee for Home Missions
H. BLYSTRA, Secretary
REPORT NO. 11

HISTORICAL COMMITTEE

To the Synod of 1951.

Esteemed Brethren:

The Historical Committee of the Christian Reformed Church hereby presents the report of its activities and its recommendations.

I. Summary of Activities.

Since the Synod of 1950 met, the Historical Committee has undertaken the following activities:

A. The Committee has asked the Library Committee for a room in the new Calvin Library Building to serve as a museum for materials relating to the life and history of the Christian Reformed Church.

B. The Library Committee has been requested to instruct the Library staff to prepare a catalogue and classification of all such materials which are now available. This request has a dual purpose; to make these materials more readily available to students and other qualified persons, and to assist in determining what materials are missing, so that efforts may be made to obtain them.

C. Advertisements have been placed in The Banner and De Wachter, requesting our people to submit to the Committee any historically valuable documents which are in their possession.

D. Ministers and consistory members have been contacted by letter with the following dual purpose:
   1) To request that our Committee be put in contact with the descendants and heirs of pioneer members of the Christian Reformed Church, so that we may make direct request for letters and papers which otherwise might be lost to the Church and to history;
   2) To encourage all consistory members to keep adequate historical records of their own congregations and of the activities of the classes to which they belong and the synods of the denomination.

E. The Committee has also attempted to contact persons who may have valuable material by such means as personal conversations and enlisting the aid of the Educational Secretary.

II. Recommendation.

The Historical Committee recognizes an urgent necessity of beginning the work of gathering, organizing, and preserving the archives of our church and her boards, faculties, and synods.

There is at present no uniformity in the manner in which these archives are kept. No adequate provision has been made by the church
as a whole for this important task. Some of the records are hard to locate and even harder to reach.

The increasing size and age of the church and the complexity of her activities lend urgency and importance to this task.

The Churches in the Netherlands have recently established a worthy precedent in appointing an official archivist for the denomination.

We therefore recommend:

That some responsible person who is or shall become a member of our Library staff be appointed to collect the archives of the Christian Reformed Church and her subsidiary bodies;

That the boards and faculties and other bodies which are answerable to Synod be instructed to lend the archivist the fullest co-operation in this task;

That the Synod consider the advisability of making the Library Director the official archivist of the Christian Reformed Church.

Respectfully submitted,

DR. S. VOLBEDA, Chairman
DR. J. H. KROMMINGA, Sec'y.
PROF. GEORGE STOB
PROF. H. J. G. VAN ANDEL
REPORT NO. 12

THE CANADIAN IMMIGRATION COMMITTEE

To the Synod of the Christian Reformed Church.

Esteemed Brethren:

This report covers the third full year of continuous post-war immigration from the Netherlands to Canada. World conditions as they are at present provide sufficient reasons for the possibility that 1950 has also been a year of pre-war immigration activity. Should a new war break out an immediate stoppage might be placed upon all immigration from Europe. Therefore on both sides of the Ocean immigration activities are being intensified.

We again present our annual report to Synod conscious of limitations and difficulties that were encountered and yet grateful that with the help and blessing of God definite progress was made in all the provinces of Canada where we have worked.

PERSONNEL

Our Committee is now constituted of the following members: Rev. P. J. Hoekstra, president, Lethbridge, Alta., representing the province of Alberta; J. Vander Vliet, secretary-treasurer, Trenton, for Ontario; Rev. A. Disselkoen, Winnipeg, for Manitoba; J. Vander Velden, Vancouver, for B.C.; and Rev. J. M. Vande Kieft, Home-Missionary-at-Large.

The following full-time fieldmen were in the service of the Committee during 1950. Mr. B. Nieboer of Iron Springs, Alta., for the Southern part of that province. Mr. H. A. Wierenga of Edmonton, appointed in 1950 to work in the Northern districts of Alberta. Mr. J. de jong, East Kildonan, Man., whose territory now reaches from Fort William, Ont., through Manitoba and Saskatchewan. Mr. J. Vellinga, Chatham, Ontario, for the Southern part of Ontario. Mr. L. Vanden Berg, Brockville, Ontario, for the area in Ontario which lies east of Toronto.

The following gentlemen worked as part-time fieldmen: Mr. A. de Jong, New Westminster, B.C., responsible for Southern British Columbia. Mr. J. Prins, Beverly, Alta., for Central B.C. and Northern Alberta. Mr. H. J. Ten Hove, Blackfalds, Alta., for Central Alta. Mr. P. Turkstra, Hamilton, Ontario, for Hamilton and surrounding district. Mr. J. Vander Vliet for the area in his immediate vicinity.

Besides these there are men in the various parts of the provinces who have given valuable help locally.
Local organizations all through Canada have appointed keymen who report possible openings to fieldmen and render assistance in resettlement. Expenses for these services are kept at a minimum.

Our home missionaries and ministers, although engaged in the spiritual care of the immigrants have assisted in this work also from time to time.

**COMMITTEE MEETING AND ACTIVITIES**

The Committee met in October, 1950, in Winnipeg in a session lasting three days. For an over all appraisal of the entire field and practical allocations in each area all fieldmen were present.

R. J. Jongbloed, former secretary of the “Stichting van den Arbeid” in the Netherlands, was also present at our meeting. He intends, together with Mrs. Jongbloed, himself to resettle in one of our immigration centers where his capacities and previous experience will no doubt be of great value.

An important decision taken at this meeting was to reopen Saskatchewan as a territory for placement. Previous experience has made us cautious and therefore we are going only into centres such as Regina, the capital of the province, Saskatoon and Yorkton where there is already a nucleus of Christian Reformed families with prospects of more to follow both in the agrarian and industrial fields. This district has been assigned to the joint responsibility of the fieldmen of Alberta and Manitoba. Requests for spiritual care and strengthening have come to the Committee from families placed in these areas by other agencies and desirous to settle there permanently.

The conference with the fieldmen brought to light their specific problems as well as the difficulties which are part of a large and many sided settlement program such as this. The conference with our Committee, and later continued with each other, proved most helpful in the interest of morale and efficiency in carrying out the work.

Time saving centralization of correspondence was arranged. Hitherto our fieldmen were overburdened with excessive correspondence from prospective immigrants. This is now carried on through the general secretary of our Committee.

Personal contact was made by our Committee at Ottawa, the Canadian Capital, with the new minister of Citizenship and Immigration, the Hon. Walter Harris. He expressed his appreciation and understanding of the work of our Committee and assured us of the cooperation of his department. We were privileged to meet also several of the M.P.’s from the various provinces in which our work is carried on. Our Holland immigrants enjoy a good reputation in official circles and are considered desirable immigrants in Canada. We trust that our Holland people will continue to merit this good will of the government and people of Canada.
The Committee again was represented at the arrival of immigrant boats to welcome and assist the incoming immigrants at the Halifax and Quebec City ports of entrance under provision of the department of Citizenship and Immigration.

**SUMMARY OF FIELDWORK**

During the year 1950 approximately 7,500 immigrants came to Canadian shores. A large proportion of these were again of the Reformed faith. With gratitude to God who giveth the increase we note the strengthening of our immigration centres and churches and the formation of new ones. Through the faithful labours of our home missionaries and resident pastors a number of new churches were organized and new mission stations opened as will be evident from the report of the Committee for Home Missions.

Our Northern outpost Cochrane-Eastford, Ont., now an organized church, is an instance of the expansion and stabilization of the work where now home-missionary Rev. J. Vander Meer is placed and where additional families are expected this spring. Similar projects are in view, or in process of development, in the Peace River district and Central Alberta and in Southern and Central B.C.

The new war emergency is reflected in the intensified effort of the government to promote immigration with a view to meeting the demands of the labour market and to increase the population from democratic countries.

Selective immigration now includes also industrial and skilled workers and immigrants of professional status. Loans are now being offered to prospective immigrants for oversea transportation. A general survey was made by the department through its commissioner in Western European countries. The Netherlands was specifically included in this promotion tour.

**PROSPECTS FOR THE PRESENT YEAR**

According to official reports from The Hague and Ottawa the S.S. Volendam will make her first trip in the middle of February, and subsequently, one sailing a month through September, with approximately 1,200 to 1,300 immigrants each time. Immigrants will continue to arrive on other boats also. The total number expected was estimated at between 10 and 12 thousand.

The problem of housing so large a number, particularly in the cities, is acute. In many cases where permanent dwelling is not available temporary but responsible housing is provided. Our locals and our fieldmen are helping to meet this situation.

In conjunction with the war crisis and the increased activities of both governments the Chr. Emigratie Centrale in the Netherlands and
our Committee and fieldmen are accelerating our procurement and placement program. In view of this it may become necessary to engage more part-time or full-time fieldmen.

We constantly keep in mind the basic purpose of promoting the spiritual as well as the economic welfare of the Holland immigrants of the common faith.

While we do not expect any spectacular results, we go forward hopefully in confident dependence upon our God, looking to Him to bless all the work being done. In His gracious providence, out of the rootage of the Reformed heritage in the Netherlands, a new transplantation is taking place into Canadian soil. An awareness of this should encourage our churches to continue their wholehearted support to our Canadian Immigration work.

The Committee has appointed the Rev. J. M. Vande Kieft home-missionary at Large as its spokesman at Synod.

FINANCES

In the past year our financial support has continued to come from free will offerings by the churches and we appreciate their liberality in enabling to meet our financial requirements. As reported to the Synod of 1950 our fund was in a constant fluctuating state which made it necessary to make repeated appeals for aid to our consistories. We are thankful to Synod for acceding to our request to place us on the quota budget of $1.00 per family per year.

RECOMMENDATIONS

1. That Synod continue all previous appointments.

2. That the Committee be authorized to appoint additional fieldmen (part- or full-time) as and when needed by the accelerated program of immigration.

3. That Synod approve our Budget quota of $1.00 per family for the following year.

The Immigration Committee for Canada of the Christian Reformed Church.

P. J. HOEKSTRA, President
J. VANDER VLIET, Secretary-treasurer
A. DISSLKOEN
J. VANDER VELDEN
J. M. VANDE KIEFT.

AUDITOR'S REPORT

Immigration Committee for Canada, of The Christian Reformed Church, Trenton, Ontario, Canada.

As instructed by you, I have made an examination of the books and vouchers of your Committee for the year ended December 31, 1950, and present herewith the undernoted financial statements with my report thereon.
Statement of Cash Receipts and Disbursements for the year ended December 31, 1950.


A detailed check of receipts and disbursements was carried out and the balances on deposit with the Canadian Bank of Commerce as at December 31st, 1949, and as at December 31st, 1950, were confirmed.

During 1950 a profit was realized on American exchange in the amount of $85.47.

Cash surplus was decreased by $11,051.38 as a result of the year's operations reducing the cash surplus on deposit as at December 31st, 1950, to $1,755.33.

The books and records, in my opinion, are complete, neat and accurate, and correctly determine all receipts and disbursements as listed in the financial statements attached.

Dated at Trenton, Ontario, February 22, 1951.

TERRANCE M. READ, I.P.A., Auditor.

IMMIGRATION COMMITTEE FOR CANADA OF THE
CHRISTIAN REFORMED CHURCH

STATEMENT OF CASH RECEIPTS AND DISBURSEMENTS
For the Year ended December 31st, 1950

RECEIPTS:
Donations Received ........................................ $29,614.81
Profit on American Money .................................. 85.47

$29,700.28

DISBURSEMENTS:
Advertising .................................................. $ 1,361.44
Council and Local Meetings ................................ 352.43
Committee Meetings ......................................... 511.35
Exchange and Bank Charges ................................ 4.08
Miscellaneous Expenses ..................................... 185.15
Office Supplies ............................................. 287.42
Postage and Excise ......................................... 661.35
Telephone and Telegraph ................................... 2,027.28
Transportation to Church ................................... 637.58
Traveling Expenses ......................................... 13,175.81
Wages .......................................................... 21,547.77

$40,751.66

EXCESS OF DISBURSEMENTS OVER RECEIPTS
$11,051.38

CASH SURPLUS:
Net Cash on Deposit December 31, 1949 ....................... $12,806.71
Net Cash on Deposit December 31, 1950 ....................... 1,755.33

Decrease ..................................................... $11,051.33

IMMIGRATION COMMITTEE FOR CANADA OF THE
CHRISTIAN REFORMED CHURCH
Bank Reconciliation as at December 31, 1949

BALANCE ON DEPOSIT:
Canadian Bank of Commerce, Trenton, Ontario, as per
Bank Confirmation Certificate ............................... $14,056.39
LESS:

Cheques issued and not cashed as at Dec. 31, 1949 .............. 1,249.68

NET CASH ON DEPOSIT DEC. 31, 1949 ........................................ $12,806.71

Bank Reconciliation as at December 31, 1950

BALANCE ON DEPOSIT:

Canadian Bank of Commerce, Trenton, Ontario Branch, as per Bank Confirmation Certificate ...................................... $2,137.40

LESS:

Cheques issued and not cashed as at Dec. 31, 1950 .......... 382.07

NET CASH ON DEPOSIT DEC. 31, 1950 ........................................ $1,755.33
REPORT NO. 13

THE BOARD OF TRUSTEES OF CALVIN COLLEGE
AND SEMINARY

To Synod convening June, 1951.

Esteemed Brethren:

This report of the Board of Trustees is of necessity incomplete. There are various matters which have been but partially dealt with by us and of which we hope to give full account in a supplementary report which will be submitted after our meeting of May 31 and following days.

The Board held its mid-year meeting February 7-11. The following were chosen to serve as officers for a one year term. Rev. M. M. Monsma, president; Dr. J. Van Bruggen, vice-president; Rev. R. J. Frens, secretary; Dr. J. T. Hoogstra, assistant secretary. The Executive Committee of six ministers and six lay-members held its regular monthly meetings and inserted special meetings when need so dictated. Our college and seminary have developed to such proportions that large demands have been made on our time and efforts, but the importance and worthiness of the cause have prompted us to yield our services cheerfully.

Under the first two headings of this report we present matters of information, largely gleaned from reports of the seminary and college presidents as submitted to our February meeting.

Seminary Information

Thanks to the cooperation of seminary, consistories, classes and Mission committee, the Field Work plan for summer work of the seminarians worked out favorably last summer. However, not all of the students found places of regular work. There is danger that the problem will become more acute this summer with an even larger number of seminarians prepared to take up summer work. As to fields of labor for these large numbers upon graduation, with the expansion of our mission fields and evangelization program it is obvious that Synod, our classes and consistories are striving to arrange to utilize the manpower God is providing us and the crying need of this generation forbids us to relent in these efforts. Rather, we should increase them. Our present seminary enrollment somewhat exceeds the 100 mark. There are 16 seniors, 42 middlers, 37 juniors, and a number of postgraduates.

Beginning next September professor-elect Harry R. Boer will assume his duties as Professor of Missions. This will help to give the important subject of missions a more pronounced and proper emphasis.
in our seminary curriculum even as it is receiving more pronounced and proper emphasis throughout our denomination as a whole.

Upon invitation of the Seminary faculty Professor C. Van Til from Westminster delivered five lectures during the school year on Modern Trends in Barthianism. The subject was dealt with in a masterful way and the project proved to be highly successful. Not only members of the seminary student body and faculty, but also large numbers from the college as well as ministers and others from far and near availed themselves of this splendid opportunity to better inform themselves of this important and influential movement in the modern religious and theological world. This was the first of the annual Combined Lecture Series sponsored jointly by Seminary and College.

It seems worthy of note that for the first time in our history some of our Iowa churches were able to benefit regularly through the Sunday preaching assignments of our seminarians. This was possible due to the fact that there happened to be four churches in one locality which were vacant, and by traveling in one car, and through proper cooperation on the part of seminary and consistories these services were made possible.

The faculty has taken steps to obtain if possible, the eminently valuable library of the late Prof. V. Hepp of the Free University of Amsterdam.

The seminary faculty took note of the fact that last fall Professor Louis Berkhof celebrated the fiftieth anniversary of his ordination to the ministry. The Professor rounded out 38 years of service at our seminary, during 13 years of which he served as seminary president. He is still hale, and has been engaged in literary work continuously since his retirement in 1944.

There are various other items of importance with reference to the seminary, such as: efforts toward introducing the Th.D. degree; appointing one to replace Dr. Volbeda who reaches retirement age next year (and possibly supplying an additional man in Practical Theology); the re-appointment of Prof. W. Hendriksen, whose term expires this year; the proposed addition of two professors to the faculty as a means of strengthening the faculty in order to expand our seminary. These matters are receiving the earnest consideration of the Board but we are unable to report and offer recommendations at this time.

**College Information**

You may be interested in some statistics of the summer sessions held at the college last year. The sessions were attended by 344 men and women. Of this total 233 were from the Chr. Ref. church, 86 from other orthodox churches, and the remainder from various groups. These from unorthodox groups are permitted to attend the summer session since they create no problems for us so far as their convictions
and conduct are concerned. They are mostly teachers, some of more or less advanced age (often considerably advanced!) who need credits to maintain their position as teachers. They greatly appreciate the accommodation we offer them and it helps us build up goodwill in the community. The financial statement for last summer shows a balance of $3,469.40.

Several professors spent last summer pursuing graduate work at various universities, including the following: Donald Bouma, John Bult, John De Beer, Lester De Koster, John Kingma, Helen Van Laar, Josephine Baker, Bernard Fridsma, who is at present on leave of absence for advanced study, and John Vanden Berg, who is arranging for a leave of absence for next year.

The war situation and the draft has its repercussions in the college, and in a more limited way, even in the seminary. Not only have inroads been made in the present enrollment but many who still carry on their studies are often confused and frustrated because of the uncertainty of their immediate future. Some pressure has been brought to bear to make arrangements in the curriculum for the present and pending situation. There are such suggestions as accelerated programs, introduction of such programs as R.O.T.C. or programs for special preparation in view of the present mobilization. It does seem that if the U.M.T. regulations are adopted by Congress we shall be constrained, if at all possible, to make arrangements for our own young people to secure their college education with us.

There are a couple other matters which have caused some difficulty for the Board and the school administration. Let us here quote from the college president's report to the Board. "Not only has the general situation proved to be a bit disconcerting, but the reaction of many of our own people has been, it seems to me, out of all proportion to the situation about which they were concerned. It does strike us as strange that the campus of Calvin college must serve as a battleground on which the problems of the Christian Reformed church have to be settled... In the first place, there is still considerable disturbance in our churches re labor problems. Judging from the bristling letters and telephone calls that I have received in connection with the payment of the Expansion Campaign pledges, there is still considerable dissatisfaction about building of the library addition by the Barnes Construction Company. This persisted even after the matter was settled by Synodical decision last summer.

Then, too, there is the disturbance occasioned by the disagreement in the area of economics and politics. The debate on this problem that has been conducted in The Banner has not always been tactful and has probably been characterized by misplaced emphases. Some have even questioned the ethics involved. All are agreed that there have been
painful consequences. What started innocently enough as a protest against a decision of the representatives of the N.A.E. to set up Flynn's book on "The Road Ahead" as a Christian standard of political legislation grew to proportions that appeared to be exceedingly alarming and that left erroneous impressions about certain faculty members. However, a careful personal discussion with the faculty members concerned and a review of their writings and examination of the speeches they delivered which were called into question, do not, I am sure, warrant the charge that they are committed to the position of state socialism. I may not be agreed with the emphases and implications of their political views, yet I find it impossible to agree with those who have painted them as reactionaries. . . . The distinction between "the seventeen" and the other faculty members has been unfairly made. Though the matter has not been discussed in the faculty as a whole, I am sure there is a very unanimous agreement on the issue involved. A conference with any of the men concerned will certainly remove all doubt as to their loyalty to the principles of Americanism and Calvinism."

Thus far the quotation from the president's report. It ought to be inserted at this point that the Board, as was reported in The Banner of February 16, had an extended and thorough interview with the faculty members involved in the discussion and, without a dissenting vote, expressed itself as satisfied with the outcome of the interview.

Synod is naturally much interested in the enrollment at our college. Here I shall quote from the Registrar's data as submitted to the president. "The enrollment as of September, 1950, was 1,270. February 2, 1951, the total count was 1,169, which is a drop of 7.8%. The normal drop (February) in the recent past was about 4%. Part of this loss can be accounted for by the voluntary enlistment of 36 students in the Air Corps or Navy. If the new regulations giving the draftees choice of a branch of service had been passed one month sooner, most of these 36 could have remained in college. Another factor influencing our midyear enrollment is the growing practice in our Junior high schools of eliminating graduation in January. This results in smaller numbers entering college in midyear.

As to future enrollments (still continuing the Registrar's report), previous to the outbreak of the Korean war predictions were that enrollment in colleges and universities would show a decline for several years after 1950 due to the low birthrate fifteen to twenty years ago. Enrollments were expected to rise again because of the high birthrate of the 1940's, reaching an all time high during 1960-1965. The war and the draft have, of course, invalidated all such calculations. There will be a decided drop in enrollments throughout the country, beginning September, 1951, and continuing for two or three years, when the first draftees will have completed their training and service periods and will return to college. What this will mean for Calvin college will
depend upon the legislation finally adopted for eighteen year old men and postponement of induction for undergraduate college students. It is obvious that any estimation or prediction of enrollment for next September is little more than a guess. Assuming that all young men over eighteen except pre-seminary students and those rejected because of physical defects will be inducted, our total male enrollment may drop below 240. If certain high school seniors and college students, on the basis of their probable future contribution to the nation’s essential needs, shall be permitted to pursue college education prior to induction, our male enrollment could reach 350. The enrollment of women students may be expected to remain approximately constant at about 500. Accordingly, our enrollment in September may be anywhere between 740 and 900.” What this may mean by way of reduced income may be readily seen.

It is of interest to note that of the September total (1,270) 150 were taking the Pre-seminary course, 438 seek an A.B. in Education (future teachers), 490 enrolled in the General College course, and the remainder distributed over the other courses.

Breaking the enrollment down on a different basis reveals the following facts:

<table>
<thead>
<tr>
<th></th>
<th>Men</th>
<th>Women</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Freshmen</td>
<td>188</td>
<td>204</td>
<td>392</td>
</tr>
<tr>
<td>Sophomores</td>
<td>191</td>
<td>136</td>
<td>327</td>
</tr>
<tr>
<td>Juniors</td>
<td>178</td>
<td>77</td>
<td>255</td>
</tr>
<tr>
<td>Seniors</td>
<td>184</td>
<td>66</td>
<td>250</td>
</tr>
<tr>
<td>Unclassified</td>
<td>25</td>
<td>21</td>
<td>46</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>766</td>
<td>504</td>
<td>1,270</td>
</tr>
</tbody>
</table>

As to the housing of students, the following facts obtain. Of the out-of-town women students, 70 are housed in the dormitory; 45 are provided a home in the three homes the college owns; the remainder board and room privately or work for board and room. Of the out-of-town male students, 22 room and board in private homes, while 306 room in private homes (taking meals at the dormitory). The need of additional dormitory and dining room facilities is urgent. The latter will be taken care of when the Commons is erected, and the former will receive a good deal of encouragement, we trust, through the free-will offerings to be received from the churches during the Diamond Jubilee celebration.

**APPOINTMENTS AND RE-APPOINTMENTS**

The following members of the teaching staff were re-appointed for terms and ranks as indicated:

- Shirley Balk (Music), two years, as Instructor.
- Henry Bengelink (Biology), two years, Assistant Professor.
- Melvin Berghuis (Speech), two years, Assistant Professor.
- John L. De Beer (Education), two years, Assistant Professor, (or
Associate Professor if he obtains his degree).

Lester De Koster (Speech), two years, Assistant Professor.

Jan Kingma (Dutch), two years, Assistant.

Gertrude Slingerland (English), two years, Assistant Professor.

John Vanden Berg (Economics), two years, Instructor.

Helen Van Laar (Education and Art), two years, Instructor.

Catherine Van Opynen (Dean of Women), two years.

Rev. John Weidenaar (Bible), four years, Assistant Professor.

Steve Vander Weele (English), one year, Assistant.

Once and again the matter of obtaining a Dean of Men has been before us, with the intention of appointing one. However, it has now been decided to postpone appointing a man to such a position for the time being on account of the anticipated decrease in the male enrollment.

The Board has authorized the Executive Committee to engage a Field Secretary to contact our people throughout the denomination to obtain donations for the college and seminary. The thought is not to have him canvass from door to door, but to make contacts with those who are able and willing to contribute more than the average member. Such extra contributions will be needed in order to complete the proposed Commons and the desired dormitory.

BUILDING AND GROUNDS

The addition to the library has now been completed. The enlarged building is both beautiful and commodious. Both faculty and student body are happy and grateful to our God and to our people for this needed improvement. That it is put to good use is indicated by the librarian's report stating that during one day and evening 826 students studied in the library, and on another day a high of 461 books were requested. Books are constantly being added and it is reassuring to know that we have considerable room left now for expansion.

Since the science department left for its own home, a shift has been made on the southeast corner of the basement in the main building whereby the bookstore was allowed more room, and also needed rooms provided for "Chimes" and other projects.

Some improvements are being considered in the main building. For one thing, our office facilities are inadequate and are spread too much. Plans and estimate of costs are being obtained to enlarge the main office and locate the entire administrative and clerical force in one place. The lighting facilities in this building are also unsatisfactory and possibilities of improvement are being considered.

After several attempts final plans have been approved for the Commons building. These plans feature two dining rooms capable of accommodating about six hundred and fifty students at a time, with kitchen facilities accordingly; a suitable Board of Trustees room for its meetings and the meetings of its committees, which can also be
used for the full meeting of the college faculty held once a month; also some space provided for limited student social-recreational use (such as ping-pong tables, etc.) Bids for construction of the building are to be asked the first part of April. A conference has been held with architects and representatives of the C.L.A. in an effort to provide a labor clause in the general contract which would protect and satisfy all, if possible. It is not yet certain that such can be done.

Mr. Henry Morren, a faithful member of our janitorial staff passed away early in the schoolyear. He is survived by a wife and six children. He has been replaced on the staff by his brother Gerrit. Due to the additional buildings and consequent addition janitorial work, the hiring of an additional man has been authorized.

The Calvin church, having purchased from the Clark Memorial Home approximately one acre of land located adjacent to the northwest corner of our property, requested the Board of Trustees to exchange said plot of land for an equal area of land along the east side of our property, plus a financial consideration. The Board endorsed the plan for such an exchange providing we can obtain legal assurance that we can acquire a Bates street entrance to our property.

**Miscellaneous**

Some of our employees requested that arrangements be made enabling them to participate in the Social Security plan since that plan now is available to them. The Board has taken the following action relative to this:

a. The Board expresses agreement with the position that it discerns no necessary violation of our principles in such participation.

b. The Board decides that a committee shall be appointed whose task it shall be to make a thorough study of this entire subject and report as soon as possible on any revision which may aid our employees without being disadvantageous to the institution.

c. It is suggested that this study include: (1) That we participate under the terms of the Social Security Act and retain such elements of our present Pension Plan as we may think necessary to give our employees adequate benefits in case of forced retirement, death before retirement, widows and children; or, (2) submit alternate proposals which this committee may suggest and which in turn will adequately supply the needs of our employees.

The three-year Expansion Campaign technically closed December 31, 1950. Efforts have been put forth to encourage those who were unable to pay their pledges in the prescribed time limits to send in their belated payments. Some are doing just that. Naturally, we are anxious to keep the "shrinkage," which must always be expected, to the lowest possible minimum. As usual, our complete financial report
with the proposed new budget will be incorporated in the supplementary report. However, we do wish to insert here a summary statement of the Expansion Campaign which has now officially terminated. We are deeply grateful to our people and to God for its obvious success.

This report is as of March 1, 1951:

Contributions received ................................................................. $1,496,850.24

**DISBURSEMENTS:**

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Science Building</td>
<td>$956,753.75</td>
</tr>
<tr>
<td>Science Building, Equipment</td>
<td>$104,503.00</td>
</tr>
<tr>
<td>Library Building</td>
<td>$213,166.48</td>
</tr>
<tr>
<td>The &quot;Commons&quot;</td>
<td>$70.00</td>
</tr>
<tr>
<td>Clark Property</td>
<td>$89,949.80</td>
</tr>
<tr>
<td>Campaign Expense (1947)</td>
<td>$30,882.22</td>
</tr>
<tr>
<td></td>
<td><strong>1,395,325.25</strong></td>
</tr>
</tbody>
</table>

Net Cash Balance.......................................................... $101,524.99
Pledges Receivable..................................................... $135,466.85

Balance Available ...................................................... $236,991.84
Total Expansion Fund as of Feb. 28, 1951........................................ $1,632,317.09

A painful moment for all was created at our March meeting of the Executive Committee when the following letter of resignation of President Schultze was presented.

"**DEAR REV. FRENZ, Secretary:**

"Realizing that, because of reasons physical and otherwise, I am now not able to do full justice to all the exacting duties that are implied in the presidency of Calvin College, and having been advised by my physician time and again that I should seek an occupation in which the work is less strenuous than that which I am now trying to do, I am constrained to ask to be relieved from the arduous tasks that devolve upon me in the position I now occupy. I am requesting that the resignation go into effect no later than the first of September.

"It is needless to inform you that I am loath to take this step because of my pleasant associations with the institution and because I have given a large part of myself to Calvin. This step, which is a bit painful, is not lightly taken. I have conferred with the members of the Executive Committee and with some of my colleagues, and it seems to me that this procedure is both wise and imperative.

"May I also at this time express my sincerest appreciation for the kind interest and sympathetic understanding that both the members of the Board and my colleagues have revealed to me during my incumbency. I trust that God, through His gracious providence, will prepare a place of less strenuous demands for me where I may still be of use in promoting the cause of the Kingdom.

"With fondest regards, sincerely yours,

"HENRY SCHULTZE."

A motion was made and supported, reluctantly, to accept the above resignation, and after a brief discussion adopted. The secretary was instructed to inform President Schulze by letter of our action and in-
corporate in the latter appropriate expression of our regret of the necessity of this action and also our hearty appreciation of his splendid services rendered.

Men may come and men may go, but the King's work brooks no delay. Accordingly, a motion was immediately passed requesting the faculty to submit a nomination at our next meeting for a college president.

At the time this report is being written our assistant treasurer, Mr. H. J. Voss, is struggling with the after effects of a serious brain operation whereby two small tumors were removed from the base of the brain. The outcome is still somewhat uncertain, but not hopeless. Also, we regret to report, Dr. Clarence Bouma has been requested to take a forced period of rest. We hope and pray that his incapacitation may not extend beyond this present school year.

Instances such as the three just cited threaten to sober the spirit of festivity these days in which we commemorate the Diamond Jubilee of our College and Seminary, but we shall not permit them to mar our deep joy and gratitude to the God of our fathers and our God for the inestimable blessings He has been pleased to channel to our church through Calvin College and Seminary. May our devotion to and labors in behalf of these institutions today be such that, with God's indispensable blessing, when the next generation twenty-five years hence commemorates its Centennial the notes of praise and gratitude may rise even higher than at this celebration!

Imploring God's favor upon Synod's forthcoming sessions, humbly submitted,

Board of Trustees of Calvin College and Seminary,
R. J. Frems, secretary
REPORT NO. 14

THE BACK TO GOD HOUR

To the Synod of the Christian Reformed Church
Convening in Grand Rapids, Michigan, June 13, 1951.

Esteemed Brethren:

WITH deep gratitude to God we give you our report on the activities of The Back to God Hour, for His blessings have been abundant upon this denominational effort which brings the Word every Sunday into millions of homes and hearts. Our mandate is found in Article 86, Acts of Synod 1950. The following items will indicate how we have sought to carry it out:

I. Administration.

A. The Radio Committee. Synod of last year enlarged our committee from 10 to 12 members, adding representation from the West Coast in the persons of Mr. Henry Hoving from Lynden, Washington, and Mr. C. J. Den Dulk from Ripon, Calif. Rev. Gerald Postma replaced Mr. A. Meeter who desired to retire. We have decided to hold four regular meetings every year, with sub-committees functioning in the interim periods. The officers are: Rev. D. H. Walters, president; Rev. Henry Baker, vice-president; Rev. E. B. Pekelder, secretary; Mr. Lambert Bere, treasurer. In accordance with the decision and instruction of Synod limiting terms of committee members, we have arranged the following schedule:

Three year terms, expiring in 1953:
   Revs. Walters, Pekelder; Messrs. Bere, Van't Hof.

Two year terms, expiring in 1952:

One year terms, expiring in 1951:
   Revs. Kok, Postma; Messrs. Hoving, Den Dulk.

B. The Radio Office. It has been necessary to expand our facilities again. Another room has been added, and several new pieces of equipment have been purchased in order to handle the growing mail response. Also, three new employees have been added to our fulltime staff. Mr. Harold Pals now serves in the capacity of office manager. We continue to enjoy the valuable services of Mr. Ralph Rozema who represents us as our business manager while he occupies his regular position with the Agency which handles our contracts, advertising, and printing.

C. The Radio Stations. We have been able to continue the program on 315 stations throughout 1950. But we regret to inform you
that, in order to comply with Synod's instruction to remain within our budget allowance for broadcasting, it was necessary to drop a few valuable stations during the year. This was occasioned by the unexpected response to *The Family Altar*, which greatly increased our financial burden. A total of $540.00 per week, formerly allowed for expansion on radio stations, had to be diverted in order to meet the cost of *The Family Altar*. It has been a very difficult year financially, but we are grateful to our people and to our churches for their special gifts and offerings which have made it possible for us to pay our bills.

D. *The Radio Minister.* Rev. Peter H. Eldersveld is completing his fifth year. God has again blessed him with health and strength, so that he has not missed a single broadcast. What is more, God has in a remarkable way blessed him with a keen mind, good judgment, and a fearless soul. Another volume of his radio sermons—the series on the Apostles' Creed—has been published, under the title: *That Ye May Believe*. The sale is most encouraging, and all royalties and profits go to our treasury. In a recent book review, a minister of the Reformed Church indicates his appreciation for "the sincerity of the author in expressing his convictions and presenting the truths of the creed so as to convince the skeptic, answer the critic, and strengthen the believer in his faith... the beauty of the language used, with a number of fine illustrations and quotations from scholars, is appealing. The fact that many quotations are from current events make the messages more real for us today." This is typical of the comment from hundreds in our radio audience. We earnestly covet the prayers of our people for this servant of God.

We wish to take this opportunity to convey a word of thanks to our summer guest speakers in 1950: The Revs. Harold Dekker, Leonard Greenway, and John Petersen. Their messages were deeply appreciated by our listeners throughout the months of July and August.

D. *The Radio Choir.* The musical portion of our program is completely under the supervision of Professor James De Jonge, who directs the Calvin College Radio Choir on our broadcast every Sunday. We want to acquaint Synod with the fact that this choir is getting more and more recognition for its ministry of music. One Mutual Network Station recently asked for permission to use a choir recording of The Lord's Prayer on its own daily devotional period in the morning. There have been many requests for an album of records for use in the home. Hence we have decided to meet this growing demand, and the album will be offered for sale this spring. Our choir and its director deserve the church's thanks for their contribution to the broadcast. Their good choice of distinctive sacred music, and their fine rendition of it, in keeping with the dignity of our historic Christian faith, have earned them a place among the best in religious radio choirs.
II. RESPONSE TO OUR PROGRAM.

A. Radio Mail. During the year 1950 a total of 72,827 pieces of mail came in response to the broadcast. That is an average of 1,400 pieces per week. For the size of our network of stations (315), and in relation to our coverage, this is considered to be a very good mail response. It becomes even more significant when you bear in mind that we do not make appeals for money over the air, nor offer all sorts of inducements in order to get letters and thus build up a big mailing list of donors, nor solicit mail by means of newsletters and other literature. But the most significant factor in our mail response is not its quantity but its quality. Evidently we are reaching many people who are disappointed with other religious broadcasts. They frankly express their preference for The Back to God Hour, after comparing it with others, and they make us feel humbly grateful for ranking our broadcast so high. Furthermore, we should add that even though television has invaded the radio audience in many parts of the country, we are happy to report no decline in our mail response, but rather a steady increase year by year. Our mail comes from every state in the Union, every province of Canada, and from those places abroad where the printed messages are sent. Our secretary’s column in The Banner keeps our people informed as to the nature and content of the letters received.

B. Follow-up Work. Synod of 1950 adopted our Three Point Program for follow-up work, and we are happy to report that much progress has been made in carrying it out. (cf. Agenda 1950, p. 89 ff.)

1. Minister of Radio Evangelism. The General Committee for Home Missions will officially report on its appointment of Rev. Harold Dekker to take charge of the radio follow-up work. We want to express our appreciation to this Committee for its willingness to share this responsibility with us, and for the fine spirit of cooperation it has shown in all matters pertaining to this mutual problem. Rev. Dekker’s several qualifications have been noted in an article in The Banner, and we are thankful that he has accepted the appointment and is willing to devote his talents to this work. He is using our office as his headquarters, and his labors are under the supervision of a joint committee composed of members of the Home Missions Board and the Radio Board. As he proceeds with his investigation and planning, the magnitude and importance of the task will become increasingly evident to the church. We bespeak for him the earnest prayers of all our people, and their hearty cooperation wherever possible. Also, we want to report that, in cooperation with the Executive Committee for Home Missions, arrangements have been made to have Rev. Dekker be the speaker on The Back to God Hour during the summer vacation months this year. In this way our church and our radio audience will
become better acquainted with him, and thus his work will also be
advanced.

2. The Follow-Up Program. Although much of this effort has
been awaiting the appointment of our Minister of Radio Evangelism,
the following items of progress should be called to your attention:

a. Follow-up work through the mail. In addition to an ever grow­
ing mailing list of people who receive the printed messages and other
literature, The Family Altar has become a very popular project dur­
ing the past year. In March, 1950, we reported that it was being read
in 25,000 homes. Today it is being read in over 45,000 homes. And
every week brings many new requests for it. Also, we are able to re­
port that our readers are not only profoundly grateful for the spirit­
ual blessings received from our monthly devotional booklet, but they
are expressing their appreciation by more and more generous gifts.
Considering that 95% of them are outside our churches, we are greatly
encouraged by this response, and we look forward to the day when
this part of our work will be self-sustaining.

b. Follow-up work by personal calls. We feel a word of thanks is
due Rev. Henry Baker for the work of distributing our mail to vari­
ous representatives, so that personal contact could be made with many
of our listeners. He has now transferred this task to Rev. Dekker,
as part of the follow-up work. The fine services of Rev. Baker
should be here acknowledged. They have given us a good beginning
in the attempt to reach our listeners more directly and intimately. Also,
we may report that Rev. Dekker is busy with plans to enlarge the scope
of our personal contacts with the radio audience, and these plans will
be carried out under the direction of the Executive Committee for
Home Missions.

c. Follow-up work by means of public meetings and rallies. This
part of the program is expanding every year. Without giving detailed
reports on all meetings held, we may say that the attendance and in­
terest reveal a distinct challenge to exert our influence in many com­

III. FINANCES.

A. The Treasurer's Report for the fiscal year 1950 is attached. It
reveals something of the struggle we had in meeting all our obliga­
tions, especially because of the extra cost of The Family Altar, for
which there was no quota in 1950. Only the extra gifts of our people, the special offerings of our churches, and the increased voluntary contributions from our listeners made it possible for us to finish the year with all bills paid. Synod will note that the individual gifts received through the mail from our radio audience were over 50% higher than in the previous year. We certainly have abundant reason for gratitude to God when we see how He has led us, and we take this means to thank our people and churches for coming to our aid with their gifts and offerings.

B. A complete report of our Treasurer, properly audited by the Wynn M. Wagner Co., will be presented to the Budget Committee of Synod.

C. A Supplementary Report on our finances from January 1, 1951, to June 1, 1951, will be forwarded to Synod.

D. Special Funds. We have been faithfully supported by additional help from churches, Sunday Schools, Missions, Societies, Leagues, and other organizations. All these donors are too numerous to mention by name, but we thank them heartily and call Synod’s attention to the fact that without such help our broadcasting activities would have to be drastically curtailed. Some of them have undertaken the cost of local station time, which gives them a fine mission project in their communities. Others have established a radio fund, such as the Youth Radio Fund publicized in The Young Calvinist. Others have sponsored Rallies at which large offerings are received for this kingdom cause. A look at our financial report will reveal how much these efforts have meant in meeting our budget. Moreover, they stimulate local interest and activity in our denominational broadcast.

IV. EXPANSION.

Synod of 1950 was “unable to proffer specific advice” on this matter, because the Radio Committee did not “definitely recommend any specific expansion proposal.” We have made a thorough study of all the opportunities which are open to us for expansion of our broadcasting activities, and we list them as follows:

1. Foreign Stations. Many of these are available, and, as our Director of Missions pointed out recently in The Banner, there is a need for using radio to overcome many of the handicaps which our foreign mission work now confronts. The government station, “Voice of China,” in Chungking, which has not been available previously for church broadcasts, has asked for our program, offering its facilities on three large transmitters—one at 100,000 watts, another at 20,000 watts, and a third at 10,000 watts. The cost would be $40.00 for a fifteen minute period, and approximately double that for a half-hour. This would give us a tremendous coverage abroad in Asia, and also
behind the iron curtain. We mention this as one of the best examples of the kind of stations open to us.

2. Short Wave Stations. The most prominently mentioned is HCJB in Quito, Ecuador. There are others too, and any one of them would give us virtually a world-wide coverage. Station HCJB in Quito would cost about $30.00 for a half-hour, but to this must be added the cost of making special transcriptions for this purpose.

3. Alaska Stations. Much has been written on this subject in The Banner. However, there are certain practical difficulties involved which raise the question of giving priority to this field over others. The so-called “free-time” stations, mentioned in The Banner, would require a separate set of recordings which could be used at any time of the year, since the station wants a supply of records on hand from which it would select one whenever it has an available half-hour in its schedule. Our present program is “dated” for specific Sundays, and thus our transcriptions would not be suitable for this purpose unless the programs were re-written and re-transcribed. This would add considerably to our recording costs. Moreover, our investigations reveal that these “free-time” offers are not wholly dependable for regular broadcasting. But we should add, of course, that there are stations in Alaska on which time can be purchased; but we wonder about doing this when our funds are limited and should perhaps be allocated to other fields.

4. Canadian Stations. We believe there are good opportunities for us in Canada, and our people have asked us repeatedly to extend our coverage there. Classic Pacific has officially requested us to do so. We feel that something must be done, since our churches in Canada are growing and are eager to use the broadcast for mission purposes. Some of the stations under consideration are: Windsor, Kingston, and Timmins, in Ontario; Winnipeg in Manitoba; Edmonton, Lethbridge, and Calgary, in Alberta. To give Synod some idea of the cost involved, we may report that to add, for example, all the stations mentioned above would increase our broadcasting budget by about $14,000.00 per year.

5. Individual Stations in the U. S. There are hundreds of these available. We could enter certain strategic centers of population not reached by our broadcast now, such as Philadelphia, Detroit, St. Louis, New Orleans, Dallas, Houston, and Portland, Oregon. Stations in such cities can be used by way of transcription apart from and in addition to the Mutual Network. We are already doing this now in certain places. The cost, of course, if we expand further in this direction, would depend upon how many of these cities were selected. It should be added, however, that radio time is more expensive when purchased on individual stations rather than on a network contract with its discount prices.
6. Change of Time on the Mutual Network. At present our program is being heard in many parts of the country during church hours, since our schedule for the “live” broadcast is: 11:00 A.M. Eastern Zone; 10:00 A.M. Central Zone; 9:00 A.M. Mountain Zone; and 8:00 A.M. Pacific Zone. This means that some stations now carrying local church service broadcasts cannot clear time for The Back to God Hour, since the local religious group is always entitled to priority in cases of conflict. If we were to take another hour on the network, we would escape some of these conflicts, and thus a few stations would be added to our chain here and there. Some of these might be important centers. And, of course, such stations would take our program at the discount prices provided in our Network contract.

But the greatest advantage in this method of expansion is that we could enlarge our audience to include many listeners who are now in their respective churches while we are on the air. Many of these churches are liberal, where the Word of God is never heard. We desire to reach the people of these churches, if we can, and we have good indications from many of them, who have heard us occasionally when they were at home on Sunday morning, that there is a most challenging opportunity to be a real influence for good in this way. At the time of this writing, Mutual has offered us another hour in its Sunday morning schedule, and we are presently investigating this possibility from the point of view of our expansion purposes.

7. A Second Network. The American Broadcasting Company has offered us time on Sunday afternoon. Adding another network would, of course, double both the listening audience and the cost of our broadcast. We wish to acquaint Synod with this opportunity for expansion, although we have no recommendation to submit at this time.

8. Television. We have been studying this new means of communication, and we know that time is available. Some of our people have inquired about it. Moreover, we know that television has, to some extent, invaded the radio audience generally. It has been said that eventually radio will be supplanted. However, we have learned that there is no immediate danger along this line, and that, furthermore, there are signs indicating that eventually radio and television will complement each other in various ways. At any rate, we feel that much more work must be done in preparation and programming before we can seriously and successfully enter this comparatively new field.

V. MATTERS REQUIRING SYNODICAL ACTION.

A. We recommend that Synod express its gratitude and appreciation to all those who have had a part, directly or indirectly, in all the activities of our denominational broadcast.

B. We recommend that Synod make the necessary appointments or re-appointments to fill the places of those committee members whose terms expire this year. (See I, A.)
C. The matter of expansion will require Synodical action, and for our recommendations we refer you to our Supplementary Report which will be forwarded to Synod. It is impossible for us to present our recommendations in this report, since we are still busy investigating the various possibilities mentioned above.

D. Our proposed budget for 1952 will be sent through the regular channels of the Budget Committee, and included in our Supplementary Report to Synod, together with recommendations regarding quotas for The Back to God Hour and The Family Altar.

We earnestly pray that the Spirit of God may qualify and direct you in your deliberations and decisions, not only regarding the radio work, but also in all matters coming before your assembly.

Humbly submitted,

D. H. WALTERS, president
H. BAKER, vice-president
E. B. PEKELDER, secretary
L. BERE, treasurer
J. EHLERS
J. VAN'T Hof
P. DAMSMA
J. DE JAGER
W. Kok
G. POSTMA
H. HOVING
C. J. DEN DULK
THE BACK TO GOD HOUR

Financial Report from December 31, 1949, to December 31, 1950

RECEIPTS

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Synodical Quotas</td>
<td>$185,017.89</td>
</tr>
<tr>
<td>Churches - Extra Offerings</td>
<td>16,613.83</td>
</tr>
<tr>
<td>Organizations</td>
<td>34,058.26</td>
</tr>
<tr>
<td>(Church Societies, Sunday Schools, Missions,</td>
<td></td>
</tr>
<tr>
<td>Leagues, Rallies)</td>
<td></td>
</tr>
<tr>
<td>Individuals</td>
<td>77,028.97</td>
</tr>
<tr>
<td>Other Receipts</td>
<td>746.49</td>
</tr>
<tr>
<td><strong>Total Receipts</strong></td>
<td><strong>$313,460.44</strong></td>
</tr>
</tbody>
</table>

DISBURSEMENTS

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Broadcasting:</td>
<td></td>
</tr>
<tr>
<td>Mutual Network</td>
<td>$173,602.06</td>
</tr>
<tr>
<td>Spot Stations and Recordings</td>
<td>55,305.75</td>
</tr>
<tr>
<td>Advertising and Publicity</td>
<td>28,652.44</td>
</tr>
<tr>
<td>(Printing of Radio Messages, Postage for Mailing,</td>
<td></td>
</tr>
<tr>
<td>and Other Publicity)</td>
<td></td>
</tr>
<tr>
<td>Family Altar</td>
<td>26,179.85</td>
</tr>
<tr>
<td>(Printing 390,500 Booklets, Postage for Mailing)</td>
<td></td>
</tr>
<tr>
<td>Salaries:</td>
<td></td>
</tr>
<tr>
<td>Radio Minister and Office Secretaries</td>
<td>18,490.76</td>
</tr>
<tr>
<td>Family Altar - Clerical</td>
<td>2,400.00</td>
</tr>
<tr>
<td>Committee Expense — Travel</td>
<td>1,558.99</td>
</tr>
<tr>
<td>Office:</td>
<td></td>
</tr>
<tr>
<td>Rent</td>
<td>1,020.00</td>
</tr>
<tr>
<td>Printing and Supplies</td>
<td>1,689.16</td>
</tr>
<tr>
<td>Equipment</td>
<td>4,592.96</td>
</tr>
<tr>
<td>Phone, Light and Power</td>
<td>782.61</td>
</tr>
<tr>
<td>Insurance</td>
<td>598.32</td>
</tr>
<tr>
<td>Exchange, Express and Other Expenses</td>
<td>305.59</td>
</tr>
<tr>
<td>Choir — Tour Expenses and Music</td>
<td>2,591.22</td>
</tr>
<tr>
<td>Travel — Radio Rallies, etc</td>
<td>1,520.61</td>
</tr>
<tr>
<td>Repairs and Maintenance</td>
<td>230.25</td>
</tr>
<tr>
<td>Books for Resale</td>
<td>249.64</td>
</tr>
<tr>
<td>Interest — Current Loans During Year</td>
<td>895.21</td>
</tr>
<tr>
<td>Audit</td>
<td>85.00</td>
</tr>
<tr>
<td>Adjustments in Remittances and Return of Moneys</td>
<td>135.51</td>
</tr>
<tr>
<td><strong>Total Expenditures</strong></td>
<td><strong>$320,385.93</strong></td>
</tr>
<tr>
<td>Operating Deficit</td>
<td>$6,925.49</td>
</tr>
<tr>
<td>Cash Balance 12/31/49</td>
<td>6,792.46</td>
</tr>
<tr>
<td><strong>Cash Deficit 12/31/50</strong></td>
<td><strong>$ 133.03</strong></td>
</tr>
</tbody>
</table>

LAMBERT BERÉ, Treasurer.
REPORT NO. 15

PUBLICATION COMMITTEE

To the Synod of 1951.

Esteemed Brethren:

The Publication Committee is pleased to present its annual report to Synod. It was able to meet regularly and as the demands of the work required. There have been two changes in the Committee since the meeting of Synod. Mr. Henry Denkema, who had been ill several months previously, passed away in December. His demise ended a long career of many years as a member of the Committee, and we are deeply appreciative to our God for the many services that Mr. Denkema might make to the advancement of the Kingdom, including his contribution to our church publications. The Committee appointed Mr. Adrian Vanden Bout to fill out the unexpired term of Mr. Denkema. The Rev. Peter Holwerda accepted a call to the church in Lansing, Illinois, and consequently resigned as a member and the secretary of the Committee. In his place the Rev. William Reinsma of Ada, Michigan, was appointed. The undersigned was chosen as secretary of the Committee.

Our Publishing House has had a successful year. No serious illness or death interrupted the work of either our editorial staffs or the work in the publishing plant. It was possible for our church publications to appear regularly. The wages of both the workers in the shop and the employees of the office were adjusted in the light of increasing costs of living. Our scale is comparable to that paid workers in similar positions elsewhere. Some adjustments in remuneration were also made and are being made in the case of editorial contributors.

Last year the Committee reported that several changes were contemplated in both the format and the departments of the Banner. These changes have been effected and are evident to our reading public. We trust that the improvements in layout and the addition of color to the cover have made it more attractive and inviting to read. Three new departments were added to alternate with already existing departments. Science for the Layman, edited by Dr. Edwin Monsma, assisted by various competent writers, alternates with the page devoted to Calvin College and Seminary. A department on Mission Principles written by Dr. J. C. De Korne appears every other week in the place of The Church at Worship. Mrs. Louis Berkhof assisted by a group of contributors writes the Woman’s World. This department alternates with Christian Life and Experience. The Rev. Dewey Hoitenga was appointed to take the place of the late Rev. Leonard Trap as

— 131 —
writer of *A Word A Week*. The following special contributors were appointed for a two-year period: The Revs. Jerry Pott, Alexander De Jong, Fred Huizenga, Anthony Hoekema and Dr. William Spoelhoff. Arrangements are also being made for a topical index to the Banner, the details of which have not been worked out as yet.

In the latter part of August a controversy arose between the Editor of the *Banner* and one of our Professors of Calvin College. The Publication Committee received various communications in the controversy. Many hours were spent considering seriously these communications. We trust that our labors and judgments were to the best interests of both our Calvin College and church publications. All data of this controversy has been carefully kept.

Our Holland weekly, *De Wachter*, also appeared regularly under the Editorship of the Rev. Van Halsema, as did our Sunday School papers under the direction of the Rev. Schaal. The Rev. Richard Frens resigned as Editor of the Mission Sunday School papers and the Rev. Peter De Jong of East Saugatuck was appointed in his place.

The financial condition of our Publishing House is good. The Committee was able to give belatedly five thousand dollars to Calvin College for the year of 1949 and another five thousand dollars for 1950. Five thousand dollars have also been added to the pension fund in order to give it a stabilizing reserve. Ten thousand dollars have been set aside in a building expansion fund.

The Synod of 1950 instructed the Publication Committee to study the matter of printing The Agenda, Acts, Yearbook and other denominational printing in our own Publishing House. In order to do such additional printing, it will be necessary to enlarge the plant and increase the facilities and equipment. It would also require additional help. The printing jobs presently available would not be able to keep such additional help busy regularly. Thus for the present it is definitely cheaper to let out the work of such additional printing to a job printing shop. Our present setup makes the publication of our weekly papers both steady and profitable. However, the Publication Committee does have in mind the eventual enlargement of our facilities so that such occasional and periodical printing jobs can be done feasibly.

Synod should act upon the following matters at this session:

1. The appointment of Committee members. We request Synod’s approval of the appointment of the Rev. William Reinsma to fill out the term of the Rev. Peter Holwerda, and Mr. Adrian Vanden Bout the term of Mr. Henry Denkema.

2. The Committee desires a clarification of the decision of Synod of 1950 relative to Article 100, II, B, 3—“That Synod limit henceforth the tenure of office to two successive three-year terms for all subsequent appointments, retroactive two years.” It is not clear to the
The Committee whether all appointments made within the two years designated are subject to this decision so that four year appointments are reduced to three years, or whether the reappointment of members shall be limited by their membership during the two years designated.

3. The appointment of a Sunday School Editor. The term of the Rev. Schaal expires this year and the Committee recommends his reappointment for two years. In keeping with Synodical decision we add the name of the Rev. C. Oliver Buus to the nomination.

The Committee has appointed the secretary to be its representative at Synod.

Respectfully submitted,
CLARENCE BOOMSMA, Secretary

FINANCIAL REPORT, PUBLICATION COMMITTEE
January 1, 1950, to January 1, 1951

RECEIVED

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Banner Subscriptions</td>
<td>$91,247.75</td>
</tr>
<tr>
<td>Banner Advertising</td>
<td>23,168.72</td>
</tr>
<tr>
<td>Wachter Subscriptions (and Adv.)</td>
<td>13,699.74</td>
</tr>
<tr>
<td>Sunday School Papers</td>
<td>55,669.96</td>
</tr>
<tr>
<td>Psalter Hymnals</td>
<td>12,693.78</td>
</tr>
<tr>
<td>Yearbooks</td>
<td>6,322.42</td>
</tr>
<tr>
<td>Tracts, Other Work, and Miscellaneous</td>
<td>15,425.91</td>
</tr>
</tbody>
</table>

$218,228.28

PAID OUT

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Shop Wages</td>
<td>$49,259.58</td>
</tr>
<tr>
<td>Paper, Ink and Supplies</td>
<td>57,526.62</td>
</tr>
<tr>
<td>Second Class Postage, Depreciation and Taxes</td>
<td>13,935.56</td>
</tr>
<tr>
<td>Editors' Remunerations and Committee Expense</td>
<td>18,423.12</td>
</tr>
<tr>
<td>Agents' Commission and Expenses</td>
<td>9,875.50</td>
</tr>
<tr>
<td>Office Salaries, Supplies, Postage, etc.</td>
<td>23,294.20</td>
</tr>
<tr>
<td>Printing Yearbooks and Psalter Hymnals</td>
<td>17,629.59</td>
</tr>
<tr>
<td>Pension Fund, Contribution and Expenses</td>
<td>7,461.17</td>
</tr>
<tr>
<td>Gift, Calvin Seminary</td>
<td>10,000.00</td>
</tr>
</tbody>
</table>

$207,405.14

Balance, or Net Gain........................ $ 10,823.14

BALANCE SHEET

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cash in Bank and on Hand</td>
<td>$18,020.83</td>
</tr>
<tr>
<td>Accounts Receivable</td>
<td>9,382.78</td>
</tr>
<tr>
<td>Inventory, Paper, Supplies, Type</td>
<td>31,502.62</td>
</tr>
<tr>
<td>Bank Stock</td>
<td>262.00</td>
</tr>
<tr>
<td>Replacement and Expansion Fund</td>
<td>70,000.00</td>
</tr>
<tr>
<td>Building and Land</td>
<td>46,783.54</td>
</tr>
<tr>
<td>Machinery and Equipment</td>
<td>36,738.09</td>
</tr>
</tbody>
</table>

----- $212,639.86-----
LIABILITIES

Accrued Withholding Tax ............................................... $ 911.80
Investment, Jan. 1, 1950 .................................. $200,904.92
Add Net Gain ........................................ 10,823.14

Present Investment ........................................ $211,728.06

$212,639.86

Publication Printed

<table>
<thead>
<tr>
<th>Publication</th>
<th>1949</th>
<th>1950</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Banner, weekly</td>
<td>32,500</td>
<td>34,000</td>
</tr>
<tr>
<td>De Wachter, weekly</td>
<td>5,700</td>
<td>5,850</td>
</tr>
<tr>
<td>The Instructor, weekly</td>
<td>29,000</td>
<td>30,000</td>
</tr>
<tr>
<td>Children's Comrade, weekly</td>
<td>16,800</td>
<td>17,300</td>
</tr>
<tr>
<td>The Key, semi-quarterly</td>
<td>6,200</td>
<td>6,250</td>
</tr>
<tr>
<td>Good News, weekly</td>
<td>4,000</td>
<td>4,500</td>
</tr>
<tr>
<td>Good News for the Little Ones</td>
<td>3,000</td>
<td>3,400</td>
</tr>
<tr>
<td>Yearbook, annually</td>
<td>10,000</td>
<td>10,000</td>
</tr>
</tbody>
</table>

The books have again been audited and found to be in good condition by Mr. Peter B. Vander Meer, Certified Public Accountant. A complete detailed report by the Accountant accompanies this report.
REPORT NO. 16

PAKISTAN MISSION PROJECT

To the Synod of 1951.

Esteemed Brethren:

The committee appointed by Synod 1950 to study the question pertaining to the possibility and desirability to take over the field of Pakistan as part of our mission responsibility is not ready to report at this time.

We beg your honorable body to grant us more time to study the various questions involved in taking over part or whole of the field of Pakistan for our mission responsibility.

We trust that with God's blessings we will be able to report to the Synod of 1952.

Respectfully

Rev. I. Oostendorp
Rev. C. Vanden Heuvel
Dr. E. Y. Monsma
REPORT NO. 17

GERMAN AND HUNGARIAN SPIRITUAL RELIEF

To the Synod of 1951.

Esteemed Brethren:

Your Committee for German and Hungarian Spiritual Relief herewith submits its report to your honorable body. Since the state of emergency in Germany no longer exists, we felt no necessity for any further efforts in their behalf. We have acquitted ourselves of our financial obligations to Student Boorlink, who this year graduates from Kampen Theological School, and herewith our ministry in behalf of our brethren in Germany ceases, at least for the present.

With regard to a spiritual relief ministry for our brethren in Hungary, doors of service still remain closed. However, in our last meeting held March 9th, your Committee did decide to give five hundred dollars ($500.00) to the Hungarian Evangelical World Service. This organization is in no way to be identified with the World Council of Churches. Instead, this organization, under the leadership of Pastor Bela Szigethy of Buffalo, N. Y., is active in sending Christian literature and tracts, Hungarian New Testaments and specially mimeographed sermons to Hungarian Reformed Christians scattered throughout the United States, Central America, South America, Australia, and other places, the great majority of whom have not been organized into congregations and who consequently do not enjoy any other spiritual ministry in their native tongue.

Since your Committee was unable to render any great service in behalf of our brethren in Germany and Hungary, consideration was given to serving our brethren in Korea. A preliminary investigation revealed that the need for help among Reformed Christians in Korea was urgent and also that relief could be channeled to them. Accordingly your Committee appealed to the Synodical Committee for authorization to divert funds on hands to this Korean effort. The Synodical Committee readily concurred in this. Thereupon your Committee at its recent meeting decided to forward five thousand dollars ($5,000.00), equivalent to 20,000,000 won, to the Christian Relief Committee of Kying Nam-Pusan, Korea, with whom we have established contact and whom we know to be of Reformed (Presbyterian) persuasion. We wish to assure Synod that this money will be used for spiritual ends, viz., the preaching of the Gospel to Korean Christians as well as to the unsaved and the support of those engaged in this work. It should be observed that the Korean Christians to whom
we are ministering by way of the above mentioned Committee, are an orphan group. Since they profess the orthodox faith and have no affiliation with the World Council of Churches, they must be cared for by Christians in this land who bear spiritual affinity to them.

Your Committee desires also to bring another matter to the attention of Synod. It is trite to say that we are living in a world of change and of flux. Just when and where doors of Christian service and for a relief ministry will be opened next, no one can predict. The opportunity to serve our brethren in Korea came to us subsequent to the last meeting of Synod and necessitated securing authorization from the Synodical Committee before we could act. Consequently we feel that as a Relief Committee we are greatly hampered by our limited mandate as suggested by the present name of this Committee. We therefore submit to Synod the following recommendations.

1. That the name of this Committee be changed to read—"Foreign Reformed Spiritual Relief Committee." Grounds.

a. A committee bearing this name would have authority to minister to Christians of Reformed persuasion, in any foreign land.

b. Such a Committee could act immediately whenever occasion demanded.

2. That this newly named Committee be recommended to the churches for offerings.

We wish to inform Synod that our treasurer, Mr. Fred Oldemulders, has asked to be released from serving on this Committee. Your Committee has concurred in his request. Should Synod see fit to appoint another in his place, we take the liberty of proposing the following names:—Mr. Hero Bratt, Mr. Ed Vermaat and Mr. Adrian Ringleberg.

A copy of the financial report of your Committee is herewith included for the information of Synod.

Your Committee has deemed it an honor to be of some service in ministering spiritual relief to brethren of the faith, in behalf of Synod.

Respectfully submitted,

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

— 137 —
FINANCIAL REPORT

RECEIPTS

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Balance on hand 3/15/1950</td>
<td>$5,557.64</td>
</tr>
<tr>
<td>Offerings from Churches</td>
<td></td>
</tr>
<tr>
<td>Offerings for Church in Emden</td>
<td>1,118.37</td>
</tr>
<tr>
<td>Offerings for Korean Relief</td>
<td>1,656.19</td>
</tr>
<tr>
<td>Offerings</td>
<td>32.00</td>
</tr>
</tbody>
</table>

Total Receipts 3/15/1951........................................ $8,364.20

DISBURSEMENTS

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Baker Book Store</td>
<td>$34.20</td>
</tr>
<tr>
<td>Emden Church, Germany</td>
<td>1,658.80</td>
</tr>
<tr>
<td>Tuition for Mr. Baarlink</td>
<td>235.30</td>
</tr>
</tbody>
</table>

Total Disbursements........................................ $1,928.30

Balance on Hand 3/15/1951................................. $6,435.90

Respectfully submitted,

FRED OLDEMULDER, Treasurer.

Audited 3/9/1951:
L. LA GRAND
T. HOEKSEMA
REPORT NO. 18

THE CHRISTIAN SEAMEN'S HOME

To the Synod of the Christian Reformed Church, Convening in June, 1951.

Esteemed Brethren:

The Lord has blessed and sustained our personnel in another year of busy activity and work at our Christian Seamen's Home at 334 River Street, Hoboken, New Jersey. The Gospel has been brought by way of direct proclamation to larger or smaller groups, by personal conversation, by tracts and literature; the sick have been visited and prayed with; and much good will has been shown by direct assistance to immigrants and sailors. May our gracious God cause much fruit to be forthcoming that He may receive the honor and praise. And may we be found faithful to the end.

In the matter of immigrant aid our Manager, Mr. J. J. Dahm, with his assistants was able to do somewhat more during 1950 than during 1949. In the latter year he gave aid to 617, while in 1950 he assisted 721. At ship time our Christian Home is a beehive of activity. It is a strenuous time for the personnel to handle the work properly. Ship time fortunately does not come every day. Incidentally, Mr. Dahm informs us that the immigrant quota from the Netherlands to the United States now has increased from 3,150 to 4,500 per year.

There were thirty-one Gospel meetings held during the year with a total sailor attendance of 1,365 or an average of some forty-four sailors per meeting. With the improved facilities at the Home the sailors seem more ready to remain for the Gospel meetings and they conduct themselves in a better manner. Soon Dr. A. H. Oussoren from Middelburg, Netherlands, is expected to become our Spiritual Advisor at the Home. He has accepted the call to Hoboken's Church; and D.V., will regularly conduct the Gospel meetings for us. These meetings have been led by substitutes during the vacancy of the Hoboken Church. The Home now has a tape recorder which is available for use, whenever the Manager deems it wise, for presenting the Gospel in Psalms, hymns, or short messages. The Gospel influence and atmosphere in the home is thus richly enhanced.

On January 2, 1951, the Board held a farewell dinner for Mr. and Mrs. Cornelius Fisher, who have served us well for nearly twenty-five years as janitor and matron of the Home. Fitting words of farewell were spoken to them and they were commended to God's comforting
care during the evening years of their earthly sojourn. At the same meeting Mr. and Mrs. O. P. Lootsma were welcomed as our new custodian and matron. This couple seems well qualified to take over this task for us. Mr. Lootsma has long been a seaman himself; he has served as elder and in other places of leadership for our churches of the Netherlands; and he loves to serve in this special Kingdom work. We are happy to have the Lootsmas serve us in this capacity.

It will interest the Synod to know that as a result of Manager Dahm's showing pictures of our work to executives of the Holland American Line a check for $1,000.00 was received from that company. In June, 1950, we received a check from the same source for $500.00 making a total of $1,500.00 received from said company during 1950. We dare not expect that this will be repeated, but it is gratifying to observe the Holland American Line's appreciation for our services to their employees (sailors) and to their clientele (immigrants).

The Christian Seamen's Home is directed for the Synod by the two Eastern Classes through the Eastern Home Mission Board. This Board is composed of four members of Classis Hackensack: The Rev. A. Hoekema, President; the Rev. Wm. Heynen, Vice-President; and Messrs. Sipp La Fleur and C. P. Genderen; and four members from Classis Hudson: the Rev. E. Boeve, Treasurer; the Rev. O. Holtrop, Secretary; and Messrs. Frank Dykstra and J. B. Smith. The Manager at the Home is Mr. J. J. Dahm; and the custodian and matron are Mr. and Mrs. O. P. Lootsma.

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. E. Boeve.

May our Sovereign Saviour bless our Synod and its work.

Respectfully submitted,
Eastern Home Mission Board,
OREN HOLTROP, Secretary.

Approved by Classis Hackensack, March 13, 1951.
J. R. ROZENDAL, Stated Clerk.

To the Board of Directors of the Eastern Home Mission Board.

GENTLEMEN:—
We have examined the books of the Eastern Home Mission Board, in charge of Rev. D. De Beer, Treasurer, from January 1, 1950, to July 31, 1950, and in charge of Rev. Edward Boeve, Treasurer from August 1, 1950,
to December 31, 1950. We are pleased to report that to the best of our knowledge they appear to be correct and in order.

The following statement reflects receipts and disbursements of accounts of the Seamen's Home and Classis of Hackensack, as shown on books of the Treasurer.

**SEAMEN'S HOME**

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Balance on Hand January 1, 1950</td>
<td>$ 821.88</td>
</tr>
<tr>
<td><strong>RECEIPTS</strong></td>
<td></td>
</tr>
<tr>
<td>Various Classes</td>
<td>$ 6,599.04</td>
</tr>
<tr>
<td>Collected at the Home</td>
<td>1,949.31</td>
</tr>
<tr>
<td>Interest on Mortgage</td>
<td>180.00</td>
</tr>
<tr>
<td>Interest on U. S. Government “G” Bonds</td>
<td>262.50</td>
</tr>
<tr>
<td>Dividends (Little Miami R. R. Stock)</td>
<td>344.00</td>
</tr>
<tr>
<td>Donations</td>
<td>1,724.17</td>
</tr>
<tr>
<td><strong>Total Receipts</strong></td>
<td>$ 11,059.02</td>
</tr>
<tr>
<td><strong>DISBURSEMENTS</strong></td>
<td></td>
</tr>
<tr>
<td>Salaries</td>
<td>$ 5,305.00</td>
</tr>
<tr>
<td>House Rent</td>
<td>540.00</td>
</tr>
<tr>
<td>Maintenance</td>
<td>44.00</td>
</tr>
<tr>
<td>Gas, Electricity and Water</td>
<td>409.56</td>
</tr>
<tr>
<td>Fuel</td>
<td>833.49</td>
</tr>
<tr>
<td>Advertisement in <em>Banner</em></td>
<td>108.00</td>
</tr>
<tr>
<td>Painting and Papering</td>
<td>213.35</td>
</tr>
<tr>
<td>Insurance</td>
<td>278.39</td>
</tr>
<tr>
<td>Alteration Repairs</td>
<td>1,923.90</td>
</tr>
<tr>
<td>Equipment Purchased</td>
<td>218.70</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>410.83</td>
</tr>
<tr>
<td><strong>Total Disbursements</strong></td>
<td>$ 10,285.22</td>
</tr>
<tr>
<td>Balance on Hand December 31, 1950</td>
<td>$ 1,595.68</td>
</tr>
</tbody>
</table>

Approved by Classis Hackensack 3/13/1951.

J. R. ROZENDAL, S. C.

**Proposed Budget for 1952**

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>SALARIES:</strong></td>
<td></td>
</tr>
<tr>
<td>Manager (including $540 house rent)</td>
<td>$ 3,715.00</td>
</tr>
<tr>
<td>Custodian (including free Apt. and heat)</td>
<td>2,500.00</td>
</tr>
<tr>
<td>Part-time Spiritual Work rendered by Hoboken Pastor</td>
<td>1,500.00</td>
</tr>
<tr>
<td>Maintenance and Repairs</td>
<td>1,000.00</td>
</tr>
<tr>
<td>Fuel</td>
<td>850.00</td>
</tr>
<tr>
<td>Gas, Electricity and Water</td>
<td>400.00</td>
</tr>
<tr>
<td>Insurance</td>
<td>200.00</td>
</tr>
<tr>
<td>Allowance for Mr. and Mrs. C. Fisher</td>
<td>1,200.00</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>500.00</td>
</tr>
<tr>
<td><strong>Total Expenses</strong></td>
<td>$ 11,865.00</td>
</tr>
</tbody>
</table>
### Anticipated Income

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Interest on $4,000.00 Invested Mortgage, 4½%</td>
<td>$180.00</td>
</tr>
<tr>
<td>Interest on $10,500.00 Govt. “G” Bonds, 2½%</td>
<td>$262.50</td>
</tr>
<tr>
<td>Dividends on 80 Shares Little Miami R. R. Stock (value 91¼ per share)</td>
<td>$344.00</td>
</tr>
<tr>
<td>Receipts at the Home, including Rent</td>
<td>$2,000.00</td>
</tr>
<tr>
<td>Donations</td>
<td>$1,500.00</td>
</tr>
<tr>
<td>Collections from Various Classes</td>
<td>$6,878.50</td>
</tr>
<tr>
<td>Allowance for Mr. and Mrs. C. Fisher</td>
<td>$1,200.00</td>
</tr>
<tr>
<td><strong>Grand Total Anticipated Income</strong></td>
<td>$11,865.00</td>
</tr>
</tbody>
</table>

### Total Assets and Liabilities as of January 1, 1951

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>First Mortgage on 21 Bank St., N. Y.</td>
<td>$4,000.00</td>
</tr>
<tr>
<td>80 shares Little Miami R. R. Stock, at 91½%</td>
<td>$7,320.00</td>
</tr>
<tr>
<td>U. S. Bonds, Series “G”, 2½%</td>
<td>$10,500.00</td>
</tr>
<tr>
<td>Commercial account, Prospect Park Bank</td>
<td>$1,595.68</td>
</tr>
<tr>
<td><strong>Total cash assets</strong></td>
<td>$23,415.68</td>
</tr>
<tr>
<td>Three story building, 334 River St., Hoboken, N. J.</td>
<td>$35,000.00</td>
</tr>
<tr>
<td>Three story building, 310 Hudson St., Hoboken, N. J.</td>
<td>$15,000.00</td>
</tr>
<tr>
<td><strong>Grand Total Assets</strong></td>
<td>$73,415.68</td>
</tr>
</tbody>
</table>

Approved by Classis Hackensack 3/13/1951.

**J. R. ROZENDAL, S. C.**

Respectfully submitted,

**EDWARD BOEVE, Treasurer.**
REPORT NO. 19

BOYS CLUBS AND BOY SCOUT MOVEMENTS

To the Synod of the Christian Reformed Church,
June, 1951.

ESTEEMED BRETHREN:

The Synod of 1949 charged the committee to “make a thorough study of the Boys Clubs as they exist among us, and of the Boy Scout movement and to advise Synod as to what stand our churches and parents should take toward these organizations”. (Acts of Synod, 1949, page 14, IV, B.)

Your committee has spent hours reading the literature of the Boy Scouts of America as well as an abundance of literature of the Protestant Committee on Scouting. We have met with representatives of the Scout movement and have engaged ourselves in lengthy debate on the character of the movement. Your committee has also made a study of the Boys Clubs as they exist among us and has met with leaders of the Grand Rapids Boys Clubs Leaders organization. Notice has been taken of what these leaders have done and what they are attempting to do. On the basis of this study and investigation your committee now presents the following report:

I. The Boy Between the Ages of 10-16.

The boys in whom we are interested are our own Covenant youth, boys from our own Christian homes, schools and churches. We are deeply interested in the development of the nascent spiritual life which we trust to be present in their hearts.

A. We may describe such a boy in the following manner:

1. He does not yet sense much responsibility to make a vocational choice. His needs have been met through his parents and he is too confused by his personal world to give much thought to serious responsibilities for providing for himself and his dependents. He is vocationally curious and is readily impressed by the glamor he sees in any job. As his muscles are becoming more his source of pride he is likely to emphasize activities requiring physical strength. The hobbies he pursues appear sufficiently important to provide him with what he thinks would be an easy living. He likes to visit various plants to see activity but he is not yet sensitive to economic and social problems.

2. He is deeply sensitive to the approval of his buddies. He covets a sense of belongingness that is characteristic of the “gang” spirit. He will help build a shack in a vacant lot to be limited to members only.
He likes the sense of security that comes from identification with the group through uniform, badge and code.

3. Physically he is undergoing pubescence. His coordination is slow, his muscles are under-proportionate to his bones. He has great spurts of energy, but is short in endurance. He may be clumsy and extremely self-conscious of physical growth. He wants to imitate elders. He functions best in group games with a minimum demand on the individual.

4. Emotionally he lacks maturity; he is impulsive in his drives; he wavers between child and man. His hero worshipping undergoes frequent change of interest. Girls are becoming a part of his pattern of thinking but he still prefers to rate with the fellows. He is curious about sex and likes big talk.

5. In his studies he is still in the assignment stage. He shows very little initiative . . . reads hero stories, adventure stories, crime stories, etc. He is not yet up to problem novels and his ideas are largely imitative. He has no objection to school if it satisfies his group instincts and does not interfere with his other interests. His memory is still strong, his imagination is very active and day-dreaming is common.

6. Religiously he is more sensitive than he is usually given credit for. He is not interested in theological discussion but his heart is readily touched. Commitment to him is a serious problem. He is not philosophical and prefers open-shut ethics — whether it is right or wrong.

7. His ego is becoming more assertive. He resents being coddled and prefers the advice of those outside the family to those who have been intimately associated with him. He will engage himself easily in foolhardy exhibitionism and take undue risks to demonstrate his independence. He is easily shamed and dislikes references to his gawkiness and emotional instability because it hurts his pride in his attempt at manliness. His world is drawing him out of his old pattern of dependency. He likes to be financially independent, to spend money without giving account of it and to buy clothes for himself, to be irregular at meals, to fight for his rights, all this to flatter his sense of his ever growing importance.

B. A suitable program for our boys.

Since we are interested in the minimum essentials in addition to what the home, school and church are now offering our Covenant youth, we might list the following elements as essential to a program suitable for our boys:

1. A leader who has a way of getting the confidence, cooperation and good-will of boys.
2. A place of meeting that is fitted out entirely for the interests of the boys.

3. A week-day time of meeting that will permit any type of activity. Some types of activity would not be suitable for Sunday.

4. A series of distinctions that would advertise the boy's belongingness; such as uniforms, badges, recognition ceremonies, etc.

5. Broad contacts with business, industrial and professional vocational opportunities. Conducted tours and career nights would also be valuable.

6. Hobbies with recognized grades of achievement and awards.

7. Group activity with group recognition . . . patrols, paper drives, ushering and other community service.

8. Bible passages retold, texts memorized, songs recited that stress such basic virtues as honesty, humility, etc. Frequent repetition is not harmful nor deadening. The Bible hour must be different from other religious exercises.

9. Outings that involve active participation of the boys. Hikes, camping, conservation programs, life-saving, wood-craft, etc.

10. Some activities in which fathers join with sons for occasional comradery to stimulate mutual appreciation.

II. The Boy Scout Movement.

Your committee desires to present as objectively as possible the issues involved in making an appraisal of the Scout movement. In making this appraisal we found it necessary to consider facts but also to take cognizance of the psychological and pedagogical issues involved. These are issues to which there is not always a clear-cut answer of principles nor practice which would without question be accepted as the position of our denomination. This faces us with the necessity of building an answer on projected long-range consequences that will affect very directly the future development of our church. What the position of the church will be toward the indigenous patterns of American social and religious life fifty years from now the committee is not ready to predict. And yet we realize that the program of our twelve-year old boys of today will have an influence on the position and attitude of our men of tomorrow. In fairness then to the Scout movement and to the scope of our problem we humbly present our findings in this way.

A. We have found no supporting evidence for many of the arguments leveled against scouting as such, although practices may exist in the particular troop which give occasion for such arguments. Nowhere in any of the literature of the movement nor in conference with any of the leaders has your committee found warrant to condemn the
movement on any of the following charges which have been brought against it:

1. That the Boy Scouts require the needless taking of an oath. The Scout oath is merely a promise or pledge.
2. That the Boy Scouts are feeders for the lodge.
3. That the Boy Scouts are linked up with the military.
4. That the Boy Scouts in themselves are secret societies.
5. That the Boy Scouts are taught to worship nature.
6. That the Boy Scouts are a product of the French Revolution.
7. That the Boy Scouts are compelled to desecrate the Lord's Day.
8. That the Boy Scouts must submit to a standard initiation ceremony.

B. Your committee recognizes the strong appeal of the Scouting program to boys from 10 to 16 years of age. With clear understanding of the nature of the boy, a program of mental and physical development has been drawn up which can scarcely be improved upon. The whole program is calculated to arouse the interest of boys, presenting a fine combination of the intellectual and the practical. It has been a successful program and its success can be ascribed to:

1. The careful training of leaders.
2. The financial backing given by local and national funds.
3. The maintenance of well-equipped summer camps.
4. The capitalizing on the natural "gang" spirit of the boy.
5. The extensive system of awards and promotions.
6. The pride the Scout takes in his uniform.
7. The wholesome program of outdoor activity.
8. The responsibility of the local sponsors toward the troop.

C. Your committee has also taken note of the fact that the leaders of the Scout movement, recognizing the desirability of close cooperation between the church and the Scouting movement, have worked out and executed a plan under which each denomination may have its own scouting program, carried out under and administered by its own committee. A large number of denominations have availed themselves of this opportunity and arrangement. Under this arrangement the sponsoring organization has a great responsibility in maintaining the autonomy of the local troop and in preserving the particular principles and purposes of the sponsoring organization. This is effected by the following legislation:

1. Each denomination is expected to draw up a complete program in keeping with its own particular principles and practices.
2. No officials have the power to call out a local troop, nor have they the power to demand cooperation in any project without the consent and approval of the committee that sponsors the troop.
3. The national organization demands that religion be a part of the program but that such religion be defined and implemented according to the convictions of the denomination that sponsors the program. There are no required national rites, prayers or practices imposed upon any troop.

D. If we could simply adopt the scouting program, either in whole or in part and modify it according to our convictions and needs, the problem facing us would be simple. However, scouting is more than a program. It is also an organization. By introducing the Boy Scout program into our churches we join an organization. This is clear from the following considerations:

1. The Boy Scouts of America constitute a corporation chartered by the Congress of the United States of America. “The purpose of this corporation is as set forth in the original certificate of incorporation under the laws of the District of Columbia, dated February 8, 1910, and restated in Section 3 of the Charter granted by Congress, June 15, 1916.” (Const. Art. II.)

2. The National Council may change the Constitution. “This Constitution may be amended at any annual or special meeting of the National Council provided a copy of the amendment or amendments is submitted to the Executive Board of the National Council at least sixty days before such annual or special meeting is to be held.” (Const. Art. XVII.)

3. The right to organize Boy Scout troops depends upon permission from the National Council. “The National Council shall have power to grant and revoke charters to representatives of the United States meeting the requirements of the By-Laws, to organize and maintain Troops of Boy Scouts and other Units of the Boy Scout Program.” (Const. Art. XI.)

4. Membership in the organization involves financial dues. “There shall be an annual registration fee of $1.00, of which 50 cents is for the magazine Scouting.” (By-Laws, Art. 14, Sect. 1, Clause 1.)

5. Membership in the organization entitles each chartered institution to membership on the Local Council. “. . . each chartered institution shall be entitled to elect one of its members . . . as its institutional representative on the Local Council.” (By-Laws; Art. 12, Sect. 1, Clause 6.)

E. Since membership in the Boy Scout organization involves organizational affiliation and therefore corporate responsibility, it is necessary to examine the principles basic to its program and activity.

1. The organization recognizes that religion must play a part in the boy’s training. “The Boy Scouts of America maintains that no boy can grow into the best kind of citizenship without recognizing his ob-
ligation to God. In the first part of the Boy Scout’s Oath or Promise, the boy declares, “On my honor I will do my best to do my duty to God . . .” The recognition of God as the ruling and leading power in the universe, and grateful acknowledgment of His favors and blessings, are necessary to the best type of citizenship, and wholesome precepts in the education of the growing boy . . . The Boy Scouts of America therefore recognizes the religious element in the training of the boy . . . Its policy is that the organization or institution with which the Boy Scout is connected shall give definite attention to his religious life.” (Const. Art. 4, Sect. 1.)

2. The general statement of purpose of the organization is inadequate for a sound religious basis, since it stresses only the virtue of self. “That the purpose of this corporation shall be to promote . . . the ability of boys to do things for themselves and others, to train them in Scoutcraft, and to teach them patriotism, courage, self-reliance, and kindred virtues, using the methods which are now in common use by Boy Scouts.” (Const. Art. II.)

3. The evaluation, suggested by the organization itself, of the religious element in the training of the boy is evidently that of the modernist. The philosophy underlying its program is apparently based upon the assumption that man by nature is able to live right and do right. In so far as the Boy Scout organization has, broadly speaking, a religious basis, it is the basis of a false religion—false, meaning non-Christian. The organization is of necessity non-sectarian, since it includes in its membership Jews as well as Christians. “. . . it is absolutely non-sectarian in its attitude toward that religious training.” (Const. Art. IV, Sect. 1.) Because of its non-sectarianism it is non-Christian, i.e., basically inadequate and lacking the fundamental elements of Christianity.

4. Affiliation with the National Organization such as the Boy Scouts of America will undoubtedly affect the Christian Reformed Church. In how far it will weaken the witness of the church or water down the milk the church is offering its youth, your committee is not ready to say. This would depend largely upon the ability of the adult membership to defend its distinctiveness in an unsympathetic world; the youth organization is likely to move along with the denomination. Membership in the Boy Scout movement would provide links with the American church world by:

a. Adopting a name, uniform, and a program that is known through the world.

b. Representation in the councils with representatives from other churches.

c. Encouraging a greater participation in community life than our boys are at present rendering.
d. Opening the gate to inter-troop exchange that would bring our boys into closer fellowship with boys of other churches and also with those who have no church affiliation.

III. CHRISTIAN BOYS' CLUB MOVEMENT.

A. History.

In official publications we first find mention of Boys' Club (Knapen­vereening) in the Yearbook of 1888. From it we learn that there were then three such organizations. From time to time other such clubs were added but the number remained small.

About twenty years ago the members of Inter Nos, the Christian Reformed Ministers' Conference of Grand Rapids, took an interest in the matter. The result of their investigation and study was a resolu­tion requesting the Board of the A.F.R.Y.M.S. to sponsor the or­ganization of Boys' Clubs. A committee appointed by that Board prepared a "Proposed Plan for Boys' Organizations." The commit­tee also sponsored the organization of Boys' Clubs in accordance with the adopted plan. After the movement seemed to be well under way, the matter was placed in charge of the newly appointed leaders of the various clubs. From subsequent events it is apparent that the Feder­ation's sponsorship was withdrawn too soon. The movement did not make much progress beyond Grand Rapids and a few surrounding cities. What seemed to have much promise of success failed to meet the expectations.

On February 3, 1939, a meeting was held in the Neland Avenue church attended by a number of men who were interested in the ques­tion of Boys' clubs. Those in attendance were interested in a two-fold question: What kind of organizations for boys should we have and what can be done to call such organizations into existence? The re­sult of the meeting was the effecting of an organization which adopted as its goal: "The establishment of a national organization composed of the leaders of the Boys' Clubs and Junior Boys' Clubs of various localities or the representatives of these leaders."

As a result of the work of this group a number of clubs were or­ganized, not only in Grand Rapids but in other cities as well. A great deal of time and effort was spent in the preparation of plans for the program of Boys' Clubs. The group published a Manual for Chris­tian Boys' Clubs and it is regrettable that for various reasons the group discontinued its valuable and necessary work, but its labors were not without good results and valuable fruit.

When the sponsoring organization ceased to function, the leaders of the existing clubs took over. They came together and organized a "Leaders League of the Christian Boys' Clubs." The League holds monthly meetings for the purpose of discussing the problem of the
Boys' Clubs and arranging a workable program. The leaders issue bulletins in which the work for each month is outlined. At present they are working on a "Leaders' Handbook" which they trust will provide the proper direction and guidance to the movement. The leaders have charge of a department in the Young Calvinist in which they present simple outlines for the Bible Hour and other helpful materials. Your committee has taken due notice of their work and considers it worthy of commendation.

The latest information, taken from our denominational Yearbook, informs us that there are between forty and fifty Boys' Clubs today.

B. Principles and Practice.

Christian Boys' Clubs are, of course, based on the Bible as the inspired Word of God, as interpreted by the doctrinal standards of churches of Reformed persuasion. They are Reformed, first because they are based on the Reformed view of the boy, his nature, his needs and his Covenant relationship. They are Reformed in the second place in the sense that the instruction given and the program adopted is in harmony with the principles contained in the Word of God.

Boys themselves cannot and should not organize these clubs. They are too immature for that. Boys' Clubs ought to be sponsored by other organizations. In some localities this is done by the local Young Men's Society or Men's Society. In some churches the consistory has taken the lead and organized a Boys' Club. In one of our churches the fathers of boys have called into existence a society of parents for the purpose of sponsoring a club. Those fathers meet once a year and elect a Board of Officers. These officers are charged with responsibility of supervising and directing the Boys' Club in the local church. They are chosen because of their interest in boys and their organization. They appoint the leaders and help raise funds needed for the work of the Boys' Club. All fathers of boys who are members of the club and other persons interested may become members of the fathers' organization. Through the organization of fathers the proper supervision and guidance is given the Boys' Club, and places it in proper relationship to the home.

Since the purpose of the Christian Boys' Club is the promotion of the Kingdom of God through the advancement of the welfare of our boys it stands to reason that great care must be taken in the selection of leaders. Such leaders must be men who have the kind of personality which makes them adapted to work with boys. They must understand and love boys. They must be men thoroughly acquainted with and loyal to the Reformed view of life.

The Christian Boys' Club in its program and activities does not aim at supplanting any of the educational agencies we now have, but to supplement them. In many respects it is a feeder for the Young
Men's Society. By seeking to minister to the needs of boys and by fostering their spiritual, moral, intellectual, physical and social development, it serves as a valuable aid in the preparation for life.

C. Evaluation and Needs.

Your committee is of the opinion that the Boys' Clubs as they now exist are making a valuable contribution to the development of their members. We have found their leaders to be men of vision, interested in their task and devoted to the welfare of boys.

However, the Christian Boys' Club in order to succeed is in need of a great deal of attention and guidance. The need for able and trained leaders is urgent. Many of the clubs suffer from a lack of sufficient funds to carry on their program and activities. The necessity of organizing the movement is apparent. Without organization it is impossible to provide the necessary guidance, direction and program. Lacking such guidance, direction and program the movement will remain weak and ultimately cease to function.

IV. Our Recommendations.

Your committee is not fully agreed as to its estimate of the Boy Scout movement. Some of the members are convinced that its purpose and basis are such that they cannot conscientiously recommend that our boys become members of the Scouts of America. Others feel that there are no objections on the basis of principle to such membership.

Your committee is, however, unanimous in the following recommendations:

A. That Synod encourage the development and organization of the present Boys' Club movement by:
   1. Urging all our churches to do this locally.
   2. Charging the Synodical Youth Committee to develop an efficient plan in conjunction with the existing Boys' club leaders and our Youth Federations.

B. The grounds for our recommendation:
   1. By such a movement we can best insure the distinctive convenantial emphasis in the training of our youth.
   2. This movement is in conformity with the pattern set up for society life within our denomination.
   3. We believe that a concerted effort and wholehearted support are essential for the success of the Boys' Club movement.

Respectfully submitted,

REV. C. WITT, Chairman
REV. L. VOSKUIL, Secretary
DR. BERT BOS
DR. C. DE GRAAF
MR. I. DEMEY
MR. R. POSTMA

—151—
REPORT NO. 20

CENSURE OF RESIGNED MEMBERS

To the Synod of the Christian Reformed Church
Grand Rapids, Michigan.

Esteemed Brethren:

The committee appointed to advise Synod relative to "members under censure resigning their membership" herewith presents its report.

I. Our Mandate.

To make a thorough study of an overture submitted by the Consistory of Kellogsville to the Synod of 1949. This overture is:

"The consistory of the Kellogsville Christian Reformed Church herewith petitions Synod to rescind its ruling of 1918, re—"members under censure resigning their membership", and reaffirmed by the Synods of 1924, 1926, and 1936.

"The consistory of Kellogsville is of the opinion that this ruling is wrong because:

1. Synod contradicts itself in this ruling.
2. It is a practical denial of the principle that the church is a divine institution.
3. It defeats the purpose of discipline as given in Art. 71, C. O.
4. It makes question four of the Form for public confession superfluous". (Acts of Synod, 1949, p. 404.)

Your committee now reports that it has fulfilled this mandate and offers the Synod the fruits of its study.

II. The Formal Aspect of the Overture.

The overture (in spite of the declaration of the advisory committee of the Synod of 1949: "The Consistory has difficulty with the present rule") offers no evidence that the Consistory is dealing with an actual case in which the subject of the overture is the point at issue. If such a case existed the matter should have been brought to Classis and Synod by the Consistory or by the person involved according to Articles 30 and 31 of the Church Order. Because the overture lacks this specific quality, the matter was merely academic and Synod had nothing real to act upon.

Moreover, the subject matter of this overture has been before our Reformed Churches since the sixteenth century. In the course of four centuries much has been written and done about it. The two schools of thought on the subject have been very well set forth in our own Synodical Agendum of 1918. Since 1896 the Reformed Churches of
the Netherlands (Middelburg Synod, Art. 95) and since 1918 our own Christian Reformed Church has officially held the same position against which the Consistory of Kellogsville reacts.

Since no new material has been presented in this overture we question the wisdom of again considering this subject which has been before the churches for four centuries.

III. THE MATERIAL ASPECT OF THE OVERTURE.

The Material of the overture consists of four objections which we will endeavor to answer. The first reading of the objections immediately exposes the fact that the Consistory makes no reference at all to the Bible. The Consistory quotes the decision of 1918, and then paraphrases the decision so as to bring out alleged errors. Yet in no instance does the Consistory seek the support of the Scriptures. Moreover, the overture contains only one reference to our doctrinal standards. Yet if a petition is made to rescind a Synodical action of this nature it should be strongly based on the Scriptures as interpreted in our doctrinal standards. Our aim will be to show that the objections of the Consistory are not valid in the light of God's Word, and in the light of our Doctrinal Standards in so far as they make pronouncements on the matter at issue.

A. Our Response to the Objection that "Synod contradicts itself in this ruling".

It is evident that the Synod of 1949 regarded this objection the essential one offered by the Consistory because the only reference by the Synod to the material of the overture is: "The contradiction in our rule by which resignation under discipline is considered a grievous sin, and at the same time the right of a member, ought to be resolved."

That such resignation is a grievous sin is beyond dispute. It is a flagrant breach of the ninth commandment. Yet, strangely, the Bible recognizes that a member of the visible church can commit this dreadful sin, and still not be an object of church discipline. Thus the apparent self-contradiction which was not resolved by the Synod of 1918 is present in the Bible; and there too it is not resolved.

We present three instances from the New Testament that deal with the point at issue.

II Timothy 4:10 — Here is the case of Demas, who had been Paul's helper but who forsook the apostle because of love for this present world. This was something basic, involving a break with the church. Yet the apostle offered no censure or rebuke. He simply acknowledged the fact and announced the reason.

I John 2:19 — Here is the case of the antichrists of apostolic days, men who were once professors of Christ but who turned against Him and broke their membership with the church. The apostle not only
recognized the fact of their departure under censurable circumstances; but declared this to be an advantageous act since this brought their case into the open.

John 6:66, 67—Here is recorded that many disciples turn back from Jesus because they regarded His sayings too hard. Yet our Lord did not censure or rebuke them. Apparently He regarded their conduct as the only possible way for them to follow. He even went to the extent of challenging the twelve also to go. The only one whom Jesus denounced was Judas Iscariot who stayed. According to the reasoning of the Consistory, Jesus by letting these disciples get away so easily would Himself be guilty of abetting them in their censurable sin.

Our conclusion is, therefore, that however sinful that act of resignation under censure may be, and however clearly the reasons for resignation are themselves grounds for censure, the Bible nevertheless recognizes that a man can under those circumstances terminate his membership in thevisible church; that all censure ceases when the act is committed; and that this act many have its blessing for the church. We simple emphasize that the same apparent self-contradiction is in the Bible where it is not resolved, and we observe that this is a phase of the larger problem of the relationship of divine sovereignty and human responsibility, which to our finite minds is a contradiction and which is not resolved in the Bible. Hereby we have not resolved the apparent self-contradiction of the Synod of 1918, but we simply emphasize that the same apparent self-contradiction is in the Bible where it is not resolved.

Likewise, we conclude that when the church announces the fact of the resignation and the reasons for it, the church does not implicate itself in the sinful act nor condones it. There is a point where the authority of the church towards one who resigns his membership ceases, while the responsibility of such an individual towards God continues. The authority of the visible church and the authority of God towards one who resigns are not co-extensive. When the church aquiesces in the resignation of a member and announces that fact, she is simply following the example of the Lord Jesus Christ and His apostles.

B. Our Response to the Objection that the ruling of 1918 “is a practical denial of the principle that the Church is a divine institution.”

In the argument that is offered to support this objection the Consistory refers to Lord’s Day XXI of the Heidelberg Catechism. Since the Son of God Himself gathers His Church it is impossible that church membership can be accepted as an act of the free will of the individual, nor can church membership be relinquished at will. This we grant the Consistory at once. The Church as described in Lord’s Day XXI is the perfect Church as God sees it and as we see it by faith. It consists
only of the elect, none of whom can be excommunicated, none of whom will ever resign their membership from this invisible Church. In that holy, catholic Church a ruling such as that of 1918 is unnecessary. Therefore the appeal to Lord's Day XXI by the Consistory is not cogent.

The Consistory overlooks the fact that the ruling of 1918 is concerned with the imperfect Church that presents itself as an institution to the eye of the world. This imperfect visible Church consists of all who in response to the Gospel have professed their faith in Christ. In this visible Church there is much chaff among the wheat. As a result discipline must be exercised and resignations take place. This visible Church varies in purity at different times and places. What a difference between the church of Corinth and that of Philippi, between the church of Smyrna and that of Laodicea. It is the duty of the believer to unite himself with the purest manifestation of the Church, and to be loyal to it. “Therefore all those who separate themselves from the same or do not join themselves to it act contrary to the ordinances of God” (Confession of Faith, Art. XXVIII). Observe how the Confession emphasizes personal freedom and responsibility in joining the pure Church of Christ or in separating from it.

Because the Consistory has overlooked these things completely the second objection has lost its force.

C. Our Response to the Objection that the ruling of 1918 “defeats the purpose of discipline as given in Art. 71, C. O.”

We agree heartily with most of what the Consistory says in support of this objection. The Consistory gives a very fine description of the exercises of Christian censure. Yet the Consistory is wrong in its conclusion. Resignation under discipline does not defeat the purpose of censure, but hastens what would be the inevitable end of the censure, namely, the removal of offense out of the Church of Christ. As we pointed out under A (above), Christ and the apostles recognized withdrawal of those committing censurable sins as an actual removal of offense from the Church. Note II Timothy 4:10; I John 2:19; John 6:66, 67.

Moreover, the Consistory overlooks the fact that two keys of the kingdom are at the disposal of the Church: Christian censure and the preaching of the Word. Wherever the Word of God is purely preached sinners are led to penitence and faith; but the impenitent and unbelieving are led to withdrawal. Like the people of John 6:66, 67 the Word is too hard for them. They are excluded from the kingdom thereby. This may happen even before the Consistory is aware that anything censurable is present. Often those for whom the Word is too hard find pretexts behind which to conceal the real ground of their
resignation. Nevertheless the other key of the kingdom has gained its purpose.

Thus instead of defeating the purpose of discipline as set forth in Art. 71, C. O., the resignation may serve to accentuate that purpose to remove offense from the Church.

D. Our Response to the Objection that the ruling of 1918 "makes question four of the Form for Public Confession of Faith superfluous".

In support of this objection the Consistory expresses the fear that the ruling of 1918 furthers confessions of faith with a "mental reservation 'I can always resign when discipline becomes too severe'", and therefore urges that "we cannot and may not accept such a resignation, but must go on with censure, if necessary to the very last extreme remedy".

We do not agree with this argumentation of the Consistory, and that for three reasons. First, there is no way of finding out how real and well-grounded the fear of the Consistory is that confessions of faith will be made with mental reservations. We are of the opinion that those who make confession of faith do not have the thought of a possible resignation at all. Second, the fourth question and answer of the Form of Public Confession is a mighty testimony against all those who resign their membership while being disciplined, a testimony of their faithlessness and dishonesty. Third, censure under the conditions described by the Consistory will be an utterly futile act. When a man resigns his membership, refuses to see the elders, and absents himself from public worship, he simply places himself out of the reach of the Consistory. How can censure then be exercised? The fine description of the exercise of Christian censure given by the Consistory in its third objection presupposes someone who is willing to meet the Consistory half-way. Where this condition is not found, the Consistory is forced to the point of acknowledging the resignation as an accomplished fact.

Since the above study indicates that the present ruling is not in conflict with the Sacred Scriptures and the Confessions, we recommend that Synod abide by the present ruling relative to "members under censure resigning their membership."

Humbly submitted,

J. C. Verbrugge
W. Groen
J. F. Schuurmann
R. H. Haan.
REPORT NO. 21

THE LORD'S DAY ALLIANCE

To the Synod of 1951.

Esteemed Brethren:

The Lord's Day Alliance received the shock of her life from the Synod of 1950. The Advisory Committee on Budget Matters recommended "that action be deferred on recommending this organization to our churches." Synod adopted this recommendation on the following grounds: "(1) The extent of the work is not indicated." "(2) The organizational set-up and the manner in which members of the board are elected or appointed is not clear." "(3) The financial information as to what other denominations are contributing is lacking." The primary effort of this report is to remove, if possible, this three-fold objection by giving the necessary information.

I. WHAT IS THE EXTENT OF THE WORK OF THE LORD'S DAY ALLIANCE OF THE UNITED STATES?

The work of the Alliance is nation wide and has auxiliary and affiliated bodies in many states, keymen in other states. The Rev. John J. Hiemenga served the Alliance in this capacity during the last year in the state of California. It is true that limited funds prevent as great and effective service as is needed but the Alliance has faithfully carried on and realized amazing achievements in many ways because of long experience and knowing what to do and how to do it.

The financial depression of 1930-'35 struck the Alliance a serious blow and the reorganization of a number of denominational bodies gave the Boards the lion's share of the funds which further handicapped the work of their agency, the Alliance. It should be remembered by all Christian evangelical bodies that the Alliance work is on the battleground of the Churches, not simply a propaganda or professional promotional agency. Fighting on many battle fields for the Lord's Day and the Lord's House, for Christianity, no agency of the Churches is doing a more constructive work or more worthy of both moral and substantial financial support. The Pictorial edition of the Leader published some 18 months ago gives an account of the remarkable victories won by the Alliance, its projected program being pressed as rapidly as finances warrant, venturing even when the financial outlook is not so encouraging.

II. WHAT IS THE ORGANIZATIONAL SETUP OF THE ALLIANCE? HOW ARE MEMBERS ELECTED OR APPOINTED?

The Alliance was organized by six denominations in 1888 in the City of Washington, D. C.—Baptist, (Northern Convention), Methodist
Episcopal, Presbyterian U.S.A. and U.S., Reformed Church in America, and the United Presbyterian. Other religious bodies joined the movement later. Now twenty denominations regard the Alliance as their agency. Most of them, by direct appointment, have membership in the Board of Managers of the Alliance; occasionally a member at large is elected to the Board from a denomination of which the Alliance is the representative. The Board of Managers upon notification of such appointments to the Board elects the appointees unless there should be some valid reason for postponing or declining the election.

II. What Other Denominations are Contributing to the Alliance?

Baptist, Northern Convention supports the Alliance through individual churches; likewise, the Congregational-Christian, Methodists give by individual churches, particularly when the Cause is presented by representatives of the Alliance or by pastors. The Presbyterian, U.S.A. General Assembly recommend the Alliance to their churches. The Presbyterian U.S. General Assembly designates from its general budget of benevolences a substantial amount and always pays it in full annually. The Reformed Church in America by definite action of its General Synod calls for a definite percentage to be given as designated by the local churches. The United Presbyterian General Assembly recommends the Alliance to the churches for an offering. Other Churches that remember the Alliance with gifts and offerings are the United Brethren, the Protestant Episcopal, the Reformed Episcopal, the Church of God, the Reformed Presbyterian and the Moravian Church.

The contributions made for the Cause includes those amounts given to the National Alliance and to its auxiliary and affiliated societies. The total amounts for the past year given for this larger Cause amounted to about $75,000.00 A detailed financial report of the Alliance is also being sent to Synod.

Thus far is our answer to Synod for more information.

In the meantime the Alliance, largely through the energetic efforts of Dr. Harry L. Bowlby, is doing a job in defense of the Lord’s Day. The Alliance commemorated her Sixty Second Anniversary on January 14 and 15, 1951.

May God give Synod light to do what is His will with this organization and all the other important Kingdom causes.

Sincerely,

Synod’s representative,

CLARENCE VAN ENS.

Passaic, New Jersey
March 10, 1951
CHRISTIAN REFORMED BOARD OF MISSIONS

REPORT NO. 22

To the Synod of the Christian Reformed Churches convening at Grand Rapids, Mich, June 13 and following days, 1951.

FATHERS AND BRETHREN:

For another year the Christian Reformed Board of Missions has had the privilege of serving the church, and thus the Head of the church, in administering the affairs of our Indian and foreign missions. We have had to face many problems, but we have also been encouraged by many evidences of God's favor. In your consideration of this report please keep in mind that it will have to be followed by a supplementary report to be issued just before Synod convenes.

SECTION ONE

ORGANIZATION OF THE BOARD AND ITS COMMITTEES

A. MEMBERSHIP. Most of the members elected to this board by the Synod of 1950 (pp. 97-98 of Acts) were able to serve throughout the year. Rev. Paul De Koekkoek withdrew early in the year as member for Classis Pacific and his place was taken by Rev. J. C. Verbrugge; at the annual meeting of the board in February, 1951, however, the classis was represented by Rev. J. K. Van Baalen. All of the members-at-large and their general alternate were able to serve.

The Mission Order for Indian, China, and Sudan missions specifies that the terms of membership for the Christian Reformed Board of Missions shall be for two years, thus we assume that a reappointment of most of the members of this board is not necessary in 1951. However, since some changes have been made in nominations by the various classes, we herewith submit the entire list as required by Acts of Synod 1949, p. 94.

<table>
<thead>
<tr>
<th>CLASSIS</th>
<th>MEMBER</th>
<th>ALTERNATE</th>
</tr>
</thead>
<tbody>
<tr>
<td>California</td>
<td>Rev. J. J. Steigenga</td>
<td>Rev. G. B. Boerefyn</td>
</tr>
<tr>
<td>Chicago South</td>
<td>Rev. A. Jabaay</td>
<td>Rev. H. Bajema</td>
</tr>
<tr>
<td>Grand Rapids East</td>
<td>Rev. L. Oostendorp</td>
<td>Rev. F. Handlogten</td>
</tr>
<tr>
<td>Grand Rapids South</td>
<td>Rev. H. J. Evenhouse</td>
<td>Rev. B. Essenburg</td>
</tr>
<tr>
<td>Grand Rapids West</td>
<td>Rev. W. P. Brink</td>
<td>Rev. C. Vanden Heuvel</td>
</tr>
<tr>
<td>Hackensack</td>
<td>Rev. C. Van Ens</td>
<td>Rev. J. J. Holwerda</td>
</tr>
<tr>
<td>Holland</td>
<td>Rev. J. Beebe</td>
<td>Rev. A. Walcott</td>
</tr>
<tr>
<td>Hudson</td>
<td>Rev. J. P. Smith</td>
<td>Rev. E. Boeve</td>
</tr>
<tr>
<td>Kalamazoo</td>
<td>Rev. J. Entingh</td>
<td>Rev. O. De Groot</td>
</tr>
<tr>
<td>Minnesota</td>
<td>Rev. J. Roorda</td>
<td>Rev. S. Viss</td>
</tr>
</tbody>
</table>
B. MEETINGS OF THE BOARD. The Mission Order provides that the board shall meet once each year. Our 1951 meeting, held February 6, 7, 8 and 9 required ten sessions to complete its work. At the 1950 meeting of the board some thought was given to the possibility of meeting twice a year because of increase in our responsibilities. The 1951 board, after having studied the matter thoroughly through its officers committee, decided, however, to abide by the present arrangement.

C. 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, Dr. R. S. Wierenga; Assistant Treasurer, Mr. J. T. Daverman.

D. THE EXECUTIVE COMMITTEE consists, by terms of the Mission Order, of representatives of Michigan and Illinois classes and three members-at-large and the Secretary of Missions. It met regularly on the second Thursday of each month for an all day session. Two extraordinary sessions were held during the past year.

E. STANDING COMMITTEES. The board and its executive committee worked through the following standing committees:

- Finance committee,
- Recruiting committee,
- Officers committee,
- Promotion committee.

F. 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 and by our treasurer.

G. REPORT OF SECRETARY OF MISSIONS. From the report which the Secretary of Missions submitted to the annual meeting of the board, we quote the following:

"By way of variety in annual reports, of which this is my thirteenth, I wish to follow the outline of the Mission Order in the duties it assigns to the Secretary of Missions."
I. DUTIES REGARDING THE BOARD. (Article V, Section 2)

All of these come under the head of serving as the board’s secretary.

A. “Keeping full and complete record of the transactions of the board and its executive committee.” The minutes of board and executive committee meetings for the calendar year 1950 comprised 106 typewritten pages, single space.

B. “Conducting correspondence.” During 1950 the correspondence demanded the full time services of one stenographer and part time of another. Correspondence was with missionaries, board members, calling churches, prospective calling churches, prospective recruits, missionary societies, individuals seeking information, business organizations with whom we deal, and other missionary organizations with which we maintain fraternal relations. This part of my task would swamp me completely if I did not have efficient help from Miss Reta DeBoer, who for part of the year has been assisted by Miss Margaret Haveman.

C. “Keeping files.” Our past records, reports, and correspondence are readily accessible, thanks to the painstaking care devoted to this part of the work by Miss DeBoer. She has introduced a comprehensive system which still is awaiting completion due to the tremendous volume of material to be indexed.

D. “Arrange and bring up all such business as requires the attention of the board and its executive committee.” This has been done for the monthly meetings of the executive committee, and you now have an agenda of approximately 100 numbers before you.

E. “To submit such documents as may be necessary for their information.” They are available, many of them mimeographed, the others ready to be read.

F. “To prepare and submit to the board the reports to Synod.” This cannot be done until the board has made the decisions which will make up the report, but basic materials are already being assembled.

G. “To attend the meetings of Synod and its advisory committees for advisory services concerning mission matters.” This is done regularly.

II. DUTIES REGARDING THE MISSIONARIES. (Article V, Section 3)

A. Visit the fields. During 1950 I visited the Indian field once. During past years these visits have been as many as two or three when occasion demanded. I last saw the China field in 1933. In 1946-47 I visited the field in Nigeria. I have never seen our prospective fields in India or Indonesia. Japan was visited several times during my days as China missionary.

B. Features of the purpose in visiting the fields are often carried out by correspondence.
1. Counseling. There is hardly a day when some sort of problem is not placed before me either by correspondence or by a visiting missionary.

2. Assisting in difficulties. During the past year these have fortunately been few. Much of this work is indirect rather than direct. When it must become direct, the problem is already large and threatens to get out of hand.

3. Adjust personal relations. This can sometimes be done in advance by giving new missionaries advice concerning the problems they are likely to meet, and by sensing problems that may arise and trying to head them off with fatherly advice.

4. Promoting understanding and harmonious relations. Thanks be to God’s grace there has been a great deal of understanding and harmonious relations among our missionaries during the past year. Conditions have not been perfect, but they never will be in this sinful world. It has been a pleasure to work with our missionaries to this end and I can say from the heart that they really try to get along.

III. DUTIES REGARDING OTHER MISSIONARY ORGANIZATIONS. (Article V, Section 4)

The Mission Order still requires attendance at meetings of the Home Missions Council and the Foreign Missions Conference, but we have withdrawn from membership of both these organizations, thus this article should be revised. In the place of these two is our membership in the Evangelical Foreign Missions Association, of which I have served as member of the Board of Directors since the beginning and of which I am presently serving as treasurer. In this connection I am also busy carrying out the mandate of Synod to call together the first meeting of the International Reformed Missionary Council.

IV. DUTIES REGARDING THE DENOMINATION. (Article V, Section 5)

A. Visit classical meetings. During past years I have always done some of this. During 1950 I did not attend a single classical meeting. Press of other duties made it impossible. I do believe, however, that it is a worthwhile way of promoting interest in the missionary cause.

B. Visit congregations. The sub-heads of this task are to enlighten our people, to stimulate prayer, and to encourage the study of missionary literature. I have done something to all three of these. Exact figures can be gathered from my monthly reports to the executive committee. In general I can say that I have averaged about two congregations a week, but among these there have been duplications. There are opportunities for a great deal more of this type of work, but time does not permit.

C. Recruiting. A great deal of time is taken up in conferences with prospective missionaries, but I always encourage these young men and
women to come again and I tell them that I have no more important work to do than to talk with prospective missionaries about their careers. I believe my work as vice president of Reformed Bible Institute is a direct contribution to this end also. As occasion offers, I address students of Calvin College and Seminary, of Christian high schools, and grade schools.

D. Organize missionary societies. How many have actually been organized as a result of my efforts I cannot say, but the number is increasing in our congregations. They should increase much more rapidly, for the percentage of congregations which have a separate missionary society is still very low. Promotion of the Women’s Missionary Union belongs under this head that continues to be a very active and efficient organization.

E. Promote mission festivals and conferences and present the cause of missions upon these occasions. The two summer tours for which I used to provide speakers, are now placed in the care of Rev. Harry Blystra, Secretary for Home Missions; this seems like an equitable division of that type of work, for home missions and Jewish missions are always presented at these festivals as well as Indian and foreign missions. There are numerous opportunities for arranging special tours of our missionaries when on furlough and special engagements for Indian missionaries also. I have just arranged a tour for Miss Tena Huizenga for Classes California and Pacific, and have already begun to correspond about one for Rev. and Mrs. Peter Ipema when they return on furlough.

F. Write, edit, and advance publication of missionary literature. Two departments of The Banner are entrusted to my care and I serve as editor of both the Holland and English sections of Missionary Monthly. It has been pleasant to work with the publication committee of the Grand Rapids Women’s Missionary Union and to help with the publication of Unity in Prayer calendar of the Chicago Union.

V. “Diligent to Encourage Congregations to Become Calling Churches. (Article VI, Section 1)

There are now forty-nine congregations or groups of congregations supporting their own missionaries. All this requires considerable correspondence and personal contact with consistories of those churches and with committees from Sunday Schools and other organizations.

VI. Additional Duties not Specially Prescribed by the Mission Order.

A. Work on committees. Work on the finance committee consumes a great deal of time, but lest this be considered a burden I hasten to add that the other members of this finance committee are making a great
contribution to the development of this phase of our work. Their meetings sometimes last until 1:30 a.m. Meticulous attention to this phase of our work does not mean that we are materially minded; we express our spiritual ideals by the decisions we make on material things used in God's kingdom.

Other standing committees with which I meet regularly are: Recruiting Committee, Officers Committee, Promotion Committee, Ramiah Committee, S.U.M. Field Secretaryship Committee, Indonesia Committee, as well as a number of special committees.

B. Encouraging gifts. The financial reports submitted to you by the treasurer and the finance committee show that during 1950 over $80,000 were received in special gifts; far be it from me to suggest that I had a part in securing all these gifts, but it is a field to which I have devoted considerable attention and I always acknowledge with a personal letter every special gift received. In addition to that we may take notice of the more than $70,000 received from calling churches for the salaries of their missionaries. It is worthy of special attention that our efficient assistant, Mr. Harry Boersma, keeps all these records straight, as well as the records of our routine financial dealings.

As I survey the entire field of duties expected of me I am myself surprised at the variety of them. Along with deep thankfulness to God for strength to do this work, and deep appreciation to our church for giving me the opportunity to be engaged in such important projects, I also find myself asking the question whether attention to such widely scattered duties is the most efficient way of serving my Lord in the missionary enterprise. Many of the duties which I am now performing as best I can could be performed with much greater efficiency if I could give more time to each of them.

H. Revision of Mission Order, Article V, Section 4. Since our Mission board has withdrawn from the Foreign Missions Conference and from the Home Missions Council, Mission Order Article V, Section 4, should be revised to read as follows:

"His duties regarding other missionary organizations. To attend the meetings of such general missionary organizations with which we are connected and of such of their respective committees as his work in the interests of our own mission requires."

I. Treasurer's Report. Our treasurer's books are kept up to date and reports are submitted regularly to board and executive committee, but since the books are not audited in time for the auditor's report to be included in this report, the final summary of finances for 1950 will be included in the supplementary report of the board to be written just before Synod convenes. The following figures are correct as our books now stand, but it must be remembered that minor changes will be made
in the auditor’s report, for he makes certain adjustments for de-
preciation:

Summary of Operating Expenses Incurred in 1950
Indian (New Mexico and Arizona) .................. $279,481.96
China ........................................ 12,019.29
Nigeria ........................................ 53,561.14
India (Mysore) ................................ 500.00
Administration .................................. 21,375.87
General ........................................ 8,940.72

Expenditures from Special Gift Funds
Indian — buildings and improvements ........... $17,161.48
Nigeria — buildings and designated gifts ....... 16,454.75

33,616.23

Expenditures from Earmarked Funds
Indian — buildings ................................ $109,185.44
China — losses sustained by missionaries ....... 24,115.25

133,300.69

Total ........................................... $542,745.90

J. TENURE OF MEMBERSHIP ON SYNODICAL BOARDS. The Synod of
1950 (Acts p. 97) decided as follows: “Synod henceforth limits the
tenure of office of all members of Synodical Boards whose appointment
is made directly by Synod, to a maximum of 6 years, whereupon re-
tirement for at least one year shall be mandatory.”

Since various interpretations of this rule are possible, and it is not
clear whether it applies to any of our board members, to some of our
board members, or to all of our board members, the board voted to ask
Synod for a clarification of the rule.

SECTION TWO
GENERAL MATTERS

A. MISSIONARY PROMOTION. A study of the problem of missionary
promotion has brought your board to the conviction that much more can
be done in our circles than has been done. The board has a standing
committee which will continue to study the problem and will make
further recommendations from time to time. The positions which the
board has reached are hereby submitted to Synod for approval, with
the understanding, of course, that proposals such as are here made
can only be suggestions to consistories, since it belongs to the competency
of consistories to decide just how matters like this shall be handled in
each local church.
These are the positions which the board has reached:

1. Each congregation should have a Missionary Promotion Committee appointed by the consistory. Its task shall be to gather and give news and views of our mission activities and policies to the various organizations of the local church. It shall be their responsibility to create interest in the cause of Christian Reformed missionary projects, and to be at the service of the consistory in coordinating all mission activity in the congregation.

2. Training classes should be organized for those who will give leadership in mission promotion. Those classes should be open to all those who are interested in increasing their understanding and zeal for missions. They should furnish inspiration as well as information. Principles and practices of Reformed missions should be discussed. If possible missionaries should appear on the program. Visual aids should augment the lectures if it can be arranged. This project is admirably adapted to a seasonal emphasis, in that it is most effective when continued over a period of five or six weeks.

B. REORGANIZATION OF FIELD AGENCIES. A careful study made of the field agencies through which the Christian Reformed Board of Missions carries on its work has led the board to the conviction that we have outgrown Article IV of the Mission Order. The board reaffirms the principle that all field agencies are, in relationship to the board, only advisory and consultative in character. Grounds:

1. This is the principle laid down by Synod in our Mission Order and the historical policy of the board before the adoption of the present Mission Order.

2. It is well to remind ourselves as board, as well as the organizations on the field, that this is a fundamental principle of our mission policy. Consequently the board overtures Synod to revise Article IV of the Mission Order to read as follows: “General and local conferences shall be constituted uniformly, and as soon as feasible, on all mission fields as agencies through which the board shall administer the work on these fields. The membership, organization, and activities of these conferences shall be determined by the Christian Reformed Board of Missions.”

Grounds for this revision:

1. The present article is not inclusive enough to bring all fields under a uniform plan.

2. Uniformity of organizational set-up is desirable among the several field agencies of one and the same board.
   a. This will afford a more efficient administration by the board.
   b. A uniform pattern on all the fields will enable new board members to orientate themselves more readily in the operation of our field agencies.
c. The importance of particular problems, as well as their solution, often appears when they are seen in the perspective of their inter-relation as determined by a uniform set-up.

3. Our present expansion requires positive guidance by the board, rather than letting organizations "just grow up" on the new fields.
   a. Past experience is now available to guide the way.
   b. It is the board's duty to "determine the membership, organization and activities of its field agencies." (cf. Article IV, Mission Order)

The board has adopted a comprehensive report outlining plans for working out this revision in detail, and a few other details remain to be worked out; if Synod desires to check on these details, complete information is readily available.

C. ADDITIONAL SECRETARY OF MISSIONS. The board at its annual meeting voted to recommend to Synod that an additional Secretary of Missions be appointed by Synod. The executive committee was empowered by the board to work out further details and submit a report to Synod in name of the board.

D. POLICY ON APPOINTMENTS OF UNORDAINED WORKERS. Our Mission Order, Article III, Section 3, empowers the executive committee, "in the name of the board, to appoint all unordained workers and missionary helpers. All such appointments shall be for one year unless Synod shall decide to make exceptions." At its annual meeting the board adopted the following revised policy and hereby asks for synodical approval of it:

"For the Indian field the first appointment shall be for one year. For foreign fields the first appointment shall be for the term of service fixed for that field. After one foreign term, or three Indian terms, the board may give an indefinite appointment."

If Synod approves this revised policy, the Mission Order, Article III, Section 3, should read as follows: "In the name of the board, appoint all unordained workers and missionary helpers."

E. SALARY SCHEDULE. The board proposes that for 1952 the basic salary of ordained missionaries shall be raised to $3,200.00, that the children's allowance be raised to $150.00 per child up to 18 years of age, and that a service increase of $100.00 per year be paid for every five years of service up to twenty-five years. This will involve corresponding increases to unordained workers according to a schedule drawn up by the board.

F. SURVEY OF EXPANSION NEEDS FOR 1952. The board authorized the executive committee to prepare a survey of expansion needs of our mission fields for 1952 and to submit this survey with recommendations to Synod.
G. Medical Examinations. The Synod of 1950 instructed the board “to investigate the possibility and advisability of changing the present policy of the foreign missions board to let the final decision as to acceptance or rejection of candidates to our mission fields rest with the advice of only one physician.” The board has made a careful study of the problem and decided to submit to Synod as its answer that no change be made in our present procedure. Reasons:

1. The present method of examinations by two doctors, one appointed by the board or its agents, the other chosen by applicant, and evaluation by Dr. Jacob D. Mulder has proven satisfactory. Only once has his judgment been questioned.

2. Addition of a second evaluator would give the impression that the board lacks confidence in the competency of Dr. Mulder who has served well and willingly.

3. Submitting examination blanks to more than one evaluator would complicate a process which already involves much time and attention.

4. The question of the physical and psychological fitness of an applicant is determined by the answers of the examining doctors. The evaluator is merely a professionally competent reader of those reports for us. We do not need more than one evaluator any more than a missionary needs more than one interpreter.

H. Prayer for Laborers for Mission Fields. The following item is a part of the minutes of the 1951 annual meeting of the Christian Reformed Board of Missions: “Notice was taken of the fact that we have extensive mission fields for which Synod has accepted responsibility, that our people have given generously to support the work on these fields, that there are a number of churches who would like to serve as calling churches for these fields, but that there is a great lack of workers, especially of ordained men and doctors. The secretary was instructed to suggest, in name of the board, especially to prospective calling churches, that special prayer services be held to meet this great need.”

Synodical endorsement of this action will give it great prestige in our churches.

I. Continued Need for Denominational Building. The mission board calls the attention of Synod to the continued need of a denominational building. Our present quarters are overcrowded. It has been necessary to store some of our files with the Elston Storage Company. Access is very inconvenient when we need to refer to these files. The board urges Synod to decide on a site and plans for a denominational building that will provide adequate office space for the Christian Reformed Board of Missions.
SECTION THREE
A COMPREHENSIVE SURVEY OF ALL OF OUR FIELDS

A. TABULATION OF OUR MISSIONARY PERSONNEL.

<table>
<thead>
<tr>
<th></th>
<th>Indian</th>
<th>Nigeria</th>
<th>Japan</th>
<th>Total with Wives</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>M</td>
<td>S</td>
<td>M</td>
<td>S</td>
</tr>
<tr>
<td>Ordained Men</td>
<td>12</td>
<td>1</td>
<td>1</td>
<td>18 36</td>
</tr>
<tr>
<td>Unordained Evang-</td>
<td>3 3</td>
<td>2 2</td>
<td>6 9</td>
<td></td>
</tr>
<tr>
<td>listic Workers</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Industrial Workers</td>
<td>7 3</td>
<td>7 1</td>
<td>7 14</td>
<td></td>
</tr>
<tr>
<td>Office staff</td>
<td>1 1</td>
<td>1</td>
<td>1</td>
<td>4 5</td>
</tr>
<tr>
<td>Principals and</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Teachers</td>
<td>3 8</td>
<td>2 2</td>
<td>9 10</td>
<td></td>
</tr>
<tr>
<td>Medical Personnel</td>
<td>1 3</td>
<td>1 1</td>
<td>17 18</td>
<td></td>
</tr>
<tr>
<td>Cooks, Matrons,</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Laundresses</td>
<td>1 11</td>
<td>1 8</td>
<td>11 22</td>
<td></td>
</tr>
<tr>
<td>Interpreters</td>
<td>38 37</td>
<td>6 6 1</td>
<td>2 1</td>
<td>91 188</td>
</tr>
</tbody>
</table>

B. LIST OF CALLING AND SUPPORTING CHURCHES. The list of calling and supporting churches for missionaries has now grown to the point where there are 49 churches or groups of churches which support their own missionaries or are extending calls. In most cases complete support is given; in some cases only partial support.

<table>
<thead>
<tr>
<th>Church</th>
<th>Field</th>
<th>Missionary</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chicago, Second Englewood</td>
<td>Africa</td>
<td>Mr. Donald Van Reken</td>
</tr>
<tr>
<td>Chicago, Second Roseland</td>
<td>Indian</td>
<td>Miss Jennie Stielstra</td>
</tr>
<tr>
<td>Cicero, First</td>
<td>Nigeria</td>
<td>Miss Lillian Bode</td>
</tr>
<tr>
<td>Drenthe, Mich.</td>
<td>Indian</td>
<td>Vacant</td>
</tr>
<tr>
<td>Dutton, Mich.</td>
<td>Indian</td>
<td>Miss Lorraine Verduin</td>
</tr>
<tr>
<td>Emden, Bunde, Prinsburg,</td>
<td>Nigeria</td>
<td>Miss Margaret Dykstra</td>
</tr>
<tr>
<td>and Raymond, Min.</td>
<td></td>
<td>Miss Lorraine Verduin</td>
</tr>
<tr>
<td>Fremont, Second</td>
<td>Japanese</td>
<td>Miss Jennie Stielstra</td>
</tr>
<tr>
<td>Grand Haven, Second</td>
<td>Indian</td>
<td>Miss Lillian Bode</td>
</tr>
<tr>
<td>Grand Rapids, Alpine Ave.</td>
<td>Nigeria</td>
<td>Miss Lillian Bode</td>
</tr>
<tr>
<td>Grand Rapids, Boston Square</td>
<td>Indian</td>
<td>Miss Renzina Stob</td>
</tr>
<tr>
<td>Grand Rapids, Broadway Ave</td>
<td>Chinese</td>
<td>Miss Wilhemina Kalsheek</td>
</tr>
<tr>
<td>Grand Rapids, Burton Heights</td>
<td>Nigeria</td>
<td>Miss Margaret Dykstra</td>
</tr>
<tr>
<td>Grand Rapids, Coldbrook</td>
<td>Indonesian</td>
<td>Miss Evelyn Vreedevoogd</td>
</tr>
<tr>
<td>Grand Rapids, Dennis Ave</td>
<td>Indian</td>
<td>Miss Lucille Westendorp</td>
</tr>
<tr>
<td>Grand Rapids, East Leonard</td>
<td>Indian</td>
<td>Mr. Leonard P. Brink</td>
</tr>
<tr>
<td>Grand Rapids, Fuller Ave</td>
<td>Indian</td>
<td>Rev. J. B. Swierenga</td>
</tr>
<tr>
<td>Grand Rapids, Coldbrook</td>
<td>Indian</td>
<td>Rev. Peter Dekker</td>
</tr>
<tr>
<td>Grand Rapids, Lee St.</td>
<td>Indian</td>
<td>Miss Lucille Westendorp</td>
</tr>
<tr>
<td>Grand Rapids, Oakdale Park</td>
<td>Indian</td>
<td>Rev. H. J. Schripsema</td>
</tr>
<tr>
<td>Grand Rapids, Seymour</td>
<td>Indian</td>
<td>Miss Doris Hofstra</td>
</tr>
<tr>
<td>Grand Rapids, Sherman St.</td>
<td>Indian</td>
<td>Rev. George Yff</td>
</tr>
</tbody>
</table>

-169-
<table>
<thead>
<tr>
<th>Church</th>
<th>Field</th>
<th>Missionary</th>
</tr>
</thead>
<tbody>
<tr>
<td>Holland, Fourteenth St.</td>
<td>Indian</td>
<td>Miss Vera Rotman</td>
</tr>
<tr>
<td>Holland, Maple Ave.</td>
<td>Nigeria</td>
<td>Mr. Gilbert Holkeboer</td>
</tr>
<tr>
<td>Holland, Ninth St.</td>
<td>Nigeria</td>
<td>Rev. and Mrs. E. H. Smith</td>
</tr>
<tr>
<td>Holland, Sixteenth St.</td>
<td>Indian</td>
<td>Rev. Jacob Van Bruggen</td>
</tr>
<tr>
<td>Hudsonville, First</td>
<td>Indian</td>
<td>Miss Mary Jean Kruis</td>
</tr>
<tr>
<td>Kalamazoo, Grace</td>
<td>Indian</td>
<td>Miss Clara Bierenga</td>
</tr>
<tr>
<td>Kalamazoo, First</td>
<td>Nigeria</td>
<td>Miss Betty Vanden Berg</td>
</tr>
<tr>
<td>Kalamazoo, Second</td>
<td>Indian</td>
<td>Rev. Donald R. Houseman</td>
</tr>
<tr>
<td>Kalamazoo, Third</td>
<td>Indian</td>
<td>Vacant</td>
</tr>
<tr>
<td>Kalamazoo, Fourth</td>
<td>Indian</td>
<td>Vacant</td>
</tr>
<tr>
<td>Midland Park, N. J.</td>
<td>Nigeria</td>
<td>Miss Anita Vissia</td>
</tr>
<tr>
<td>Muskegon Classis</td>
<td>Indian</td>
<td>Rev. C. G. Hayenga</td>
</tr>
<tr>
<td>Orange City, First</td>
<td>Nigeria</td>
<td>Rev. Robert Recker</td>
</tr>
<tr>
<td>Overisel, Mich.</td>
<td>Indian</td>
<td>Vacant</td>
</tr>
<tr>
<td>Passaic, Northside</td>
<td>Indian</td>
<td>Miss Lois A. Bangma</td>
</tr>
<tr>
<td>Paterson, Bethel</td>
<td>Indian</td>
<td>Mr. Bernard Haven</td>
</tr>
<tr>
<td>Paterson, Eastern Sunday</td>
<td>Indian</td>
<td>Miss Angie Nieuwsma</td>
</tr>
<tr>
<td>Paterson, Third</td>
<td>Mysore, India</td>
<td>Vacant</td>
</tr>
<tr>
<td>Pease, Minn.</td>
<td>Indian</td>
<td>Miss Hattie Veurink</td>
</tr>
<tr>
<td>Pella, Second</td>
<td>Indian</td>
<td>Miss Nellie Tibboel</td>
</tr>
<tr>
<td>Peoria, Iowa</td>
<td>Indian</td>
<td>Rev. C. Kuipers</td>
</tr>
<tr>
<td>Ripon, First &amp; Immanuel</td>
<td>Indian</td>
<td>Rev. J. C. Kobes</td>
</tr>
<tr>
<td>Rock Valley, Iowa</td>
<td>Nigeria</td>
<td>Rev. Peter Ipema</td>
</tr>
<tr>
<td>Spring Lake, Mich.</td>
<td>Indian</td>
<td>Miss Nellie Lam</td>
</tr>
<tr>
<td>Waupun, Wisconsin</td>
<td>Indian</td>
<td>Miss Mary Kuik</td>
</tr>
<tr>
<td>Wellsburg, First</td>
<td>Nigeria</td>
<td>Miss Tena A. Huizenga</td>
</tr>
<tr>
<td>Zeeland Classis</td>
<td>Indian</td>
<td>Rev. F. Vander Stoep</td>
</tr>
<tr>
<td>Zeeland, First</td>
<td>Indian</td>
<td>Miss Gertrude Van Haitsma</td>
</tr>
<tr>
<td>Zeeland, North St.</td>
<td>Indian</td>
<td>Miss Lenora Vander Veer</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Miss Cornelia De Witt</td>
</tr>
</tbody>
</table>

C. BUDGET REQUESTS FOR 1951. In addition to those 1951 budget requests which were approved by the Synod of 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 1951 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.

1. We need permission to spend for special needs for 1951 from General Operating Funds:

   a. General
      Salary increases to all workers except interpreters $13,950.00
      Additional stenographic help for office 2,100.00

   b. General Indian
      Bonuses paid in 1951 for the year 1950 to interpreters 919.99
      High cost of living increase for 1951 for interpreters 1,138.67
c. Rehoboth Field Pastor  
  Additional jeep expense ........... $ 100.00  
  Emergency interpreter ........... 75.00  
  Indian Village — Full time lady interpreter .... 600.00  

b. Toadlena  
  Stove for interpreter’s house ........... 125.00  

e. Tohatchi  
  Reshingle church and parsonage........... $1,000.00  
  Asphalt parsonage roof repairs ....... 125.00  
  Repair parsonage stucco .............. 500.00  
  Interpreter home roofing .......... 175.00  
  Barn roof repairs .................. 280.00  
  Celotex covering in church ........ 500.00  
  Total ........................................ 2,580.00  

f. Zuni  
  Additional — stucco complex building ........... 900.00  

$ 22,488.66  

2. We need permission to spend for special needs for 1951 from Special Gift Funds:  
   a. Administrative  
      Additional office equipment .......... $ 500.00  

b. Gallup  
   Interpreter’s home ..................... 6,500.00  

c. Rehoboth  
   Connecting four old homes to central heating  
      plant .................................... 5,623.00  
   New delivery room for hospital .......... 11,000.00  
   Total ....................................... 23,623.00  

Total ........................................... $ 46,111.66  

D. BUDGET REQUESTS FOR 1952. A complete list of the details of the budget requests for 1952 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:  

1. Operating Budget (basic):  
   Indian (New Mexico and Arizona ) ........... $289,139.17  
   Nigeria ........................................ 64,480.00  
   Nigeria — Tiv ..................................... 16,895.00  
   India — Mysore .................................. 6,000.00*  
      — Bellary (if approved) ............... 15,850.00  
   Indonesia ........................................ 9,590.00  
   Japan ........................................... 14,000.00  

* The above figure for Mysore applies if Bellary is approved. If Bellary is not approved, the figure for Mysore will have to be $9,500.00.
Administration ........................................ 23,175.00
General ............................................. 13,500.00

Less estimated receipts for salaries from supporting churches 60,000.00

- $452,539.17

Less amount to be taken from surplus ................................ 58,657.17

Balance to be raised by quota ...................................... $383,882.00

The above total represents a quota of $9.00 per family for 37,098 families.

To meet our total budget would require a quota of approximately $11.00 per family, but since we have reserves on hand due to generous contributions by our people, and due to the fact that some of the appropriations made for 1950 could not be used, the board is asking Synod to approve a quota of $9.00 per family for the operating budget (basic) of 1952.

2. **Special Gifts Budget:**

We also need approval of the special gifts budget, but the needs of this budget are met outside the quota, thus Synod need not make the appropriation. The items on which we need your approval are:

**Rehoboth**
- New Oven ........................................... 750.00
- Gas installation for boilers .......................... 2,600.00

**Zuni**
- Black Rock improvements ................................ 1,200.00

**Nigeria**
- General — Lumber Stock pile ............................ 1,360.00
- Additional station car ................................... 2,000.00
- Lupwe — Isolation ward, medical department ........ 225.00
- Baissa — Guest house ................................... 300.00
- Iron-roofed store for materials and tools ............ 200.00
- Wukari — Two double cottages for domestic staff .... 450.00
- Zaki Biam — Single person’s house .................... 900.00
- Married couple’s house ................................ 1,500.00
- Garage and store — iron roof .......................... 300.00
- Sevav — Extra sleeping quarters for girls school ... 450.00
- New Tiv station — Married couple’s house ............ 1,500.00
- Station store ......................................... 200.00
- Boys quarters ......................................... 450.00

Total ................................................... $14,385.00

Of the above, the board has already decided that, if approved by Synod, the Nigeria items may be transferred to the 1951 list.

Since missions is an ongoing process there will, in all likelihood, be additional requests to place before you when Synod meets.
A. Here follows a list of our stations on our Indian field in New Mexico and Arizona with the roster of workers at each station:

<table>
<thead>
<tr>
<th>Station</th>
<th>Pastor/Worker(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Carisso</td>
<td>Vacant</td>
</tr>
<tr>
<td>Crown Point</td>
<td>Rev. Jacob Van Bruggen</td>
</tr>
<tr>
<td></td>
<td>Mr. Jacob Bol</td>
</tr>
<tr>
<td></td>
<td>Mr. Alfred Becenti</td>
</tr>
<tr>
<td></td>
<td>Mr. Ben Henry</td>
</tr>
<tr>
<td>Farmington</td>
<td>Rev. H. J. Schripsema</td>
</tr>
<tr>
<td></td>
<td>Mr. Chee Anderson</td>
</tr>
<tr>
<td>Gallup</td>
<td>Rev. D. E. Houseman</td>
</tr>
<tr>
<td></td>
<td>Mr. Stewart Barton</td>
</tr>
<tr>
<td>Nahaschitty</td>
<td>Mr. Edward Henry</td>
</tr>
<tr>
<td>Phoenix</td>
<td>Dr. C. G. Hayenga</td>
</tr>
<tr>
<td></td>
<td>Rev. Wm. Goudberg</td>
</tr>
<tr>
<td>Red Rock</td>
<td>Mr. John Redhouse</td>
</tr>
<tr>
<td>Shiprock</td>
<td>Rev. F. Vander Stoep</td>
</tr>
<tr>
<td></td>
<td>Miss Cora Vogel</td>
</tr>
<tr>
<td></td>
<td>Mr. Clarence Dykema</td>
</tr>
<tr>
<td></td>
<td>Mr. Sampson Yazzie</td>
</tr>
<tr>
<td>Toadlena</td>
<td>Mr. J. C. Kobes</td>
</tr>
<tr>
<td></td>
<td>Miss Angie Nieuwsma</td>
</tr>
<tr>
<td></td>
<td>Mr. Sidney Nez</td>
</tr>
<tr>
<td>Two Wells</td>
<td>Rev. J. B. Swiereenga</td>
</tr>
<tr>
<td></td>
<td>Miss Nellie Tibboel</td>
</tr>
<tr>
<td></td>
<td>Mr. Melvin Chavez</td>
</tr>
<tr>
<td>Rehoboth</td>
<td>Miss Lois Bangma</td>
</tr>
<tr>
<td></td>
<td>Mr. Edward Berkompas</td>
</tr>
<tr>
<td></td>
<td>Dr. Louis H. Bos</td>
</tr>
<tr>
<td></td>
<td>Mr. Arthur Bosscher</td>
</tr>
<tr>
<td></td>
<td>Mr. J. H. Bosscher</td>
</tr>
<tr>
<td></td>
<td>Mr. L. P. Brink</td>
</tr>
<tr>
<td></td>
<td>Miss Jessie Bylsma</td>
</tr>
<tr>
<td></td>
<td>Miss Irene Denetdele</td>
</tr>
<tr>
<td></td>
<td>Miss Cornelia De Witt</td>
</tr>
<tr>
<td></td>
<td>Miss Tina Beth Dwarshuis</td>
</tr>
<tr>
<td></td>
<td>Miss Julia Ensink</td>
</tr>
<tr>
<td></td>
<td>Miss Hattie Grevingood</td>
</tr>
<tr>
<td></td>
<td>Miss Alyce Haveman</td>
</tr>
<tr>
<td></td>
<td>Miss Marie Hoekstra</td>
</tr>
<tr>
<td></td>
<td>Mr. William Hoekstra</td>
</tr>
<tr>
<td></td>
<td>Miss Dora Hofstra</td>
</tr>
<tr>
<td></td>
<td>Mr. Tullie James</td>
</tr>
<tr>
<td></td>
<td>Rev. J. R. Kamps</td>
</tr>
<tr>
<td></td>
<td>Mr. Roland Kamps</td>
</tr>
<tr>
<td></td>
<td>Miss Clara Kollis</td>
</tr>
<tr>
<td></td>
<td>Miss Elizabeth Kollis</td>
</tr>
<tr>
<td></td>
<td>Miss Mary Jean Kruis</td>
</tr>
<tr>
<td></td>
<td>Miss Mary Kuik</td>
</tr>
<tr>
<td></td>
<td>Miss Elizabeth Manuelito</td>
</tr>
<tr>
<td></td>
<td>Mr. Peter Meyer</td>
</tr>
<tr>
<td></td>
<td>Miss Gertrude Oranje</td>
</tr>
<tr>
<td></td>
<td>Mrs. Dora Peshlakai</td>
</tr>
<tr>
<td></td>
<td>Miss Grace Peterson</td>
</tr>
<tr>
<td></td>
<td>Rev. Abel Poel</td>
</tr>
<tr>
<td></td>
<td>Mr. John Talley</td>
</tr>
<tr>
<td></td>
<td>Miss Molly Talley</td>
</tr>
<tr>
<td></td>
<td>Miss Margaret Tibboel</td>
</tr>
<tr>
<td></td>
<td>Miss Renzina Stob</td>
</tr>
<tr>
<td></td>
<td>Miss Marie Vander Weide</td>
</tr>
<tr>
<td></td>
<td>Miss Dinah Van Dyken</td>
</tr>
<tr>
<td></td>
<td>Miss Sadie Van Dyken</td>
</tr>
<tr>
<td></td>
<td>Miss Gertrude Van Haitsma</td>
</tr>
<tr>
<td></td>
<td>Mr. Adrian Van Iwaarden</td>
</tr>
<tr>
<td></td>
<td>Miss Hattie Veurink</td>
</tr>
<tr>
<td></td>
<td>Miss Lucille Westendorp</td>
</tr>
<tr>
<td></td>
<td>Rev. George Yff</td>
</tr>
<tr>
<td>Zuni</td>
<td>Miss Lillian Bode</td>
</tr>
<tr>
<td></td>
<td>Miss Clara Bierenga</td>
</tr>
<tr>
<td></td>
<td>Miss Helen De Lange</td>
</tr>
<tr>
<td></td>
<td>Mr. Bernard Haven</td>
</tr>
<tr>
<td></td>
<td>Rev. C. Kuipers</td>
</tr>
<tr>
<td></td>
<td>Mr. Keith Kuipers</td>
</tr>
<tr>
<td></td>
<td>Miss Nellie Lam</td>
</tr>
<tr>
<td></td>
<td>Mr. Rex Natewa</td>
</tr>
<tr>
<td></td>
<td>Miss Vera Rotman</td>
</tr>
<tr>
<td></td>
<td>Miss Lenora Vander Veer</td>
</tr>
<tr>
<td></td>
<td>Miss Lorraine Verduin</td>
</tr>
</tbody>
</table>

—173—
B. REPRESENTATIVE OF GENERAL CONFERENCE. General Conference has appointed Rev. Abel Poel as its representative at Synod. We commend him to Synod for a hearty welcome and for the privileges of the floor when Indian matters are discussed.

C. THE INDIAN FIELD, STATION BY STATION. The following brief review may be helpful to your honorable body in surveying the Indian mission field:

1. Carissa (Teec Nos Pas). After the departure of Mr. David C. Boyd for home mission work in Holland, Michigan, an attempt was made to secure a native worker for this post. Mr. Alfred Becenti of Crown Point did not feel himself ready, however, to accept the appointment offered him. Further attempts to supply this post with a native worker are being made.

2. Crown Point. Mr. Jacob Bol, who has been living in a trailer at Pueblo Pintado, within the confines of our Crown Point field, has been moved to San Antone, but his duties continue the same as they were, that is, he is to work under the day-by-day supervision of our missionary at Crown Point, the Rev. Jacob Van Bruggen. Native Christians are making plans to engage their own native worker during the summer months.

3. Farmington. A serious automobile accident kept our interpreter, Mr. Chee Anderson, out of the work for several months, but he is again able to perform his duties. A Navajo evangelistic service, of which our interpreter has charge, is held every Sunday at Farmington.

4. Gallup. A greatly increased attendance is reported for the evangelistic services held in the Gallup chapel. Three adults were baptized, one adult made confession of faith, and eighteen children were baptized. The work at Perea, an out-station of Gallup, is not as encouraging as it was some years ago; many on the believers roll suffered a lapse and there is a large number of discipline cases pending.

To meet an urgent need for housing for the interpreter at Gallup, who is now living in a house far below standard, the board voted to ask Synod for authorization for the building of a new small home similar to the interpreter's house recently built at Crown Point. The cost will be approximately $6,500.00 and this amount can be drawn from our special gift fund.

5. Nahaschitty. This is our only station with a native Christian in full charge. Mr. Edward Henry has been reappointed for another year. During the last quarter of 1950 he and his wife visited two hundred fourteen homes and contacted five hundred fifty-one people. One Indian was received by profession of faith and four Indian infants were baptized. Since Mr. Henry is an unordained man, general supervision is exercised by the ordained men in charge of Tohatchi station.
6. *Phoenix.* At this station Rev. C. G. Hayenga is responsible for the campwork at the garden camps, and Rev. William Goudberg devotes himself to translation work.

7. *Red Rock.* This is really an out-station of Shiprock, although we list it separately since there is a native Christian stationed here for an evangelistic witness. We need a better trained man for this post, but none is available.

8. *Rehoboth Pastor.* The work of Rehoboth pastor is mainly with our missionary personnel, school children, and hospital patients. There is also work done with native members of Rehoboth Church, but this work is done under a handicap, as they live widely scattered and there is a heavy schedule of meetings right at Rehoboth.

9. *Rehoboth Field Pastor.* Rehoboth field pastor is in charge of work at Indian Village, Pinedale, Mariano Lake, and Bethlehem Chapel, as well as the area immediately around Rehoboth. Native initiative is developing in an encouraging way at Bethlehem Chapel.

10. *Rehoboth Training School.* To the great disappointment of missionaries and board members alike it has been found necessary to give up our present plans for a training school. This does not mean the abandonment of an ideal that has marked our work for the past half century, but is merely a bowing to realism. During the past two years there have been no students. Rev. J. R. Kamps, director of the training school, has been carrying on evangelistic work in the meantime. The board voted to transfer Mr. Kamps to Tohatchi, subject, of course, to all the stipulations of Synod recorded in Acts 1944, pp. 64-66.

For the present our missionaries are authorized to continue to further develop the in-service training policy for their interpreters and to promote group training of the interpreters by regular monthly meetings for instruction by our missionaries, and by a summer conference at some suitable location. It was further voted to authorize our missionaries to encourage the more promising of our young Christian Indians to attend Calvin College and Seminary and Reformed Bible Institute in Grand Rapids, and the board is prepared to take steps to give them financial aid for this if necessary.

11. *Rehoboth Educational.* Rehoboth school began the academic year with the following enrollment: Pre-first 16; first 14; second 16; third 16; fourth 16; fifth 15; sixth 19; seventh 12; eighth 12; total elementary 136; ninth grade 11; tenth 11; eleventh 7; twelfth 2; total for high school 31; grand total 167. During the year various factors were responsible for the transfer of nine of our high school students to other institutions; some of those who left have asked for readmission. Further steps were taken toward the realization of a long standing ideal that native parents carry a larger share of the load of the financial
support of Rehoboth school. For the school year 1951-52 the schedule is: Grades 1-6 (Grade School) — Enrollment fee $10, Board and Room, $20; Grades 7-8 (Junior High) — Enrollment fee $10, Board and Room $25; Grades 9-12 (Senior High) — Enrollment fee $10, Board and room $50. For the school year 1952-53 the $10 enrollment fee remains as for the previous year, but board and room are to be charged as follows: Grades 1-6 $25; Grades 7-8 $30; Grades 9-12 $60.

Educational Superintendent Leonard P. Brink has been authorized to work in the direction of forming a Navajo Christian School Society which can in time to come be persuaded to assume more responsibility for our educational program.

12. Rehoboth Medical. In order to enable the hospital to serve our missionary cause with increasing efficiency, the board asks the Synod of 1951 for authority to construct a new delivery room and enlarge the nursery of the hospital at a cost of $11,000. If this permission is granted the money can come from the special gift budget, thus there need be no increase in the quota per family.

13. Rehoboth Industrial. The need continues for extra housing at Rehoboth. Two of our workers with their families are living in tourist cabins, but the board can do nothing until Synod removes the ban on new building projects.

14. San Antone. This station has been without a missionary since Mr. Garret Vander Meulen left five years ago. During the past year Rev. J. R. Kamps spent part of his time in this field while he continued to live at Rehoboth. Authority granted to Mr. and Mrs. Jacob Bol to live in the San Antone parsonage will provide opportunities for meeting part of the needs of this field.

15. Shiprock. An interesting development for our Shiprock field was the construction by the government of the first few units of a five million dollar school plant just north of the town. This will provide additional opportunities for doing mission work among the school children, but the presence of the plant also creates great problems for us in our attempt to lead the native Christians on to self-support: If we do not take note of actual facts like this one, we are likely to err in our practical policies.

16. Star Lake. Negotiations are still under way for transferring Star Lake station to Berean Mission, Inc.

17. Toadlena. There is a project under way for erecting a fine large new government school building near Toadlena. See comment under Shiprock.

has been appointed to fill this vacancy. See comment under Rehoboth training school.

19. *Two Wells.* Encouraging progress is being made in our new enterprise of conducting a Christian school for whose building and running costs native Christians are taking major responsibility. The attendance at the Sunday services held in the school building are also very encouraging.

20. *Zuni.* The call of Rev. C. Kuipers by Peoria Church in September, 1950, now gives us an ordained missionary at the head of the important Zuni post. Attendance at evangelistic services has been encouraging.

Enrollment in Zuni school was as follows: Primary, 25; 1b, 19; 1a, 14; 2 and 3, 26; 4, 21; 5 and 6, 34; 7 and 8, 27; total, 166.

Rules and regulations for our Zuni school have been tightened without appreciable loss in enrollment. A vexing problem that we continue to have to face at Zuni derives from the fact that neither the Catholic mission school there, nor the government school at Zuni, insist on as high disciplinary standards as our school does. This, added to the fact that our equipment is far beneath the equipment level of the other schools, makes it evident that our principal and teachers have to face some difficult problems. They continue their work with courage, however.

Mr. Julius Den Bleyker of Graafschap was given an appointment as industrial man at Zuni. He takes the place left vacant by the resignation of Mr. Garret Vander Meulen.

In closing this review of our Indian field for the year 1950 we can add the good news that a graduate of Rehoboth high school, Miss Marie Peshlakai, will probably be graduated from the two-year normal course of Calvin College in June 1951. Steps are being taken to offer her a position in our Indian field.

SECTION FIVE

CHINA

The only China missionary activities in which your board has been engaged during the past year have been those connected with winding up affairs in that sadly harrassed and all but closed mission field. All of our missionaries who suffered financial losses in China have been reimbursed. Technically we still hold title to considerable property in China, but the future will have to reveal whether or not our rights will be recognized by the present government. From the activity angle and from the material angle it seems like a sad ending to thirty years of missionary activity in China. Yet the picture is not all dark. There are several hundred baptized converts on our field, and many more
thousands who have repeatedly heard the Word of life from the lips
of our missionaries and Chinese associates. There are two congregations
there and numerous groups of unorganized believers. Latest reports
inform us that our native evangelists continue to present a witness to the
truth and our Christians are, in large part, continuing to worship as
regularly as conditions permit.

Two missionaries are still on the salary list of the Christian Reformed
Board of Missions, but this condition is only temporary. Miss
Wilhemina Kalsbeek's salary is being paid by her supporting church,
English Baptist Church, until other arrangements can be made. Rev.
A. H. Selles has asked to have his candidacy announced; this was done
by his calling church, Central Ave. of Holland, with the endorsement
of the Chinese Reformed Board of Missions.

It was found impossible to carry out the suggestion of the 1950
Synod with regard to sending financial help to our China evangelists,
since the Communist government frowns on any financial help from
America.

SECTION SIX
NIGERIA, SUDAN

A. LIST OF MISSIONARIES. The missionaries serving on our Nigeria
field are:

**Baissa.** Rev. Robert Recker.

**Lupwe.** Rev. and Mrs. E. H. Smith, Miss Jennie Stielstra, Miss
Tena Huizenga, R.N., Miss Anita Vissia, R.N., Miss Margaret Dykstra,
Mr. Gilbert Holkeboer, Miss Evelyn Vredevoogd.

**Wukari.** Rev. Peter Dekker, Mr. Donald Van Reken.

**Zaki Biam.** Rev. Peter Ipema, Miss Betty Vanden Berg.

B. NEW STATION. During the past year a new station has been
opened at Zaki Biam in the Tiv area. The board approved the proposal
of Nigeria Conference to transfer Rev. Peter Ipema and Miss Betty
Vanden Berg to the new section of our field. They have already
established their residence there. During the transition period a
missionary of the Dutch Reformed Church of South Africa, the Rev.
Mr. Geeryts, continues to live at Zaki Biam to help our missionaries
in the turn-over.

C. NIGERIA MISSIONARIES AT SYNOD. During the session of Synod
either Rev. Peter Dekker or Miss Tena Huizenga, R.N., will be avail­
able for consultation on Nigeria mission matters. We bespeak for
them the same privileges that are usually given to representatives from
other fields.

D. OUR RELATION TO SUDAN UNITED MISSION. For several years
there has been among us an unsolved problem on the question of the
official relationship of our board to the Sudan United Mission. At the annual board meeting of 1951 a motion prevailed to approve the constitution of the Sudan United Mission with a clarifying statement of Rev. Harry R. Boer.

Here follow, first the Constitution of the S.U.M., next the clarifying statement:

**SUDAN UNITED MISSION CONSTITUTION**

1. **Name.** The name of the Mission is The Sudan United Mission.

2. **Definition and Object.** The Sudan United Mission, founded in Great Britain, is composed of its various Branches with their respective Home Boards. Its object is to give the Gospel to the various peoples in the Sudan not yet adequately reached, and to take its part in fostering the growth of an African Church, self-governing, self-propagating and self-supporting.

3. **Doctrinal Basis.** The doctrinal basis of the Mission remains as at the inception of the Mission, namely:

   The Divine inspiration, authority and sufficiency of the Holy Scriptures.

   The right and duty of private judgment in the interpretation of the Holy Scriptures.

   The Unity of the Godhead, and the Trinity of Persons therein.

   The utter depravity of human nature in consequence of the fall.

   The incarnation of the Son of God, His work of atonement for sinners of mankind, and His mediatorial intercession and reign.

   The justification of the sinner by faith alone.

   The work of the Holy Spirit in the conversion and sanctification of the sinner.

   The immortality of the soul, the resurrection of the body, the judgment of the world by our Lord Jesus Christ, with the eternal blessedness of the righteous, and the eternal punishment of the wicked.

   The Divine institution of the Christian ministry, and the obligation and perpetuity of the ordinances of Baptism and the Lord's Supper.

4. **Government.** Each Branch shall be governed in accordance with its own By-Laws and Regulations, and shall be responsible for the appointment, sending forth, maintenance and supervision of its own missionaries; and for the conduct and maintenance of the work which it undertakes on the Field.

5. **Field Administration.** Each Branch shall administer its own work on the Field. Where two or more Branches of the Mission work in neighbouring areas of the Sudan, there shall be a regional Field Council composed of representatives of these Branches to consider all questions relating to the work of the Mission as a whole in that region.
There shall be a general Field Council composed of representatives of the Regional Field Councils, to consider all questions relating to the work in the Sudan as a whole.

These Councils shall have advisory powers only and shall report and refer all decisions or suggestions to the Field Authorities of the various constituent parts.

A Secretary shall be appointed by each Council. He will hold office for three years and be eligible for re-election.

6. International Committee. An International Committee shall be formed for the purpose of securing uniformity of policy and coordination of action in the Mission, and shall consist of one member nominated by each Branch together with the Secretary of the British Executive Committee, who shall be convener of the International Committee. Each Branch shall have the power of referring to the International Committee questions relating to the policy of the Mission, interpretation of the Constitution, or suggested amendments to the Constitution. Findings of the International Committee shall not be binding on the Sudan United Mission until they have been approved by the Branches. The International Committee shall meet when necessity arises.

CLARIFYING DECLARATION

"The Sudan United Mission whose revised Constitution we are asked to endorse is a federation of missionary agencies active in the Sudan and each of which is autonomous on its field and independent of control by the others. Of this Sudan United Mission we are an integral part and constituent member. I avail myself of the word "integral" advisedly so that there may be no doubt in the mind of our African mission staff or in the mind of the British branch from whom we took over the field that we consider ourselves as much and as fully a part of the S.U.M. as does any other branch on the field.

"The Sudan United Mission as described above is to be distinguished from the British branch of it which is also known as the Sudan United Mission. This branch, the largest of all the member branches, is the founder of the federated S.U.M. of which we are a constituent member. It has no voice in the affairs of the other member branches, and these have no voice in its affairs.

"We are one of five branches working in Nigeria. These five together constitute the Nigerian Field Council of the S.U.M. Of this Council the Rev. Mr. E. H. Smith is field secretary. Member branches of the S.U.M. are also active in French Equatorial Africa and in the Anglo-Egyptian Sudan.

"The five branches working in Nigeria are represented on the Field Council in proportion to the number of workers in each branch. The
Field Council is an advisory body. It has no authority in the affairs of any of the branches. It is not responsible to any one branch, but each branch is responsible to its home board for any action in which it may engage in pursuance of Field Council decisions or recommendations.”

E. FURTHER EXPANSION IN NIGERIA. The board voted to explore the possibility of opening new fields and sending more men into Nigeria. It is seeking advice from Nigeria Conference to that end.

F. URGENT NEEDS. We are still in urgent need of two ordained men, two doctors, two teachers, an industrial man, and a nurse for our Nigeria field. We have the needy field, we have churches willing to become calling churches, we have the necessary funds, but we do not have the men and women ready to serve.

G. TEACHERS TRAINING AT LUPWE. The board has approved the proposal of Nigeria Conference to continue teachers training school at Lupwe. A new development is that the school will begin producing teachers capable of teaching in Hausa vernacular. Efforts are being made to secure conditions permitting this school to grant the lower elementary teachers certificates to its graduates.

SECTION SEVEN
INDONESIA

Calling churches for Indonesia are Coldbrook, Grand Rapids, and Third Church of Kalamazoo.

SECTION EIGHT
INDIA (Mysore and Bellary)

A. CALLING CHURCHES. Calling churches for Mysore field are Burton Heights, Grand Rapids, and Third Church of Paterson, New Jersey.

B. BELLARY FIELD. Synod of 1950 authorized the board to take over the Bellary field as soon as Mr. Ramiah is ready to meet the stipulations of the board as outlined in Report No. 12 of the 1950 agenda (see pp. 56-57). The board has continued correspondence with Mr. Ramiah and at its 1951 session took the position that in view of this correspondence and in view of the historical situation in Bellary, the following is a reasonable adjustment to the policy adopted by the board at its 1950 session:

a. That one of the two ordained men which BM 4629 designates for the Mysore field be transferred to the Bellary field for the purpose of training Indian workers and to be in sole charge of the Alur section of the Bellary field. Our answer to Mr. Ramiah’s request for funds to buy a plot of ground from Rev. C. H. Billington for $1,500 must be
answered by the question that we will have to abide by the decision of the board: “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. The board recommends to Synod the adoption of the following plan for providing for the support of the poor native pastors now working in the central field: two of them can become assistants to Mr. Ramiah and two of them can become assistants to the ordained man to be sent out from the United States for the Alur section. It is strictly in accordance with the indigenous church plan that salary and housing for these assistants can be paid from mission funds. Since the working budget for the Bellary field, as provided for in BM 4629 (revised by ECM 4651), was not set up with the thought in mind of having native assistants in the Bellary field, an additional appropriation for this purpose will have to be made for the Bellary field.

c. The board recommends to Synod the following policy regarding the twenty-eight teachers at local points who now look to Mr. Ramiah and his American sources completely for their financial support:

In view of the history of the Bellary field and Mr. Ramiah’s conviction that it will be impossible to effect a sudden change in policy, the Christian Reformed Board of Missions will for a limited number of years subsidize the twenty-eight local congregations or groups of Christians which now enjoy the services of a teacher to the extent of not more than 50% of the salary paid to these teachers. This can be done only with a definite understanding that the local congregations or groups of Christians are responsible for the salaries and our subsidy goes to the congregations or groups of Christians. The mission board will not employ and will not pay the salaries of these teachers directly. This policy will not create an impossible situation for Mr. Ramiah, for he states in his second proviso: “We can raise locally $1,500 per annum.” Since the salaries of these teachers are, according to Mr. Ramiah’s statement only ten to thirteen dollars a month, the $1,500 to be raised locally will pay almost half of the total teachers’ salary bill.

d. Again, in view of the history of the Bellary field and Mr. Ramiah’s conviction that the erection of chapels could not continue without some outside help, the Christian Reformed Board of Missions is prepared to subsidize local congregations or Christian groups to the extent of not more than 50% of the cost of each chapel. This should not create an impossible situation since Mr. Ramiah reports that they have already been insisting on every group bearing from 25% to 50% of the cost of erecting their chapels and that two of the congregations have already contributed in money and labor 85% and 75% of the cost of their respective stone chapels.
SECTION NINE

JAPAN

A. Rev. Henry Bruinooge has accepted the call extended by his own Emden congregation to become its missionary-pastor in Japan. He and his family sailed for Japan March 9, 1951.

B. Rev. Edward Van Baak has accepted the call of Fourteenth St. Church, Holland, to become its missionary-pastor in Japan. He plans to sail for Japan with his family some time in April.

C. Additional missionaries to Japan? In view of the desire of several churches to be calling churches for foreign missionaries, and in view of the generous contributions made by our people for Indian and foreign missions, the board instructed the executive committee to explore the possibility of sending more missionaries to Japan than the two authorized by Synod. The executive committee was authorized by the board to submit its recommendations directly to Synod.

SECTION TEN

SUMMARY OF RECOMMENDATIONS

1. Representation at Synod. One F.
2. Revisions of Mission Order. One H, Two B, Two D.
3. Tenure of Membership on Synodical Boards. One J.
4. Missionary Promotion. Two A.
5. Reorganization of Field Agencies. Two B.
6. Additional Secretary of Missions. Two C.
7. Policy on Appointments. Two D.
8. Salary Schedule. Two E.
9. Medical Examinations. Two G.
11. Need for Denominational Building. Two I.
12. Budget Requests for 1951. Three C.
14. Representative of General Conference, Indian field. Four B.
15. Interpreter's House, Gallup. Four C, 4.
17. Representative of General Conference; Nigeria. Six C.
18. Relation to Sudan United Mission. Six D.

* * *

In this report we have again placed before you information on developments and on problems of our Indian and foreign mission fields. Recent deterioration of international relationships places us before

—183—
difficult problems, but nothing that has happened excuses us from going forward while doors are still open. Our Lord knew all about those disturbed relations between the nations of the world when He commanded his church to go forth into all the world and preach the gospel.

May great wisdom be given to the brethren assembled in synodical gatherings to the end that divine, therefore satisfying, solutions may be found to human, therefore vexing, problems.

Respectfully submitted,

Christian Reformed Board of Missions

JOHN C. DE KORNE, Secretary.
REPORT NO. 23

THE SCOPE OF CHURCH EXTENSION

PART I

(Majority Report)

To the Synod of 1951.

Esteemed Brethren:

Your Committee, herewith reporting, was assigned by the Synod of 1950 to study the question of “The Scope of Church Extension,” in terms of the following mandate:

What is the scope of Church Extension? Must it be limited to those that are without, the sheep that have strayed, and the members that have settled in communities removed from our church centers; or does it also include the promotion and establishment of new congregations among our own members, and in our own church centers? Cf. Acts, 1950, Art. 121, I, C, 2.

I. THE BACKGROUND OF THE QUESTION.

We judge it is in order and that it will be profitable to look into the background of this question, and trace the development which led to the mandate with which we are now charged.

A. The question had its rise in a problem confronting the Home Missions Committee, and which this Committee reported to the Synod of 1949. (Cf. Acts, 1949, Supplement 22, pp. 228-30).

In this report the Home Missions Committee called attention to the need and opportunity for the organization of new congregations within our church centers, arising from the congestion which troubles overcrowded churches and from the population shift to suburban areas. This was thought to be a “field where church extension is requisite and promising.” The Home Missions Committee felt “the need for more clarity” on this score, however, since, “there are those who maintain that this field is excluded from and does not belong to church extension.” The Committee did not indicate from what source or on what ground this objection arose.

For a solution of this problem, the Home Missions Committee thought it “well at this point to consult our Home Mission Order.” Having so done, the Committee found that the Home Mission Order provides that the General Committee shall, with the Classical Committees receive information “with respect to possible new fields within the bounds of their respective classes,” and shall, in cooperation with the Classical Committee promote “such work as may lead to the opening or tend to the strengthening of” such fields.

— 185 —
Thereupon, touching the present question, the Home Missions Committee expressed the judgment that the term “possible new fields” includes “areas within the vicinity of these church centers where also the members of our churches have taken up residence.” It therefore recommended to the Synod of 1949 that Synod declare “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,” and “that our Home Missionaries are available for assistance” in the organization of new congregations in places where large churches are overburdened. It further recommended that there be a closer cooperation between the General Committee for Home Missions and other agencies in “promoting the organization of new churches where the need is apparent,” and in “promotional planning with a view to possible future church organization.”

B. The Synod of 1949, after receiving the above report and recommendations, decided as follows (Cf. Acts, 1949, Art. 38, VII, pp. 36, 37):

1. To appoint a Committee to study “the report dealing with the Scope of Church Extension.”

2. “That this Committee formulate the required change in the preamble of the Home Mission Order.”

For these decisions Synod 1949 gave as “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.”


This Committee recommended in substance and well-nigh in word what had been recommended by the Home Missions Committee in its report of 1949. (Cf. “A,” above.)

It further recommended a change in the Home Mission order which would include under the scope of Home Missions “the promotion and establishment of new congregations in our church centers.” It based this recommendation on two considerations:

1) A judgment that “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.” Cf. Acts, 1950, Supplement 14, p. 218. (In this connection the Committee echoes in part the judgment of Synod
1949 that this is "historically the position" of the church with reference to church extension.)

2) An assumed accord of this recommendation with what is said with reference to "possible new fields" in Art. 3, a.b.c. of the Home Mission Order.


1. Judged that "the essential problem which led to the appointment of the study committee has not been adequately studied or satisfactorily answered."

2. Appointed a new committee "to study the specific problems posed: What is the scope of Church Extension? Must it be limited to those that are without, the sheep that have strayed, and the members that have settled in communities removed from our church centers; or does it also include the promotion and establishment of new congregations among our own members, and in our own church centers?"

II. ANALYSIS OF PRESENT MANDATE.

A. **The precise reference to the mandate:**

1. The mandate given to this Committee displaces the mandate given by the Synod of 1949, which the Synod of 1950 deemed unsatisfactory. The new mandate confronts this present Committee with the original problem posed by the Home Missions Committee in its report of 1949, and is stated in the words originally employed by the Home Missions Committee.

2. The question given to this Committee is clearly delimited. We are not mandated to determine exhaustively all that may possibly belong to the scope of Church Extension. The question is singular and specific, i.e., does "the scope of Church Extension . . . also include the promotion and establishment of new congregations among our own members, and in our own church centers." (Italics ours)

B. **Interpretation of the question.**

We find it necessary, in order to forecome ambiguity and possible confusion in the discussion, to note that the question put to us for study lacks precision. We are to determine the scope of "Church Extension". This, it should be observed, is an ambiguous term. Unfortunately there is no fixed conception or definition of "Church Extension" which may constitute an adequate point of reference for our study. Your Committee does not feel itself called upon to define "Church Extension," though such definition would be profitable and is perhaps necessary. But we must, before we proceed, call your attention to the double sense in which it is now employed.

On the one hand "Church Extension" is used in a sense interchangeable with "Home Missions." This appears to be the case in the
preamble of the Home Mission Order, where “the scope of Home Missions” is said to include “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.” (Italics ours). Here the term “church extension” is used to designate the establishment of new churches as the fruit of “Reformed” or “Christian” missionary activity. This virtually equates the work of “church extension” with Home Missions in the basic sense, i.e., the establishment of churches in areas and amongst people where they do not exist. And often, in the mind of the Church the term “church extension” is thought to be and is used as another term for “Home Missions.” If we should attach ourselves to this meaning, the question for study would be: “What is the scope of Home Missions?”

There is, however, another use to which the term “church extension” is put. In the second instance it means simply the increase and multiplication of churches through new organizations of churches i.e., church extension. The Home Missions Committee seems to labor much with this use of the term. Thus it is said that Church Extension is one of the phases of Home Missions (Acts, 1949, Supplement 22, p. 228). And the Home Missions Committee looks upon “areas within the vicinity of . . . church centers where also the members of our churches have taken up residence,” as “possible new fields”, and as offering opportunity for “Church Extension.” (Acts, 1949, Supplement 22, p. 229). If we should attach ourselves to this meaning, the question for study would be prejudged. Obviously, if Church Extension means the multiplication of churches through new organizations of churches, whether from our own membership or from the unbelieving, then certainly “the promotion and establishment of new congregations among our own members, and in our own church centers” belongs to the scope of “Church Extension.”

In attempting to answer the question put to us for study we cannot make use of the statement of the question as given. Nor do we think it either necessary or fruitful to return to Synod for clarification of mandate. It is our conviction that Synod of 1949 meant the question to be “What is the Scope of Home Missions?” It is evident, furthermore, that this is the question intended by the Home Missions Committee, since all study heretofore has contemplated a revision of the preamble of the Home Mission Order to read: “The scope of Home Missions is . . .” (Italics ours). And this is the only reading of the question that can be meaningful and study of which can be fruitful.

Therefore, your Committee feels called upon and counts itself able to answer only this question: “What is the scope of Home Missions . . .?”
III. APPROACH TO AN ANSWER TO THE ASSIGNED QUESTION.

A. In coming to the question concerning "the scope of Home Missions", we are aware of the fact that there is no clear-cut basic definition of "Home Missions" current amongst us to which we can refer.

The closest approach to a definition of "Home Missions" is found in the Preamble of the Home Mission Order, which states that "the scope of 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." This, however, is not a basic definition. It is, rather a summation of the activities heretofore carried on in the name of "Home Missions", and here, in the interest of good organization (i.e., "in the interest of unity and cooperation"—cf. Preamble, Home Missions Order), officially designated as belonging to the scope of Home Missions.

The only unifying principle apparent here is that Home Missions is that activity of the Church which has as its objective denominational expansion and strengthening, this to be achieved through the preaching of the Gospel and such other measures as may be deemed appropriate (such as, for example, the subsidizing of needy congregations, which includes those which did not come into existence through Home Missions effort).

In terms of the foregoing, there would seem to be no reason why "the promotion and establishment of new congregations among our own members, and in our own church centers" should not have been included in the scope of Home Missions. This was in actual fact a Home Missions activity which could have been incorporated in the new organizational set-up "in the interest of unity cooperation," and would seem to satisfy the principle that Home Missions is concerned with denominational expansion and strengthening.

The omission of reference to this activity from the Home Mission Order Preamble of 1936 does, therefore, call for explanation. There are two possible explanations:

1) The explanation at which the Study Committee of 1949 arrives, namely, that this activity was "taken for granted; and a reference thereto was unintentionally omitted" because the drafters of the new Home Mission Order were preoccupied with the "needed emphasis upon the evangelization phase of our Home Mission task." (Acts, 1950, pp. 217, 218).
2) The explanation that the drafters of the Home Mission Order of 1936 consciously and deliberately omitted it, because:

a) This activity was too far removed from "the needed emphasis upon . . . evangelization," and thus from the most basic and important aspect of Home Missions concern.

b) This activity was distinctly a local (i.e., congregational or Classical) responsibility, which could be and was being carried on successfully through local agencies, so that it should not be designated the task or responsibility of Synod and the Synodical agency.

Whether or not the drafters of the Home Mission Order so judged, your Committee believes these considerations constitute good ground for the omission of reference to said activity from the preamble of the Home Mission Order.

B. Home Missions is not a Scriptural term. Nor can there be said to be a Scriptural pattern to which it alludes.

Home Missions is a concept of modern derivation. It grows out of modern denominational organization. It may be said to be that activity of the Church which is concerned with denominational self-expansion. The heart of its method is the preaching of the gospel. The objects of such preaching, which looks to the founding of new churches, are the unchurched and dispersed brethren of the faith. But the interests of denominational self-expansion can be fostered in other ways, e.g., through the subsidizing of weak congregations, and through the organization of new churches amongst the existing denominational constituency.

Home Missions is thus a historically developed organizational arrangement, whose objective is denominational expansion and strengthening. In connection with this, there are two basic considerations which must always govern:

1) Denominational expansion is not an end in itself. Its proper end is the extension of the Church of Christ. Hence, the basic and ultimate interest in denominational expansion must be the fulfillment of the missionary charge to "go into all the world and preach the gospel."

2) Corollary to this: the concern for denominational expansion must not be so prosecuted as to take away from or stand in the way of the most effective discharge of the above named missionary command.

If these be observed, it may be said that the scope and manner of Home Mission activity is to be determined by the organizational needs of the denomination, and by the Providential challenges by which it is confronted.

C. The history of Home Missions in our own denomination has been such that while our calling to fulfill the requirements of the
missionary command in our own community has not been forgotten, the discharge of that duty has been subordinated to the interests of denominational expansion in the narrower sense.

In our early history as an immigrant group and down through the years of immigration and resettlement in America, Home Missions meant for us primarily the gathering of the dispersed brethren of the faith. Our Church was not indifferent to the duty of bringing the gospel to the unchurched and unbelieving. But her major, almost exclusive, Home Mission effort was amongst the dispersed brethren of the faith. There were reasons for this:

1) Our competence to evangelize the American community was largely hampered by inability to carry on religious discourse in the language of the land. We could effectively serve the “dispersed brethren of the faith” who spoke our language, but while able to reach some unbelieving Hollanders, the generality of unbelievers was beyond our reach.

2) During the years of immigration and widespread resettlement, there were many groups of "dispersed brethren" desperately in need of our ministry. The Church was fully and fruitfully preoccupied with this phase of its “Home” calling to the point where a wide-scale evangelization of the unchurched was out of the question.

Nevertheless, we have never been without a sense of our urgent responsibility to discharge our missionary calling to the unbelieving or apostate in our American community. Already in 1857, the year of our organization, Classis (our only major assembly) decided to appoint a prayer Service to be held on the first Monday of each month for the extension of God’s Kingdom, the collection on that occasion to be for “Bijbelversprijding.” (Minutes of the “Classiekale vergadering gehouden den 7 October 1857”, cf. Synodical Minutes, Chr. Ref. Church, 1857-1880, mimeographed). And in 1898 Synod was overtured to consider the engagement of an English-speaking missionary who should labor specifically among the Americans, in order that an influence might proceed from us to the American people. Synod decided: “hiertoe over te gaan indien de arbeid onder eigen volk het toelaat.” (Acts, 1898, Art. 33, p. 26). This shows that our Church has been conscious of a wider missionary duty, but has been hindered from fully discharging it by reason of language limitations, the need for serving the scattered Hollanders, and the need for strengthening our denominational life.

We are no longer bound by these limitations. Changing historical circumstances suggest a need of change, if not in the conception, at least in the emphasis of our Home Missions task. Increase in the facility of use of the American language in religious discourse has
opened up to us the whole wide field of the American world. The cessation of large-scale immigration leaves us less preoccupied with the ministry to the “dispersed brethren of the faith.” (The instance of our Canadian field may be regarded an unusual and temporary exception). Our growth in numbers and churches and financial competence has given to us a denominational strength that makes possible a wider ministry than heretofore. In consideration of this it would appear that our Home Mission concept and emphasis should turn more largely and purposefully in the direction of the evangelization of the unbelieving masses by which we are surrounded in the whole of our American community. No doubt God calls us in this day to a newly oriented Home Missions effort, and the 80 million unchurched people in our land underscore that call for this day.

We do indeed have an increased sense of responsibility on this score, and have already been moving in the direction of the fuller prosecution of this ultimate missionary task on behalf of our unbelieving American fellow citizens. The growing emphasis on “evangelization” amongst us has already been noted. Because of this growing emphasis the drafters of our Home Mission Order of 1936 omitted specification of the “promotion and establishment of new congregations among our own members, and within our own church centers”—unintentionally, thinks the Home Missions Committee; consciously and correctly, thinks your present Study Committee. And we have embarked upon a wide-scale and effective appeal with the gospel to the American world through our Back to God Hour. This is a strong step in the direction of the evangelization of the American world, which loses much of its virtue and effect unless it is followed up by a strong program of Home Missions advance with a view to church extension.

IV. CONCLUSION AND RECOMMENDATIONS.

A. In view of what has been said above, your Committee believes that the Providential moment has come in which we are able to and should give larger exercise to the ultimate missionary function of the Church in the Home Area. This means that there must be de-emphasis in respect of historical needs which in the process of our history we have largely outgrown, so that primary and adequate attention may be given to our primary and basic challenge.

B. Therefore, we recommend:

1. That Synod do not specify that “the promotion and establishment of new congregations among our own members and in our own church centers” be included in “the scope of Home Missions.” Grounds:

\[a. \text{This activity is too far removed from the ultimate charge of the Church to “go into the world and preach the gospel,” which should be the increasing preoccupation of our Home Missions program.}\]
b. The increasing separation of this from "the scope of Home Missions" would seem to be required by what is said concerning our missionaries in the Form by which our Home Missionaries are ordained or installed. This form reads in part as follows:

Although the ministers of the Word have in common that to them is committed the preaching of the gospel, the administration of the sacraments the government of the Church, and the maintenance of Christian discipline, yea, all that according to the Word of God pertains to the office of pastor and teacher; and although the difference of field of labor causes no difference in office, authority, it is nevertheless necessary that some labor in the churches already established, while others are called and sent to preach the gospel to those who are without, in order to bring them to Christ. And, "let each man abide in that calling wherein he was called" by the Church of God and consequently by God Himself, and whereunto gifts were imparted to him, unless it please the Lord to lead him, in a lawful way, to a different field of labor. ("Form for the Ordination of Missionaries," Cf. Psalter Hymnal, p. 108, 109. Italics ours).

c. Insofar as it is needful for Church health, "the promotion and establishment of new congregations among our own members, and in our own church centers," can be, should be, and is being carried out by local agencies; and the Synodical Home Missions agency should not be burdened unnecessarily with matters of limited and local concern.

2. That, in recognition of the fact that the Home Missions Committee has heretofore been engaged in "the promotion and establishment, etc.," it be acknowledged that this kind of work may be carried on by the Home Missions Committee only in exceptional instances, where local emergency seems to require—as something peripheral and not essential to the Home Missions program.

* * * * *

We regret to inform you that our esteemed and very gracious Chairman, Rev. J. M. Vande Kieft, was not able to agree with the majority of your Committee in some of its judgments and in its recommendations. We are happy, however, that he is presenting his views to Synod along with ours in a separate Minority Report.

Prof. G. Stob has been asked by us to present the majority position at Synod, if necessary.

Respectfully submitted,

E A R L S T R I K W E R D A, Sec'y.
G E O R G E S T O B
J O H N A. M U L D E R
W I L L I A M B R I N K

— 193 —
THE SCOPE OF CHURCH EXTENSION

PART I

MINORITY REPORT

To the Synod of 1951.

Esteemed Brethren:

The undersigned is constrained to respectfully present his divergent views on the first part of our Committee's twofold mandate in a separate report to Synod.

We have found ourselves in agreement that there is nothing contrary to Holy Scripture, to the Church Order, or to the Home Mission Order, in principle, to include our Church Centers within the Scope of Church Extension.

I am also in accord with the view that special emphasis should be placed on seeking the lost, gathering the dispersed, and extending the Church into areas outside of our church centers.

We differ however re the place, that the promotion and establishment of new congregations from among our own members, and within our own church centers shall have in our Home Mission program. Is it to be only permissible as an emergency measure? Is it to be discouraged as something non-essential and gratuitous on the part of the Denomination? And on account of this low-rating, is it to be denied recognition in the statement of the scope and purpose of the Home Missions in the Preamble of our present Home Mission Order?

If Synod should adopt this position, which, as the majority grants, is not scripturally imperative, it would thereby virtually take away the responsibility and the warrant for such church extension among our own members and evangelization work within our church centers by denominational Home Missionaries. Such action, I beg to submit to your honorable body, would be a drastic departure from our historic position, and would not be to the best interests of our over-all mission program in the home-land.

Permit me to call attention to the following considerations:

1) The missionary mandate of our Lord as given by St. Luke is all-inclusive. The risen Lord charges his apostles to be his witnesses "both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth". Acts 1:8b. The "both ... and" (Holland version, "zoowel ... als") indicates that this is to be one, comprehensive, continuing, mission-program, stemming from the mother-church and center of Christendom, and extending outward to the remotest regions of the inhabited earth.

From this outline of the missionary task of the Church it seems clear that the "promotion and establishment of new congregations
within our own church centers” does properly belong to the scope and task of Home Missions and Home Missionaries. The apostles set the pattern and the pace. They were all missionary-witnesses. They engaged both in evangelization and in church extension work. They labored at Jerusalem to strengthen and expand the mother church. They also made missionary journeys and established mission-churches within the provinces of Palestine and outside the borders of Israel in Asia Minor and Europe. They co-ordinated the progressive mission task both in the home and foreign fields under direct leadership of the Holy Spirit. The work was constantly interrelated and intertwined as integral units of the great, worldwide missionary program of the Lord of Glory.

2) While the promotion and establishment of new congregations is the task of normal, healthy, self-propagating churches, both as Congregations and as Classes, our denominational history has repeatedly shown that the leadership and services of a Home Missionary have unified and united resident-members of churches in a district by gathering them together and helping to form them into a new congregation. That this service is valued is proved by recent requests from Classis Holland and Classis Grand Rapids East that the denominational Home Missionary serve a field in Holland and the Sylvan district of Grand Rapids with a view to church extension. Moreover experience has shown that non-cooperative churches and consistories, for reasons of their own, have at times, tended to retard the movement towards the formation of a new church.

A wide-awake, spiritually dynamic Home Missionary can spearhead the work of church extension, assist the Classical Home Mission Committee in promoting it, and thus further the establishment of a new church center which in the new community proclaims the gospel of Christ and seeks the lost.

3) Population shifts from urban to suburban areas have in a measure created a dispersion among the membership within our own church centers. Members belonging to a number of churches have moved into outlying districts considerably distant from their home churches. Especially in the case of the younger married members with small children, this situation has not been conducive to regular attendance at divine worship and participation in the fellowship of the organizational life of their churches and the catechetical instruction of the covenant children.

In view of this also, the General Committee for Home Missions requested Synod to 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 or adjacent to our church centers.

—195—
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.

4) In practice it will be difficult to define just where our denominational church centers end and where contiguous denominational Home Missionaries or Evangelists shall be free to establish church extension or mission projects.

E.G., the Los Angeles - Bellflower - Artesia, etc. area is definitely one of our “Church Centers”. Within this area there are thousands upon thousands of unchurched, and among them some of our own scattered and wandering sheep. Would this district not belong to “the scope of our Home Mission work”? Is our Home Missionary at Lakewood — a new development housing some 15,000 people— within the “Church Center”? Are only the local churches, and the Classis of California, to be held responsible for this populous district? If so, can they meet this responsibility without denominational aid?

Similarly, Bellwood in the Chicagoland district. Is it within the scope of our church center? Must the denomination always, and only, go far afield? May it not utilize the missionary zeal and services of members of our churches in contiguous areas? These church centers are strategic operating bases from which our denominational projects, and Home Missionaries, can receive encouragement, needed support and assistance. And reciprocally, cannot the denomination’s Home Missionary give to local projects the benefit of his knowledge, experience and help in carrying on congregational or classical mission work?

Edmonton in Canada, also one of our church centers, is looking to our denominational Home Mission Committee for local assistance in the formation of another congregation. Shall such aid be denied because of restriction of the scope of our Church Extension program? Church Extension and evangelization are frequently interrelated, carried on simultaneously in one and the same field by the missionary in charge.

5) There should be closer cooperation and integration between the Classical Home Mission Committee, the Classes, the General and Executive Home Mission Committees, and our Home Missionaries according to the recommendations presented to Synod by the General Committee in 1949 (Acts pg. 230):

a) “By being mutually alert to the opening of new fields within and without our church centers.

— 196 —
b) By promoting the organization of new churches where the need is apparent.

c) By promotional planning with a view to future church organization.

d) By enlisting the services of our missionaries for investigation of potential fields and the canvassing of designated communities with a view to Church Extension.”

6) The scope of Home Missions, both in Church Extension and Evangelization projects, can best be determined by the nature of the territory and the opportunities offered. The harmonization, coordination and integration of denominational and local mission work within our church centers should be effected in each case by the respective jurisdictional bodies subject to synodical review and supervision. The further consideration of this matter belongs properly to the second part of our mandate.

Recommendations:

1) That Synod declare: The promotion and establishment of new congregations among our own members within our church centers properly belongs to the Scope of Home Missions.

2) That Synod incorporate this declaration in the Preamble of the Home Mission Order in accordance with the advice and recommendation of the previous Study Committee which reported to the Synod of 1950.

For the convenience of Synod I herewith quote that advice in its entirety.

“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."

—Acts, 1950, pg. 218: C. 1., a, b, c, and 2.

Respectfully submitted,

J. M. Van de Kieft.

PART II

OF STUDY COMMITTEE REPORT

UNANIMOUS REPORT

The undersigned committee was also assigned "the task of defining the line of demarcation between the functions and spheres of denominational mission agencies and the mission task of local churches, and also their relations to each other." (cf. Acts, 1950, p. 49.) In the background of this mandate is Overture No. 23 which asks "That Synod appoint a study committee for the purpose of property and clearly stating the line of demarcation between the mandate and policy of the General Home Mission Committee . . . and the program called 'Neighborhood evangelism' . . . as it is sponsored . . . by local consistories . . . "

In compliance with the mandate and after study of the problem, your committee recommends that the following propositions be adopted:

1. The prosecution of mission work in any given community is the prerogative and also the responsibility of the local church, or of groups
of local churches, within or immediately contiguous to such a community.

2. The Synodical Home Missions Committee has been established to prosecute the work of Home Missions in those communities where our churches do not exist, and in any community where, by reason of financial or personnel limitations, or by reason of the strategic importance of the community, this work exceeds the competence of a local church or groups of churches.

3. Any local church may and is expected to carry on mission work in its community, with the object of bringing converted mission subjects into its membership, or of establishing a new congregation where feasible or desirable. In any community where there is more than one of our churches, these churches may and when the situation demands it are expected to carry on mission work jointly, including such endeavors as building a chapel, procuring an ordained missionary or lay worker.

4. The prior rights and responsibilities of any local church or group of churches to carry on a mission program in any given community are to be respected by the synodical Home Missions Committee. To this end the following conditions are to be observed.

   a. Before a survey of mission possibilities is made in any community the Home Missions Committee shall apprise the local church or churches of its intention, obtain its or their consent and invite cooperation.

   b. When through its investigations the Home Missions Committee judges it is desirable and necessary to begin mission work in any community, the local church or churches shall be so advised, and, if the Home Missions Committee deems it advisable, shall recommend to the local church or churches that it be undertaken by them.

   c. When either the mission work is of such scope of the competence of a local church or churches is so limited that mission work cannot be done by local agencies, the Home Missions Committee may undertake such work, enlisting such cooperation and participation from the local church or churches as the circumstances allow.

5. The relation of local churches and their mission programs to the Home Missions Committee and its mission task may be indicated as follows:

   a. When local churches are aware of mission opportunities and needs which they are unable to meet, it is suggested that they give such information and advice as is at their disposal to the Home Missions Committee.

   b. When local churches undertake or propose to undertake a mission project which they are not able to carry on alone, they may solicit
the aid of the Home Mission Committee. The Home Missions Com-
mittee upon investigation shall advise the local churches how to proceed,
and if Home Missions Committee aid is needed this shall be proposed
by the Home Missions Committee to the next forthcoming Synod.
Each request or proposal shall be adjudged on the basis of its own
merits; nor shall Synod be bound by any precedent or rule that Home
Missions Committee aid is to be given to any church requesting it.

c. The Home Missions Committee shall function as consultants to
local churches carrying on a mission program, and may be called on to
help in the disposition of such problems and difficulties as arise in
connection with the mission program in any local area.

Respectfully submitted,

J. M. Vande Kieft
Earl Strikwerda, Sec'y.
George Stob
John A. Mulder
William Brink
REPORT NO. 24
SYNODICAL TRACT COMMITTEE

To the Synod of 1951.
Esteemed Brethren:

YOUR Committee is pleased to present the following report of its activities during the year March 15, 1950, to March 15, 1951. Regular monthly meetings were held during this period.

SECTION I. PERSONNEL

Committee members who served during this year were Prof. L. Berkhof, Rev. D. H. Walters, Rev. E. Boer, Rev. N. De Vries, Rev. L. Veltkamp, Mr. G. Dykman, Mr. P. B. Peterson, Mr. E. Postma.

Committee officers were: Prof. L. Berkhof, President; Rev. D. H. Walters, Vice-President; E. Postma, Secretary; G. Dykman, Treasurer.

Most of the Committee's work was done by five sub-committees.

They were constituted as follows:

- Editing ........................................ N. De Vries, L. Veltkamp
- Assignments .................................. L. Berkhof, D. H. Walters
- Titles ............................................. E. Boer, E. Postma
- Art-work ........................................ P. B. Peterson
- Finance ........................................ D. H. Walters, G. Dykman, E. Postma

Since Rev. N. De Vries left our Michigan area to take a charge on the West Coast, he could no longer be a member of this Committee.

It is with much regret that we saw him go, since he has a gift for writing in that succinct form so suitable for tract material. This ability, and his readiness to serve made him a valuable member.

SECTION II. BRIEF SURVEY OF ACTIVITIES

(a) Production and distribution.

The past year has not witnessed a sensational development with respect to the activities of your Tract Committee, but rather a steady, healthy growth in the number of tracts published, and in the volume distributed to the public. Approximately 682,000 tracts were printed in 1950, most of which were reprints. 14 new tracts were published.

Mr. J. Buiten and his staff, at the Christian Reformed Publishing House are to be highly commended for their most splendid co-operation with the Tract Committee in this work. Mr. Buiten prepared a combination catalogue and order blank, which has proved very helpful in reaching the public.
Besides running our tract advertisements in religious periodicals serving the evangelical churches in the Southern States, we have also placed our ads regularly in three leading papers that seem to bring the best results in advertisement response. They are: Christian Life, The Sunday School Times and Moody Monthly. For example, during the past two months, 100 orders received, mentioned the Christian Life magazine.

Requests for information regarding our tracts have come in from nearly every state of the Union, and several from Alaska, the Phillipines and even from Cuba.

The increasing response from the Christian public, expressing appreciation for the high quality of our tracts, with reference to both their appearance and content, has caused us to be strengthened in the conviction that it is a wise policy to distribute Christian literature in a form that reflects the dignity and high ideals of the Christian faith.

Just recently we received a communication from the National Headquarters of the Salvation Army, commending us for distributing Christian literature that is not cheap in appearance. This communication also informed us that they had prepared a two page bulletin, describing our tracts, to be sent to their regional offices, and a request that we supply them with order-blanks, etc.

A large order came to us from the national headquarters of the United Brethren denomination. The editor of the leading periodical published by the Mennonite organization asked us for permission to feature some of our tracts in their magazine, emphasizing the high quality of general appearance and content.

We cite these few instances, to show that by God’s blessing, we are beginning to make effective contact with our American public, by means of our tracts.

(b) Comments.

In regard the mandate given to this Committee by the Synod of 1950, relative to the Faith, Prayer and Tract League, it has not been possible to proceed very far, since the Board of the League normally meets only once a year, and very little can be done without getting the Board together.

However, we are happy to report that your Committee has made arrangement with the Board of the League to meet them at the time of their next regular meeting, to be held May 17, 1951.

SECTION 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, Art. 69, II. B. c.) and bearing in mind the vacancy on the committee, created by the removal of Rev. N. De Vries, your Committee would suggest Rev. J. Vander Ploeg of Kalamazoo as a possible appointee for this vacancy.

(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. E. BOER
REV. L. VELTKAMP
MR. P. B. PETERSON
MR. G. DYKMAN
MR. E. POSTMA, Secretary.
AMERICAN HOME BIBLE LEAGUE

Esteemed Brethren:

The American Home Bible League received its first official recognition by our Church at the 1950 Synod. The object of this League is to present the Gospel of Jesus Christ through distribution of Bibles and Scripture portions by consecrated lay workers organized through the local churches, when possible. Bibles, Testaments or Scripture portions are supplied without charge to any such group interested in Bibleizing the homes in its community.

The League was founded out of a realization of the great need for Bibles in our American homes. In the past years new fields of opportunity presented themselves so that the work might be carried into Canada and across the seas into Japan, India and South America. Already the Japan Home Bible League, India Home Bible League and Canadian Home Bible League have been organized. Reports from these foreign Leagues are very encouraging. The Bible is being eagerly received and earnestly read in many homes. The Japan Home Bible League reports 15% to 20% conversions as a result of the distribution of the first five thousand Bibles.

In our own land this work of the Leagues is expanding so that recently another full-time worker could be engaged for the Eastern Seaboard region. Neighborhood canvasses are being made from time to time in many towns and cities throughout the nation. All reports indicate a famine of Bibles. What a challenge for all of us to be Sowers of the Word.

I have been deeply impressed with the work that this League is doing and heartily ask Synod to recommend this worthy cause to our Churches for their prayers and gifts.

Humbly submitted,

George Vande Werken.
CHICAGO JEWISH MISSION

To the Synod of 1951

Esteemed Brethren:

The work at the Chicago Jewish Mission (Nathanael Institute) was carried on during 1950 by the following Staff: Mr. Harry Wieringa, till Sept. 1; Mr. A. Huisjen, and Miss Edith Vander Meulen, both full time workers; Mrs. S. Karsen part-time worker; Dr. Wm. Yonker part-time at the clinic; Miss Margaret Overbeek and Mrs. Walsh, missionary nurses in succession; Mr. Ralph Swieringa and Mr. Bob Ribbens on the gym floor on Monday and Thursday evenings. Meetings were held on Sunday evenings, and on week day mornings and afternoons and evenings. Attendance at these meetings compares favorable with those of other years. The same can be said of the clinic attendance. For further details see last year's report. We thank God for our faithful workers and pray for God's blessing upon their many labors.

Both joys and sorrows were experienced by members of the Staff and shared by the board. Mr. Huisjen lost his helpmeet after a prolonged illness. Dr. Wm. Yonker, Miss E. Vander Meulen, and Mr. George Ottenhoff celebrated their 25th anniversary of work at N.I. The latter as a board member and treasurer of N.I. The board took proper cognizance of these anniversaries. Classis also officially congratulated the celebrants at a testimonial dinner combined with a regular meeting of classis.

The members of the board during 1950 were: Rev. E. Kooistra, president; Dr. E. Masselink, Vice-President; Rev. J. Betten, Secretary; Mr. George Ottenhoff, Treasurer; Rev. Enno Haan and Mr. Thomas J. Stob. Rev. Henry Triezenberg succeeded Dr. Masselink at the beginning of 1951; Dr. Masselink having accepted a call from a congregation in Michigan.

The board not only met regularly, but also found it necessary to have an occasional special meeting in order to take care of its work. One main problem of the board was (and still is) the filling of vacancies in the Staff. During the year 1950 the board issued four calls to ordained men and received just that many declines. The board has held so far to the policy of having an ordained man for superintendent but may have to give it up. Equally difficult has been the matter of getting a full-time missionary nurse for N.I. And with the turning of the year
Dr. Yonker informed the board about his plan of retiring from medical practice and therefore also from the medical work at the N.I. clinic. That means someone has to be found to succeed Dr. Yonker at N.I. The board is not discouraged, but will be happy when the vacancies in the Staff becomes filled again.

Because of the shortage of workers it was necessary for Mr. Huisjen to devote all his time to N.I. As a consequence very little has been done in the field of Community Evangelism towards reaching the Jew with the Gospel. However, the Shepherd’s Voice continues being issued regularly and reaches monthly some 3,700 Jewish homes in the States and Canada. The issuing of the Shepherd’s Voice has added some $2,000.00 to our expenses. We trust Synod will figure with this in the budget for Jewish Missions, and establish for Chicago Jewish Mission a quota of $0.75 for next year.

Attached to this report of the board is 1. The annual report of the treasurer; 2. The auditors statement; and 3. The proposed budget for the year 1951.

Of the approximate $20,000.00 under assets $15,000.00 will be needed for a residence for an ordained worker when one accepts a call from N.I.

Respectfully submitted,

JOSEPH BETTEN, Sec'y.

---

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

*From Jan. 1st, 1950 to Dec. 31st, 1950*

<table>
<thead>
<tr>
<th>Operating:</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Balance on Hand 1/1/50</td>
<td>$ 3,146.16</td>
</tr>
<tr>
<td>Synodical Treasurer</td>
<td>$ 17,100.00</td>
</tr>
<tr>
<td>Donations and Collections</td>
<td>366.48</td>
</tr>
<tr>
<td>Medical Department</td>
<td>2,150.00</td>
</tr>
<tr>
<td><strong>Total Operating Income</strong></td>
<td><strong>19,616.48</strong></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Other Receipts:</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Interest on Investments</td>
<td>$ 742.97</td>
</tr>
<tr>
<td>Principal payments on mortgages</td>
<td>4,502.57</td>
</tr>
<tr>
<td>Withholding tax on employees</td>
<td>1,040.20</td>
</tr>
<tr>
<td>Property tax in escrow</td>
<td>75.00</td>
</tr>
<tr>
<td>A. Huisjen, loan payment</td>
<td>77.50</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>1.80</td>
</tr>
<tr>
<td><strong>Total Receipts</strong></td>
<td><strong>$ 6,440.04</strong></td>
</tr>
</tbody>
</table>

---

$29,202.68
### DISBURSEMENTS

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Salaries</td>
<td>$14,720.43</td>
</tr>
<tr>
<td>Huisjen, rent expense</td>
<td>600.00</td>
</tr>
<tr>
<td>Huisjen, auto expense</td>
<td>300.00</td>
</tr>
<tr>
<td>Vander Meulen, rent expense</td>
<td>300.00</td>
</tr>
<tr>
<td>Overbeek, rent expense</td>
<td>43.75</td>
</tr>
<tr>
<td>Mission Petty Cash</td>
<td>700.00</td>
</tr>
<tr>
<td>Phone</td>
<td>122.45</td>
</tr>
<tr>
<td>Gas and Electric</td>
<td>185.74</td>
</tr>
<tr>
<td>Medical Supplies</td>
<td>908.46</td>
</tr>
<tr>
<td>Building, supplies and repairing</td>
<td>759.95</td>
</tr>
<tr>
<td>Cleaning and supplies</td>
<td>56.29</td>
</tr>
<tr>
<td>Fuel</td>
<td>716.49</td>
</tr>
<tr>
<td>Traveling expense</td>
<td>151.27</td>
</tr>
<tr>
<td>Shepherd's Voice</td>
<td>$2,001.50</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>2,066.35</td>
</tr>
<tr>
<td>Class Supplies</td>
<td>401.85</td>
</tr>
<tr>
<td>Insurance</td>
<td>162.84</td>
</tr>
<tr>
<td>Equipment</td>
<td>277.18</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>22.80</td>
</tr>
</tbody>
</table>

Total Operating Disbursements: $ 22,490.85

Withholding tax: $ 928.10
Property tax: 102.72
Transfer of Principal from Mortgage to U. S. Bonds: 3,581.92

Total Disbursements: $ 27,053.59
Cash on Hand 12/31/50: 2,149.09

Total: $ 29,202.68

---

Chicago Jewish Mission,
1241 So. Pulaski Road,
Chicago, Ill.

January 11, 1951

I have examined the books of record of the Treasurer and have found them in good order. The bank statements have been verified. It appears that all entries of receipts and disbursements have been properly recorded and that the cash balance of $2,149.09 is correct.

Yours very truly,

THOMAS J. STOB.

### ASSETS

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cash on Hand 12/30/50</td>
<td>$ 2,149.09</td>
</tr>
<tr>
<td>Property and Equipment</td>
<td>12,000.00</td>
</tr>
<tr>
<td>U. S. Government Bonds</td>
<td>21,531.92</td>
</tr>
</tbody>
</table>

Total: $ 35,680.01
## PROPOSED BUDGET FOR 1951

<table>
<thead>
<tr>
<th>Item</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pastor's Salary</td>
<td>$3,400.00</td>
</tr>
<tr>
<td>Pastor's Rent</td>
<td>$600.00</td>
</tr>
<tr>
<td>Pastor's Auto Expense</td>
<td>$300.00</td>
</tr>
<tr>
<td>Religious Worker's Salary</td>
<td>$3,000.00</td>
</tr>
<tr>
<td>Religious Worker's Rent</td>
<td>$600.00</td>
</tr>
<tr>
<td>Religious Worker's Auto Expense</td>
<td>$300.00</td>
</tr>
<tr>
<td>Doctor's Salary, Part Time</td>
<td>$2,200.00</td>
</tr>
<tr>
<td>Lady Worker's Salary</td>
<td>$2,200.00</td>
</tr>
<tr>
<td>Lady Worker's Salary</td>
<td>$2,200.00</td>
</tr>
<tr>
<td>Lady Worker's Rent</td>
<td>$300.00</td>
</tr>
<tr>
<td>Nurse's Salary</td>
<td>$2,200.00</td>
</tr>
<tr>
<td>Janitor's Salary</td>
<td>$1,850.00</td>
</tr>
<tr>
<td>Gas, Electric and Fuel</td>
<td>$800.00</td>
</tr>
<tr>
<td>Insurance and License</td>
<td>$250.00</td>
</tr>
<tr>
<td>Repairing and Decorating</td>
<td>$500.00</td>
</tr>
<tr>
<td>Medical Supplies, etc.</td>
<td>$600.00</td>
</tr>
<tr>
<td>Travelling and Services</td>
<td>$200.00</td>
</tr>
<tr>
<td>Supplies and Equipment</td>
<td>$150.00</td>
</tr>
<tr>
<td>Printing and Advertising</td>
<td>$2,500.00</td>
</tr>
<tr>
<td>Phone</td>
<td>$150.00</td>
</tr>
<tr>
<td>General Office and Class Expense</td>
<td>$500.00</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>$150.00</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$24,950.00</strong></td>
</tr>
</tbody>
</table>

NOTE:

The above item of $2,500.00 for ‘Printing’ covers both general printing for our mission but also the printing of 4,000 copies of the ‘Shepards Voice’ which are distributed by our Chicago Jewish Mission, the Paterson Hebrew Mission, and many of our ‘Church Organizations’ throughout the United States, monthly.

This should be borne in mind by your committee, and proper allowance made.
REPORT NO. 27

CATECHETICAL TRAINING

To the Synod of the Christian Reformed Church, June, 1951.

Esteemed Brethren:

YOUR "Committee on Catechetical Training" herewith respectfully submits its report pursuant to the statement of its mandate by the Synod of 1946 (Acts, p. 91), the elaboration of that mandate by the Synod of 1947 (Acts, p. 57), and the complete restatement and summary of that mandate by your Committee in its report to the Synod of 1950 (Acts, pp. 350-1). At this time we respectfully invite your attention to our report and recommendations concerning the following four matters:

I. The respective functions and inter-relationships of our various educational agencies.
II. The revision of the Revised Compendium.
III. The publication of our confessional standards in booklet form.
IV. The name and status of this Committee.

I. THE RESPECTIVE FUNCTIONS AND INTER-RELATIONSHIPS OF OUR VARIOUS EDUCATIONAL AGENCIES:

A. Introduction.

To the mind of your Committee the respective functions and the inter-relationships of our various educational agencies must be clearly determined prior to the formulation of a prospectus for catechetical instruction and the subsequent preparation of uniform textbooks. We are therefore reporting only on this prior question, stated in our mandate as follows: (1) "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." (Acts of 1946, p. 91.) (2) "Investigate ways and means of integrating our various educational agencies . . . " (Acts of 1947, p. 57.)

We prefer to speak of correlation, rather than integration, since it is not necessarily to be assumed that integration is warranted or desirable. Integration (making whole or entire) is a question in this study, not a premise. Correlation (having to do with parallels and reciprocity) may be reasonably assumed to be both necessary and desirable between our various educational agencies. The conclusion to which we later come is that the Sunday School and youth organizations
have a relationship only of correlation to the other agencies, whereas
between catechetical instruction and the Christian School there should
be integration.

For the sake of clarity and economy of words, we propose to use
consistently certain terms with meanings indicated as follows:

1) Catechesis — The ecclesiastical pedagogy of the covenant youth
by means of the administration of the Word of God, that exercise
ordinarily called “catechetical instruction.”

2) Sunday School — As commonly understood, and as existing
presently among us,

3) Christian School — The Christian Day School, parent-owned
and controlled, as it exists today in the National Union of Christian
Schools.

4) Youth organizations — Voluntary associations for general reli-
gious purposes, under the supervision of the Consistory, belonging
to the church as an organism rather than as an institution, existing
among us as Young Calvinists, Young Men’s Societies, Young Women’s
Societies, Boys Clubs, Girls Clubs, etc.

There is another presupposition in this report to which we call your
attention. We consider Christian School attendance to be normative
for any consideration of a covenantal pedagogical structure. The
non-Christian School situation is abnormal, and the pedagogical struc-
ture necessary there should be considered at best a reluctant and
temporary adaptation to unavoidable difficulties, withal an aberration.
We do not propose in our work to ignore the covenant child who has
no Christian School to attend, but we insist on treating him as the
exception. We hope that if anything our work will speed the day when
he can attend such a school. (Note the significant report on this score
in the Yearbook of the National Union of Christian Schools for 1950,
p. 146, which indicates among other things that Christian Schools are
now available for 73% of our congregations. A goodly part of the
remaining 27% is to be accounted for by newly-formed immigrant
congregations in Canada which we trust will make steady progress in
this respect.)

B. The Deliverances of Previous Synods.
The question under consideration here is one which has been involved
in the pronouncements of a number of previous Synods. Those who
wish to look into these in detail may do so according to the references
which follow. For purposes of this report we are satisfied to give a
brief statement in summary of the position taken by each of these
Synods. In most cases the reports and decisions referred to are of
some length, and cover various phases of catechetical and other edu-
cation. They contain much material of great value. We are calling
attention at this time only to those sections which bear on the matter in hand, that is the *functions and inter-relationships* of our various educational agencies. Incidentally some of this material may be found printed in full in Schaver, *Polity of the Churches*, Vol. II, pp. 208-216.

1910 — A Committee recommends adjustment, unity, and cooperation between catechesis and the Sunday School. Apparently Synod takes no action. (*Acts*, pp. 136-139.)

1918 — Synod declares that emphasis should be placed on catechesis, catechetical instruction in the home and the Christian School. Then there will be less need of the Sunday School for our children. Only as a means of evangelization can the Sunday School have an independent place among us, and therefore it should be increasingly used to that end. The ideal of instruction in the home must never be lost sight of, and the Sunday School for our own children is to be considered a supplement or a corrective to home catechizing. It should therefore feature memorization of Scripture, Biblical history, and a hortatory element preparing for the broad field of secular life. There is a danger that parents will think that Sunday School can take the place of the Christian School. As a means of evangelization the Sunday School proceeds from the Church as an institution; as an extension of the home it is from private initiative. (*Acts*, pp. 150-151. This summary is dependent on Schaver, *Polity of the Churches*, Vol. II, p. 211.)

1926 — Synod appoints a standing Committee with a mandate similar to that of your present Committee. For a full statement of the various mandates given to this Committee see *Acts*, 1934, pp. 276-279.

1928 — The Committee reports its view of its large and comprehensive task. Synod orders a survey made of all educational work carried on in the Church. It urges especially those congregations which do not have a Christian School available to emphasize home and Sunday School studies, and approves the idea of coordinating the lessons of catechesis and Sunday School as much as possible. (*Acts*, 1928, p. 38)

1930 — The standing Committee on Education reports on its questionnaire survey, and presents in outline its plan for a unified Church School, combining Catechism Classes and Sunday School into one system, with the minister at its head, using uniform textbooks. On Sunday, beginning at age five, Bible History, Bible Content, Christian Ethics, and History of Missions are to be taught. On week-days, beginning at age twelve, there is to be a course in Doctrine, Church History, and Church Government. Synod receives the report for information and refers it to the churches for consideration. The general reaction seems to be favorable. (*Acts*, pp. 72, 313-334)

1932 — The Committee reports on a conference regarding the integration of the Christian School with its plan, gives its prospectus for
a course in Biblical History, and submits its proposal for a new system of Sunday School lessons. Synod gives moral support and general approval to this report, authorizes the writing of textbooks, and refers the prospectus to the churches for "earnest consideration." (Acts, pp. 43-46, 273-285)

1934 — The Committee reviews its mandate, points to conflicting elements in the instructions given by Synod, and reiterates its request for full approval of its Unified Church School. Synod tables all proposals and advises the Committee to explain itself more fully in the church papers. (Acts, pp. 47-50, 276-283)

1936 — The Committee tries to meet the objections which apparently have arisen to its Unified Church School plan. These are largely two-fold according to the report: a fear that the plan will put catechetical instruction in peril and a fear that the Sunday School will lose its specific place. The prospectus for Biblical studies in the Christian School is also elaborated. Once again the Committee asks for definite approval of its plan. Synod then declares that it cannot approve the Unified Church School and discharges the Committee. There are three grounds: the plan is too elaborate and involved; it eliminates the close pastoral contact the pastor should have with the younger children, involving the danger that the Sunday School will swallow up catechesis; and most churches cannot command the pedagogical talent required in the Sunday School by such a plan. (Acts, pp. 76-80, 254-261)

1946 — Overtures are received from three Classes asking Synod to appoint a standing committee to provide leadership in respect to catechetical instruction. Synod appoints a Committee of five to do exploratory work in compliance with these overtures. (Acts, pp. 56-57, 419)

To summarize these actions of Synod over the past forty years it may be said that there is a great deal of vacillating and conflicting testimony. At the same time, however, there is an unmistakable line of development running through all these vagaries. Originally Synod affirmed strongly the uniqueness of catechesis as the ecclesiastical administration of the Word of God to the children of the covenant. In 1930 and 1932 it veered farthest from this position, and in 1934 and 1936 began a steady return to its original position, a trend which has continued ever since and has come out clearly in the Synod of 1947. The appointment of your present Committee and the framing of its mandate are further evidence that Synod is determined that catechesis
shall retain its high and distinctive place as the pedagogical administra-
tion of the Word to covenant youth and that it shall be promoted and
strengthened by every means at our disposal. Upon this premise we
stand and to it we are fully committed. This is the way to preserve our
doctrinal heritage, the way properly to prepare our children for active
membership in Church and Kingdom, the way to give our Church an
effective witness, and the way for us to be and remain consistently
Reformed!

C. Premises.

Pursuant to the above analysis of previous Synodical action on this
question, we submit the following as the three premises of our report
and its recommendations. We consider these premises to be axiomatic
in Reformed theology, and do not feel the necessity of documenting
them with Scriptural proof and specific argumentation.

1) “Catechesis is the ecclesiastical cultivation of the nascent
covenant-born spiritual life of the junior members of the church by
means of the administration unto them of the Word of God as in-
terpreted in the official doctrinal standards of our church, in a manner
suited to their age and their corresponding condition and needs, with a
view pedagogically to their attainment, at the close of adolescence, of
spiritual maturity and ecclesiastical majority and the strengthening
thereby of the institutional church and the consistent propogation of the
Kingdom of God in life and the world generally.”

2) The church has a missionary task which includes teaching the
Word of God to children outside of the covenant.

3) The church exercises supervision over the teaching of the Word
of God in the other covenantal relationships of the home, the school, and
voluntary societies. It does this by the use of the keys of the kingdom,
i.e., the official administration of the Word of God and the exercise
of discipline.

D. Conclusions.

From these three premises we now proceed to draw the conclusions
which are relevant for the place, function, and inter-relationships of
the following: catechesis, Christian School, youth organizations, Sun-
day School, and the home.

1) Catechesis: Catechesis is part of the ministry of the Word. That
gives it high standing. There are four specific phases of the ad-
ministration of the Word which are mentioned in the call extended to
a minister: preaching, catechetical instruction, family visiting, and
ministering to the sick. Thus, although it is usually not so honored,
catechesis has a place on a par with preaching. It is no less important.
It belongs just as integrally to the work of the minister. It is work
for which he is specifically educated and ordained. The Synod of 1947 spoke in this strain when it declared: "Whenever possible this work shall be done by the pastor of the church. If need be the Consistory should free him from less important labors . . . The greatest need of any church is the spiritual instruction of its future generation." (Acts, p. 57) This high and unique place of catechesis is also basic to the position taken by the Synod of 1928: "Consistories are urged to continue catechetical instruction for a nine month term." (Acts, p. 36) Until Consistories comply with these two decisions of Synod there is not even a plausible justification for assigning part of catechesis to other agencies, within the church. All the official teaching of the Word of God by the church to its covenant youth belongs properly to catechesis. Consistories and ministers should not evade this responsibility or allow the high and unique place of catechesis to be usurped.

What then should be included in catechesis? We are not entering formally on that phase of our task at this time. A detailed prospectus will be submitted in due time. For purposes of illustration, however, we submit a tentative list of subjects of study. Its order is not a temporal one, and its extent is not meant to be definitive. We submit two lists. Together they make up what is essential for proper pedagogy of our covenant youth. It should be the responsibility of the Consistories to see to it that all of these things are taught to the children entrusted to their spiritual care. It is possible, however, that in situations where there is a Christian School, and the Consistory is assured that the teaching is altogether sound and competent, some parts of catechesis can be left to the school and not duplicated in the catechism class. (This point is elaborated below.)

a) The minimum to be taught in the catechism class:
   1) The Bible as history of revelation.
   2) Reformed doctrine and ethics.

b) The subjects which must be taught either in the catechism class or in the Christian School (see below, under "Christian School").
   1) Bible History and Content.
   2) Church History.
   3) "Kingdom Perspectives" — Calvinism as a world and life view. (In the Christian School this is woven into the entire curriculum, and in the absence of a Christian School should be taught in the catechism class as a separate course.)

We should not like to have anyone at this point raise the objection that this is too large a task for catechesis in the situation where there is no Christian School. We are convinced that it must be done and
that it can be done. All that we ask Synod to do is to judge of the correctness of our basic principles and the correctness of our broad prospectus as an ideal. If this receives the approval of Synod the burden of proof rests with the Committee to show in detail how catechesis with such a scope can be successfully carried on, and the Committee should be given an opportunity to show it. If catechesis has a high and unique place in our theory, let’s give it that place in practice! (In this connection there is a possibility which we do not herewith recommend and is not required for our plan, but which may stimulate helpful discussion among us. Many large liberal churches have ministers specifically for religious education. Is there any suggestion here for us? Will larger classes of students for the ministry and broadening college and seminary curricula allow us to have ordained specialists? Do we look for a day when we will call ministers for special work—such as for home missions, for hospital service, and for catechesis?)

2) The Christian School: One could reasonably contend that if catechesis were carried on to the fullest extent and with maximum effectiveness, and if the home were doing its part in an altogether adequate manner, there would be no need for the specific teaching of Bible in the Christian School. The teaching of Bible courses is not inherently the task of the school. In fact, one could rigorously draw the conclusion from the principles we have laid down above that the formal teaching of the Word of God now carried on in the school belongs to catechesis, and that the school should release to the church the time now spent in Bible study, with catechetical instruction carried on two or three times a week. This would probably be the most consistent application of our basic principles. It would leave the school to its sole generic task, i.e. the teaching of all human knowledge in the light of the Word of God.

On the other hand, however, the home is indubitably an agency of the teaching of the Word of God, and the school as an extension of the home is in no way usurping the function of the church when it teaches Biblical or even doctrinal courses. Given the Christian School as we have it with well-qualified teachers, there is ample justification for using it in the specific teaching of the Word. It may then be considered to be under a convergence of jurisdiction of both the home and the church. For in the last analysis the church is responsible for the teaching of the Word in every covenantal relationship, whether that of the home, the school, or a voluntary association within the church. It exercises this supervision by the use of the keys of the Kingdom, i.e. the official administration of the Word of God and the exercise of discipline. These keys do not exclude the school for they can be
used ordinarily with parents, board members, teachers, and pupils. In the last analysis when the school has the task of teaching the Word, it is up to the church to see to it that it is done, and that it is done properly.

On this basis we may allow for a certain amount of integration between catechesis and Christian School. The church, recognizing that the teaching of the Word is essentially its task, is warranted in accepting a certain amount of its performance at the hands of the school. But it must then exercise surveillance in a way that is not usually done. Only in this way can it be assured that integration with its own catechesis is adequate and proper. Your Committee is interested in such a possibility and intends to look into it further. There is much to recommend it, specifically for example in the matter of courses of study and the preparation of textbooks and teachers manuals.

Such an integration of catechesis and Christian School would allow for distinctive emphases on the part of each, which would be mutually conducive to the performance of the task with maximum effectiveness. For instance, the church's approach will be more authoritarian, personal, and intensive, as compared with the school's, which is more academic, formal, and extensive. The church's task is more that of bringing covenant youth to mature membership in the church as the body of Christ, whereas that of the school is to prepare for the kingdom in its broad cultural aspects. With our double list above we have suggested that possibly the church can leave to the school certain things which are generally part of catechesis, such as Bible History. This is not yet a recommendation, but we are inclined to think that integration of catechesis and Christian School is not necessarily excluded. Incidentally such a relationship casts a different light on the persistent problem of the position of ordained ministers as teachers of Bible in our Christian high school. (On the entire matter it is noteworthy that, "The Synod of Dort ruled that the school teachers had to instruct the children in the Catechism at least two days a week . . . not only in the memorization but also in the understanding of the Catechism." Quoted from Schaver, Polity of the Churches, Vol. II, p. 209.)

3) Sunday School: In view of all the foregoing considerations it is not surprising that repeatedly our Synods and our leaders have said that the Sunday School is unnecessary in a truly Reformed system of pedagogy. We must frankly face the fact that the Sunday School is something alien to our tradition, and that in our churches it is an importation from American church life. There have been frequent complaints of duplication between catechesis and Sunday School. American churches do not have such a problem because practically none of them have catechetical instruction as we have it. This duplication and its resultant pedagogical difficulties have created an under-
standable desire on the part of some for a Unified Church School, with a real integration of these two educational agencies. But such integration, we are convinced, would mean a serious departure from sound Reformed principles, a further weakening of this indispensable ecclesiastical function, and a long step toward its eventual loss. Moreover even thought it were construed as the church carrying on some of its catechesis on Sunday, the method is still wholly unacceptable because it would mean catechizing by teachers who had neither the training nor the official status required. Of course, if in specific instances catechism classes are taught on Sunday by the minister or a qualified elder, there can be no objection to such a procedure. It is not a matter of the day, but of the principle involved. But your Committee is convinced that there should be no integration of catechesis and the Sunday School. (Cf. the decisions of the Synod of 1918 above.)

Does that mean the elimination of our Sunday Schools? By no means! Quite on the contrary if catechesis were unequivocally granted its high and unique position as the agency of ecclesiastical pedagogy for covenant children, the Sunday School would be set free to perform its proper function in the church. It is well-known that the Sunday School was started as a missionary agency. Its original purpose was to teach the Bible to children outside the church. One of the most significant developments in our denomination in the past decades is the growing awareness of the evangelistic or home-mission task. Our well-organized, well-staffed, well-equipped Sunday Schools have an enormous potential in the performance of that task. What greater challenge could they have than this? What more important work could they ask for? Let our Sunday Schools be Sunday Schools indeed!

The implications of this for missions are enormous. Too long have we abnormally ruptured the mission Sunday School from the church by putting it in a store-front or on the other side of the tracks. The center of community evangelization should be the church, and not the disjointed "mission station." Fundamentalists on every hand are far outdoing us with their bulging Sunday Schools, filled by far-flung systems of bus transportation. "Mission subjects", including children, whenever possible should be brought to the church, where there is the regular administration of the means of grace and the full-orbed life of God's people ecclesiastically. Furthermore it is a patent fact that in our modern American culture the child is the most practicable point of contact for evangelism. That doesn't mean child evangelism. But it means that the most expedient approach in America to the vital covenantal structure is the child. Practically every unchurched family is ready to agree that the children should go to Sunday School. And there is plenty of experience to indicate that when the child goes to Sunday School the parents gradually become interested and the home

—217—
is always open to the minister or the Sunday School teacher. If we are
 to use that serpentine wisdom and dove-like harmlessness of which our
 Lord speaks, we will make our Sunday Schools really Sunday Schools
 for the cause of community evangelism.

We do not pretend that this can be accomplished overnight by
Synodical fiat. But we do urge Synod nonetheless to declare in clearcut
fashion what the Synod of 1918 has already said: “Only as a means of
evangelization can the Sunday School have an independent place among
us.” (Shaver’s translation.) What would then be the result? This
we cannot easily predict. (For one thing your Committee would
diligently work out this principle insofar as the Sunday School would
remain within its mandate.) But we would expect that on the one hand
such a decision and its gradual application would promote and enhance
catechetical instruction, and give it more and more that high and unique
place which we seek for it. On the other hand it would result in the
progressive devaluation of the Sunday School as an agency of covenantal
pedagogy and the steady increase in its use as a means of evangelization.
This development would probably take a good many years, but we
would be going in the right direction. Eventually covenant children
would probably either not attend Sunday School at all, or would be
there basically in a witnessing capacity. Neither alternative is an
undesirable one. If catechesis is properly filling its high and unique
place, there may very well be parents who will conduct “Sunday School”
at home, thereby carrying on family worship in an excellent manner
and doing much to strengthen home ties without in any way weakening
curch ties. On the other hand if our children were to attend Sunday
School as witnesses, it would afford a splendid training in the task of
being a missionary. One reason that we are not more effective witnesses
as adults may be that we have grown up without being in a witnessing
situation.

We are realistic enough to realize that this would be a slow de-
velopment. Furthermore there are places where our churches are so
situated that there is practically no need for evangelistic Sunday Schools.
We would not greatly deplore the eventual elimination of the Sunday
School in such cases, as, for instance, in our church at Sheboygan,
Wisconsin, where there has never been one. But if the Sunday School
nonetheless continues, insofar as it provides for covenant children it
must be considered a voluntary organization. It is in a class with the
other societies in the church. In fact the Sunday School for covenant
children might very well be transformed into an important part of the
Boys and Girls Club movement. The Sunday School is essentially a
voluntary society when viewed as an organization for covenant children.

There is one more thing to mention in this connection. We consider
the presence of a Christian School to be normative for our analysis and

— 218 —
recommendations. At the same time there are places where it does not exist. In such situations, as the Synod of 1928 stated (see above under “A”), the Sunday School fills an important place. Then however, like the school it must be considered an extension of the home. It is basically a voluntary association of parents for the purpose of more efficiently discharging their covenantal responsibilities. Your Committee intends to take full account of such exceptions in the plan of study it hopes to work out, and may very well find it expedient to assign specific covenantal functions to the Sunday School as the best method in such abnormal circumstances.

4) Youth Organizations: We do not feel that the place of youth organizations in the church is vital to the larger issues which are before us in this report. We hope to give them more attention in due time and serve Synod with information and advice concerning them. They obviously have no place in the official pedagogy of the church. (See definition above.)

It was suggested above that in the metamorphosis which would follow the delineation of the Sunday School as an evangelistic agency, Boys and Girls Clubs might appear in increasing numbers. Even apart from this there is reason to believe that our youth organizations, beginning at early ages, will be of increasing importance to us. They have a great potentiality for the achievement of such values as: particular studies in both special and general revelation according to age, cultivation of personal initiative, self-development, qualities of leadership and social graces; and the fostering of homogeneous marriages. The correlation of such things with catechesis is evident. Such values are a result of catechesis and at the same time provide background for its exercise. Your Committee is deeply impressed with the large and strategic pedagogical value of our youth organizations, and is eager to inquire further into their performance and prospect among us.

There is one point specifically which we would like to raise for consideration at this time. It has been brought out in the columns of The Banner as well as in various discussions, that youth Bible conferences are thriving among us without any overall study of their proper place, their real purpose, etc. It may belong to the province of your present Committee to include these in its mandate. At any rate it seems to us that Synod should give them some attention. If Synod is pleased to assign this matter to us, we will be happy to give consideration to the pedagogical correlation of youth Bible conferences.

5) The Home: Home, church, and school are all integral parts of a basically unified educational program. The task of the home is primarily along personal lines, applying in an intimate way the training which the child receives elsewhere, as well as more particularly fulfilling its own distinctive role. The home should foster personal piety by direct
precept, by example, and through family worship. One of its specific functions in this connection is to teach children how to pray, and to cultivate generally both personal and collective worship. It is the agency most directly responsible for teaching of respect for authority, the ethics of communal life, the obligations of the stewardship of time and possessions, and the duties of cooperative effort. It goes almost without saying that the home should support and implement catechesis and the Christian School in respect to attendance, home assignments, discipline, etc.

There is reason to fear that our homes are not fulfilling their distinctive pedagogical function as well as they once did. Their importance cannot be overstressed. If the home doesn't do its part the efforts of the other four agencies are to little avail. Our whole Reformed pedagogical structure will soon collapse if the home does not adequately fill its place. Your Committee hopes to give more attention to this entire matter and serve Synod with advice and proposals as to how our homes can be preserved and strengthened as indispensable agencies for covenantal pedagogy.

Recommendations.

1. That Synod declare:
   a. Catechesis is uniquely the official ecclesiastical pedagogy of the covenant youth, and that Synod is in general agreement with the following suggested prospectus:
      a) The minimum to be taught in the catechism class:
         1) The Bible as history of revelation.
         2) Reformed doctrine and ethics.
      b) The subjects which must be taught either in the catechism class or in the Christian School:
         1) Bible History and Content.
         2) Church History.
         3) “Kingdom Perspectives” — Calvinism as a world and life view.
   b. The Sunday School is in principle an agency for official ecclesiastical evangelistic pedagogy, with incidental utility as a voluntary association for covenantal pedagogy supplementary to the home and under the supervision of the Consistory.

Grounds:

a. These principles are implicit in the Reformed doctrines of the covenant and the church.

b. These principles are implicit in Reformed church polity.

c. These principles are expressive of the persistent trend in Synodical decisions through the past several decades.
2. That Synod instruct the Committee to take into account youth Bible conferences as they exist among us.

II. The Revision of the “Revised Compendium”:

As indicated above your Committee is not ready to make any proposal regarding a prospectus of study for catechesis or the publishing of textbooks. This depends on Synod’s decision regarding the specific function and scope of catechesis. There is one proposal, however, which may be considered independently of such considerations. That is the revision of the Revised Compendium, adopted by the Synod of 1943. This Compendium has many commendable features. It meets well the particular needs which were felt when the Synod of 1936 ordered revision to be made, i.e. a more thorough treatment of Part III of the Catechism (Law and Prayer), and a more direct meeting of the issues arising in modern life.

Nonetheless, however, our investigation indicates that only about half of our churches are using the Revised Compendium today. Numerous ministers have tried it and then have gone back to the “old compendium.” Those who do use it speak of the difficulties which they encounter. Some ministers make their own revisions and simplifications for their classes. Thus in spite of the notable success achieved in the revision of 1943 it is still not accomplishing the purpose for which it was made.

The criticisms of the Revised Compendium which we have encountered all have to do with pedagogical difficulties in the memorizing and understanding of the lessons by the catechumens. In other words, the objections are formal rather than material. The following are some of the specific points of criticism: The excessive use of compound and complex sentences, too many adjectival and adverbial modifiers, a considerable remnant of archaic words and phrases, too many technical theological terms, a lack of smoothness and rhythm, and a certain lack of stylistic uniformity due to composite authorship. The result is a document which is not perspicuous to youthful minds, and one which is almost prohibitive of memorization by the average catechumen. We therefore urge Synod to authorize a revision of the Revised Compendium, one which will in no way alter its general content and coverage. The publishing of such a revision could be made to coincide with the publishing of standard catechetical textbooks which may eventually be prepared under the supervision of your Committee.

Recommendation:

That Synod authorize its Committee to undertake a revision of the Revised Compendium, taking account of the strictures made above, such a revision to be presented to Synod for consideration as soon as completed.

—221—
Grounds:
1. The wording, phrasing and sentence structure of the Revised Compendium are such that it is not pedagogically effective.
2. Due to the said faults the Revised Compendium is either not being used at all, or is being used in altered form in a majority of our churches.

III. THE PUBLICATION OF THE CHRISTIAN REFORMED CONFESSIONAL STANDARDS IN BOOKLET FORM:

In the course of our discussion as a Committee our attention has frequently been drawn to the fact that in our catechetical instruction we do not deal very frequently with our confessional standards in a direct manner. This is particularly true of The Belgic Confession and The Canons of Dort. But even the Catechism is seldom used as such, because it is found only in the Psalter Hymnal which is not always available and is at best rather awkward to handle. Furthermore, the text of our church order is not available at all, and any attempt to teach Reformed polity is under a serious handicap in this regard.

It need scarcely be argued that this is a weakness in our present system. Most of our people are not familiar with the creeds and the church order in first-hand fashion. In fact it must be said that not even all the general truths of The Belgic Confession and The Canons of Dort are firmly grasped by our adult members. We are under-nourished on these two creeds. Your Committee feels that greater place must be found for the teaching of their specific content in our catechetical courses, and in due time we will come with specific recommendations on this score. At this time, however, we propose that the three confessional standards and the text of our church order be denominationally published in booklet form. We further propose that in this booklet the citation of Scripture for The Belgic Confession be added where lacking, and a limited number of carefully selected proof texts in The Heidelberg Catechism be printed in full. Such a printing of the Scriptural texts would not only be useful for catechetical purposes, but would also aid our ministers in preaching on the Catechism and our people in their preparation for the sermon.

There is another use for such a booklet which is not directly in the province of your Committee, but which may nonetheless be mentioned. It is our understanding that in the work of the Back to God Hour frequent requests are received for copies of our creeds, particularly for The Heidelberg Catechism. This suggests the possible use of such a booklet in the general work of home missions.

Recommendation:
That Synod authorize the publication of a booklet containing our three confessional standards and the text of our church order, with
the addition of the Scripture references for passages quoted but not identified in *The Belgic Confession*, and the full statement in the American Revised Version of a limited number of carefully selected proof texts for each of the answers in *The Heidelberg Catechism*.

Ground:

Such a booklet would be of obvious usefulness in catechetical instruction, in the homes of our members, in our Christian Schools, and in the work of home missions.

IV. THE NAME AND STATUS OF THE COMMITTEE:

The attention of Synod is invited to the fact that since its appointment this Committee has been designated in various ways. For instance, in the *Acts of 1950* its report is headed: “Educational Study Committee or The Committee on Catechetical Training.” Furthermore the Synod of 1950 decided “to continue the committee” and “to enlarge the standing study committee.” Such titles and statements allow for a certain amount of ambiguity as to its status and mandate. The Synod of 1947 declared this Committee “to be a standing committee, not merely a temporary study committee.” (*Acts*, p. 57) Moreover the mandate given to this Committee by the Synod of 1947 includes not only matters pertaining to catechetical training, but also matters pertaining to Sunday School, Christian Day School, and youth organizations.

Recommendation:

That Synod declare this Committee to be known henceforth as “The Committee on Education,” and that it has the full status of a standing committee.

Grounds:

1. This will remove all ambiguity and uncertainty.
2. This will give the Committee confidence in projecting its work on a long-range basis.
3. The name suggested is one which covers the entire mandate, and is incidentally the name assigned to a similar committee of Synod which functioned from 1926 to 1936.

The work performed by your Committee during the past year is not altogether reflected in this report. There have been studies and discussions preparatory to the formulation of a prospectus for integrated, progressive catechetical instruction. Materials used by other denominations have been gathered and are being studied so that we may profit from their efforts, particularly with respect to pedagogical method and technique. Subsequent to the decision of Synod on the scope of catechesis, concerning which we make recommendation under Part I above, your Committee hopes to prepare the desired prospectus. It is
our hope that this can be presented to the Synod of 1952, and that soon thereafter the writing of certain catechetical books can be started.

Your Committee wishes to be represented at Synod by its secretary, and requests that he be given opportunity to elucidate and defend this report in any way necessary.

May God graciously guide you in all your deliberations, including those pertaining to the communication of His truth to the children of the covenant and those without. We count it a privilege to have served you in this respect, and are grateful to God for the opportunity afforded to labor for the coming of His Kingdom unto rising generations.

Respectfully submitted,

Nicholas J. Monsma, Chairman
Harold Dekker, Secretary
Sidney Bangma
Nicholas H. Beersluis
Burton J. Breuker
Anthony A. Hoekema
Wendell Rooks
Sidney Van Til.
REPORT NO. 28

REPORT OF THE CALVINIST RESETTLEMENT SERVICE COMMITTEE

To the Synod of 1951.

Esteemed Brethren in Christ:

Our age has been fitly described as an age of conflict. Our times are characterized by mounting perplexities, tensions and antagonisms in human relations. Your Committee in its program of resettling Hungarian Calvinist Displaced Persons within our churches has met various vexing and baffling problems. For a time it seemed that our entire effort to help these homeless, destitute refugees would be frustrated by the intricate and ponderous machinery of governmental agencies in the processing of the assurances and the screening of the Displaced Persons. Now, however, we can report with gratitude to our merciful God that a considerable number of those who waited so long and anxiously for the glad day have arrived safely in the midst of our people. By the end of February, 14 families and 5 single persons (a total of 56 Displaced Persons) were welcomed by their sponsoring churches to begin life anew in this country and in the fellowship of our Christian Reformed people.

The true Spirit of the Great Physician and Merciful High Priest has again been shown in receiving and helping these needy and dispersed sheep of his flock back into His fold. It has been a blessed experience also for those who have personally aided these strangers within our communities and made them “at home” among us. It has been a lesson in new and fuller appreciation of the many blessings that the Lord has so bountifully bestowed upon us. It has stimulated unselfish giving unto, and helping, the needy and distressed in obedience to Christ’s law of love.

For the Displaced Persons it almost seemed unreal. They fear they may wake up and find it only a dream that they are in free America in the midst of friends who would do them good. Many expressions and evidences of deep wells of genuine Christian gratitude have richly compensated those who have contributed to give them new hope and joy. Being human, and having been subjected to abnormal living conditions for many trying years some trouble cases are to be expected. But the percentage of these among Hungarian Displaced Persons is below the average.

The prospects of continuing increase of arrivals received a set back when the McCarran Act, aimed at stricter control of subversive elements
within the United States, passed Congress. Under this Law all immi-
grants and Displaced Persons had to be screened anew and many whose
visas were already granted and were waiting for sailing were again
subject to long delays or rejected. In the meantime, the IRO (Inter-
national Refugee Organization) was moving fast to complete its pro-
gram under the original and amended DP Law. At present practically
all of those registered by, and with, the IRO have either left on
assurances, or are rejected, or in the processing stage.

But there are many new eligibles for which the Displaced Persons
Commissioners in Washington are now asking the State and the
Voluntary agencies to re-activate and re-intensify their efforts in behalf
of many hundreds of thousands both in Europe and in Asia that are
homeless exiles before the onward march of Communism.

Since our resettlement program was specifically intended to aid our
Hungarian Calvinist D.P.'s., your Committee has not co-operated in
this larger and more inclusive humanitarian enterprise of national,
interdenominational scope. Our church is but small and we would be
doing our proportionate share of the united, nation-wide DP resettle-
ment program in helping the Hungarian Reformed among them. Our
church is also engaged in a great work of aiding our Holland Calvinists
to resettle in Canada. Moreover we are doing our share in providing
relief to many other war victims in a world that is sick unto death with
the disease of war and will not take the only cure offered by the Prince
of Peace. Most of the mass-miseries of suffering mankind today are
directly or indirectly caused by war. Our DP's. are only one phase of
this global upheaval from which man can find no true and lasting de-
liverance apart from Jesus Christ.

Synod may be interested to have a few figures furnished us by the
Displaced Persons Commission, Research and Statistics Division, as
of November 15, 1950.

There were 192,783 total arrivals of whom 86,571 or 45% were
Catholic.

63,666 (or 33%) Protestant and Orthodox
39,748 (or 21%) Jewish and
2,798 (or 1%) other.

According to country of birth Poland predominated by far, having
over 70,000 or 40%, with Latvia next with nearly 25,000 or 13%,
while Hungary had only 4,898 or about 3%. Unfortunately the
Hungarians have suffered discriminations due to national and historical
prejudices and animosities which are deeply rooted in the Eastern
European international political and social economy. This too has
hampered and retarded our denominational program of resettling
selective DP's. from a minority nation.
Administrative Functioning.

Your Committee has met as often as meetings could be arranged with its Secretary much “at large.” Most of the heavy correspondence which the program entails has been taken care of by the Assistant Secretary, Miss Agnes Flonk, who is thoroughly conversant with the complicated details and in constant touch with the Office of the American Hungarian Federation in Washington. The Secretary has conferred with the Rev. Stephen E. Balogh, Executive Secretary of the AHF when in the Capitol City and also with Dr. Charles Vincze, Archdeacon of the Free Magyar Reformed Church at Perth Amboy. They are deeply appreciative of the Christian Reformed Church in helping some of their Hungarian Displaced Persons to resettle among us. They give advice on individual cases and on the program as a whole. At present they are asking us to help also in resettling those who have come under assurances provided by the CWS (Church World Service), or other agencies, and who are unhappily settled and need to be helped anew. We are proceeding very cautiously in this matter and dealing with each case on its own merits. Our policy is not to help resettle those already in the United States.

Finances.

Our Diaconates are providing us with funds necessary to defray the cost of inland transportation from Ports of Entrance to the destination and the administration and secretarial expenses. Thus far we have not requested repayment of transportation expenses by the Displaced Persons since they come penniless as a rule and in need of many things in getting settled. We are considering asking single persons who are employed and earning good wages to reimburse the Committee that the money may be used in helping others. We have emphasized to them all that they can repay these costs and express their gratitude by contributing generously to the budget of their churches which have helped to sponsor them, and which includes the many kingdom causes carried on by the Christian Reformed Church.

Mr. John Dahm, Superintendent of the Holland Seamen’s Home in Hoboken, is cooperating with us and assisting our DP’s. upon their arrival in New York and taking care of the purchase of tickets and travel arrangements in connection with The Travelers’ Aid. He is rendering these services gratis for which we are grateful to him and to the Eastern Board of Home Missions.

The Treasurer’s financial statement, duly audited, is appended to this report.

Recommendations:

Your Committee respectfully submits the following recommendations for consideration and action by Synod:

— 227 —
1) That Synod continue the Calvinist Resettlement Service Committee at least another year and extend synodical authorization of its program.

2) That Synod recommend this Program to our churches and urge continued co-operation.

3) That Synod recommend the Fund for Displaced Persons to our Diaconates and Churches for their support.

Respectfully submitted,

The Calvinist Resettlement Service Committee

P. Y. De Jong, President
J. M. Van de Kieft, Secretary
N. Setsma, Treasurer
Henry Verwys
John Van der Meer
Arthur PeeLEN

TREASURER'S FINANCIAL REPORT
(As of March 1, 1951)

TOTAL RECEIPTS from Sept. 1, 1949 to March 1, 1951 ............ $ 6,762.26

(130 out of 811 churches contributed this including $251.00 by individual donors.)

TOTAL DISBURSEMENTS from Sept. 1949 to March 1951 ........ $ 4,686.97

BALANCE March 1, 1951 ................................................. $ 2,075.29

Note: Itemized account of receipts and disbursements given to the Budget Committee and in the file of the Stated Clerk. Books audited and found in order by C. De Vries, March 12, 1951.

N. Setsma, Treasurer.
In its report of the previous year your Chaplain Committee stated, “None of the Chiefs of Chaplains expressed the need of denominational procurement of more chaplains at this time, although there is a continuing need of replacements in some measure. The government, however, is aware of the need that would immediately arise for additional personnel in the Chaplaincy in the event of another war.”

That eventuality is now becoming reality. Plans for meeting the new war-emergency-need of Chaplains in all branches of the service are again in process of execution. First the reserves have been assessed and those eligible and fit for duty have been recalled by the hundreds, both on voluntary and involuntary basis.

The denominations are requested to strive once again to attain the goal of supplying every unit in our armed forces with chaplains in the ratio of one for every 800 or 1,000 in the service.

Our Christian Reformed Church, as one of the Protestant denominations, is again being challenged to share a part of its ministry with our National Defense in the service of the chaplaincy. The Banner of the Cross must be lifted high before and amid those who must follow the nation’s flag into war.

The Fluidity of the Present Situation.

The current status of Chaplaincy Procurement can best be designated as “fluid.” Procurement is largely based upon the need and the need is determined by the speed of mobilization and expansion of the armed forces in the three, or the four, branches of the service. This again is contingent upon the war situation and the laws regulating recruitments and the draft enacted by Congress. An all-out, full-scale war would immediately accelerate the whole vast military program of which Chaplaincy Procurement is a distinct, necessary and vital part.

Because of this uncertainty and fluidity the Chiefs of Chaplains have been hesitant to present definite figures as to the precise need. By the time they are published, they may be out of date. Predictions may be sound today, and upset tomorrow by the course of events in the fast moving drama of a confused, warring world. Only God in heaven knows the end from the beginning and holds all men and nations under His absolute sway.
By the time Synod meets in June the present situation may be deteriorated, or it may have improved. We may then be in a position to give more adequate information regarding Chaplaincy Procurement than we can give at the present.

It may be well to include in this report the most recent official communications sent to our Committee by the respective Chief of Chaplains of the Army, the Navy and the Air Force, either directly or through the General Commission on Chaplains. We quote from the letters received:

"Dear Reverend Van de Kieft:

As previously mentioned in our letter of December 19, 1950, there was under discussion a procurement program. The program which we have decided upon we feel is one which will be advantageous to the Army and the denomination agency. To effect this program we are suggesting that your agency establish from within the denomination a procurement drive to determine which clergymen of your denomination are willing to serve in the following categories:

A. Those who will accept a commission in the Organized Reserve to be assigned (in a Tables of Organization or Tables of Distribution unit) within their respective Military Districts. Accepting such a commission requires that the individual be willing to actively participate as a member of a Reserve unit: i.e., attend all authorized unit drill meetings and summer training camp with the unit, also extended active duty with the unit when and if called to Federal service.

B. Those who desire to serve on active duty immediately.

C. Those who desire to serve only in case of total mobilization.

We are aware that this is a busy church season; however, we would like to have a list of all clergymen in the above categories sent to us at the earliest practicable date. When these lists have been received, we will then segregate the names in Army Areas of residence with current addresses and forward them to the respective Army Chaplains for immediate and future utilization.

FOR AND IN THE ABSENCE OF THE CHIEF OF CHAPLAINS:

JAMES H. O'NEILL
Chaplain (Brig. Gen.) USA
Deputy Chief of Chaplains."

From Mr. Rymer, Director of the General Commission on Chaplains, we received the following extracts from statements made by Chief of Chaplains, Department of the Navy, Chaplain Stanton W. Salisbury and from statements made by Chief of Chaplains, Department of the Air Force, Chaplain Charles I. Carpenter.
“A. Naval Procurement

Changed regulations for Navy Procurement now require that a candidate for the Naval Reserve Chaplaincy must submit his application prior to his 33rd birthday. This is to insure that the processing of the application will be completed some months before the prescribed age limit of 34.

The Chief of Chaplains is presently endeavoring to have this terminal age limit lifted to 35 years so that it will coincide with the age requirements for the Regular Navy. If this is accomplished, it naturally will change the age requirement for submission of the application and will obviate the confusion that now results from the age differential for USN and USNR.

Present regulations provide for 150 appointments each year but only in the rank of Lt. (jg.)

To meet the Protestant quota for the Navy and other departments of the defense forces, denominations will need to make recruiting of qualified chaplains a matter of real concern and serious effort.”

“B. Plans of the Air Force Chaplaincy

It is impossible accurately to predict, beyond the immediate future, the requirements for chaplain procurement. However, the following is anticipated procedure:

(1) Principal emphasis will be upon the procurement of young Chaplains below the age of thirty-three years, and in the grades of First Lieutenant. We urge upon the several denominations the desirability of such recruitment by whatever means and methods they deem desirable, in order that the involuntary recall of Chaplains who have previously served in the Armed Forces may not continue to be necessary.

(2) In compliance with the general policy of the Department of Defense, it is our purpose to release from active duty all Chaplains who were involuntarily recalled to active duty and who desire separation, as soon as they become surplus to our requirements, as a result of the recruitment of new Chaplains to supply the needs of the Air Force. We cannot now predict, even approximately, when such a policy can be implemented because there is still a considerable shortage of Chaplains in the grades of First Lieutenant and Captain. It is also obvious that denominational shortages or surpluses within the Air Force Chaplaincy will have some bearing upon the implementation of such a policy. It is the intention of the Chief of Air Force Chaplains to release to civilian life at the earliest possible moment all Chaplains who desire separation.

(3) Until such time as the Air Force has on duty the required number of Chaplains to meet its minimum needs, we will continue to
recall Reserve Chaplains in such numbers and grades as are essential to the fulfillment of our obligations.

We hope that this statement on our part will enable the churches to make their immediate plans with reasonable accuracy. It must be borne in mind that all such predictions are subject to radical revision in case of national emergencies. We respectfully solicit your cooperation in providing the necessary spiritual leadership for the personnel of our Air Force.”

Your Committee has begun to implement this general appeal to the denominations in our own Christian Reformed Church by addressing a personal letter to the ministers within the eligible age limits. A copy of this letter is attached herewith.

Our prayer is that the Lord will impress this urgent challenge upon the hearts of those who can qualify for the chaplaincy that a sufficient number will be constrained by His Spirit to respond.

At this date (in February) one of our ministers has entered his application forms for the Chaplaincy in the Navy and our Committee has given the denominational, ecclesiastical endorsement. At present our Church does not have a single chaplain serving with the Navy, or with the Marines, and only one, Chaplain Dick J. Oostenink, Jr., serving in the Army Chaplaincy. Chaplain Elton J. Holtrop, formerly a Naval Chaplain during the War, is now Chaplain in the Veterans Administration. He had requested a transfer from the Veterans Hospital in Tomah, Wisconsin, to the Veterans Hospital at Fort Custer, Michigan. This was granted in the Fall of 1950. His ministry was highly spoken of by the Director, Chaplaincy Service, Veterans Administration, Chaplain Edward McDonough, in Washington and is much appreciated by the hundreds of disabled veterans entrusted to his spiritual care. Chaplain Oostenink is with our fighting men in Korea, ministering in the name of Christ, the Saviour and the coming Judge, to the wounded and the dying. His life, his work and his family in Hawaii should have a place in the church’s intercessions. As more and more of our young men, sons and brothers, lovers and even husbands, are again answering the call to arms and to battle, our younger ministers are searching their hearts to know the Lord’s will as those other young men far from home and loved ones are in need of shepherds to watch over their souls.

THE GENERAL COMMISSION ON CHAPLAINS.

The General Commission continues to function as a clearing house for the procurement and promotion of the Protestant Chaplaincy. It serves as a liaison agency between the denominations and the Chief of Chaplains, and also with the government. It conducts spiritual
Conferences and Retreats for the Chaplains in the homeland and abroad. It publishes "The Link" for the servicemen, particularly as the official paper of "The Christian Servicemen's League", and "The Chaplain", a monthly devoted to the interests of the Chaplains and the chaplaincy. The Chiefs of Chaplains of each of the three branches of the Department of the National Defense, and the Director of the Chaplaincy Service of the Veterans Administration are Advisory Members of the General Commission. The total budget for the year 1951, as recommended by the Executive Committee and adopted by the General Commission, is $60,550.00. Of this amount our proportionate denominational share is $127.87.

ENLARGEMENT OF THE CHAPLAIN COMMITTEE.

The Synod of 1948 authorized your Committee to again issue an appeal to provide additional chaplains in case the need for enlarging the personnel and service of the chaplaincy should arise before the next meeting of Synod. This was to be done "in consultation with a Committee of our Chaplains' Association."

Facing the present emergency, we have acted in accordance with this authorization as stated above in our report. We have consulted with the Rev. M. Goote and Rev. Henry Van Til as Committee of the Chaplains' Association in re-activating our denominational chaplain procurement program.

During the war two more members were added to the Chaplain Committee. We respectfully recommend to Synod that in view of the new threat of another world war, your Chaplain Committee be again enlarged, preferably by the two of our former chaplains, mentioned above, who served in World War II, and were appointed to serve our Committee as advisors. For the same reason we would ask Synod to re-activate our Chaplain Fund and to recommend it to our churches for an offering or a contribution.

Brethren, in closing this report we keenly sense with you the reluctance of the churches once again, after only half a decade of unsettled peace amid international wranglings, to be pressed back into special services connected with the preparation for, and the actual waging of, WAR. But the necessity is upon us. We cannot as loyal subjects of the Kingdom of God and faithful members of the Church of Jesus Christ, neglect this spiritual call to service while our lay members, largely still in their teens or early twenties, are answering their country's call to arms. Where Satan through his agents desires to reap an abundant harvest in training camps and on the fields of battle, Christ through His representatives would gather precious souls
into His fold. The Chaplains, and the Service Pastors as well, are such representatives of the Saviour of the world.

Respectfully submitted,
THE CHAPLAIN COMMITTEE
Harold Dekker, President
John M. Van de Kieft, Secretary
Edward Boeve, Treasurer.

DEAR BROTHER IN CHRIST:

Respectfully submitted,
THE CHAPLAIN COMMITTEE
Harold Dekker, President
John M. Van de Kieft, Secretary
Edward Boeve, Treasurer.

February 12, 1951

War is again rudely shattering the unsettled peace of our modern world. The nation is facing a new threat of world dominion by an aggressor power. We tremble, for our God is angry and visiting the nations because of their sins. We know that from Him our help and salvation must come in the way of repentance and conversion.

While the nation is rapidly mobilizing its armed forces and reorganizing its civilian defense, the Church, too, is called to redeem the time. It cannot in conscience before God, the nation, and its own members, allow the souls of those in training and in combat to go untended and uncared for.

Physicians and Nurses are again entering the Service to care for the sick, the wounded, the battle-fatigued and the dying. The Great Physician and Good Shepherd, who once served on earth, is now from heaven sending forth His under-shepherds and physicians to tend His sheep, to seek the lost and to care for the dying.

Our Church, and our ministers, must respond to HIS call as the Army, Navy, Marines and Air Force are asking the churches to provide them with Chaplains. Our ministers responded to the challenge of the war emergency during the previous war. Now the necessity is upon us to answer the call again. We dare not fail, lest the Lord charge us with neglect of precious souls, and our church, so faithful and active in many things, be recorded as among the "slackers" in this time of need.

Each of the three Branches of our National Defense is conducting a procurement drive for Chaplains. This is coordinated with its recruitment drive. As old units are re-activated and new units are formed, the need of personnel for the Special Services becomes acute. Would we not rate the Chaplaincy among the very highest and neediest of these Special Services? As the forces expand, reserves are called, both on voluntary and involuntary basis. But reserves alone are inadequate. Especially more of the younger ministers fit for duty with combat units are requested.

The ARMY now has three classifications from which an applicant can choose:

(a) Those who will accept a commission in the Organized Reserve to be assigned within their respective Military Districts. This requires active participation as a member of a Reserve unit, i.e. attend authorized unit drills and summer training camps with the unit, also extended active duty with unit if and when called to active Federal Service.

(b) Those who desire to serve on active duty immediately.

(c) Those who desire to serve only in a case of total mobilization. Applicants must not have passed their 33rd birthday.

—234—
The Synod of the Christian Reformed Church.

February 24, 1951

In accordance with the request of the Treasurer of the Chaplain Fund of the Christian Reformed Church, I have examined the records thereof for the period May 10, 1950 to February 24, 1951, and submit herewith a statement of receipts and disbursements during that period. The cash records were verified with the bank statements and paid checks representing the disbursements were examined and found in order.

Investments represented by Washington, D. C. Christian Reformed Church Bonds—$4,000 par value and U. S. Government Series F Bonds having a maturity value of $4,250 were verified by inspection. The investments are kept in the Citizens First National Bank and Trust Company, Ridgewood, N. J.

Respectfully submitted,
U. GRANT TAYLOR, C.P.A.

CHAPLAIN FUND OF THE CHRISTIAN REFORMED CHURCH

STATEMENT OF RECEIPTS AND DISBURSEMENTS
May 10, 1950, to February 24, 1951

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Balance, May 10, 1950</td>
<td>$781.39</td>
</tr>
<tr>
<td>Receipts—Interest on bonds</td>
<td>120.00</td>
</tr>
<tr>
<td>Disbursements:</td>
<td></td>
</tr>
<tr>
<td>Traveling expenses</td>
<td>$168.20</td>
</tr>
<tr>
<td>Rev. Boeve, Honorarium</td>
<td>50.00</td>
</tr>
<tr>
<td>Rev. Ghysels, miscellaneous</td>
<td>10.00</td>
</tr>
<tr>
<td>Gifts to Chaplains</td>
<td>20.00</td>
</tr>
<tr>
<td>Banner subscriptions</td>
<td>6.00</td>
</tr>
<tr>
<td>Refund of interest to Washington, D. C. Church</td>
<td>120.00</td>
</tr>
<tr>
<td>Safe deposit box rent</td>
<td>6.00</td>
</tr>
<tr>
<td>Balance, February 24, 1951</td>
<td>$526.19</td>
</tr>
</tbody>
</table>

$901.39

375.20
REPORT NO. 30

ECUMENICITY AND INTERCHURCH CORRESPONDENCE

Synod of the Christian Reformed Church,
to convene June 13, 1951,
Grand Rapids, Michigan.

Esteemed Fathers and Brethren:

The Synod of 1950 adopted our proposal to study the question of the inclusion of the name of our Lord Jesus Christ in our Constitution. This request to do so came to us from one of our corresponding churches, The Reformed Presbyterian Church. Our committee is not ready to report at this time. If at all possible it will endeavor to include our recommendations in a supplementary report to Synod. A study of this nature requires painstaking investigation, and cannot be undertaken in haste (Acts, 1950, p. 135).

Reformed Church in Japan

The Synod of 1950 received a cordial request of “The Reformed Church in Japan” to send a delegate to its Annual Assembly. In spite of the desire to make stronger contacts Synod decided it was not feasible to do so at that time. Since last year our denomination has sent two missionaries to Japan. Your committee therefore comes with this recommendation: Synod appoint one of its missionaries in Japan to represent Synod at the Annual Assembly of the Reformed Church in Japan (Acts, 1950, p. 138).

Ecumenical Synod

Our Committee informed the Synod of 1950 that the Ecumenical Synod is required to convene in Edinburgh, Scotland, 1953. We advised Synod to appoint its delegates not later than in 1952. In this connection your committee takes the liberty to suggest to Synod that thought must be given to the question of qualifications of delegates to an ecumenical synod. In this new venture we must have the most competent men for that type of work. A delegate should be conversant with modern trends especially as they challenge current Reformed thinking. He should possess a “delegate” personality which includes an appreciation for ecumenical opportunities. (Cf. Acts, 1950, 2a) Attention should be given to the consideration in what way a delegate will benefit the entire denomination for having been at an ecumenical synod? Can he convey an inspiration to future leaders of our denomination? The point that we are making is simply this—
irrespective whether Synod appoints delegates this year or the following year Synod keep in mind that ecumenical synods have their own peculiar requirements.

Your committee notes with regret that the English edition of the *Acts of the Ecumenical Synod* of 1949 has not yet arrived. This delay is most regrettable and beyond our control.

These Acts contain recommendations that require the attention of Synod and should be discussed in time to report to the Ecumenical Synod of 1953. Our committee has instructed our member and Stated Clerk to wire to the Netherlands for these “Acts”. We only hope they will arrive and will be distributed before the delegates come to Synod.

**Church Correspondence**

*Die Nederduitse Gereformeerde Kerk van Natal* — Your committee has received an acceptance of our invitation to be a corresponding church from “Die Nederduitse Gereformeerde Kerk in Natal”.

Herewith I wish to inform you that “Die Nederduitse Gereformeerde Kerk van Natal” has decided to engage in correspondence with your Church. Under separate cover I’m forwarding you a copy of the Acts of Synod of 1948. We again meet in session in April, 1951.

I regret to inform you that our Church does not have the financial means to send a representative to your Synod.

(Signed) Ds. H. O. Viviers
Dannhauser, Natal

**Recommendation:** Your committee recommends Synod to receive this reply as information, and cordially to include said Church in our circle of corresponding churches.

*Christelijke Gereformeerde Kerk of the Netherlands* — A communication has been received from the Christian Reformed Church of the Netherlands. The latest Synod of said Church having reflected upon our proposals notes (1) our differences, and (2) counter-proposals.

A difference which does not have a vital bearing upon our relationship is memberships in two, we may say, competitive organizations. The Christian Reformed Church of the Netherlands belongs to the International Council of Christian Churches (ICCC) and we belong to the N.A.E. which is promoting the International Association of Evangelicals (IAE). This Church prefers the ICCC because in its estimation this organization has taken a more positive stand “against modernism, apostasy, and unbelief”. This does not, however, in any way jeopardize our relation.

Of more serious consequence is our adoption of the “Conclusions of Utrecht” in 1908. Said Church does not adhere to these “Conclusions” because of doctrinal objections strong enough to warrant
in its conviction a separate denominational existence. Especially because of this we cannot consider each other sister churches.

The Synod of the Christian Reformed Church of the Netherlands proposes two things specifically: (1) Not to send regular delegates to each other’s synods. This proposal is not made to curtail expenses. In its estimation the exchange of delegates properly belongs to sister churches. In passing it is noted with approval the visit of the Rev. I. Van Dellen in 1934 who happened to be in the Netherlands at that time. Visiting delegates will always find a welcome.

(2) Said Synod prefers the term “mutual contact” to the generally accepted term “correspondence”. As in the case of regular delegation the term “correspondence” belongs properly to sister churches.

This Church is eagerly awaiting our reply.

Recommendations: Your committee recommends Synod to inform the Synod of the Christian Reformed Church of the Netherlands that according to good and common usage the term “correspondence” and the regular exchange of delegates do not imply that the churches are sister churches.

If said Church deems it better not to have regular exchange of delegates we shall leave that matter to its discretion.

If said church prefers to use the term “mutual contact” to describe its relationship to us we have no objections since the use of term is practically our understanding of the term “correspondence”, and provided that we be free to use the accepted term since common usage guards against any ambiguity.

Synod also informs the Christian Reformed Church of the Netherlands that any delegate visiting the United States will be most cordially received at our synodical assemblies.

Presbyterian Alliance

Your committee has received a request of the Western Section of the “Alliance of the Reformed Churches throughout the world holding the Presbyterian System” to send an observer to its meeting held in Buck Hill Falls, Pa., during February. An observer attends upon invitation for the sake of becoming better acquainted. His appointment does not involve Synod to any commitments. His one job is to seek information.

Your committee decided to send one of its members there who was to be in the East at that time. He had consented to include this assignment while there. Unfortunately the date was not known when assigned and so he could not attend.

This Alliance which did play an active role in the past seems to be enjoying a period of rejuvenation. It is seeking to enlist all who hold
to the Presbyterian system to join it for effective work in our day. Your committee faces such questions as wherever there is a legitimate striking power for the Reformed faith shall we recommend it to our churches, and do such organizations comply with our accepted standards of ecumenicity, or are they of a different character? Consequently we come with the following recommendation:

Your committee proposes to Synod to send an observer to the next meeting of the Alliance to become better acquainted with its basis, purpose, objectives, and mode of operation.

Commending Synod to the Spirit who guides the Church in all truth in love,

COMMITTEE ON ECUMENICITY AND INTERCHURCH CORRESPONDENCE,

Dr. C. Bouma, President
Dr. Jacob T. Hoogstra, Secretary
Dr. R. Danhof
Dr. Wm. Rutgers

Personal Note of Secretary: The Synod of 1950 has decided to limit the tenure of office of all synodical boards and standing committees to six years (p. 97). It has been the privilege of the secretary to be a member of this committee eight years, and to be its secretary for about seven years. According to this decision Synod will have to appoint another member in his stead. He thanks Synod for the great confidence given to him.

Jacob T. Hoogstra.
REPORT NO. 31

PUBLICATION OF SERMONS FOR READING SERVICES

Esteemed Brethren:

Your committee was given the mandate to make additional sermons available for reading services in vacant churches. Further instruction stated that more sermons were to be published than had been done in previous years. We can report that we have been engaged in carrying out our mandate, but have not yet finished our work. We hope by the time that Synod convenes to have one volume containing some twenty sermons to present for use in the churches. A second volume of similar size is in the process of being assembled and will be available later this year. The part of the mandate dealing with the publication of sermons on selected Lord's Days of the Heidelberg Catechism has not yet been taken care of. That assignment presents its own problem. First of all, which Lord’s Days are to be selected and which are to be omitted? Furthermore, insofar as your committee has considered this part of the charge, the opinion has prevailed that it would be desirable that one man write such sermons in order to give them unified style and method of treatment. But what minister would be available to undertake such an assignment as a labor of love for the welfare of the churches, unless he were given a few months leave of absence from his regular work in order to address himself to the accomplishment of this task? We regret that we are not yet able to report definite progress in carrying out this part of our assignment.

In regard to the matter of distribution of mimeographed sermons when these become available, your committee recommends that these be placed on consignment in various sections of the denomination, to be sold through an agent, rather than keeping them all at the Christian Reformed Publishing House or some other center in Grand Rapids, from which they are to be ordered. We believe that if they are placed in the hands of different agents, more volumes will be sold. And if they are given on consignment, it will be easier to obtain agents to handle the sales. Then they can be sent especially to those sections where reading services are still quite common.

Respectfully submitted,

Rev. Paul De Koekkoek
Rev. John C. Verbrugge, Sec.
REPORT NO. 32

COMMITTEE ON VAN DYKEN PROTEST

Minority Report

Synod of 1951.

Esteemed Brethren:

THE mandate of your committee is found in the Acts of Synod, 1948, p. 83: “that Synod appoint a committee to study this protest with the instruction to furnish the 1949 Synod with an answer to this protest.” The duty of your committee, therefore, is to study the protest of Mr. Peter L. Van Dyken — a document contesting article 2 and 3 of the 1947 Synodical decisions on Divorce and Remarriage — and to furnish Synod with an answer to this protest. The committee has not been charged to study the 1947 decision with a view of revising it nor to present its critique of the 1947 decision; but rather the committee has been charged to study the objections of Mr. Van Dyken to determine whether or not they are valid and then to furnish Synod with positive advice on the basis of the study which has been made. Since we find ourselves unable to agree with the majority of the committee we humbly ask for synodical consideration of this minority report.

THE DECISION OF 1947

In order to have the matter clearly before us we must review the synodical decision of 1947. We here quote articles 2 and 3 of this decision since these only are involved in the protest. (See Majority Report where articles 2 and 3 are printed in full.)

THE VAN DYKEN PROTEST

Over against the above position of 1947 we must place the Van Dyken protest. (See Majority Report.)

ANALYSIS AND STUDY OF PROTEST OF MR. VAN DYKEN

The entire committee agrees that the protest of Mr. Van Dyken may be broken down into three major propositions and their supporting argumentation. In the following study we shall examine these propositions.

I. The first contention of Mr. Van Dyken is that the second article of the 1947 Synodical decision on Divorce and Remarriage “is contrary to the rule and authority of God as duly manifested by the representative of His justice in the realm of the natural life and of common grace, namely the civil government or the state.” It is stated that the synodical decision “altogether ignores, disregards, and bypasses said authority.”

—241—
In supporting his argument Mr. Van Dyken contends that "marriage is a divine institution governed by the representative of God's justice in the realm of the natural and civil life, our civil government." While the protest admits that "the State has recognized too many grounds for undoing a union which was claimed to be unendurable," it insists that "whatever marriage tie the State does dissolve, it is 'put asunder' before God and man and must be recognized as such." Likewise, it is argued, "the State has the right to marry previously divorced parties to a third party, establishing a second marriage. . . . This second marriage must be considered a bona-fide marriage, which, as such, must be respected by every citizen. . . . It is the duty of the Church to abide by and recognize as valid that which has been done."

The majority of the committee has stated its agreement with the position of Mr. Van Dyken by deciding "that the state has God-given authority to license marriage, and also to sever the tie of marriage in case of adultery, and even when the state divorces parties on grounds not approved by God's Word, nevertheless the tie is actually severed before God and man." With this position of the committee the undersigned is not able to agree.

It is our purpose at this point, therefore, to set forth our appraisal of the first proposition of the Van Dyken protest. First of all, we may limit the differences by stating the areas of agreement. We are, of course, in agreement with Mr. Van Dyken that the state is a minister of God as the Scripture clearly teaches. We furthermore agree that it is a legitimate and proper exercise of the civil government to regulate the institution of marriage and divorce. We also agree that Article 2 of the 1947 Synodical decision on divorce demands of some persons — those who have been divorced on grounds less than adultery and who have remarried — a course of action which may bring them into legal involvements, and may demand a course of action contrary to the demands of the state. We further agree that when the state grants a divorce there is a certain part of the marriage tie — the right of marital cohabitation — which is actually severed before God and man. Having stated these areas of agreement, the question arises as to the extent and nature of the authority of the state, and how it relates to the matter of divorce and remarriage.

We believe that the position of Mr. Van Dyken and the majority of the committee with respect to the authority of the State is altogether too broad. The position fails to delimit properly the extent and nature of the authority of the state. We wish to make the following comments on the position of Mr. Van Dyken and of the majority report.

1. The sweeping position taken by brother Van Dyken and the majority of the committee makes the state the final authority in matters of morality as well as of legality. The right of the Church to warn
those who are living immorally within the framework of the laws of the state is called an infringement upon the authority of the state. However, the moral judgments of the Church must be based upon the precepts of Scripture, and judgments so reached must be adhered to regardless of the enactments of the state. The Word of God, not the state, must be our final authority on moral relationships.

2. The protest fails to observe that there is a great deal of difference between the righteous and unrighteous acts of the state. The contention is made that even in the case of the latter, what the state has done must be recognized as morally valid both before God and man. However, the contention that the state is the minister of God assumes that the state obeys the will of God. This is integral to the argument of Romans 13, the key passage of the Scripture on this subject. We read, “For rulers are not a terror to the good work, but to the evil.” When the state condones or demands sin, we may say that in that particular act the State has ceased to function as a minister of God.

The question now arises: must the church and the Christian citizen continue to obey and esteem the state as God's minister in matters in which the state condones or demands that which is sinful? In Calvin's Commentary on Romans, (p 478), the editor, the Rev. J. Owen, notes re Romans 13:1 — “Grotius qualifies this obedience by saying, that it should not extend to what is contrary to the will of God.” Calvin himself states on the passage (p. 479) that “tyrannies and unjust exercise of power . . . are not an ordained government.” Dr. Charles Hodge relates the question of the state's authority to the matter of divorce when he writes, “The legitimate power of the state in all these matters is limited by the revealed will of God. It can make nothing an impediment to marriage which the Scriptures do not declare to be a bar to that union. It can make nothing a ground of dissolving the marriage contract which the Bible does not make a valid ground of divorce. . . . It is a violation of the principles of civil and religious liberty for the state to make its will paramount to the will of God” (Systematic Theology, Vol. III, p. 378).

2. Let us note that the Synodical decision of 1947, insofar as it deals with unbiblical divorce and subsequent remarriage, deals with instances in which our church contends that the state has violated its authority by actions which are contrary to God's revealed will. The Van Dyken document erroneously assumes that the Church must under such circumstances respect the enactments of the state as having divine sanction. Mr. Van Dyken writes: “Since that action was taken by the proper authority, by the state which is the minister of God, God Himself thereby causes that marriage to stand. To disregard God's minister in this respect is to disregard God.”
3. The protest fails to recognize the fact that the Church and its members sometimes have not only the right but the duty of disobeying the state. The Scripture is replete with cases in which the saints have disobeyed the state when the rulers commanded what was contrary to the moral law of God. Think, for instance, of Daniel and his three friends. Or think of Peter and the apostles who said in faith, "We must obey God rather than men" (Acts 5:29).

4. The position of Mr. Van Dyken and of the majority report is in direct conflict with the teaching of Scripture. The contention is made that whenever the state grants a divorce—even on grounds not recognized in the Bible—"the tie is actually severed before God and man." If this be true, then Christ must have been in error when He said, "Whosoever shall put away his wife, except for fornication, and shall marry another, committheth adultery: and he that marrieth her when she is put away committheth adultery" (Matthew 19:9). In other words, we would call attention to the fact that if in every case of divorce the tie of marriage is completely severed before God and man, then a second marriage cannot be said in any case or in any sense to be an adulterous act. Thus there is an evident clash between the position of Mr. Van Dyken and the majority report on the one hand, and the teaching of Christ on the other. It can be said that this objection applies equally to other passages of Scripture. Consider, for example, Deut. 24:1-4. If divorce on grounds less than adultery completely severs the marriage tie, how can it be said that a subsequent second marriage is a defilement? And if a divorce after the second marriage completely severs the second marriage tie, how can it be an abomination to remarry the first husband?

While we believe that the position of Mr. Van Dyken is altogether too sweeping, we are not ready to discount his position altogether. The Van Dyken protest calls to our attention a fact which has been neglected in our previous decisions on divorce and remarriage. Mr. Van Dyken shows that persons who are remarried after divorce have involved themselves in ethical obligations to the state. While we cannot agree with the extreme position that this obligation to the law of the state nullifies the relationship in which one stands to the law of God, neither may we ignore the complexity of the ethical situation in which remarried divorcees find themselves. Insofar as the decision of 1947 has taken no account of the fact that the persons involved have an ethical obligation toward the state, the Van Dyken protest is correct in saying that this decision "ignores said authority."

The decision of Synod of 1947 views the position of persons who are unbiblically divorced and remarried as though they found themselves in a simple ethical situation: they are living in an adulterous union and must therefore separate. However, when the Consistories of
our denomination must face the problem, it is not so simple. Granting the correctness of 1947 that such a marriage is a continuous living in adultery and, therefore, separation is demanded, may such persons not have other ethical obligations which demand that they continue in the marital union? For example, such persons have an obligation to the law of the state not only, but also to their second partner and the children which the Lord may have given in the second union. In other words, the question whether such persons should separate or remain together often depends upon weighing one set of moral obligations over against another. Such a weighing of values may indicate the need of a course of action which in itself would be sinful, but which when viewed in the light of the whole ethical complex must be followed as a Christian duty.

Jesus illustrates this possibility in Matt. 12:3-5: “Have ye not read what David did, when he was hungry, and they that were with him; how he entered into the house of God, and ate the showbread, which it was not lawful for him to eat, neither for them that were with him, but only for the priests? Or have ye not read in the law, that on the sabbath day the priests in the temple profane the sabbath, and are guiltless?”

Again, no command of God could be more clear than the injunction, “Thou shalt not kill.” Yet, many of our young men in the armed forces must take the lives of the enemy. The reason is clear. God has instituted governments for the preservation of justice. In view of the Christian citizen’s duty to support the government he must follow a course of action, which in itself would be sinful, but which when viewed in the light of the whole ethical complex must be followed as a Christian duty.

Because the decision of 1947 is an oversimplification of the ethical problem, the Church has found and will find it very difficult to apply. As the decision now stands it may compel a person who has been unbiblically divorced and remarried to take a course of action without concern for his obligation to the state, his second marriage partner, and his own children.

We conclude from the study of Mr. Van Dyken’s protest that while his position as a whole cannot be maintained, it does raise a problem which must be positively and courageously faced. The problem is this: Are there possible ethical involvements or circumstances which may demand that an unbiblically divorced and remarried person shall continue to live in this second union?

II. The second contention of Mr. Van Dyken is that Article 2 of the Synodical decision of 1947 is “against the revealed will of God in Scripture,” since the Scripture states that “for a woman to leave
a second husband and to return to a first mate is 'abomination in the sight of God' (Deut. 24) which 'would greatly pollute the land' (Jer. 3).”

In studying Mr. Van Dyken's argument, we make the following literal translation of the Deuteronomy passage: “1. If a man has taken a wife and hath married her, and it shall be that she hath not found favor in his eyes, if he hath found in her a charge of sexual defilement, and he hath written her a certificate of divorce, and hath given it in her hand, and hath sent her from his house, 2. and she hath felt his house, and hath sent her out of his house, or if the latter man who took her to be his wife hath died, 3. and the latter man hath hated her, and hath written her a certificate of divorce, and hath given it in her hand, and hath sent her out of his house, or if the latter man who took her to be his wife hath died, 4. her former husband who sent her away, shall not take her again to be his wife, after that she hath been defiled; for that is abomination before Jehovah” (Deut. 24:1-4).

The Jeremiah passage is shorter and reads as follows: “They say, if a man put away his wife, and she go from him and become another man's will he return unto her again? Will not that land be greatly polluted?”

The above mentioned passages clearly teach that if a woman has been divorced and remarried, her first husband ought not to take her back because she is defiled. It is evident that the decision of 1947 is in conflict with this teaching of Scripture. The decision not only permits but positively demands that such a woman “return to the former marriage partner, if this be possible.”

Before our denomination demands that which is explicitly forbidden in the above mentioned Scripture passages, clear proof must be presented that the passages have been abrogated by New Testament teachings and that the very opposite is taught in the New Testament. No such proof is given in the Synodical decision. Furthermore, the entire committee is of the opinion that there is no Scripture proof which abrogates the position of Deuteronomy 24 in favor of the opposite position of the Synod of 1947. The New Testament is in fact stricter than the Old Testament. If it was a sin to return to one's first mate after an adulterous remarriage in Old Testament days, it ought to be more so in the light of New Testament marriage ethics.

We conclude therefore, that on this score the appeal of Mr. Van Dyken must be sustained.

III. The third argument of Mr. Van Dyken is that Article 3 “completely nullifies the reasoning and assumed grounds of the main thrust of Article 2 . . . Article 3 forms a convenient loophole to dodge the severe demands of Article 2.”
One thing is very apparent at the outset: Article 3 is indeed a nullification of the demands of Article 2 for a certain class of people — namely, those who were divorced and remarried "while living in a state of complete ignorance of the teaching of the Word of God concerning the sinfulness of divorce and remarriage." The protest of Mr. Van Dyken demands that we ascertain whether such a nullification is valid.

In examining the proof texts for Article 3 adduced by the Synod of 1947, your entire committee is convinced that the texts quoted are irrelevant and unconvincing as support for the main thesis. Let us look at these texts:

Luke 12:47, 48 — "And that servant, who knew the Lord's will, and made not ready, nor did according to his will, shall be beaten with many stripes, but he that knew not, and did things worthy of stripes, shall be beaten with few stripes. And to whomsoever much is given, of him shall much be required; and to whom they commit much, of him they will ask the more."

Luke 23:34 — "And Jesus said, Father, forgive them; for they know not what they do."

Acts 3:17 — "And now, brethren, I know that in ignorance ye did it, as did also your rulers."

Romans 2:12 — "For as many as have sinned without the law shall also perish without the law; and as many as have sinned under the law shall be judged by the law."

1 Timothy 1:13 — "Though I was before a blasphemer, and a persecutor, and injurious: howbeit I obtained mercy, because I did it ignorantly in unbelief."

Acts 26:9 — "I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth."

The most that these texts prove is that God does not punish those who sinned in ignorance as severely as He punishes those who sinned knowingly. However, not one of these texts indicates that God overlooks, condones, or tolerates continuance in sin after one has come to a knowledge of the truth. In all cases sin must be forsaken. I.e. — Acts 3:17 and 1 Timothy 1:13 do not prove that either the Jews or Paul were not guilty of persecuting Christ nor that they could go on in their course. Certainly these texts do not warrant the establishment of a dual standard of morality on the part of the Church — one standard for those who sinned in ignorance and another standard for those who sinned according to a better knowledge. Even though God in His judgment may punish some more severely and others less severely, sin remains sin and is accounted as guilt. "If any one sin, and do any of the things which Jehovah hath commanded not to be..."
done; though he knew it not, yet is he guilty, and shall bear his iniquity” (Leviticus 5:17).

We feel that the reason why the Church should not demand separation of those who sinned while in a state of ignorance does not lie in the ignorance. The persons involved in such cases must do that of which we wrote before — they must weigh one set of moral obligations over against another, and must then as a Christian duty follow such a course of action as their particular situation may demand (this even though some aspect of their action if viewed in itself would be sinful).

IV. In addition to the major thrusts of the Van Dyken appeal there are several attacks of a minor nature. We would make a few observations with respect to these.

1. Mr. Van Dyken attacks the use of Romans 7:1-3 as a proof text for Article 2 of the synodical decision. He claims that this text does not prove “the contention that a second marriage (after unbiblical divorce) is a continuous living in adultery.” However, Mr. Van Dyken’s use of Romans 7 is predicated upon his position that the action of the state is valid and recognized by God under all circumstances. We have already indicated that this view of the authority of the state is untenable and with it must fall the interpretation which brother Van Dyken makes of Romans 7.

2. We would also observe that Mr. Van Dyken maintains that “the contention that a second marriage (after unbiblical divorce) is a continuous living in adultery has not been and cannot be proven from the Word of God, nor from actual life.”

Looking at Article 2 of the decision of 1947 we deplore the fact that stronger exegetical proof for the thesis of “continuous adultery” was not given. Without entering into the question of whether “continuous adultery” can or cannot be proven from the Scripture, it seems strikingly strange that our Synod adopted such a brief unargued statement of Scripture proofs. That Romans 7:1 is not properly and fully considered is evident from the fact that, as it is quoted and used, Synod even failed to take into account the exception of Biblical divorce (the implications of Christ’s exceptive clause) and to show its relationship to the text. The Van Dyken appeal calls attention to the fact that more adequate proof for Article 2 is sorely needed. Surely, the Church has no right to demand that persons leave their marriage partners without clear, complete, and convincing Biblical proof that this is what God demands. This comment on Article 2 does not in any sense reflect our agreement with Mr. Van Dyken that proof for Article 2 cannot be found in the Scripture. We call attention to the fact that Mr. Van Dyken has not proven from the Word of God,
nor from actual life that a second marriage (after unbiblical divorce) is NOT a continuous living in adultery.

It ought to be clear that we are not in agreement with the majority committee on this matter. They assume with brother Van Dyken that a second marriage after unbiblical divorce cannot be proven to be a continuous living in adultery. We say that this is an assumption because the committee has not entered into a thorough exegetical study on this particular point. To say that the thesis of continuous adultery cannot be proven from the Scripture demands a study not only of the texts adduced by Synod of 1947 but of all of the relevant Scriptural material on divorce and remarriage.

**RECOMMENDATIONS**

I. That Synod delete from Article 2 of the 1947 Synodical decision on divorce, the words “by his return to a former marriage partner if this be possible, or if it be impossible.”

II. That Synod rescind Article 3 of the 1947 Synodical decision on divorce, and the words of Article 2 which refer to it, namely—“unless it can be proved to the satisfaction of the Consistory that such a person committed these sins while living in a complete ignorance of the teaching of the Word of God concerning the sinfulness of divorce and remarriage.”

III. That Synod appoint a study committee whose mandate it shall be:

1. To examine the exegetical foundation for the thesis that a second marriage after unbiblical divorce is a continuous living in adultery.

2. If the committee’s findings conclusively substantiate the position that a second marriage after unbiblical divorce is a continuous living in adultery, the committee shall study this further question—Are there possible ethical involvements or circumstances which may demand that an unbiblically divorced and remarried person shall continue in the second marriage? If so, the committee shall draft a revision of Article 2 which recognizes such involvements and gives guidance to our Consistories that they may deal wisely with specific cases.

3. If the committee is unable on the basis of Scripture to substantiate the contention that a second marriage after unbiblical divorce is a continuous living in adultery, the committee shall draft an appropriate resolution to replace Article 2.

IV. That the decisions adopted by Synod shall be forwarded as an answer to Mr. P. L. Van Dyken.

Respectfully submitted,

*William P. Brink.*

—249—
MAJORITY REPORT


I. MANDATE

WE WERE appointed by the Synod of 1948 to study the Van Dyken protest and to furnish Synod with an answer to this protest (Cf. Acts of Synod 1948, Art. 125, page 83).

II. THE DECISIONS OF THE SYNOD OF 1947 AGAINST WHICH VAN DYKEN PROTESTS

We reproduce in full only the two points of the position of the Synod of 1947 against which Mr. Van Dyken directs his protest. These are points 2 and 3:

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

Grounds:

A. With respect to those who have sinned against better knowledge Scripture declares in Rom. 7:1-3: “The woman that hath a husband is bound by law to the husband while he liveth; but if the husband die she is discharged from the law of her husband. So then, if, while the husband liveth, she be joined to another man, she shall be called an adulteress...”

From this passage it is clear that if, at any time while her husband is still alive, this woman be living with another man, she is living in
adultery even though she has become legally married to this second husband. Only the death of her (first) husband makes her free to marry another. Surely, if she commit adultery by entering a new marriage-relationship, she also commits adultery by remaining in that relationship.

b. In I Cor. 7:39 we read: “A wife is bound for so long a time as her husband liveth; but if the husband be dead, she is free to be married to whom she will; only, in the Lord.” While it is sometimes erroneously argued that Rom. 7:1-3 has no value as proof inasmuch as the apostle uses it as an illustration, the present passage, I Cor. 7:39, is not an illustration but pure, didactic revelation with respect to marriage. The passage re-emphasizes the truth expressed in Rom. 7.

c. Prov. 28:13 does not leave open to doubt the fact that those who have wilfully transgressed should not only confess but also forsake their sin. The passage reads as follows: “He that covereth his transgressions shall not prosper; but whoso confesseth and forsaketh them shall obtain mercy.”

d. This position is in accordance with the official pronouncement of every orthodox denomination in our country which has drawn up resolutions anent this question. Unless, by solid arguments, those who disagree with it can prove that it is incorrect, the church should cling to it both in theory and in practice.

Adopted. For additional grounds see pt. 3f.

3. The abrogation of the marriage-bond or cessation of marital relations shall not be demanded of those who committed the aforesaid sins while living in the state of complete ignorance of the teaching of the Word of God concerning the sinfulness of divorce and remarriage.

Grounds:

a. It would be contrary to the express teaching of Scripture to accord the same treatment to those who have sinned without the law as to those who have sinned under the law; to those who have transgressed knowingly as to those who have transgressed unknowingly: see Lk. 12:47, 48; 23:34; Acts 3:17; Rom. 2:12; I Tim. 1:13; cf. Acts 26:9.

b. While Scripture clearly instructs us that the continuation of polygamy cannot be tolerated in a heathen who comes to conversion, Tit. 1:6, it nowhere teaches that such a convert must reject his present wife in case there has been a previous marriage, or that he must cease to live with her in the ordinary relationship of marriage. On the contrary, the apostle states: “Ye were once darkness, but are now light in the Lord: walk as children of light,” Eph. 5:7; also, “Be not deceived, neither fornicators . . . nor adulterers . . . nor abusers of themselves with men . . . shall inherit the kingdom of God. And such
were some of you: but ye were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ, and in the Spirit of our God,” I Cor. 6:9-11. In this connection it must be borne in mind that the church at Corinth consisted primarily of recent converts from the Gentiles; see I Cor. 12:1: “Ye know that when ye were Gentiles ye were led away unto those dumb idols, howsoever ye might be led.”

c. This principle is also in harmony with the Mission Policy of our denomination: when a heathen couple is brought from darkness to light, a Christian confirmation of the marriage takes place. Former marriages are ignored.* Before the church has a right to abandon this policy opponents should prove that it is contrary to Scripture.

Adopted.

III. THE VAN DYKEN PROTEST AGAINST 2 AND 3 ABOVE OF THE SYNOD OF 1947

Esteemed Brethren:

The Synod of 1947 has made some important decisions in regard to the question whether and how persons unbiblically divorced and subsequently married to another party can be admitted or re-admitted to church membership.

The traditional position which had been maintained in general, and which was embodied in a statement made by the 1908 Synod, which prohibited admittance or re-admittance of persons as above-mentioned, has been declared untenable. In its stead the Synod of 1947 has decided that such party or parties can be admitted or re-admitted upon certain conditions.

These conditions are described in: “The Report of the Advisory Committee concerning the Re-admission of divorced and remarried Persons”, which “Report” was adopted in full by the 1947 Synod.

The principle adopted and the position taken are embodied in Art. 2 of said “Report.” (Art. 3 being the elaboration of an exceptive clause, contained in Art. 2.)

Concerning this ‘position’ Synod declares that “the Church should cling to it, both in theory and in practice, unless by solid arguments those who disagree with it can prove that it is incorrect.” For which reason any member of the Christian Reformed Church has the right to protest the position taken by the Church, if he is in disagreement with said position, provided that such disagreement must be of a major and intensive nature and provided that “solid arguments” (both scriptural and otherwise) must be put forth to support such disagreement.

—252—
Whereas I have repeatedly by overture and protest (1936, 1945, 1946, and 1947) advocated a position which differs radically from the position taken by the Church in Synod 1947, and

Whereas I am still of the same opinion in this important matter, I consider it my privilege and my duty to protest to the Synod of 1948 against the “position” of the Church taken in 1947, on the ground that it is both wrong in principle and impossible of execution, which protest I shall endeavor to substantiate by the following:

Objections to Art. 2 of the Advisory Report, adopted by Synod (without exceptive clause which will be taken up under: Objections to Art. 3.)

I. The synodical decision is contrary to the rule and authority of God as duly manifested by the representative of His justice in the realm of the natural life and of common grace, namely the Civil Government or the State. It (the decision) altogether ignores, disregards and by-passes said authority.

This complete disregard of the Church for the authority of the State in its own proper territory is one of the main issues of this controversy and should therefore be properly exposed.

a. Marriage or the married state was ordained by God at the time of creation. It was instituted when man was still in the state of innocence for the natural life of man on earth and for the propagation of the human race. Though after the fall grievously marred by sin, it has not changed in essence. It is still a divine institution and is in its various relations to the common life of man governed by the representative of God’s justice in the realm of the natural and civil life, our Civil Government.

Marriage is a sacred institution, because it is divinely ordained and for no other reason. The demand to keep its relations sacred is to all races and classes alike. Being one of the greatest gifts of God to man, it is for that same reason more marred by sin than any other human relation. Yet the integrity of marriage has been preserved to this extent, that nowhere in the world (neither in civilized nor in uncivilized countries) mere co-habitation is considered a marriage. Though customs and rules greatly vary, always a certain definite legal sanction is necessary to establish a marriage.

This is also clearly shown by the Old Testament custom of kings and rulers to have besides their legal wives, also concubines with whom they had intercourse and by whom they had children, but which did not have the status of the wife, neither were their children considered heirs of the father.

b. To advocate that we should ignore and disregard the action of the State in this matter of marriage and divorce and re-marriage is to
promote and create chaos. To ignore the authority of the State means that you have no authority left. And this is exactly what the Christian Reformed Church of today demands of persons who have committed the sins of divorce and re-marriage but who have come to repentance and have acknowledged their sins before God and would acknowledge them before the Church.

The Church requires specifically that the order of God, enacted by the State as his minister be altogether ignored or disregarded. The Church demands to add more and similar sins to the ones committed before, in order to prove the sincerity of repentance.

c. The contention that a second marriage (after unbiblical divorce) is a continuous living in adultery has not been and cannot be proven from the Word of God, nor from actual life.

Rom. 7 says that “a woman that hath an husband is bound by the law to her husband as long as he liveth.” But a woman who is divorced from her husband hath no husband. For which reason she is no more bound to him. Yet, because of the sin of the divorce, neither the man, nor the woman has the moral right to marry a third party, though legally they have. And if this second marriage (by legal authorization and legal action) has become an established fact, its integrity cannot be questioned. Since that action was taken by the proper authority, by the State which is the minister of God, God Himself thereby causes that marriage to stand. To disregard God’s minister in this respect is to disregard God.

Does the State err in the actions which it has taken in regard to divorce and re-marriage, it is responsible to God for them and to us as constituency. Would we prohibit the State from issuing divorces on grounds which are contrary to the Scriptures it becomes our duty as Christian citizens in a Christian nation to protest through the proper channels and to endeavor to have the laws concerning divorce changed. We cannot tell what a united Christian group can do. Certain it is that the State does not promote the divorce of families. Much rather it would promote the sanctity of marriage. If the State allows too many grounds for divorce it is because of the “hardness of our hearts” as in the days of Moses.

d. There is no direct command in Scripture that the civil government must unite in marriage, or, if necessary, dissolve them. It must be inferred from the institution itself at the time of creation, and from various places where mention of marriage is made. God speaks in Gen. 2:24: “Therefore shall a man leave his father and mother and cleave unto his wife.” This indicates man to be the aggressive party who seeks the wife.

The bride was given in marriage by her father who evidently received a dowry of the bridegroom which two actions consummated the
ceremony and made the marriage an established fact. Examples of these are quite numerous in the O. T. Scriptures. The laws regulating marriage and divorce were contained in the civil laws of the children of Israel. And the various difficulties were to be governed by the elders of the people. (Deut. 22 and 24)

It is necessary to get a Scriptural background in order to firmly establish the fact that marriage is a civil institution and not an ecclesiastical one. No mention is ever made of it being a priestly office to perform the marriage rite.

No change has been made about this matter in the N. T. dispensation. The presence of Jesus and his disciples at the wedding in Cana proves the divine sanctioning of the married state and of the ceremonies connected with the establishing of it.

Jesus furthermore confirms the rule established at the creation period, saying that any deviation therefrom was done because of the hardness of the heart. I do not know of any other mention of the marriage rite.

It is possibly due to the gradual usurpation or attempted usurpation of all earthly (civil) power by the Roman Catholic Church that the marriage solemnization was transferred from the civil magistrate to the ecclesiastical powers. And Rome persevered in that direction until it had made marriage a sacrament.

e. Have the Protestants been altogether cleansed from that Roman leaven? In name we have. We no longer call marriage a sacrament. But to concede that there is nothing ecclesiastical in a marriage a great many are not ready to do.

In England the Established Church had most to say about marriage and divorce laws until recent times. In the Netherlands the marriage is properly performed by the civil authorities. Yet it is hardly considered binding or complete, except the church confirm said action, which in itself was perfectly legal and complete. This confirmation is entirely superfluous, adds nothing to the sanctity of the marriage, and is clearly an after effect of Roman Churchology.

In the United States marriage laws are very inadequately defined. Very properly the State issues a marriage license to parties seeking to be united in said relationship. But tying the knot is equally binding, if performed by a civil judge or by a minister of an established church. And this rests more on a consensus of opinion and a traditional custom than on a clearly defined law. It is greatly to be desired that we have a well-defined federal law in regard to this important institution.

All States have some laws prohibiting the marriage of parties too closely related. Also, in all the States, bigamy and polygamy are forbidden. No one can enter upon a second marriage except the first mate be dead or a divorce be granted to sever the first marriage relations.
f. Which brings us to the important problem of the *divorce*, the rate of which at the present day is alarming. Jesus says that a marriage "should not be put asunder", except in the case of fornication. Every other separation, therefore, is sin and to marry a divorcee is also sin except in the one case as mentioned.

But the Civil Government does not concern itself with the relation between God and man as embodied in the first table of the Law, except in the manner in which it would effect the other members of Society. But the civil law concerns itself with the regulation of human relations, as expressed in the second table of the Law, on which, in most civilized nations, it is generally and basically founded. In this category belong also the relations of marriage and divorce.

And looked at from this angle we need not wonder that the State has recognized too many grounds for undoing a union which was claimed to be unendurable. It is "for the hardness of our hearts," Nevertheless, whatever marriage tie the State does dissolve, it is "put asunder" before God and man and must be recognized as such.

On the same grounds the State has the right to marry previously divorced parties to a third party, establishing a second marriage. For the same reason this second marriage must be considered a bona-fide marriage, which as such, must be respected by every citizen of the United States.

Ours, as citizens, the duty to try and prevent these social evils; also ours, as citizens and members of the Church, the duty to abide by and recognize as valid that which has been done.

g. Must we as a Church condone these evils in parties who would become members of the Church, who without repentance of those deeds try to *justify* the evils which they have committed on the ground that they were *legally performed*? Not at all.

No sinner trying to *justify* whatever sin on whatsoever ground, can become a member of the Church, but is excluded from the kingdom of heaven.

But if by the grace of God, in the heart the sin of divorce and remarriage is admitted, if sincere sorrow for them is publicly expressed, then by this, God's Name and Law is honored and sanctified, "Then will I teach transgressors thy ways and sinners shall be converted unto thee" (David in Ps. 51). David says moreover: "Thou desirest not sacrifice; else would I give it. The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise."

But the Christian Reformed Church *demands a sacrifice*, and such as is impossible to bring. The parties in second marriage are bound by vows before God and man, which cannot be broken without adding sin to sin. The irony of the synodical decision is that a sincere repentance from sins must be shown by a repetition of those same sins.
II. Art. 2 of the synodical decision is as much against the revealed will of God in Scripture as it is against the civil law. For a woman to leave a second husband and to return to a first mate is “abomination in the sight of God” (Deut. 24) which “would greatly pollute the land” (Jer. 3). Yet this is what the Church demands. It may not be wrong for a man, after death of a second wife, to re-marry the first wife, provided she had remained unmarried.

A separation of bed and board is equally unjust and would be liable to civil prosecution by the party which was left. Neither is there one instance found in all Scripture where such a procedure is commanded or indicated. The passage from Prov. 28:13 is not at all to the point. The penitent parties would openly confess their sins (and not cover them). But the Church demands the penance of an unlawful sacrifice. Art. 2 of the Report breathes the nature of acceptance in the Church on payment of debt. The blood of Christ has cleansed from the sins committed, and the normal marriage relationship is not a sin. Therefore, to live holly in the present marriage proves the sincerity of repentance.

III. It is regrettable that the wording of an important decision as contained in Art. 2 is so extremely vague and inadequate. Only one sentence for such an important decision. What is the meaning of the clause: “if this be possible” (to return to former marriage partner)? There can so many possibilities or impossibilities be read into this clause that in nearly every conceivable case it can be used either for or against.

Objections to Art. 3 of the Advisory Report.

I. Art. 3, which is an elaboration of the exceptive clause, contained in Art. 2, completely nullifies the reasoning and assumed grounds of the main thrust of Art. 2.

Art. 2 would exclude from the church, and consequently from heaven, those who, having sinned against better knowledge, and now being penitent, refuse to sever present marital relations. But if some one has committed those same sins and is, above all this, guilty of a willful ignorance of the fundamental laws of God, he can be exempted from severing relationship. For him the doors of the Church and of Heaven will be open. Which causes ignorance to be counted an excuse for sin. In the one case, sin must be punished (though repented of); in the other, sin is excused because of a guilty ignorance.

II. Besides, who are there in these United States that are so ignorant of the fundamental law of God concerning marriage that they do not know that it is a sin to break a marriage? Was not the vow for life, “till death them do part”? That the sacredness of marriage has become a by-word, is not because of ignorance, but because of selfishness or sinful desires, or for whatever other reasons there may be. It is an ignoring of God’s laws, but not ignorance in regard to them.
III. Art. 3 forms a convenient loophole to dodge the severe demands of Art. 2. This is proven by the action of the synod of 1945, which permitted the family in the 1st Cicero church to become members, not alone on the ground of penitence, but on the ground that said family was, to a large extent, ignorant of the importance of their sins. This in spite of the fact that said family had confessed to be fully aware of the greatness of their sins at the time they were committed. Thus Synod would cut the heart out of a sincere confession and substitute tolerance.

IV. The grounds mentioned for the position taken in Art. 3 under “A” contrasts those who sinned without the law to those who have sinned under the law.

This is a reversing of scriptural evidence. If it could be said of those living in a heathen nation at the time of that writing that they sinned without the law, certainly it cannot be said of people living in a Christian nation nineteen hundred years after those words were written. No ignorance of the sacredness of marriage is excusable now.

* * * * *

In the hope that the above named objections against the decisions of 1947 will be duly considered and that the validity of said objections be recognized,

I would now submit to the Synod of 1948 to repeal the decisions of 1947, as embodied in Arts. 2 and 3 of the above named report and in its stead adopt the following:

In regard to persons, divorced from former marriage partner and subsequently married to a second party, who acknowledge the greatness of their sins, who would confess their sins before God and the Church, who would promise and endeavor to live holily in the present married state,

Synod 1948 expresses as its opinion, that above named party or parties can be admitted or re-admitted to full church membership, if the sincerity of their repentance has been proven by a godly life and conduct especially in their present marital relation.

By opening the doors of the Church to penitent sinners as above described, God’s much more abounding grace has gained the victory over abounding sin. As there is joy in heaven over one sinner that repents, so there is joy in the Church when a sheep that had gone astray is again added to the fold.

Respectfully submitted,

Ripon, California
December, 1947.

P.S. — The remainder of the majority report was not furnished. The above section is inserted to make the Minority report intelligible.

R. J. Danhof, S.C.
SYMPOD of 1951.

Esteemed Brethren:

Your Committee is exceedingly grateful for the splendid services of your worthy representatives, in Argentina, Brazil and Ceylon.

The Rev. Jerry Pott is now serving at the capital of the Argentine Republic, in the city of Buenos Aires. His present congregation has grown considerably in recent years, and now numbers 65 families, 159 confessing members and 158 baptized members, a total of 317 souls. Of these 65 families, about 45 live in or relatively near Buenos Aires, so as to be able to attend services regularly; the other 20 families live at quite a distance, even up to several hundred miles, and some come to Buenos Aires once or twice a year, others once in two or three years, — a challenging field, at one of the strategic centers of the world.

Thus the Rev. Jerry Pott becomes the successor at Buenos Aires of the Rev. A. C. Sonneveldt, who used to serve both Buenos Aires and Chubut, in southern Argentina, but who now serves Chubut, in its church building at Commodoro Rivadavia, and at various other colonies of Reformed people of Dutch and South African Boer ancestry. The Rev. A. C. Sonneveldt is increasing in age and is now 70 and we congratulate him on his many excellent years of service. His health has generally been very good and his work is greatly appreciated throughout Argentina, in the many Reformed Dutch colonies.

And so the lines of the Rev. Jerry Pott have fallen in pleasant places and he has a goodly heritage.

From all appearances, the Rev. Sonneveldt possesses the health to serve among the scattered Reformed Dutch colonies of Argentina yet for a number of years, if the Lord graciously continues to preserve the excellent health and strength with which he has blessed the beloved brother.

The Rev. Juan Van de Velde, a native son of Tres Arroyos, Argentina, the former church of the Rev. Jerry Pott, came back from the Kampen Theological School, in the Netherlands, as a candidate for the ministry, called by the church of Tres Arroyos, with a small subsidy from your committee. He passed an examination before Classis Buenos Aires that evoked high praise, and served first as associate pastor with the Rev. Jerry Pott at Tres Arroyos, and in its many home mission stations. After the Rev. Jerry Pott left for Buenos Aires, the consistory of Tres Arroyos requested your committee to provide a
successor to the Rev. Jerry Pott at Tres Arroyos, but eventually the combined consistories of Tres Arroyos and Buenos Aires decided to entrust the full responsibility, as resident pastor of the congregation of Tres Arroyos to the Rev. Juan Van de Velde. Thus the Tres Arroyos place for which some Christian Reformed ministers had been called is now filled by the Rev. Juan Van de Velde, due to the subsequent action by the combined consistories of Tres Arroyos and Buenos Aires.

These combined consistories accordingly now interpret the request of Classis Buenos Aires for another ordained man from our denomination in Argentina, as approved by our Synod of 1944, to apply to the various Reformed Dutch mission stations associated with the church of Tres Arroyos, which are indeed greatly in need of a home missionary, or, as they prefer to say in Classis Buenos Aires, Predikant in Algemeenen Dienst.

For these home mission stations, your committee is now requested to provide an ordained man. It so happens that there is a seminary student in the middle year, at Calvin Seminary, that has done a good deal of such work, that likes it, whose wife likes it, and who would very much like to do that particular kind of work in Argentina. Both he and his wife visited your committee and expressed themselves at length. He also has corresponded considerably with the Rev. Jerry Pott and consulted with the secretary of your committee. After the combined consistories of Tres Arroyos and Buenos Aires requested a home missionary, or “Predikant in Algemeenen Dienst,” this Seminary student sent your committee a letter, reaffirming his interest in Argentinian ministerial service in general, and in this new home missions opportunity in Argentina, in particular.

In view of these developments, your Committee feels justified in waiting till this student has been graduated from our Seminary, before we proceed to fulfil the request of the combined consistories of Tres Arroyos and Buenos Aires, which is substantially identical with the prior request of Classis Buenos Aires, as approved by our Synod of 1944.

Hence your Committee does not intend to continue with the calling of ministers for Argentina until this student has been graduated from Calvin Seminary. The Acts of prior Synods will show that ministers and Seminary students interested in South American service were invited in our reports to contact your committee, and this student has acted in harmony with these invitations.

**BRAZIL**

The work of the Rev. Wm. V. Muller has been abundantly owned and blessed of the Lord. His congregation at Carambehy, Brazil, has grown and prospered. Immigration from the Netherlands has been
encouraged by the people of Carambehy, while prospective immigrants from the Netherlands have been helped by means of a voluminous correspondence conducted by the Rev. Wm. V. Muller. The church building has been enlarged at Carambehy. Christian education continues to flourish here in Brazil as well as in the Christian School of Tres Arroyos, Argentina.

The furlough of the Rev. Wm. V. Muller is due, and he and his wife and son have recently arrived at their home in Passaic, New Jersey. We are happy that, Deo Volente, he can be present at our next Synod, when we expect to hear more from him.

CEYLON

The Rev. John Ofrein Schuring has made an excellent record in Ceylon, though amid many difficulties of climate and of the opposition of the Liberal and Barthian elements in the General Consistory of the Dutch Reformed Church in Ceylon, representing a considerable number of congregations, each also having a local consistory. He now serves, according to the collegiate system, the influential congregation of Bambalapitiya, which presents a great challenge for much labor. The enormous prestige to which the Rev. J. O. Schuring has attained is represented by the fact that he is now also Manager of Schools, Editor of the Herald, Moderator of the Presbytery, President of the Missions Committee, Convener of Ministers’ Meetings, Convener of Sunday Schools, and member of many Committees within the Church and of the National Christian Council. We congratulate the brother.

He feels strongly, because of Liberal and Barthian elements in the Ceylon ministry, that, besides Rev. Foenander and Rev. Felsianes, another man should also be trained for the Ceylon ministry at Calvin Seminary; this is a certain promising and earnest young man by the name of Bryan Ernst, well recommended by Rev. Schuring. In the light of Mr. Ernst’s credits and academic testimonials, and their appraisal by our own Rev. Dr. John C. De Korne, your Committee strongly recommends favorable action after the fashion in which Mr. John Samuel Boonstra, from Tres Arroyos, Argentina, is also being supported by one or more Classes, and by your Committee, for eventual ministerial service in his homeland.

In line with many strong appeals from the Rev. J. O. Schuring, both before and after the last Synod, we now include, under the committee’s recommendations, the following item, with proper grounds: “Synod authorize its Committee for South America and Ceylon, in cooperation with a calling church, after the usual manner, to loan another Christian Reformed minister to the General Consistory of the Dutch Reformed Church of Ceylon, with the same stipulations as those that apply to the Rev. J. O. Schuring, except for an unspecified contribution from
Ceylon." It will be seen that this proposal is similar to, but not identical with, a proposal made by your committee to the Synod of 1950. May the Lord bless the Synod in the consideration of this very urgent appeal, and of all the other matters in this report.

Accordingly, an appropriate item appears on this matter in your Committee's proposed budget, and our treasurer, Mr. John De Haan, has been designated to explain our proposed budget and our proposed quota before the Budget Committee of Synod.

MATTERS FOR SYNODICAL CONSIDERATION

I. The following budget for 1952 is presented to Synod for approval:

<table>
<thead>
<tr>
<th>Item</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Basic Salary, Rev. Wm. V. Muller</td>
<td>$2,600.00</td>
</tr>
<tr>
<td>Salary raise after 15 years, Rev. Muller</td>
<td>300.00</td>
</tr>
<tr>
<td>Child's Allowance, Rev. Muller</td>
<td>250.00</td>
</tr>
<tr>
<td>Inflation bonus, Rev. Muller</td>
<td>2,000.00</td>
</tr>
<tr>
<td>Basic Salary, Rev. Jerry Pott</td>
<td>2,600.00</td>
</tr>
<tr>
<td>Salary raise after 10 years, Rev. Pott</td>
<td>200.00</td>
</tr>
<tr>
<td>Children's allowance, Rev. Pott</td>
<td>550.00</td>
</tr>
<tr>
<td>Inflation bonus, Rev. Pott</td>
<td>2,000.00</td>
</tr>
<tr>
<td>Mileage at 7¢ per mile, Rev. Muller and Rev. Pott, each serving a congregation and scattered groups of Hollanders</td>
<td>1,500.00</td>
</tr>
<tr>
<td>Subsidy, Rev. A. C. Sonneveldt, serving Chubut and scattered groups near Buenos Aires</td>
<td>1,500.00 *</td>
</tr>
<tr>
<td>Inflation bonus, Rev. Sonneveldt</td>
<td>1,800.00</td>
</tr>
<tr>
<td>Basic salary, another ordained worker in Classis Buenos Aires, approved by Synod of 1944</td>
<td>2,600.00</td>
</tr>
<tr>
<td>Inflation bonus of this ordained worker</td>
<td>2,000.00</td>
</tr>
<tr>
<td>Subsidy of Rev. Juan Vande Velde, pastor of Tres Arroyos Church and scattered Hollanders</td>
<td>1,000.00</td>
</tr>
<tr>
<td>Basic salary, Rev. Schuring</td>
<td>2,600.00</td>
</tr>
<tr>
<td>Children's allowance, Rev. Schuring</td>
<td>800.00</td>
</tr>
<tr>
<td>Inflation bonus, Rev. Schuring</td>
<td>2,000.00</td>
</tr>
<tr>
<td>Mileage at 7¢ per mile, Rev. Schuring</td>
<td>1,000.00</td>
</tr>
<tr>
<td>Children's educational expense in South India</td>
<td>1,000.00</td>
</tr>
<tr>
<td>Administrative expense</td>
<td>600.00</td>
</tr>
<tr>
<td>Education, room, and board, etc., John S. Boonstra</td>
<td>1,400.00</td>
</tr>
<tr>
<td>Education, room and board, etc., Bryan Ernest</td>
<td>1,400.00</td>
</tr>
<tr>
<td>Furlough reserve, Rev. Muller, and Rev. Pott</td>
<td>2,000.00</td>
</tr>
<tr>
<td>Furlough reserve, Rev. Schuring</td>
<td>3,000.00</td>
</tr>
<tr>
<td>Total</td>
<td>$36,700.00</td>
</tr>
</tbody>
</table>

**Because of inflationary difficulties in Ceylon, the Committee can not estimate this amount.**
Expected from LaGrave Ave. Church for Rev. Schuring gifts .................................................... 600.00
Expected from First Fremont for Rev. Schuring .................................................... 600.00
Expected from Classis Zeeland for J. S. Boonstra .................................................... 350.00
Expected from some classis or classes for Bryan Ernst .................................................... 350.00 or more

Total .................................................... $ 2,140.00

Total amount of budget submitted for approval ....................... $34,560.00

II. Synod continue to support the work entrusted to its Committee for South America and Ceylon with an annual offering of $1.00 per family.

III. Synod authorize its Committee for South America and Ceylon, in cooperation with a calling church, after the usual manner, to loan another Christian Reformed minister to the General Consistory of the Dutch Reformed Church in Ceylon, with the same stipulations as those that apply to the Rev. J. O. Schuring, except for an unspecified contribution from Ceylon.

Grounds:

a. Our own missionary, the Rev. J. O. Schuring, again urgently makes this request. In his opinion, as expressed in his reports after the Synod of 1950, this matter is very important and critically necessary, to retain the gains that have been made, and to continue to strengthen the more orthodox members of the Dutch Reformed Church of Ceylon.

b. The General Consistory, by a large majority, has accepted Rev. Schuring's offer to request another minister from our Christian Reformed Church.

c. This would be in harmony with the whole purpose of undertaking work in Ceylon, the accentuation of the Reformed faith and practice, and strengthening the hands of the Reformed brethren, whose position is being jeopardized by the Liberals. Rev. Schuring has had very good success in this direction. As preacher and lecturer he has received large audiences, and he has been elected editor of their church paper called The Herald.

d. If our Christian Reformed Church does not respond to this challenge, the Ceylon ministers, somewhat favoring the Barth-Brunner existential theology, are likely to gain control of the General Consistory of the Dutch Reformed Church of Ceylon.

IV. Synod authorize its Committee for South America and Ceylon to appeal to some Classis or Classes to extend financial aid to Mr. Bryan Ernst, and if need be to supplement such aid from the Fund for South America and Ceylon.
Grounds:

a. The practice of our denomination is such that Classes support students for the ministry.

b. The young brother comes strongly recommended by the Rev. J. O. Schuring, both as a person and because of his potential future influence in promoting the Reformed faith and practice where the challenge is great.

c. The documents supporting this brother have been examined at least in part by the Rev. Dr. John C. De Korne, who is familiar with the educational standards represented by the credits and testimonials, and he recommends that the brother spend one year in Calvin College, possibly more, and three years in Calvin Seminary. The documents are available to Synod.

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
Mr. John de Haan, Treasurer
Martin J. Wyngaarden, Secretary
Rev. Christian van den Heuvel
Dr. Earl Strikwerda
1. **Publication of the Acts of Synod**

Classis Holland being dissatisfied with the late appearance of the "Acts of Synod" each year, herewith overtures Synod to take the necessary action to correct the situation.

Classis Holland,
REV. A. WALCOTT, Stated Clerk.

2. **Revision of Home Mission Order**

Classis Kalamazoo overtures Synod to revise Article 4, b. of the Rules of the Home Mission Order, which now reads as follows:

"There shall be an Executive Committee composed of the three members-at-large and the delegate members from six Classes to be designated by Synod."

to read

"There shall be an Executive Committee composed of the three members-at-large and the delegate members from seven Classes to be designated by Synod."

Grounds:

1. We believe that the present rule is arbitrary and discriminatory, because Classis Kalamazoo is the only Michigan Classis that has no representation on the Executive Committee.

2. We cannot see why three Grand Rapids Classes should have representation and our Classis be excluded.

3. For years the same six Classes have had a representative on the Executive Committee. When the regular chosen delegates leave for other fields of labor, their alternates replace them in the Executive Committee. And the fact remains that Synod has designated the same Classes repeatedly.

Respectfully yours,
Classis Kalamazoo,
JOHN EHLERS, Stated Clerk.

3. **Re-alignment of Mission and Church Extension Work**

"Classis Grand Rapids West overtures Synod to consider a plan of providing three committees for the control of our mission and church extension work. We specifically suggest the following re-alignment of committees and work:

I. The Church Extension Committee, whose task it shall be to
   1. Assist in the organization of new congregations in our church centers, among the dispersed brethren of the Reformed faith, and among immigrants of the Reformed faith.
   2. Administer the Church Help Fund.
   3. Administer the Fund for Needy Churches, and
   4. Administer need in South America and Ceylon."
II. The Domestic Missions Committee, whose task it shall be to supervise and regulate work among the unchurched, unbelieving, and non-Reformed people of America. This would include:
1. City and rural missions,
2. Indian Missions,
3. Jewish Missions,
4. Back to God Hour,
5. Other work of similar character to be undertaken in the future, e.g., Negro Missions, Migrants.

III. The Foreign Missions Committee, whose task it shall be to supervise and regulate work among other nations of the world.
6. Further work of similar character which may be undertaken in the future.

In order that this matter may receive due consideration we propose that this matter be placed in the hands of a study committee whose mandate it shall be to present to Synod such proposed revision of the rules or mission orders, as the above re-alignment may necessitate.

Grounds:
1. There is evident confusion in our circles today with respect to the distinction between mission work among the unchurched and unbelieving and church extension work among our own Christian brethren.
   a. This confusion is evident in the preamble of our “Rules of the Home Mission Order.” The delineation of the scope of home missions which is given in the rules stresses several aspects of the work among the brethren and barely mentions the primary task of missions — bringing the Gospel to the unchurched.
   b. This same confusion is evident among the membership of our churches. In our mission programs little or no distinction seems to be sensed with respect to work among unbelievers on the one hand and brethren of the faith on the other.
   c. The above mentioned confusion tends to weaken our program of bringing the Gospel to the unchurched and unbelieving. Without in any sense deprecating the importance of laboring for and among the brethren of the Reformed faith, we must in fairness acknowledge that in our home mission work we have emphasized the need of church extension among our brethren in the faith and neglected large scale work among the unchurched.

2. The transfer of the Indian Field to the Domestic Missions committee will contribute to consistency and efficiency.
   a. On the field in New Mexico we are dealing with natives of our own land. The problems involved in such work are similar in character to those which we face in dealing with Jews, Negroes, or other minority groups who must fit into the pattern of American life.
   b. Our Indian and Foreign Missions Committee is at present overburdened because of the diversity of the fields entrusted to it.
   c. Other denominations in the United States consider Indian missions as belonging to the sphere of domestic rather than foreign missions.

Respectfully submitted,
Classis Grand Rapids West,
F. L. NETZ, S. C.
4. Clarification of 1950 Decision re Tenure of Office
Classis Grand Rapids West petitions Synod:
"To clarify its decision of Acts 1950, Art. 160, p. 97, to limit the tenure of office to six years by declaring that this pertains to all synodical offices, those nominated by Classis as well as those directly appointed by Synod, and make the term of offices for the respective offices to conform with this decision."

Respectfully submitted,
Classis Grand Rapids West,
F. L. NETZ, S. C.

5. Synodical Procedure
Classis Holland overtures Synod to decide that the names of the delegates to Synod shall be sent to the Stated Clerk immediately and that the Synodical Committee shall be authorized to appoint the advisory committees at once. The delegates shall be informed on which committees they shall serve, and shall prepare especially for that committee before attending Synod, including in their preparation a knowledge of what former Synods have decided relevant to their assignments.

We wish to call Synod's attention to the value of preparation for a Synod, and the saving of much valuable time usually lost on the first day of Synod.

Respectfully submitted,
ALFRED WALCOTT, S. C.

6. Revision of the Mission Order
Classis Chicago South overtures Synod:
1. That the clause "and to attend the meetings of Synod and of its advisory committees for advisory services concerning mission matters", found in Art. 5, Sec. B. of the Mission Order, be changed to read: "and to attend the meetings of Synod and to be available to the advisory committees for a required consultation on all matters pertaining to missions". Grounds:
   1. The constant presence of the Secretary of Missions may result in an undesirable lobby for one man's viewpoint.
   2. The Secretary of Missions has the privilege of speaking on all matters concerning missions on the floor of Synod if he should be dissatisfied with the advice of the advisory committee.
   3. The committee will have the adequate advice of the Seminary faculty representative when the Secretary of Missions has been asked to leave.

II. That in event of a decided difference of opinion in the Board on important mission matters, the Board be instructed to appoint a representative of the opinion that differs from that of the Secretary, whether it be majority or minority opinion, to be available for required consultation by the advisory committee. Grounds:
   1. Such differing opinion can be presented most correctly and emphatically by one of such convictions.
   2. This will eliminate any prejudiced presentation.

By order of the Classis of Chicago South,
PAUL HOLTROP, Stated Clerk.

Done in Classis January 16, 1951.
7. New Edition of Psalter-Hymnal
Classis Grand Rapids South overtures Synod to incorporate the Articles of our Church Order in the new Edition of the Psalter-Hymnal.
J. O. Bouwsma, S. C.

8. Revision of Psalter-Hymnal
Classis Chicago South, in session January 16, 1951, hereby overtures Synod to appoint a committee, competent in its personnel, from various parts of our Church, whose task it shall be to set forth concretely the principles of good music for our churches, and in harmony therewith to revise and improve our Psalter-Hymnal, deleting such numbers as prove unusable and adding others, hymns and chorales, as shall meet the test of such principles. **Grounds:**

1. Requests for such improvements are being voiced within the realm of our Church.
2. The inferior element of both tunes and poetic content of some present numbers in our Psalter-Hymnal demands it.
3. The service of song is an important element in divine worship, hence we should elevate it to the highest possible degree.
4. Good guidance for our ministers, organists, and choirs would accordingly be provided.

By order of the Classis of Chicago South,
PAUL HOLTROP, Stated Clerk.

Done in Classis January 16, 1951.

9. Payment of Subsidy to Canadian Churches
Classis Minnesota overtures Synod to reconsider its decision of 1950, (Acts, p. 89, B. 1 and 2) relative to the manner of paying subsidies to needy churches in Canada. These decisions were taken in response to the action of the Executive Committee and its report to Synod relative to this action, which reads as follows: “With a premium of 10% on the United States money in Canada, and a corresponding discount of 11% to 15% on Canadian money in the United States, the manner of paying subsidies to our needy churches came up for consideration, consequent to 2 consistorial requests from subsidized churches in Canada. These consistories petitioned that their subsidies be paid in United States currency since their pastors have constant expenditures in the United States in connection with the higher education of their children. Considering that it is difficult to send money out of Canada and that moreover a loss of 11% to 15% would have to be sustained, your committee acted favorably on these requests. This involves that the subsidy so received is not paid through the mediacy of the Synodical Canadian treasurers. “Pursuant thereto we request Synod:

a. That it approve this action of the Executive Committee for Home Missions.
b. That Synod determine whether this manner of paying subsidies be made applicable to our other subsidized Canadian churches.”

Classis feels that the grounds adduced by Synod (for not approving this action) do not warrant its decision.

1. The grounds given for not approving the action of the Executive Committee is that “this action is unfair to the other pastors of sub-
sized churches.” This would be true if this privilege were accorded only to certain pastors and denied to others. If, however, this privilege were accorded to all pastors serving in subsidized churches in Canada, this unfairness would not exist.

2. Though the grounds given for point 2 (q. 89) are technically correct, it nevertheless works a hardship on the ministers involved, since they in turn must meet many of their expenses in terms of U. S. currency. Classis feels that if and when possible such pastors should be accorded the privilege of receiving a part of their income in U. S. currency.

Classis therefore overtures Synod:

1. To permit the Treasurer of the Fund for Needy Churches to pay the subsidies in United States currency whenever this is desired by the pastors concerned. **Grounds:**
   a. This is in accord with a former decision of Synod (cf. Acts of Synod, 1941, pp. 61, 170);
   b. Some of the pastors involved have constant expenditures in the United States in connection with the higher education of their children. It is very difficult to send money out of Canada. This difficulty increases with the threat of war.
   c. When the ministers involved send their children to our denominational school, tuition and other expenses must be paid in U. S. funds. Whenever possible therefore the courtesy and privilege should be accorded these ministers to receive a part of their income also in U. S. currency.

Classis Minnesota,

PETER VAN TUINEN, S.C.

10. **Publication of Sermons**

Classis Pacific

1. Requests Synod to continue the committee for the publication of English sermons to be read in our churches.

2. Overtures Synod to invite everyone of our ministers to submit a typewritten sermon with a view to publication.

3. Overtures Synod to take steps to have a complete set of sermons in the English language covering the whole range of our Heidelberg Catechism.

11. **Division of Classis**

Classis Pacific meeting at Lynden on March 7, 8, 1951, decided to organize a new classis consisting of the churches of Alberta, and that of Houston, B. C., and asks the approval of Synod.

Classis came to this decision,

1. After careful consideration of the geographic unity of these churches, and

2. In the interest of ecclesiatical efficiency.

RAYMOND H. HAAN, Stated Clerk.
12. **Resignation of Members by Baptism**

Classis Hackensack endorses the overture submitted by the Summer St. Church of Passaic, New Jersey, that Synod express itself on the matter of discipline of a member by Baptism after such a member sends in his resignation. **Grounds:**

1. At present no Synodical rule covers the resignation of members by Baptism.
2. At present there are Consistories who accept such resignations of Baptized members, while other Consistories do not accept such resignations.

Classis Hackensack,  
J. R. ROZENDAL, S.C.

---

13. **Life Appointments of Seminary Professors**

Classis Hackensack respectfully overtures Synod that Synod grant no life appointments to Seminary Professors unless they have given evidence of sufficient professional competency during the regular period of probation. **Grounds:**

1. The present alarming situation in our seminary demands the utmost caution in matters of appointment.
2. It is unfair to the men on the faculty, to the school and to the church as a whole to offer a life appointment, unless the appointee has the confidence of the church as a whole.
3. Since the usual recommendations for reappointment were postponed from February until the June meeting of the Board, the Classes and the church have had no opportunity to consider such recommendations.

Classis Hackensack,  
J. R. ROZENDAL, S.C.

---

14. **Dutch Psalter Hymnal**

Classis Ontario overtures Synod that the use of the Dutch Psalter-Hymnal, such as is commonly used in the "Gereformeerde Kerken in the Netherlands", be authorized.

Classis Ontario,  
C. WITT, S.C.

---

15. **Decision of 1950 Re Payment of Subsidy**

Classis Ontario endorses the request of the Trenton Consistory for reconsideration of the decision taken by the Synod of 1950 re the payment of subsidy from the F.N.C. to two of the Canadian subsidized churches, viz. Winnipeg and Trenton, (Cf. Acts, 1950, pp. 88, 89). These had requested that it be paid in U. S. funds and deposited in a U. S. bank since a good share of it was needed to cover expense incurred in that country. Synod was of the opinion this should not be done.

The consistory petitions Synod to permit Mr. W. Hofstra, treasurer of the Gen. Home Missions Committee, to resume making payment of the subsidy in this fashion. The Fund for Needy Churches sustains no loss by it, and our pastors, having constant expenditures in the United States, need not then incur loss due to the purchase of American money.

Classis Ontario,  
C. WITT, S.C.
16. **Dutch Formulary for Marriage**

Classis Ontario petitions Synod to prepare a Dutch translation of our Christian Reformed Form for Marriage. **Grounds:**

1. The Chr. Ref. Church has its own form for marriage and it is but proper that this should be used.

2. Whereas the marriage ceremony quite often takes place at a regular service, our own shorter form is to be preferred above the longer Dutch form.

3. The Dutch form does not meet the needs of our Canadian churches as it is made for the confirmation of marriage and not for the actual ceremony itself. In Canada as well as in the U. S. the minister unites in marriage. Our form meets that need and can be used without any change.

Classis Ontario,
C. Witt, S.C.

---

17. **Canadian Emergency Building Fund Drive**

Classis Ontario requests Synod to take the necessary steps to provide more funds for church buildings and parsonages for the new congregations in Canada, by instituting another drive for $150,000. **Grounds:**

At present (March 1, 1951) there is a balance in the Canadian Emergency Building Fund of $74,000. There are at present 28 churches in Classis Ontario. Of these 12 have churches and parsonages or have completed the financing of the same. If we limit ourselves to the organized churches, there are still 19 churches and 9 parsonages to be built. This does not consider the needs of the West. It is plain from the above figures that the Fund will soon be depleted.

Classis Ontario,
C. Witt, S.C.

---

18. **National Day of Prayer**

Classis Pella overtures Synod to appeal to the President of the United States to proclaim a day of national penitence and prayer. **Grounds:**

1. The present times of national and international crisis fully warrant such a proclamation.

2. It is in harmony with Reformed precedent and polity that our major assemblies make such appeal to the government. Cf. Schaver, The Polity of the Churches, p. 125.

3. Although we cannot expect the world truly to humble itself before God, there is great value in such a call to national penitence and prayer. Witness the experience of Nineveh of old.

Classis Pella,
M. Ouwinga, S.C.

---

19. **Confirmation of Marriage**

Classis Hackensack respectfully overtures the Synod of 1951 that Synod change or amend Article 68 of the General Rules of 1881, which, in part, is indicated by Schaver (Vol. II; page 166) as follows:

“In order to receive ecclesiastical confirmation of Marriage at least one of the parties must be a baptized or a communicant member.”
**Grounds:**

1. In the present situation the phrasing of this article is ambiguous and open to misinterpretation. For example, does this rule apply at all to present “day weddings in homes or in Churches that are of a private character and yet are performed by Christian Reformed ministers? Is not any wedding performed by our ministers ec·

clesiastically solemnized even if not “confirmed” in the historical sense?”

2. This Article as it stands could lead to unscriptural practices on the part of our people and pastors. If one of the parties to a proposed marriage is either a confessing or a baptized member this party can have ecclesiastical confirmation of marriage, even if the other party is an indifferent unbeliever or blasphemer. This rule as it stands leaves the way open for such practice.

3. The rule as it stands permits, even if it does not condone, that which our pastors and consistories are commanded to oppose. “All ministers and consistories, in teaching and in preaching and in private ad·

monition, must counteract the increasing evil of mixed marriages in our church.” See Acts 1944, Article 122, page 82. That which is to be opposed in preaching and admonition can technically be con­

firmed, according to Article 68 of the General Rules of 1881.

Classis Hackensack,
JOHN R. ROZENDAL, S.C.

---

20. **Calvin College and Movies**

Classis Sioux Center overtures Synod to declare its disapproval of the practice, carried on for some time, of showing “Hollywood” movies at Calvin College. **Ground:**

This practice is in conflict with the stand of our Christian Reformed Church on worldly amusements.

Classis Sioux Center,
S. FOPMA, S.C.

---

21. **Calvin Church and Campus Site**

Classis Sioux Center overtures Synod that it refuse to provide the Calvin Christian Reformed Church of Grand Rapids with a building site on the campus of Calvin College and Seminary. **Grounds:**

1. Such a decision will be in perfect harmony with the decision of the Synod of 1950, touching this matter.

2. Providing the Calvin Church with a building site on Calvin College grounds would be unfair to the other Christian Reformed churches in Grand Rapids.

Classis Sioux Center,
S. FOPMA, S.C.