Acts of Synod 1947

of the

CHRISTIAN
REFORMED
CHURCH

★

Christian Reformed Publishing House
47 Jefferson Ave.
GRAND RAPIDS, MICHIGAN, U.S.A.

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In session from
JUNE 11 TO JUNE 20, 1947
AT CALVIN LIBRARY BUILDING
Grand Rapids, Mich., U.S.A.

Christian Reformed Publishing House
47 Jefferson Ave.
GRAND RAPIDS, MICHIGAN, U.S.A.

SERVICE OF PRAYER FOR SYNOD

held at the

GRANDVILLE AVENUE CHRISTIAN REFORMED CHURCH
GRAND RAPIDS, MICHIGAN

Tuesday, June 10, 1947, at 7:30 P. M.

THE REV. MARTIN MONSMA, *presiding*

THE REV. DR. H. KUIPER of Rock Valley, Iowa, preaching the sermon and leading in prayer for Synod

Organ Prelude

Silent Prayer

Call to Worship—Psalter Hymnal No. 277, stanzas 1 and 2
—"With Joy and Gladness in my Soul"

Votum and Salutation

Apostles' Creed

Gloria Patri

Scripture Reading—Esther 4

Prayer

Psalter-Hymnal No. 302, stanzas 1-4, "Wtih Grateful Heart My Thanks I Bring"

Offering for Home Missions

Reading of the Sermon Text: Esther 4; 14c
". . . and who knoweth whether thou art not come to the kingdom for such a time as this?"

Sermon: "A Reasonable Supposition"

Prayer for Synod

Psalter-Hymnal No. 415, stanzas 1 and 4, "I Need Thee Every Hour"

Doxology

Benediction

Organ Postlude

ACTS OF SYNOD

of the

CHRISTIAN REFORMED CHURCH

JUNE 11, 1947

Grand Rapids, Michigan

WEDNESDAY MORNING, JUNE 11

First Session

ARTICLE 1

The delegates to Synod convened at 9:30 a.m. at the Calvin College Library building and were called to order by the Rev. Herman Kuiper, president of the Synod of 1946. He requests Synod to sing Psalter No. 176, then reads Psalm 33 and leads in prayer using the prayer for Ecclesiastical Assemblies.

ARTICLE 2

Dr. Kuiper then delivers the following message to Synod:

Esteemed Brethren:

You have been highly honored. The Classes in appointing you as delegates to Synod have declared that they considered you to be well qualified to give leadership in our circles. They have entrusted to you various weighty questions which are intricately connected with the glory of God, the progress of His Kingdom, and the well-being of His church.

But you have to pay a price for this honor. To function as Synodical delegate is the very opposite of going on vacation. It calls for a great deal of hard work and intensive effort. If you fulfill your obligations conscientiously, you will find yourself quite exhausted by the time that Synod comes to a close.

May God give each of you the grace to be faithful—faithful in earnest study of the questions placed before you, faithful in frank discussion of the issues which you must face, faithful in voting in strict accord with the dictates of your conscience. Then you may hope that God will set the mark of His high approval upon your labors by whispering into your ears: "Well done, thou good and faithful servant."

ARTICLE 3

The President pro-tem requests the Stated Clerk of Synod to serve as secretary until the election of officers shall have taken place.

ARTICLE 4

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

Classis California

Ministers ..... F. De Jong
W. Vande Kieft
Elders ..... P. Hekman
B. Cook

Classis Chicago North

Ministers ..... E. J. Masselink
M. J. Van Der Werp
Elders ..... R. Dekker
D. Weidenaar

Classis Chicago South

Ministers ..... B. Van Someren
J. Van Der Ploeg
Elders ..... J. Kuiper
R. Van Til

Classis Grand Rapids East

Ministers ..... J. Weidenaar
E. F. Visser
Elders ..... P. D. Bouma
B. J. Dykstra

Classis Grand Rapids South

Ministers ..... P. Holwerda
J. Gritter
Elders ..... G. F. Wieland
F. Wierenga

Classis Grand Rapids West

Ministers ..... P. Y. De Jong
T. Van Eerden
Elders ..... B. De Jager
J. Huttenga

Classis Hackensack

Ministers ..... D. Hoitenga
J. Kenbeek
Elders ..... J. R. Rozendal
W. Rooks

Classis Holland

Ministers ..... W. Van Peursem
H. Blystra

Elders ..... J. Geerlings
J. De Vries

Classis Hudson

Ministers ..... O. Holtrop
E. Van Halsema

Elders ..... J. Berkhof
F. De Jong

Classis Kalamazoo

Ministers ..... H. Exoo
J. C. Scholten

Elders ..... C. H. Ippel
S. G. Schaafsma

Classis Minnesota

Ministers ..... M. Dornbush
J. Ehlers

Elders ..... J. De Kam
S. Zondervan

Classis Muskegon

Ministers ..... A. Brink
J. O. Schuring

Elders ..... G. Trap
M. A. Postmus

Classis Orange City

Ministers ..... R. J. Bos
O. De Groot

Elders ..... P. Kamstra
N. Hibma

Classis Ostfriesland

Ministers ..... H. Zwaanstra
C. De Haan

Elders ..... C. Den Ouden
H. Beninga

Classis Pacific

Ministers ..... P. A. Spoelstra
J. Roorda
Elders ..... J. Ebbers
S. Staal

Classis Pella

Ministers ..... F. W. Van Houten
J. W. Visser
Elders ..... H. Stek
D. Vos

Classis Sioux Center

Ministers ..... J. Van Beek
N. Beute
Elders ..... J. Ten Harmsel
T. Fikse

Classis Wisconsin

Ministers ..... N. Jansen
G. Andre
Elders ..... H. Veenstra
W. Van Der Velde

Classis Zeeland

Ministers ..... M. Bolt
C. Van Den Heuvel
Elders ..... J. Hoeksema
B. Smit

ARTICLE 5

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

President ..... Rev. E. F. J. Van Halsema
Vice-President ..... Rev. J. Gritter
First Clerk ..... Rev. P. Holwerda
Second Clerk ..... Rev. J. Weidenaar

The Rev. E. Van Halsema addresses Synod and expresses the gratitude of the officers elected for the confidence which has thus been shown to them. For himself he accepts the honor in the spirit of gratitude and of humility as he realizes his own shortcomings for this position, but did so in the confident hope that the officers will receive the ready cooperation and persevering prayers of the members of Synod.

ARTICLE 6

The President of Synod reads the public "Declaration of Agreement with the Forms of Unity," and all the delegates, while standing, express their agreement.

ARTICLE 7

The President of Synod expresses a word of welcome to the Professors of our Theological Seminary, and calls to mind that our beloved Professor Kromminga, who had planned to be at this Synod, had been suddenly taken out of the Church Militant to the Church Triumphant, pointing out that we must work while it is day. He welcomes the President of Calvin College; the Stated Clerk; the Editors of our Church papers, The *Banner* and *De Wachter;* Dr. J. C. DeKorne, Secretary of Indian and Foreign Missions; Rev. J. Vande Kieft, the Home Missionary at large.

ARTICLE 8

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

ARTICLE 9

The President appoints the following delegates to serve as a *Program Committee*: The officers of Synod together with the brethren, Rev. F. De Jong, Rev. E. Masselink, Rev. B. Van Someren, Rev. P. Y. De Jong, Rev. D. Hoitenga, Rev. W. Van Peursem, Rev. H. Exoo, and the Elders: J. De Kam, G. Trap, P. Kamstra, C. Den Ouden, J. Ebbers, H. Stek, J. Ten Harmsel, H. Veenstra, J. Hoeksema.

ARTICLE 10

In order that the *Program Committee* may be able to perform its work Synod adjourns until 3:30 p.m., and the Vice-President, Rev. John Gritter, closes the session with prayer.

WEDNESDAY AFTERNOON, JUNE 11

Second Session

ARTICLE 11

The First Clerk, Rev. Peter Holwerda, opens this session with prayer after Synod sings Number 300 of the Psalter Hymnal.

ARTICLE 12

The *Program Committee* presents its report, the First Clerk reporting; It is advised that the following Committees be appointed:

COMMITTEE NO. 9—*Matters referred by 1946 Synod*
Chairman—Rev. J. Van Der Ploeg
Reporter—Rev. E. Visser
Rev. O. De Groot
Rev. J. Van Beek
Elder S. Zondervan
Elder N. Hibma
Elder C. Ippel
Elder W. Van Der Velde
Advisor—Prof. C. Bouma

ARTICLE 13

Motion prevails to adopt the advice of the Program Committee.

ARTICLE 14

Motion prevails to adopt the following additional recommendations of the *Program Committee*:

1. That all reports of Committees under mandate of Synod be received as information without formal motion to do so.
2. That Synod approve of the method of work proposed by the Program Committee whereby certain reports and overtures be handled directly on the floor of Synod without committing same to an Advisory Committee.
3. That Committees be authorized to appoint more than one reporter if necessary to spread the work.

ARTICLE 15

The Chairman appoints the following Committees:

Obituary Committee—Rev. J. Van Beek and Rev. N. Jansen. (Cf. Art. 140).

Reception Committee—Dr. P. Y. De Jong and Elder C. H. Ippel. (Cf. Arts. 31, 32, 70, 115.)

ARTICLE 16

The Stated Clerk delivers the combined reports of the Synodical Committee and of the Stated Clerk. (See Supplement 44.) This is received and approved. Matters requiring action are placed in the hands of the Committee on *Varia*.

ARTICLE 17

Motion prevails to receive with thanks the communication of the Transportation Secretary, A. H. Andriese, to approve the report made, and to assure him that Synod is gratified with the work which he has performed.

ARTICLE 18

Motion prevails to approve the report on *The Christian Seaman's Home* at Hoboken, N. J., after some elucidation by the Secretary, E. F. Van Halsema. (See Supplement 1).

ARTICLE 19

Motion prevails to approve the report of the *Paterson Hebrew Mission Board.* The chairman declares that it is to be understood that all financial matters in reports to Synod are to be sent to the Budget Committee for consideration and recommendations. (See Supplement 2), (cf. Art. 73.)

ARTICLE 20

Upon motion the proposed *Lesson Plan for the Year 1947* of the *Mission Sunday School Planning Committee* is adopted. (See Supplement 3) (see Art. 75).

ARTICLE 21

Motion prevails to adopt the report of our delegate to the *American Bible Society.* (See Supplement 4.)

ARTICLE 22

Motion prevails to recess for 15 minutes in order that the picture of the officers of Synod and of Synod can be taken.

ARTICLE 23

The report of the Chicago Jewish Mission board is elucidated by the Rev. M. Vander Werp, and Synod approves report and defers action on the question concerning the ordination of Mr. Huisjen until the report of the synodical committee considering Art. 8 of the Church Order is considered. (See Supplements 5, 43), (See Art. 163).

ARTICLE 24

The report of the *Treasurer for Jewish Missions-General Fund* is approved after the treasurer Rev. O. Holtrop elucidates it. (See Supplement 10.)

ARTICLE 25

Motion prevails to approve the report of Synod's delegate to the *Lord's Day Alliance* of the United States. (Supplement 11) (Cf. Art 176).

Synod also approves the report of *The United Youth Committee* (Supplement 14) and that a committee be continued. (Cf. Art. 176.)

ARTICLE 26

Motion prevails to approve the report of the *Fraternal Delegates to the General Synod of the Gereformeerde Kerken of the Netherlands,* held in the city of Zwolle, 1946, with the understanding that the recommendation concerning the appointment of a delegation to the General Synod of the Gereformeerde Kerken of the Netherlands will be considered at the time of the consideration of appointments. (See Supplement 12.)

ARTICLE 27

After additioal information has been given concerning the *Netherlands Rehabilitation Committee* the report of these brethren is approved and the Committee continued. (Supplement 18.) (Art. 176.)

ARTICLE 28

Motion to adjourn prevails and the Second Clerk, the Rev. J. Weidenaar, closes the session with prayer.

THURSDAY MORNING, JUNE 12
Third Session

ARTICLE 29

Morning devotions are led by the Rev. W. Van De Kieft who invites Synod to sing Number 17 of the Psalter-Hymnal and then offers prayer.

ARTICLE 30

The Clerk reads the minutes of the first and second session of Synod which are approved. The roll call shows all members are present.

ARTICLE 31

Dr. P. Y. De Jong introduces Dr. H. Bowlby of the Lord's Day Alliance who addresses Synod upon the work of his association. He informs Synod that our Church occupies first place in the support rendered the Alliance per capita contributions. He stresses the need for a constant vigilance and a determined effort to thwart the forces which are seeking to rob us of the Lord's Day. Some of the specific points which the speaker brought out as being evidence of the kind of work which the Alliance was trying to do are: it has obtained a rest day for the mail carriers, it is now engaged in combating the proposed New World Calendar bill in Congress because of its threat to the Christian Sabbath; is now trying to have the words "Observe Sunday" stamped upon the mail; has sought fair play for those who seek to keep the Sabbath as for instance in the case of John Roukema, speed skater member of one of our Paterson Churches. The Rev. Arnold Brink responds to Dr. Bowlby expressing our appreciation for the work done by the Alliance and pledging our further support.

ARTICLE 32

Dr. N. B. Stonehouse of the Orthodox Presbyterian Church is introduced to Synod by Dr. P. Y. De Jong to address Synod as a fraternal delegate from his Church. The speaker stresses the closeness of the tie which binds us together as is evident in the interest with which the general membership of the Orthodox Presbyterian Church follows the activities of the Christian Reformed Church. Although only a small denomination composed of seventy churches, most of which are not very large and many are very small. Like our denomination it feels for and is promoting the Christian School movement. It has not yet joined the National Association of Evangelicals and hesitates to do so. Although there is theological controversy in his church he states that this is not a bad sign. Finally he expresses

the hope that the incident of the Rochester Case, which he himself is not able to evaluate and which has never been before the General Assembly, will not influence our evaluation of the Orthodox Presbyterian entirely as over against the matters in which evidently we are very close together.

ARTICLE 33

The Stated Clerk reads the Synodical Treasurer's report which is approved and referred to the Budget Committee for consideration. (See Supplement 45.) (See Art. 73.)

ARTICLE 34

Dr. M. J. Wyngaarden gives a brief resume of the work in South America and Ceylon (cf. Agenda, pp. 139-145). Synod decides to continue to support the work in South America and Ceylon with an annual offering of seventy-five cents per family. (See Supplement 23.) (See Supplement 23-b.)

ARTICLE 35

The Rev. John Gritter presents the report of the *Board of Trustees of Calvin College and Seminary.* (Supplents 24 and 24b.)

Synod approves:

1. *The following appointments*:

—Henry Bengelink, A.M., for two years as Instructor in Organic Science;
—James De Jonge, A.M., for two years as Associate Professor in Music;
—Miss Anne De Boer for chemistry for one year;
—Thedford Dirkse, Ph.D., for two years as Associate Professor in Chemistry;
—Mr. Lester De Koster for Speech for one year;
—Miss Kathleen Hager for two years to assist in athletics;
—Cornelius Jaarsma, Ph.D., for two years as Associate Professor in Education;
—W. Harry Jellema, Ph.D., as full professor in philosophy for an indefinite term;
—Miss Susanne Leestma for one year to assist in Latin;
—Anita Peterman for one year to assist in Speech;
—Miss Ruth Vande Kieft for one year to assist in English;
—Mr. John Vanden Berg for two years in Economics;
—Helen Van Laar, A.B., for two years as Assistant in Education.

2. *The following re-appointments*:

—Donald Bouma, A.M., instructor in sociology for one year;
—the Rev. John Bratt, Th.M., S.T.M., for one year as Associate Professor in Bible.

3. *The following promotions*:
—Mr. J. C. Bult to the rank of Associate Professor;
—Dr. Henry Stob to full professorship in Philosophy;
—Dr. Richard Drost to full professorship in History;
—Mr. Gordon Buter, A.M., to Associate professorship in Economics. (Continued in Art. 169.)

4. The action of the Executive Committee's appointment of Mr. Samuel Van Til as Field Representative for a period of one year beginning October 15, 1946.

5. The building of an addition to the dormitory for purpose of storage, at a cost of $11,600.

6. The proposal to procure an electric mimeograph and to pay one-third of its cost from the Synodical treasury since it will be used extensively in the service of Synod.

7. The new regulations governing the appointment, promotion of members of the instructional (administrative, clerical, and maintenance) staffs of Calvin College. (See Supplement 24b.)

8. The request of the Board authorizing it to engage necessary additional help whenever and wherever it is required to assist the college president.

9. The ruling of the Committee on Pensions adopted by the Board reading as follows:

1) "Any employee who, after retirement is requested to serve in the capacity of full-time instructor, shall not be expected to contribute 3% of his salary to the Pension Fund; and the institution shall not be required in such instance to pay the usual 6% of the salaries of such professors or teachers."

2) "that all full-time employees, whether temporary or permanent appointees, shall contribute the usual 3% of their salaries, beginning the first month of their employment. Likewise, the institution shall contribute 6% of the salaries of such employees."

10. The recommendation of the Board to urge Classes to act in conformity with the Synodical decision of 1924, Acts, p. 38, Art. 41E, which states that it is not desirable that Classes give preaching license to students not studying at our school.

ARTICLE 36

Synod accedes to the requests of Mr. Bartel N. Huizenga and of Mr. Herman Minnema for examination with a view to candidacy.

ARTICLE 37

Synod decides to recess at 11:45 A.M. until Friday 8:30 A.M. in order to enable the various committees to perform their work.

ARTICLE 38

This session of Synod on Thursday morning is closed with prayer by Elder Ralph Dekker.

FRIDAY MORNING, JUNE 13
Fourth Session

ARTICLE 39

Synod convenes in the Seminary Chapel for devotions which consist of the singing of Number 188, Christian Hymnal, and prayer offered by the Rev. J. Van Der Ploeg.

ARTICLE 40

The roll call is postponed until later in the day when Synod is gathered in the Library, following the examination of Mr. Bartel Huizinga and Mr. Herman Minnema.

ARTICLE 41

The first Clerk reads the minutes of the third session and these are approved by Synod.

ARTICLE 42

The Committee on Credentials reports through the Rev. W. Van Peursem that the required candidates' credentials are present and in proper order.

ARTICLE 43

Synod decides to allow each candidate fifteen minutes for the delivery of his sermon and each examiner ten minutes for questioning.

ARTICLE 44

Synod proceeds with the examination. Mr. Bartel Huizinga delivers his sermon on Luke 19:10 and Mr. Herman Minnema delivers his sermon on John 3:3-8. The designated examiners question according to the following schedule:

Introduction.....Rev. N. Beute—Classis Sioux Center
Theology.....Rev. G. Andre—Classis Wisconsin
Anthropology.....Rev. M. Bolt—Classis Zeeland
Christology.....Rev. F. De Jong—Classis California
Soteriology.....Rev. E. Masselink—Classis Chicago North
Ecclesiology....Rev. B. Van Someren—Classis Chicago South
Eschatology....Rev. J. Weidenaar—Classis Grand Rapids East
Practica.....Rev. P. Holwerda—Classis Grand Rapids South

The delegates of Synod are permitted to ask supplementary questions and some of the delegates avail themselves of this opportunity.

ARTICLE 45

Synod gathers in executive session and the Sermon Critics report through Dr. P. Y. De Jong that he and Rev. D. Hoitenga had read the sermons and are able to give a favorable report.

ARTICLE 46

Dr. W. Rutgers leads Synod in prayer after which the ballots are cast and Mr. Bartel Huizinga and Mr. Herman Minnema are unani-

mously admitted to the candidacy for the sacred ministry of the Word and Sacraments in our denomination. The second clerk of Synod is instructed to make the proper announcement in our church papers.

ARTICLE 47

The President of Synod congratulates them in the name of Synod upon their successful examination. He expresses his confidence and hope that before long they will pass through the gates of ordination as they have successfully passed through the gates of licensure and candidacy. He exhorts them to continue in the things which they had learned and to make constant use of the telescope of eternity in order that they and the people who are to hear them may experience the blessing of the last beatitude. "Blessed are they that wash their robes that they may have the right to the tree of life and may enter in through the gates of the city."

ARTICLE 48

Motion to adjourn prevails and Elder P. D. Bouma closes the session with thanksgiving to God for this happy occasion. The delegates have opportunity to congratulate the new Candidates for the Ministry.

FRIDAY AFTERNOON, JUNE 13
Fifth Session

ARTICLE 49

The Rev. D. Hoitenga calls upon Synod to sing Psalter Number 301:4, 5, and then invokes God's blessing.

ARTICLE 50

The President of Synod designated the following to serve as the *Committee on Appointments*:

Rev. J. Gritter, *President*	Elder P. D. Bouma
Rev. O. Holtrop, *Reporter*	Elder J. Kuiper
Rev. F. De Jong	Elder D. Vos
Rev. R. J. Bos	Elder J. Ten Harmsel
Rev. J. Ehlers	Elder S. Staal

(For report see Art. 176.)

ARTICLE 51

The Secretary of the Executive Committee of the Board of Trustees of Calvin College and Seminary presents the following: "The Committee has prepared a nomination for the Chair in Church History in Calvin Seminary. According to the rules for the appointment of Theological Professors such a nomination 'must be made in time so that it may appear in our Church papers at least twice before Synod meets.' Because of circumstances this rule could not be followed in the present case. What does Synod desire the Committee to do with the nomination?"

Motion prevails that the Secretary, Rev. J. Gritter, present the names to Synod at this time and that then they be referred to the Advisory Committee on Education which is instructed to report on Monday afternoon at which time opportunity will be given for discussion.

ARTICLE 51

The Secretary of the Executive Committee of the Board of Trustees informs Synod that the nomination was arrived at in the following manner:

1. The Seminary faculty was asked to present a nomination.
2. This nomination was considered by the Executive Committee and other names added.
3. The resulting nomination was forwarded to the other members of the Board of Trustees, who were asked to express their opinion.
4. Thereupon the Executive Committee presented the following nomination:
   1. Dr. G. C. Berkhouwer—Free University of Amsterdam.
   2. Dr. J. Luchies—Pastor First Church of Muskegon, Mich.
   3. Rev. L. Oostendorp—Pastor of Dennis Ave. Church, Grand Rapids.
   4. Rev. G. Stob—at present studying at Princeton.

(See Arts. 71, 127-129.)

ARTICLE 52

The report of the Committee to Re-examine the decisions of 1880 and 1908 dealing with Church-membership of unbiblically divorced and remarried persons who come to repentance of their sins, is read by the reporter of the Committee, the Rev. J. Weidenaar. Thereupon motion to approve point 1 is made. This motion is tabled. Motion prevails to place the report in the hands of an Advisory Committee after opportunity for discussion has been given the members of Synod, with the understanding that the discussion is to be terminated by recess time. A lively discussion followed. (cf. Art. 120.) (See Supplement 21.)

ARTICLE 53

Dr. J. C. De Korne presents a short program on Mission activities. Two missionaries of the Indian field, Rev. J. C. Kobes and W. Goudberg; two prospective missionaries for our China field, Miss Marion De Jong, a graduate of the R. B. I., and the Rev. H. Bruinooge, a Calvin Seminary graduate; Miss Tena Huizenga, home on furlough from the Nigerian field. Mr. Arthur Ramiah, a high cast Brahman, cherishes hope that our Church may take over the Telegu field in India, and recently affiliated with our Burton Heights Christian Reformed Church because of his firm convictions in our Reformed doctrines.

Rev. Henry Evenhouse and Dr. J. C. De Korne, who recently returned from an extended visit to our Nigerian field address Synod in behalf of the Mission Board.

Each speaker addressed Synod briefly. Brother Kobes speaks of a restrained optimism concerning fruits on the Indian field. Rev. Goudberg speaks of the translation work in which he is engaged. Miss De Jong and Rev. Bruinooge declare as their desire to present the true faith in a worthy manner. Mr. Ramiah explains how he became a member of the Christian Reformed Church, and of the need of the preaching of the Reformed truth in his field in India. Rev. Evenhouse speaks of the trilology of convictions found in our missionaries also sorely needed on the home front. These are: 1) A deep consciousness that the people to whom they have been sent need the Lord and Saviour Jesus Christ. 2) A deep realization of their own weaknesses. 3) The great power of the Word of God to change the hearts of men.

Rev. Evenhouse offers a prayer in behalf of all our missionaries and the great work entrusted to them.

Professor S. Volbeda responds in a fitting and stimulating manner that the Lord may encourage our missionaries to carry on the work of the Lord.

ARTICLE 54

Motion prevails to approve the action of the Canadian Treasurer, Rev. Paul De Koekkoek, whereby the services of the Canadian treasury has been discontinued in harmony with Synod's decision, "that this fund be discontinued as soon as the money is at par." Acts, 1946, p. 100. (Supplement 26.) (Supplement 44.)

ARTICLE 55

Upon motion the report of the *Church Help Committee* is approved and thereby approves also the Committees' urging "to Classes to exercise caution in its recommendation for loans from the Church Help Fund." (See Supplement 28.) (See also Art. 109.)

ARTICLE 56

Motion prevailed to approve the *overture No. 3 of Classis Sioux Center* that; "The Consistory of the Luverne, Minnesota, Christian Reformed Church petitioned Classis Sioux Center to be transferred to Classis Minnesota and to take necessary steps to bring about the transfer.

Classis Sioux Center decided in its session of March 4, 1947, that it has no objection to the transfer of the Luverne Church."

ARTICLE 57

The roll call is made and it appears that all delegates are present.

ARTICLE 58

The Communication in behalf of *Christian School promotion* presented to Synod by the Board of Directors of the Midland Park Christian School Association is postponed indefinitely. (See Supplement 46.)

ARTICLE 59

Synod decides to convene again on Monday morning at 9:30 o'clock.

ARTICLE 60

After motion to adjourn prevails Elder J. Huttenga closes the session with prayer.

MONDAY MORNING, JUNE 16
Sixth Session

ARTICLE 61

The President calls the meeting of Synod to order. The Rev. J. Kenbeek requests Synod to sing Number 199, Psalter Hymnal, and leads in prayer.

ARTICLE 62

The Clerk calls the roll and all delegates are present. Elder Bazuin is present in the place of Elder Rev. J. Geerlings. Upon request of the President he expresses his agreement with the forms of Unity.

ARTICLE 63

The Clerk reads the minutes of the fourth and fifth sessions. They are approved.

ARTICLE 64

The Advisory Committee on *Educational Matters,* the Rev. A. Brink reporting, submits the following materials concerning:

I. CLASSICAL REPORTS ON QUOTAS FOR CALVIN COLLEGE AND SEMINARY.

A. *Material:*

The Synod of 1941 decided that the Classes are to report annually to Synod whether or not the quotas of the Classis for Calvin College and Seminary have been paid. (cf. Acts of Synod, 1941, pages 98 and 111.)

This decision was reiterated by the Synod of 1946. (cf. Acts 1946, p. 52. (See Supplement 44.)

Your committee was given the reports of six Classes, indicating that thirteen Classes were delinquent in this regard.

B. *Recommendation:*

Your advisory committee recommends that Synod reiterate the decision taken last year with this change, that the Stated Clerk of Synod write to the Classical Treasurers instead of the Classical Stated Clerks for this information.

C. *Grounds:*

1. Stated Clerks are already freighted with a good deal of correspondence and are thus more likely to overlook the request.

2. The Treasurer is in a better position to have the desired information at hand. *Adopted.*

II. PENSION FOR MRS. D. H. KROMMINGA.

A. *Material:*

Overture No. 34.

B. *Recommendation:*

1. Your committee recommends that the Board of Trustees be instructed by Synod to grant Mrs. Kromminga a payment out of the General Fund Calvin College and Seminary if necessary sufficiently large to raise her stipend for one year to the level of the pension received by widows under the Ministers' Pension and Relief Administration.

2. That Synod instruct the Board of Trustees to devise ways and means in conjunction with the Calvin College Pension Committee of providing for her future needs.

C. *Grounds:*

1. The widow of a brother who has served our church for forty years cannot fairly be left with a mere $500 per year for eight years as the Calvin College Pension plan provides.

2. It should be possible to devise means of making the College Pensions compare favorably with the ministers pensions.

Adopted.

III. LAYMEN ON THE BOARD OF TRUSTEES.

Overture No. 12 of Classis Grand Rapids South "to augment the present Board of Trustees of Calvin College and Seminary with the addition of five lay members to be elected at large by Synod," was re-committed to the Advisory Committee for re-consideration. In this connection Overture No. 40 of the Calvin Alumni Council supporting the above-mentioned Overture of Classis Grand Rapids South is received as information.

IV. THE PROPOSED CHAIR OF MISSIONS.

A. *Material:*

Agenda Report 24b from Board of Trustees—item 10 (Supplement 24). Agenda Report 35 from Seminary Faculty (especially last part) (Supplement 35).

B. *Recommendation:*

1. Your Committee recommends that Synod adopt the following:

That the Synod of 1947 concurs in the recommendation of the Seminary Faculty and Board of Trustees, that a Chair of Missions is

needed, and recognizes that questions of curriculum adjustment and scholarship be carefully considered.

2. That the Seminary Faculty and the Executive Committee make a careful study of the whole question along the lines suggested by the Faculty report and bring its findings to the attention of the Synod of 1948.

3. If the questions that now remain unsolved can be brought to satisfactory solution by 1948, the Faculty, the Executive Committee and Board, in the usual way present a nomination of men suitable to occupy the Chair of Missions.

C. *Grounds:*

1. Our grounds for the above are those adduced by both the faculty and the Board in their reports referred to. (See Supplements 24-B; 35.)

2. Our grounds for recommendation of IV, B, 2, 3:

a. Much more is involved in the establishment of a new chair in the Seminary than a mere Synodical decision. This is indicated by the Faculty report.

b. The faculty is not aware of any man in our circle who at present stands out as an authority in this field, but a year or two may be sufficient to secure satisfactory candidates.

Adopted.

V. EDUCATIONAL SECRETARY FOR CALVIN COLLEGE.

A. *Material:*

Communication of Board of Trustees, pages 153ff, Agenda, 1947. (See Supplement 24.)

B. *Recommendation:*

1. That Synod approve the appointment of an Educational Secretary for Calvin College.

Adopted.

2. The work of the Educational Secretary shall be largely that laid down by the Synod of 1940 with certain changes brought about by the fact that the Synod of 1947 has already approved the appointment of a Field Representative and that of an office assistant to the President

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

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

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

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

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

NOTE: The work of Educational Secretary is thus distinct from the purely physical and material concerns of the business office manager if such a man be appointed, and the financial concerns of the Field Representative.

Adopted.

3. In view of the importance of this position we recommend that Synod appoint him from a nomination. We have asked the Executive Committee of the Board of Trustees to suggest a nomination. (See Art. 113.)

Adopted.

VI. THE ESTABLISHMENT OF JUNIOR COLLEGES.

A. *Material:*

Overture No. 2, Classis California, page 175, Agenda, 1947, in which Synod is requested to establish a Junior College on the west coast as soon as practicable.

B. *Recommendation:*

That the Synod appoint a study committee to consider the whole question of Junior Colleges, which shall report to the Synod of 1948 if possible, or to Synod of 1949.

C. *Grounds:*

1. A great deal is involved in establishing even a Junior College which will be accredited and of respectable caliber.

2. The question of Church Colleges is involved. Calvin has continued as a Church College, largely because of its intimate connection with the Seminary. Would the same reason hold for a Junior College at some distance?

3. The question of the relation of these Junior Colleges to Calvin College must be studied.

4. This is the first of several similar requests that are likely to come from various parts of the church; we should be prepared for that growing interest. (See Art. 176 for Committee Appointment.)

Adopted.

VII. THE EXPANSION OF THE SEMINARY TOWARD OFFERING TH.D.

A. *Material:*

Overture No. 28—Classis Grand Rapids East.

B. *Recommendation:*

That Synod encourage our Board of Trustees to do all that is possible and feasible in the direction of expanding our Seminary to render it qualified to confer the degree of Doctor of Theology.

C. *Grounds:*
The grounds in favor of this expansion are given in the overture.
Adopted.
(Continued in Art. 98.)

ARTICLE 65

Mr. Samuel Van Til, Field Representative for Calvin College, addresses Synod on behalf of the Calvin College Expansion program. He stresses the importance of our people being informed regarding the necessity of higher education and informs us regarding the relatively low percentage of contributions and urges us to generous giving for Calvin College. (See Article 156.)

ARTICLE 66

The *Advisory Committee, Varia,* the Rev. J. R. Rozendal reporting, submits the following:

REPORT OF THE BACK TO GOD HOUR RADIO COMMITTEE.

A. Materials:
(Supplement 13, 13-B.)

B. *Recommendations:*

1. We advise Synod to approve the work done, as reported to Synod in the above mentioned report, by the Back to God Hour Radio Committee.
Adopted.

2. We advise approval of III-a as found in the Agenda, 1947, Report No. 13; namely, that we approve the adding of several stations not listed in the Radio Log of last year. (See Agenda, p. 76, or Supplement 13.) *Grounds:*

a. We ought to accept every opportunity to broadcast our message wherever that opportunity is offered and where our message can be used effectively.

b. The support given by our people encourages us to do so.
Adopted.

3. We advise that Synod express a word of appreciation to the ministers who have given messages during the past year and to all those who have contributed to the musical part of the program, the announcer, Gerald Postma, and the secretarial staff, including our efficient business manager, Ralph Rozema.
Adopted.

4. We advise that Synod continue the Back to God Hour on a fifty-two week basis.
Adopted.

5. We advise that Synod at this time appoint one man as our radio minister for a term of two years. *Grounds:*

a. On more than one occasion Synod has instructed us to work in that direction. From the inception of our radio ministry this has been the ideal set forth by your committee.
b. The Synod of last year approved the plan of your committee to appoint one man for the period of one year.
c. Our experience with President Henry Schultze and with our present radio minister, the Rev. Peter Eldersveld, has proved the wisdom of the plan.

Adopted.

6: We advise the following trio as nomination for Radio Minister. Rev. Peter H. Eldersveld, Rev. George Stob, and President Henry Schultze and such names as Synod may desire to add to the nomination from which Synod shall choose a radio minister if Synod decides to do so this year. (cf. Arts 72, 136.)

Adopted.

7. In regard to *Overtures 17, 22 and 36* from the *Classes Wisconsin, Holland, and Grand Rapids South,* which advise that Rev. P. H. Eldersveld be appointed as our Radio Minister, your committee informs Synod that the fact that the name of Rev. P. H. Eldersveld has been placed on the trio for Radio Minister is an answer to their overtures. (See Art. 72.) (Report continued in Art. 69.)

Adopted.

ARTICLE 67

Elder J. De Vries closes the Monday morning session with thanks to God.

MONDAY AFTERNOON, JUNE 16

Seventh Session

ARTICLE 68

After the singing of the Psalter Hymnal No. 215, the stanzas 1 and 2, the Rev. H. Exoo opens this session with prayer.

ARTICLE 69

The Rev. J. R. Rozendal continues the report of the Advisory Committee on *Varia* as follows: (cf. Art. 66.)

I. FAITH, PRAYER AND TRACT LEAGUE REQUESTS SYNOD FOR MORAL AND FINANCIAL AID.

A. *Material:*

(Supplement 6.)

B. *Recommendations:*

1. We advise Synod that the Faith, Prayer and Tract League be recommended by Synod to our churches for moral and financial aid for the year 1948: *Grounds:*

a. They have given us the desired information requested by the Synod of 1946—see Acts of Synod 1946, page 34. Also Agenda 1947, page 20.

b. Our Synodical Tract Committee has as yet not been able to produce sufficient tracts to meet the need.

c. The Faith, Prayer and Tract League produces many worthwhile tracts which can be used by our people. (See Art. 171.)

Adopted.

II. SYNODICAL TRACT COMMITTEE.

A. *Materials:*

(Supplement 17, 17-B.)

B. *Recommendations:*

1. Your committee advises Synod to approve the work done thus far by the Synodical Tract Committee.

Adopted.

2. Your committee advises that Synod continue a Synodical Tract Committee. *Adopted.*

3. Your committee advises that Synod appoint the personnel of the Synodical Tract committee, including the following considerations:

a. The vacancy created in the committee by the resignation of Rev. N. L. Veltman who left this locality for Whitinsville, Mass.

b. The request of our president, Dr. J. T. Hoogstra, who because of an overloaded schedule, desires to be relieved of his work in the Synodical Tract Committee.

c. The desirability of having a minimum of change in the personnel of the Synodical Tract Committee.

d. The special nature of the work imposed upon the Synodical Tract Committee, in view of which your committee feels that its members should as much as possible be conversant with the actual mentality and needs of the mission subject. We therefore wish to advise Synod to consider the following three names in filling the vacancy left by the secretary: Mr. Ben De Boer, Mr. J. Keuning, and Mr. Edward Postma. (See Art. 176, V.)

Adopted.

III. REPORT OF DELEGATES TO THE NATIONAL ASSOCIATION OF EVANGELICALS.

A. *Materials:*

Supplement 41. (Majority and Minority Reports.)

B. *Recommendations:*

Having studied both the Majority and the Minority Reports we learned that in both reports it is evident that the delegates are aware of the fact that a large majority of the members of the N.A.E. are Arminian in their Theology. We as a Church have no sympathy for

the Arminian doctrine and certainly do not want it to influence our Church. Yet, in spite of this fact, both reports feel that there are decided benefits and obligations resting upon us with reference to the N.A.E.

After careful study of the matter your committee advises Synod to continue our affiliation with the N.A.E. for the year 1948. *Grounds:*

a. The seven point creed, which is submitted to us as the accepted creed of the N.A.E. and which has been accepted as a working basis with the N.A.E. by former Synods, offers an acceptable basis for continued cooperation and affiliation with the N.A.E.

b. The policies and practices of the N.A.E. as outlined in their rules for procedure are such that we can advise continued cooperation. The N.A.E. states in its Constitution that it is not to engage in any work which rightfully belongs to the domain of the organized church, viz., putting on Evangelistic Campaigns, Radio Preaching, Missionary work, the printing and distribution of literature for Sunday Schools, etc.

c. By retaining our affiliation with the N.A.E. we can make our contribution to this cause of Evangelical Christianity. Several of our leaders are members of the Board and also of the commissions and have in this way been able, and will be able, to help shape the policies of the N.A.E. and also will be able to prevent them from entering those domains which rightfully belong to the organized church. We can by continuing to affiliate with the N.A.E. fulfill our duty in strengthening and promoting the cause of United Evangelical effort, especially in promoting the cause of the Christian Day School.

d. We can also assist in establishing benefits for Evangelical Christianity by retaining our affiliation with the N.A.E., by helping to keep the Radio Lanes open for Network Time for Evangelical Christianity. The N.A.E. also gives valuable aid to missionaries in obtaining visas and materials. The N.A.E. also gives valuable assistance in promoting relief among the destitute. It also promotes a united front against united Liberalism. Finally it also maintains offices in Washington, D. C., which has all the facilities for watching and opposing legislation which may be detrimental to Evangelical Christianity.

Adopted.

3. We advise Synod that our churches be asked to remember the N.A.E. morally and financially, and that they take up an offering to help support it financially. (cf. Art. 171.) *Adopted.*

4. We advise Synod that the moneys collected be sent by the classical treasurers to our Synodical Treasurer; and that all expenses of the delegates and those serving on the commissions when attending

the meetings be paid from this fund; and that the Synodical treasurer forward moneys to the National Office of the N.A.E. (cf. Art. 171, III, 2.) *Adopted.*

5. Should these recommendations find favor, it would naturally prompt the Synod to appoint delegates for the National Convention of the N.A.E. for 1948. (Article 176.) *Adopted.*

IV. NETHERLANDS RELIEF.

A. *Materials:*

Supplement 36, 44.

Overtures Nos. 24, 24a, 25, 26.

B. *Recommendations:*

After reading the report of the Deacon's Committee for Netherlands Relief and the various Overtures presented to Classes we began to realize that the work of Netherlands Relief was no small task. In some 800 churches there was need of food and clothing. The need was urgent. From the reports and overtures we also gathered that our people in America responded nobly. In all our churches the Diaconate worked feverishly and faithfully to meet the emergency. They gave generously of the funds that were available and which could be gathered. Many churches gathered much clothing and even sent it directly to the Netherlands. The Diaconate of the Eastern churches also worked faithfully and systematically to gather, pack and ship the goods to the Netherlands. They report that not a single case was lost. They have receipts for every case shipped. This meant a lot of planning and work. All these churches and Diaconates deserve a word of appreciation for their splendid work.

The task is not yet finished. Much more remains to be done. The Eastern Diaconate Committee and also the other groups ask for a central committee through which all the money and goods are to be handled. This will make for more efficient distribution. It is also stressed that the spiritual side of this work of the Deacons must not be lost sight of. We are certain that our brethren and sisters in the faith in the Netherlands realize that it was our love for those of the same faith which moved us to send aid. And we know that their prayers of gratitude have gone up to the throne of Grace because God sent aid through the churches of America and Canada. May we be ready also to give all the praise to our God that He enabled us to send help in time of need.

In view of the suggestions which were found in the above cited Report and Overtures we advise Synod:

1. That Synod appoint a committee which will work out the most efficient way of collecting and distributing Netherlands' Relief. (See Art. 176.) *Adopted.*

2. That this committee also work out a plan whereby the best methods of effecting personal contact between donor and recipient, in order that the spiritual side of the work of the deacons may also be maintained and realized. *Adopted.*

3. That in the interim the existing committee and agencies be continued until a more satisfactory method can be worked out. *Adopted.*

V. OVERTURE OF DESPLAINES CHRISTIAN REFORMED CHURCH AND CLASSIS CHICAGO NORTH RE REFORMED CHURCHES IN GERMANY AND HUNGARY.

A. *Materials:*

Overture 42.

B. *Recommendations:*

After considering the matter of the spiritual needs of our brethren in Germany and Hungary as outlined in the above named Overture we realize that something ought to be done soon to help them in their need. It is not easy, with the limited information and data at our disposal, to formulate a definite plan of action, and to formulate definite methods of procedure in this matter. We therefore come to Synod with the following advice:

1. That conference be held on this matter with our churches in the Netherlands and the Free Magyar church in the United States.

2. That we attempt to gather more information directly from these brethren in Germany and in Hungary.

3. That, if possible, some of our men who are planning to visit Europe in the near future, either in official or unofficial capacity, be asked to investigate for us this matter. We have in mind such men as Rev. E. Van Halsema or Mr. Hekman. *Adopted.*

4. Upon motion Synod decides to refer this entire matter to a Committee for Spiritual Relief for Germany and Hungary. (See Art. 176.)

VI. RELIEF FOR DUTCH EAST INDIES.

A. *Materials:*

Overture No. 43 from I Orange City Chr. Ref. Church and accompanying documents.

B. *Recommendations:*

1. We advise Synod that we confer on this matter through Netherlands Relief Committee with the Netherlands Churches and if it become clear that our brethren in the faith in the Dutch East Indies are still in need, that they be aided by our committee for Netherlands Relief. *Adopted.*

VII. OVERTURE FROM LAGRAVE AVE. CHRISTIAN REFORMED CHURCH.

A. *Material:*

Overture No. 41.

Overture from LaGrave Ave. Chr. Ref. Church Consistory, requests that we send a letter to our President, requesting him to facili-

tate and speed up the entrance of some 400,000 displaced persons into this country.

B. *Recommendation:*

Upon motion Synod decides to refer this matter to the above-named Committee for Spiritual Relief for Germany and Hungary. (See Art. 176.) (Continued in Art. 147.)

ARTICLE 70

Dr. P. Y. De Jong introduces the Rev. N. Rozeboom, fraternal delegate of the Reformed Church of America, who brings the greetings of the R.C.A.; expresses appreciation for our interest in the N.A.E.; declares that we are engaged mutually in fighting a common foe; that we honor the same Lord; commends the deliberativeness of our Synod; and prays for the guidance of the Holy Spirit in our sessions. The Rev. Wm. Van Peursem responds fittingly.

ARTICLE 71

Synod now gives opportunity (cf. Art. 51) for adding names to the proposed nomination for Professor in Church History. The names of Dr. Renze De Groot and of Dr. P. Y. De Jong are added and the nomination is closed. (See Arts. 58, 127-129.)

ARTICLE 72

Synod now takes up the matter of a Radio Minister (cf. Art. 66) and decides to limit the nomination to the names proposed by the *Varia Committee*: the Rev. P. Eldersveld, the Rev. Geo. Stob, and Prof. H. Schultze.

The result of the balloting is that the Rev. P. H. Eldersveld is chosen as our Radio Minister for the Back to God Hour for a period of two years. The second clerk is instructed to notify him of this appointment. The details of the method of appointment or call are referred to the Advisory Committee on Church Order with instructions to report at a later session. (See Art. 143.)

ARTICLE 73

The *Advisory Committee on Budget,* Mr. George Wieland, reporting, submits the following:

A. We have as a Budget Committee examined the financial statements and requests for moral and financial support of the following organizations, and we recommend that Synod place them on the *list of accredited causes worthy of moral and financial support*:

1. American Bible Society.
2. Bethesda Sanitarium.
3. British and Foreign Bible Society.
4. Christian Labor Association.
5. Christian Psychopathic Hospital and Pine Rest.
6. Christian Sanatorium at Goffle Hill.

7. The American Federation of Reformed Young Women's Societies.
8. Christian School Pension Fund of the National Union of Christian Schools.
9. Faith, Prayer and Tract League.
10. Reformed Bible Institute.
11. National Christian Association.
12. Lord's Day Alliance.

Adopted.

B. *Bonding of Treasurers of Denominational Funds.* (See Art. 63, XV, Acts 1946.)

The Stated Clerk of Synod advises us that the report of the 1946 Advisory Budget Committee, "that a committee be appointed to examine the bonds of all persons having in trust the funds of the Christian Reformed Churches and that the bonds be held by the Stated Clerk of Synod"—had been approved by the Synod of 1946, but that Synod failed to appoint a committee.

We recommend that the Synod of 1947 appoint the committee. (cf. Art. 176.) *Adopted.*

C. *Investment of Moneys by Various Boards.*

Overture No. 7 of Classis Grand Rapids West was submitted to your advisory committee, and we advise Synod to adopt this overture.

Adopted.

D. We recommend that the *following causes be recommended to our churches for one or more offerings*:

1. Publication of Reformed Tracts.
2. Hoboken Seamen's Home.
3. Christian School Teachers' Emergency Relief Fund.
4. National Association of Evangelicals (one offering).
5. National Union of Christian Schools.
6. Christian School Pension and Relief Fund.
7. Canadian Immigration Fund. *Adopted.*

E. *Synod Filing Cabinet.*

Your committee recommends that Synod authorize the Stated Clerk to purchase a suitable Cabinet in which to keep Synodical documents, and that the Synodical Treasurer be authorized to defray the expenses from the Synodical Expense fund. *Adopted.*

F. Your *Advisory Budget Committee* examined the financial statements of the following:

1. *Back to God Hour.* (See Supplement 13, 13b.)

The audited financial statement for the year ending 1946 was examined anl found correct. We advise that Synod adopt the proposed Budget of $100,000 and that this amount be raised by a quota of $3.00 per family for the year 1948. *Adopted.*

2. *General Fund Jewish Missions.* (See Supplement 10.)

The report of the Treasurer of this Fund was examined and found satisfactory. We recommend that Synod adopt a quota of 75c per family, and that the treasurer of this fund be instructed to send 47% of all moneys and gifts received in the future to the Paterson Hebrew Mission treasurer, and that 53% of all moneys and gifts received be forwarded to the treasurer of the Chicago Jewish Mission. *Adopted.*

3. *Chicago Jewish Mission* (Supplement 5.)

The annual report was examined and found satisfactory by your advisory committee, and we recommend that Synod approve the proposed Budget of $18,460.00 for the year 1948. *Adopted.*

4. *Paterson Hebrew Mission* (Supplement 2 and 2b).

The financial report of this mission was examined and found satisfactory and your advisory committee recommends that:

a. Synod approve the budget of $10,810.00.
b. Salaries be equalized with those of the Chicago Jewish Mission.
c. The Board be authorized to purchase the proposed meeting place at a cost of $7,000.00 and that this amount be paid out of the General Fund for Jewish Missions. *Adopted.*

5. *Ministers' Pension and Relief Administration* (Supplement 7).

We examined the auditor's financial statement, and we recommend that a quota of $2.75 per family be adopted for the year 1948. *Adopted.*

6. *Report of the Synodical Treasurer* (Supplement 45).

The annual audited report and itemized statements of receipts and disbursements were examined and found correct.

We recommend that the quota for our Synodical Expense be raised from 75c to 90c per family for the year 1948. The 90c is to be divided as follows:

Seventy-five cents for our own Synodical expenses and 15c for the expenses connected with Ecumenical Synods. *Adopted.*

7. *Church Help Fund* (Supplements 28, 28b).

We examined the financial statement and found said document to be satisfactory. We recommend the following:

1. Synod call attention of all Classes to the statement in paragraph 5 of the report that classical recommendation should be given only if a particular congregation can be classified as a "weak congregation."
2. Synod approve a quota of $1.50 per family for the year 1948. *Adopted.*

G. Your Advisory Committee considered the request letter of the newly organized congregation of Edgerton, *The Bethel Christian Reformed Church,* requesting a loan from the Church Help Fund in the amount of $20,000.00

We advise that Synod receive this leter as information and request Classis Minnesota to give this request for help due consideration.

Adopted.

H. *South America and Ceylon* (Supplement 23, 23b).

The financial statement and auditor's report were examined.

Your advisory committee recommends that Synod adopt the quota of 75c per family for the year 1948. *Adopted.*

(Continued in Art. 88.)

ARTICLE 74

The Committee for the *Translation of Holland Theological Works* was instructed by the Synod of 1946 to contact the Calvinistic Action Committee relative to a plan for the translation and distribution of approved Reformed works such as Kuyper's E Voto and others and to report to the Synod of 1947. The Calvinistic Action Committee stated that it "is not interested in nor in a position to take over any of the projects Synod has decided to translate." It is now the opinion of your committee that the translation of E Voto and other Dutch works is unwarranted, inadvisable, and unnecessary; hence, your committee advises no further Synodical action in this matter. (See Supplement 38.)

Adopted.

ARTICLE 75

The Lesson Plan for the year 1948 submitted by the *Mission S. S. Lesson Planning Committee* is adopted by Synod. (See Supplement 3-B.)

ARTICLE 76

The *Report of the Meeting of Ten Classes* appointed by the Synod of 1946 for the purpose of admitting to candidacy the brethren H. Bruinooge, F. Einfeld, Jacob Hasper, George Holwerda, Peter Ipema, Bernard Pekelder, John H. Piersma, Gerald Postma, Robert Recker, Harold Sonnema, Simon Viss, Jr., Alexander De Jong, John De Kruyter, and Clarence Van Ens is approved. (See Supplement 30.)

ARTICLE 77

The *Report of the Consistory of the Graafschap Christian Reformed Church,* which served as a Committed for the relief of the Reformed Churches in Graafschap, Bentheim, Germany, is approved. (See Supplement 33.)

ARTICLE 78

The report of the *Sunday School Lesson Planning Committee* is approved and the matter of appointing a committee to continue the work is referred to the Committee on Appointments. (Supplement 39.) (See Art. 176.)

ARTICLE 79

The declination of Dr. Jacob T. Hoogstra, appointed by the Synod of 1946 to serve as alternate Stated Clerk of Synod, is accepted for

the reasons specified and the selection of an alternate is referred to the Committee on Appointments. (See Art. 176.)

ARTICLE 80

Synod decides to make the corrections referred to by Dr. Herman Kuiper in the Acts and to refer these corrections to the Committee considering the 1946 report. (See Art. 150.)

ARTICLE 81

Synod approves the report of the Rev. Edward B. Pekelder, delegate to the Assembly of the O. P. Church. (Supplement 40.)

ARTICLE 82

Synod adopts the overture (No. 37) of Classis Grand Rapids South "to suggest to all our Churches that they commemorate the centennial of the founding of these first colonies in one of the services of Sunday, October 5, 1947, by appropriate sermons, and prayers of thanksgiving to our faithful covenant God, imploring Him also that He make us and our children unwaveringly faithful to His Word in this good land to which He graciously brought our forefathers one hundred years ago."

ARTICLE 83

Elder De Jong closes the Monday afternoon session with thanksgiving.

TUESDAY MORNING, JUNE 17
Eighth Session

ARTICLE 84

Synod is led in devotions by the Rev. M. Dornbush who requests Synod to sing Psalter Number 396:1, 2, 5, and calls upon the Lord for a blessing.

ARTICLE 85

The roll is called by the first Clerk. All delegates are present. Elder Rev. J. Geerlings is present instead of Mr. Bazuin.

ARTICLE 86

The President calls Synod's attention to the fact that Mr. M. A. Postmus, elder delegate of Classis Muskegon, is the oldest member present, being eighty years of age. He congratulates Mr. Postmus upon this distinction which the Lord has allowed him. Synod heartily acknowledges this recognition of one of our fathers in Christ.

ARTICLE 87

The Clerk reads the minutes of the sixth and seventh sessions. Synod approves.

ARTICLE 88

The *Advisory Budget Committee*, Mr. G. Wieland reporting, submits the following: (See Art. 73.)

The Gideons.

A. *Material:*

1946 Annual Report and Booklet.

B. *Recommendation:*

Your Committee advises that we recommend the Gideons for moral and financial support in the distribution of Bibles only, and that we instruct the Stated Clerk to address a letter to the Gideon headquarters protesting the action of certain camps in carrying on evangelization in competition with the churches and state that if that action is continued we may feel constrained to withdraw financial support in the future. (Budget Committee Report, continued in Art. 148.)

Adopted.

ARTICLE 89

The Advisory Committee on Publication Matters, the Rev. John O. Schuring reporting, presents the following:

I. THE NEW OVERTURE NUMBER FIVE OF CLASSIS ZEELAND.

A. *Material:*

"Classis Zeeland overtures Synod to have all overtures which were not printed in the Agenda printed in the Acts of Synod."

B. Your committee calls Synod's attention to two things. One is a reminder; the second is a recommendation.

1. The reminder refers to the Acts of 1946, p. 35, where it is stated that "Synod should not act on the reports which have not appeared in the Agenda nor on overtures which have not appeared, except in urgent cases."

2. We recommend that Synod concur in the New Overture Number Five of Classis Zeeland and print in the Acts only those overtures which are acted upon by Synod and do not appear in the Agenda.

Grounds:

a. History has proved that not all overtures are sent in on time to be printed in the Agenda.

b. All overtures acted upon by Synod should be published for future reference for the churches.

c. Overtures so recorded would expedite the work of study committees. *Adopted.*

NOTE: All overtures submitted to Synod appear as an appendix in the Acts of this Synod.

II. OVERTURE NO. 4—MAILING OF THE BANNER AND DE WACHTER.

A. *Material:*

Classis Sioux Center overtures Synod to reverse the mailing dates of *De Wachter* and *The Banner,* in order to enable more of our people in outlying districts to receive *The Banner* before the Sunday following its publication. The reasons are stated in the Overture, Agenda, 1947, page 176.

B. *Recommendation:*

We advise Synod to instruct the *Publication Committee to mail The Banner* as early in the week as possible. *Grounds:*

1. Mr. Buiten informs us that this will not interfere with the mailing date of *De Wachter,* and hence there will be no need for its reversal as the overture assumes.

2. This advice satisfies the intent of Classis Sioux Center's overture.

3. It will enable the subscribers of outlying states to receive *The Banner* during the same week of its publication.

4. It also meets the demand of the Sioux Center Classis to promote good Sunday reading. *Adopted.*

III. OVERTURE NUMBER TEN—REPRINTING OF DUTCH PSALM TUNES.

A. *Material:*

No. 10, *Reprinting of Dutch Psalm Tunes.*

B. *Recommendation:*

Your committee advises Synod to proceed with the printing of the Third Edition of the Psalter Hymnal.

Reasons:

1. Many churches are sorely in need of new books.

2. Many of the new plates have already been made. To be exact, thirty out of thirty-eight are ready, and it is possible that by this time all are ready.

3. This new publication will meet one of the main objections of Classis Chicago South in that the harmonization in many songs has been restored to the DeVries harmony. This is stated in the proposed preface of the new edition. *Adopted.*

IV. SERMON BOOK COMMITTEE.

A. *Material:*

(Supplement 29.)

B. *Recommendations:*

1. Synod thank the committee for their report and for their labors in preparing the sixth volume of sermons. *Adopted.*

2. On the basis of the Sermon Book Committee's Report we advise Synod to proceed with the printing of 1,000 copies of volume six of "Sermons for Reading Services."

Reasons:

a. The manuscripts are in the hands of the publishers and are ready for the press.

b. This is in keeping with the Synodical decision of 1946. *Adopted.*

3. We advise that Synod instead of appointing a committee at this time encourage private initiative to publish a series of sermons on the Heidelberg Catechism.

Reasons:

a. We believe that individual ministers should be encouraged to authorship.
b. The Sermon Book Committee Report states that vacant churches have been requesting in previous years a series of sermons on the Catechism.
c. Your Advisory Committee is of the opinion that authorship by a single individual can do better justice to the Catechism's unity than a composite authorship.
d. A recognized publishing house would give such a book wider circulation.
e. There will be sufficient copies of other sermon books on hand.

Adopted.

IV. PUBLICATION COMMITTEE.

A. *Material:* (Supplement 19.)

B. We recommend that Synod thank the Publication Committee for its report and for its labors of the past year. *Adopted.*

C. An item for Synod's attention. (Supplement 19.)

1. In Section II, paragraph 2, the committee reports that "pursuant to article 93b, p. 69, Acts of Synod, 1946, the salaries of the Editors-in-chief, the Revs. H. J. Kuiper and H. Keegstra, were increased in agreement with the decision. Inasmuch as your committee interpreted these instructions as advisory rather than mandatory, it has not increased the remunerations of the co-editors of these papers nor of the writers of the Sunday School papers. The Committee is of the opinion that we are paying a fair honorarium and therefore there should be no increase at this time in view of our financial condition."

2. Your Advisory Committee disagrees with the Publication Committee that the decision of Synod, 1946, was merely advisory.

We advise Synod to instruct the Publication Committee to carry out its instructions to increase the honorariums retroactively according to Synod's previous decision. *Adopted.*

D. We now take up Publication Committee recommendations under Section III, Supplement 19.

1. Pursuant to Synod's instruction, Art. 65, p. 31, your Committee recommends that the term of the Editor-in-chief of *The Banner* be set first at two years and then at six years. Thereafter consideration of reappointment every six years. The committee recommends that the retirement age of the editor be set at seventy years.

Your Advisory Committee recommends Synod so decide. *Adopted.*

2. "Since this is the year for the regular appointment of the Editor-in-chief of the Sunday School papers, your committee recommends

that the Rev. J. H. Schaal, whose appointment was for one year, be appointed for the full term of this office."

Your committee endorses this full term appointment. *Adopted.*

3. "In order to get the term of office of the Publication Committee member, the Reverend Peter Holwerda, in line with the rules and regulations which Synod has laid down for this Committee, it is recommended that he be reappointed for one year this time."

Your Committee advises this reappointment for one year. *Adopted.*

E. *Mission Sunday School Paper.* (Supplement 19.)

1. The Publication Committee "requests Synod to express itself on the matter of the publication of the Mission Sunday School Paper for smaller children as suggested and expected in the 'General Report', Par. 5," which reads: "The request of the Grand Rapids Mission Boards made in the interests of our City Mission groups, to publish a Mission Paper for the smaller children was granted after much preliminary work and discussion. Miss Dena Korfker has been secured to write the lessons for the project which has already been started. The City Mission has agreed to underwrite any shortage which may occur during the first year. After that the matter of financing the project will again come up for consideration. It is understood that this is a temporary venture subject to Synod's approval."

2. We recommend that Synod approve this temporary venture. *Adopted.*

F. *Professor D. H. Kromminga's letter.* (Supplement 19.)

1. The contents of the letter may be found on pages 100-103 of 1947 Agenda, or Supplement 19.

2. Your committee advises Synod that in respect to the letter of declination to the Publication Committee it need take no action on this communication, since by an act of God's grace, the beloved Professor who sent this letter has gone to his eternal reward.

Adopted. (Continued in Art. 120.)

ARTICLE 90

Synod thanks the committee for the work done in the investigation of the views of Prof. D. H. Kromminga and in view of the demise of the brother, Synod decides to discharge the committee and to terminate the matter. (See Supplement 25.)

ARTICLE 91

The Rev. E. Visser, reporting for the *Advisory Committee on 1946 Reports,* presents the report on *"Programs for Mutual Supervision."* (This report is printed in the Acts of the Synod of 1946, pages 192-200, and was referred to the Synod of 1947.)

I. HISTORY.

A. In answer to an overture from Classis Hudson concerning unnecessary duplication of questions asked Consistories in connection

with Art. 41 C.O. and in church visitation, Synod of 1944 appointed a committee "to make a comparative study of our programs for mutual supervision and to attempt to integrate them in such a way that unnecessary duplication be avoided and each cover its own field" (Acts, 1944, Art. 58, p. 29).

B. The study committee reported to the Synod of 1946 (Acts, 1946, pp. 192-200). An advisory committee presented its advise to Synod on this matter (Acts, 1946, pp. 112-116). Synod decided "to postpone action and refer the entire matter to the Synod of 1947."

C. This matter, placed in the hands of the advisory committee on 1946 reports, is now before us.

II. RECOMMENDATIONS OF THE STUDY COMMITTEE, THE 1946 ADVISORY COMMITTEE, AND YOUR ADVISORY COMMITTEE.

A. *On questions of Article 41 of the Church Order.*

1. *About the number, formulation, and method of asking the questions.*

a. *The Study Committee's Recommendation* (Acts, 1946, p. 196, V, A, 1).

1) That the number of questions again be reduced to five as it was before 1942 for over 300 years.

2) That the questions be asked orally and stated as follows: Are consistory meetings held in your church? Is church discipline exercised? Are the poor cared for? Does the consistory support the cause of Christian Schools? Have you submitted to the clerk of classis the names and addresses of all baptized and communicant members who have, since the last meeting of classis, moved outside the bounds of your congregation?

b. *The 1946 advisory committee's advice* (Acts, 1946, pp. 113, 114, V, 2, a, b).

1) Reversion to the five questions as recommended by the study committee.

2) Formulation which will inquire not only into the matter of fact of consistorial duties, but also the *degree* in which these are carried out, e. g., Art. 41 should not merely ask: "Is church discipline exercised," but: "Is church discipline exercised *faithfully?*"

3) Leave method of interrogation (oral or written) to the choice of classis.

c. *Your advisory committee advises:*

1) *That Synod revert to the five questions as recommended by the Study Committee. Adopted.*

2) That *Synod adopt the following formulation* (as recommended by the 1946 advisory committee): "Furthermore, at the beginning of the meeting, the president shall, among other things, present the following questions to the delegates of each church: (1) Are the consistory meetings regularly held in your church; and are they held ac-

cording to the needs of the congregation? (2) Is church discipline faithfully exercised? (3) Are the poor adequately care for? (4) Does the consistory diligently promote the cause of Christian day schools? (5) Have you submitted to the Stated Clerk of Classis the names and addresses of all baptized and communicant members who have, since the last meeting of classis, moved to where no Christian Reformed churches are found?" *Adopted.*

3) That Synod decide to *leave the method of asking questions optional,* provided official action is taken by the consistory.

2. *About the prefatory anouncement to asking questions of Art. 41.*

a. *The study committee's recommendation*: "That Synod declare before asking orally the questions of Art. 41, the president shall make the following statement: Because it is the central and principal task of classis to inquire as to the spiritual state of its several congregations, it is incumbent upon the president of classis to ask the following questions which should be answered with due gravity" (Acts, 1946, p. 197, 2).

b. *The 1946 Advisory Committee's advice*: Deletion of the recommended prefatory announcement, since it should be left to a president of classis how he would introduce the asking of questions to Art. 41. (Acts, 1946, p. 114, c.)

c. *Your advisory committee advises the deletion of the proposed prefatory announcement* because it becomes too formal a matter for Synod to put into the mouth of the president of classis the exact words that he shall speak each time Art. 41 is introduced. *Adopted.*

3. *About the declaration of Synod regarding question 5 of Art. 41.*

a. *The study committee's recommendation*: That Synod declare that clerks of classes send to the secretary of the Executive Committee for Home Missions the names and addresses of all their dispersed members. That the Executive committee for Home missions shall keep a record of the dispersed, work with them, seek to unite them, and give an account to Synod annually of these matters. (Acts, 1946, p. 197, 3.)

b. *The 1946 advisory committee advised the adoption of the recommendation* regarding the sending up of names of the dispersed to the secretary of Home Missions and the deletion of that part of the declaration which concerns itself with the specific duties of the Executive Committee of Home Missions in this matter. (Acts, 1946, 114, d.)

c. *Your advisory commitee recommends*:

1) That Synod adopt the proposed declaration concerning question 5 of Art. 41 as to the first part only, which reads: "That Synod declare: The clerks of the classes, after each classical meeting, shall at once send the names and addresses of non-resident members and the

names of all the churches which submited them to the secretary of the Executive Committee of Home Mission." *Adopted.*

2) That, since the second part of the proposed declaration, pertaining to duties of the Home Mission Committee in regard to the dispersed, contain good suggestions which could be used profitably, Synod decide to pass on this material to the secretary of the Executive Committee for Home Missions in the form recommended by the Study Committee, which reads as follows: "The Executive Committee for Home Missions shall: (1) Keep an up-to-date record of these names, grouping them according to their addresses into small geographical units so that at any time the Committee knows how many non-resident members there are in any given locality. (2) Labor with such members to the end that the nearest Christian Reformed Church takes them under their care, or (and) (3) Seek to unite them into groups in the regular way of home mission work. (4) Give to Synod annually an accurate tabulation of the number of names it has received from each classis, and the disposition made thereof, so that Synod may know whether the churches, classes, and Executive Committee are faithful in this matter." *Adopted.*

B. On *changes in connection with the rules for church visitation.* (Rules for church visitation are recorded in Schaver's edition of the Church Order, pages 149-152.)

1. *Changes in paragraphs preliminary to the question guide.* (C. O. 149.)

a. *The study committee's recommendations*: (Acts, 1946, p. 198, B, 1-3.)

1) That to preliminary paragraph (2) there be added a statement concerning the necessity of the church visitors allowing themselves sufficient time so their visits may be fruitful.

2) That preliminary paragraph (5) be deleted and replaced by a statement of various materials consistories should have on hand at the time of church visitation, namely, the minute, membership and treasury books, and data as to discipline, kingdom causes, schools, and the poor.

3) That there be inserted between (6) and (7) of the preliminary paragraphs an instruction concerning the kind of grievance that will be considered by the church visitors.

b. *The 1946 Advisory Committee's advice:* (Acts, 1946, p. 114, 3, a-c.)

1) That instead of the proposed addition to preliminary paragraph (2) there be added: "The visitors shall so arrange their schedule of work that they allow ample time for each visit."

2) Not to adopt the proposed substitution for preliminary paragraph (5) because "the technicalities and minute details with which

the consistories would be burdened, would defeat the very purpose which these rules seek to accomplish."

3) The adoption of the insertion between preliminary paragraphs (6) and (7) as proposed by the study committee.

c. *Your advisory committee recommends:*

1) That instead of the proposed addition of the Study Committee, there be added to preliminary paragraph (2) the following: "The visitors shall so arrange their schedule of work that they allow ample time for each visit."

2) That preliminary paragraph (5) remain as is; and that the substitution proposed by the study committee be rejected, because the technicalities and minute details with which the consistories would be burdened, would defeat the very purpose which these rules seek to accomplish. *Adopted.*

3) That between preliminary paragraphs (6) and (7) there be inserted the statement proposed by the Study Committee, which reads as follows: "The visitors, at the beginning of their meeting, shall remind the members of the consistory that they may express only such grievance against one another as was previously discussed within the consistory and could not be removed." *Adopted.*

2. *Change in matters pertaining to questions of church visitation* (C. O., pp. 149-152).

a. *The study committee's recommendations:* (Acts, 1946, pp. 198, 199, B, 4-9.)

1) The change of the caption: "Questions to the full consistory" to "Questions to the whole consistory."

2) That after questions 7, 10, 16, 18, to the whole consistory, and after question 2 about the deacons, there be added parenthetically instructions as to how answers to these questions should be sought.

3) That the clerks of the classes inform their church visitors of the revisions made, until such a time as these revisions will be taken up into the church order.

b. *The 1946 Advisory Committee's advice* (Acts, 1946, p. 115, d-g).

1) Caption change from "whole consistory" to "entire consistory."

2) That parenthetical insertions after questions 7, 10, 16, 18, to the whole consistory, after question 2 about the deacons, be omitted.

3) That the matter concerning the clerks' informing church visitors of revisions made be dropped.

c. *The advice of your committee:*

1) That the caption above the questions to the consistory be changed to read "questions to the whole consistory." *Adopted.*

2) That the parenthetical instructions after questions 7, 10, 16, 18, to the whole consistory, and question 2 about the deacons (C. O. 152), as proposed by the study committee, be rejected, because the method

of seeking answers to these questions should be left to the discretion of the church visitors. *Adopted.*

3) That the matter concerning the clerks informing their church visitors of the revisions made be dropped. *Adopted.*

C. *On matters pertaining to censura morum* (Art. 81, Church Order).

1. *Recommendations of the study committee* (Acts, 1946 pp. 199, 200, C, 1-3).

a. Deletion of the phrase "before the celebration of the Lord's Supper" from Art. 81 of the Church Order, since there is no connection between censura morum and the Lord's Supper.

b. That Synod declare that censura morum take place three times a year, apart from the Lord's Supper, between classes; and that the presidents of consistories preface censura morum with an explanation of its meaning.

c. That the words "before each celebration of the Lord's Supper" as found in question 9 of the church visitation questions to the whole consistory (C. O., p. 150) be deleted and replaced by the phrase: "three times annually."

2. *1946 Advisory Committee's advice* (Acts, 1946, pp. 115, 116, C). That the changes proposed by the study committee be not accepted.

3. *Your advisory committee advises that the changes proposed in re matters of censura morum be not adopted,* because dissociation of censura morum from the Lord's Supper is apt to cause neglect of mutual censure. *Adopted.*

III. EXPRESSION OF APPRECIATION TO THE STUDY COMMITTEE.

The 1946 Advisory Committee included under its recommendations the following: "Your committee recommends that Synod thank the Committee for the work they have done" (Acts, 1946, p. 113, C, 1).

Your committee is of the opinion that this was not carried out, since Synod of 1946 decided to postpone decision on this matter of mutual supervision.

We, therefore, recommend that the synodically appointed committee of study be thanked for its work. *Adopted.*

(Continued in Art. 150.)

ARTICLE 92

Motion prevails to get in touch immediately with the Rev. J. Schaver in order, if possible, to incorporate the changes which Synod has adopted for our Church Order in his proposed new edition of the Church Order which may already be in the hands of the printers.

ARTICLE 93

The *Advisory Committee on Church Order, Rev. R. Bos,* reporting, submits the following:

I. THE MINISTERS' PENSION AND RELIEF ADMINISTRATION.

A. *Material:*

(Supplement 7, 7-B, 7-c.)

B. Your committee recommends:

That the emeritation of the following ministers be approved: The Revs. D. De Beer, J. R. Brink, J. Schaap, Wm. Bajema, J. J. Hiemenga, H. Vande Kieft. The first five have been emeritated on the grounds of age and years of service. The Rev. Vande Kieft on the ground of disability to continue in the active ministry due to a throat ailment. *Adopted.*

Synod of 1947
Esteemed Brethren:

I hereby wish to inform Synod that for the present I will not need support from the Pension fund. Should I in the future become incapacitated to care for myself and family, I shall then notify the proper authorities.

May the Lord bless you in all your further deliberations.

Fraternally yours,
Rev. Henry D. Vande Kieft

ARTICLE 94

The time for adjournment having arrived Elder M. A. Postmus closes the session with prayer.

TUESDAY AFTERNOON, JUNE 17
Ninth Session

ARTICLE 95

This session is opened by the Rev. C. De Haan, who has Synod sing Number 426:1, 3, and leads in prayer.

ARTICLE 96

The *Advisory Committee Church Order* (cf. Art. 93) Rev. R. Bos reporting resumes its report; the *Committee recommends*:

A. That the changes in the rules suggested by the Board for Ministers' Pension and Relief be approved as follows: (Supplement 7, 7-B, 7-C.)

1. The Synod of 1946 increased the pension of an orphan from $100.00 to $200.00 per year. *Article IX, 3,* stipulates that the total pension and relief to an orphan shall not exceed $175.00 per year. We recommend that that Article shall be amended to read: ". . . nor shall the total pension and relief to orphans exceed $275.00 per year per person."

Ground: That is in line with increases granted by Synod last year. *Adopted.*

2. *Article IX, 4,* stipulates that orphans of ministers, who did not unite with the Pension Plan, may receive aid from the Relief Fund. However, that aid shall not exceed $100.00 per year per person.

We recommend that that Article be amended to read: " . . . and to orphans it shall not exceed $200.00 per year per person."

Ground: The allowance granted such an orphan should not exceed the pension for an orphan. As the pension for an orphan has been increased from $100.00 to $200.00, the maximum allowance for an orphan of a minister, who did not unite with the Pension Plan, should be increased to the pension of an orphan. *Adopted.*

3. *Article V, D,* reads: "As all ministers do not receive a separate auto allowance, the ministers who do receive such, shall add it to their salary in order to compute the amount to be paid. Those who receive more than $200.00 allowance due to the special needs of their work, such as missionaries and others, shall not be called upon to add more than $200.00 of the allowance to the salary."

We recommend to amend the article to read: "As not all ministers receive a separate auto allowance, the ministers who do receive such, shall add it to their salary in order to compute the amount to be paid, except missionaries who shall not be called upon to add more than $200.00 of the allowance to the salary."

Ground: That is the intent of the Article as adopted by the Synod of 1939. *Adopted.*

B. Our church has paid the pension of Mrs. J. Van Lonkhuizen since 1944 with the understanding that the Gereformeerde Kerken of the Netherlands repay us at the end of the war. The Board has sought contact with the proper authorities in the Netherlands, but thus far without success.

We recommend that the Board be instructed to continue its efforts to contact the Gereformeerde Kerken of the Netherlands. Adopted.

C. The Board proposes the following addition to the rules:

In event a contributing minister unites with the Pension Plan of Calvin College and Seminary, all contributions made by him to the Ministers' Pension Fund shall be turned over to the Calvin College and Seminary Pension Fund.

We recommend the adoption of this rule and adding to it the words "for his benefit" at the end. *Adopted.*

II. REPORT OF THE COMMITTEE ON ECUMENICITY AND INTERCHURCH CORRESPONDENCE.

(Supplement 16, 16b.)

Your Advisory Committee recommends:

A. That the committee be thanked for the splendid work done in making the necessary preparations for the First Reformed Ecumenical Synod, and be discharged of further responsibilities relevant to this matter. *Adopted.*

B. Synod approve of the publishing of 2,000 copies of the Acts of the First Reformed Ecumenical Synod instead of 1,500.

Adopted.

C. Synod take note of the fact that the Synod of 1946 appointed a delegate to the Orthodox Presbyterian Assembly, when a previous Synod had decided to wait with such action until mode of procedure was definitely established (cf. Acts, 1944, Art. 123, C, 3, p. 85). (Cf. Supplement 40.) (See Art. 81.)

D. Synod adopt the proposed method of procedure in resuming the practice of church correspondence. Synod send an invitation to the churches to be invited, incorporating the principles of church correspondence adopted in 1944. *Adopted.*

E. Synod adopt the letter as its official invitation to the churches to be proposed. (See Supplement 16, III, E.) *Adopted.*

F. Synod invite the following churches: Reformed Church of America; The Synod of the Reformed Presbyterian Church, N.A.; Reformed Presbyterian Church, General Synod; Associate Presbyterian Church; the Free Magyar Reformed Church in America; The Christian Reformed Church in the Netherlands; (Die Nederduits Gereformeerde Kerk) of South Africa; The Christian Reformed Church of Japan; Free Presbyterian Church of Australia. *Adopted.*

G. Synod invite the United Presbyterian Church attaching to the letter a reminder of correspondence with said church in the past. *Adopted.*

H. Synod wait for further information in regard to the Elders Church of China. *Adopted.*

I. Synod Appoint during its present sessions a delegate to the Synod of the Reformed Church of South Africa to attend its meeting to be held in January, 1949. (See No. 30, Art. 176.) *Adopted.*

III. *"Classis Grand Rapids East overtures Synod (No. 27),* to appoint a committee to study the question as to whether or not those converted through Home Evangelization work must necessarily affiliate with one of our established congregations, or whether or not arrangement can be made whereby the membership, or at least the church life of such persons can remain at the place where they were spiritually born and nourished in their native environment.

Grounds:

1. The past practice of compelling these people to affiliate with a local church has often proved unsatisfactory.
2. Opinions of some of our leaders indicate that such affiliation is not demanded by our Church Polity.
3. The problem is a real problem which is becoming more acute.
4. It is a denominational problem on which there should be denominational unity of procedure."

Classis Chicago North in an overture No. 9 of a similar nature requests that Synod "establish rules for the Home Mission field along the same lines that obtain on the Indian Mission Field: Namely, that

of establishing missionary churches, when by the grace of God, individuals are converted through missionary endeavors. (cf. Acts of Synod, 1942, Art. 80, especially paragraph C and sub-points as found on p. 68f.)"

Recommendations:

Your committee believes that there is no need of a new set of rules to govern the churches in this matter as we have methods of dealing with this situation in full harmony with Reformed church polity.

Your committee recommends that Synod remind the churches and committees that in cases where it is not feasible to have the converts leave the mission and attend the nearest church, the advisability of establishing a branch church at such mission stations be considered in order that converts continue to attend the mission where they were converted and the sacraments may be administered there.

Grounds:

1. This is the practice in some mission stations and works out well.
2. This keeps the converts in their own environment, causes them to feel more at home, and gives the more active among them a field of usefulness—their talents can be used for the further extension of God's Kingdom. *Adopted.*

IV. *Classis Kalamazoo overtures Synod, No. 11,* to change the by-law of Art. 5, Church Order, advising vacant churches "not to nominate ministers who have not served their present church for two years" to make this "four years," instead of "two years."

Grounds:

1. The best work in a church cannot be done in a shorter period of time.
2. This would spread the calls over a greater number of ministers.

Recommendation:

We recommend that Synod do not accede to this request.

Grounds:

1. It is difficult, if not impossible, to determine when the "best work" is done. Sometimes splendid work is done in a ministry of brief duration; at other times a longer ministry is needed. It cannot be said that in all cases a ministry of four years is desirable.
2. The proposed change would not "spread the calls" permanently. We would have the same situation at the end of four years which now prevails at the end of two years.
3. Article 10 of the Church Order specifies that a minister may not leave the congregation without the consent of the consistory and the deacons. If in a given situation a longer pastorate is deemed absolutely necessary, the consistory need not consent to his departure. *Adopted.*

V. *Classis Muskegon overtures Synod, No. 13,* to study further the question of the proper function of the Congregational Meeting among our ecclesiastical assemblies and to properly delineate the authority of that assembly with a view to the solving of the problem of allowing women members to vote in congregational meetings.

Grounds:

1. Classis Muskegon received an overture from one of its consistories because of the request of some of its women members to participate in congregational meetings.
2. The Classis, after extensive study, felt that, for the sake of uniformity, this should not be merely the decision of a single classis or congregation.
3. There are now some congregations that permit woman ecclesiastical suffrage, so that in actual fact, uniformity is not now a reality.

This overture has the concurrence of Classis Hackensack (Overture 19).

Recommendation:

We recommend that Synod accede to the request of these classes on the basis of the grounds given. (See Art. 176.)

Adopted.

VI. *Request of Peter L. Van Dyken that Art. 70 be removed from the Church Order* (Overture 15).

A. This request has been presented to Classis California but was passed on to Synod without comment.

B. Your Advisory Committee is not prepared to either affirm or deny the argumentation offered for the removal of Art. 70 from the Church Order. However, this committee is convinced that the removal or retention is in need of study. Hence, your committee recommends that Synod appoint a committee to investigate whether Art. 70 should be removed or retained in the Church Order. In case this study committee should decide in favor of its retention the committee be further instructed to consider a possible revision and clarification of this article to remove all ambiguity.

Grounds:

1. This article of our Church Order is increasingly becoming a dead letter. It should either be removed or observed by the churches. Either of these requires the study for which we ask.
2. The relation of marriage to the church is in need of study in these days when the sacredness of marriage is so sorely lost sight of. (See Art. 176.) *Adopted.*

ARTICLE 97

The *Advisory Committee on Protests and Appeals,* Rev. H. Blystra reporting, submits the following:

I. APPEAL OF MR. C. J. SHOLTEN.

A. *Material:*

1. The appeal of Mr. Scholten addressed to Synod via Classis Kalamazoo.

2. A letter from the Consistory of the Comstock Christian Reformed Church informing Mr. Scholten of the advice of Classis Kalamazoo that "you take your appeal to Synod directly."

B. *Content:*

Mr. Scholten maintains that in his suspension and deposition from the ministerial office by Classis Sioux Center he has been wronged by said Classis.

He further contends that "to date Synod has not passed judgment on the merits of my case."

He petitions the present Synod "to declare nul and void the decisions of Classis Sioux Center in which it 'suspended' and 'deposed' me from the ministry, and to make announcements and adjustments consistent with declaring said actions nul and void."

C. *History of the Case.*

1. The Scholten Case has been before Synod repeatedly. (Cf. Acts of Synod, 1937, 1938, 1939, and 1940.)

2. The following is recorded in the Acts fo Synod, 1940, (Art. 71, p. 7, sub 4): "Synod of 1939 ruled that if Mr. Scholten did not comply with the instructions of the Synod of 1938 'his case shall be considered closed.' Your Committee advises that Synod therefore consider this case closed." This advice was adopted.

D. *Advice:*

We recommend that Synod inform Mr. Scholten:

1. That Synod has passed judgment upon his case. *Adopted.*
2. That the Synod of 1940 has declared his case closed. *Adopted.*
3. That neither a changed attitude is revealed nor new material is presented by Mr. Scholten in his present protest. *Adopted.*
4. That Synod therefore cannot declare "nul and void" the actions of Classis Sioux Center. *Adopted.*

II. APPEAL OF MR. H. STEK.

A. *Materials:*

1. An appeal addressed by Mr. H. Stek to the Second Christian Reformed Church at Denver, Colorado.

2. A report of the committee of Classis Pella which considered the appeal of brother Stek.

3. A notification to Classis Plela by Mr. Stek that he is forwarding his appeal to Synod, including a refutation of the position taken by Classis Pella.

4. A report of the committee of Classis Pella in reply to the above refutation.

B. *Content:*

Parents, members of the Second Christian Reformed Church of Denver, resigned as members because they do not believe in the church as instituted upon earth, and therefore do not affiliate with any other church. The parents also resigned the membership of their children; and the appeal deals with this latter point.

The Consistory takes the position that the parents are responsible for their children, and therefore have a right to resign for them. Consequently the Consistory declared that the children ceased to be members of Second Denver.

The position of Mr. Stek is that the Consistory should have maintained these children as members since:

a. The children were born within the church.
b. They received the sacrament of baptism.
c. They are ingrafted into the Christian Church.
d. They are thereby distinguished from the children of unbelievers.
e. Only the unfaithfulness of the child can sever this relationship.

C. *Advice:*

Whereas the Synod of 1946 appointed a Committee which comprises Dr. S. Volbeda, Dr. J. T. Hoogstra, Rev. C. Groot, and Dr. E. Y. Monsma (Acts of Synod, 1946, p. 112) "to study, in the light of the history of former Synodical decisions, the advisability or inadvisability fo drawing up a form for the erasure of baptized members. (Acts, 1946, Art. 87, D, p. 59) and

Whereas the Digest Committee of Synod appended a note to the Stek appeal which reads: "How about postponing action on this matter ('The significance of the church membership of our baptized members') until the Committee appointed by the Synod of 1946 to study and report on a formulary for the erasure of baptized members reports in 1948"; and

Whereas the above suggestion also appears to accord with the desire of Mr. Stek who wrote in a note addressed to the Stated Clerk of Synod: "I would like to see the church take a definite stand as regards the significance of the Church membership of our baptized covenant youth";

We recommend to Synod:

1. That the appeal of Mr. Stek be placed in the hands of the Committee appointed by the Synod of 1946 and referred to above.

Reasons:

a. It is advisable to consider this matter in connection with the broader consideration of the church membership of our baptized covenant youth.

b. There seems to be no good reason why Synod should express itself hastily on this matter.

c. It would expedite matters if that Committee also took this matter in consideration in drawing up its report. *Adopted.*

2. That Mr. H. Stek be so informed. (See Art. 176, No. 27, for Committee.) *Adopted.*

III. PROTEST OF MR. GEO. KONING.

A. *Material:*

1. A protest against the Synod of the Christian Reformed Church of 1946.

Classis Kalamazoo has knowledge of this protest.

B. *Content:*

Brother Koning "protests against the precedent set and the action taken by the Synod of 1946 in regard to the Educational Expansion Program on the Indian Mission Field."

He objects:

a. To "the one-sided propaganda carried on" in our church publications to promote this program.

b. "To the lateness of the lengthy and complicated report of the Investigating Committee."

c. To the "new idea of educating children to be Christians or even evangelists" which Mr. Koning regards as a "reversing the God-given covenant idea."

C. *Advice:*

Synod inform Mr. Koning:

1. That Synod commends his interest in the Church and the Kingdom activities in which the Church is engaged. *Adopted.*

2. That in the opinion of this Synod it must be left to the discretion of Synod to determine its Kingdom Program. And this Kingdom Program should neither be set aside nor reversed except it be proven that:

a. Said program violate the principles of Scriptures.

b. Said program is in conflict with our Church Order.

c. Said program be impractical or impossible of execution.

Adopted.

IV. APPEAL OF MR. FRANK ROTTIER.

A. *Materials:*

1. A letter of appeal addressed to his Consistory of the Lansing Christian Reformed Church.

2. The reply of the Consistory of Lansing pursuant thereto.

3. A letter addressed to Classis Chicago South by Mr. Rottier.

4. The reply of Classis Chicago South pursuant the appeal of brother Rottier.

5. A letter to the Synod of 1947 submitting the appeal to this body.

B. *Content:*

Brother Rottier appears to be burdened with the position taken by our Church re labor unions, inclusive of the Christian Labor Association. He considers this position of the Church to be a consequence of the doctrine of common grace with which he takes issue. He informs his Consistory: "I herewith submit myself to my church government authority so that I may be free under the bondages and covenant responsible obligations as were made between my God, my church, and myself at the time of my public profession of faith."

His appeal was answered by the Lansing Consistory as follows: "The Consistory feels that brother Rottier is sincere in his statements, but does not feel that the objections and rejections are sufficient cause for censure; nor does your Consistory feel that the protest should be sustained."

Classis Chicago South expressed itself to be in accord with the Consistory of Lansing.

C. *Advice:*

Synod inform Mr. Rottier:

1. That Synod appreciates his sincerity in the matter of his confession.

2. That natural and spiritual good require association and cooperation on the part of the individual member with his brethren in Christ, though the individual member may not in all points agree with these brethren.

3. That Synod having carefully considered the protest of brother Rottier shares the view of the Lansing Consistory and Classis Chicago South. *Adopted.*

V. PROTEST OF MR. AND MRS. HENRY NYENBRINK.

A. *Materials:*

1. A protest by Mr. and Mrs. Nyenbrink against the Consistory of the Beaverdam Christian Reformed Church which placed them under the first step of censure.

2. The report of a Committee of Classis Zeeland which "once investigated the matter of the first step of censure applied by the Beaverdam Consistory."

3. An explanatory letter from the Consistory re the conduct of Mr. and Mrs. H. Nyenbrink.

4. This last mentioned letter also contains the following P.S.: "The Classis has heard this reply without comment." Signed—H. Kooistra.

B. *History.*

This case and the consequent censure is the outgrowth of an inheritance issue and failure to pay a note by a member of the church.

C. *Information.*

We herewith bring the following facts to the attention of Synod:

1. There is no statement at hand re the action taken by Classis Zeeland pursuant the report of its Committee which "once investigated the matter of the first step of censure applied by the Beaverdam Consistory."

2. There is no evidence that the protest forwarded to Synod by the aggrieved parties has been considered and acted upon by Classis Zeeland. The "P.S." above referred to implies that Classis Zeeland has simply passed on this protest to Synod.

3. There is no evidence in the protest proper that the aggrieved parties take issue with the decision of Classis Zeeland in the matter.

D. *Advice:*

In view of the foregoing information we recommend that Synod refer this protest back to Classis Zeeland for consideration and disposition. *Adopted.* (Continued in Art. 142.)

ARTICLE 98

The *Advisory Committee, "Educational Matters,"* Rev. A. Brink reporting, submits its report concerning *Summer "Field Work" of Seminary Students.* (cf. Art. 64.)

A. *Materials:*

Report of Board of Trustees, Supplement 24 b, item 9.

Report of Faculty of Seminary to Board of trustees here given in summary: (See Supplements 24).

I. ASSIGNMENTS.

A. All applications for student summer services shall be filed with the faculty representative who is charged with the supervision of this work.

B. Such applications may be made by:

1. Consistories directly.
2. Classical Home Mission Committees.
3. The Home Mission Board.

C. Students need not spend the whole Field Work term in one place.

II. TERM.

A. Preferably the Field Work term shall begin the second Sunday after Commencement.

B. Vacation period: Last three Sundays before fall school term begins.

C. The use of that vacation period is optional with the student.

III. REPORTS.

A. The students shall report in writing to the faculty representative.

1. Concerning pulpit work:
   a. Texts employed, where and when, the themes and main divisions.
   b. A brief digest of sermons preached.
2. Their week-day pastoral work.
3. Their impressions of spiritual and ecclesiastical life of groups they served.

B. The consistories shall report in writing concerning student work done for them directly, regarding the student's diligence, faithfulness and fitness for the work.

C. Home Mission Committees and Home Mission Board shall report in like vein, based on reports of consistories to them, and on interviews with students employed.

IV. REMUNERATION.

A. The remuneration shall be uniform as much as possible and shall be agreed upon each year by the Board of Missions in conjunction with the faculty representatives.

B. Those applying for student services shall be informed of remuneration required.

V. SUPPLEMENTARY.

A. Publication of Field Work plan shall be made officially in our church papers by the faculty, not later than March 15 of each year.

B. It should be specified in the notification that the Plan is based on the principle that students for the ministry shall be in training continuously during their school years. The Field Work is thus a part of their training for future ecclesiastical labors. Using these students in the summer is therefor a way of assisting in that endeavor, and is of mutual interest.

C. A student may be excused from summer field work if his reasons are deemed adequate by the faculty.

The reactions of the Board of Trustees and their alternate plan are found in the report, 24b, item 9. (Supplement 24-B.)

B. *Mandate.* Your committee presumes that its mandate is found in the words of the Board's Report, just before the section called: "Plan of the Board," namely.

"In order that you may choose between the two proposals or combine the acceptable features of both in some fashion, whichever you deem best."

C. *Recommendations:* Your advisory committee recommends a plan which in our judgment combines the best features of both. Your

committee feels definitely that the Faculty's plan rests upon a sound principle, namely, that the summer field work should be handled as an integral part of the student's academic and ministerial training and as such should closely be supervised by the faculty, the body whose task it is to train our future ministers. We feel, however, with the Board that some details are stricter than circumstances require and we feel assured that the faculty too is willing to relax some details so long as the basic principle is honored.

Because this principle we believe is basic, we place it first in the plan we present herewith:

THE PRINCIPLE.

1. The principle involved in summer field work by Seminary Students is that effective training of ministers requires not only academic training, but practical experience and case-study. Hence the field work is an integral part of the student's full-rounded training. The training of our ministerial students, not in part, but the whole, has been assigned to the Faculty of Calvin College and Seminary, and every part of it should be under their direct or indirect supervision.

Grounds:

1. We have learned, in the time of the recent war, how valuable it can be to have our students under a year-round schedule. If the field-work plan had then been in force, we might have been spared the inconvenience of the "accelerated program." However, if such field work is to be recognized as regular school work, it must be bound up with the standard academic system and be directed by the theological faculty.
2. This plan will satisfy the long-felt need of a practical "internship" for ministerial students.
3. This plan will make it much easier for the faculty and Board to spot in time and eliminate students who are lacking the gifts for this holy office of the ministry of the Word.
4. We have, as a matter of fact, always operated on that principle in allowing and supervising student preaching. *Adopted.*

II. APPLICATION AND ASSIGNMENT.

A. Applications for student summer services shall normally be made to the faculty representative who is charged with the supervision of this work.

B. Application may be made to the student directly, and tentative acceptance may be given, subject to the approval of the faculty representative.

C. Applications may be made by:

1. Consistories directly.
2. Classical Home Missions Committee.
3. The Home Mission Board.

B. Students need not spend the entire field work term in one place.

III. FIELD WORK TERM.

A. Normally the field work term will begin the second Sunday after Commencement.

B. A vacation period including the last three Sundays before the opening of the fall term of regular Seminary class work.

C. The use of the vacation period is optional with the student. *Adopted.*

IV. REPORTS.

A. The student shall report to the faculty representative.

1. In writing concerning his pulpit work, giving the texts used and when and where and the themes and main divisions given.

2. In oral conference at the close of the summer concerning pastoral work and personal reactions to the work.

B. At the close of the term of field work, the consistory, or mission committee or mission board responsible for having engaged the student shall be asked kindly to report briefly to the faculty representative, ordinarily by letter, concerning the student's diligence and fitness for ministerial labors. *Adopted.*

V. REMUNERATION.

A. The remuneration paid a student for summer field work shall, as nearly as possible, be uniform for each student and shall be set each year by mutual agreement of the Board of Missions with the faculty representative.

B. Those applying for student services shall be notified of the remuneration required, and shall be asked to state the amount they are able and willing to pay. *Adopted.*

VI. NOTIFICATION.

A. Notification of the Field Work plan will be made through the official church papers, by the Faculty, before March 15 of each year.

B. Such publication shall include an explanation of the plan's salient features. *Adopted.*

VII. EXCEPTIONS.

A. Normally, every student shall take part in the Field Work plan.

B. A student may be excused from field work if his reasons are adjudged by the Faculty.

C. In the case of a serious disagreement between Faculty and Student, final decision shall be made by the Board or its Executive Committee. *Adopted.*

ARTICLE 99

The *Advisory Committee on Educational Matters,* Rev. A. Brink reporting, recommends that the report of the *Reformed Bible Institute* be received as information. (Supplement 42.) *Adopted.*

ARTICLE 100

The *Advisory Committee on Educational Matters* submits the following:

I. CONCERNING REPORT OF CHAPLAIN COMMITTEE.
(Supplement 37.)

A. *Materials:*

Consideration of the four items listed at the close of the report, entitled: "Recommendations requiring action by Synod."

B. *Recommendations:*

1. That Synod decline to authorize a Conference Retreat in the summer of 1948 at denominational expense.

Ground:

Much as we all appreciate the splendid and self-sacrificing services of our chaplains and service pastors we feel that the church has shown its gratitude adequately by past favors shown to them.

Adopted.

2. That Synod endorse the resolution requesting distinct Chaplain's Corps in the Veterans Administration Chaplaincy.

Ground:

We should do all in our power to resist the growing impression frequently given in military circles that the chaplains have no other function than to serve as recreational therapists. We must stand firm for the position that the spiritual work of the chaplains is distinct and significant. *Adopted.*

3. That Synod endorse the movement to create a Chaplain's Bureau on a par with Medical and other divisions in the new unified department of national defense.

Ground:

Here too, we feel that there is a need of maintaining the distinctiveness of spiritual work as compared with other branches of extra-military service. The chaplaincy should be treated by orthodox churches especially, with the dignity that properly belongs to it. *Adopted.*

4. The decision of Synod to authorize a contribution of $500 for the Chaplanis' Memorial building is recorded in Art. 168.

II. CONCERNING CATECHETICAL TRAINING.

A. *Material:*

Overture No. 1 of Classis California, Agenda Report No. 31 of Committee appointed last year on "Catechetical Training" (See Supplement 31).

B. *Recommendation Re Overture:*

1. In regard to the overture of Classis California, we recommend that Synod endorse it heartily, namely:

a. Synod stress the need of giving catechetical instruction also to the younger children.
b. Synod urge that, wherever feasible, this work too shall be done by the pastor of the church. If need be, the consistory should free him of less important labors so that he may do this great work.

2. *Grounds:*

a. The greatest need of any church is the spiritual instruction of its future generation, a need so great that there need be no talk of "the danger of overlapping" in the work of Catechism, Day School and Sunday School.
b. There is great need, moreover, of encouraging the sense of attachment to the church in the hearts of our little ones.
c. We cannot escape the Biblical injunction to "Feed the *flock* of God" and more specifically, "Feed my *lambs.*" *Adopted.*

C. *Recommendations* Re Supplement 31:

1. Synod continue the committee.
Adopted.

2. Synod declare it to be a standing committee, not merely a temporary "study committee." (See Art. 176.) *Adopted.*

3. Synod clarify the mandate of the committee by referring to the overtures which gave rise to its appointment and precipitate out of those overtures specifically these several subjects of study.

a. Study problems pertaining to our Catechism Classes, give leadership along these lines, and promote the institution of Catechism in our midst.
b. Prepare, in perspectus a course of study which can be used as an integrated whole throughout our Catechetical courses from Primary to Compendium levels, with a view, if Synod approves the perspectus, of publishing a uniform set of lessons and study manuals.
c. Compile statistics regarding our Catechetical work, number of classes, ages taught, length and character of classes, etc., so that others may gain from what is being done and the church may know whether we are progressing in this work.
d. Solicit information as to means being employed to make these classes valuable and popular to the youth.
e. Serve the church with guidance as to how to popularize the Catechism classes.
f. Investigate ways and means of integrating our various educational agencies, Christian Day School, Sunday School, and Catechism classes. *Adopted.*

4. Make available to this committee desired material resting in the archives of Synod. *Adopted.*

5. Appoint the Rev. Harold Dekker to replace the Rev. Henry Radius on the committee. *Adopted.*

(Continued in Art. 168.)

ARTICLE 101

The Secretary of the Synodical Committee on *South America and Ceylon,* Dr. M. J. Wyngaarden comments on the report of his committee concerning Ceylon (see Supplement 23b).

The Committee recommends that Synod accept this supplementary report concerning Ceylon as information. *Adopted.*

ARTICLE 102

The *Secretary of the Executive Committee of the Board of Trustees of Calvin College and Seminary* reports that the Executive Committee recommends the following nomination to Synod for the position of *Educational Secretary* for Calvin College: The Revs. G. Hoeksema, E. J. Tanis, J. Weidenaar. This nomination is to be presented to Synod on Wednesday in order that opportunity may be given to make additional nominations. (See Arts 64, V, and 113.)

ARTICLE 103

Motion prevails to meet in executive session at 8:30 Thursday morning.

ARTICLE 104

Elder P. Kamstra closes the session with prayer after motion prevails to adjourn.

WEDNESDAY MORNING, JUNE 18
Tenth Session

ARTICLE 105

The devotions are led by the Rev. J. W. Visser who requests Synod to sing number 328, Psalter Hymnal, and offers prayer.

ARTICLE 106

The roll call shows all delegates are present.

ARTICLE 107

The Clerk reads the minutes of Tuesday, the eighth and ninth sessions. They are approved.

ARTICLE 108

The report of the Study Committee on the *"Status of Ministers connected with non-ecclesiastical institutions"* (see Supplement 27) is presented in brief by the Secretary of the Committee, Rev. G. Hoeksema.

1. Motion prevails to thank the Committee for its work.

2. After brief discussion motion prevails to refer this matter to an advisory committee to report to this Synod. (See Art. 164.)

ARTICLE 109

The *Advisory Committee on Home Missions,* the Rev. Thomas Van Eerden, reporting, submits the following:

I. THE REPORT OF GENERAL COMMITTEE FOR HOME MISSIONS, Sections IV, V, VI, X. See Supplement 8.

A. *United Home Missionary Service* (See Section IV of Supplement 8).

Your Advisory Committee recommends that Synod endorse this program with the following changes:

1) "That paragraph b, (Part IV) under *"Manning the Field"* be changed to read: "Synod authorize the Executive Committee to appoint local ministers to assist in carrying out this program in various localities of our churches. Appointments are to be made in cooperation with the respective Home Mission Committees of the Classes and with the consent of the Consistories involved. The initiative for requests for this assistance should come from the local congregations and should be presented to the Executive Committee through Classical Home Mission Committees."

Grounds:

a. This method of activating the program is in accord with its first purpose, namely, to arouse or increase local interest and to stimulate a sense of personal and congregational responsibility as witnesses of Jesus Christ.

b. A considerable saving of time and money can be made when the program operates with local personnel instead of an increased staff of itinerant missionaries. *Adopted.*

2) That recommendation "b" under "Recommendations" "that Synod authorize the calling of three itinerant missionaries" be deleted. *Adopted.*

B. *Full-Time Secretary for Home Missions.* (See V, Supplement 8.)

1. *Materials:*

The recommendation of the General Committee for Home Missions that Synod appoint a full-time Secretary for Home Missions has been considered and in connection with it the overture of Classis Hudson. (Overture No. 23.)

Considering:

1) that the office of a Secretary for Home Missions as prescribed in the recommendation of the General Committee includes duties that appertain specifically to the office of an ordained minister or missionary of the Gospel (cf. B. 3 and 4 of the report.) (Supplement 8):

"He shall carry on preaching and speaking engagements in the churches in the interest of the Home Mission cause as time may permit."

"He shall cooperate with the Missionary-at-Large in the performance of his duties as directed by the General and Executive Committee for Home Missions;"

2) that much of the more specific secretarial duties as given under B 2, of the report are of such a nature and significance as to require a well versed and experienced Secretary to whose special knowledge and understanding in this field of Home Missions the proper formulation of its decisions and conducting of its correspondence and administration can be entrusted by the Executive and General Committees;

3) that this secretarial task cannot properly be added to the duties assigned to the Missionary-at-Large without curtailment or diversion from his own specific charge as given in Art. 18 of the Home Mission Order;

4) that we are advising Synod not to adopt the recommendation of the General Committee that three itinerant missionaries be appointed to help activate the United Home Missionary Service Expansion Program, which will place additional responsibility and demands upon the Missionary-at-Large;

2. *Recommendations:*

Your Advisory Committee recommends:

1) that Synod appoint a qualified, ordained Home Mission Secretary whose task and duties shall be as defined under B-1, 2, 3, and 4.

2) that this appointment shall be for a period of two years;

3 that Synod further instruct the Mission Secretary to assist the Missionary-at-large in carrying out the United Home Missionary service Expansion Program of the Christian Reformed Church.

4) that Synod authorize the Executive Committee to have a joint-office for the Home Mission Secretary and the Missionary-at-large in order to conserve expenses. *Adopted.*

C. *Fund for Needy Churches.*

1. *Materials:*

(See VI, Supplement 8.)

2. *Recommendation:*

A. That Synod approve "A" "General Information" with the following changes:

1. Conrad, Montana, allowed $400 on $2,200 salary.
2. Houston, British Columbia, Canada, allowed $200 on $2,000 salary.
3. Bethany, Holland, Mich., allowed $800 on $2,400 salary.
4. Cadillac, Mich., allowed $1,000 on $2,000 salary.

5. Sultan, Washington, allowed $700.

B. That Second Randolph, Wisconsin Church be added to paragraph 5. *Adopted.*

D. *Matters for Synodical Ruling.* (Supplement 8, Sec. X, A.)

1. *"Synodically Prescribed Collections for Washington, D. C., and Minneapolis, Minn.* (Supplement 8.)

a. This section deals with a difference of opinion between these churches and the general committee for Home Missions in regard to the offerings received for these Churches. Synod is asked to rule on the matter.

b. Your Committee's advice:
We advise that Synod rule that the *Synod of 1946 intended the offerings for Washington, D. C., and Minneapolis, Minn., as a loan* to these churches and not as a gift.

Grounds:

1. The Home Missions Committee asked for the funds to build these churches as a quota, intending to use this as a loan to these Churches. The Synod, not desiring so large a quota, authorized it to be raised by means of an offering.
2. To place these churches on a par with other churches receiving help for the financing of their physical properties they should eventually repay this sum, so that it may be a revolving fund which can be used at other places.
3. If these offerings are regarded as a gift, then these churches can receive these funds only when and in the amounts that these offerings are received. (See also Art. 149.) *Adopted.*

2. *Church Help Committee.*

a) *Information:*

(Part X, B, Supplement 8.) (Supplement 28.)

This section deals with a difference of opinion between the Church Help Fund Committee and the General Committee for Home Missions. It concerns the question: When can a Home Mission Station which is organized into a church receive help from the Church Help Fund?

The question arose in connection with the financing of the parsonage at Minneapolis. While Minneapolis was a Home Mission Station the general committee for Home Missions advanced the money for purchasing a parsonage. Not long thereafter this mission station was organized into a church with a stationed missionary pastor. The church was then advised to apply to the Church Help Fund for a loan so that they might re-imburse the general committee for Home Missions. Since the church was small the general committee for Home Missions agreed to underwrite the loan.

The Committee of the Church Help Fund declined to grant this loan on the grounds that the church was too small, and because they had not had anything to do with the selection of the property.

The question which comes before the Synod is: What is the "financial set-up" in this matter? Synod is asked to rule on the matter.

b) *Your Committee recommends:*

That Synod rule that when a mission station, which has received a loan from the general committee for Home Missions becomes an organized church with a reasonable degree of permanency, it shall then be eligible for a loan from the Church Help Fund; with the understanding that the loan shall be used to reimburse the General Home Missions Committee; and further with the understanding that the General Home Missions Committee shall underwrite the loan.

Grounds:

1. Otherwise we have two funds having loans outstanding to organized churches.
2. The general committee for Home Missions has received a limited amount for the purpose of organizing new churches and this should be returned to it for this use. *Adopted.*

II. THE RECONSIDERATION OF RULES WHICH GOVERN THE FUND FOR NEEDY CHURCHES.

Recommendations:

That Synod adopt this advice, Agenda, 1947, C, pages 62, 63, (I tc IX) and instruct the General Home Missions Committee to take the necessary steps to put this plan in operation. (Agenda, 1947) or (Supplement 9).

Grounds:

1. This is a simplification of the present plan, and consequently entails less clerical work.
2. This plan maintains the principle that the calling church is responsible for the support of its minister.
3. The plan also maintains the close bond of unity between church and the pastor in matters of giving and receiving.

(cf. also Art. 171.) *Adopted.*

III. OVERTURES.

A. *Overture Number 8. "Minister's Salary Plan."*

Materials:

1947, *Agenda,* pages 177, 178.

B. Your Advisory Committee recommends that Synod appoint a study committee to investigate the merits and feasibility of this plan. (See Art. 176 for Study Committee appointment.) *Adopted.*

IV. OVERTURE NUMBER 18. "SUBSIDY FOR MOUNTAIN LAKE."

A. *Materials: Agenda,* p. 183.

B. Your committee wishes to inform Synod that the request contained in said overture has been granted.

Grounds:

New and convincing materials were brought to light after the time when subsidies are customarily set.

V. *Overture Number 21. "Subsidy Quota,"* page 184, Agenda, 1947.

Synod's adoption of Rules for Needy Churches, see II above, is a reply to this overture.

VI. *Overture Number 23: "Appointment of Secretary of Home Missions."*

Answered by adoption of appointment of secretary for Home Missions (see Art. 109, above).

ARTICLE 110

The Rev. H. Blystra enlarges on the Home Mission Expansion Program citing the example of the Church in the Netherlands which within one short year of the liberation took hold of Home Mission work with great vigor; points to the Declaration of the Ecumenical Synod as showing us the way; refers to Isaiah 6 stressing the Scriptural basis of our task; reminds Synod that the Lord calls us to witness; and expresses the fervent hope that our Churches will not fall in the category of those churches concerning whom Dr. Hutchinson in, "The Christian Century," lamented that they do not give the impression that they are deadly in earnest in the time that remains to us in this critical hour; concluding with an impassioned appeal that our beloved nation needs a new vision of the Christ as Lord and Savior. (Continued in Art. 114.)

ARTICLE 111

Elder J. Ebbers closes the Wednesday morning session with prayer and thanksgiving.

WEDNESDAY AFTERNOON, JUNE 18

Eleventh Session

ARTICLE 112

The Rev. N. Beute leads in prayer after Synod unites in singing the first and last stanzas of Psalter Hymnal No. 389.

ARTICLE 113

Opportunity is given to add names to the nomination for Educational Secretary. The following names are proposed and placed in nomination: the Rev. A. Brink, the Rev. T. Van Eerden, the Rev. J. O. Schuring, the Rev. C. Vander Ark, and the Rev. William Kok. (cf. Art. 64, V) in addition to the names submitted by the Executive Committee of the Board of Trustees. (cf. Art. 102.)

ARTICLE 114

The *Advisory Committee on Home Missions* (cf. Art. 110), the Rev. T. Van Eerden reporting, continues its report. (See Supplement 8-b.)

I. INDUSTRIAL CHAPLAINS. (Supplement 37.)

Synod decides to appoint the General Committee for Home Missions to ascertain whether the field of Industrial Chaplaincy is sound in principle and sound in practice.

II. IMMANUEL CHRISTIAN REFORMED CHURCH OF MUSKEGON—REQUEST FOR AID.

A. *Material:*

(Supplement 8b.)

B. Your Advisory Committee advises Synod to instruct the Executive Committee to extend aid as needed. *Adopted.*

III. CANADA MATTER. (Supplement 8 B.) The Home Missioss Committee requests additional aid for the propagation of the Gospel in Canada.

Your Committee requests Synod:

a. That Synod authorize the Executive Committee to proceed with the placing of a missionary in Ontario at this time.
b. That Synod authorize the Executive Committee to call additional missionaries for Canada if and when they are needed.
c. That Synod make additional appropriations to the Church Extension Fund with a view to this extensive and promising evangelization program. *Adopted.*

IV. FINANCES (Supplement 8-b, D).

The General Committee for Home Missions herewith requests additional financial aid.

Your Advisory Committee recommends:

Synod reckon with the present financial predicament in setting the quota for Home Missions for the year 1948. *Adopted.*

(See Art. 171 for the additional financial allowances granted for the year 1947.)

IV. IMMIGRATION.

A. *Materials:*

Immigration Committee reports: (Supplement 15, 15b.)

B. *Recommendations:*

1) Synod approve the constituent membership of the Committee as sanctioned by the Synodical committee. *Adopted.*

2) Synod add another member from the Alberta district to the Committee. *Adopted.*

3) Synod instruct the Committee on Appointments to consider the nominations made by the district Immigration Council of our Cana-

dian churches in selecting members for appointment on the Synodical committee for Canadian Immigration. (cf. Art. 176.)

a. Your committee has received the names of Carl Mast and John Ten Hove. *Adopted.*

4) Synod establish a special "Immigration Fund" and recommend this fund to our churches for an annual offering. (cf. Art. 171.) *Adopted.*

5) Synod approve of the mutual-advantage, co-operative policy by which its Committee has agreed and arranged to become responsible for giving guidance and aid to all Dutch immigrants in Canada, subject to the proper stipulations as given in the supplement report 15-b, paragraph 1. *Adopted.*

6) Synod give authorization to the provisional appointment of Mr. J. Vellinga, a member of the Committee, as field agent and Dutch immigrant worker for one year. The salary of Mr. Vellinga will be paid by the Ontario Provincial Immigration Department. *Adopted.* (Continued in Art. 149.)

ARTICLE 115

Dr. P. Y. De Jong introduces the Rev. Samuel E. Boyle of the Reformed Presbyterian Church of U.S. who briefly addresses Synod and expresses his appreciation of our loyalty to Calvinism. Dr. O. Holtrop responds in a fitting manner.

ARTICLE 116

Synod decides to hold an evening session from 7:30 P.M. to 9:00 P.M.

ARTICLE 117

W. Vander Velde closes this session with thanksgiving to God.

WEDNESDAY EVENING, JUNE 18
Twelfth Session

ARTICLE 118

The Rev. C. Vanden Heuvel offers prayer after Synod sings Number 95:1-3 of the Psalter Hymnal.

ARTICLE 119

The roll call reveals that Rev. C. Witt is present in the place of the Rev. W. Van Peursem; the Rev. A. W. Hoogstrate instead of Dr. P. Y. De Jong; and the Rev. F. Handlogten occupies the seat of the Rev. E. Visser. They express their agreement with the Forms of Unity.

ARTICLE 120

The Rev. J. O. Schuring reads the report of the Advisory Committee *Publication* (cf. Art. 89) — *"Concerning the Re-admission of Divorced and Remarried Persons."* (See Art. 52.) (Supplement 21.)

A. *Material:*

The material which the advisory committee received from Synod may be found in Report No. 21 of the 1947 Agenda, pp. 110-117. See also (Supplement 21).

B. *Advice:*

Your committee, in agreement with the substance of Points 1, 2, 3, and part of 4 of the Advice contained in Report 21—see pp. 113-116 of the Agenda—recommends that Synod adopt the following five resolutions. It will be noted that point 2, below, is the work of your advisory committee. It touches the matter with respect to which there was no agreement among the men who drew up Report 21 of the Agenda; see point 4, Agenda, p. 116. The remaining three points of our advice 1, 3, and 4, are in complete agreement with Report 21 of the Agenda.

1. Consistories and ministers are urged to do all in their power to instruct those entrusted to their spiritual care in the Scriptural principles pertaining to marriage—see Matt. 5:32; 19:3-9; Rom. 7:2; 3; Eph. 5:31, 32; Heb. 13:4—and to warn unceasingly against every violation of the marriage-bond through unbiblical divorce or through adultery.

Ground:

The evils of adultery and unbiblical divorce are increasing on every side. The danger for our own denomination is growing by the day. Therefore, a synodical resolution to urge consistories and ministers to exercise renewed vigilance in the work of instructing, exhorting, and warning our people, especially the younger generation, far from being superfluous, is highly necessary. *Adopted.*

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 hus-

band 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. For additional grounds see point 3. *Adopted.*

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, whosoever 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.*

4. Persons who have made themselves guilty of the sin of remarriage after a divorce in which they were the guilty parties, and who can be admitted or readmitted in harmony with 2 and 3 above, should not be accepted into the church unless there has been an adequate period of probation during which they have given ample evidence of the genuine character of their sorrow. This period of probation should not be too short, in order that the holy things of God be not given to those who are not entitled to them, Matt. 7:6. Neither should it be too long lest the truly penitent be swallowed up with overmuch sorrow, II Cor. 2:5-7. The length and acceptable evidence of repentance in each concrete case should be determined by the consistory, in harmony with the conditions stipulated in points (2) and (3) above.

Grounds:

a. Scripture everywhere teaches that true repentance and genuine faith are evidenced by godly conduct as their fruit, Prov. 28:13; Matt. 7:18-20; Phil. 1:27; Jas. 3:13; I John 2:29; 3:6. Hence, after the sins have been confessed and this confession has been announced to the congregation, time must be given during which this godly conduct can be made manifest to all. Readmission should never become a rash and hurried affair.

b. The guilty persons should become deeply impressed with the heinous character of their sins, Num. 12:13-15.

c. This measure is in harmony with the spirit and letter of Article 78 of the Church Order. *Adopted.*

5. The admission or re-admission of such individuals to the Church by the Consistory is subject to the approval of Classis.

Grounds:

a. This decision is of great significance for the church at large.
b. Whereas in the matter of excommunication Classicaal approval is required, Synod deems this also desirable when divorced persons are admitted or readmitted in accord with the aforesaid resolutions. (cf. also Art. 125.) *Adopted.*

ARTICLE 121

The Wednesday evening session of Synod is closed with thanksgiving for the guidance of the Holy Spirit by Elder B. Cook.

THURSDAY MORNING, JUNE 19
Thirteenth Session

ARTICLE 122

Synod meeting now in executive session unites in the singing of Psalter Hymnal No. 194:1 and 2 and Dr. E. Masselink offers prayer.

ARTICLE 123

The First Clerk calls the roll and all delegates are present.

ARTICLE 124

The First Clerk reads the minutes of the tenth, eleventh, and twelfth sessions. The minutes are approved.

ARTICLE 125

Motion prevails to have a sufficient number of copies of the "Report of the Advisory Committee concerning the Readmission of Divorced and Remarried Persons" which is adopted by Synod placed in the hands of the delegates so that each member of the various Consistories of the respective Classes may be supplied with this important document as soon as possible. (cf. Art. 120.)

ARTICLE 126

Opportunity is now offered Synod to make additional nominations for Home Mission Secretary. No new names are proposed and the nomination presented by the General Committee for Home Missions, Rev. H. Baker, H. Blystra and J. Breuker is accepted. (cf. Art. 132.) (Supplement 8.)

ARTICLE 127

Synod now proceeds to a consideration of the candidates (cf. Arts 51, 71) proposed for the Chair of Church History in Calvin Seminary. The President of Synod requests the Seminary Faculty members individually whether they have any questions, objections, or recommendations respecting the nomination. No one availing himself

of the opportunity the following nomination of Candidates is presented to the Synod:

1. Professor Berkouwer
2. Rev. J. Luchies
3. Rev. L. Oostendorp
4. Rev. George Stob
5. Dr. P. Y. De Jong
6. Dr. Renze O. De Groot

ARTICLE 128

Upon the request of the Chairman of Synod, Dr. S. Volbeda, president of Calvin Seminary, leads Synod in a fervent petition for the gracious guidance of God in order that Synod may select the man whom the Lord has chosen for this important position.

ARTICLE 129

Synod now casts its ballots with the result that the Rev. George Stob is chosen on the second ballot. The Second Clerk is instructed to notify the Rev. George Stob by telephone that Synod has chosen him as Professor in Church History at Calvin Seminary and to inform him that he may avail himself of the period of one year for further study. (cf. Art. 155.)

ARTICLE 130

Synod now takes under discussion the names of the candidates (cf. Arts. 102, 113) for Educational Secretary and thereafter votes with the result that the Rev. William Kok is elected. The Stated Clerk is asked to notify the Rev. William Kok.

ARTICLE 131

Synod now votes for Alternate Educational Secretary with the result that the Rev. Arnold Brink is chosen.

ARTICLE 132

Synod now discusses the nomination (cf. Art. 126) consisting of the Rev. J. Breuker, the Rev. H. A. Blystra, and the Rev. H. Baker, for Full-time Secretary for Home Missions and thereupon ballots with the result that the Rev. H. A. Blystra is chosen. (Supplement 8.)

ARTICLE 133

After a motion to adjourn Elder R. Van Til closes this session with prayer to God.

THURSDAY AFTERNOON, JUNE 19

Fourteenth Session

ARTICLE 134

After the singing of Psalter Hymnal No. 245, the Rev. J. R. Rozendal leads in prayer.

ARTICLE 135

The vice-president, the Rev. John Gritter, presides upon request of the president.

ARTICLE 136

The *Advisory Committee on Church Order* (cf. Art. 96) the Rev. R. Bos reporting, presents the following recommendations.

A. Denominational Radio Minister, call or appointment?

B. We recommend that the decision of Synod (cf. Arts. 66, 72) in regard to the Rev. P. Eldersveld be construed as a *call* from Synod for the Radio ministry of the Christian Reformed Church.

Grounds:

1. He can be called because he will be active in the ministry of the Word.
2. He should be called by Synod because he will be servant of the whole church. (Continued in Art. 151.) *Adopted.*

ARTICLE 137

Synod decides that the ruling applicable to the calling of the Rev. P. Eldersveld (see Article 136 above) also pertains to the Full-time Secretary of Missions, the Rev. H. A. Blystra, and to the Educational Secretary for Calvin College, the Rev. William Kok. (cf. Arts. 130-132.)

ARTICLE 138

The *Advisory Committee on Indian and Foreign Missions,* the Rev. F. Van Houten reporting, presents the following:

I. BOARD REPRESENTATION AT SYNOD. (Supplement 22, Sec. VII, 1.)

Your Committee recommends that in addition to Secretary De Korne, Rev. George Yff be permitted to represent the Board at Synod in matters pertaining to Indian and Foreign Missions, with Rev. H. J. Evenhouse as his alternate. Also that Dr. R. Wierenga be permitted to represent the Board with respect to the financial matters of our mission. This will give the board more official representation.

Adopted.

II. MATTERS PERTAINING TO THE INDIAN FIELD.

A. *Temporary Cessation of Building Operations*—Supplement 22-b, Sec. III.

1. Your committee advises Synod to approve the action of the board in tabling all building operations on the Indian Field.

Grounds:

a. The tremendous cost of building operations at present.
b. There are some indications that there may be a drop in building costs in the near future. *Adopted.*

2. Synod authorizes the Executive Committee of the Christian Reformed Board of Missions to proceed with the erection of the most necessary buildings when, in the judgment of the Executive Committee, building costs are more reasonable, even if the cost of these buildings goes beyond the amount appropriated by Synod; with this under-

standing, however, that the total amount spent on buildings will not exceed the total amount appropriated by Synod for all buildings on the Indian Field. *Adopted.*

ARTICLE 139

B. *Appointment of Mr. C. Kuipers.*

Synod approves the decision of the (Supplement 22) Board of Indian Foreign Missions to appoint Mr. C. Kuipers as acting Missionary for a period of two years with a view to his seeking ordination via Art. 8 of the Church Order if his work proves satisfactory.

(Synod's decision on Art. 8, Church Order, is recorded in Art. 163 of these Acts.)

C. Your committee advises *leasing the Bernie Vander Wagen property* on terms of monthly payments until the sum of $5,000.00 has been paid, after which the house becomes our property. This house is needed for the industrial assistant. (Supplement 22, Sec. VII, 3 (b).) *Adopted.*

D. *Language Supervisor and Director of the Training School.* (Supplement 22, Sec. VII, 4.)

Your committee advises the *appointment of Rev. J. R. Kamps for this position.*

Grounds:

a. General Conference considers him qualified.

b. There is a tremendous need for training native workers.

Adopted.

III. MATTERS PERTAINING TO THE CHINA FIELD. Supplement 22, Sec. VII, 5, 6. (cf. Supplement 22-b, Sec. IV, 22d.)

A. The Committee recommends that Synod note with gratitude the increasing opportunities for our missionary endeavors in China and that consecrated workers are prayerfully assuming the challenge. *Adopted.*

B. The committee advises to continue investigation of the West China field. Improved conditions on our present field are the cause for thanksgiving and encouragement, but they do not take away the desirability of having another field for further expansion if we do not succeed in getting the Tungchow and Haiman fields. *Adopted.*

IV. MATTERS PERTAINING TO THE NIGERIAN FIELD.

(cf. Supplement 22C, Sec. V.)

A. The Committee advises Synod to take special note of the following:

1. The informative and extensive report given by the Rev. H. J. Evenhouse and Dr. J. C. De Korne of their recent visit to the Nigerian field.

2. The expression of warm thanks from the Lupwe Conference for the visit of these delegates to the field.

3. The Ordination of Istifanus, the first native minister on our field. This fills us with praise to God for this signal blessing.

4. The honor shown the Rev. E. H. Smith by the appointment as secretary of the Sudan United Mission.

5. The urgent need for additional personnel in Nigeria. Special prayer should be offered that God may send the necessary recruits to our field as proposed by the Lupwe Local Conference. *Adopted.*

B. Motion prevails to congratulate the Rev. E. Smith for the honor conferred upon him and to express the hope that he may be able to remain with us.

C. The committee advises Synod to authorize the appointment of a doctor of medicine for our Nigerian field according to the stipulations of the Lupwe local Conference as endorsed by the board. *Adopted.*

D. The Committee advises Synod to endorse:

1. The position of the Lupwe Local Conference regarding teachers: "At least two teachers are needed. Not only should they be fully trained, but in addition they should have prior experience in teaching at home before coming to the field. Men are preferred and for the supervision of the District Education Program a man is essential. A teacher fit for much of 'bush trekking' and one able to teach the native teachers how to teach." *Adopted.*

2. The statement of the Lupwe Local Conference on the need of an industrial worker: "It is abundantly clear that the services of a consecrated general handy man are required. It is requested that if such a man be appointed, he be a missionary worker and that he be willing to take his part in the gospel ministry. Moreover, that he will have as his aim the training of Africans in the industrial field." *Adopted.*

3. The request of the executive committee that if the staff appointed to the Nigerian Field is beyond the capacity of the existing accommodations, that then accommodation be built to meet the demand. *Adopted.*

V. COMMITTEE FOR FOSTERING MISSIONARY EDUCATION.

(Supplement 22, Sec. VII, 9.)

The advisory committee recommends to Synod that a committee be appointed to draw up a comprehensive plan for fostering missionary education among the members of our church, both children and adults.

The object of this educational program would be:

a. to define the mission responsibility of the individual Christian and to challenge him with this responsibility; and

b. to keep the members informed on the complete program of mission work carried on by our church, and to seek to instil in their hearts a genuine enthusiasm for that program.

Rejected by Synod.

VI. PENSION FUND FOR UNORDAINED WORKERS (Supplement 22, Sec. VII, 10.) (Supplement 22-d.)

A. The committee advises the establishment of a *Pension Fund for unordained workers.*

Grounds:

1. The church has an obligation in this respect to her lay workers as well as to her ordained laborers.
2. The church has already recognized this principle by approving the establishment of such a fund for the employees of our Publishing House. Acts, 1920, p. 22, Art. 25, Acts 1946, p. 30, Art. 64.

B. Pursuant to number 10 of the Pension Plan adopted by Synod, it is further decided to appoint a committee which shall devise a pension plan that covers the unordained workers in our various synodical and classical fields. *Adopted.*

C. The committee advises the approval of the plan as presented in Supplement 22.

Grounds:

1. A similar plan operates successfully at our Christian Psychopathic Hospital.
2. It has the approval of legal advice. *Adopted.*

VII. REPORT OF INVESTIGATING COMMITTEE RE INDIAN AND FOREIGN MISSIONS. Educational Policy. (Supplement 32.)

Your committee advises the approval of this report. *Adopted.*

VIII. OVERTURE OF CLASSIS MUSKEGON, *No. 14,* to study the advisability of founding classical funds for the purpose of giving aid to those who desire to prepare themselves for lay missionary work.

Recommendation:

Your committee advises Synod not to adopt this overture.

Ground:

Before Synod study the establishment of a fund for training lay workers, it must provide a program for training workers.

Adopted.

IX. REVISION OF MISSION ORDER.

If Synod materially increases the quota for Indian and Foreign Missions, it will be necessary to revise Article VI, Section 3, of the Mission Order. For on the basis of the present Mission Order, a congregation of 200 to 300 families could then more cheaply pay two-

thirds of the salary of an Indian missionary than the quota for the Indian field. This was not possible when the quotas were low. It is obvious that this was not the original intention of the Mission Order. We therefore overture Synod to revise Article VI, Section 3, of the Mission Order to read as follows: "Section 3. They shall, if possible, make special contributions towards the salaries of these missionaries. When these contributions from a given church amount to 125% or more of the quota for the field to which its missionary is called, it shall, upon request, be excused from paying the quota for the work in which this missionary is engaged."

Grounds for the proposed change:

a. This change is consistent with the original purpose of this article in the Mission Order.

b. It fits any situation, whether the quotas be high or low.

Adopted.

ARTICLE 140

The *Obituary Committee*, (cf. Art. 15), the Rev. J. Van Beek reporting, submits the following to Synod:

ESTEEMED BRETHREN:

It is fit and proper that in the midst of our synodical activities we pause for a moment to reflect upon the fact that between the previous and present meeting of Synod our heavenly Father has removed six of the ministers of our denomination from this earthly scene of labor in the Church Militant to the heavenly scene of labor in the Church Triumphant.

The departure of these brethren leaves vacant places in our ranks. We miss them. It is natural that we mourn. But even our mourning is in the fear of the Lord. It is therefore that our hearts are also filled with gratitude to God who wrought by means of the labors of these men. Let us, then, for a moment, reflect upon this.

On July 15, 1946, the Rev. John J. De Jonge was called to his eternal home. He served in five congregations over a period of twenty-one years. For another thirteen years he labored as home missionary. Together this means thirty-four years spent in the upbuilding of the Kingdom of God.

The Rev. Henry Ahuis was also released from his earthly calling. He served the Lord in six of our congregations and for a period of thirty-three years. The end of his life, so useful in the Church of Christ, came on July 23, 1946.

A few months later, on August 26, 1946, the Rev. John Timmerman was called to his eternal home. For thirty-eight years he was engaged in the work of the Lord's vineyard. His labors were divided between congregational work and teaching in theological schools. His, too, was a fruitful life.

The summons from heaven was also answered by Rev. Menno Borduin. On December 1, 1946, his earthly life came to a close. His active service in the ministry of the Word and Sacraments comprised thirty-eight years.

It was on Sunday evening, December 15, 1946, that the Rev. Jacob C. De Bruyn passed away rather suddenly. For twenty-seven years he labored in four congregations and on the home mission field. His labors were not in vain.

After a brief illness, Professor Diedrich H. Kromminga was released from his earthly labor on May 19, 1947. The Lord endowed him with many talents which he faithfully used in his labors in mission and congregational work and in the training of young men for the ministry.

All these brethren have labored much according to the talents and energy the Lord gave them. They were faithful in fulfilling their God-given task. We may believe that in their service of the Lord they also learned to be humble. By the grace of God they learned to understand what Paul meant when he said "but for me to live is Christ and to die is gain."

In view of the foregoing our committee wishes to recommend:

1. That Synod passes the following resolutions:

Synod declares that in the death of Rev. John J. De Jonge, Rev. Henry Ahuis, Rev. John Timmerman, Rev. Menno Borduin, Rev. Jacob C. De Bruyn, and Professor Diedrich H. Kromminga, our Christian Reformed Church has sustained a distinct loss;

That we wish to bow humbly before the holy will of God being comforted in the assurance that His will is wise and good;

That in gratitude to God we remember the faithful labors of these brethren in serving the Lord and His church;

That we extend our heartfelt sympathy to all the bereaved, and commend them to the sustaining and comforting mercies of God.

2. That these resolutions be placed in the minutes of this Synod and a copy be forwarded to the bereaved. *Adopted.*

ARTICLE 141

The *Digest Committee,* the Stated Clerk, Dr. R. J. Danhof reporting, submits the following report: (Overture No. 39.)

Synod concurs in the recommendation of the Digest committee that the work done by the committee on Digest of Protests and Appeals is superfluous and Synod discontinuous the committee with thanks for past labors. *Adopted.*

ARTICLE 142

The *Advisory Committee on Protests and Appeals,* the Rev. H. Blystra reporting, submits the following: (cf. Art. 97).

I. PROTEST OF MR. AND MRS. JOHN SCHULTHOUSE, AND MR. AND MRS. K. VANDER MOLEN.

A. *Materials:*

1. The protest proper first addressed to the Consistory of Cicero I, thereupon to Classis Chicago North, and now placed before Synod.

2. Communications between the protestants and the Consistory of Cicero I.

3. Communications between the protestants and the Classis Chicago North.

4. A letter addressed by the Consistory of Cicero I to Classis Chicago North.

5. The decision of Classis Chicago North pursuant the protest.

6. Copy of an explanatory letter forwarded by the Consistory of Cicero I to the Consistory of the Mt. Vernon Christian Reformed Church of Mt. Vernon, Washington, to which church the members involved in the divorce issue had in the meantime been transferred.

B. *Contents:*

The protestants are of the conviction that the Consistory of Cicero I, pursuant the decision of the Synod of 1946 re the Cicero Divorce Case, was obligated to terminate the membership of the parties involved in divorce. (Acts, 1946, Art. 102, p. 72-73). The members involved in the divorce, pursuant a decision by the Synod of 1945 were accepted and regarded as members in full communion of the Christian Reformed Church of Cicero I.

The protestants write: "We feel, with great sorrow, that the following charges can be held against the consistory of Cicero I:

1. The members of the consistory are ignoring the decision of Synod of 1946. See the decision of 1946, Acts, page 73, and consider the facts related in the foregoing.

2. The members of the consistory of Cicero I are individually and collectively violating their ordination vows and are disturbing 'the good order of the Church.'"

To establish these charges they quote from the "Ordination Form for Elders and Deacons."

In reply to this protest Chicago Classis North decided:

1. Not to sustain the protest against the Consistory of Cicero I.

2. That Classis express itself satisfied with the answer of the consistory to the protest,

3. To send this protest and the answer of the consistory through to Synod on the following grounds:

a. Synod did not give definite direction as to what ought to be done with the parties involved who had been admitted upon the advice of the previous Synod.

b. Synod has not ended the confusion which exists in this matter by its decision of 1946, as the appointment of a committee to study this proposal clearly indicates.

The Revs. Folkema, Kok, and Schaver requested that their negative votes be recorded and sent on to Synod.

The members in the divorce having moved to the State of Washington, and their membership having been transferred to the Mt. Vernon Christian Reformed Church, the protestants maintain: "Mt. Vernon should not, we believe, have followed Cicero I in being insubordinate to the Synod of the church, but should instead have sent the papers back." (Letter of the protestants, dated March 15, 1947; sub. 3). That statement implicates the Mt. Vernon Consistory with the same insubordination to the Synod of 1946.

C. *The Problem Stated:*

By virtue of the decision of Synod of 1945 the parties involved in the divorce issue were accepted as members in full communion of Cicero I.

However, the Synod of 1946 by its stand reversed the decision of 1945. Hence the question arises what was the intent of the Synod of 1946 re the members received? Must the membership of these parties, whose status in the church pursuant the decision of the 1945 Synod had changed, be summarily terminated? Or must these members be disciplined in the customary manner and eventually excommunicated, Or must the Consistory admonish the members to effectuate a change in their marital status (if this were possible) in conformity with the decision of 1946? Or was it the mind of Synod in this particular case to acquiesce in the decision of 1945 regarding the acceptance as members in full communion as an accomplished fact and as an exception?

The fact is that the Synod of 1946 did not express itself as to the procedure to be followed by the Consistory of Cicero I, who pursuant the decision of 1945 had in good faith accepted as members the parties in question. Inasmuch then as the Synod of 1946 did not give explicit directions, re the further procedure in this particular case, your committee hesitates to read between the lines or on the basis of possible implications state the intent of the Synod of 1946.

D. *Advice:*

1. We recommend that the Synod reply as follows to the protestants:

There does not appear to be sufficient ground for the charge that the consistory of Cicero I was remiss in the performance of its duty, ignored the decision of the Synod of 1946, and violated "individually and collectively their ordination vows."

Reason:

The consistory acted in good faith when it, in agreement with the decision of the Synod of 1945, admitted the parties involved in the

divorce case to church membership and then treated them as members in good standing. That was their status therefore when the Synod of 1946 met.

The Synod of 1945 declared: "they may be admitted to membership in the Church," Acts, page 68 f. But the Synod of 1946 "reversed" this decision, and thus simply declared that they may not be admitted to such membership. But under the circumstances such a simple declaration was not sufficient, since it did not take account of the altered condition. They had already been admitted to church membership and were members in good standing. Especially in the existing confusion Synod should have been more specific. Since synodical decisions are not *necessarily* retroactive, the consistory could easily have the impression that the Synod of 1946, though of a contrary opinion than the Synod of 1945, nevertheless tacitly acquiesced in the membership of these persons as an accomplished fact.

However, it is possible, and perhaps even probable, that Synod meant to say that they could not retain their membership. But it would seem that in that case Synod should have given the consistory definite instructions as to its method of procedure in this unusual case, which resulted from two conflicting synodical decisions. If Synod had done this, and the consistory had disobeyed its injunctions, the present protest would be entirely in order, but this is hardly the case now that Synod left this matter in doubt. *Adopted.*

2. In view of the preceding Synod *decides* to appoint a committee that shall study the case at hand and advise what should be done to apply the decision of 1946 (Acts, 1946, p. 73) in the disposition of this matter. (cf. Art. 176.)

II. APPEAL OF MR. PETER L. VAN DYKEN.

A. *Materials:*

1. The appeal of Mr. Van Dyken.

2. A letter of the Immanuel Christian Reformed Church of Ripon, California, endorsing said appeal.

B. *Content.*

Mr. Van Dyken conveyed an overture to the Synod of 1946 in which he took issue with the "historical position" of the church re divorce. This overture is found in the Agenda for Synod, 1946. In said overture the brother argues that the "historical position" of the church is "unscriptural and untenable."

Relative thereto the Synod of 1946 adopted the following advice: We recommend that Synod answer the brother:

"1. That the historical position on Divorce is 'unscriptural' is an unproven assumption."

"2. That there is a committee of Synod currently studying this matter." (Acts, 1946, Art. 84, B, p. 51.)

Mr. Van Dyken apparently is apprehensive that his overture endorsed by his Consistory will be ignored and forgotten, hence, in his present appeal, with reference to his overture published in the Agenda of 1946, he restates his objections to the "historical position" of the church re divorce.

C. *Advice:*

We recommend that Synod answer Mr. Van Dyken:

1. That Synod has taken cognizance of his appeal.
2. That Synod refer brother Van Dyken to the Synodical decision taken in re Divorce. (cf. Art. 120.) *Adopted.*

ARTICLE 143

The Rev. P. H. Eldersveld informs Synod by letter of his acceptance of the call to be Radio Minister of the Christian Reformed Church; declares that it is his humble desire to obey the call of Synod; and beseeches the prayers of the entire denomination in the prosecution of the great task and heavy responsibility laid upon him. (cf. Art. 72.)

ARTICLE 144

Synod decides to convene for an evening session at 7:30 P.M. After a motion to adjourn, Elder G. Trap closes this session with thanks to God for His guidance.

THURSDAY EVENING, JUNE 19
Fifteenth Session

ARTICLE 145

The President of Synod, Rev. E. Van Halsema, again presides. Elder C. H. Ippel offers prayer after Synod unites in singing stanzas 1 and 2 of the Psalter Hymnal No. 254.

ARTICLE 146

The Rev. John Schaver is present in the stead of the Rev. M. J. Vander Werp and expresses his agreement with the Forms of Unity.

ARTICLE 147

The *Advisory Committee on Varia* (cf. Art. 69) reports through the Rev. J. Rozendal as follows:

I. TIME OF BOARD MEETINGS.

A. *Materials:*

Overtures Nos. 6 and 20.

The Synod of 1946 decided that all Boards and permanent committees, especially for Indian and Foreign Missions, Home Missions, Publication and Calvin College and Seminary, to meet not later than the last week of February or in time for filing their reports for publication in the Agenda on March 15.

Grounds:

1. This need not result in any increase of expenses—the delegates to boards rarely attend any other than their own meetings.
2. This would allow consistories and delegates to Synod as well as several classes to voice opinions on proposals contained in these reports.
3. This would largely remove the charge of Boardism now frequently made.

This rule has now been followed for one year. It has seeming produced some inconvenience for the members of one of the Boards which requests that this procedure be changed. However, your committee feels that the welfare of the church in general is involved and we trust that the members of our Boards are eager to attain this result first of all.

B. *Recommendations:*

a. That we continue to abide at least this year to the rule adopted by the Synod of 1946 that the Boards meet at the early date specified above.

Grounds:

1) It has proven already this year that in this way many more matters can be printed in the Agenda.
2) The fact that the consistories and delegates to Synod have been able to study the matters that come before Synod makes for more intelligent and efficient work at Synod.
3) The church-at-large is thus benefitted greatly. *Adopted.*

b. We advise that the *Full Committees* meet to draft the reports and proposals which are to be submitted to Synod and which are to be inserted in the Agenda. *Adopted.*

c. We advise that the *Executive Committees* meet at a time convenient to them at a later date to draw up supplementary reports and proposals, to present them to Synod sufficiently in time for study by the delegates to Synod. *Adopted.*

II. THE POLICY OF THE STATED CLERK IN RE COMMUNICATIONS WHICH ARE SENT TO HIM BEFORE THEY HAVE BEEN SUBMITTED TO A CONSISTORY OR CLASSIS. (See Supplement 44.)

A. *Material:*

Report of the Stated Clerk (Supplement 44.) C. No. 1.

B. *Recommendation:*

The Church Order gives definite rules in this matter. See Article 30 D. K. O. and Decision of Synod, Acts of Synod, 1936, pages 91 and 92. Acts of Synod, 1936, Art. 36, p. 16. Also Acts of Synod, 1904, Art. 112.

"If a member of the Church present a communication to Synod when he has been unable first to present it to his consistory and Classis,

such a communication shall be received as information, provided that the stated clerk of Synod receive evidence that it was impossible for the communicant to present his matter to Consistory and Classis; Synod shall decide whether it shall act upon such matters received for information. (Acts, 1936, pp. 91, 92.) Protestants and appellants shall as a rule not be permitted to plead their case before Synod, but before the Advisory Committee on Protests and Appeals unless their matter is taken up by Synod directly. (Acts, 1936, Art. 36, p. 16.)

1. We therefore advise Synod to abide by the accepted rule and advise our Stated Clerk accordingly. *Adopted.*

2. It naturally follows that these Communications do not appear in the Agenda. *Adopted.*

3. The Stated Clerk is instructed to publish all Reports and Overtures but all other communications and protests shall be mentioned by name but not published. *Adopted.*

III. CONCERNING MINISTERS FROM ABROAD WHO DESIRE TO PREACH IN OUR CHURCHES.

A. *Materials:*

Report of the Stated Clerk, Point C, No. 2, Matters Requiring Action. Supplement 44.)

"During the past two years a number of ministers have come to us from abroad with a request to preach in our churches, or to arrange for speaking tours. We have no contact or entertaining committee to weigh such requests or to furnish lodging and making arrangements for guest preachers and professors coming to our country. At the present time we have no officially appointed committee to represent our churches, or to receive guests who come from sister churches. A Synodically approved contact committee would be able to make the proper announcements in our church papers and to assume responsibility for preaching and speaking engagements."

Synod decides to leave this to the "Contact Committee" to be appointed by the Committee on Appointments. (cf. Art. 176, V, No. 42.)

ARTICLE 148

The *Advisory Budget Committee,* Elder George Wieland reporting, submits the following: (Cf. Art. 88.)

I. CANADIAN TREASURY.

A. *Material:* (Supplement 26.)

B. *Recommendations:*

Your committee has investigated this matter. There is approximately $2,560.00 on hand in this fund and we have been informed that it would be practically impossible to re-distribute this money to where it originated. Your committee advises Synod to inform the Canadian Treasurer to send all money, bonds, books and other prop-

erty to the Synodical Treasurer to be credited to the General Synodical Expense Account. *Adopted.*

II. CANADIAN IMMIGRATION WORK.

A. *Materials:*

(Supplements 15, 15b.)

Financial Report from September 1, 1946, to May 31, 1947.

B. *Recommendation:*

Your committee advises Synod to recommend this cause to our churches for a free will offering and that from part of the funds received the Synodical Treasurer and the Treasurer of the Home Missions Committee be re-imbursed for amounts advanced. (cf. Supplement 45.) *Adopted.*

III. SYNODICAL EXPENSES.

Your Budget Committee advises Synod to approve the gratification of the following:

a) Stated Clerk	$300.00
b) Synodical Treasurer	300.00

Remuneration:

a) First Clerk of Synod	$100.00
b) Second Clerk of Synod	25.00
c) Mr. H. J. Voss	100.00

(Continued in Art. 156.) *Adopted.*

ARTICLE 149

The *Advisory Home Mission Committee* (cf. Art. 114) presents the following concerning the offerings for Minneapolis and Washington, D. C. (See Supplement 8.)

In view of the misunderstanding on the part of some of the giving churches and of the receiving churches in regard to the offering which Synod of 1946 authorized for Washington, D. C., and Minneapolis, and

In view of the fact that *certain collections were definitely designated as gifts*—

Therefore—we advise that Synod instruct its General Committee for Home Misions to allow these churches $5,000.00 each, inclusive of what they receive directly in response to the appeal of Synod. This amount is to be deducted from the appraised value of their property at the time the local church takes over. *Adopted.*

ARTICLE 150

The *Advisory Committee on 1946 Reports* (cf. Art. 91), the Rev. E. Visser reporting, submits the following concerning *Article XXXVI of the Belgic Confession* (Report in the Acts of Synod, 1946, pp. 398-428.)

Recommendations:

Your advisory committee proposes the following for adoption:

1. That Synod express its sincere appreciation to all the members of the study committee on Article 36 of the Belgic Confession, both the majority and the minority members, for the thorough study of the subject offered in this report and for the valuable contribution which has in this way undoubtedly been made toward an ultimate solution of the problem.

2. That Synod do not at this time give its approval to any of the three proposed readings of the revised Article 36, nor attempt at this session to fix a definite version of Article 36.

Grounds:

a. There is no agreement among the members of the study committee as to the formulation of the proposed revision of Article 36; nor are these differences of a superficial nature.
b. This advice is in harmony with the course of procedure proposed by two of the members of the majority group of the study committee (Acts, 1946, pp. 418-419), and even the rest of them propose that the adoption of any proposed reading be only tentative.
c. The revision of any article of the creed should be undertaken without any undue haste, after careful and repeated scrutiny, and not without prior consultation with sister Churches of the Reformed faith holding the same creed.

3. That Synod charge its delegates to the forthcoming Second Reformed Ecumenical Synod to submit this report to that Synod, which has the problem of Church and State on its docket; and that the proposals of this report, together with the valuable historical, scriptural, and ethical grounds advanced, be placed into the hands of the Committee for the study of the problem of Church and State which has been appointed by the First Reformed Ecumenical Synod and is charged to report at the sessions of the Second Reformed Ecumenical Synod scheduled to meet in Amsterdam in 1948, or later. (This committee consists entirely of members of our own Christian Reformed Church.)

4. That the following corrections be made in the report as requested by Dr. H. Kuiper: (cf. Art. 80.)

1. *The last paragraph on page 15* (see second paragraph of this report) should read the *third paragraph on page 412.* (cf. Acts, 1946.)
2. The *third paragraph on page 18* (see first paragraph, page 420) should read *the last paragraph on page 414.*
3. *I do not believe* (see second sentence of first paragraph on page 420) should read *I do believe.*

4. *no communistic opinion* (see last sentence of first paragraph on page 420) should read no *communis opinio.*
5. *the first 18 pages* (see first paragraph on page 421) should read *pages 398-414.*

Grounds:

a. Creedal revision is one of the main interests of Reformed Ecumenical Synods, seeing the creed is the common property of such Reformed member Churches.
b. The present constituent member Churches of the Reformed Ecumenical Synod all are interested in this problem as bearing upon the revision of Article 36 of the Belgic Confessino, and should strive to come to agreement on this subject.
c. Since it is recognized by the report before us that any changes in Article 36 will ultimately have to be submitted for concurrence to other Churches using the Belgic Confession, such contact might as well be established through the channel of the Reformed Ecumenical Synod, which already has this problem on its docket.
d. The labor which we as a Church have so far spent on the new proposed revision of Article 36 will in no way be lost by this procedure, but will be conserved, carried forward, and properly tested by conference with delegates from sister Reformed Churches who also hold to the Belgic Confession.
e. This procedure in no way compromises our freedom to take an independent stand if eventually we deem this necessary and desirable, seeing Reformed Ecumenical Synods are not super-Synods and all their decisions must be submitted for ratification to the Synods of the member Churches before they become effective for them. *Adopted.*

ARTICLE 151

The *Advisory Committee on Church Order,* (cf. Art. 136), the Rev. R. J. Bos reporting, submits the following:

I. Classis Wisconsin *in Overture No. 16,* reminds Synod of the difficulties of meeting in February and requests Synod to consider the advisability of changing the decision of 1946 (Acts, p. 35) if necessary by changing the date of Synod's meeting to some time in July or August.

Advice:

Your committee advises Synod not to accede to this request and abide by the ruling of 1946.

Grounds:

1. There are serious objections to meeting in either July or August. To examine candidates or appoint professors that late would make for greater difficulties.

2. The profit of the churches, in that as much as possible the churches have insight into what will be considered at Synod, is of greater importance, than the convenience of some classes.
3. The stated clerk informs us that there is a distinct improvement over 1946 and hence we should continue the decision of 1946.

Adopted.

II. REPORTS OF SYNODICAL EXAMINERS.

A. The *classical examinations of the candidates* for the gospel ministry were attended by the Synodical examiners as follows:

Candidate	*Classis*	*Delegate*	*Classis*
Jacob Hasper	Muskegon	A. J. Rus	G. R. South
George Holwerda		C. Huissen	G. R. East
		D. D. Bonnema	Zeeland
Robert Recker	Chicago South	J. H. Bruinooge	Zeeland
Gerald Postma		L. Van Laar	Kalamazoo
		M. VanderWerp	Chicago No.
Simon Viss	Pella	M. J. VanderWerp	Chicago No.
		(R. Bronkema)	Orange City
		K. Tebben	Ostfriesland
Henry Bruinooge	Hudson	H. Bouma	Hackensack
Alexander C. DeJong		A. J. Rus	G. R. South
		G. Hoeksema	Chicago So.
Henry Bajema	Sioux Center	Wm. Bajema	Orange City
Walter Tolsma		K. Tebben	Ostfriesland
		J. Ehlers	Minnesota
John Piersma	Wisconsin	P. Jonker	Minnesota
		J. H. Breuker	Muskegon
		K. Tebben	Ostfriesland
J. De Kruyter	Zeeland	C. Huissen	G. R. East
B. Pekelder		R. Veldman	G. R. West
H. Sonnema		S. P. Miersma	Holland
C. Van Ens	Hackensack	M. J. VanderWerp	Chicago No.
		O. Holtrop	Hudson
		J. Weidenaar	G. R. East

Your committee recommends that Synod approve of the work of these synodical delegates. Your committee calls attention to the fact that at the examination of Candidate Simon Viss the examiner of Classis Orange City was not present due to a misunderstanding. Dr. Bronkema, who was in the neighborhood, took his place. *Adopted.*

B. *The report of the Synodical examiners,* M. J. Vander Werp (Chicago North), J. Geels (Pella), J. Hanenburg (Sioux Center) advising Classis Minnesota to admit the Rev. C. G. Ter Maat to the ministry of the Christian Reformed Church.

We advise Synod approve their work. *Adopted.*

C. *The report of the Synodical examiners,* J. H. Monsma (Chicago South), N. Jansen (Wisconsin), S. P. Miersma (Holland), who were present at the *"colloqium doctum"* of the Rev. Jack Zandstra at the meeting of Classis Chicago North and advised that he be admitted to the ministry of the Christian Reformed Church.

We advise Synod approve their work. *Adopted.*

(Continued in Art. 157.)

ARTICLE 152

Elder S. Zondervan offers the closing prayer.

FRIDAY MORNING, JUNE 20
Sixteenth Session

ARTICLE 153

Synod unites in singing Psalter Hymnal No. 179:1, 2, and 3; after which Prof. L. Berkhof offers prayer.

ARTICLE 154

The roll is called and all the delegates are present.

ARTICLE 155

The Second Clerk of Synod reads the telephonic report (cf. Arts. 51, 71, 128, 129) of the Rev. George Stob's response to the notification that he has been chosen as Professor in Church History at Calvin Seminary. It reads as follows:

To the Synod of 1947,
Esteemed Brethren:

I am grateful to you for the honor of my appointment to the Chair of Church History at Calvin Seminary. I am happy to be able to inform you that I have found the freedom to accept. I hope only to be the humble servant of God and of His Church in this capacity. Be fervent in your prayers for me.

Yours in Christ.
George Stob.

ARTICLE 156

Upon the request of the *Advisory Budget Committee* (cf. Art. 148) Mr. John Hekman, Chairman of the Finance Committee of Calvin College and Seminary, is given the opportunity to present the proposed plan of the Finance Committee for a campaign in behalf of the *Expansion Program for Calvin College.*

In a brief and business-like manner Mr. Hekman presented the need of Calvin College for more buildings in addition to the Science Building which is soon to be erected. The buildings needed include a dormitory, an addition to the Library Building, and a Gymnasium.

The *Finance Committee recommends the following general plan:*

1. To raise an average of $1.00 per family per month for 36 months.

2. To collect these gifts by means of envelopes to be received each month by the local churches.
3. To appoint two men from each Classis to serve on the Campaign Committee under the Chairman appointed by the Board of Finance. Mr. Jacob Van't Hof of Grand Rapids, Mich., has consented to accept the chairmanship.
4. To urge all our Consistories and congregations to promote this campaign.
5. To begin the Campaign, November, 1947.

Motion prevails that Synod endorse this general plan and recommend it most heartily to our people. (Continued in Art. 171.)

ARTICLE 157

The *Advisory Committee, Church Order,* (cf. Art. 151) Rev. R. Bos reports the following:

1. *The report of the synodical examiners* R. Veldman (G. R. West), A. J. Rus (G. R. South), J. Weidenaar (G. R. East) that they approved that the name of the *Rev. Jacob Rook* (De Gereformeerde Kerken in Nederland) be placed on a trio of the Sullivan, Mich., Church.
   a. We advise that Synod approve of this action.
   b. Synod instruct the Synodical delegates whenever they report to Synod that they have approved the placing of the name of a minister outside of our Church on trio, to inform Synod how the requirements for doing so have been fulfilled. (cf. Acts of 1944, 1945.) *Adopted.*

2. Synod *instruct the Stated Clerk to call the attention of the Synodical Examiners who served Classis California in re the request for ordination of Mr. J. C. Kobes* to the decision of the Synod of 1946 (Acts, pp. 63, 64) and to present a report on this matter to the Synod of 1948.

3. *Overture 31, Classis Chicago North,* overtures Synod to instruct the mission agencies of the denomination (such as the Christian Reformed Board of Missions, the General Committee for Home Missions, and the Boards which administer the work among the Jews), and to advise Consistories, when engaging a non-ordained mission worker, to first subject him to an examination which shall include the following matters: the Bible, the Standards, subscription to the Standards, personal piety and attitude to the work in question.

Grounds:

1. At present there is no rule requiring that he be examined. However, because a non-ordained missionary engages in spiritual work, he should be examined as to his soundness of faith and his ability to function as an un-ordained missionary.

2. There should be uniformity as to what is required in the examination of an unordained missionary.

Your committee recommends that Synod adopt this overture on the grounds given. *Adopted.*

4. *The request of R. Templeman and D. Faber* that Synod rule, that membership in the A. F. of L. or the C. I. O. shall be incompatible with membership in the consistories of the Christian Reformed Church. (See Overture No. 29.)

A. Your committee advises Synod not to accede to this request.

Grounds:

1. Synod has laid down principles for consistories and classes to deal adequately with matters of this nature, in the decisions on corporate responsibility adopted in 1945. Cf. especially points 3, 4 and 5, as adopted in 1945. (Acts, p. 103.)

These decisions are:

3. "In order to be responsible for the sins of the group one need not even be an abetter; mere passivity or silence also renders one guilty; failure to reprove makes one accountable before God."

4. "It is possible, moreover, that one neither engages actively in the sinful acts of his associates (1), nor promotes them or consents to them in any manner (2), nor even fails to reprove them (3), and yet involve hmself in co-responsibility for these evil practices; namely, if one remains a member of such organizations which refuse to mend their evil ways when the latter have been exposed and reproved."

5. "Finally, it is even possible that, although a person does not become guilty of any of the sins described in the preceding four points, he, nevertheless, becomes responsible, in a measure, for the evil decisions and practices of the group; namely, by becoming a member of the organization whose aims or practices are known to be evil."

2. The rule that they request, would be in violation of the synodical decision, that membership in a neutral labor organization is not per se actionable. *Adopted.*

ARTICLE 158

The *Advisory Committee on Church Order,* the Rev. R. J. Bos reporting, submits the following with respect to the *Ecumenical Synod.* (Supplement 20.)

A. Your committee has studied both the Acts of this body and the report of the delegates and believes that the following matters should have the attention of Synod.

1. Synod approve of the name *"First Reformed Ecumenical Synod." Adopted.*

2. Synod approve of the foundation and purpose of this Synod as expressed in the Acts F.E.S., p. 36.

The *foundation* of this Synod is the Holy Scriptures as interpreted by the Forms of Unity of the respective Churches which take part in this assembly.

The *purpose* for which it meets is in the main to seek that which is most conducive to the general edification of the participating Churches and to give a united witness of the faith once for all delivered unto the saints.

This purpose the participating Churches try to reach by expressing their unity in Christ, by strengthening one another in the faith, and by assisting one another to maintain soundness of doctrine and practice. *Adopted.*

3. In regard to the question in how far the decisions of the E. S. are binding, Synod declare that only such decisions will be binding for our churches when they have been approved or adopted by our Synod. (Acts R. E. S., p. 36.) *Adopted.*

4. Synod approve of the Basis for Future Ecumenical Synods—points 1, 2, 3, 4.

a. The foundation for the Ecumenical Synod of Reformed Churches shall be the Holy Scriptures of the Old and New Testament as interpreted by the Confessions of the Reformed faith, namely, the First Helvetic Confession, the Heidelberg Catechism, the Gallican Confession, the Belgic Confession, the First Scotch Confession, the Second Scotch Confession, the Westminster Confession, the Canons of Dort, the Thirty-nine Articles. It should be understood that these Scriptures in their entirety, as well as in every part thereof, are the infallible and ever abiding Word of the living Triune God, absolutely authoritative in all matters of creed and conduct, and that the Confessions of the Reformed faith are accepted because they present the divine, revealed truth, the forsaking of which has caused the deplorable decline of modern life. It has to be emphasized that only a wholehearted and consistent return to this Scriptural truth of which the gospel of Jesus Christ is the core and the apex, can bring salvation to mankind and effectuate the so sorely needed renewal of the world.

b. Because of the diversity in the forms of government of the Reformed Churches, uniformity of church polity cannot be stressed as a fundamental requisite, except in so far as the principles of this polity are contained in the Reformed Confessions, as for example the headship of Christ and the marks of the true Church; the pure preaching of the Gospel, the Scriptural administration of the sacraments, and the faithful exercise of discipline.

c. All Churches which, in the judgment of Synod, profess and maintain the Reformed faith will be invited to participate in the Ecumenical Synod, on the basis mentioned above. Moreover, they will be kindly requested to express their explicit agreement

with it, and all delegates to the Synod will have to testify their adherence to the Confessions of the Reformed faith and to the aforesaid statement.

d. A statement with regard to the history and organization of this Synod as well as the character, authority and purpose of future Ecumenical Synods should accompany the invitation to the various Churches. (Acts, R.E.S., pp. 41-42.) *Adopted.*

5. We advise Synod to approve of the statement of the F.R.E.S. concerning the standard of judgment to be used in inviting churches:

All churches which profess the Reformed faith are to be invited unless they fail to exercise discipline in the case of departures from the Reformed faith. (Acts, R.E.S., p. 48.) *Adopted.*

6. The First Reformed Ecumenical Synod designated the Gereformeerde Kerk in Amsterdam as the calling church (Acts R.E.S., p. 59): *Synod approves.*

7. In regard to representation at the next meeting, the F.R.E.S. decided as follows:

Number of Delegates: All the invited Churches will be entitled to send three delegates who will have the right to vote, with this one exception that the Reformed Churches of the Netherlands will be entitled to have seven voting members, the understanding being that they will appoint three delegates from the Netherlands, one delegate from the German Churches, one from Franco-Belgium, one from the Netherlands East Indies and, if practicable, one from South America. (Acts R.E.S., p. 60.)

We advise Synod to approve of this action. Adopted.

8. Synod take note of and approve the following decisions of the First Reformed Ecumenical Synod:

a. *Method of Voting:* The delegates will vote as individuals and not as Churches. *Adopted.*

b. *Costs:* The traveling expenses of the delegates are to be borne by the Churches which send them but the expenses of entertaining the delegates while the Synod is in session will be assumed by the Reformed Churches of the Netherlands in consultation with the other Churches of the Netherlands which participate in the Ecumenical Synod. *Adopted.*

c. *Committee of Advice:* "A committee of advice is to be appointed by this Synod. This committee is to advise the calling Church with reference to any point that may come up between now and the meeting of the next Ecumenical Synod. This committee is to consist of three members, one from each of the Churches represented in this Ecumenical Synod, and if any vacancy occurs, this vacancy is to be filled by the Church whose member has fallen out."

"Synod appoints Profs. Berkhof, Aalders and de Toit."

Advisers: It will be left to the calling Church in consultation with the Committee of Advice to determine who shall be asked to serve as advisers of the next Ecumenical Synod." *Adopted.*

d. *Agenda:* "All the various Synods which will appoint delegates to the next Ecumenical Synod will send the various items which they wish to place on the agendum to the calling Church at least six months, if possible, before said Synod convenes." p. 60. *Adopted.*

e. *Invitations to participate in Ecumenical Synods* are to be sent to the Churches designated by this Synod. As for the list of European Churches to be invited, this list is to be approved by the Synod of De Gereformeerde Kerken in Nederland. As for the list of South African Churches to be invited, this list is to be approved by the Synod of Die Gereformeerde Kerk van Zuid-Afrika. As for the list of American Churches to be invited, this list is to be approved by the Synod of the Christian Reformed Church of America."

Invitations to attend the Ecumenical Synod at Amsterdam are to be sent out by the calling Church to all the Churches concerned." *Approved.*

"Synod express the desirability of a due representation of elders." *Approved.*

9. *Invitations.*

a. We advise Synod to invite the Orthodox Presbyterian Church. *Adopted.*

b. We present the following churches without comment: Free Magyar Reformed Church; Synod of the Reformed Presbyterian Church in N. A.; The Reformed Presbyterian Church—General Synod; The Associate Presbyterian Church.

10. Synod do not approve of the formation of an International Reformed Mission Council. (Acts F.E.S., p. 51.)

Grounds:

a. The need of such a council has not been established.

b. This might lead to a multiplication of councils. If meetings will be held of such councils this will be time-robbing and expensive.

c. We need no council to benefit from the studies made by Professors and others done in this field. *Adopted.*

11. That Synod instruct the same committee to notify Dr. G. Ch. Aalders which churches have been invited by the Christian Reformed Church. *Adopted.*

12. Synod instruct the Publication Committee to send two copies of the official documents of our church to all the churches who with us send delegates to the Reformed Ecumenical Synod. *Adopted.*

B. Your committee recommends that all other decisions of the First Reformed Ecumenical Synod be received as information and held for future possible reference. *Adopted.*

(Continued in Art. 162.)

ARTICLE 159

This session is closed with prayer by Elder J. Ten Harmsel.

FRIDAY AFTERNOON, JUNE 20
Seventeenth Session

ARTICLE 160

After Synod sings Psalter Hymnal No. 176, and Rev. P. A. Spoelstra leads in prayer.

ARTICLE 161

In answer to *Overture No. 38* of the First Christian Reformed Church of Hull, Iowa, Synod declares that its decisions in re the *Readmission of Divorced and Remarried Persons* constitute an adequate reply. (cf. Arts. 120, 125.)

ARTICLE 162

The *Advisory Committee on Church Order* (cf. Art. 96) reports respecting the inviting of the Orthodox Presbyterian Church to church correspondence in view of the 'Rochester case.' Synod approves the recommendation of the Committee on Ecumenicity and Interchurch Correspondence (See Supplement, Report No. 16) reading as follows:

1) "Synod invite the Orthodox Presbyterian Church to seek ecclesiastical correspondence with our church and also to request said church as far as possible to remove the barrier known as the Rochester case by assuring us that such practices as involved in this case will not recur."

2) Synod deems this decision an adequate reply to the two overtures of 1940 referred to the Committee on Ecumenicity and Church Correspondence. (See Supplement 16.)

ARTICLE 163

The *Advisory Committee on Church Order* reports concerning the Report of the Investigating Committee re Indian and Foreign Missions Educational policy. (See Supplement 43.) The president of the committee, the Rev. M. Monsma, is given the privilege of the floor. He presents the report of the Investigating Committee on Art. 8 of the Church Order. *Synod decides:*

1. To express its gratitude to the committee for the work accomplished.

2. To adopt the report of the Advisory Committee as follows:

We advise Synod to adopt the following, as an answer to the 1946 overture of Chicago North, and to guide the churches in the future application of Art. 8. (See Acts, 1946, pp. 62, 118.)

1. Synod reminds the churches that Article 8 of our Church Order was adopted in a time when there was a dire need for ministers of the Word. This article should function only in case of great need. *Adopted.*

2. The "gifts" mentioned in Article 8 should be possessed by a candidate in a very exceptional measure. No one should be considered unless he has extraordinary qualities. *Adopted.*

3. Not only the qualifications mentioned in Article 8 should be considered, but such a candidate should also possess exceptional knowledge of the Word, knowledge of spiritual needs, and native ability to apply the Word. *Adopted.*

4. This article should never be used as a means to ordain all lay-workers who may desire such, and whose prestige would be increased by such action. The churches are reminded that the regular door to the ministry is a thorough academic training. This must be maintained in theory and practice. *Adopted.*

ARTICLE 164

The *Advisory Committee on Church Order* reports on the *"Status of ministers connected with non-ecclesiastical institutions."* (Supplement 27.) (cf. Art. 108.)

This report was directly before Synod. Synod could not come to a decision and referred it to our advisory committee. Your committee believes that this was in part due to a weakness in the report in that it lacks specific recommendations. Your advisory committee tried to do so, but failed because of the limited time at its disposal. Your advisory committee further believes that this is the proper task of the study committee who has made a special study of this matter.

Hence your committee recommends that this matter be referred back to the same study committee with instructions that they draw up specific recommendation for the Synod of 1948.

Ground: The matter is not urgent, and can wait for the considered recommendations of this committee. (cf. Art. 176.) *Adopted.*

ARTICLE 165

Denominational Building (Supplement 34).

Your committee on investigation concerning a Denominational Building begs to report as follows: Synod of 1946 (Art. 66, p. 32, Acts, 1946) adopted two of our recommendations, viz:

1. That Synod provide for a building where the various committees and agencies of our Denomination will be centralized.
2. To postpone the erection or the acquisition of a building for at least a year, because of the prohibitive cost and the scarcity of building material.

Our third recommendation pertaining to the site for the proposed building; "To be at Jefferson Ave. and Weston St. in Grand Rapids,"

Synod requested your committee (Art. 66, p. 32, C, 3) to consult with the Publication Committee and to advise the Synod of 1947.

In accordance with this request your committee has met with the Business Committee of the Publication Committee.

It became evident that the Publication Committee labored under the mistaken apprehension that our recommendation for a denominational building did not include any provision for a possible expansion of their plant and facilities.

Although this matter was not mentioned in our recommendations of 1946, it was definitely proposed in the body of our report.

Our respective committees have now come to a definite understanding, namely:

1. That a two story structure be erected on the denominational site at the corner of Jefferson Ave. and Weston St., the ground floor to be used for the necessary expansion of the plant and facilities of the Publication Committee.

2. That they are willing to pay their proportioned share of the cost of the building.

Your committee therefore recommends:

A. That the proposed building be erected on the denominational property at Jefferson Ave. and Weston St. The building to be two stories. *Adopted.*

B. That the ground floor be set aside for the use of the Publication Committee. *Adopted.*

C. That the second floor be arranged for offices and committee rooms for use of the various Denominational agencies and committees. *Adopted.*

D. That erection of this building be postponed for another year at least because of prohibitive cost of building material and labor. *Adopted.*

E. If A, B, C, and D, find favor with Synod, we recommend:

1. That Synod appoint a building committee and empower them to engage an architect to draw up suitable sketches. *Adopted.*

2. That the committee be instructed to consult with the Publication Committee as to the arrangement of the ground floor. *Adopted.*

3. That Synod provide the necessary funds to pay the architect for such sketches. *Adopted.*

4. The committee to report to Synod of 1948. (cf. Art. 176, V.) *Adopted.*

ARTICLE 166

The *Advisory Committee on 1946 Synod Reports* (cf. Art. 150) on the *"Examination of Candidates for the Ministry"* referred to the Synod of 1947 by the Synod of 1946. (Acts, 1946, pp. 221-236; 116-118.)

I. HISTORICAL BACKGROUND:

A. *1941 Synod* (Acts, 1941, pp. 105, 106).

1. *Three overtures dealing with proposed changes in the Praeparatoir examination.*

a. Classis Holland requested that Classes be assigned the task of the Praeparatoir examinations.

b. Classis Wisconsin asked a return of Praeparatoir examinations by the Board of Trustees of Calvin, if Synod reverts to biennial Synods.

c. Classis Orange City also requested that the Board of Trustees be again instructed to conduct the Praeparatoir examinations.

2. *Decision of Synod, 1941, in re these overtures:*

a. That a committee be appointed to study the matter of change from Synodical—to Classical—or Board-conducted Praeparatoir examination.

b. That this committee review subjects in which prospective candidates are to be examined.

c. That this committee report to the 1942 Synod.

B. *1942 Synod* (Acts, 1942, pp. 30, 31).

1. The Study Committee reported and proposed that Synod delay action, appoint a committee to make further study of the matter, and that the committee do four things: (1) make a study of the entire subject of requirements for entering the ministry. (2) Advise as to the feasibility of blending the Praeparatoir and the Peremptoir examinations. (3) Recommend agencies to conduct these examinations. (4) Recommend subjects in which to be examined.

2. Synod decided to follow the Study Committee's recommendations and appointed the same committee.

C. *1946 Synod* (Acts, 1946, pp. 221-236; pp. 116-118).

The Study Committee reported. Synod decided to refer this report, with that of the Advisory Committee, to the Synod of 1947.

II. MATERIALS.

A. *Study Committee's Report* (Acts, 1946, pp. 221-236), which contains, in general:

1. The mandate stated: (1) Study the entire subject of requirements for entering the ministry. (2) Advise on blending praeparatoir and Peremptoir examinations. (3) Recommend agencies to conduct said examinations. (4) Recommend subjects in which to examine.

2. Guiding principles posited: (1) Only Christ calls to office. (2) Examinations aim to discover whether aspirants to the ministry actually have been equipped by Christ with the necessary qualifications. (3) Only the Church is the responsible body to conduct these examinations.

3. Required examinations enumerated: (1) Admission examination by the Board of Trustees. (2) Licensure examination by the Board of Trustees. (3) Praeparatoir examination by the Synod. (4) Peremptoir examination by the Classis.

4. Discussion of the 4 examinations in the light of the mandate and principles mentioned; and the recommendations, in regard to these matters.

5. Recommendation regarding an overture from Classis Pella requesting the elimination of the rule that Synodical Examiners be present at Classical examinations.

B. *1946 Advisory Committee Report* (Acts, 1946, pp. 116-118).

1. Containing in general: a repetition of the mandate, principles, and examinations as related in the Study Committee's Report; and recommendations and criticism.

2. Pertaining to the recommendations:

a. The committee recommends that the Study Committee be thanked by Synod for its thorough and painstaking work.

Your Advisory Committee advises that this be adopted. *Adopted.*

b. The only other recommendation we could discover in the 1946 Advisory Committee's Report is this: That the Study Committee's Report, with a few minor changes, should be accepted or rejected as a whole.

3. Since the Advisory Committee of 1946 does not take up the material of the Study Committee, nor give specific recommendations, therefore your committee deems it unnecessary to make any further reference to their report.

III. RECOMMENDATIONS OF THE STUDY COMMITTEE AND THE ADVISORY COMMITTEE.

A. *Regarding examination for admission to the seminary:*

1. *Study Committee* recommends that the Board of Trustees examine applicants not as to their spiritual fitness for the ministry, but as to Christian conduct. (Acts, 1946, p. 224).

2. *Advisory committee* advises against the adoption of the Study Committee's recommendation of examining applicants only as to Christian conduct; and recommends retention of the present arrangement of having the Board of Trustees examine the applicants as to spiritual fitness for the ministry. *Grounds:*

a. It is necessary for the applicant and the church to have a relative assurance at this stage of the spiritual fitness of those aspiring to the ministry of the Word.

b. Since our present system already requires a testimonial of Christian conduct from a responsible body, there is no need of duplicating this by an oral examination. *Adopted.*

B. *Regarding examination for licensure:*

1. *Study Committee's recommendations* (Acts, 1946, pp. 226c-228).

a. That Classis examine for licensure.

b. That Classis place the licentiate under supervision of a Consistory.

c. Rules pertaining to the examination and supervision of the licentiates.

2. *Advisory Committee advises* Synod not to adopt the recommendation to assign the examination for licensure to the Classes, but to continue the present method of such examinations by the Board of Trustees of Calvin. *Grounds:*

a. The Board, in conjunction with the faculty of the Seminary, is in a better position at this point to judge the spiritual, intellectual and practical fitness of a student to exhort in the churches.

b. The Board is likely to be more objective in its judgment than a Classis to which a student belongs.

c. The system proposed is complicated, unwieldy and therefore impracticable. The present method is simple and effective.

d. There is no necessity in regard to a church's conducting the examination directly by an ecclesiastical body. It may for practical reasons delegate this work to a responsible body (as is done under the present system). *Adopted.*

C. *Regarding Praeparatoir and Peremptoir examinations.*

1. *The Study Committee recommends:* (Acts, 1946, p. 23c.)

a. To retain dual examinations.

b. To assign the praeparatoir examination to the Synod, and the Peremptoir to the Classis.

c. To change the designation of these examinations from Praeparatoir to "Examination for candidature," and Peremptoir to "Examination for ordination."

d. Schedules for examinations: requirements, subjects, and method of procedure (pp. 231-235 of 1946 Acts).

2. *Advisory committee advises:*

a. Adoption of the recommendation to retain dual examinations, according to our present set-up, on the basis of considerations of the Study Committee (Acts, 1946, pp. 228, VI, 230). *Adopted.*

b. Adoption of the recommendation in regard to assigning examinations for candidature to the Synod, and that for ordination to the Classis, as is now done under the present system. *Adopted.*

c. Rejection of the recommended changes in requirements, subjects, and methods of procedure, and retention of the present arrangements and regulations. Schaver, (Church Order, p. 28, 7; p. 32, d). *Reasons:*

1) Your committee sees no practical value or improvement in the proposed changes.
2) The proposed changes are too detailed, making the matter of examination more complex and difficult. The present system is general and simple, leaving room for greater elasticity. *Adopted.*

d. That Synod declare that the Synodical examination for candidature stress the scholarly aspect and the Classical emphasize the practical. *Adopted.*

D. *Overture of Classis Pella* submitted to Synod, 1945, regarding the changing of Article 4 of the Church Order to the effect that the presence of Synodical Examiners at Classical examinations be eliminated.

1. *Study Committee* recommends that Synod reject the request of Classis Pella, and retain Art. 4, C. O. *Grounds:*

a. The presence of Synodical representatives is necessary because the Classical examination for ordination is of Denominational concern.
b. Time and money spent on this matter is not wasted, but well worth while.

2. *Advisory Committee* advises the adoption of the recommendation to reject Classis Pella's request to change Art. 4 of the Church Order, since the matter of Classical examinations is of denominational concern, and therefore demands the presence of Synodical Examiners. *Adopted.*

ARTICLE 167

The president, the Rev. E. Van Halsema, again presides.

ARTICLE 168

The *Advisory Committee on Educational Matters* (cf. Art. 100) the Rev. Arnold Brink reporting, submits the following:

I. CONCERNING THE CHAPLAINS BUILDING IN WASHINGTON (Supplement 37). *Recommendation:*

We recommend that Synod contribute $500.00 from the Chaplain Fund toward the purchase of the proposed Chaplains Building.

Grounds:

1. We have been assured that the building will be used entirely for offices and business purposes.
2. The proposed building will be controlled by the Chaplains' Commission which is not a government agency, but a civilian organization controlled by the churches. *Adopted.*

II. LAY-MEMBERS OF THE BOARD OF TRUSTEES. (cf. Art. 64, III.)

Synod decides to refer the overture, No. 12, to a Committee for study to report at the Synod of 1948. (See Art. 176, V, No. 36.) *Adopted.*

ARTICLE 169

The Rev. John Gritter, secretary of the *Executive Committee of Calvin College and Seminary*, submits the following: (Cf. Art. 35)

1. *Appointments*:

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

Miss Marian Warner for English, for one year.

Mr. Robert Settergrin, B.S., for Mechanical Drawing, for one year.

Mr. Harold Geerdes for instrumental music, for one year, on a part-time arrangement.

2. *Reappointment*: Dr. John Daling, for Psychology, for the regular term of six years. *Approved.*

ARTICLE 170

In reply to the *communication of Classis Kalamazoo* requesting Synod's advice on the question:

> "Should ordained ministers outside of our denomination and desiring to be called to a Christian Reformed Church, be declared eligible for such a call directly by a Classis, or must they first of all be placed on a nomination by the Consistory of a calling church"?

Synod refers Classis Kalamazoo to the decisions found in Acts, 1944, and 1945, as a reply to the question.

ARTICLE 171

The *Advisory Budget Committee* reports on the following matters: (cf. Arts. 88, 148, 156.)

I. NEEDY CHURCHES FUND.

A. *Material:*

(Supplement 8, VI.)

Financial Report and Proposed Budget.

Overture 21.

B. *Recommendations:*

1. Your committee advises Synod to adopt a minimum pastor's salary of $2,400 per annum for the year 1948. *Adopted.*

2. Your committee advises Synod to adopt a quota of $3.00 per family for 1948 instead of $2.00 for 1947. *Adopted.*

II. CHURCH EXTENSION FUND.

A. *Materials:*

(Supplement 8, 8-B.)

B. *Recommendations:*

1. Your committee advises Synod to adopt an additional quota of $1.25 per family for the current year 1947 to balance the amount by which the Home Missions Committee exceeded their budget as originally adopted by Synod in 1946. *Adopted.*

2. Your committee advises Synod to adopt a proposed budget of $81,500 for the year 1948 with a quota of $2.75 per family. *Adopted.*

3. Synod decides that the minimum contribution to be received from the subsidized churches be set at $42.00 per family. *Adopted.*

III. NATIONAL ASSOCIATION OF EVANGELICALS.

A. *Materials:*

Majority and Minority Reports. (Supplement 41.)

B. *Recommendations:*

1. Your committee advises Synod to recommend this cause to our churches for one free will offering. *Adopted.*

2. That offerings for the N.A.E. be forwarded to the Classical Treasurers and that they forward same to our Synodical Treasurer; and that this new arrangement become effective at once and adequate announcement be made to acquaint our churches. *Adopted.*

IV. CHRISTIAN REFORMED BOARD OF MISSIONS.

A. *Materials:*

1. Report 22 (Supplement 22).
2. Report 22b (Supplement 22-B).
3. Audited Report for year ending 12-31-1946.
4. Overtures Nos. 30 and 32.

B. *Recommendations:*

1. Your committee recommends that a Supplementary Budget for 1947 in the amount of $77,836.61 be adopted. *Adopted.*

2. Your committee further recommends that a budget in the amount of $403,148.35 for 1948 be adopted. *Adopted.*

3. Your committee advises Synod to adopt a quota of $9.00 per family for the year 1948.

Grounds:

a. The program which calls for this quota is a program which was established by past Synods and carried forward by this Synod with no more expansion features than naturally grow out of past policies. No new building is included save for one modest home which must be provided.

b. This program requires a larger quota than we have had in previous years for these reasons:

1) The increasing cost of the work due to a larger number of missionaries, higher salaries, increased building and maintenance costs, and increased costs of transportation and supplies.

2) During recent years we have been drawing from our reserves to supplement our quota. Reserves are practically depleted, which means that from now on we shall be on pay-as-you-go basis. *Adopted.*

V. CALVIN COLLEGE AND SEMINARY.

A. *Materials:*

Agenda Report No. 24 (Supplement 24, 24-b).

Overture No. 35.

Your committee has examined these reports.

B. *Recommendations:*

1. Your committee recommends that Synod approve the recommendation of the Board of Trustees of Calvin College and Seminary to establish a new Basic Salary Schedule for the Instructors, the Associate Professors and Professors as outlined in Supplement 24-b. *Adopted.*

2. Your Committee advises Synod to adopt the recommendations of the Board that in view of the high cost of living, emeritus professors be allowed an additional $300.00 for the present school year, and that this amount be paid from the General Fund. *Adopted.*

3. Your Committee recommends that Synod adopt the recent recommendation of the Board that all Instructors, Associate Professors and Professors be paid an additional sum of $200.00 for the present school year, to be paid from the General Fund. (See also Art. 175.) *Adopted.*

4. Your Committee recommends that the proposed Budget for the 1947-48 school year be adopted. *Adopted.*

5. Your Committee advises Synod that a quota of $5.60 per family for Calvin College and Seminary for the year 1948 be adopted. (The additional quota of 60c per family is explained in Art. 175.) *Adopted.*

6. Your Committee recommends that Synod refer Overture 35 submitted by Classis G. R. South, requesting an increase in salaries of our College and Seminary Professors, to the Board of Trustees for study and to report to the Synod of 1948. *Grounds:*

a. Your committee has received conflicting testimony relative to the present system being satisfactory.

b. Where it appears that the present Pension Plan does not permit any revision of the basis salary system we feel this matter should be thoroughly studied to see if it be equitable under present conditions and subsistance costs.

c. The conclusion given under point 3 of this Overture is correct. Many ministers receive more than our professors, when living quarters, utilities, etc., are calculated. It may also be mentioned that these supplemental remunerations are not taxable.

d. The committee feels that prospective payments to recipients, present and future, under the present Pension Plan system, based on our present basic salary schedules, are not commensurate with the salaries now paid in actual fact. *Adopted.*

VI. LIST OF QUOTAS AND ACCREDITED CAUSES.

Your Advisory Budget Committee recommends that the following list be inserted in the Acts of Synod as a helpful guide for our Classical Treasurers, Consistories, and individuals:

A. *Quotas:*

1. Calvin College and Seminary—$5.60 per family.
2. Church Extension Fund—$2.75 per family.
3. Church Help Fund—$1.50 per family.
4. Indian and Foreign Missions—$9.00 per family.
5. General Jewish Missions—$ .75 per family.
6. Minister's Pension Fund—$2.75 per family.
7. Fund for Needy Churches—$3.00 per family.
8. Back to God Radio Program—$3.00 per family.
9. South America and Ceylon—$ .75 per family.
10. Synodical Expense—$ .90 per family.

B. For one or more offerings according to Synod decision.

1. Canadian Immigration Fund.
2. Christian School Pension and Trust Fund.
3. National Association of Evangelicals (cf. Art. 171, III).
4. National Union of Christian Schools.
5. Publication of Reformed Tracts.
6. Seamen's Home (Hoboken).
7. Teacher's Emergency Relief Fund.

C. *For Moral and Financial Support.*

1. American Federation of Reformed Young Women's Societies.
2. American Bible Society.
3. Bethesda Sanatorium.
4. British and Foreign Bible Society.
5. Christian Labor Association.
6. Christian Psychopathic Hospital (Cutlerville).
7. Christian Sanatorium (Goffle Hill).
8. Faith, Prayer and Tract League.
9. The Gideons (for distribution of Bibles, testaments, only). (See Art. 88.)
10. Reformed Bible Institute, Grand Rapids, Michigan.
11. National Christian Association.
12. Lord's Day Alliance. (for moral support only.)
13. Christian School Pension Fund. *Adopted.*

VII. APPOINTMENT OF BUDGET STUDY COMMITTEE.

Your Advisory Committee recommends that in view of the rising cost of the general expansion program and the question of our ability to give, and the overlapping and conflict of interest, that Synod appoint a study committee with the following mandate:

1. To investigate the churches' (denomination) ability to give on the basis of average earnings and our actual contributions to Kingdom causes.

2. To determine the desirability of employing a competent layman to act as budget director and financial secretary of our denominational financial activities.

3. That such a committee bring such a report to the Synod of 1948.

Grounds:

a. There is a gradually increasing cost of "expansion" so that our classically reported contributions amount to more than a million dollars.

b. There is a question as to how much we can expect in contributions from our membership.

c. There is a question as to how well our people are aware of their Kingdom and Missionary responsibilities.

d. There is more and more duplications of Boards, Duties and Budgets with a resultant inefficiency, loss of time and effort. (cf. Art. 176, V, No. 42.) *Adopted.*

ARTICLE 172

Synod decides to adjourn until 7 P.M. Dr. J. C. De Korne closes this session with thanks to God.

FRIDAY EVENING, JUNE 20

Eighteenth Session

ARTICLE 173

After Synod sings Psalter Hymnal No. 432:1-2, Prof. M. J. Wyngaarden offers prayer.

ARTICLE 174

The three officers of Synod residing in Grand Rapids are ordered to prepare and forward proper letters of Call to the Reverends H. Blystra, P. H. Eldersveld, W. Kok, and George Stob, respectively.

ARTICLE 175

Synod adopts the followng: "That Synod raise the quota of Calvin College and Seminary by 60c per family for the year 1948. The Executive Committee of the Board of Trustees in conjunction with the Board of Finance is instructed to apportion this additional income to the teaching and administrative staffs of Calvin College and Seminary for the school year 1947-48 as they deem equitable." (See Art. 171.)

ARTICLE 176

The *Advisory Committee on Appointments,* cf. Art. 50, reports the following, Dr. O. Holtrop, reporter:

I. Synod approve the election of the following members of the *Board of Trustees of Calvin College and Seminary:*

CLASSIS	MEMBERS	ALTERNATES
California	S. Struyk	P. A. Hoekstra
Chicago North	J. Putt	E. J. Masselink
Chicago South	G. Hoeksema	M. Van Dyke
Grand Rapids East	R. J. Frens	R. J. Danhof
Grand Rapids South	J. Gritter	M. Monsma
Grand Rapids West	R. Veldman	J. G. Van Dyke
Hackensack	W. Haverkamp	H. Bouma
Holland	J. T. Hoogstra	H. Blystra
Hudson	C. Spoelhof	N. J. Monsma
Kalamazoo	D. Drost	J. Meeter
Minnesota	G. J. Rozenboom	R. S. De Haan
Muskegon	E. J. Tanis	I. D. Couwenhoven
Orange City	R. Bronkema	R. J. Bos
Ostfriesland	K. Tebben	J. H. Rubingh
Pacific	W. Groen	A. Van Dyken
Pella	C. E. Greenfield	J. Geels
Sioux Center	J. G. Vande Lune	B. J. Haan
Wisconsin	E. B. Pekelder	L. J. Lamberts
Zeeland	J. H. Bruinooge	H. Verduin

Adopted.

II. Synod approve the election of the following members of the *Christian Reformed Board of Missions:*

CLASSIS	MEMBERS	ALTERNATES
California	J. J. Steigenga	G. Boerefyn
Chicago North	W. P. Brink	J. L. Schaver
Chicago South	J. H. Monsma	A. Jabaay
Grand Rapids East	L. Oostendorp	C. Boomsma
Grand Rapids West	P. Y. De Jong	A. A. Hoekema
Grand Rapids South	H. Evenhouse	B. Essenburg
Hackensack	H. Bouma	W. Haverkamp
Holland	J. Beebe	S. Kramer
Hudson	J. P. Smith	E. Boeve
Kalamazoo	John Entingh	John Scholten
Minnesota	A. A. Koning	M. Dornbush
Muskegon	J. H. Schaal	J. Betten
Orange City	J. Cupido	C. Vander Ark
Ostfriesland	P. Huisman	
Pacific	P. De Koekkoek	
Pella	T. Verhulst	J. Geels
Sioux Center	J. Zwaanstra	
Wisconsin	J. J. Holwerda	M. Huizenga
Zeeland	G. Yff	C. Vanden Heuvel

Members-at-Large elected by Synod:

Mr. H. Boersma, Alternate—Mr. Ben Wiersma.
Mr. H. Denkema, Alternate—Mr. George Vredeveld.
Mr. Dr. R. Wierenga, Alternate—Mr. G. B. Tinholt.

Adopted.

III. Synod approve the election of the following members of the *General Committee for Home Missions:*

CLASSIS	MEMBERS	ALTERNATES
California	L. Bouma	F. De Jong
Chicago North	W. Kok	H. Baker
Chicago South	M. Van Dyke	B. Van Someren
Grand Rapids East	E. F. Visser	M. Ouwinga
Grand Rapids South	J. Bult	W. Vander Haak
Grand Rapids West	A. Persenaire	T. Van Eerden
Hackensack	D. De Beer	D. Hoitenga
Holland	H. Blystra	C. Witt
Hudson	E. Van Halsema	J. P. Smith
Kalamazoo	W. Alkema	E. Boer
Minnesota	J. Mulder	R. A. Rozeboom
Muskegon	J. Breuker	D. Mellema
Orange City	G. Zylstra	R. O. De Groot
Ostfriesland	A. H. Bratt	C. De Haan
Pacific	J. De Jong	P. Hoekstra
Pella	J. W. Visser	J. Mulder
Sioux Center	W. Hekman	
Wisconsin	C. M. Schoolland	E. Joling
Zeeland	M. Bolt	C. Vanden Heuvel

Members-at-Large:
Mr. W. Hofstra, Alternate—Mr. B. Smith.
Rev. D. D. Bonnema, Alternate—Mr. R. Kooi.
Mr. B. H. Brouwer, Alternate—Mr. J. Knoll.
Adopted.

IV. Synod approve the election of the following as *Synodical Delegates for Examinations:*

CLASSIS	MEMBERS	ALTERNATES
California	E. Tanis	P. A. Hoekstra
Chicago North	M. Vander Werp	E. J. Masselink
Chicago South	G. Hoeksema	M. Van Dyke
Grand Rapids East	J. Weidenaar	C. Huissen
Grand Rapids South	A. J. Rus	P. Holwerda
Grand Rapids West	R. Veldman	J. G. Van Dyke
Hackensack	H. Bouma	W. Haverkamp
Holland	S. P. Miersma	M. Vander Zwaag
Hudson	O. Holtrop	J. T. Holwerda
Kalamazoo	L. Van Laar	C. Oldenburg
Minnesota	P. Jonker	J. Ehlers
Muskegon	J. Breuker	J. Masselink
Orange City	R. O. De Groot	J. Cupido
Ostfriesland	K. Tebben	B. Vanden Brink
Pacific	W. Groen	J. K. Van Baalen
Pella	R. H. Hooker	J. Geels
Sioux Center	J. Hanenburg	J. Van Beek
Wisconsin	N. Jansen	G. Andre
Zeeland	D. D. Bonnema	J. H. Bruinooge

Adopted.

V. *Synod approve the following appointments for:*

1. *Synodical Committee:* Dr. Y. P. De Jong, Rev. E. Van Halsema, Rev. W. Groen, Stated Clerk (ex officio). (term expires 1948.)

2. *Stated Clerk:* Dr. R. J. Danhof; Alternate, Rev. P. Holwerda. (term expires 1950.)
3. *Synodical Treasurer:* Mr. Tony Noordewier; Alternate, Mr. H. J. Voss (term expires 1948.)
4. *Publication Committee:* J. Feenstra, Dr. H. H. Meeter, H. Denkema, G. J. Rooks, G. Buist, Rev. P. Holwerda, Rev. H. Evenhouse, Prof. L. Berkhof, Fred Van Kleef.
5. *Committee for South America and Ceylon:* Dr. H. Beets, Prof. M. J. Wyngaarden, Rev. C. Vanden Heuvel, Rev. H. Blystra, Rev. T. Yff.
6. *Committee for Church Help:* Rev. R. J. Bos, Rev. J. Cupido, Mr. C. R. Mulder. Alternate, Rev. W. Hekman.
7. *Representative American Bible Society:* Rev. H. Bouma; Alternate, Rev. J. P. Smith.
8. *Representative British and Foreign Bible Society:* Rev. J. Vander Meer; Alternate, Rev. H. Wierenga.
9. *Representative General Commission of Army and Navy Chaplains:* Rev. J. M. Vande Kieft; Alternate, Rev. J. M. Ghysels.
10. *Chaplain Committee:* Rev. J. M. Vande Kieft, Rev. J. M. Ghysels, Rev. E. Boeve.
11. *Committee on Ecumenical Council and Correspondence with other churches:* Prof. L. Berkhof, Dr. J. T. Hoogstra, Prof. S. Volbeda, Rev. I. Van Dellen, Dr. W. Rutgers, the Stated Clerk.
12. *Historical Committee:* Dr. H. Beets, Prof. S. Volbeda.
13. *Committee Mission Sunday School Lesson Planning:* Rev. H. Verduin, Rev. L. Van Laar, Rev. Rolf Veenstra, Mr. T. Afman, Mr. A. Vander Veer.
14. *Committee Sunday School Lesson Planning:* Dr. J. H. Bruinooge, Dr. L. Greenway, Rev. J. Weidenaar, Miss Dena Korfker, Prof. Johannes Broene.
15. *Transportation Secretary:* Mr. A. H. Andriese.
16. *Committee for mimeographing reports and making arrangements for next Synod:* Mr. H. Voss; Alternate, Prof. E. Y. Monsma.
17. Committee for *Ministers' Pension and Relief Administration:* Mr. F. L. Winter, Rev. J. O. Bouwsma, Mr. N. Hendrikse, Mr. W. K. Bareman, Rev. B. Van Someren; *Alternates:* Mr. G. Doornbos, Mr. G. B. Tinholt, Rev. M. Ouwinga, Mr. B. De Jager, Rev. T. Yff.
18. *Representative Lord's Day Alliance:* Rev. J. T. Holwerda; Alternate, Rev. D. Houseman.
19. *Representative National Christian Association:* Rev. M. Vander Werp; Alternate, Rev. W. Van Rees.

20. *Radio Committee "Back to God Hour":* Rev. D. H. Walters, Rev. E. B. Pekelder, Rev. H. Baker, Mr. Jacob De Jager, Mr. J. Van't Hof, Mr. P. Damsma, Rev. J. Ehlers, Rev. Wm. Kok, Mr. L. Bere, Mr. Anthony Meeter.
21. *Calling Church for the next Synod:* Coldbrook Christian Reformed Church of Grand Rapids, Michigan.
22. *Netherlands Rehabilitation Fund Committee:* Mr. John Hekman, Mr. B. De Jager, Dr. H. Beets, Dr. Y. P. De Jong, Prof. L. Berkhof, Mr. M. Houskamp.
23. *Delegates to 1948 Convention of N.A.E.:* Dr. H. Kuiper, Dr. W. Rutgers, Rev. John Gritter, Rev. P. H. Eldersveld, Rev. B. J. Haan, Rev. E. F. J. Van Halsema.
24. *Committee for Publication of Reformed Tracts:* Rev. D. H. Walters, Rev. G. Yff, Mr. T. Afman, Mr. P. B. Peterson, Rev. H. J. Kuiper, Dr. J. C. De Korne, Prof. L. Berkhof, Mr. B. De Boer.
25. *United Youth Committee:* Rev. C. Witt, Mrs. C. Bouma, Misses Johanna Timmer and Dena Kuiper, Mr. R. Postma, Dr. Clarence De Graaf.
26. *Committee on Denominational Building:* Messrs. John Hekman, P. D. Bouma, J. P. Seven, James Ryskamp, Geo. F. Wieland.
27. Committee to prepare a *Form for the Erasure of Members by Baptism,* Prof. S. Volbeda, Dr. J. T. Hoogstra, Rev. C. De Groot, Dr. E. Y. Monsma.
28. *Immigration Committee:* Rev. Peter Hoekstra, J. Vander Vliet, Mr. H. J. Ten Hove, Rev. A. Disselkoen, Mr. J. Wyenberg, Rev. J. M. Vande Kieft, L. Kool, J. Vellinga.
29. *Committee on "Catechetical Training":* Rev. W. Haverkamp, Rev. Harold Dekker, Rev. N. J. Monsma, Mr. Sidney Van Til, Dr. W. Rooks.
30. *Delegate to Reformed Church in South Africa,* also to the "Nederduits Geref. Kerk" there, for January, 1949: Dr. R. J. Danhof; Alternate, Rev. J. Gritter.
31. Committee to study *proper function of Congregational Meetings and question of women voting at such meetings:* Rev. L. Van Laar, Rev. G. Gritter, Rev. M. Monsma.
32. *Committee to investigate whether Article 70 of the Church Order should be removed:* Rev. B. Van Someren, Rev. J. Vander Ploeg, Rev. A. Jabaay, and Mr. J. Kuiper.
33. *Committee to examine all bonds of all persons having in trust funds of Christian Reformed Church:* Mr. Geo. F. Wieland, Mr. C. Van Malsen.

34. *Committee to study advisability and feasibility of Establishing Junior Colleges in various parts of the Church:* Dr. H. Kuiper, Rev. J. Hanenburg, Rev. R. J. Bos, Dr. R. Bronkema, Mr. J. Ten Harmsel, Mr. A. Van Grouw.
35. *Committee for Spiritual Relief in Germany and Hungary, and overture of Lagrave Avenue re displaced persons in Europe:* Dr. Edw. Masselink, Rev. Wm. Brink, Rev. J. Kromminga, Messrs. Richard Evenhouse, R. H. Dekker.
36. *Committee in Re Lay Members on the Board of Trustees of Calvin College and Seminary,* Dual Control in that Board, and its Reorganization: Dr. G. Broodman, Rev. W. Van Peursem, Rev. H. Verduin, Rev. J. Griter, Mr. John H. De Vries.
37. *Pension Plan for all unordained denominational and classical mission workers:* Rev. H. Blystra, Mr. Tony Noordewier, and Mr. F. L. Winter.
38. *Committee to advise in re membership of persons divorced unbiblically and received on the basis of 1945 decision prior to the decision of 1946:* Rev. H. J. Triezenberg, Rev. J. C. Verbrugge, Rev. W. Groen.
39. *Committee to study the Salary Plan proposed for ministers by Classis California:* Rev. A. Brink, Rev. J. O. Schuring, Rev. J. Breuker, Mr. G. Trap, Mr. A. Ringelberg.
40. *Committee on Status of Ministers connected with non-ecclesiastical Institutions:* Rev. Wm. Kok, Rev. G. Hoeksema, Rev. W. Van Rees.
41. *Committee to Co-ordinate Finances and feasibility of a Budget Director* (See Art. 171, VII): Rev. J. J. Hiemenga, Mr. J. De Jager, Mr. G. F. Wieland, Mr. F. L. Winter, Mr. Martin Meeter, Mr. Wm. Boer.
42. *Contact Committee:* Prof. C. Bouma and Dr. R. J. Danhof (cf. Supplement 44, II, C, 2). *Adopted.*

VI. Synod expresses its appreciation to the members of all committees.

Synod expresses a word of thanks to the editors of our church papers and to the G. R. Press and G. R. Herald for the publicity given to our Synod sessions and decisions. *Adopted.*

ARTICLE 177

The minutes of the Friday sessions of Synod are to be approved by the officers of Synod.

ARTICLE 178

The President, Rev. E. F. J. Van Halsema, announces that the work entrusted to Synod is completed and addresses the delegates as follows:

Fellow Delegates:

We have come to the close of the last session of the Synod of 1947. In the prayer service last week we implored the Lord for His blessing and

daily our prayers arose to the throne of grace. Now we thank and praise our Covenant God for His good hand upon us. He has remembered and led us. Praise unto His Name!

We have done much work, witness the many reports which we shall carry home. We have chosen a professor in our Seminary, appointed several men and women to teaching positions in our College, admitted two young men to candidacy, called a radio minister, an Educational Secretary, a Secretary of Home Missions, arranged to extend a helping hand to immigrants coming to our shores, reached decisions on timely and difficult questions, considered the needs of local and foreign fields and fixed our eye upon new horizons in the ecumenical world.

As your President I want to voice my appreciation and gratitude to you all for the splendid cooperation given. Our sessions were characterized by the spirit of love and harmony, in spite of difference of opinion. There was no break in decorum. I look back upon this new experience of mine with genuine pleasure. As we proceeded from session to session with our synodical business you have refreshed my heart by word and attitude. My fellow officers especially have made my duties light. The Clerks have done good, efficient, painstaking and accurate work, as the reading of the minutes from day to day has proved. The Vice-President has been a valuable, ever-ready assistant and the office force was able to keep pace with our nine reporters. To all of you, members, committees, advisers, clerks, my cordial thanks.

Multifarious problems have confronted us. Problems of education, missions, government, benevolence. Problems of finance, expansion, discipline. Problems which revealed the need not only of intelligent approach but also of vision and coordination. The Christian Reformed Church, now ninety years young, is a growing church. In this centennial year of the coming of our fathers to the forests, prairies and towns of Michigan, Iowa, and other states, the Church we love is a church emerging more and more from its former isolation, whose problems increase with its responsibilities. True, we have many weaknesses, but, encircled as we are by the dangers of the modern world and exposed as we are to subtle temptations, by the grace of God we still are a church that lives, that grows, that works. Our problems are a sign of life. A church is not senile as long as it is willing to assemble for the purpose of discussing matters pertaining to the Kingdom, seeking to shed the light of the Word of God upon contemporary problems. As our problems multiply let us remember the words, and emulate the spirit, of the Dutch people who inscribed these significant words upon the monument on the dike of the Zuiderzee: A people that live build for the future.

Let us return to our homes and congregations, thankful that we were permitted to labor in the Kingdom at "such a time as this." The fellowship with brethren of East and West was delightful, the transaction of synodical business enlightening and stimulating, but let us not forget that our privileges have increased our obligations. Let us march on! Some of us are veterans of three or four score years, some of us are energetic soldiers on whom still lies the dew of youth, but, whether octogenarian or young recruit, let us return to our fields with the prayer that the church may grow, that its light may shine clearly and brightly, that the work accomplished may be established and that we may be vigilant watchmen, aggressive soldiers and faithful stewards. May our gracious God pardon our sins, use the work of the Synod of 1947 for the coming of His Kingdom and leads us safely home. Brethren, as we adjourn, may the spirit of Nehemiah inspire us to great things: "The God of heaven, he will prosper us, and therefore we his servants will arise and build."

ARTICLE 179

The Vice-President, Rev. J. Gritter, responds as follows:

It is a genuine pleasure for me to convey to you the appreciation of the

Synod of 1947 for the work which you have so ably performed as its president. Your knowledge of church affairs, your energy, your promptness, your complete impartiality in debate, and your sense of humor, made you a splendid leader in all our activities. You have been a very good president. We thank you most cordially. May God continue to bless you in all your ways.

ARTICLE 180

A motion to adjourn is adopted and Synod sings as its closing song, Number 433 of the Psalter Hymnal, and the President offers the closing prayer.

REV. E. F. J. VAN HALSEMA, President
REV. J. GRITTER, Vice-President
REV. P. HOLWERDA. Clerk
REV. J. WEIDENAAR, Second Clerk

ATTESTED A TRUE COPY
DR. R. J. DANHOF, STATED CLERK
944 Neland Ave., S.E.
Grand Rapids 7, Michigan.

SUPPLEMENT 1

(Art. 18)

THE CHRISTIAN SEAMEN'S HOME AT HOBOKEN, N. J.

To the Synod of the Christian Reformed Church,

Convening June, 1947,
at Grand Rapids, Mich.

ESTEEMED BRETHREN:

ANOTHER page of activity has been added to the history of our Christian Seamen's Home in Hoboken, N. J. This Home, located at 334 River St., near the pier of the Holland America Line, has been maintained by the Christian Reformed Church for more than thirty years, for the benefit of seamen and immigrants. The year 1946, the first year of peace after World War II, was characterized by increased activity on the waterfront and in the Home, although the restlessness of post-war reconstruction also made itself felt in the Home as well as in the harbor. More seamen and visitors are now coming to the Home than in the lean years of the war.

The Board met monthly to discuss the needs of the Home. Some necessary improvements were made in the building, and more are to follow since the building is old and in need of constant attention. Reports are given every month by the spiritual advisor, Rev. D. Grasman, and the Manager, Mr. John J. Dahm. On more than one occasion the Board received these reports with thanks to God for the evidence of spiritual fruit.

At present the Board is composed of four members of Classis Hackensack: Rev. John J. Hiemenga, President; Rev. Dirk De Beer, Treasurer; Mr. Sip La Fleur and Mr. Cornelius P. Van Genderen; and four members of Classis Hudson: Rev. Jacob P. Smith, Vice-President; Rev. Emo Van Halsema, Secretary; Mr. John Hamersma, Sr., and Mr. A. Schravendeel.

The personnel, Rev. D. Grasman, Mr. J. Dahm and Mr. and Mrs. C. Fisher, janitor and matron, have put forth consecrated efforts to promote the welfare of the Home.

Mr. Dahm presented the following totals for 1946:

Ships visited	204
Scripture portions and tracts distributed	3,500
Gospel meetings held	84
Total Attendance at Gospel meetings	1,563
Travel aids for our attention	78

Rev. Grasman uses not only the facilities of the Home, but also those of the parsonage to reach the seamen. Mrs. Grasman, a cordial and dili-

gent helpmeet, has shown her hospitality to hundreds. In the past year seamen and G. I.'s have been served 370 full course meals in the Hoboken manse. In addition, many have come in for a social hour, and more than 400 light lunches have been served. Says Rev. Grasman: "So we may make friends that remain friends of the work among the seamen. They are enthusiastic and speak frequently of the benefits that are theirs. This has also been fruitful spiritually. There have been six who have given their life to Christ. The six have given real evidence of sincerety and of lasting changes in their life. For this there is gratitude."

Classis Hackensack and Classis Hudson decided to increase the salary of Mr. Dahm from $1,800 to $2,000, retroactive as of Jan. 1, 1946, and to give the Manager a bonus of 10% of $2,000. The salary of Mr. Fisher was raised from $1,400 to $1,600, retroactive as of Jan. 1, 1946, with a bonus of 10% of $1,600. Rev. Grasman's salary for his spiritual labors, is $600. The Classes decided to present Rev. Grasman with a gift of $200 for the year 1946, and to give him a bonus of 10% of $600.

Some encouraging testimonies were written concerning our Home by people across the sea as well as our own people. We believe that the work of Board and personnel has not been in vain.

We trust that Synod will see its way clear to decide:

1. To approve of the report.
2. To recommend the Seamen's Home for an annual offering to our Churches.
3. To approve the financial report and to adopt the proposed budget submitted by the Treasurer, Rev. D. De Beer.

May God bless Synod in its labors.

Respectfully submitted,
Eastern Home Mission Board,
E. VAN HALSEMA, Sec'y

Financial Report of the Seamen's Home, for 1946.

RECEIPTS

Various Classes	$ 5,160.37	
Collected at Seamen's Home	1,565.71	
Principal payments on Mortgage and Contracts	2,834.37	
Interest on Mortgage and Contracts	303.95	
Interest on Government Bonds	350.00	
Dividends (Little Miami R. R. Stock)	344.00	
Donations	526.36	
Total Receipts		$11,084.76
Balance on hand Jan. 1, 1946		1,833.45
		$12,918.21

DISBURSEMENTS

Salaries		$ 5,003.44
Maintenance and Repairs		888.78
Gas, Electric and Water		345.91
Coal		352.24
Rent		552.00
Advertising in Banner		37.50
Interest on Loan — Monsey Cemetery Trust Fund		45.00
Investment — Series G — U.S. Savings Bond		4,000.00
Free Meals		360.00
Miscellaneous		156.81
Total Disbursements		$11,741.68
Balance on hand 1/1/47		1,176.53
		$12,918.21

The books of the Treasurer were examined and found correct by Mr. Minard DeJong and Mr. Garret Hoogerheide.

Proposed Budget of the Seamen's Home for 1948

SALARIES:		
Of the Manager, including a 10% bonus and $480 for rent	$2,680.00	
Of the Janitor and his wife, including a bonus of 10% and free apartment with heat	1,760.00	
For the spiritual work; $50 a month, plus 10% bonus and an additional gift of $200	860.00	
Garage Rent	72.00	
New Heating Plant	1,500.00	
Maintenance and Repairs	500.00	
Gas, Electric and Water	400.00	
Fuel	400.00	
Free meals and entertainment	300.00	
Miscellaneous and Incidentals	500.00	
Interest on money in trust, $1,800	45.00	
Total		$9,017.00
ANTICIPATED INCOME:		
Interest on $16,500 U.S. Bonds, Series G	$ 412.50	
On contract, Interest	40.00	
Dividends, Miami R.R. Stock (80 shares)	336.00	
Collections at the Home	1,200.00	
Donations and Collections from Various Classes	7,028.50	
Total		$9,017.00

Total Assets and Liabilities

First Mortgage		$ 5,000.00
Contract		634.73
Little Miami R.R. Stock (80 shares)		8,320.00
U.S. Bonds, Series G		16,500.00
Prospect Park National Bank, Commercial Account		1,391.51
Total Cash Investment		$31,846.24
Three-Story Building, 334 River St., Hoboken, N. J.		35,000.00
Three-Story Building, 310 Hudson St., Hoboken, N. J.		15,000.00
Grand Total Assets		$81,846.24
Re Van Agthoven Estate, see Financial Statement of Acts, 1943.		
Liabilities — Monsey Cemetery in Trust		$ 1,800.00

Respectfully submitted,
D. DE BEER, Treasurer.

C. SPOELHOF, S.C.

Respectfully submitted,
E. VAN HALSEMA, Secretary.

SUPPLEMENT 2
(Arts. 19, 73)

THE PATERSON HEBREW MISSION

To the Synod of 1947,
Convening June, 1947,
at Grand Rapids, Mich.

ESTEEMED BRETHREN:

THE Board of the Paterson Hebrew Mission herewith submits a report of its activities in the year 1946 for your information and consideration.

The Paterson Hebrew Mission is under the direct jurisdiction of Classes Hudson and Hackensack, and is conducted by a Board consisting of four members of each of the foregoing Classes.

The Board is constituted at present as follows: Rev. P. Van Dyk, Pres.; Rev. H. Bouma, Vice Pres.; Mr. S. E. Greydanus, Secretary; Mr. M. Bolier, Treasurer; Rev. C. Spoelhof, Rev. D. E. Houseman, Mr. J. De Leeuw and Mr. A. Atema.

The Mission workers are: Rev. John R. Rozendal, Superintendent; Miss Martha Rozendal, Nurse and full time worker; Miss Agnes Vellinga, full time worker, and Dr. Walter L. Dunning, Physician.

The Board meets on the first Monday of each month, except during the Summer months. During the past year nine meetings were held. The total absentees was 14: 3 members 3 times, 2 members 2 times and 1 member 1 time.

During the year Mr. H. Van Ostenbridge, who has served as Secretary for many years, was forced to resign because of illness. The brother was called home before the end of the year. The Board lost in him a faithful and very active member. Rev. H. Radius has left for another field of labor.

At the Board meetings the various matters pertaining to the Mission are discussed and acted upon. The Superintendent renders a monthly report, giving a detailed review of the work during the month. The Treasurer also renders a monthly report of receipts and disbursements, and submits bills for approval.

The Mission is located at 48 North Main St., Paterson, N. J. with a branch at 253 Hamilton Ave., Paterson, N. J. A canvass was also conducted in Fairlawn, a suburb, east of Paterson, in view of a possible expansion of the work with perhaps a Christian Jewish worker. However, the Board has no recommendation in regard to the same at this time.

The work in general is conducted by holding meetings of various types, visiting families at their homes, clinic and dispensary. For a general

review of these activities, see the report of the Superintendent, Rev. John R. Rozendal, which is included in this report.

A gleaning from this report indicates that the work is most difficult, and that the veil is still much in evidence. Therefore only eternity may reveal the full extent of the results of the efforts set forth in this work of the Kingdom.

Included in this report is also the annual Treasurer's Report, and the Proposed Budget for the year 1948.

We trust that this brief report may give you a general oversight of the work of the Paterson Hebrew Mission for the year 1946.

May we ask for your continued support, both moral and financial, and above all for your continued prayers, so that this important work among the "lost sheep of the house of Israel" may continue.

Respectfully submitted,

BOARD OF THE PATERSON HEBREW MISSION,
S. E. GREYDANUS, Sec'y.

Report of the Superintendent

To the Synod of 1947.

ESTEEMED BRETHREN:

The Board hereby presents the report on the work done by the workers during 1946 at the Paterson Hebrew Mission.

Our field of labor is the city of Paterson, N. J. The Jews today are different from those of some twenty-five years ago in that they are Americanized. They speak and read and write the English language. Many have been educated in the public schools and have lost the extreme prejudice which the parents had against Christians. However, it is becoming clear that the rising generation among the Jews is also becoming more and more irreligious. They have very little knowledge of even the simplest truths of the Old Testament. Many of them have dropped all religion. They may attend the synagogue a few times a year, but that is only because they are Jews, not because they are religious. Many Jews are turning to Socialism and Communism. In our Hamilton Ave. Mission district there are many communists. The Jew is interested in material things and these systems appeal to him. Many of our Jewish friends have been brought to grief because practically all their relatives in Europe were murdered. This brings some to the point where they even question the existence of God. The upheavals in Palestine also bring a stir among the Jews. They look at England as a Christian nation, and they ask why she treats the Jews as she does. Why do the Christians not help the Jews, they ask. But the Jew forgets that the help which the Christian offers in Christ is not acceptable to the Jew. And so we see that Judaism today is very much in need of the Gospel. May there arise a renewed interest everywhere in the evangelization of the Jew. Every church which has

Jews in its community should put forth an effort to reach them with the gospel. We have two Jewish missions among the vast numbers of Jews in this land, and with our limited capacities we are reaching only a small percentage of the Jews in our land. It is encouraging to know that there are many other groups who also carry on work among the Jews, and yet the harvest is large, but the laborers are few. Let us be much in prayer for Israel.

We desire to express our appreciation to the people of our churches and to the leaders for their efforts in behalf of Jewish Missions, and we pray that in 1947 our zeal may be even greater.

Following, is a brief resume of our work during 1946. Statistics are rather cold, but they give you some idea of the efforts put forth. Our staff consists of Rev. J. R. Rozendal as Superintendent, Dr. W. L. Dunning as clinic doctor, Miss Martha Rozendal as nurse and Bible woman, Miss Agnes Vellenga as teacher and Bible woman. Our Main Mission is at 48 North Main St., Paterson, N. J.; our Branch Mission is located at 253 Hamilton Ave., Paterson, N. J. On Saturday evening at 8 o'clock, we have a gospel meeting at North Main St. During the past year we held 47 meetings, and had a total of 502 Jews in attendance. Also at North Main St. we held three special meetings. At those meetings, one of our local churches has charge of the service. The pastor preaches the sermon and the members of his church furnish the music. The total attendance for 3 meetings was 58 Jews and 75 visitors from the church. Once a week we hold clinic on Tuesday afternoon. At 47 clinic meetings we treated 255 Jewish patients. Before each clinic we hold a gospel meeting, and all the patients attend. Twice a week, on Monday evening and on Wednesday afternoon, Miss Rozendal conducts a ladies' Bible Class. At 73 meetings there were a total of 323 Jewish ladies present.

At Hamilton Ave. we hold Gospel meetings on Sunday evening at 8 o'clock. At 46 meetings there were a total of 224 Jews present. The clinic is held on Thursday afternoon and at 43 clinics we treated a total of 211 patients. Before each clinic we have a Gospel meeting. During the absence of Dr. Dunning in July, Dr. W. L. Rooks took charge of the clinic. We also held three special services at Hamilton Ave., at which 47 Jews and 45 visitors from the churches were present. Miss Vellenga conducts English and Bible classes twice a week. At 73 meetings 450 Jews were present. Seventeen children's classes were held, with a total attendance of 39. Visits are made at homes, shops and hospitals. During 1946, 1,778 calls were made at Jewish homes. In general we are received very kindly. We leave Bibles, Testaments and tracts where there is a real interest shown. Twelve Bibles, 52 New Testaments, 135 Gospels, 1,976 tracts, 996 circulars were distributed during the year.

Opportunity was given the workers to speak at various societies in our churches during the year. We also attended the meetings of a Jewish Mission Conference held in New York City during August. From time to

time we receive letters from various societies, asking for information about Jewish Mission work, in order that it may be discussed at the meeting of the Society. We gladly comply with these requests, and would suggest that every society in our Churches would give at least one discussion period for Jewish Mission work. We will be glad to furnish materials and information.

We had many visitors at our meetings throughout the year. Among them was Dr. Du Toit from South Africa. Visitors are always welcome at our meetings.

From time to time we as workers visit Jewish Missions in New York City. This is very helpful in studying the various phases of the work.

There are those among our Jewish people who come to the Mission who have given expression to their faith in Christ as the Messiah. But they are not ready as yet to accept baptism, for that will mean persecution from the side of their families and friends. Let us pray for the Jew and especially for those who hear the Gospel and who show signs of the Spirit's working in their hearts. Pray for those Jews who have publicly accepted Jesus Christ, because they face loneliness and persecution of the most brutal type.

Respectfully submitted,

THE PATERSON HEBREW MISSION BOARD
Per J. ROZENDAL, Superintendent
of the Mission.

Report of the Treasurer to the Synod of 1947

Balance, January 1, 1946		$ 1,509.82
RECEIPTS		
From General Fund	$10,550.00	
From Rents	403.50	
Free-will offerings	202.92	
Telephone toll	16.01	
Donations	78.00	
Total Receipts		11,250.43
Total Receipts and Balance		$12,760.25
DISBURSEMENTS		
Salaries	$ 5,288.00	
Bonus	624.31	
Rents	840.00	
Supplies	204.54	
Miscellaneous	96.33	
Water, Light, Telephone	244.15	
Withholding tax	294.60	
Coal	229.59	
Repairs	70.62	
Auto and Fire Insurance	105.53	
Property Tax	274.25	

Total Disbursements	$ 8,271.92
Dec. 31, 1946, Balance	$ 4,488.33

ASSETS AND LIABILITIES

Three-story Mission Building	$10,000.00	
Furniture and Equipment	800.00	
Balance in Bank	4,488.33	
Total Assets		$15,288.33

Liabilities — None.

The books and records were examined and found to be correct, and the bank balances correspond to the same from January 1 to December 31, 1946. (Signed) John J. Dahm and John Last.

Respectfully submitted,

MARINUS BOLIER, Treas.

PROPOSED BUDGET FOR 1948

Rev. John R. Rozendal, Salary	$2,400.00		
Auto Allowance, which includes Insurance, (Liability and Property Damage)	200.00		
Martha Rozendal, Salary	1,500.00		
Agnes Vellenga, Salary	1,500.00		
Dr. W. L. Dunning	500.00		
Janitor Service*			
Total Salaries			$ 6,100.00
Rent, Missionary's Home	$ 480.00		
Rent, Hamilton Ave. Branch	360.00		
Total Rent			840.00
Fuel	$ 250.00		
Gas, Light, Water, Telephone	250.00		
Supplies	400.00		
Repairs	300.00		
Property Tax	300.00		
Insurance	125.00		
Miscellaneous	150.00		
Equipment	200.00		
			1,975.00
Reserve Fund			1,895.00
Total Budget			$10,810.00

ESTIMATED INCOME

From General Fund	$10,200.00	
From Rent	360.00	
Offerings	200.00	
Gifts	50.00	
		$10,810.00

*Janitor Service — Free Rent, light and heat, estimated at $360.00

The Paterson Hebrew Mission Board respectfully requests a quota of 35c per family, for the year 1948.

Respectfully submitted,

THE PATERSON HEBREW MISSION BOARD.

C. SPOELHOF, S.C.

SUPPLEMENT 2-b

RE: PURCHASE OF THE PROPERTY AT 253 HAMILTON AVE., PATERSON, N. J., FOR CONTINUED USE AS BRANCH MISSION OF OUR PATERSON HEBREW MISSION

MISS AGNES VELLINGA, one of the lady workers at our Paterson Hebrew Mission, and the owner of the building at 253 Hamilton Ave., Paterson, N. J., in which the Branch Mission of our Paterson Hebrew Mission is conducted, desires to dispose of this building and, according to promise, first offers it to the Paterson Hebrew Mission Board. She offers to sell for $7,000.00. The Board informed her, that any arrangement that the Board and the Classes Hudson and Hackensack could make would only be tentative, and subject to the approval of the Synod. (Cf. Rules for Paterson Hebrew Mission, Acts 1918, Art. 27, pp. 24, 25. The rule reads, "Synod shall decide relative to the purchasing of buildings or grounds, which shall remain the property of the Church." Rules, Art. 2-(2).

Our Superintendent, Rev. J. Rozendal, stated at the meeting of the Board that the building at 253 Hamilton Ave., Paterson, N. J., is a very suitable location for a Hebrew Mission, and since the Jewish people around our North Main St. Mission are gradually moving over to the neighborhood adjacent to the Hamilton Ave. Mission, it may be advantageous before long to dispose of the building at 48 North Main St. In his opinion we need only one Mission Building, and the Hamilton Ave. location is the more ideal.

A Committee of the Board investigated the proposal of Miss Vellinga to sell the property at 253 Hamilton Ave., Paterson, N. J., to our Mission, and reported favorably.

Classis Hudson, at the meeting of April 22, 1947, went on record as favoring the purchase of the property at 253 Hamilton Ave., Paterson, N. J., for our Paterson Hebrew Mission, and submits the proposition to the Synod.

Cordially yours,

(Signed) C. SPOELHOF, S. C.

SUPPLEMENT 3
(Arts. 20, 75)

THE MISSION SUNDAY SCHOOL LESSON PLANNING COMMITTEE

Lesson Plan for the Year 1947

Jan. 5—Jesus Begins His Work (Mark 1:12-31)
Jan. 12—Jesus at Work (vss. 32-45)
Jan. 19—Jesus Forgiving Sin (2:1-22)
Jan. 26—Jesus and the Sabbath (2:23-3:6)
Feb. 2—Jesus Chooses the Twelve (Chap. 3)
Feb. 9—Jesus Teaches by Parables (4:1-20)
Feb. 16—Jesus Teaches the Growth of His Kingdom (4:21-34)
Feb. 23—Jesus Shows His Power (4:35-5:8)
Mar. 2—Jesus Gives Life and Health (5:21-43)
Mar. 9—Jesus Feeds Five Thousand (6:30-44) (Prayer Day Sunday)
Mar. 16—Jesus Transfigured (Mark 9:1-29)
Mar. 23—Jesus in Gethsemane (14:32-52)
Mar. 30—Jesus on the Cross (15:22-47) (Sunday before Good Friday)
April 6—(*Easter*) The Empty Tomb (Mark 16)
April 13—Jesus Showing Mercy to Jew and Gentile (Chap. 7)
April 20—Jesus Requires Confession and Loyalty (8:27-28)
April 27—Jesus Condemns Selfishness (Chap. 9:33-50)
May 4—Jesus Teaches Service (10:13-45)
May 11—Jesus Goes to Heaven (Lk. 24:49-53 Acts 1:1-11) (Sunday before Asc)
May 18—Signs of Jesus' Return (Mark 13)
May 25—Jesus Sends the Holy Spirit (Acts 2:1-21) (Pentecost)
June 1—The Cure of the Crippled Beggar (Acts 3:1-16)
June 8—God Punishes Lying (Acts 5:1-11)
June 15—Peter Raises Dorcas (Acts 9:36-43)
June 22—Peter and the Roman Soldier (Acts 10)
June 29—Peter in Prison and Released (Acts 12:1-19)
July 6—God Gives Victory to His People (Exod. 14)
July 13—God Gives His People Food and Drink (15:22-16:7)
July 20—God Answers Prayer with Victory (17:8-16)
July 27—The Tables of Stone and the Calf of Gold (Chap. 32)
Aug. 3—God Punishes Swearing (Lev 24:10-23)
Aug. 10—Two Kinds of Spies (Num 13)
Aug. 17—Two Kinds of Serpents (21:1-9 John 3:14-16)
Aug. 24—Crossing the Jordan (Joshua 3, 4)
Aug. 31—The Fall of Jericho (Chap. 6)
Sept. 7—Defeat and Victory at Ai (Chaps. 7, 8:1-29)
Sept. 14—Gideon and His Brave Band (Judges 6, 7)
Sept. 21—Samson's Birth and Strength (13, 14)
Sept. 28—Samson's Victories (Chap. 15)

Oct. 5—Samson's Fall and Final Triumph (Chap. 16)
Oct. 12—Naomi Wins Ruth (Ruth 1)
Oct. 19—Ruth's Faithfulness and Reward (Chaps. 2-4)
Oct. 26—Hannah, a Good Mother (I Samuel 1)
Nov. 2—Eli, the Poor Father (2:12-4:22)
Nov. 9—Saul's Good Beginning (Chaps. 9-11)
Nov. 16—Saul's Disobedience (Chaps. 13, 15)
Nov. 23—(Before Thanksgiving) Israel's Thanksg'g Feast (Deut. 16:13-17 Lev. 23:33-44)
Nov. 30—Saul's Tragic End (I Sam. 28, 31)
Dec. 7—The Birth of John Baptist (Lk. 1:5-25)
Dec. 14—The Message of John Jesus' Forerunner (Mt. 3:1-12)
Dec. 21—The Angels' Christmas Message (Lk. 2:8-20)
Dec. 28—The Wise Men Come to Jesus (Mt. 2)

Lesson Plan for the Year 1948

Jan. 4—Jesus' Temptation (Luke 4:1-13).
Jan. 11—Jesus' Rejection from Nazareth (Lk. 4:16-31).
Jan. 18—Jesus Heals Body and Soul (Lk. 4:33-44)
Jan. 25—The Wonderful Catch of Fish (Lk. 5:1-11)
Feb. 1—Receiving Jesus (Lk. 7:36-50)
Feb. 8—"Who Is My Neighbor?" (Lk. 10:25-37)
Feb. 15—Jesus Amongst Friends and Foes (Lk. 10:38-42 11:37-54)
Feb. 22—Jesus is Calling (Lk. 14:15-24)
Feb. 29—Jesus Welcoming Lost Sinners (Lk. 15:11-32)
Mar. 7—Jesus' Last Supper (Lk. 22:1-30)
Mar. 14—Peter's Great Sin (Lk. 22:31-34 54:71)
Mar. 21—Jesus Is Crucified (Lk. 23:27-49)
Mar. 28—The Lord Is Risen (Lk. 24:1-12)
April 4—Jesus Appears to Mary Magdalene (John 20:1-18)
April 11—Jesus Appears to Two Travelers (Lk. 24:13-35)
April 18—Jesus Appears to His Disciples (Lk. 24:36-49)
April 25—"Lovest Thou Me?" (John 21:1-19)
May 2—(*Ascension Day*) Jesus Goes to Heaven (Lk. 24:50-53 Acts 1:1-11)
May 9—Judas Rejected: Matthias Chosen (Matt. 27:3-10) Acts 1:13-26
May 16—The Signs and Effects of the Spirit's Coming (Acts 2:1-16 27-41)
May 23—John and Peter Put in Prison for Preaching (Acts 4:1-22)
May 30—The First Martyr (Acts 7-8:1)
June 6—Philip and the Ethiopian (Acts 8:26-40)
June 13—Saul's Conversion (Acts 9:1-19)
June 20—Paul Becomes a Missionary (Acts 13-1:13)
June 27—Paul at Ephesus (Acts 19:23-41)
July 4—David Chosen by God (I Samuel 16:1-13)
July 11—David Kills Goliath (I Samuel 17)
July 18—David and Jonathan's Friendship (I Sam. 18:1-4 Ch. 19, 20)
July 25—David Brings the Ark to Jerusalem (II Samuel 6)
Aug. 1—Solomon's Choice (I Kings 3:5-28)
Aug. 8—Rehoboam's Folly (I Kings 12-1-25)

Aug. 15—Elijah Announced a Drought (I Kings 17)
Aug. 22—Elijah at Mt. Carmel (I Kings 18)
Aug. 29—Elijah Discouraged and Encouraged (I Kings 19)
Sept. 5—The Death of Ahab (I Kings 22)
Sept. 12—Elijah and the Fiery Chariot (II Kings 2)
Sept. 19—Elisha and the Leper Naaman (II Kings 5)
Sept. 26—Elisha Protected by God (II Kings 6:8-23)
Oct. 3—Elisha and the Starving City (II Kings 7)
Oct. 10—Hezekiah Restores God's Service (II Kings 18:1-7, II Chron. 29:3-36, Ch. 30)
Oct. 17—Hezekiah and the Siege of Jerusalem (Isaiah 36, 37)
Oct. 24—Hezekiah's Sickness and Pride (Isaiah 38, 39)
Oct. 31—Manasseh's Conversion (II Chron. 33:1-20)
Nov. 7—Daniel and His Three Friends (Daniel 1, 2)
Nov. 14—A Proud King Humbled (Daniel 4)
Nov. 21—Nehemiah's Thanksgiving (Neh. 8:10-18)
Nov. 28—Esther Becomes Queen (Esther 1, 2)
Dec. 5—Esther Saves God's People (Esther 3-10)
Dec. 12—Angels Tell of Jesus' Coming (Lk. 1:26-38)
Dec. 19—Good Tidings of Great Joy (Lk. 2:1-20)
Dec. 26—Belshazzar's Feast: "Weighed and Found Wanting (Dan. 5)

Respectfully submitted,

HENRY VERDUIN
LAMBERTUS VAN LAAR
ROLF VEENSTRA
THOMAS AFMAN
ANDREW VANDER VEER

SUPPLEMENT 4
(Art. 21)

THE AMERICAN BIBLE SOCIETY

To the Synod of 1947.
ESTEEMED BRETHREN:

THE report rendered by the American Bible Society to the representatives of the churches was very encouraging. During 1946 the printing and distribution of Scripture could be increased because new funds and more paper were available. But the increase in supplies was far less than the increase in demand. It seems so sad when urgent requests for God's Word are received from all parts of the world that we can supply them only in part, and at times in a very small part. This sad situation is a challenge to the church to supply this need.

The work of our Bible Society is still divided in two parts, the regular and the emergency. The emergency work deals with the abnormal conditions of the past World War, and a conservative estimate of its cost for 1947 is about a million dollars.

Let me present you with the figures of the staggering requests that come to our Bible Society. I will limit myself to the two chief enemy countries of the war. We supplied Germany in 1946 with 300,000 bibles, 500,000 New Testaments, and 900,000 parts of Scripture. For 1947 4,000,000 bibles and portions of it are needed according to urgent requests received. They are needed for churches, schools, and homes devastated by war, and for the hosts of refugees and prisoners of war. The two largest Lutheran churches in the U.S. have pledged each $125,000 for this cause.

When we turn to Japan we meet an equally great need. But here the demand for Scripture comes from people who were or are pagans. English-Japanese Scriptures are greatly in demand. It costs almost as much to print a Japanese New Testament as a complete English Bible. The need at present is for two million copies.

From this emergency fund many other needs are supplied as for Korea, China, prisoners of war, and displaced persons in Europe. By the end of 1947 the A.B.S. hopes to be able to include the special work left by that time, in its regular program and budget.

We are glad to report that the British Bible Society is increasing its work, but it can obtain only 35 per cent of its quota of paper. Also the Bible Societies of Sweden, Holland, France, etc. are resuming this work in a limited way. But we alone have the supplies and facilities to carry on and increase this needy work if funds are supplied.

There has been established a union of national Bible Societies of the world to plan together how to meet this great need. They try to avoid

duplication and overlapping of the work. The British will take care of Central American countries, while we try to supply South America. The British have always been strong in Africa, now we have taken over a large part of this field. The Netherlands Society has largely supplied the Dutch Indies, at the present time we are doing this, but hope to return it to the Holland Society as soon as it is ready.

I will say little about the regular work of our American Bible Society. This work has not only been enlarged but the increased cost of material and labor has raised the expense of printing and distribution. Translations in new tongues have been made.

The war has brought about tremendous changes which offer new and increased opportunities. Because of these upheavals, whole nations have been shaken out of sleep. Literacy, the ability to read, has increased tremendously in many countries of Asia and of Eastern Europe. These people should have at least the opportunity to obtain a Bible in their own tongue. But the present capacity of all the Bible Societies of the world is not able by any means to supply this new field. Think of India, China, Korea, Japan, Dutch East Indies, etc. You may be interested to know that a shipment of Bibles was sent to Russia in 1946, it has crossed the border and has disappeared behind the "Iron Curtain." The agent of the A.B.S. is prevented by the censorship to make any report on it. Little can be done at present in this field.

There is a great need and in some parts of the world a famine for the Word of God. We are glad that our church could assist in this great task by contributing well for the regular and emergency funds. We recommend both of these funds to our churches for increased support in view of the emergency needs, and to our Synod to place this cause of Kingdom work again on the list of accredited causes.

Respectfully submitted,

HESSEL BOUMA

SUPPLEMENT 5

(Arts. 23, 73)

CHICAGO JEWISH MISSIONS

To the Synod of the Christian Reformed Church,
In session at Grand Rapids, Michigan, June 1947.

ESTEEMED BRETHREN:

IN OUR report to Synod a year ago we called attention to the fact that there had been a considerable change in the personnel of the Board of the Nathanael Institute. This year we would begin our report by calling attention to some noteworthy changes in regard to our staff of workers at the Nathanael Institute.

During the past year we have attained an ideal which we have long held before us and toward the realization of which repeated efforts have been made. We have finally succeeded with God's blessing in duly calling and installing an ordained minister to labor at our Nathanael Institute. The Reverend Jack Zandstra, who had labored for us for several years under one year appointments while a minister in the Orthodox Presbyterian Church, finally consented to consider a call to the work. Permission having been given by the Synodical Examiners of three neighboring classes, and the Oak Park consistory having been appointed to extend the call, the call was extended and accepted. After being admitted to the ministry of the Christian Reformed Church at the fall meeting of Classis Chicago North, the Rev. Zandstra was installed as missionary pastor of the Nathanael Institute in the Oak Park church on Sunday morning, November 10.

The calling and installation of the Rev. Zandstra does not in any way affect or change the recommendation of the Board in regard to the ordination of Mr. Huisjen. The Board still feels that if Article VIII of the Church Order applies to missionaries as well as to ministers of the Word, then Mr. Huisjen in the opinion of the Board can qualify for ordination under the provisions of that article. The Board also wishes to state that there has been complete accord between Mr. Huisjen and Rev. Zandstra in regard to these matters, Rev. Zandstra favoring the admittance of Mr. Huisjen to the ministry by way of Article VIII, and Mr. Huisjen favoring the calling and installing of Rev. Zandstra as missionary pastor at the Nathanael Institute. Although Mr. Huisjen has been appointed superintendent for the present, these two men are working side by side for the salvation of the Jews, together with the other workers which God has given us for this great task. Well may we be grateful to Him for putting it into the heart of these consecrated men and women to give themselves to this difficult and often disheartening work and for

giving them grace to carry on in spite of disappointments in connection with it.

During the past year another ideal has been realized in the appointment of Miss Bena Kok as a full-time missionary nurse. For several years we have been having a nurse who, like the doctor, served the Nathanael Institute upon a part-time basis. A year ago we reported that the Board had decided to put forth efforts to secure a full-time missionary nurse, and we can now report that we have been successful in obtaining one. The Board succeeded in securing the services of Miss Bena Kok for the summer months of 1946, and to our great joy at the end of that period she agreed to remain with us. She is a graduate of the Grand Rapids Christian High School, and had her nurse's training at Blodgett Hospital. For eight years she labored in Egypt for the United Presbyterian Church, after which she served as a nurse in connection with the war. She then attended the Reformed Bible Institute in Grand Rapids for one year. We are very happy to be able to add her to our already splendid staff of workers.

We would also like to mention our deep regret at the resignation of Miss Minnie Goosens who for several years kept the interior of the Nathanael Institute so neat and clean that we had reason to be proud of its appearance. She endeared herself to the members of the staff and it was with deep regret that they as well as we saw her go. But we have been fortunate in securing a new janitor in the person of Mr. Herman Laninga, a member of the Oak Park Christian Reformed Church. He was engaged at a higher salary than was paid before in view of the fact that he is able and willing, in addition to his regular cleaning duties, to do some of the annual cleaning and renovating of the building, for which otherwise outside help had to be employed. The Board feels that the difference in salary will easily be made up in this way.

During the summer of 1946 the Board delegated the Revs. Zandstra and Van Kooten to visit the churches of the Northwest and enlighten them in regard to the work of Jewish Missions in general and of the Nathanael Institute in particular. They were well received wherever they went and liberal offerings were received for the cause. A report of their trip was written by Rev. Zandstra and appeared in The Banner last fall. Miss Tuit and Miss Vander Meulen attended the annual meeting of the Jewish Christian Alliance which was held in September in North Carolina. The Board feels that these contacts and the inspiration received at these meetings are to the interest of our institution and its work.

Dr. Yonker continues to render valuable service by holding his clinic at the Institute every Monday, Wednesday, and Friday morning. He is being ably assisted by Miss Kok who, because of the fact that she is a full-time worker, is able to extend the scope of the work somewhat. The other workers, Mr. Huisjen, Rev. Zandstra, Miss Tuit and Miss Vander

Meulen, are carrying on faithfully and zealously, admonishing the patients who come for medical aid as to the need of spiritual healing as well, giving instruction in various classes and other meetings which are held, and contacting individuals and families in their places of business or in their homes. Calls are also made at several hospitals. A service is held every Sunday evening at which messages are brought both in English and in Yiddish. A number of those who attend reveal real interest in the gospel, and their very presence is an indication of the weakening of the ties that bound them to their old life. The fact that some of them even attended a special service on the evening of the Day of Atonement instead of the service in the synagogues was a testimony in itself.

A Christmas program was held on the evening of December 20. The chapel was filled to capacity with Jewish people, for the most part parents of children who attend the various classes. Several Jewish children took part in the program, and one of the Jewish ladies sang a hymn in Yiddish. Rev. Zandstra served as chairman of the meeting and Mr. Huisjen brought a short Christmas message. The attention was very good, and the entire meeting one of the most encouraging in the experience of the workers. In fact, the Board has noticed from the monthly report of the workers a general increase of interest in and response to the various activities of the Institute. This is no doubt due to the intensified work of the staff, and the result of much prayer on their part and on that of the church. In as far as God is giving us evidences of His blessing upon the work, we plead for your continued support through your prayers and through your gifts. We are thankful for the financial support received from the churches through the synodical quota, but additional gifts from individuals or societies would be welcome. May God make us all faithful in the things entrusted to us, including the great work of Jewish Missions, helping us all to do our part in bringing the gospel to the Jew, for whom it is the power of God unto salvation as well as for the Gentile.

Respectfully submitted,

BOARD OF THE NATHANAEL INSTITUTE
MARVIN J. VANDERWERP, Sec'y

ANNUAL STATEMENT OF THE
CHICAGO JEWISH MISSION OF THE CHRISTIAN REFORMED CHURCH
From Jan. 1st 1946 to Dec. 31st 1946

RECEIPTS

Operating:		
Balance on Hand 1/1/46		$ 1,380.37
Synodical Treasurer	$10,550.00	
Donations and Collections	685.34	
Medical Department	1,100.00	
Total Operating Receipts		$12,335.34
Other Receipts		
Interest on Investments	$ 926.98	
Principal Payments on Mortgages	787.60	
Cancellation of First Federal Savings & Loan Ass'n. Stock	2,500.00	

Escrow Funds:		
Tax Deposits on Properties on which Mortgages and Contracts are held	225.50	
Withholding Tax on Employees	868.10	5,308.18
		$19,023.89

DISBURSEMENTS

Operating:		
Salaries	$11,874.85	
Huisjen Rent	600.00	
Rev. Zandstra, Rent	600.00	
Rev. Zandstra, Auto Expense	300.00	
Mission — Petty Cash	400.00	
Phone	79.43	
Gas and Electric	96.30	
Medical Supplies	340.74	
Building Supplies	60.00	
Cleaning and Repairs	996.49	
Fuel	331.99	
Traveling Expense	634.36	
Insurance	51.42	
License	27.50	
Printing and Advertising	111.52	
Class Supplies	15.34	
Miscellaneous	133.53	
Total Operating Disbursements	$16,653.47	
OTHER DISBURSEMENTS		
Real Estate Taxes	$ 461.78	
Withholding Taxes	616.50	17,731.75
Cash Balance on Hand Dec. 31st, 1946		$1,292.14
Note: Used from Reserve for Operation		$4,318.13

STATEMENT OF THE CHICAGO JEWISH MISSION OF THE CHRISTIAN REFORMED CHURCH
as of January 1, 1947

ASSETS

Cash on Hand	$ 1,292.14	
Property and Equipment (Nathanael Institute)	17,287.20	
U. S. Government Bonds	18,000.00	
Federal Savings & Loan Ass'n Stock	4,500.00	
Mortgages and Real Estate Contracts	5,974.42	$47,053.76

PROPOSED BUDGET FOR 1947 - 48

Pastor's Salary	$ 2,500.00
Pastor's Rent	600.00
Pastor's Auto Expense	300.00
Religious Worker's Salary	2,500.00
Religious Worker's Rent	600.00
Doctor's Salary, Part Time	1,800.00
Lady Worker's Salary	1,800.00
Lady Worker's Salary	1,800.00
Nurse's Salary	1,800.00
Janitor's Salary	1,560.00
Gas, Electric and Fuel	500.00
Insurance and License	450.00
Repairing and Decoration	400.00
Medical Supplies, etc.	400.00

Traveling and Services	500.00	
Supplies and Equipment	150.00	
Printing and Advertising	150.00	
Phone	100.00	
General Office Expense	400.00	
Miscellaneous Expense	150.00	$18,460.00

We respectfully request Synod to set the quota at 55c per family and to be retroactive to January 1st, 1947 to more fully cover the budget.

Respectfully submitted,

BOARD OF THE NATHANAEL INSTITUTE

GEORGE OTTENHOFF, *Treasurer*

January , 1947

Board of Jewish Missions
Christian Reformed Church
Chicago, Illinois

Dear Brethren:

In accordance with your request I have examined the books of your Treasurer, Mr. George Ottenhoff, and found the records in excellent condition and well kept.

The scope of my work consisted of the following:

All receipts were accepted as recorded, since it is impractical to verify all receipts, the principal item is from the Synodical Treasurer, in the sum of $10,550.00.

All disbursements were examined and appear to be proper charges.

The cash balance was reconciled with the bank statement as of December 31, 1946.

Respectfully submitted,

LAMBERT BERE

SUPPLEMENT 6

(Art. 69)

REQUEST FOR MORAL AND FINANCIAL AID

Synod of the Christian Ref. Church,
Grand Rapids, Mich., June, 1947.

ESTEEMED BRETHREN:

IN view of the fact that the Synod of 1946 did not recommend our tract work to the churches, as during the previous 19 years, we offer the following report which, we trust, will supply the information which the Synod of 1946 felt was lacking.

A. *Contents of Tracts.* In order to acquaint every minister of our church with the line of tracts which we publish, a copy of each tract was sent them in the fall of 1946. Although specifically requested, no criticisms were received in re the contents. We may assume, therefore, that our tracts are Reformed. This is due to the fact that our Constitution requires unanimous approval of tracts by *all* members of the Board, which consists of ministers and laymen of the Christian Reformed Church.

B. *Organization.* The management of the League is in the hands of a board of directors, currently consisting of 3 ministers and 3 laymen of the Chr. Ref. Church. This board elects a manager who carries on the transaction of all business. His books, as treasurer, are annually audited by a reliable committee. The board is self-perpetuating, due to the fact that it is impossible to find men sufficiently interested and able to serve as board members in this type of Kingdom work. Our members are kept fully informed of all activities of the board of directors.

Because more paper stock was available, more tracts were printed than in any previous year, so that all orders could be promptly filled and all back orders taken care of. Through careful selection we have reduced the expenditure of advertising more than a thousand dollars from the previous year.

In order to keep down the price of our tracts so as to be able to compete with other firms, many of which offer tracts which are far from Reformed, we request that our tract work be again recommended to our churches for moral and financial support as in previous years. Our manager, Mr. J. S. Brondsema, 1016 11th St., N. W., phone 6-1337, is available for any additional information which may be desired.

J. S. BRONDSEMA, *Gen. Mgr.*

Financial Statement

January 1, 1946 — December 31, 1946

Balance on hand, Jan. 1, 1946			$3,536.29
RECEIPTS:			
Sale of tracts	$1,784.47		
Donations	3,333.87		
Fees	29.00		
Miscellaneous	27.60		
		5,174.94	
			$8,711.23
DISBURSEMENTS:			
Printing	$3,189.40		
Advertising	973.81		
Supplies	400.66		
Postage	357.47		
Salary	579.16		
Extra help	480.91		
Miscellaneous	186.50	$6,167.91	
Balance on hand Dec. 31, 1946		2,543.32	
			$8,711.23

Audited and found correct to the best of our knowledge and belief.

(W.S.) T. WESTRA
(W.S.) JOHN QUIST

Jan. 3, 1947.

TRACTS SENT OUT

Sold	510,989
Gratis	116,800
Total	627,789
Tracts printed this year	1,284,500
Total tracts printed	8,771,575

J. S. BRONSEMA, *Gen. Mgr.*

SUPPLEMENT 7
(Arts. 73, 93, 96)

THE MINISTERS' PENSION AND RELIEF ADMINISTRATION

To the Synod of 1947.
ESTEEMED BRETHREN:

THE Board of Trustees of the Ministers' Pension and Relief Administration herewith submits its report to your honorable body.

We have endeavored to administer the Ministers' Pension and Relief Funds in accordance with the Rules and Decisions adopted by Synod. Our aim has been and is on the one hand to safeguard the interests of the Church and on the other hand to uphold the rights of the Emeriti, Widows and Orphans, who according to the Church Order, are beneficiaries. The administrative cost has been far less than one per cent of the moneys entrusted to us.

The Board is composed of: Mr. N. Hendrikse, President; the Rev. B. VanSomeren, Vice-President; the Rev. J. O. Bouwsma, Secretary; Mr. W. K. Bareman, Treasurer; and Mr. F. L. Winter, Vice-Secretary-Treasurer. The alternates are: Mr. G. Doornbos, Mr. G. B. Tinholt, the Rev. M. Ouwinga, Mr. B. De Jager, and the Rev. T. Yff.

We call attention of Synod to this: the term of appointment of the following expire at this time: Mr. N. Hendrikse and Mr. F. L. Winter as Members and Mr. G. Doornbos as Alternate.

Since the last Synod the following pensioners have passed to their reward: Mrs. G. Westenberg, the Rev. H. Ahuis, the Rev. J. J. De Jonge, the Rev. J. Timmermann, the Rev. M. Borduin and the Rev. J. C. De Bruyn.

Emeritation has been granted to: the Rev. D. De Beer by Classis Hackensack on the ground of advancing age and years of service; his emeritation became effective Oct. 27, 1946; the Rev. J. R. Brink by Classis Pacific on the ground of age and years of service, his emeritation became effective Nov. 1, 1946; and the Rev. J. Schaap by Classis Wisconsin on the ground of age and years of service, his emeritation became effective Dec. 31, 1946.

Mrs. J. A. Kett, who for some years had not desired a pension, was granted one at her request. That was given in accordance with our Rules.

Here is the list of 1946 pensioners and the amount of their pension:

Rev. H. Ahuis	$450.00	Rev. R. Bolt	900.00
Rev. J. H. Balt	900.00	Rev. M. Borduin	675.00
Rev. K. Bergsma	900.00	Rev. W. Borgman	900.00
Rev. H. Beute	900.00	Rev. J. W. Brink	900.00
Rev. A. Bliek	637.50	Rev. J. Bruinooge	900.00
Rev. H. C. Bode	900.00	Rev. J. M. Byleveld	900.00
Rev. J. Bolt	900.00	Rev. J. C. De Bruyn	900.00

Rev. Y. P. De Jong	900.00	Mrs. S. Eldersveld	680.00
Rev. H. Dekker	900.00	Mrs. N. Fokkens	680.00
Rev. F. Doezema	900.00	Mrs. N. Gelderloos	680.00
Rev. J. J. Dyk	900.00	Mrs. Sena Gruissing	680.00
Rev. B. H. Einink	900.00	Mrs. Hattie Haarsma	680.00
Rev. H. Fryling	900.00	Mrs. Cornelia Haveman	680.00
Rev. J. H. Geerlings	525.00	Mrs. Cora Heynen	680.00
Rev. A. Guikema	900.00	Mrs. G. L. Hoefker	548.00
Rev. H. Guikema	900.00	Mrs. P. J. Hoekenga	680.00
Rev. G. J. Haan	900.00	Mrs. G. Hoffmeyer	680.00
Rev. R. L. Haan	900.00	Mrs. D. Hollebeek	680.00
Rev. J. B. Hoekstra	900.00	Mrs. G. W. Hylkema	680.00
Rev. J. Holwerda	900.00	Mrs. J. B. Jonkman	548.00
Rev. J. Homan	900.00	Mrs. H. H. Kamps	548.00
Rev. H. Keegstra	900.00	Mrs. R. Karsen	680.00
Rev. J. Keizer	900.00	Mrs. A. Keizer	548.00
Rev. J. Kolkman	900.00	Mrs. A. Kett	225.00
Rev. R. Posthumus	500.00	Mrs. A. H. Kort	680.00
Rev. F. Schuurmann	900.00	Mrs. W. Kuipers	680.00
Rev. J. Timmermann	450.00	Mrs. H. J. Mulder	548.00
Rev. I. Van Dellen	900.00	Mrs. H. Oostendorp	460.00
Rev. L. Van Haitsema	900.00	Mrs. Minetta Plesscher	300.00
Rev. P. D. Van Vliet	900.00	Mrs. J. Robbert	680.00
Rev. G. J. Vande Riet	900.00	Mrs. J. A. Rottier	680.00
Rev. H. Vander Woude	900.00	Mrs. Anna Schultz	400.00
Rev. W. Vanderwerp	900.00	Mrs. Tracy Schultz	680.00
Rev. L. Veltkamp	900.00	Mrs. W. Steenland	680.00
Rev. J. M. Voortman	900.00	Mrs. F. Stuart	680.00
Rev. J. Wakotten	900.00	Mrs. W. Stuart*	680.00
Rev. J. A. Westervelt	900.00	Mrs. Jennie Temple	680.00
Rev. B. J. Danhof	406.00	Mrs. H. Tuls	680.00
Rev. J. De Jonge	450.00	Mrs. E. J. Tuuk	680.00
Mrs. H. Ahuis	340.00	Mrs. T. Van Loo	680.00
Mrs. Cora Bloem	680.00	Mrs. J. B. Vander Hoek	680.00
Mrs. Emma Bode	680.00	Mrs. M. Vander Heide	581.00
Mrs. Hattie Brink	530.00	Mrs. S. Vander Heide	548.00
Mrs. L. P. Brink	680.00	Mrs. T. Vander Ark	320.00
Mrs. S. Bouma	680.00	Mrs. H. Vander Ploeg	680.00
Mrs. T. De Boer	680.00	Mrs. W. Van Wyk	680.00
Mrs. J. De Haan	680.00	Mrs. Everdine Vissia	548.00
Mrs. Bertha De Jonge	680.00	Mrs. A. B. Vess	680.00
Mrs. J. De Jonge	359.00	Mrs. Effie Weidenaar	548.00
Mrs. Jennie Dekker	548.00	Mrs. I. Westra	680.00
Mrs. Fannie Diephuis	680.00	Mrs. B. Zwaagman	680.00
Mrs. H. J. De Vries	680.00	Mrs. D. Zwier	340.00
Mrs. Anna Dolfin	680.00	Mrs. G. Westenberg	340.00

*Mrs. Wm. Stuart has returned the $680.00 received the past year and has notified the Board that she waives the pension for the present.

The Synod of 1946 increased the pension of a minister to 50% of the average salary of our ministers, that of a widow to 40% of the average salary and that of an orphan to $200.00 per year. We were instructed to make the necessary changes in the Rules.

We ask Synod to take cognizance of the following:

1. The Synod of 1946 increased the pension of an orphan from $100.00 to $200.00 per year. Article IX, 3, stipulates that the total pension and relief to an orphan shall not exceed $175.00 per year. We recommend that that Article shall be amended to read: ". . . nor shall the total pension and relief to orphans exceed $275.00 per year per person."
   Ground: That is in line with increases granted by Synod last year.

2. Article IX, 4, stipulates that orphans of ministers, who did not unite with the Pension Plan, may receive aid from the Relief Fund. However, that aid shall not exceed $100.00 per year per person.
   We recommend that that Article be amended to read: " . . . and to orphans it shall not exceed $200.00 per year per person."
   Ground: The allowance granted such an orphan should not exceed the pension for an orphan. As the pension for an orphan has been increased from $100.00 to $200.00, the maximum allowance for an orphan of a minister, who did not unite with the Pension Plan, should be increased to the pension of an orphan.
3. Article V, D, reads: "As all ministers do not receive a separate auto allowance, the ministers who do receive such, shall add it to their salary in order to compute the amount to be paid. Those who receive more than $200.00 allowance due to the special needs of their work, such as missionaries and others, shall not be called upon to add more than $200.00 of the allowance to the salary."
   We recommend to amend that to read: "As all ministers do not receive a separate auto allowance, the ministers, who do receive such, shall add it to their salary in order to compute the amount to be paid, except missionaries who shall not be called upon to add more than $200.00 of the allowance to the salary."
   Ground: That is the intent of the Article as adopted by the Synod of 1939.

We herewith submit the Rules with the changes authorized by the Synod of 1946 and with the three recommendations given above. Those three recommendations are subject to Synod's approval.

Rules for the Ministers' Pension and Relief Administration

ARTICLE I

For the execution of Article 13 of the Church Order, the Christian Reformed Church shall maintain a Pension Fund and a Relief Fund from which emeritated ministers, widows and orphans shall receive aid as hereinafter stipulated.

ARTICLE II

The administration of these funds shall be in charge of a Board of Trustees of five persons appointed by the Synod of the Christian Reformed Church. This Board shall be composed of two ministers and three other office-bearers or former office-bearers. It shall be incorporated as the "Ministers Pension and Relief Administration of the Christian Reformed Church." Synod shall appoint trustees for a term of three years. Trustees who are functioning may be re-elected. An alternate shall be appointed for each trustee.

ARTICLE III

A. The officers shall consist of a President, Vice-President, Secretary, and a Treasurer.

DUTIES OF OFFICERS

1. The President shall preside over all meetings of the board of Trustees and shall perform such other duties usual to the office of the president.
2. The Vice-President shall act in the absence of the President or in event of his being incapacitated.
3. The Secretary shall keep accurate minutes of all meetings of the Board of Trustees and shall record them in a proper minute book, and shall have charge of all records of the Board of Trustees.
4. The Treasurer shall have charge of the funds of the Board of Trustees subject to its instruction, shall keep an accurate set of records, and accounts of all receipts and disbursements. He shall sign all checks. The treasurer shall also be required to furnish a Surety Company Bond in the amount of $10.000.00 in favor of the Board and the premium of such Bond shall be paid by the Board of Trustees. The Board of Trustees shall designate and determine the bank or banks to be used as depositories for all funds of the Board.

   The books of the Treasurer shall be audited annually at the close of the calendar year. The auditor shall be named by the Board of Trustees each year and it shall bear the cost of such audit.

B. The duties of the Board of Trustees shall be as follows:
   1. It shall elect its own officers.
   2. It shall receive and administer all moneys contributed for the Pension Fund and Relief Fund, and shall disburse them in accordance with these rules and further decisions of Synod.

3. It shall give a full report of its activities to Synod.
4. It shall submit to Synod a budget for the ensuing year.

ARTICLE IV

The Board of Trustees is authorized:

A. To gather all the necessary data from the churches and from the ministers for the administration of these Funds.
B. To create and pay for reasonable administration expenses to properly conduct the business of both the Pension Fund and the Relief Fund. Such expenses shall be prorated between the two Funds as the Board shall deem proper.
C. Whenever necessary in its judgment to have a minister, emeritated for other reasons than old age, examined by duly qualified physicians designated by the Board to determine whether such minister is entitled to continued emeritation. In event the physicians declare the minister physically able to resume his ministerial duties, the Board shall notify his consistory to that effect. Whereupon the consistory shall apply to the Classis for the termination of his emeritation and declare him eligible to a call.

ARTICLE V

The Pension Fund shall be maintained by contributions from the churches and from the ministers as follows:

A. Synod shall determine what each church shall contribute annually per family.
B. These contributions from the churches shall be sent through the classical treasurers to the treasurer of the Board of Trustees in quarterly payments.
C. All ministers desiring for themselves and for their widows and orphans the benefit of this Fund shall contribute 3½% of their salary. The consistory, or whatever other body pays the salary, shall deduct this amount from the salary of the minister and send it quarterly to the treasurer of the Board.
D. As all ministers do not receive a separate auto allowance, the ministers who do receive such shall add it to their salary in order to compute the amount to be paid, except missionaries who shall not be called upon to add more than $200.00 of the allowance to the salary.
E. All ministers now in active service in the Christian Reformed Church who desire for themselves and their dependents the benefit of this Fund must within one year (on or before July 1, 1940) begin payments to this Fund as stipulated in sections C and D above. All those entering upon active service in the ministry of the Christian Reformed Church who desire for themselves and their dependents the benefit of this Fund must begin payments to this Fund within one year after ordination.
F. Ministers who, while in active service, did not contribute to the Pension Fund shall not be eligible for a pension. They shall, however, be entitled to receive aid from the Relief Fund (cf. Art. IX).

ARTICLE VI

The Pension Fund shall be disbursed as follows:

A. All ministers who have served the Christian Reformed Church shall upon emeritation receive as an annual pension 50% of the average annual salary of the ministers of the Christian Reformed Church. This amount to be determined annually by the Board of Trustees on or before March 1. To simplify bookkeeping, the amount of the pension shall be fixed at the nearest multiple of ten.
B. When an emeritated minister is officially declared eligible to entertain a call from the churches, his pension shall cease not later than one year from that date.
C. All widows of ministers, who have served the Christian Reformed Church, and who themselves have served in the manse, shall receive as an annual pension for themselves and their minor children 40% of the average salary of ministers of the Christian Reformed Church (to be determined as in A above). Upon remarriage their pension shall cease.
D. Orphans of ministers who have served the Christian Reformed Church shall receive an annual pension of $200.00 per person until they shall have attained their nineteenth birthday, unless physically or mentally incapacitated and so certified by two competent physicians appointed by the Board of Trustees, in which case their pension shall be continued. However, orphans of one family shall never receive collectively more pension than that to which their mother would have been entitled.

E. Dependents or orphans of deceased ministers, not members of the Christian Reformed Church, shall not be entitled to pension.

ARTICLE VII

Payment of pension to a minister, a minister's dependents, a minister's widow or orphans of a minister shall cease for the following causes, viz.:

A. In event an emeritated minister for any reason ceases to be a member of the Christian Reformed Church, his pension shall cease and the final check shall have incorporated in it a release and receipt in full.

B. In event a minister's widow, a minister's dependent or dependents, or a minister's orphan or orphans who receive pension from this fund, shall voluntarily cease to be a member of the Christian Reformed Church, or shall have been legally erased or excommunicated as member by his or her consistory, the pension of such person or persons shall cease.

ARTICLE VIII

A. In event a minister discontinues his ministerial office, or is deposed by the church, or ceases to be a member of the Christian Reformed Church, neither he nor his widow nor his dependents shall be entitled to pension. Such a minister shall be refunded a sum equal to 25% of the total amount he has contributed to the Pension Fund and he shall be required to sign and execute a proper form of release and receipt in full for and in consideration of such refund.

B. In event a minister desires to withdraw from the Pension Fund, he shall upon emeritation be entitled to a Pension in the proportion that the total number of years he has contributed shall bear to the difference between his attained age at time of withdrawal and age 65.

C. In event a contributing minister fails to pay through his consistory, or whatever body pays his salary, the contribution of 3½% of his salary due, he shall be notified by mail of such failure and if same shall remain unpaid for six months, then the benefits from this Fund to either him or his widow or dependents shall be reduced to the ratio mentioned in section B above. However, if such minister shall within a period of five years pay in full his past unpaid annual contributions plus 6% interest, the full benefits shall apply.

ARTICLE IX

A Relief Fund for those emeritated ministers, widows, and orphans, who, because of special circumstances, need more than the alotted pensions, and also for those emeritated ministers who during their period of active service have not united with the Pension Plan, their widows and orphans, shall be maintained and administered as follows:

1. This Fund shall be maintained by free-will offerings of the churches. The Board Trustees shall keep the churches informed as to the needs of this Fund.
2. Any recipient of the above pensions, if special circumstances warrant it, may apply for aid to this Fund. This application to be made on a blank, provided by the Board, shall state reason for and extent of need, and shall have the approval of the consistory of the applicant. Upon receipt of such application duly filled in and approved, the Board may grant aid as it deems necessary. Application for aid from this Fund must be renewed at the beginning of every fiscal year with the approval of the applicant's consistory.
3. The total Pension and Relief granted a minister in one year shall never exceed 66 and two-thirds per cent of the average annual salary of the ministers of the Christian Reformed Church: nor shall the total pension and relief to a widow exceed 50% of such aforementioned salary; nor shall the total pension and relief to orphans exceed $275.00 per year per person.
4. The amount of aid granted a minister, who, while in active service, has not united with the Pension Plan shall not exceed 25% of the average annual salary of the ministers of the Christian Reformed Church. This aid granted a widow shall not exceed 20% of such average salary, and to orphans it shall not exceed $200.00 per year per person. However, orphans of one family shall never receive collectively more aid than that to which their mother would have been entitled.
5. Lack of personal means shall be the basis upon which application of aid from this Fund shall be granted.

6. The payments from this Fund shall be reported to the advisory committee of Synod, and, if Synod desires, to the Synod itself in executive session. These payments shall receive no further publicity.

ARTICLE X

All income from legacies, unless otherwise specified, shall be divided as follows: one-third to be put in the Relief Fund and the remaining two-thirds in the Pension Fund; and shall be kept as Reserve Funds. Provided, however, that in event of special emergency the Board of Trustees may borrow from these Reserve Funds to meet such emergency; but shall repay the same as soon as funds are available.

ARTICLE XI

The Synod of the Christian Reformed Church reserves the right to alter and amend these Rules and as may be required and justified by experience and the available resources for the general advantage of the Church.

THE MINISTERS' PENSION FUND

The Rules adopted by Synod for the administration of this Fund stipulate that the average salary of our ministers shall be determined on or before March 1.

The salaries of 292 ministers were obtained. The average salary of those ministers is $2,427.43. A statement containing the names and the salaries of the ministers is available.

The 1947 pension of a minister — 50% of the average salary and computed at the nearest multiple of 10 — is $1210.00. The 1947 pension of a widow — 40% of the average salary and computed at the nearest multiple of 10 — is $970.00. The pension of an orphan is $200.00.

STATEMENT OF RECEIPTS AND DISBURSEMENTS
Jan. 1, 1946 to Dec. 31, 1946

Current Pension Fund

RECEIPTS

From Classical Treasurers	$52,357.98	
From the Ministers	22,378.89	
From Individuals	622.50	
From Interest on Savings Accounts	51.01	
Total		$75,410.38
Balance, Jan. 1, 1946		17,836.96
Total		$93,247.34

Current Pension Fund

DISBURSEMENTS

To Pensioners —		
Ministers	$38,005.48	
Widows	37,413.00	
For Administrative Expenses	756.78	
Overpayments Refunded	58.41	
Transfer to Reserve Pension Fund	100.00	
Total		$76,333.67
		$76,333.67
Balance, Dec. 31, 1946		$16,913.67

Reserve Pension Fund

RECEIPTS

United States of America Bond	$ 100.00	
Transfer from Current Pension Fund	100.00	
Additional Premium and Interest on Bonds Sold	492.92	
Increase in Redemption Value United States of America Bonds	1,731.00	
Interest Earned on United States of America Bonds	677.50	
Total		$ 3,101.42
Balance, Jan. 1, 1946		63,391.07
Total, Dec. 31, 1946		$66,492.49

DISBURSEMENTS

Purchase of United States of America Bond	$100.00	$ 100.00
Balance, Dec. 31, 1946		$66,392.00

Of the $66,392.49, $64,678.50 has been invested in United States Government Bonds in accordance with the Synodical decision. $1,713.99 is in cash to be invested in United States Government Bonds.

A detailed statement of receipts, disbursements and present assets prepared by the firm, Maihofer, Moore, De Long & Kragt, Certified Public Accountants, is in the hands of the Stated Clerk of Synod.

We herewith submit an estimate of our 1947 receipts and disbursements.

ESTIMATED RECEIPTS

From the Quota, $2.75 per family	$82,643.00	
From the Ministers, 3½% of salary	25,500.00	
From Interest	1,000.00	
Total		$109,143.00

ESTIMATED DISBURSEMENTS

To Pensioners—		
Ministers	$51,320.00	
Widows	51,790.00	
For Additional Pensions	3,500.00	
For Expenses	850.00	
Total		$107,460.00
Estimated Balance		$ 1,683.00

The estimated receipts are on the basis of a quota of $2.75 per family. That quota should not be decreased. The estimated balance of $1,683.00 is, if anything, slim.

We are continuing the aid to Mrs. J. Van Lonkhuizen. In accordance with the decision of the Synod of 1946, Article 77, IV, 3, page 44 of the Acts, 1946, we have written to the Netherlands under date of Oct. 10, 1946 and again under date of February 26, 1947. No reply has as yet been received.

The Rules for the administration of this Fund authorize us to inform the Church as to the needs of this Fund. We are happy and grateful that the contributions to this Fund have been increasing and that the Fund is in a good condition.

Current Relief Fund

RECEIPTS

From Treasurers, Classical	$9,245.88	
Balance, Jan. 1, 1946	7,599.47	
Total		$16,845.35

DISBURSEMENTS		
To Beneficiaries	$2,395.00	
To Reserve Relief Fund	5,000.00	
Total		$ 7,395.00
Balance, Dec. 31, 1946		$ 9,450.35

Reserve Relief Fund

RECEIPTS		
Transfer from Current Relief Fund	$5,000.00	
United States of America Bonds (Contra.)	5,000.00	
Increase in Redemption Value United States of America Bonds	437.70	
Interest earned on United States of America Bonds	250.00	
Total		$10,687.70
DISBURSEMENTS		
Purchase of United States of America Savings Bonds		$ 5,000.00
Balance, Jan. 1, 1946		28,775.58
Total, Dec. 31, 1946		$34,463.28

Of that $34,463.28, $34,423.80 is invested in United States Government Bonds in accordance with the Synodical decision. The remainder, $39.48 is in cash.

A detailed statement of the receipts, disbursements and present assets of this Fund, certified by the Auditing firm, Maihofer, Moore, DeLong & Kragt, Certified Public Accountants, is in the hands of the Stated Clerk of Synod.

The report of the disbursements of this Fund will be submitted to the Advisory Committee and, if Synod so desires, to Synod itself in Executive Session.

Respectfully submitted,
J. O. BOUWSMA

SUPPLEMENT 7-b

SUPPLEMENTARY REPORT OF THE MINISTERS' PENSION AND RELIEF ADMINISTRATON

To the Synod of 1947.

ESTEEMED BRETHREN:

We ask Synod to take cognizance of the following:

Classis Orange City in session March 5th, 1947, has granted honorable emeritation to the Reverend William Bajema, (Sheldon, Iowa). Emeritation to take effect on May 1st, 1947.

Classis Hackensack in session March 11, 1947, approved the request of the Consistory of the Third Chr. Ref. Church of Paterson, N. J., for the honorable emeritation of Rev. J. J. Hiemenga. The grounds advanced for his emeritation are 40 years of service in the Gospel ministry and that brother Hiemenga has reached the age of 70 years. The Classis recommended that the emeritation take effect on September 7, 1947.

Respectfully submitted,

J. O. BOUWSMA, *Secretary*

At the request of the Coopersville Christian Reformed Church, Classis Grand Rapids West, at its regular session held on May 20, 1947, in the Christian Reformed Church of Eastmanville, Michigan, granted honorable emeritation to the Rev. H. Vande Kieft, on the ground of his physical disability to continue in the active ministry, due to a throat ailment. This request was accompanied with documents from medical authorities.

Classis herewith recommends to the Synod of 1947 that it grant the honorable emeritation of the Rev. H. Vande Kieft.

Fraternally yours,

A. PERSENAIRE, S. C.

SUPPLEMENT 7-c

To the Synod of 1947.
ESTEEMED BRETHREN:

We ask Synod to receive this supplementary report.

In conjunction with the Board of Trustees of the Calvin College and Seminary Pension Fund, we ask Synod to adopt the following amendments:

1. To the Rules for the administration of the Calvin College and Seminary Pension Fund.

In event an ordained minister retires from the Faculty of either College or Seminary and returns to active ministry in a congregation or some other official capacity in the denomination which does not disturb his ministerial standing, then all contributions by such a minister to the Calvin College and Seminary Pension Fund shall be turned over to the Ministers' Pension and Relief Administration for his benefit—provided he elects to come under that Fund. If such minister decides not to come under the Ministers' Pension Fund then no transfer shall be made.

2. To the Rules for the administration of the Ministers' Pension Fund.

In event a contributing minister unites with the Pension Plan of Calvin College and Seminary, all contributions made by him to the Ministers' Pension Fund shall be turned over to the Calvin College and Seminary Pension Fund.

Respectfully submitted,

JOHN O. BOUWSMA, *Secretary*
THE MINISTERS' PENSION
AND RELIEF ADMINISTRATION

SUPPLEMENT 8
(Arts. 109, 114, 126, 132, 149)

GENERAL COMMITTEE FOR HOME MISSIONS

To the Synod of 1947.

ESTEEMED BRETHREN:

THE General Committee for Home Missions having the honor to present its annual report to Synod herewith requests:

That Missionary-at-Large J. M. Vande Kieft be granted the privilege of the floor when Home Mission matters are considered and acted upon.

That the Rev. D. D. Bonnema, Treasurer of our Committee, be granted the opportunity to elucidate the required budget before the Synodical Advisory Committee for Home Missions, and the Synodical Budget Committee.

For the convenience of Synod we submit our report to your honorable body under the following heads:

PART I

PERSONNEL AND ORGANIZATION

CLASSES	MEMBERS	ALTERNATES
California	Rev. L. Bouma	Rev. F. De Jong
Chicago North	Rev. Wm. Kok	Rev. H. Baker
Chicago South	Dr. M. Van Dyke	Rev. B. Van Someren
G. R. East	Rev. E. Visser	Rev. M. Ouwinga
G. R. South	Rev. J. Bult	Rev. R. Veenstra
G. R. West	Rev. P. Vos	Rev. A. Persenaire
Hackensack	Rev. D. De Beer	Rev. D. Hoitenga
Holland	Rev. H. Blystra	Rev. C. Witt
Hudson	Rev. E. Van Halsema	Rev. J. P. Smith
Kalamazoo	Rev. W. Alkema	Rev. E. Boer
Minnesota	Rev. Jacob Mulder	Rev. R. Roseboom
Muskegon	Rev. J. Breuker	Rev. A. Brink
Orange City	Rev. G. Zylstra	Rev. R. O. De Groot
Ostfriesland	Rev. A. H. Bratt	Rev. J. H. Rubingh
Pacific	Rev. J. De Jong	Rev. P. Hoekstra
Pella	Rev. J. Visser	Rev. John Mulder
Sioux Center	Rev. W. Hekman	Rev. G. Vande Riet
Wisconsin	Rev. C. M. Schoolland	
Zeeland	Rev. M. Bolt	Rev. N. Veltman

MEMBERS-AT-LARGE	ALTERNATES	TERMS
	Mr. W. Hofstra	1944-1947
Rev. D. D. Bonnema	Mr. R. Kooi	1945-1948
Mr. B. H. Brouwer	Mr. J. Knoll	1946-1949

B. Beginning January of this year Mr. J. Vander Wal was compelled to resign as member of the Executive Committee, due to press of other duties. His alternate, Mr. W. Hofstra, thereupon took his place. The term of Mr. W. Hofstra expires at this time. Hence a member-at-large and his alternate must be elected for the term 1947-1950.

C. The membership of the Executive Committee consists of the following delegates: The Reverends: J. Breuker, M. Bolt, H. Blystra, D. D.

Bonnema, J. Bult, E. Visser, P. Vos, and the Messrs. B. H. Brouwer and W. Hofstra.

Of this group the first four members mentioned served respectively as president, vice-president, secretary, and treasurer.

The sub-committee for Church Extension comprised the brethren: J. Bult, H. Blystra, E. Visser, B. H. Brouwer, and D. D. Bonnema.

The sub-committee having charge of the Fund for Needy Churches comprised the brethren M. Bolt, J. Breuker, P. Vos, and W. Hofstra.

D. M-a-L J. M. Vande Kieft has orientated himself re his duties, and regularly meets with the Executive Committee, serving in an advisory capacity.

E. The General Committee convened for its annual meeting on February 19 and 20. At that time the following officers were elected:

President ..... Rev. J. Breuker
Vice-President ..... Rev. M. Bolt
Secretary ..... Rev. H. Blystra
Treasurer ..... Rev. D. D. Bonnema

Since crowded conditions at our school made it impossible to meet in the Seminary Building, we are indebted to the Bates Street Christian Reformed Church for the use of its Consistory Room.

PART II

GENERAL INFORMATION

Again your Committee with the help of God has endeavored to promote the denominational program of Home Missions. Though the departure of our former esteemed M-a-L, the Rev. H. Baker, to another field of labor occasioned disappointment, we hasten to add that the Rev. J. M. Vande Kieft has manifested keen interest in his assignment as M-a-L and has revealed the possession of talents for the task that is now his.

The challenge to carry on missions at home is laid upon us by the mandate of the Master and the present hour of national need. Our nation is confronted by a state of collapse, socially, morally, religiously, and spiritually; the origin of which must be ascribed to a forsaking of "the law and the prophets". The ever-widening stream of irreligion within the land presents a grave threat to the entire church inclusive of our own.

A spirit of skepticism can readily be discerned. It has been characterized as the "New Skepticism". Why? During and after the First World War skepticism centered in God. Men would ask: "Why does God Who is love and the Father of all permit this devastating conflict?" Today the emphasis has shifted. The "New Skepticism" inquires: "How could man have made such a mess of things?" Man's forward strides in the field of science and technical achievements have yielded bitter disillusionment. The "New Skepticism" has lost faith in the idol man. That skepticism which centers in self, in man, and in man's goodness and capacity to create a better world may be a first step in the lives of some

or many on the way that leads to the cross of Christ. That "New Skepticism" must *now* while it is yet "today" be reached by the witness "back to God".

Hence the present and predominant need in our land is the need of the Gospel, the pure Gospel, the full Gospel. The Gospel which offers and demands a change of heart thru the Spirit and the blood of Christ. The Gospel which requires "a cleansing of the inner life, the substitution of self-denial for self-interest, the subordination of the material to the spiritual". The proclamation of that Gospel demands a church which has caught the compassionate and consecrated spirit of its Savior and its Lord.

"We have been moving in the direction of witnessing to the unchurched in America. However, we are moving too slowly." Those statements contained in our report to Synod last year still apply. Therefore the hesitancy evident to grant the larger appropriations requested for the advancement of Home Missions has been regarded with regret. At the same time difficulties to procure missionaries remain.

We rejoice that our church perseveres in the prayer for laborers to be sent forth into the Lord's harvest fields. And we rejoice that several of our youth are ready heroically and withall humbly to declare: "Here am I Lord, send me". Shall our church say to these youth in the near and coming years, there are no fields and there are no funds? Not the church that worships and adores the Christ who had compassion on the multitudes. Not the church that earnestly prays for laborers and more laborers.

Our mandate then is clear. We must now plan. We must now purpose to expand our Home Missions Program both intensively and extensively. That very thing is being done by our brethren in the Netherlands who were harrassed and impoverished while we were prospered and enriched.

We rest assured that the commendable sympathy and zeal of Synod for Home Missions shall be sustained by the prayers and devotion of our church membership, and the imparted and empowering benediction of our God.

PART III

CHURCH EXTENSION

A. *Personnel and Placement.*

Our Home Mission Staff is at present composed of the following eleven ordained missionaries and missionary pastors:

The Revs. John M. Vande Kieft, Missionary-at-Large; Gerrit B. Boerefyn, Samuel G. Brondsema, Harry A. Dykstra, James M. Ghysels, William Meyer, Henry Petersen, Henry Rikkers, Leonard Trap, William Verwolf, and Sydney Werkema.

Nine seminary students were engaged for the summer months pursuant the field-work plan adopted by Synod.

The mission churches served and fields occupied are the following; thirteen in number:

Bellwood, Chicago; Compton, California; Des Moines, Iowa; Iowa Falls, Iowa; Le Mars, Iowa; Michigan District; Millwaukee, Wisconsin; Minneapolis, Minnesota; Phoenix, Arizona; San Diego, California; Sioux City, Iowa; South Side, Chicago; and Washington, D.C.

The Eastern district, comprising the territory of Classes Hudson and Hackensack, has no home missionary at present. There is good prospect however, of resuming the calling of another home missionary to succeed the Rev. Elbert Kooistra.

The hospital visitation at the Mayo Clinic and hospitals in Rochester, Minnesota, has been continued by the Rev. Albert H. Bratt, pastor of the Hollandale Christian Reformed Church.

Seminarian Frank Einfeld, by special synodical disposition, was engaged from the time of Synod's meeting until January, in San Diego and Iowa Falls. Other students during the summer months were assigned as follows:

E. Van Baak and I. Meuzelaar — Sioux City, Iowa
E. Van Baak and P. Schrotenboer — Pleasant Valley, S. D.
I. Meuzelaar and F. Klooster — Holland Center, S. D.
H. Bajema — Houston, B. C., Canada
P. Ipema — Burdett, Alberta, Canada
H. N. Erffmeyer and H. Venema — Phoenix, Ariz.
C. Kromminga — Iowa Falls, Iowa
A. Walcott — Milwaukee, Wis.
Clarence Van Ens — Bellwood and South Side, Chicago.

This summer's assignments could not yet be made at the time of the General Committee's meeting in February. Whereas Synod has decided that all our seminarians shall engage in spiritual field-work during their summer vacations, and the number of students is increasing, there may be difficulty in providing places for all of them. It would be well that our Classes and churches cooperate by requesting the Executive Committee for student aid in vacant churches and during the vacations of their pastors. Such requests can best be made through the Home Mission Committees of the respective Classes so that proper regulation of equitable obligations involved for such labors may be made beforehand.

In comparing our present home mission personnel with that of a decade ago, it is striking that only one of the twelve home missionaries then serving, 1. the Rev. William Meyer, is still serving. This rapid turnover in this field is regrettable. While some of our ablest and most experienced missionaries leave us, we are still handicapped by lack of sufficient laborers in this needy and challenging field of Home Missions.

B. *Progress of the Work.*

Our missionaries, together with their helpers, and their own devoted helpmeets, have all labored faithfully in their respective fields. Sowing

and planting of the precious seed, watering and cultivating of the field with the Word, has continued. We have the assurance that such work, commanded by Christ Himself, directed and made fruitful by the Holy Spirit, is never in vain. Let us sustain our workers not only with financial support, but with fervent, steadfast intercessory prayer to the Lord of the harvest, who sends forth the laborers and gives the increase.

We report in alphabetical order on the state and activities of our present home mission fields and stations:

1. *Bellwood:* The Bellwood Gospel Chapel has been improved with better heating facilities and replacement of chairs with pews, purchased from the Archer Avenue Church. Attendance and interest is holding steady with a number of additions to the Sunday School enrollment. There is a nucleus of some half dozen Christian Reformed families, one of which is residing in rooms back of the meeting room in the Chapel and taking care of the janitor work. This nucleus is not yet established sufficiently to depend upon for regular attendance at the Mission. More of our families from the West Side are moving in.

Rev. Henry Petersen has been laboring here, dividing his time between Bellwood and South Side, Chicago. Student Clarence Van Ens did fine work as his assistant last summer and the ministers of Classis Chicago North have rendered valuable services.

The special challenge in this field lies in reaching the unchurched now moving by the hundreds into the new homes in process of construction in extensive housing projects within a radius of a mile or two. This calls for home visitation and intensified evangelization efforts.

2. *Compton.* Progress in this field has been handicapped by lack of a place of worship and for meetings during the week. This will soon be remedied and by the time Synod meets the little flock and its missionary-under-shepherd, the Rev. S. G. Brondsema, will again be spiritually housed in a re-fabricated church of their own. With the aid of a $5,000.00 loan from Church Help, a new site was purchased on Compton Avenue in Los Angeles County adjoining Long Beach. A former Japanese Hall was bought, moved twenty-five miles, and converted into a neat church building in a growing residential and business district.

The congregation is cooperating harmoniously with their missionary pastor in an extension program which seeks to reach the large numbers of unchurched in Long Beach southward. These are mostly well-to-do, retired, elderly people from the midwestern and eastern states, a needy but lukewarm, indifferent class of respectable sinners, the "forgotten class" of mission subjects. But the Gospel is designed for all classes. The day of grace, the irresistible working of the Holy Spirit, is not yet past. Let us labor on till the Master comes.

3. *Des Moines.* This field in the capital city of Iowa, has definitely advanced from its preliminary stage to that of an established mission station with a full-time resident home missionary of its own. The Rev.

William Verwolf, transferred from Milwaukee in the fall of last year, is working with renewed zeal and blessing in this field. Classis Pella, through its Home Mission Committee and the neighboring church of Prairie City has promoted this work in every way. Substantial financial aid was given so that a parsonage was purchased with money realized from the sale of properties of the disbanded congregations of Hamshire and Vona.

Services are conducted twice each Sunday in a rented building with an increasing attendance and growing interest. A nucleus of some seven families are coming regularly. Communion services are held under supervision of the consistory of Prairie City. Three converts are now preparing to make confession of faith. Various organizations and church activities, including also a system of tithing and budget, have been established.

We are grateful to the Lord for this promising beginning and encouraging prospect for a Christian Reformed church and testimony in Iowa's chief city and industrial center.

4. *Iowa Falls.* The same as above can be reported of Iowa Falls, within the domain of Classis Ostfriesland. The field has been occupied by the Rev. Sydney Werkema as full-time ordained missionary, with Wellsburg I as the calling church. He is planning to move and enter upon his new field the latter part of March provided the initial problem of securing a home is solved by that time. Classis Ostfriesland through its Home Mission Committee, the calling church of Wellsburg, ministerial supplies, and students Carl Kromminga and Frank Einfeld have all cooperated splendidly in opening up this new field. Attendance at services has been encouraging and there is a real challenge to enlarge the base of operations by evangelizing the unchurched in this thriving midwestern town.

We are thankful for the increase in our staff of home missionaries and hopeful that with the blessing of God also this field will develop into a flourishing church of Jesus Christ.

5. *Le Mars.* The work in this city of northwestern Iowa has not prospered as we had hoped and expected. Members of our neighboring churches residing in or in the vicinity of Le Mars have not become regular attendants at the services but continued in their own churches. This has reduced the nucleus for founding a church and hampered the progress of the work. The Rev. L. Trap has labored in Le Mars during the months of December and January. Seminarian Bartel N. Huizenga was appointed to carry on until he takes up post-graduate work in September.

The Classical Home Mission Committee of Orange City, Missionary William Meyers and Rev. J. M. Byleveld initiated the work. The Committee has continued to cooperate in its promotion. We bespeak the wholehearted cooperation also of the neighboring churches in our mission project in this predominantly Roman Catholic city.

6. *Michigan District.* Two daughter churches have developed rapidly into organized and calling churches; the Bethany Church of Holland and the Calvin Church of Grand Rapids. Both have enjoyed splendid cooperation and support from their mother churches. Financial aid approximately $10.00 per family was given by the churches of Classis Holland to Bethany. The Calvin Church was sponsored by a joint committee of the three consistories of Fuller Avenue, Neland Avenue and Sherman Street. These churches will also undoubtedly remember this daughter when building operations get under way.

With a charter membership of some fifty families and a number of additions since organization, these congregations have good prospects of growth into strong churches under the blessing of our God. The Calvin congregation is meeting temporarily in the auditorium of Calvin College and the Bethany congregation in the Christian High School gymnasium. The Rev. L. Trap has assisted these churches, serving the Bethany Church in its pre-organizational stage for many weeks.

At present, at the request of the consistory of the overcrowded church of Kelloggsville, he is exploring and canvassing the Home Acres district off Division Avenue south, with a view to the establishment of another of our churches in the south end of Grand Rapids. This prospect also looks encouraging.

7. *Milwaukee.* The situation of our little, dwindling flock in the large and growing metropolis of Wisconsin is precarious. The bright hopes, that after nearly a decade of home missionary endeavors they were at last firmly established as an organized congregation with church and parsonage and pastor of their own, have suffered eclipse. Families and individuals have been moving away with only a few coming in to replace them. Satan sowed his seeds of dissension. Discouragement followed and Rev. Verwolf reluctantly requested transfer to another field. Since then Classis Wisconsin has been providing preaching supplies, but the work in the congregation and in reaching the unchurched round about is virtually at a standstill. A call was extended to the Rev. Frank De Jong, former home missionary in the California field. He declined, and with the advice of the Classical Home Mission Committee, it was decided to liquidate the present renovated church building and to seek a more favorable location. The church is in a Roman Catholic section, distant from most of the remaining members. It was in a sorry state of delapidation and prodigious labors with much money expended upon it have still not given the little congregation a neat and suitable place of worship. If it can be sold, the money can be used again for building purposes in a more favorable location. The Executive Committee was charged to arrange a transfer to have another missionary pastor at Milwaukee as soon as possible. This field needs our special prayers at this critical juncture.

8. *Minneapolis.* Our work and congregation in the Twin City has been richly blessed with the providential procurement of a fine, brick,

fully equipped church edifice at a sum far below its value. The Welch Presbyterian Church, with most of its membership moving to other sections of the city, decided to discontinue and to dispose of its property. At considerable less than other offers received, they let us have it for the sum of $26,000.00. Synod had allocated $25,000.00 for Minneapolis and a like sum to Washington, D.C., to be raised by special offerings.

We would call attention to these authorizations of Synod since the response has fallen far short of their goal.

Under the zealous leadership of our Home Missionary, the Rev. Henry Rikkers, the congregation of Minneapolis is going forward with an eager, evangelistic spirit, hopeful that the years of struggle to get a foothold are over, and that from the infancy stage they may increase and expand numerically and spiritually under the good hand and by the Spirit of the Lord.

9. *Phoenix.* The annual trek to the balmy, healthful climate of Phoenix has increased attendance to over the hundred mark. Our indefatigable missionary, the Rev. Harry A. Dykstra, is ministering unto this isolated flock in the far southwest and doing much pastoral work among them to bind them together in closer unity of the Spirit and in the communion of saints.

The school building, in which services are held in a class room, is wholly inadequate and available only for Sunday services. This necessitates staggering and crowding in meetings on Sunday. Attempts are being made to procure an army chapel, or other suitable building which can be rebuilt into a church, from the Government Surplus Property at nearby airbases. Building materials for a new church are still hard to get. The site of ten acres, half of which was to be sold and half used for church purposes, has been improved and rendered marketable by obtaining city water mains and supply. The cost for this, as well as for the whole property, is expected to be realized from the sale of five acres. Much prayerful and consecrated planning and work remains to be done to establish our Phoenix congregation and pastor in their own church and parsonage.

Here also, emphasis is being laid upon our home missionary program of reaching and evangelizing the unchurched, as well as in gathering and holding our own in the dispersion, and building them all up together into the body of Jesus Christ.

10. *San Diego.* This farthest outpost of our far flung home missionary field is prospering under the energetic ministry of the Rev. G. Boerefyn. We appreciate his decision to stay on in this distant part of the vineyard when the call from other sections came to him. Now that the Service Center has been closed, full time attention can be devoted to the congregation and to reaching others outside the fold.

The church, purchased from the Seventh Day Adventists, has been reconditioned and the grounds improved. An amplifying system has

been installed to broadcast hymns from the church tower, reminding the people in the neighborhood that, Sunday morning and not Saturday, the New Testament Church calls them to worship and prayer.

The parsonage was several miles away from the church. It was resold and another one purchased within a block or two of the church.

Harmony and peace prevail and the congregation is enjoying a slow but steady growth both from within and from without.

11. *Sioux City.* This little church is still holding its own but has not revealed the dynamic of a growing, flourishing church in this chief city of northwest Iowa. For the past two or three years our veteran home missionary, the Rev. William Meyer, has labored faithfully in the work of the Lord. During the summer months Students E. Van Baak and I. Meuzelaar assisted the Rev. Meyer in evangelization work and also aided in the Le Mars field. A continued, intensive program of evangelization is needed and an all-out-effort to gather back into the fold of their mother church the many sons and daughters of our own churches now residing and working in Sioux City, some of whom have united with modernistic churches and others have become entirely unchurched. This is a difficult task, but one to which we are committed by our Lord's high command and the increasing urgency of the challenge in this post war world of apostacy and worldliness.

12. *South Side, Chicago.* This field has developed but little during the past year. Questions of policy in admitting converts into the membership of our Christian Reformed Church have arisen between our home missionary, the Rev. Henry Petersen, and his calling church of Englewood I. The little chapel still being used is unsightly and inadequate, hindering instead of aiding the special evangelization effort which was planned and expected to be made in the residential area of well-to-do people adjoining the mission. The churches formerly sponsoring the mission had already collected the funds and purchased a fine corner site for the erection of a new chapel church of brick construction corresponding to the type of dwelling in that neighborhood. This will have to be built without delay if this plan is to become more than a dream and a vision.

Classis Chicago North is cooperating by assigning classical supplies every other week, since the Rev. Petersen also has the Bellwood Mission under his charge. Mr. Gelmer Bosma has been engaged for part time services in meetings of organizations at the mission and especially in house to house visitation.

Miss Ruth Scholten, graduate of our R.B.I., was employed full time and rendered faithful and efficient service at the mission when ill health compelled her to resign in the beginning of February. At her doctor's orders she must take complete rest. May the Lord give back health and strength, enabling her to resume her blessed and much appreciated labor of love. Under leadership of Mr. and Mrs. Rudy Huizenga the Young

People's Society and the Children's Bible Classes are doing well. Mimeographed messages, prepared by the Rev. Petersen, are being sent out to the families connected with the mission. Also visits are made at the Vaughan and Hines Veterans' Hospitals and a regular morning hour radio broadcast is carried on by the Rev. Petersen.

13. *Washington, D.C.* The services held in the down town Club Room are well attended, although there has been a noticeable decrease in the number of military service personnel of war days. The congregation is becoming more unified and spiritually integrated by the experiences of the communion of saints. The pastor and his family, the Rev. and Mrs. James M. Ghysels, are passing through a prolonged visitation that has cast its dark shadow upon the whole congregation. Synod, and our Church in general, is aware of the precarious condition of their daughter, Mrs. Carolyn Ettewold, who with her husband, on terminal leave from the Army, was stricken with the dreaded polio. Returning from Minnesota, the Captain's home, both were taken to the Walter Reed Army Hospital, while their child remained in the care of its grandparents. The father has fully recovered but the mother lingers on in the grip of paralysis affecting also the lungs, her life suspended on the mechanism of an iron lung. Her subdued but brave, quiet spirit of trust and hope in the love and tender mercy of God in Christ, Redeemer and Great Physician, sustains her spirit, while the body languishes. Her testimony, as of one on eternity's edge, is being spiritually blessed unto her nurses. Her husband and parents are experiencing in a very deep and real sense that God's grace *is* sufficient. "When my spirit is overwhelmed within me, I cling to the Rock that is higher than I". "My flesh and my heart faileth, but God is the strength of my heart and my portion forever."

The need of a church edifice of its own for our Washington congregation is as urgent as ever. The general district has been determined and a number of sites have been seriously considered. High prices on real estate and excessive cost of building operations have deterred going ahead. There is hope also that some suitable building which can be converted into a church may be placed on sale. The consistory is alert and constantly working on this problem. May the Lord in His own good providence open an opportunity such as we had in Minneapolis.

In the meantime our churches should respond to the Synodically approved appeal for funds even more generously than the $25,000.00 which can hardly be accounted as a bare minimum in procuring a site plus a church building in the great Capital City of our nation.

Our Christian Reformed Church must deem it a matter of high privilege and honor, as well as of duty and challenge, to have at least one representative witness of our faith and endeavors in Jesus Christ at the seat of our nation's government and the heart of our Republic. Even democracy must fail except its foundations rest upon the eternal

principles of the Word and the kingdom of our God. It is these principles which we are committed to hold fast for ourselves, to transmit to our children, and to propagate in the world. Washington is one of the key-cities in this mighty endeavor in and for the Lord our God.

14. *Eastern District.* A daughter church of Midland Park, together with a number of families and individual members of other churches, has been organized at Wyckoff, N.J. Splendid cooperation was given by the mother church, including a grant of $100.00 for every family of its membership uniting with the new church.

Since we had no home missionary in the East, members of the Executive Committee assisted Wyckoff in its birth and infancy stage. The initial work was done last August by our former missionary-at-large, followed in September by our Chairman, the Rev. John Breuker, and later by the Rev. L. Trap and our present missionary-at-large. We appreciate the cooperation shown by the consistory of the Immanuel Church of Muskegon in loaning their pastor for this work.

Wyckoff has enjoyed a prosperous beginning, prior to, and since its organization last fall. Its membership is nearing the fifty family mark. It has obtained a suitable and choice site of nearly four acres not far from the Christian San and is making plans for building. It will soon be calling and is requesting aid from our Fund for Needy Churches. A spirit of harmony and eagerness to go forward in the Spirit and strength of the Lord prevails.

Whitinsville is cooperating in exploring and developing a daughter church and a new field in the neighboring city of Worcester. The placement of another home missionary for the Eastern district has this in view for his first assignment.

Prospective Fields.

In all three of the main areas of our Canadian churches an influx of Holland immigrants is expected. A special Immigration Committee for Canada has been entrusted with properly welcoming and guiding them when they come as strangers into a strange land.

The ministry to the spiritual needs of these brethren and sisters from across the sea will call for the services of home missionaries in Canada.

Classis Pacific has requested another home missionary to labor in its vast territory. Some of our own people are scattered in the larger cities such as Portland, Oregon; Tacoma, Washington; and Salem, Oregon, and there are challenging possibilities for evangelization work in these growing centers of population.

We are alerted to Florida where some of our people are establishing residence while many more join the annual trek to the sunny south. Investigation and exploration will indicate whether or not a missionary should be placed in this field.

Other fields, such as Oskaloosa and New Sharon, Iowa, and Edgerton, Minnesota, are in process or prospect of development.

Hospital Visitation at the Mayo Clinic.

The blessed ministry of bringing spiritual cheer to our own afflicted at the Mayo Hospital, as well as to many others, is much appreciated. Our veteran former service pastor, the Rev. Albert H. Bratt, is especially qualified for this task and engages in it with devotion and sympathetic understanding for a day every week. Since patients come from all sections of our Church, he requests that he be notified by them or their relatives as soon as they arrive in Rochester. A notice with this request regularly appears in our Church papers and still some of our people fail to respond.

Missionary-at-Large.

By special appointment of Synod the Rev. John M. Van de Kieft has succeeded the Rev. Henry Baker, our first Missionary-at-large. Midland Park, his calling church has loaned him for this work while his membership papers were transferred to the Calvin Church of Grand Rapids.

He began his labors in September when the Rev. Baker bade us farewell to take up his ministry in the newly organized church of Auburn Park, Chicago. The six months covered by this report have been busy and sometimes strenuous months of intensive and extensive orientation, exploration, visitation, preaching, speaking, conference meetings and office duties. The work, though very different from his former assignment as a Service Pastor during the war, was similar to it in this respect that it requires much traveling about and being away from home. This has its compensation in the joy and fellowship of christian service as co-workers with God in the field of missions.

The initial problem of securing a home was difficult to solve in the face of the post war housing shortage. After fruitless attempts to rent or lease, he was compelled to invest heavily in buying a home on contract. This was done with the aid of our Executive Committee which loaned the initial payment as an advance on salary to be repaid on a monthly basis.

An extended tour was made of all our more distant home mission fields including Phoenix and San Diego; conferences were held with the Home Mission Committees of Classes Pella, California, Pacific and Wisconsin and also the metings of these Classes were attended in the Fall. There seems to have been a slump in the work, due mainly to the war. There are encouraging signs of a revived spirit of eagerness to be on the move with renewed zeal and activity in Home Missions and in City evangelization as well. Classis Pacific is ill at ease without a single Home Missionary in its extensive territory. It has its eyes on Portland and Tacoma, Wash. on Salem, Oregon and on Canadian districts especially with a view to expected immigration from the Netherlands.

Meetings were attended in Woodstock, Ont., Winnipeg, Man., Edmonton, Alta, Chatham and Hamilton, Ont. in the interest of the Dutch immigrants of our common faith. This work is reported by the synodical Committee on Immigration for Canada of which the Missionary-at-large is a member.

The Eastern field at Wycoff and Washington, D.C., the Milwaukee and Minneapolis churches, the Chicago South Side and Bellwood Missions, and nearly all of our Home Missionaries and their churches or stations, were visited and given advice, encouragement and strengthening in their respective fields and special problems. The month of April our Missionary-at-large will present the cause of Home Missions as one of the speakers on a tour of meetings sponsored by the Women's Missionary Unions of the mid-west. He has also presented the cause by means of the Mission page in The Banner.

The relationship between the Executive Committee and the M-a-L has ben mutually cordial, harmonious and helpful in planning and working together to administer and to promote the sacred affairs of the Kingdom by means of Home Missions.

PART IV

UNITED HOME MISSIONARY SERVICE

Expansion Home Missionary Program of the Christian Reformed Church Historical Survey.

We are persuaded that the "United Home Missionary Service," which can be summarized in the motto "Every Member a Missionary" and which is set forth in the following pages, is in accord with the mind of our church membership and decisions of former Synods. As proof we need but quote the decision taken by the Synod of 1932: "Synod resolves that the rampant neo-paganism of our day and land requires that every one of our churches, whether alone or in collaboration with a neighboring church or churches, enter upon evangelistic activities. It also requires that, if possible, in addition to the regular pastor, the church or churches engage an ordained minister especially for this evangelistic work." (Acts 1932, p. 20 A.) That courageous resolve was born of faith, a deep sense of danger and responsibility, and a consecrated desire to render spiritual service to our benighted nation.

Since then various steps were taken to execute this resolve. Appointed committees considered methods and a new Home Mission Order. The Synod of 1936 appointed and Executive Committee to direct and effectuate the Home Mission Program, which had as its objective the bringing of the Gospel to our American constituency inclusive of professional and cultural groups. This Committee was later augmented by a delegate from each Classis, "The General Committee for Home Missions." The Synod of 1938 definitely committed itself to a program for beginning the work of evangelization in large centers of population. (Acts 1938, p. 69 C. and p. 199-204.)

Initial progress was made. A Missionary-at-Large was called by the Synod of 1937. Other workers were added to the staff. Fields were investigated and opened in some metropolitan centers. Our denominational radio program was expanded. A Tract Committee was appointed to prepare for distribution of religious literature of a distinctly Reformed content and evangelistic in its approach.

The work has not been in vain. At the same time the love for Home Missions that found expression in 1932 and subsequent years must be quickened. And the vision of faith is still far from realization; we have "moved slowly." This must in a measure be attributed to the newness of the work and the immense field before us. Moreover during the war years efforts had to be diverted to make provision for the spiritual care of our own young men and women in the armed forces. And the engagement of chaplains and service-pastors occasioned a consequent shortage of man-power.

The war has been terminated. During the war years especially our younger membership had opportunity to discover to some extent the religious ignorance and spiritual famine that threatens our nation and imperils our church. That providential discovery may in part account for the fact that a goodly number of our returned veterans are volunteering for Kingdom service. Hence the General Committee for Home Missions again centered attention upon the church extension objective as envisioned by our pre-war Synods. It presented to the Synod of 1946 an aggressive expansion program. Synod hesitated to adopt this program since it entailed an increased quota of $6.00 per family, and was largely confined to the Chicago area. However lest our church be charged with having left its "first love" and its "candlestick be moved out of its place"; and convinced that our church has a mandate and a message from the Master for our own neo-paganistic nationals and neighbors, the General Committee for Home Missions lays before Synod the "Expansion Home Missionary Program of the Christian Reformed Church."

The Service Call.

This call was issued by our Lord at His last farewell, as He was about to enter upon His throne in glory. His task on earth was finished; the Church as His instrument was to carry on. The call is now more urgent as the season of grace is fast speeding by. The urgency is felt by Satan in sowing his tares. The sects are rampant, evil is increasing, the spirit of the anti-Christ is energetic, drafting high and low in his universal service. Political, economic, national and international forces, all are used to advance the kingdom of this world, as rivals, and in many ways, as opponents of the kingdom of God.

Our Church, as part of the Church universal, is committed to universal all-out service in the kingdom as fellow workers with God. The missionary task is central and major. If we neglect it we are endangering our very existence. Christ, who walks between the golden candlesticks, will

remove our candlestick if we fail in missionary service. The law of sacrifice and service applies also to the Church; "He that findeth his life shall lose it: and he that loseth his life for My sake shall find it." Only a missionary church can survive.

The call must come to the individual heart as personal as is the call to repent and to believe unto salvation. Every living member of the Church must face the live question: "What am I doing with the universal missionary service call?" Many of our young people will have to answer that call as enlistees; others will have to increase their prayers, deepen their interest and enlarge their gifts and offerings for this mighty work of God. The whole Church must feel the surge of a spiritual missionary awakening under the quickening and impelling power of the Holy Spirit. Rededication of lives to the ideals and the actual work of the kingdom of our God must find expression in every field of Christian service and not the least in Christian missions.

The workers in every field as they sow and plant, water and strive, must have the encouragement that the home base is sound, alert and active. The home front is backing them with might and main, ever looking to the Lord to give the increase.

The Service Fields.

Christ has designated the field of missions as the world, not certain parts, but the whole wide world. Hence expansion, progress, advance, must always be the watchword of the Church in its missionary endeavors. The whole field must be occupied, the Gospel of the kingdom must be preached to all nations before the Lord comes again.

Missionary strategy has in the past divided the united missionary task into the two main departments of Home or Domestic Missions and of Foreign Missions. Our own Church has included its Indian mission work, though conducted within our national borders, in Foreign Mission with that of the China and African fields.

The Challenge of the Home Mission Field should be appraised and met anew in the light of post war conditions.

1. *Our own immediate expansion needs.*
   a. Overcrowded churches: a healthy sign of internal growth. Several daughter churches have recently been organized. Some mother churches would rather keep them instead of rejoicing in new manifestations of the body of Christ. The Executive Committee, in conjunction with the respective Classical Home Mission Committees, is prepared to contact consistories and seek their cooperation in the establishment of new churches.
   b. To follow and to gather together our dispersed in localities where there are sufficient numbers to form the nucleus for new churches as home missionary stations and to nurture them into congregations.

These should be activated as missionary projects welcoming and gathering in as many as will give heed to the Gospel and are willing to become affiliated with our Christian Reformed Church.

2. *Our outreach to the unchurched and the migrants throughout the land:* the end of the war and reconversion has brought another shift, but not an end, to the alarmingly large and ever increasing number of migrants and unchurched of America in both urban, suburban and rural districts. Migrancy has increased rapidly and become a major problem in our American life. Shifting of population has always been characteristic of our nation throughout its course of progressive development. In our home mission areas there are thousands of migrants as well as residents in housing projects in cities and suburbs. Together with the other churches already laboring among them, we as a Church must accept our full share of the responsibility of meeting this challenge. We are now readying to welcome the Dutch immigrants of our own household of faith in Canada. Well and good. But we shall not be free from the blood of those teeming millions — share croppers, Okies, migrants, under-privileged, submerged classes in our society, who are driven to sub-standards of living and at the same time sinking toward the blackness of eternal night. We have the light of the world and the life of men to bring unto them. And we are directly charged to preach the Gospel to *every creature.* Mark 16:15.

Our responsibility increases in the measure that we are not dispensing merely the temporal, secular, social gospel, which has become the main objective of the large, liberal churches in their missionary work as well as in their home churches. We shall try to bring the message of the crucified and risen Lord as the only Saviour and as the hope of glory for lost sinners. And we shall strive to build them up in Him and to do them good in ministering unto their material needs as Christ has appointed and exemplified in His own Messianic ministry.

This is a stupendous challenge, which our churches may not evade or neglect, lest their blood be upon our hands.

The sophisticated upper classes, moving out of the cities to dwell in suburban homes, at one time were mostly members of churches. Many have become back-sliders, complacent, hardened, steeped in secularism. Professional and business men are extremely difficult to reach with the Gospel of Jesus Christ. The pride-destroying element of the cross is disliked. The modernistic churches are seeking to enlist their interest, with but little success. It will cost much, and it will require more than little chapels or Gospel halls to win their interest. Specially trained and gifted missionaries must challenge the modern mind with the age-old truth. Some are addicted to cults, and nearly all are socially engulfed by lodges and worldly organizations and radio voices. How to reach them, when even the judgments of God do not bring repentance, is a problem that only the Holy Spirit can solve. It is the Spirit that convicts the world of

sin, of righteousness and of judgment. But the Spirit does this through the instrumentality of the Word and those who proclaim it.

Organization of the Work.

Proper organization of the united task-forces of the Church promotes effective cooperation. This is good missionary, as well as military, strategy.

1. *Each local congregation must serve as a distinct missionary unit and operational base.*
   a. Consistories and congregations should take official action to adopt and undergird this united denominational missionary program and to pledge it their wholehearted cooperation and support.
   b. As charity begins at home, so also the missionary out-reach should begin at home in the surrounding areas of each congregation. Through missionary bands and societies, personal visitation and invitation, all the members as individual witnesses and lightbearers for Christ should continuously conduct this missionary work among the unchurched.

      In this work home mission and city evangelization are contingent and should work together hand in hand toward a common aim, to win the unsaved and the unchurched for Christ and His kingdom, and to nurture and train them into the communion of saints and active membership of the Church of Jesus Christ.
   c. The congregational missionary operations and activities should be flexible and adapted to the specific environmental conditions and challenge of each local church. Isolated and scattered churches face a totally different situation from churches in proximity of sister churches and other evangelizing churches which are likewise engaged in missionary endeavors.
   d. The congregation should assume its proportionate share to provide the necessary funds required to finance the united home missionary service of the Church. Special gifts for this purpose, and the gracious willingness of our financially stronger churches to help the weaker, and a true spirit of missionary giving, attended by much persevering missionary prayer and work, should enable our Church to carry out this program without deficits or debts.
   e. Reports from each of our congregations participating in this united home missionary service, channeled through their respective Classes, should be presented not later than February of each year to the General Committee for Home Missions by the delegates of each of the Classes.
2. *The denominational advance.* Spearheading and consolidating the missionary service of each and all of our local churches and membership, the Church at large must also go forward to meet the challenge of aggressive and progressive encroachment of the jungles of the forces of darkness, the world and the flesh. Our Church must enlarge the

field that it has under cultivation of the law and the Gospel. This is to be done:

a. By exploring and developing new fields directly, and in connection with the home mission committees of the Classes, and with the local congregations.
b. By arousing or stimulating sustained and unceasing prayers throughout the Church for the cause of missions in general, and our denominational and congregational work in particular, by means of proper missionary instruction and publicity.
c. By coordinating all the agencies and efforts of our churches into a united advance of home missionary service.
d. By procuring and maintaining the necessary personnel, both ordained and lay workers, to carry out the missionary expansion program of the Church.

Manning of the Field.

It is essential for effective missionary work that sufficient trained and qualified missionaries be assigned to the work. Lack of workers to sow the good seed and to cultivate the soil and the tender plants as they grow has hampered many mission fields. God alone gives the increase, but we as His fellow workers are charged with the planting and watering.

a. The supply: The prayers to the Lord of the harvest that He will thrust forth many laborers into the fields are being answered. The prospect of an adequate supply of consecrated ordained and lay workers, equipped and ready to go, is bright. As many of our returned veterans are taking seminary courses, and the graduates of our R.B.I. are increasing year by year, we may, in the special providence of God, well look for a normal *annual* average of some *twenty candidates* for the ministry and mission work in a few years.

   This is a direct challenge to the Church to place these sons and daughters who have responded to the call. To fail in this would be an indictment against the Church that nurtured and trained them and it would stymie our whole program of united home missionary service through a serious tactical error. No army can advance or succeed without officers and leaders. No missionary work can be accomplished without missionaries and their assistants and helpers laboring in the fields, preaching and teaching the Word of God.

b. Itinerant home missionaries should be called to activate and to implement the united home missionary service throughout the churches under supervision of the Executive Committee for Home Missions and as assistants to the missionary-at-large.

   Our churches and fields are so widely scattered in different sections and states that we need a small but competent staff of mobile leaders to assist in organizing and in carrying out the missionary program.

c. Ordained and lay workers should be called and appointed as, and where, needed. No expansion in a field already occupied, and no new

field, should be permitted to suffer from lack of missionaries and workers adequate to staff them.

Cost and Financing.

The united home missionary service will mean enlarged expenditures. The cost will be very modest in comparison to the vast sums expended on war and even by our peacetime government. The measure of our giving for missions is ever the proof of the measure of our love.

a. The cost of local evangelization work by the congregation should be met locally.

b. The cost of the denominational program should be proportionately met by all the churches on the basis of an estimated budget of expenditures authorized by Synod.

c. The Church Extension Fund should be greatly increased to meet the urgent need of building operations. Enlivened interest and enlarged activity must also express itself in increased giving as the work progresses.

The Harvest Call.

We are not ready to promise large ingatherings and abundant harvest. We cannot say in how far the fields we have entered and hope to enter are already white unto the harvest.

There is evidence all about us of the continuous blight of sin and worldliness and of judicial hardening of hearts following the emptying of new vessels of wrath and woe upon our modern world in the ominous destruction of global war. How near we are to the final great apostacy and the manifestation of the climactic man of sin and the god of this world, the anti-Christ, we cannot say. But we do know that, whereas the days are evil, we must redeem the time. It is still the sowing, planting, cultivating and harvesting season. The God of grace, the Lord of the harvest is still extending His day of grace to lost sinners. We may find the labors increasingly difficult in these perilous latter days, but they are never vain in the Lord.

The universal war service called for tremendous sacrifices in blood and sweat and tears. Shall we match these sacrifices with a full measure of our strength and devotion in united home missionary service? "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

Pursuant the foregoing program the General Committee for Home Missions *recommends to Synod:*

a. That it endorse the "United Home Missionary Service" and that Synod recommend it to our churches as the Expansion Home Missionary Program of the Christian Reformed Church.

b. That Synod authorize the calling of three itinerant missionaries.

PART V
FULL-TIME SECRETARY FOR HOME MISSIONS

Considering that both the Missionary-at-large and the Secretary of the General Committee for Home Missions have an excessive work-schedule, and considering that their many duties do not allow for the needed promotion and propagation of our essential Home Mission Program as a consequence of which development of our missionary endeavors in the Home Field are hampered and retarded, the General Committee for Home Missions recommends to Synod the appointment of a full-time Secretary for Home Missions.

A. Grounds:

1. Due to the continued expansion of the Home Mission program, the amount of secretarial work attached to this office has become so extensive as to preclude the possibility of a minister's doing justice to this work, while at the same time carrying on his congregational duties.
2. The Home-Missionary-at-Large has a large amount of secretarial work which interferes with his regularly assigned duties. Among others the expansion of the "Back to God" radio program calls for a large amount of follow-up work by way of correspondence, much of which is referred to the Missionary-at-Large.
3. The scope of work of the Home-Missionary-at-Large as outlined in the Home Mission Order does not include secretarial work with which he now is overburdened. See Article 18 of the Home Mission Order, which reads as follows:
   "The task of the Missionary-at-Large shall be —
   (a) To open and prepare new fields.
   (b) To acquaint himself and the General Committee through personal investigation with the entire Home Mission territory of the Church, and to keep statistics of all the work in the several Classes.
   (c) To confer with the several Home Missionaries and Classes relative to the needs of their respective fields.
   (d) To serve as contact man between the General Committee and other Home Missionaries.
   (e) To plead the cause of Home Missions before the Church at Large.
   (f) To establish and maintain contact with the churches and Emigration Bureaus in the Netherlands in regard to those who emigrate from the Netherlands to the United States and Canada.
   (g) To serve the General Committee and its Executive Committee in an advisory capacity."
4. There is a large amount of work that ought to be done and is not now being done either by the Missionary-at-Large or the Secretary because of lack of time, especially in regularly presenting the cause of Home Missions to our Churches through the channels of our church papers.

B. Duties of the Secretary for Home Missions:

1. The Secretary for Home Missions shall labor under the supervision of the General Committee for Home Missions and its Executive Committee, of which he shall be a member ex-officio.
2. He shall act as secretary of the General Committee and its Executive Committee in keeping full and complete record of their transactions, conducting and having charge of their correspondence, and keeping files of all the letters and papers concerning the work (for which purpose he shall be provided with the necessary equipment); to arrange and bring up all such business as requires the attention of the General and Executive Committees, to keep the members of the General Committee and of the Classical Home Mission Committees informed of the actions of the Executive Committee, to prepare and submit to the General Committee and reports to Synod, and to attend the meetings of Synod for advisory services concerning mission matters.
3. He shall carry on preaching and speaking engagements in the churches in the interest of the Home Mission cause as time may permit.
4. He shall cooperate with the Missionary-at-Large in the performance of his duties as directed by the General and Executive Committees for Home Missions.

PART VI

THE FUND FOR NEEDY CHURCHES

A. GENERAL INFORMATION

1. Upon the recommendation of the Classical Home Mission Committees concerned, Grangeville was allowed continued assistance for the calling of a Pastor; Momence was granted $900 in order to call on a $2000.00 salary because of decrease in families and an increase in salary; Chatham was granted $1000.00 in order that they might call on $2000.00; Ontario, Calif. was granted $400.00 for the last half of 1946 but since conditions demanded it, this was raised to $500.00 and an additional $200.00 was allowed for 1947; Pipestone was allowed an additional $100.00 for medical expense in the Pastor's home; Bemis was allowed an additional $100.00 so that it could pay its Pastor that much more; and Crookston was allowed an additional $150.00 for the same purpose; Newton, N. J. was allowed $1000.00 in order to pay a salary of $2000.00.

2. Word was received from Glendale, California and from Mount Vernon, Washington that they would not need the Aid granted them for 1947, having reached the stage where they desire to try to be selfsupporting. We thank God with them and pass on to Synod their word of gratitude for aid received in the past.

3. All Bonuses were paid for 1946 upon the instructions of Synod.

4. Moving Expenses were granted the following churches: Bejou, Minn., $250.00; Everson, Washington, $300.00; Newton, N. J., $300.00;

Chatham, Ont., $300.00; Mt. Lake, Minn., $300.00; Holland Marsh, $50.81.

5. We are happy to state that for 1948 the following churches will be selfsupporting also: Hamilton, Ont., Holland Marsh, Ont., Morrison, Ill., Goshen, N. Y., Sibley, Ia., and Holland, Minn. They express their gratitude to the Church for Aid received. Thanks to God for this development too.

6. Bigelow, Minn. has lost a number of families and had to apply for Aid for 1947 and 1948. They had not been receiving help. May God soon grant them their normal strength again.

B. RECOMMENDATIONS FOR AID IN 1948

Should Synod adopt the recommendation of the special committee on a new arrangement for the F.N.C. Fund, these recommendations will fall by the way. Should Synod however, not accept those recommendations, then we recommend the following Aid for 1948:

Church	Classis	No. of Families	Debt.	Debt Pd.	Contr. per Family	Salary	Bonus by Church	Other Allow	Aid Now	Aid Asked	Classis Rec.	Our Rec.
1. Hoboken	Hudson	10	$0000.00	$0000.00	$135.00	$1400.00	.....	.....	$ 700.00	$ 700.00	$ 700.00	$ 700.00
	Eastern H.M.B. pays additional $600.00 for salary											
2. Luverne	S. Cent.	14	3600.00	200.00	75.00	2000.00	.....	.....	1000.00	1000.00	1000.00	1000.00
3. Sullivan	Musk.	14	0000.00	0000.00	130.93	2000.00	.....	.....	800.00 on 1600.00	1200.00	1000.00 on 1800.00	1200.00 on 2000.00
4. Estelline	Minn.	15	2550.00	700.00	174.60	1600.00	50.00	.....	800.00	800.00	800.00	1150.00 on 2000.00
5. Birnamwood	Wisc.	16	0000.00	0000.00	239.70	2000.00	.....	.....	700.00	700.00	700.00	700.00
6. Purewater	S. Cent.	16	0000.00	0000.00	136.00	2000.00	.....	.....	700.00	800.00	800.00	800.00 on 2000.00
7. Flint	G. R. E.	17	7285.00	595.00	171.00	2000.00	500.00	.....	1000.00	1000.00	1000.00	1000.00
8. Decatur	Kazoo.	18	3012.94	110.00	130.00	2000.00	.....	.....	900.00 on 1800.00	1000.00	1000.00	1000.00
9. Holland Center	S. Cent.	18	0000.00	0000.00	94.45	2000.00	.....	.....	800.00	800.00	800.00	800.00
10. Saginaw	G. R. E.	19	0000.00	0000.00	195.54	2000.00	.....	.....	900.00	1000.00	1000.00	1000.00
11. Duvall	Pacif.	20	0000.00	0000.00	179.18	2000.00	100.00	.....	500.00	600.00	500.00	500.00
12. Momence	Chi. S.	20	0000.00	0000.00	177.00	2000.00	.....	.....	900.00	1000.00	1000.00	1000.00
13. Newton, N. J.	Hack.	20	0000.00	0000.00	165.00	2000.00	.....	.....	1000.00	1000.00	1000.00	1000.00
14. Arlene	Musk.	21	0000.00	0000.00	141.53	1600.00	.....	.....	700.00	600.00	700.00 on 1800.00	900.00 on 2000.00
15. Cedar	Pella	21	2050.00	950.00	216.48	1500.00	600.00	.....	650.00	650.00	650.00	650.00
16. Grangeville	Pacif.	21	0000.00	0000.00	221.00	2000.00	.....	.....	400.00 on 1700.00	500.00	?	?
	Cf. Note on Questionnaire											
17. Seattle	Pacif.	22	7113.75	1308.79	212.66	2300.00	.....	.....	800.00	600.00	600.00	600.00
18. Atwood	Musk.	23	0000.00	0000.00	207.00	1700.00	200.00	.....	700.00	700.00	700.00	800.00 on 2000.00

Church	Classis	No. of Families	Debt.	Debt Pd.	Contr. per Family	Salary	Bonus by Church	Other Allow	Aid Now	Aid Asked	Classis Rec.	Our Rec.
19. Bejou	Minn.	23	400.00	25.00	93.70	1300.00	500.00	.....	700.00	700.00	700.00	900.00 on 2000.00
20. Sarnia	G. R. E.	23	4200.00	150.00	126.00	1900.00	300.00	.....	900.00	900.00	900.00	1000.00
21. Chatham	G. R. E.	24	5010.00	185.00	129.36	2000.00	.....	.....	1000.00	1000.00	1000.00	1000.00
22. Dearborn	G. R. E.	24	0000.00	0000.00	200.00	2500.00	.....	240.00 (auto exp.)	700.00	700.00	700.00	700.00
23. Terra Ceia	Hack.	24	0000.00	0000.00	175.00+	2200.00	105.00	.....	700.00	700.00	700.00	800.00
	Has heavy Chr. School Burden											
24. Zillah	Pacif.	24	0000.00	0000.00	248.00	2000.00	.....	.....	300.00	300.00	300.00	300.00
25. Bethel	Ostfr.	25	650.00	50.00	95.65	2000.00	.....	.....	800.00	950.00	950.00	950.00
26. Middleburg	O. City	25	0000.00	0000.00	147.25	2250.00	.....	.....	200.00 on 2000.00	400.00	400.00	400.00
	Lost 2 families											
27. Pipestone	Minn.	25	2564.00	671.00	108.73	1600.00	90.00	.....	700.00	700.00	700.00	900.00 on 2000.00
28. Plainfield	G. R. W.	25	1000.00	250.00	98.90	2100.00	.....	.....	500.00	600.00	600.00 on 2200.00	500.00 on 2200.00
29. Bozeman	Pacif.	26	14000.00	0000.00	170.47	2000.00	.....	.....	1000.00	1000.00	1000.00	1000.00
30. Crookston	Minn.	26	2150.00	550.00	133.16	1600.00	.....	.....	600.00	600.00	600.00	750.00 on 2000.00
31. Granum	Pacif.	26	0000.00	0000.00	124.00	1450.00	205.00	.....	500.00	600.00	500.00	?
32. Mt. Lake	Minn.	26	0000.00	0000.00	91.80	2000.00	.....	.....	700.00	700.00	700.00	700.00 on 2000.00
33. Noordeloos	Holl.	26	0000.00	250.00	123.73	1500.00	150.00	.....	600.00	600.00	600.00	900.00 on 2000.00
	Classis paid add. $300.00 for Salary											
34. Vesper	Wisc.	26	0000.00	0000.00	119.97	1820.00	180.00	.....	600.00	600.00	600.00	600.00
35. Ontario	Calif.	27	0000.00	0000.00	233.00	2600.00	.....	.....	1000.00	800.00	800.00	800.00
	Large fam. in parsonage. Heavy school burden.											

Church	Classis	No. of Families	Debt.	Debt Pd.	Contr. per Family	Salary	Bonus by Church	Other Allow	Aid Now	Aid Asked	Classis Rec.	Our Rec.
36. Winnipeg	Minn.	27	900.00	70.00	124.75	1800.00	.....	.....	700.00	800.00	800.00	900.00 on 2000.00
37. Bigelow	O. City	28	0000.00	0000.00	111.08	2000.00	.....	.....	000.00	300.00	300.00	300.00
	Lost 8 families.						granted also for 1947.					
38. Tracy	Pella	28	3325.00	175.00	105.00	1500.00	500.00	.....	500.00	500.00	500.00	500.00
39. West Springs	Chi. N.	28	925.00	650.00	186.00	1704.00	310.00	.....	450.00	450.00	450.00	450.00
40. Hancock	Minn.	30	500.00	0000.00	125.96	1600.00	200.00	.....	600.00	600.00	600.00	800.00 on 2000.00
41. Ackley	Ostfr.	30	2500.00	1200.00	150.21	2000.00	.....	.....	500.00	500.00	500.00	500.00
42. Ridgewood	Hudson	30	9100.00	1500.00	255.00	2500.00	.....	.....	600.00	600.00	600.00	600.00
	Pays $100.00 a month rent for church.											
43. Rock Rapids	S. Cent.	30	0000.00	0000.00	130.00	2000.00	.....	.....	400.00	400.00	400.00	400.00
44. Dorr	G. R. S.	31	1512.00	125.00	147.54	2000.00	.....	.....	700.00	600.00	600.00	600.00
45. Everson	Pacif.	33	12000.00	250.00	153.57	2200.00	.....	.....	800.00	800.00	800.00	800.00
46. Ogilvie	Minn.	36	5000.00	237.78	113.63	1500.00	500.00	.....	500.00	500.00	500.00	500.00
47. Sioux Falls	S. Cent.	37	1658.47	240.00	100.00	2025.00	.....	.....	500.00	500.00	500.00	500.00
48. Gosben	Kazoo.	38	1050.00	75.00	151.08	2000.00	.....	.....	500.00	625.00	500.00	500.00 on 2000.00
49. Hollandale	Ostfr.	39	2932.50	1185.00	131.33	1500.00	500.00	.....	500.00	500.00	500.00	500.00
	Special Drive $821.50.											
50. Bemis	Minn.	39	0000.00	0000.00	139.00	1600.00	200.00	.....	500.00	500.00	500.00	700.00 on 2000.00
51. Calvin	Musk.	40	0000.00	0000.00	113.05	1800.00	.....	.....	300.00	200.00	200.00	300.00 on 2000.00
52. Parchment	Kazoo.	40	2001.66	650.28	137.96	2200.00	300.00	.....	500.00	500.00	500.00	500.00
53. Pine Creek	Holl.	41	1825.00	640.00	120.25	1500.00	500.00	.....	300.00	300.00	300.00	300.00
54. Randolph II	Wisc.	42	1902.38	1577.69	159.39	1850.00	550.00	.....	400.00	400.00	400.00	400.00
55. Rudyard	Musk.	42	0000.00	0000.00	108.91	2000.00	.....	.....	400.00	400.00	400.00	400.00

Church	Classis	No. of Families	Debt.	Debt Pd.	Contr. per Family	Salary	Bonus by Church	Other Allow	Aid Now	Aid Asked	Classis Rec.	Our Rec.
56. Arcadia	Calif.	43	9646.70	1425.00	183.00	2300.00	200.00	.....	400.00	400.00	400.00	400.00
57. Des Plaines	Chi. N.	43	5834.19	1100.00	194.54	2400.00	.....	.....	400.00	400.00	400.00	400.00
58. Newton	Pella	45	6085.00	300.00	178.85	2000.00	.....	.....	500.00	300.00	300.00	300.00
59. Hawarden	O. City	48	0000.00	0000.00	143.02	2000.00	.....	.....	350.00	200.00	300.00 on 2250.00	200.00 (for the last time) on 2250.00
60. Brooten	Minn.	36	0000.00	675.00	175.00	2000.00	.....	.....	300.00	300.00	300.00	300.00
61. Sultan	Pacif.	No recommendation until Classis grants permission to call.										

NOTE: Since this list is computed as of February not all our needy churches were ready with the required data. Six or seven more will be presented to Synod.

C. QUOTAS FOR THE FUND FOR NEEDY CHURCHES FOR 1948

Total allowances Recommended	$41,370.00
For adjustments between Synods (Art. 5, L.H.M.O.)	2,500.00
Allowances for Moving Expenses	2,500.00
Administrative Expenses	1,500.00
Total	$47,870.00

The Quota should be set at $1.75 per family.

Pursuant the Fund for Needy Churches we request:

a. That Synod take note of the fact that since the recommendations for 1948 are all on the basis of salaries of $2000.00 or more, as a general rule no bonuses will be needed.
b. That Synod approve the grants for aid as stipulated.
c. That Synod set the per family quota for this Fund at $1.75 per family.

PART VII

THE SOLDIERS' FUND

The interest of our people and their generosity toward the Soldiers' Fund has been commendable. Whereas the present needs that must be met are nominal and can be met by the existing balance, we take pleasure to inform Synod that no further contributions will be required at this time. Notification to that effect has already been given to the churches through our denominational weeklies.

PART VIII

REPORT OF THE TREASURER FOR THE YEAR 1946

RECEIPTS

Cash on Hand Jan. 1, 1946	$44,874.83	
Received for Church Extension	72,491.06	
Received for the Soldiers' Fund	15,460.63	
Received for Needy Church Fund	65,168.23	
Total Receipts		$197,994.75

DISBURSEMENTS

For Church Extension	$97,656.68	
For Soldiers' Work	18,380.01	
For Needy Churches	38,994.99	
Total Paid Out		155,031.68
Cash Balance Dec. 31, 1946		$ 42,963.07

ACCOUNT OF INDIVIDUAL FUNDS

THE CHURCH EXTENSION FUND —		
Cash on hand, Jan. 1, 1946	$ 7,536.41	
Receipts for 1946	72,491.06	
Total	$80,027.47	
Disbursements	97,656.68	
SHORTAGE	$17,629.21	
THE SOLDIERS' FUND —		
Cash on hand Jan. 1, 1946	$ 9,055.66	
Receipts for 1946	15,460.63	
Total	$24,516.29	
Disbursements	18,380.01	
Balance on hand		$ 6,136.28
FUND FOR NEEDY CHURCHES —		
Cash on hand Jan. 1, 1946	$28,282.76	
Receipts for 1946	65,168.23	
Total	$93,450.99	

Disbursements	38,994.99	
Balance on hand		$ 54,456.00
Total in Soldiers' and Needy Church Funds		$ 60,592.28
Less Shortage on Extension Fund		17,629.21
Total cash on hand		$ 42,963.07

STATEMENT OF INCOME IN THE THREE FUNDS

THE CHURCH EXTENSION FUND —		
From Classical Treasurers	$64,559.47	
From all other sources	7,931.59	
Total		$ 72,491.06
THE SOLDIERS' FUND —		
From Classical Treasurers	$12,786.92	
From all other sources	2,673.71	
Total		15,460.63
THE FUND FOR NEEDY CHURCHES —		
From Classical Treasurers	$62,272.44	
From all other sources	2,895.79	
Total		65,168.23
Total received in 1946		$153,119.92
On hand Jan. 1, 1946		44,874.83
Grand Total		$197,994.75

STATEMENT OF MISCELLANEOUS RECEIPTS

SOURCE	EXTENSION FUND	SOLDIERS' FUND	NEEDY CHURCH FUND
Individuals	$4,420.37	$2,558.66	$ 110.00
Securities	616.30	.....	616.30
Canadian R.R. Bond	499.43	.....	499.42
Government Bonds	875.00	.....	1,125.00
Int. on Savings	245.07	.....	545.07
Canadian Treas.	1,075.42	115.05	.....
Refunds	200.00	.....	.....
Totals	$7,931.59	$2,673.71	$2,895.79

TOTAL INCOME FROM ALL SOURCES

From Classical Treasurers	$139,618.83
From Miscellaneous Receipts	13,501.09
Grand Total	$153,119.92

SECURITIES HELD AND AMOUNTS EARNED

SECURITIES	PAR VALUE	MARKET VALUE (JUNE)	EARNED
Kent Country Club	$ 500.00	$ 400.00	$ 15.00
Pantlind Hotel	500.00	250.00	15.00
Canadian Northern R.R.	SOLD	.....	65.00
Cleveland Electric Co.			
Common Stock (455)	NONE	21,385.00	910.00
Preferred Stock (20)	NONE	2,230.00	90.00
Little Miami R.R.	1,600.00	3,776.00	137.60
U.S. Defence Bonds	80,000.00	80,000.00	2,000.00
Bank Savings Acct.	65,000.00	65,000.00	790.14
Total Amount earned by Securities			$ 4,022.74

The Canadian Northern R.R. Bond became due and was sold for		998.85
Total income securities		$ 5,021.59

ADMINISTRATIVE EXPENSES

Traveling and Meetings expenses	$ 1,353.50	
Miscellaneous Expenses	1,109.80	
Total		$2,463.30

The extension Fund and the Fund for Needy Churches each paid $1,231.65. (These expenses are slightly more than 1½% of the total cost of our work.)

STATEMENT OF DISBURSEMENTS

THE CHURCH EXTENSION FUND —		
Missionaries' Salaries	$39,352.25	
Special Services	9,122.04	
Missionary Expenses	6,691.74	
Administrative Expenses	1,231.65	
Family Hour Radio, Chicago	4,104.00	
Minneapolis Church and House	36,500.00	
Rochester Hospital	655.00	
Total		$97,656.68
THE SOLDIERS' FUND —		
Salaries	$ 6,006.76	
Special Services	1,450.49	
Expenses	6,472.09	
Young Calvinist	2,305.69	
Alameda Service Home	2,144.98	
Total		$18,380.01
THE FUND FOR NEEDY CHURCHES.		
Subsidies Paid Out	$35,566.12	
Administrative Expenses	1,231.65	
Moving Expenses for Pastors	1,006.75	
Canadian Churches Exchanges	1,190.47	
Total		$ 38,994.99
Disbursed in all three Funds		$155,031.68

STATEMENT OF AMOUNT PAID OUT TO THE MISSIONARIES
(This includes Salary, Rent, Expenses and Bonuses)

Rev. H. Baker (To Oct. 1)	$3,600.16	
Rev. G. B. Boerefijn	3,723.52	
Rev. S. G. Brondsema (Moving to Calif.)	3,751.19	(No Rent)
Rev. H. A. Dykstra (4 Months)	1,959.65	
Rev. J. M. Ghysels	3,924.85	
Rev. Wm. Meyer (No Rent)	2,925.00	
Miss Ida Vander Weide (Jan. to June 1)	750.00	
Miss Ruth E. Scholten (Aug. to Dec. 31)	644.50	
Mr. Gelmer Bosma (Oct. 20 to Dec. 31)	90.00	
Rev. H. Petersen (Includes Expenses of the two missions he works)	4,971.40	(No Rent)
Rev. H. Rikkers	4,194.53	
Rev. L. Trap	3,962.61	
Rev. J. M. Vande Kieft (July to Dec. 31) (Includes an advance given to buy a home)	7,515.42	
Rev. Wm. Verwolf (Moving to Iowa)	4,031.16	
Total		$ 46,043.99

STATEMENT OF AMOUNTS RECEIVED FROM THE CLASSES

Name	Extension	Soldiers	Subsidy	Total
California	$ 3,254.71	$ 1,167.49	$ 3,029.92	$ 7,452.12
Chicago North	4,863.17	809.78	3,596.31	9,269.26
Chicago South	4,489.78	535.27	3,787.53	8,812.58
Gr. R. East	4,303.85	437.61	4,960.34	9,701.80
Gr. R. South	5,947.48	955.94	6,217.55	13,120.97
Gr. R. West	2,921.83	219.23	3,314.94	6,456.00
Hackensack	1,881.61	24.59	1,939.32	3,845.52
Holland	4,691.35	1,190.03	4,530.82	10,412.20
Hudson	3,956.18	1,838.63	3,148.00	8,942.81
Kalamazoo	2,781.79	650.83	2,673.30	6,105.92
Minnesota	2,848.64	230.85	2,587.55	5,667.04
Muskegon	4,534.75	789.61	4,979.13	10,303.49
Orange City	2,227.67	471.78	2,008.77	4,708.22
Ostfriesland	1,508.39	222.71	1,636.00	3,367.10
Pacific	2,200.97	409.91	2,178.46	4,789.34
Pella	3,158.56	388.28	3,337.05	6,883.89
Sioux Center	3,419.15	655.74	2,929.77	7,004.66
Wisconsin	2,141.78	171.07	1,707.00	4,019.85
Zeeland	3,427.81	1,117.57	3,710.68	8,256.06
TOTALS	$64,559.49	$12,786.92	$62,272.44	$139,618.83

This has been another year of blessings. The Lord has prospered His people, and they have manifested their gratitude by their gifts. May our God use it all to His glory, and for the extension of His glorious Kingdom.

Humbly submitted,
D. D. BONNEMA, Treas.

AUDITOR'S STATEMENT

Holland, Michigan, Feb. 4, 1947.

To General Home Missions Committee:

ESTEEMED BRETHREN:

This is to certify that I have this day audited the books of the Rev. D. D. Bonnema, Treasurer of the Executive Committee for Home Missions, for the period from January 1, 1946 to December 31, 1946, and have found them to be correct and in good order to the best of my knowledge and belief.

Humbly submitted,
(signed) H. VANDER ZWAAG

The General Committee requests Synodical approval of this financial report.

PROPOSED BUDGET FOR CHURCH EXTENSION

1.	Salaries for Missionaries (includes Bonuses)	$ 45,000.00
2.	Allowances for Rent	5,000.00
3.	Expenses (cf. Acts 1946)	20,000.00
4.	Ad. Expenses	1,500.00
5.	Opening of Fields	5,000.00
6.	Secr. of Home Missions	10,000.00
7.	Itinerant Missionaries (3)	20,000.00
8.	Funds for Buildings	15,000.00
		$121,500.00

The General Committee requests that Synod approve this budget and that it set the quota for the Church Extension Fund for 1948 at $4.00 per family.

PART IX

SYNODICAL INSTRUCTION

The Synod of 1946 instructed the Home Missions Committee to employ Theologian F. Einfeld for a period of about six months. (Acts 1946, p. 81, Art. 107.)

This mandate has been complied with, two assignments having been given the brother at San Diago, California and Iowa Falls, Iowa respectively. Favorable reports received were transmitted to the ten Examining Classes.

PART X

MATTERS FOR SYNODICAL RULING

A. *Synodically Prescribed Collections for Washington, D.C. and Minneapolis, Minnesota.*

Whereas the Synod of 1946 directed that collections be taken in our churches for the procurement of building equipment by our congregations at Washington, D.C. and Minneapolis, Minn., a difference of opinion has arisen between the respective Consistories of these congregations and the Executive Committee for Home Missions.

The Consistories view these collections received as a "gift" not to be refunded at some future date. The Executive Committee regards these collections as a "loan" to be refunded by the recipients to the Church Extension Fund, if and when able, at the appraised value of their church property.

The General Committee for Home Missions begs to inform Synod that it sustains the Executive Committee in its interpretation and it requests Synod to rule on the matter.

Correspondence in re this matter will be presented to Synod.

B. *Church Help Committee.*

Whereas the Committee for Church Help has denied the request of the Minneapolis congregation for financial aid, (Cf. Letter to Minneapolis, Oct. 21, 1946) and the Executive Committee considers this decision to be in conflict with our financial set-up as determined by Synod, (Acts of Synod, 1944, p. 45-B), the General Committee for Home Missions upon motion endorses the position taken by the Executive Committee and reference of same to Synod for disposition. (Cf. Minutes of the Executive Committee July 23, 1946, p. 133, art. 16. September 4, 1946, p. 134, art 9. January 6, 1947, p. 147, art. 14).

May the guidance of the Spirit be granted Synod in all its deliberations and decisions unto the glory of the Lord and the advancement of the Church of Jesus Christ.

Respectfully submitted,
The General Committee for Home Missions,
H. BLYSTRA, Secretary

SUPPLEMENT 8-b

To the Synod of 1947.

ESTEEMED BRETHREN:

SINCE the preparation and adoption of the report of the General Committee for Home Missions (Cf. Agenda, Report No. 8, p. 30) in February of this year, a few urgent matters have come up which we must bring to the attention of Synod at this time by way of a supplementary report.

These matters are:

A. INDUSTRIAL CHAPLAINS.

This matter was brought to the attention of the Executive Committee by the Chaplain Committee as a prospective field for Home Mission work in the industrial plants of America in which 15,000,000 workers are laboring, the majority of them unchurched and unsaved. A special Commission for this purpose has been organized under sponsorship of the N.A.E. with a staff and office at 1153 Broad St., Newark, N. J. The official name is "Chaplain Counselors for Industry, Inc." It is composed of Christian business men who are thoroughly evangelical although not reformed.

The aim is to infiltrate industrial personnel and reach the largest number with the gospel. While the approach is through counselling and personal work, the great purpose is to bring erring and sinful men to the Savior of the world in whom is life and the solution of all the problems and ills of man.

The Commission is conducting training seminar courses for this special work at Wheaton College and at the Columbia Bible College in Columbia, S. C. It has placed a number of chaplain counsellors and is progressively entering this new field with the Gospel and the Word of God. It solicits the cooperation and assistance of all affiliated with the N.A.E.

The Executive Committee has not committed itself to enter into this field without having previous authorization by the Synod to do so. We would respectfully request advisement whether or not we should proceed. We await synodical instruction before taking action since it is a new departure in our home mission work.

B. IMMANUEL CHRISTIAN REFORMED CHURCH OF MUSKEGON—REQUEST FOR AID.

The Immanuel Christian Reformed Church of Muskegon, comprising 105 families, has for some years at its own expense conducted a mission in the city of Muskegon. This Kingdom endeavor has been signally prospered by the Lord. The mission enjoys the whole-hearted and laudable interest and support of the Immaanuel Church. The congregation has built a mission chapel at the cost of approximately

$12,000.00. The maintenance of this property and the custodial care is added annually to the budget of the congregation. Moreover a theologian from our Seminary has been engaged by the Consistory for two successive summers to work at the mission.

By the grace of God the mission has developed to the extent that the engagement of an ordained worker has become apparent and imperative. This will entail the procurement of a home for the missionary pastor or associate pastor, and the payment of a salary which is on a par with the salaries paid to our ministers in the Muskegon area Not being able to carry this additional financial burden to the full, the Consistory of the Immanuel Church has brought its problem to the attention of the Executive Committee for Home Missions.

The Executive Committee in the light of the above facts deemed that aid should be granted, and that it is within the purpose of the F.N.C. Fund to provide assistance from this Fund. Hence it was decided to lay the communication of the Immanuel Consistory before Synod, and request that Synod instruct the Executive Committee to extend aid as needed.

C. CANADA.

Whereas the first group of Dutch immigrants, comprising some sixty families and several individuals, belonging to the Reformed Churches, will arrive in Ontario, Canada, during the latter part of the present month D.V., Classis Grand Rapids East has requested the Executive Committee for Home Missions to assign a missionary to the Ontario field in the interest of the spiritual welfare of these immigrants.

Mr. Vellinga, member of our Chatham church and member of the Canadian Immigration Committee, met with your Committee on June 2 and provided additional information. He told us that Dutch immigrants for Canada are in demand. It is expected that in the course of a year upwards of 5,000 of these immigrants of all faiths may be located in the various Canadian provinces. This influx gives large promise of strengthening our present Canadian Christian Reformed Churches and of establishing new congregations in present settlements or new settlements that are now in the process of being explored.

Necessary man-power must be available to carry on missionary and organizational activities among the expected thousands of arrivals.

Therefore your Committee requests Synod:

a. That Synod authorize the Executive Committee to proceed with the placing of a missionary in Ontario at this time.

b. That Synod authorize the Executive Committee to call additional missionaries for Canada in the course of the year according to need.

c. That Synod make additional appropriations to the Church Extension Fund with a view to this extensive and promising evangelization program.

D. FINANCES.

The Executive Committee regrets that it must convey to Synod an S-O-S re the finances of the Church Extension Fund. Permit us to call attention to the following facts.

The Synod of 1946 did not approve the requested building quota as submitted by your Committee, the result being that insufficient funds were allocated to meet essential building needs in the course of the year. Yet these building needs had to be faced and met in order to continue our work of church extension. As a consequence our Church Extension Fund is in arrears as of June 1, 1947, to the extent of $36,696.90.

Moreover your Committee now has on file a request from the Home Missions Committee of Classis Orange City for $5,000.00 to be advanced toward the purchase of a needed combination home and chapel for the mission at LeMars, Iowa. Considering the arrearage we hesitate to grant the request, and not granting the request will entail impairment of the work at LeMars.

Besides as stated above under "C," we are asked to inaugurate a comprehensive and withal promising Home Mission Program in Canada. This too will involve the expenditure of substantial sums.

As matters now stand our Church Extension Program is in grave danger of being severely handicapped. And unless the funds for Church Extension are substantially augmented, a policy of curtailment and retrenchment must be substituted for the program of expansion. No prophet is needed to foretell that a retrenchment policy will be detrimental to the future of our church and will nullify the Home Mission Mandate laid upon us by the Master. We are confident that advancement, not retrenchment will be Synod's slogan, and that Synod will make the needed provisions to effectuate that purpose.

Hence, pursuant the above facts, we petition Synod:

a. To reckon with our present financial predicament in setting the quota for Home Missions for 1948.

b. To allow an additional quota of $1.25 per family for the current year to meet partially present arrearages, and to promote progress in the work of Home Missions for the present year.

Humbly submitted,

H. BLYSTRA, *Secretary*

SUPPLEMENT 9
(Arts. 109, 171)

THE RECONSIDERATION OF RULES WHICH GOVERN THE FUND FOR NEEDY CHURCHES

To the Synod of 1947.

ESTEEMED BRETHREN:

YOUR committee appointed by the Synod of 1946 (cf. Acts 1946, page 85) to consider the whole system of the payment of aid from the F.N.C. as well as the sliding scale method, with a view to simplifying the system, submits the following report:

A. *Historical review of the matter.*

For some years past there has been more or less dissatisfaction in various quarters of our denomination regarding the rules which governed the payment of assistance from this fund. Repeatedly objections were raised against the system which has been in vogue for a number of years regarding the payment to churches which were in need of financial assistance. Especially the sliding scale method became increasingly a matter of dispute and a bone of contention. There were those who maintained that in the homes of many of our Ministers who served these needy churches, there was need which was not sufficiently met for a well regulated and a well ordered family. In some instances the financial and material need became so acute that hardship was suffered in some of these homes.

Since the beginning of World War II and the consequent higher cost of living the objections against our present system and method of payment from the Fund For Needy Churches began to multiply. At the Synod of 1946 no less than five overtures were at hand from various Classes requesting Synod to reconsider the whole system of regulating this fund and to provide for some simple policy and method of determining the assistance to be given according to *need.* (Cf. Acts 1946, page 85).

Among these overtures there was one from Classis Grand Rapids East, numbered overture 22, to which the Synod requested your committee to give special consideration. That overture reads as follows:

"A. Do away with the bonus fill-in since this arrangement is an unnecessary, indirect, and complicating device which has not solved the problem of underpayment; because it circumvents the issue; and it does not increase the amount of salary paid the Ministers by the local congregations.

B. Do away with the sliding scale, since this arrangement has hindered certain churches from receiving the aid according to need, for providing support for their Ministers. What has the size of the church (which at present is the determining factor according to the sliding scale) to do with the need, and with proper support? Whether large

or small, congregations must fulfill the requirements of Article II of the Church Order, which does not set limitations, nor does it discriminate between small or large congregations in this matter. Moreover the present set-up of funds creates too many exceptions, and the rule is too rigid to allow these exceptional cases the amount of subsidy that is actually needed to pay an ample salary. Either or both the Ministers and the congregations suffer the consequences where these special allowances are not made.

C. Adopt a simple policy and method of determining and giving subsidy according to *need.* Let the need of the congregations be the ceiling of the financial aid that can be given; and at the same time, urge the consistories to do all they can before applying for subsidy. This change of policy will make it easier for Synod to suggest a minimum salary for the welfare of the Ministry of the churches; and Synod will thereby encourage churches to do their utmost. It will make the rule of the Church Order more specific re Article 11; and it will remind the congregations of their responsibility locally and denominationally, to make proper provisions for paying the Ministry ample salaries."

B. *Synod's declaration and mandate in regard to this matter.*

The Synod of 1946 having considered the various overtures which were before it relative to this matter, declared it to be evident that there is general dissatisfaction with the present method of appropriating subsidies to churches. Consequently Synod made the following declaration and gave a subsequent mandate:

1. Synod declared that the overtures had been answered by setting the minimum income of ministers in subsidized congregations at $2000.00 for 1947.

2. "That however, since this minimum of $2000.00 income for min- appoint a committee of five for the study of the entire subject of subsidy in the light of these overtures, and serve the Synod of 1947 isters in subsidized congregations is a temporary arrangement, Synod with advice in harmony especially with overture 22, by reconsidering the whole system of payment of subsidy as well as the sliding scale method with a view to simplifying the system." (Acts of Synod 1946, page 85).

C. *Your Committee's Advice re this matter.*

Your committee, having carefully studied the entire subject of the Fund For Needy Churches in the light of these overtures, advises your honorable body to revise the rules which govern the administration of this Fund, to read as follows:

I. The administration of this fund shall be the task of the General Home Missions Committee, or when necessary, of its Executive Committee.

II. At each Synod the General Home Missions Committee shall recommend a minimum salary to be paid the ministers by the respec-

tive churches receiving aid from this Fund for Needy Churches, for the year following. The final decision shall be left to Synod.

III. At each Synod the General Home Missions Committee shall recommend a minimum contribution that each family, belonging to a subsidized church shall make towards the Pastor's salary for the following year. The final decision shall be left to Synod.

IV. Each year, after consultation between the individual churches and the Classical Home Missions Committees, the Classes shall declare a church to be in need of assistance and shall notify the General Home Missions Committee as to how much said church shall be able to pay toward the Pastor's salary. (This amount, of course, normally must not be less than the minimum set by Synod). The Classes shall be required to furnish the needed information to establish the stipulated need. This information shall be sent to the Executive Committee for Home Missions not later than the first day of November of the year preceding the one for which the request is made.

V. After need has been established and the church receiving aid has done its utmost toward meeting the minimum salary set by Synod, the balance shall be paid from the Fund For Needy Churches.

VI. Exceptional cases (e. g. heavy debt on church property, poverty of the congregation, special conditions in the pastor's home etc.) shall be judged on their own merits and be determined by Synod, its General Committee for Home Missions, or, when necessary, by the Executive Committee.

VII. When a pastor leaves a church which is receiving aid from the F.N.C., that church, through the Classical Home Missions Committee, shall take up the matter of continued assistance with the Executive Committee before calling another pastor.

VIII. All applications for assistance from the Fund For Needy Churches, submitted between the meetings of Synod, or any adjustments which may be called for during such periods, shall be determined by the Executive Committee. Cf. Article 4 above.

IX. Churches receiving assistance from the F.N.C. shall be expected to assist in carrying out the Denomination's Home Mission task by giving their pastors time and assistance in evangelizing their immediate communities. The Classes, in recommending assistance for said churches, shall strongly urge the fulfillment of this task.

Humbly submitted,

Signed:

JOHN BREUKER, Chairman
MARTIN BOLT, Secretary
HENRY HOLTVLUWER
VINCENT LICATESI
NICHOLAS FRANKENA

SUPPLEMENT 10
(Arts 24, 73)

REPORT OF TREASURER — GENERAL FUND JEWISH MISSIONS

To the Synod of the
Christian Reformed Church
convening in June, 1947.

ESTEEMED BRETHREN:

It is a pleasure to report to your honorable body that the General Fund Christian Reformed Jewish Missions is in good condition. From the accompanying chart of figures covering the year 1946, it will be observed that our balance at the close of the previous year, January 16, 1946, was $6,629.60. At the close of this year, January 15, 1947, we have a balance of $7,582.68. This indicates an advance of $953.08. However, we have also purchased during the past year United States Government Bonds amounting to $7,220.00 — five $1,000.00 Series G. bonds for $5,000.00 and three $1,000.00 Series F. bonds for $2,220.00. This gives us a net advance during the past year in our funds of $8,173.08. Indeed we have reasons for gratitude to our God for His blessings in supplying us with funds needed for this work. We also herewith express our thanksgiving to our people for their loyal support in our efforts to bring the Gospel to the Jews in Chicago and in Paterson.

As the funds were received they were recorded; in each case acknowledgments were sent the classical treasurers; messages of appreciation with requests for continued prayerful interest were sent to societies, Mission Unions, and individual donors. Monthly disbursements were made to the Chicago Jewish Mission and to the Paterson Hebrew Mission.

All the classes gave above their quotas. This is the first time that this has happened in the memory and observation of the present treasurer; perhaps it is the first time in our history of Jewish Mission work. Those classes which have churches in Canada gave more than the chart indicates, because we received $1,314.91 from the Rev. P. De Koekkoek, treasurer for the Canadian Churches during the past year. Including this sum from the Canadian Churches the overall average which the classes gave above the stipulated quota of $0.70 per family was $7,521.34. This makes an average quota of Ninety-six cents per family or twenty-six cents per family above the quota. This manifests a love for this work of the Church. May our Covenant God continue to prosper us in this love.

In addition to the amount referred to in the above paragraph we received $1,755.14 from mission unions, societies, and individuals. A small portion of this amount was interest on bonds. We express cordial appre-

ciation for these gifts, and we trust these children of the Lord will continue their sanctified interest.

We humbly urge you to continue this worthy stewardship for the Lord to whom we owe all we are and have. Kindly remember that the quota for Jewish Missions for 1947 is SEVENTY-FIVE CENTS PER FAMILY.

On the accompanying sheet are the chart and figures of our report.

REPORT OF TREASURER — GENERAL FUND JEWISH MISSIONS
FEBRUARY 20, 1947

Classis	No. of Families	Full Quota	Amount Rec'd	More or Less Than Quota	Rec'd per Family
California	1,129	$ 790.30	$ 1,289.77	$ 499.47 more	$1.142
Chicago North	1,763	1,234.10	1,564.37	330.27 more	.887
Chicago South	1,968	1,377.60	2,148.62	771.02 more	1.09
Grand Rapids East	2,558	1,790.60	1,901.09	110.49 more	.743
Grand Rapids South	2,723	1,906.10	2,008.09	101.99 more	.736
Grand Rapids West	1,624	1,136.80	1,223.99	87.19 more	.753
Hackensack	901	630.70	784.12	153.42 more	.870
Holland	2,224	1,556.80	2,052.59	495.79 more	.922
Hudson	1,569	1,098.30	1,203.32	105.02 more	.767
Kalamazoo	1,321	938.70	1,273.24	334.54 more	.949
Minnesota	1,291	903.70	1,174.80	271.10 more	.909
Muskegon	2,292	1,604.40	1,977.52	373.12 more	.862
Orange City	981	686.70	1,122.62	435.92 more	1.144
Ostfriesland	675	472.50	485.05	12.55 more	.718
Pacific	1,467	1,026.90	1,410.55	383.65 more	.961
Pella	1,483	1,038.10	1,279.15	241.05 more	.862
Sioux Center	1,408	985.60	1,427.55	441.95 more	1.013
Wisconsin	826	578.20	593.20	15.00 more	.718
Zeeland	1,829	1,280.30	1,553.19	272.89 more	.849
	28,952	$20,266.40	$26,472.83	$7,521.34	Avg. = .96–

The quota for 1946 was $0.70 per family.

RECEIPTS —

Total receipts from classes	$26,472.83	
Total receipts from Canadian Churches	1,314.91	
Total receipts from Societies, Miss. Unions, individuals, etc.	1,755.14	
Balance on hand January 17, 1946	6,629.60	
Total of all receipts plus balance		$36,172.48

DISBURSEMENTS —

To Chicago Jewish Mission	$10,750.00	
To Paterson Hebrew Missions	10,500.00	
For U.S. Bonds	7,220.00	
($5,000.00 for Series G; $2,220.00 for Series F.)		
Gratuity	100.00	
Bond, box, stamps, etc.	19.80	
Balance in bank January 16, 1947	7,582.68	
Total disbursements plus balance		$36,172.48

IN RESERVE —

Johanna Woltman legacy	$ 500.00	
U.S. Government Bonds	24,080.00	
Total reserve		$24,580.00

THE QUOTA FOR 1947 IS $0.75 PER FAMILY.

"February 25, 1947.

Audited and found correct as of close of business January 15, 1947 showing a balance of $7,582.68. Period from January 16, 1946 to January 15, 1947.

Was signed:—LOUIS M. BOLT"

Respectfully submitted,

Christian Reformed Jewish Mission

OREN HOLTROP, Treasurer.

SUPPLEMENT 11
(Art. 25)

DELEGATE TO THE LORD'S DAY ALLIANCE OF THE UNITED STATES

To the Synod of 1947.

ESTEEMED BRETHREN:

For over 58 years, the Lord's Day Alliance of the United States has been committed to a great ideal — "the preservation and extension of the first day of the week as a time set apart for rest, worship, religious education and the service of God." It has sought "to unite the citizenship of the various states of the nation and its possessions in abolishment of all unnecessary Sunday work and the securing of a weekly rest day for all." And to these goals the society is striving to be faithful under the leadership of genial Dr. Walter L. Whallon, president, with the full time services of an energetic General Secretary, Dr. Harry L. Bowlby.

The office maintained at 156 Fifth Avenue in New York City continues to be the hub of the society's many and widespread activities in local churches, ecclesiastical assemblies, state organizations, legislative halls and wherever the honor and sanctity of the Christian Sabbath may be advanced.

Every quarter the Lord's Day Leader is published with an up to the minute account of the progress of the work in opposing those who with unflagging zeal and determination are seeking to break down the divine institution given to man in the day of rest and gladness. A copy of this publication is regularly sent to all the ministers of our denomination. The Alliance has a splendid assortment of useful literature for distribution to pastors, teachers, mission workers, and for use in public places. Stickers for automobile windows are available with the inscription "Attend your church", and also smaller stickers in silver and red for envelopes, carrying the message "Save our Sabbath". We strongly urge our leaders to make use of this available material. The results of a weakened respect for the Lord's Day is all too evident in the churches of America. When the Sabbath goes, the church also goes.

At the annual meeting of the Board of Managers held on December 5, 1946, encouraging reports were rendered by the General Secretary and by the committees on literature and legislation. The financial picture has improved markedly. The Alliance, appreciating the devoted labors and special qualifications of the Reverend John J. Hiemenga, synodical delegate in previous years, re-elected him to the Board and re-entrusted him with the position as chairman of finance, for which he is so eminently fitted. As a mark of the high esteem the Lord's Day Alliance has for the

splendid support given by our denomination, both Reverend Hiemenga and your present appointee have been given a place in the executive committee which is entrusted with the supervision of the work of the Alliance during the year.

Again this year, our churches contributed generously to this worthy venture of faith. A total of $4,276.76 was received during the year 1946. A complete financial report will be sent to Synod by the office of the Lord's Day Alliance.

We are confident Synod and the church at large will want to continue sharing in this great work. We ask, honored brethren for your intercessory prayers, continued financial support and an active use of the Society's services.

It has been a distinct pleasure to serve our denomination in the Board of this society which stands as a strong bulwark against the alarming and harming spiritual indifference in our fair land.

Humbly submitted,

JOHN THOMAS HOLWERDA

RECEIPTS FROM CHRISTIAN REFORMED CHURCHES BY LORD'S DAY ALLIANCE OF THE UNITED STATES

JANUARY 1, 1946 — DECEMBER 31, 1946

January	1946	$ 686.18
February	1946	90.45
March	1946	282.56
April	1946	602.09
May	1946	399.18
June	1946	105.01
July	1946	327.62
August	1946	253.01
September	1946	262.69
October	1946	282.43
November	1946	473.72
December	1946	511.82
		$4,276.76

February 25, 1947

SUMMARY OF
FINANCIAL STATEMENT OF THE
LORD'S DAY ALLIANCE OF THE UNITED STATES

FISCAL YEAR 1945 - 1946

BALANCE IN BANK, December 1, 1945, Brought Forward		$ 4,247.63
RECEIPTS FOR FISCAL YEAR ending November 30, 1946 —		
Churches	$11,530.72	
Individuals	4,753.85	
Sunday Schools and Young People's Societies	299.05	
Postal Associations	1,163.20	
Miscellaneous	364.09	
		$18,110.91
		$22,358.54

DISBURSEMENTS FOR FISCAL YEAR ending November 30 —		
Salaries and Honorariums	$ 8,149.94	
Rent	1,051.90	
Travel	422.84	
Printing and Multigraphing (inc. Lord's Day Leader)	1,594.10	
Telephone and Telegraph	146.59	
Postage	654.69	
Office and Miscellaneous	1,208.93	
		$13,228.99
Balance in Bank, December 1, 1946		$ 9,129.55
Total LIVE ASSETS, November 30, 1946		$17,373.67
Total LIABILITIES, November 30, 1946		* 2,990.06

*This liability has since been paid in full.

SUPPLEMENT 12
(Art. 25)

REPORT OF THE FRATERNAL DELEGATES TO THE GENERAL SYNOD OF THE GEREFORMEERDE KERKEN OF THE NETHERLANDS, HELD IN THE CITY OF ZWOLLE, 1946

ESTEEMED BRETHREN:

WE are grateful to be able to render this report concerning our attendance at the General Synod of the Gereformeerde Kerken of the Netherlands in the city of Zwolle, last year, as fraternal delegates of the Christian Reformed Church.

It is perhaps difficult for many of us to realize the exact situation in the Netherlands in these post-war years. Of course, we are acquainted with the devastations brought about by the war and especially by the cruel forces of occupation from descriptions and pictures published in our papers and periodicals. We have also read about the schism which has disrupted the Gereformeerde Kerken under the leadership of Dr. K. Schilder. However, there are also impalpable effects of the war and of the schism which personal contact alone can impart. Generally speaking it may be said that a spirit of frustration has taken hold of the people and that they are now, after the liberation of the country, groping about seeking to rehabilitate themselves in life and in the world, from which they have been isolated five years. We feel that the schism, which occurred in the Netherlands Churches during the last part of the German occupation, can be understood only when cast against the background of the mentality to which we have referred. It was, therefore, very reassuring for us to note the composure of the spirit at the Synod of Zwolle, so that this Synod was in position to give leadership and direction with a steady hand. We trust that the Synod of Zwolle has done much to allay the minds of this sorely tried people and these severely disrupted churches.

We were most cordially and fraternally received by the Synod. There were five delegates from foreign churches present — the Rev. William Fraser from the Free Church of Scotland; the Rev. John Dickson from the Original Secession Church of Scotland; the Rev. J. Oswy Davies from the Welch Presbyterian Church; and your two delegates. The brethren having been isolated and thus prevented from making contacts with the outside for five years, rejoiced in the interest which the "buitenlandsche kerken" manifested by sending delegates to their General Synod. Without boasting or pride it may be said that your delegates experienced this appreciation of the brethren especially, since our denomination is, of course, more closely akin to the Netherlands Churches through Confessional Standards and ties of blood, and since we were able to speak their language. On August the 28th both of your delegates

addressed Synod. We have sought to convey as complete an impression of our Church and its work as was possible within the scope of these addresses. We had decided upon a division of the material to be presented before hand, so that Dr. Meeter, after having conveyed your fraternal greetings to the Synod, enlarged upon the Netherlands Relief Work carried on by our people and by our churches in these post-war years, as well as upon the work done by our people and by our Church in the line of Christian Education. Needless to say that our Christian Schools and Calvin College and Seminary were discussed in this address and also the cultural development of our people. Rev. Monsma supplied information in regard to the work done by our churches, such as Army and Navy chaplaincies and service pastors during the war, missions, both at home and abroad, and the like. The attention of Synod was also called to the importance of directing or controlling immigration to America and Canada as much as possible, to the new Compendium produced by us, to the fact that a new translation of the Conclusions of Utrecht has been made, and such other items. Prof. Dr. V. Hepp responded in name of the Synod to these addresses in a most fraternal and fitting way, and expressed the desire of still closer affiliation and cooperation between the Gereformeerde Kerken and the Christian Reformed Church.

During the days spent in the Netherlands we have attended the sessions of the Synod regularly. On several occasions our advice was solicited and at times we were asked to meet with the advisory committees of Synod to prepare resolutions for action by Synod. However, besides this official work, we have engaged in much which may perhaps best be described as "deputation" work. Opportunity was afforded us to visit various sections of the country, to confer with our people in those sections, and to occupy their pulpits. Zwolle lies very near to Kampen, where the Theologische Hoogeschool of the Gereformeerde Kerken is located. Time and again we have been entertained in the home of one of the professors there, where we met the various members of the faculty and discussed affairs pertaining to our Christian Reformed Church and the relation between the Gereformeerde Kerken and us. This same opportunity was afforded us with several of the members of the Theological Faculty of the Free University, since we were being entertained in the same hotel as they were in Zwolle. One of your delegates has upon the request of the editor of DE BAZUIN written two articles on the Christian Reformed Church in this weekly circulated in the Gereformeerde Kerken. Everywhere we discovered a keen interest in our denomination with the brethren in the Netherlands. We have not spared time nor effort to respond to this interest and to assure the brethren that this interest is mutual. We sincerely hope and pray that these contacts may produce a more permanent and vital correspondence between our churches. We must also add that we have conferred with a

committee of the Diaconate of the Gereformeerde Kerk in Rotterdam, which is the distributor in the Netherlands of the clothing sent by our Church. We have already imparted information obtained at that conference to the Deacons' Association of Classes Hackensack and Hudson.

At the time of this writing the Acts of the Synod of Zwolle have not yet been received. Otherwise we would be able to supply you with a complete list of all the important decisions of the Synod. It is possible that by the time Synod meets the Acts of the Synod of Zwolle will be at hand. However, two important decisions of the Synod should be mentioned now. The first is Synod's decision in regard to the work of Evangelization — city mission work and the like. The Netherlands churches have by no means neglected this field in the past. In fact organizations for this work have been in existence several years. However, Synod never interested itself in this work, as it does in the work of foreign missions, for instance. The Synod of Zwolle has appointed a committee which is to direct this work, study the principles and methods which are to control this work, and establish a so-called "centrum" (headquarters), from which this work is to be directed. The real significance of this resolution of Synod can be appreciated only when cast against the background of circumstances. Life in the Netherlands is not only terribly disturbed by the effect of the cruel occupation of the country, but many of the people are seeking refuge with such philosophies and movements as deny God and lead away from Him and His covenant. It is encouraging to see the Gereformeerde Kerken intensifying their efforts to call the people back to God and His service. This is all the more encouraging since, as is known, the Gerefermeerde Kerken have suffered from inward disruption, issuing into the schism of recent years. The spirit of the Synod was calm, but also determined to proceed in fulfilling its mission in the world, discouraging circumstances notwithstanding.

In addition much time was spent by Synod to decide on issues relating to cooperation with other churches. While the Synod of Zwolle has seen fit to join the so-called "Zendingsraad," since by means of this organization mission work can be carried on more effectively and since it does not interfere with the Reformed principles and character of mission work, Synod has declined to join what is called the "Oecumenische Raad," since this organization is not only interdenominational, but would involve the jeopardizing of Reformed principles. However Synod evinced great interest in the Ecumenical Synod held in Grand Rapids last year, and also in closer and more vital correspondence with our Christian Reformed Church. Needless to say that your delegates were grateful to sense this attitude not only, but to hear explicit expressions from a great number of the members of Synod and others applauding such efforts. By this time Synod may have received correspondence from the Netherlands Churches in regard to this matter. We should like to urge Synod, if at all possible, to act favorably upon

proposals made. In this terribly disturbed world in which all kinds of philosophies and isms clamor for a hearing and for expansion, churches subscribing and adhering sincerely to the same Confessional Standards would be remiss in their duty, if they neglect cooperation with each other. We are our brother's keeper, also in this respect. Facilities of communications and transportation make such cooperation possible nowadays. Moreover, we wish to assure Synod that the Netherlands Churches yearn for it. In private conversations, when discussing these matters, several leaders gave us to understand that they needed us as much as we claimed that we needed them.

Mention might also be made of the fact that the Synod of Zwolle appointed a committee to study matters pertaining to Catechetical Instruction and to recommend resolutions to the next General Synod; and this Synod also decided to establish a "Central Bureau," which is to compile statistics and attend to other interest of the denomination.

During the weeks we spent at the Synod of Zwolle no *formal* action was taken in regard to the schism, which has so sadly disrupted the Gereformeerde Kerken recently. However, much preliminary work was done by advisory committees and much "cloak room" discussions carried on in regard to this matter. We are, therefore, able to state that the spirit of the Synod was far from haughty and self-complacent in regard to this serious issue. The brethren were really affected by it and showed a very commendable spirit of humility and of eagerness to heal that which was broken. That was very reassuring to your delegates and because of that too we have taken courage and trust that Christ, the King of the Church, will continue to bless the Gereformeerde Kerken.

Since our contact with the Netherlands Churches and brethren has made us keenly aware of the necessity and duty of closer cooperation as sister churches, we should like to recommend that Synod foster, within its proper scope of activity, of course, all efforts put forth towards an intensified correspondence and cooperation, and that Synod decide to send a delegation to the General Synod of the Gereformeerde Kerken of the Netherlands regularly. Though the delegation to the Synod of Zwolle has required a considerable expenditure of time, in which we could not carry on our regular work, and of money, yet after reviewing all the work done by us and the contacts renewed or established, we cannot but feel that all of this was imminently worth while.

Finally, we feel prompted to express our cordial appreciation to Synod for electing us to this important work. We pray that the Lord's blessing may crown our efforts and that we have done something for the church universal, and in particular for the churches subscribing to the Reformed Confessional Standards.

May God graciously bless your synodical gathering abundantly!

Humbly submitted,

H. H. MEETER N. J. MONSMA

SUPPLEMENT 13
(Arts. 66, 73, 136, 143)

BACK TO GOD HOUR COMMITTEE

To Synod convening in Grand Rapids, Michigan, June 10, 1947.

ESTEEMED BRETHREN:

WITH profound gratitude to God we herewith present the following report on our denominational broadcasting activities. Considerable progress has been made during the past year. The Lord has signally blessed our efforts to extend the kingdom of God through our radio ministry. We hope and pray that we may have entered upon a new period — after years of experimentation — and may become increasingly a blessing in the religious-world of our day.

I. *Our Mandate and the Work Carried Out.*

A. Our mandate, contained in Article 109 (Acts of Synod, 1946) does not differ materially from that of previous Synods. Our recommendation, "to approve the plan to appoint one man for a period of one year" was adopted by Synod. The committee was instructed by Synod (1945) to make arrangements for covering Washington, D.C. and Milwaukee, Wisconsin so that our missionaries may benefit from the Back to God Hour broadcast. Your committee was also instructed to remain within the synodically determined budget. (The Acts do not contain the usual word "Adopted".)

B. To carry out Synod's mandate your committee met as often as necessary.

1. OFFICERS. D. H. Walters, President; E. B. Pekelder, Secretary; H. Baker, Vice-President; Wm. Kok, Treasurer. The secretary kept our people informed by writing interesting articles for The Banner (containing items and excerpts from fan mail) and took care of all correspondence for the committee.

2. ADMINISTRATION. Your committee made considerable progress in centralizing the office work and business of our broadcast. The radio contracts were transferred to Evans Associates Inc. of Chicago, a large advertising firm with many contacts. This change has proved to be advantageous to us. Mr. Ralph Rozema, an elder in the First Englewood church, is the production manager of the firm. Since the Evans Associates Inc. placed the business matters of the Back to God Hour in his hands, your committee appointed him Business Manager. He attends to making radio contracts, obtaining more favorable time for our broadcast, advertising, and the printing of messages. This is done with no cost to us, inasmuch as Mr. Ralph Rozema is allowed time for this work in return for the placement of our contracts with the company. Thus we have one of our own men, an experienced and reliable executive,

who has profound love for our cause, in charge of the business matters of the Back to God Hour.

We engaged a competent secretary and other assistants for efficient handling of the many responses to our program.

3. SPEAKERS. During 1946 the following have served as speakers: The Revs. Henry Schultze, George Stob, Leonard Trap, Leonard Greenway, Henry Baker, Gerrit Hoeksema, John Schuring, John Schaal, and William Kok. Your committee is grateful for their willingness to serve our denomination in the radio ministry.

Since Synod acted favorably upon the recommendation that a speaker be appointed to give all his time to radio broadcasting for one year, your committee chose the Rev. Peter Eldersveld from a nomination of three. He was requested to take up this work for one year and, since the many duties would demand all his time, it was considered advisable, should he accept the appointment, that he obtain a leave of absence from his church. The appointment was accepted. No commitment beyond a year was made by the committee to the Rev. Peter Eldersveld, nor by him to the committee.

The duties of the radio minister are: preparation and deliverance of the messages, building up of the program, supervision of the responses, replying to those who seek spiritual advice, making propaganda in and outside of our circles, addressing classical gatherings and other groups in the churches, establishing contacts with "outside" groups through speaking engagements, setting up a centralized administration office, etc.

The Rev. Peter Eldersveld's request that he be relieved of serving as a member of the committee was granted. He consented to serve the committee as advisory member.

4. RESPONSES. The response to our programs is most gratifying. Thousands of letters and cards have been received from listeners in radio-land. Several requests for publication of certain messages were received and complied with. The Presbyterian Guardian asked for a full-page article on the Back to God Hour, with pictures and details. Many requests from outside groups came for information about our Church, its doctrines, and its practices. There were several invitations for our radio minister to address outside groups. The Daily Manna calendar was offered to those who requested it. 1500 copies were soon exhausted. This venture more than paid for itself and it placed a Reformed message in those homes for every day of the year.

We wish that we could give you an adequate resumè of the mail received. Virtually all letters breathed a spirit of commendation and gratitude for blessings received. Together they constitute a eulogy of the efforts of our Church to bring a sound gospel to the nation.

We are presenting you a summary of mail received during the months October (when our radio minister began his labors) November, Decem-

ber, and January. (In a supplementary report we shall give the number for the months of February through May).

Total pieces of mail	5763*
From our people	934
From outsiders	4629
Average per week	339**
Total contributions in the mail received from individuals	$11,652.72***
(For 17 weeks this is $685.45 per week)	

* This number includes 1543 requests for the Daily Manna Calendar.

** The weekly average reported to Synod in 1946 for 49 weeks was 86.

*** The average weekly contribution reported to Synod of 1946 was $77.00.

The average weekly responses for 17 weeks was 14 pieces of mail per station.

5. PRINTED MESSAGES. From January 1, 1946 to October 1, 1946 we sent out 435,681 copies. From October 1, 1946 through January, 1947 — 30,524 messages were requested by individuals. 646 names were added to our weekly mailing list. Each week we are now sending out about 20,000 copies of the messages to our churches and those who request them.

6. CONTRIBUTIONS. We can report that gifts from outside listeners and our own people have increased tremendously since the first of October, despite the fact that there has been no change in our policy not to solicit funds over the air. We believe this indicates that the radio audience is pleased with the arrangement by which one speaker delivers the messages each week. The increased number of individuals who contribute witnesses to the appreciation and approval of the services of the Rev. Peter Eldersveld. We suggest that Synod take notice of the treasurer's report to observe how great this increase in gifts from individuals is.

It should be added that our policy of not soliciting gifts enjoys the admiration of radio station operators. They have great respect for our Church in refusing to indulge in "religious commercialism" and in preferring to support the broadcast itself. We call attention to the authorization Synod gave us to use additional moneys to add stations to our radio-log.

7. The congregations of Classes Hudson and Hackensack have again contributed extra sums to advertise the Back to God Hour in the church pages of daily newspapers in the East. We know that many have been led through those advertisements to tune in to our broadcast for the first time. We appreciate what all other churches are doing to support, advertise, purchase "spot announcements", and above all, their prayers. In this connection we mention that our men in Kalamazoo have organized a Laymen's Radio League to underwrite the cost of our broadcast in that city. Randolph-Waupun-Alto Men's League is considering putting

our program at its expense on the radio in either Fond du Lac or Poynette, Wisconsin.

8. Re Synod's instruction to broadcast from stations in Washington, D.C. and Milwaukee we can report that stations have been engaged in Milwaukee and Alexandria, Va.

II. *Treasurer's Report.*

A complete report of our Treasurer, properly audited by the Wynn M. Wagner and Co. — Certified Public Accountants — of Chicago, Illinois will be given to Synod.

Our fiscal year runs from January 1 to January 1 of the next year. Cash Receipts for Jan. 1, 1946 to Jan. 1, 1947 are as follows:

From classical treasurers	$68,451.23
Individuals through radio stations	11,761.26
Donations from organizations not affiliated with local churches	2,421.00
Proceeds from lectures and sermons of our radio minister	597.00
Borrowed on notes to purchase parsonage	12,000.00
Miscellaneous	7.07
	$95,237.56

Cash Disbursements for:

Broadcasting stations, recordings, speakers, radio minister, printing, advertising	$94,299.48
Cash balance Jan. 1, 1947	$ 9,973.85

III. *Matters Which Require Synodical Action.*

A. Your committee seeks approval of adding the several stations not listed in the radio-log last year.

We shall be happy to supply congregations with spot announcements linking up the Back to God Hour with the local churches, time of services, etc. This is to be strongly recommended as it gives a local coloring to our denominational broadcasting activities.

B. RECOMMENDATIONS. 1. That Synod express a word of appreciation to those ministers who have given messages during the past year and to all those who have contributed to the musical part of the program, the announcer, Gerald Postma, and the secretarial staff, including our efficient Business Manager, Ralph Rozema.

2. That Synod continue the Back to God Hour on a fifty-two week basis.

3. That Synod at this time appoint one man as our radio minister. (If Synod desires, the committee will suggest a nomination.)

GROUNDS. a. On more than one occasion Synod has instructed us to work in that direction. From the inception of our radio ministry this has been the ideal set forth by your committee.

b. Synod of last year approved the plan of your committee to appoint one man for the period of one year.

c. Our experience with President Henry Schultze and with our present radio minister proved the wisdom of the plan.

4. That Synod decide to set the quota at three dollars ($3.00) per family for the year 1948.

REASONS. a. Our proposed budget for 1948 calls for an outlay of some $100,000.00.

b. In order to satisfy the demands of our people. We believe they are entitled to hear our weekly broadcast, if stations in their localities can be obtained.

c. We have just begun our radio ministry. In order to reach out into our larger cities and call the unchurched in America back to God we must broaden out and obtain more stations.

d. The excellent response to our broadcast fully justifies a higher quota. Our denomination is becoming known not only in America, (we have heard from 37 States) but also in Canada, Hawaii, India, North Africa, and Alaska.

e. The setting up of a centralized office will require more money.

f. The printing and distributing of some 20,000 messages each week require a large quota.

5. That Synod appoint a committee to carry out its mandates.

We commend Synod to our God and pray for the guidance of the Holy Spirit as it discusses this great field of missionary labor. May all the members become increasingly radio-conscious. We are facing a great challenge.

Humbly submitted,

DICK H. WALTERS, President	PETER DAMSMA
EDWARD B. PEKELDER, Secretary	JACOB DE JAGER
WILLIAM KOK, Treasurer	MARK FAKKEMA
HENRY BAKER	JACOB VAN'T HOF

PROPOSED BUDGET FOR THE YEAR 1948

Broadcasting	$ 60,000.00
Recording	10,000.00
Radio minister (salary, home, travel)	7,500.00
Committee meetings	1,000.00
Printing and supplies	9,000.00
Advertising	5,000.00
Clerical work	2,000.00
Postage	1,000.00
Setting up of office, clerks	4,500.00
Total	$100,000.00
Estimated income:	
From radio stations	$ 10,000.00
Churches (if quota is $3.00)	90,000.00
Total	$100,000.00

SUPPLEMENT 13-b

BACK TO GOD HOUR COMMITTEE

Your committee has the following supplementary report to submit at this time:

I. INFORMATION.

A. Report on Fan Mail.

1. For the months of February through May, not reported earlier. Supplement 13-a

Total pieces of mail	4,522
From our people	512
From "Outsiders"	4,010
Average per week	266
Average contributions from fan-mail per week (Approximate)	$ 362.32

2. A complete report for the entire 34 weeks, from October, 1946, through May, 1947:

Total pieces of mail	10,285
From our people	1,446
From "Outsiders"	8,839
Average per week	302

3. Although the weekly average of contributions from individuals through the fan mail (including our people) is rather difficult to determine accurately, we can say that an approximate average during this 34-week period was $583.71. It should be remembered, however, that our special plea for additional gifts from our people last fall, and the offer of the Daily Manna Calendar last November, have helped appreciably to make up this figure. Hence, the average receipts per week from October through January (as given in Report 13) were higher than the receipts for February through May.

B. Treasurer's report for January 1, 1947-May 31, 1947, not reported earlier.

1. RECEIPTS:

Classes	$41,754.58	
Radio Stations	9,869.43	
Societies (not connected with local churches)	1,957.04	
Radio Minister	754.60	
Varia	10.00	
		$54,345.65
Balance on hand January 1		9,973.85
		$64,319.50

2. DISBURSEMENTS:

Broadcasting	$27,028.26
Loan and Interest	8,164.18
Printing and Supplies	4,718.94
Recording	4,690.29
Advertising	1,584.66

Postage	1,288.05	
Radio Minister	3,446.50	
Clerical Work	580.86	
Committee	383.00	
Varia	26.90	
		$51,911.64
Balance on hand May 31		12,407.86
Total		$64,319.50

W. KOK, *Treasurer*

C. The committee has appointed the Rev. John Schuring and George Stob to relieve our radio-minister during the months of July and August. We are happy to report that both of these men have accepted our invitations.

D. The Rev. William Kok has been requested to represent our committee at the meetings of Synod. In case he is absent Synod or its committee may contact one of our Grand Rapids committee members, Rev. D. Walters, Jacob De Jager, or Jacob Van't Hof.

E. Your committee has approached the General Committee for Home Missions to discuss ways and means of using the fan mail for missions purposes and follow-up work. At this time we are not ready to submit a plan for that purpose, but we feel that more must be done. For the time being, some of the mail is placed by our office in the hands of certain ministers and missionaries, who have indicated willingness to do the follow-up work. But an extensive program of this type has not been developed as yet.

II. RECOMMENDATION.

If Synod proceeds at this time to appoint one man as our radio minister (cf. Recommendation 3 in Report 13) we are ready to present the following nomination: The Revs. Peter H. Eldersveld, George Stob and President Henry Schultze.

Humbly submitted for the Committee,

DICK H. WALTERS, *President*
EDWARD B. PEKELDER, *Secretary*

SUPPLEMENT 14
(Art. 25)

THE UNITED YOUTH COMMITTEE

To the Synod of 1947.

ESTEEMED BRETHREN:

THE standing committee of the Christian Reformed Synod, called the United Youth Committee, has continued its meetings to discuss the problems that face the youth of the Christian Reformed Church. The committee is still engaged in the study of these problems and in discussion of the need for implementing the ideas with specific programs of action. As long as the two Federations are continuing to function with increasing effectiveness, the committee feels free to spend its time in further investigation of the programs in operation in other denominations and by other youth organizations. The committee is convinced that it will be able to make improvements in our program but that it should also be on its guard against mere imitation of popular programs that are making temporary appeals that may be but short-lived.

The committee is recommending to the "Young Calvinist" Publication Committee that it give space for guidance of the boys and girls clubs that are being organized in some of the larger centers of our denomination.

The committee is also concerned about the possibility of needless duplication in purposes now that a number of periodicals are ministering to the needs of our young people, particularly the young people's page in "The Banner" and "The Christian Home and School" magazine. In the interest of economy and efficiency, the "Young Calvinist" should become the young people's paper in every home in our denomination.

The federation of young men's societies has made a significant forward step this year by engaging Mr. Richard Postma as full-time federation director. He has already had many pleasant contacts with ministers and congregations throughout the mid-west and the far west. He solicits the cooperation of every minister in making his visits throughout the denomination of greatest value to the youth of our church. Wherever he can be of service, he will gladly try to arrange for meetings with leaders of our church and with the young men of society age.

"The Young Calvinist" continues to serve the interest of many societies with its variety of Bible outlines and articles. We are thankful that our religious leaders are willing to give their time and talent for this important work in directing the study of groups in every church in

our denomination. "The Young Calvinist" needs the support of every minister and every consistory in the denomination.

Respectfully submitted,

THE UNITED YOUTH COMMITTEE

REV. C. WITT, Chairman
MRS. E. J. HOLTROP
MISS JOHANNA TIMMER
MISS DENA KUIPER
MR. RICHARD POSTMA
MR. CLARENCE DE GRAAF, Secretary

SUPPLEMENT 15
(Arts. 114, 148)

IMMIGRATION COMMITTEE

The Synod of the Christian Reformed Church,
Grand Rapids, Mich.

ESTEEMED BRETHREN IN CHRIST:

THE *Immigration Committee for Canada* herewith respectfully submits its first report to your honorable body.

MEMBERSHIP AND MANDATE

The constituent membership of the Committee as appointed by Synod was originally as follows: Rev. Peter Hoekstra, Mr. L. Kool, Mr. Jacob Uitvlugt, Rev. A. Disselkoen, Mr. J. J. Wyenberg, Mr. Ben De Jong and Rev. J. M. Vande Kieft.

When, however, the Committee was first called together to meet in Winnipeg, Manitoba, the two representatives from the Ontario district, the brethren Ben De Jong and Jacob Uitvlugt, were not prepared to respond. This situation was remedied by action of the Synodical Committee which appointed the two key men for immigration work in Ontario, J. Vellinga and J. Vander Vliet, chairman and secretary, respectively, of the Ontario Council for Immigration.

Your Committee would respectfully call the attention of Synod to the advisability in the future of making appointees to its membership from the three representative districts of our Canadian churches in consultation with the local district immigration organizations of our Canadian churches, rather than from the Classes to which these churches belong. These local organizations are working in conjunction with our Synodical Immigration Committee and are in immediate touch with the prospects and needs of immigrants in their districts and also with those best fitted to serve on the Synodical Immigration Committee.

The Alberta district has at present only one representative on our Committee, while Winnipeg, our lone congregation in Manitoba, has two. We would recommend that another member be added to our Committee from the Alberta district.

The *mandate* of your Committee is given under Article 62, page 23, of the Acts of Synod, 1946:

"The Home Missions Advisory Committee continues its report quoting from the report on the matter of Immigration. (Supplement 27, VII, I, J, K.) (Cf. Art 57.)

A. The rumors are persistent that the doors of immigration in Canada will be opened soon to emigrants from the Netherlands. The Canadian churches are alert to the need of guiding prospective emigrants in settling in that spacious country. Tentative plans have been made by

those churches to organize a Bureau of Immigration which shall serve to give information and guidance to Netherlands' emigrants. Although we are appreciative of this interest shown by our Canadian churches, it is the opinion of your Committee that a Synodically appointed committee on immigration, whose responsibility will be to Synod, should be appointed to function as a bureau of information and guidance to all those who contemplate emigrating to Canada.

Your Committee, therefore, proposes that Synod appoint informed members of our churches in Canada who, with the Missionary-at-large, shall constitute the Committee on Immigration. The function of this committee shall be to give information and guidance to emigrants from the Netherlands.

B. In connection with the above your committee recommends:

1. That a committee of six be appointed in addition to the Missionary-at-large which shall work under the supervision of the General Committee for Home Missions.

Adopted.

2. That the six members shall be appointed from members of the Canadian churches, two from each of the following Classes: Grand Rapids, East, Minnesota and Pacific.

Adopted.

3. That the appointments be referred to the Committee on appointments. (Cf. Art. 157, No. 35.)

Adopted.

4. That the General Committee for Home Missions be empowered to make such provisions as need may require.

Adopted.

5. That Synod address a communication to the Reformed Churches in the Netherlands urging them:

a. to warn their members against emigrating to an unknown country without gaining such information as will prevent their settling in places remote from established Christian Reformed Churches, and
b. to advise their members to communicate with the Synodically appointed committee on immigration, and
c. to give such publicity in the several church periodicals as this matter, which is of vital concern to our Reformed constituency in the Netherlands, warrants.

Grounds:

1. There is expectation that a considerable number of our Reformed people will migrate to Canada when the doors of immigration are opened, and
2. There is danger that the emigrants will be uninformed with respect to the existence and location of our churches and thus be scattered,

3. Civil and railroad officials can hardly be expected to be interested in the spiritual welfare of those who are akin to us in the Faith.

Adopted.

6. That Synod request the Reformed churches in the Netherlands to advise prospective emigrants to communicate with the Missionary-at-large with respect to the location of our churches in the U.S.A. and with Dr. M. J. Wyngaarden, secretary of the South American Committee, relative to the location of our Reformed Churches in South America.

Adopted."

In the interpretation of its mandate your Committee at first considered itself under the immediate supervision of the Executive Committee for Home Missions. Since, however, our Committee was directly appointed and mandated by Synod as a distinct Synodical Committee charged to welcome, guide and assist prospective immigrants, the Executive Committee has taken the position that we are directly responsible to Synod. In so far as the incoming immigrants of our common faith will need the aid of home missionaries, the Executive Committee will collaborate with our Committee to the fullest extent.

We are, therefore, keeping the Executive Committee informed and have submitted an abridged report to the General Committee for Home Missions on the prospects and progress of our immigration work and shall continue to do so in the future. We shall also continue in close cooperation with the local organizations which were already engaged in preliminary work and are now readying for assisting the immigrants when and as they arrive in their midst.

ORGANIZATION AND MEETINGS

Two meetings were held by the Committee, the first in September in Winnipeg, Manitoba, and the second in December in Edmonton, Alberta. In Winnipeg organization took place as follows: Rev. Peter Hoekstra, Chairman; Mr. John Vander Vliet, Secretary; Mr. J. J. Wyenberg, Treasurer. Mr. Abraham Waarnaar, the chairman of the Christelijke Emigratie Centrale of the Netherlands was also present at this organization and orientation meeting and gave valuable information and advice. He offered the full facilities of their organization which has been guiding and assisting prospective emigrants in Holland for more than twenty years. Mr. T. Cnossen, author of "Dwars door Canada" is their secretary, and membership consists only of Protestant Christians, predominantly those of the Reformed faith.

Our Committee has decided to work in close cooperation with the Christelijke Emigratie Centrale as our connecting agency in the Netherlands. They are issuing a Bulletin ("Mededeelings Blad") from time to time which gives us an excellent medium for informing and guiding their membership, all of whom are expecting to emigrate. They should have this information before leaving the homeland as much as possible.

Thousands of individuals and families have become members of the Centrale and are eagerly looking forward to the lifting of restrictions and the setting in of another tide of emigration from overcrowded and devastated Europe into Canada and the United States, and into other countries as well.

It was further decided at the meeting in Winnipeg to prepare a Booklet of welcome and information to be distributed among the prospective Emigrants by the C.E.C. at nominal cost. This booklet to contain two parts, the one extending the welcoming hand of the Christian Reformed Church across the sea and presenting the spiritual motivation and objectives of Christian immigration, and the other describing and picturing our various churches in Canada and the possibilities and opportunities which they offer to our brethren and sisters desiring to make Canada their new home.

It was also decided to seek and maintain contacts with the government immigration officials and with the railroad officials. Passes were already obtained by some of our committee members. Local publicity was given to the Committee and its work by the Press.

We faced the need of funds to carry out our purpose. We appealed to the Executive Committee for Home Missions and were referred to the Synodical Treasurer, Mr. Tony Noordewier, who in turn referred us to the Stated Clerk of Synod. With his approval our meeting expenses have been paid, with the understanding, however, that the Synodical treasury is to be reimbursed when Synod makes provision for the financial needs of its Immigration Committee for Canada.

At the second meeting held in Edmonton misunderstandings and misgivings on the part of the local organizations were ironed out and cleared away. Harmony and a basis of cooperation was established. Data on fields and prospects was considered and the latest rulings of the government respecting immigration.

Foreseeing the need of a field worker in each of the main sections in which our people and churches are established, facing the cost of our welcoming and informative booklet and expenditures incidental to meetings of the Committee, it was decided to present the request to Synod that an *Immigration Fund* be established, similar to that of the Emergency Fund and of the Soldiers' Fund which so admirably served their purposes, and that this Fund be recommended for an annual offering by all our churches. Our Canadian churches and people are alerted to respond and will do the actual work of welcoming their brethren and sisters coming into a strange land. But these small sized churches cannot finance this extensive and enlarging work alone. We sincerely hope that Synod will act favorably upon this request. The General Committee for Home Missions at its meeting of February 20 gave your Committee a loan for the publication of the Booklet and for other necessary expenses in connection with field work and for contacting officials. This loan is

to be repaid from the proper fund as authorized by Synod and provided by our churches in due time.

STATUS AND PROSPECT OF IMMIGRATION IN CANADA

The two primary factors in the whole immigration situation today are, on the one hand, the swelling tide of masses of nationals in every European country, pressing and clamoring for permission and opportunity to emigrate into more favorable countries; and on the other hand, the restraints and restrictions which governments have imposed in order to regulate and to control both emigration from, and immigration to, their own countries, to their own nation's advantage as a whole as well as to the welfare of those desiring to emigrate.

While the majority of emigrants, if free to choose, would prefer the United States, Canada is for many second choice. Our Dutch people are considered thrifty and dependable, willing to work and to become a stable and productive element in the future citizenry of Canada. We are convinced that those who bow before the Word of God and have His Spirit in their hearts will make the best citizens of any nation on earth. In aiding those of our common faith and ancestry, we are at the same time benefiting the country in which they settle.

The policy of the Canadian government in opening its doors to European immigrants is that of selective immigration. In practice this tends to become discriminatory. Certain classes — notably war-brides, those heavily sponsored by near relatives — have priority and can already come in. The United States is admitting these priority classes also. In Canada preferred status has been given to farm laborers, stock raisers and miners, while skilled labor and professional classes are excluded for fear of competition in fields where oversupply and unemployment is foreseen.

Another factor entering in to hinder immigration is the present policy of the Dutch government of impounding all the financial assets of the emigrants and permitting them only a minimum amount for passage and travel expenses upon their arrival. This makes them practically penniless, although in the Netherlands they may have been well-to-do. Negotiations are in process between the governmental departments to arrange for credits to be established with a Holland-Canadian Mortgage and Loan Bank, with headquarters in The Hague and in Winnipeg, from which Dutch immigrants may draw from their funds withheld in the Netherlands.

Our Committee is maintaining contacts with the officials, both of the Canadian government and of the railroads, and have been assured that our Holland immigrants are welcomed as among the desirable type of future Canadian citizens.

The Canadian officials recognize our Committee as the responsible agency for aiding Dutch immigrants in Canada. We have accepted this responsibility upon condition that the expenses involved in aiding those

of other faiths shall be met by the government or cooperating Canadian organizations interested in immigration.

About the middle of February a new development called for speedy action by your Committee. Farm Bureaus and Fruit Grower Associations foresaw an acute shortage of field and orchard laborers this season since thousands of Prisoners of War employed in various Provinces have been returned to their own countries. They pressed the government for immediate removal of restrictions upon immigration in the above categories. The necessary governmental action was taken and now steps are under way to expedite the coming of this first contingent of immigrants in time for the spring work. Our local organizations are alerted to this challenge which advances their task, and the work of your Committee as well, from the initial planning stage to that of action. By the time Synod meets we expect that the first group, or groups, of our Dutch immigrants will already have arrived in their new fatherland.

We have written to the proper Committee in the Netherlands of the Synode der Gereformeerde Kerken requesting them to advise their members to have their destination decided beforehand and to have their membership papers sent directly to our nearest church in Canada when they become emigrants. The Christelijke Emigratie Centrale is stressing this matter also to prevent scattering and eventual drifting away and loss to our churches and to their own souls.

In studying and appraising the possibilities of directing prospective immigrants of the common faith to localities where we have established churches or mission stations, we find that some of our Canadian churches are so situated that in spite of their eagerness to receive increase and couraging fact that there is no room for immigrants in their community strengthening through an influx of immigrants, they are facing the dis- at present.

To offset this situation, there are a number of virgin locations which offer opportunities for group settlements. These require development, probably with government aid, or as corporation projects.

This would be a challenge to our home mission work. There are groups of families who would prefer to come as a unit and remain united in one locality in the manner that a century ago under leadership of Van Raalte and Scholte colonies of Dutch immigrants settled Holland along the shores of Black River, and Pella, in the prairies of Iowa. These groups will need our assistance to become self-sustaining churches. In most cases the immigrants will have to separate and scatter into smaller settlements, if they cannot be absorbed by our present congregations. We shall try to direct them as much as is possible and feasible to our own churches already established in Canada. These are in need of strengthening and can extend the fraternal and helping hand to those of the household of faith coming as strangers into a strange land. In another year or two, we may need one itinerant missionary

and two or three home missionaries in Canada, when once the tide of immigration has set in and reaches its full strength.

The churches of Canada are fully alive and alerted to the prospects of immigration. They have formed organizations to plan and to prepare for welcoming and assisting arrivals in their midst when and as needed. Our Committee is working in closest conjunction with these local organizations and we are seeking harmoniously to promote the spiritual interests and total wellbeing of our fellow believers who will deeply need and highly appreciate the warm heart and the helping hand of our Christian Reformed Churches.

Respectfully submitted,
The Immigration Committee for Canada.

JOHN M. VANDE KIEFT, M-a-L
PETER HOEKSTRA, Pres.
J. VAN DER VLIET, Sec'y
J. J. WYENBERG, Treas.
A. DISSELKOEN
L. KOOL
J. VELLINGA

SUPPLEMENT 15-b

SUPPLEMENTARY REPORT OF COMMITTEE ON IMMIGRATION

ESTEEMED BRETHREN:

THE *Committee on Canadian Immigration* prepared its report for placement in the Agenda three months ago. To bring it up to date we present this supplementary report to Synod.

PRESENT STATUS OF CANADIAN IMMIGRATION

The Committee met on March 27-29 at Hamilton, Ont. The major portion of its sessions for three full days was occupied in conferring with Canadian and Dutch officials representing various Immigration, Colonization and Consular Departments and Bureaus. We also met with the Ontario Council for Dutch Immigration representing our own churches in the province.

From these conferences and discussions it became apparent that there is a common mind and purpose on the part of all these governmental, civic and church agencies to promote speedy immigration and settlement in the underpopulated districts of Canada of thousands eager to emigrate from overpopulated Europe. We also were gratified to note that our Hollanders, particularly those of Christian principles are generally regarded as a preferred class of immigrants and future Canadian citizens. We were encouraged to secure the maximum number of applicants from among our own people. The new ruling requires Canadian employers to sign an "undertaking," promising work on the farm or in stockraising, for one year at a basic wage of $75.00 per month, and furnishing a home for himself and family. For single persons the wage is set at $45.00. The emigrant must sign such an undertaking as an "applicant," before leaving his native land. At the end of a year the contract may be continued, altered or terminated.

Much valuable time is consumed in securing this double set of papers, meeting conditions set by two governments, and negotiations between parties in different lands, functioning through a number of national and local governing nations and controls. The bottleneck in this complicated system now seems to be in The Hague where the processing of applicants is bogged down. The Steamship Lines are ready to provide transportation if, and when, a sufficient number of emigrants can be booked for sailing at a set date. Capacity passenger sailings can be chartered; but it is difficult to secure passage for a limited number at a time.

The van-guard of the incoming emigrant labor forces are expected to be absorbed in the Province of Ontario where there is acute sea-

sonal scarcity of field workers. In certain sections there are extensive areas of abandoned farmlands and orchards which can be resettled and reconverted into productive homesteads. Reclamation projects are planned to aid immigrants in this semi-pioneering. We hope to place also some of the Holland immigrants of Reformed faith in these developments.

APPOINTMENT OF FULL-TIME FIELD REPRESENTATIVE

As already reported, our Committee agreed to the request of the Canadian and Dutch officials (Nederlandsche Stichting Landverhuizing) that we assume responsibility for aiding all Dutch immigration to Canada. This was done with the provision that we shall continue to serve the spiritual interests of those of Reformed persuasion and that we shall be given compensation for services rendered and for expenses incurred in assisting those of other, or of no faith at all.

The Ontario Council had already appointed two part time field workers in view of the urgent need of obtaining bona-fide "undertakings" to be sent to the Netherlands in accordance with the policy method as explained above. By the time our Committee met the bottleneck in The Netherlands was retarding the expected early-spring arrivals, disappointing the Canadians, badly in need of them, and consequently making procurement of additional certified applicants, who were willing and ready to "undertake," more and more difficult.

Hence it was decided to appoint but one field agent at this time, nl. John Vellinga, of Chathan, Ont. He was engaged as full-time representative, with salary and expenses paid by the Ontario provincial Immigration Department. While serving all Hollaand immigrants, he is free to further the special interests of our own brethren and sisters of the Household of faith in the performance of his duties in behalf of Dutch immigrants in Canada. His appointment began as of June 1st, 1947, and is for a period of one year.

WAR-BRIDES

Nearly fifty thousand war brides, mostly from England, are scattered throughout Canada. A considerable number of them are Dutch and a few are of the Reformed faith. Our churches have secured the names from the Red Cross and are establishing contacts seeking to win or to save them for the church in Christ's name. The members of our Committee in the different provinces will endeavor to direct these brides, who are now mostly mothers, to their spiritual mother in a strange land. Many of them were married in haste and are now repenting at leisure and not a few are seeking divorce and return to their own country. Others are establishing happy homes.

SECRETARIAT AND PUBLICATION

Our Secretary, Mr. John Vander Vliet, requested relief and assistance because of heavy correspondence and limited spare time for at-

tending to it. The Rev. A. Disselkoen was appointed to serve as recording secretary and the Missionary-at-large to prepare the reports for Synod. The latter was also requested to represent the Committee at Synod.

The final editing of the Booklet for welcoming and guiding prospective emigrants was completed and the printing contract and handling of distribution entrusted to the Executive Committee of the Chatham Immigration Society. Two thousand copies will be sent to the Christelijke Emigratie Centrale without cost to them. We have suggested that they charge a nominal sum for them to insure against waste. The members of Synod will be presented with copies and each Consistory of the denomination and every Immigration Society in Canada will likewise receive a copy. Additional copies will be made available at 50 cents per copy.

SUMMARY OF RECOMMENDATIONS REQUIRING SYNOD'S APPROVAL OR ACTION:

1. Synod approve the constituent membership of the Committee as sanctioned by the Synodical Committee.
2. Synod add another member from the Alberta district to the Committee.
3. Synod instruct the Committee on Appointments to consider the nominations made by the district Immigration Councils of our Canadian churches in selecting members for appointment on the Synodical Committee for Canadian Immigration.
4. Synod establish a special *"Immigration Fund"* and recommend this Fund to our churches for an Annual Offering.
5. Synod approve of the mutual-advantage, cooperative policy by which its Committee has agreed and arranged to become responsible for giving guidance and aid to all Dutch immigrants in Canada, subject to the proper stipulations as given above.
6. Synod give authorization to the provisional appointment of Mr. J. Vellinga, a member of the Committee, as field agent and Dutch immigrant worker for one year.

Respectfully submitted,

PETER HOEKSTRA, *President*
J. VANDER VLIET, *Secretary*

Canadian Immigration Committee

A. DISSELKOEN, *Recording Secretary*
J. J. WYENBERG, *Treasurer.*
L. KOOL
J. VELLINGA
J. M. VANDE KIEFT, *M-a-l.*

FINANCIAL STATEMENT OF THE IMMIGRATION COMMITTEE FOR CANADA

Expenses advanced by the Synodical Treasurer:

Expenses in connection with Winnipeg Meeting, Sept. 4	$ 630.19
Expenses in connection with Edmonton meeting, Dec. 4	485.24
Total	$1,115.43

Receipts

Loan extended by the General Home Missions Committee	$3,500.00
Advanced expenses for Hamilton meeting paid out to Treasurer	70.00
For assistance to non-church members	6.00
Total	$3,576.00

Disbursements

Expenses in connection with Hamilton meeting, March 27-29, '47	$ 387.51
Printing 4,000 copies "Gids", illustrated guide to Dutch Immigrants	1,237.68
Ontario Council, Field Agents, and Secretarial Services	1,146.48
Expenses Winnipeg and Alberta Councils	43.78
Total	$2,815.45
Balance on hand	$ 700.55

Respectfully submitted,

J. J. WYENBERG, *Treasurer.*

SUPPLEMENT 16
(Arts. 96, 162)

COMMITTEE ON ECUMENICITY AND INTERCHURCH CORRESPONDENCE

To the Synod of the Christian Reformed Church,
Required to convene June 11, 1947,
Grand Rapids, Michigan

ESTEEMED BRETHREN AND FATHERS:

YOUR committee functions under a two-fold mandate: (1) matters pertaining to an ecumenical synod, and (2) matters pertaining to inter-church correspondence.

I. MATTERS PERTAINING TO A REFORMED ECUMENICAL SYNOD

We are grateful to God to report to this Synod that a Reformed Ecumenical Synod is an accomplished fact. By God's grace the new ecclesiastical instrument has come into being. Ours was the mandate to make the necessary preparations for an ecumenical synod. From now on ecumenical synods must proceed on their own momentum and must prove their effectiveness in this chaotic world.

The delegates to the First Reformed Ecumenical Synod will submit a report of the things accomplished and recommendations our Synod must act upon. All that we ask of Synod at this time is that Synod declare that we have fulfilled our mandate and are now consequently discharged from further responsibilities relevant to an ecumenical synod.

Your committee wishes to inform Synod that it has taken the liberty to print 2,000 instead of 1,500 copies of the *Acts of the First Reformed Ecumenical Synod.* The difference in cost, the request of the delegates, and the possibility that not a few would like to have a copy of what may turn out to be an historical document prompted us to make this change. If the surplus 500 are sold at 50 cents a copy then there will be no additional expense to the church.

II. MATTERS PERTAINING TO INTERCHURCH CORRESPONDENCE

A. *Representative to the O. P. A. Church*

Acts of Synod, 1946, Art. 40, p. 14, informs us that Synod declares itself "in favor of sending" a representative to the Orthodox Presbyterian Church. This article then adds: "and refers the matter to the Committee on Ecumenicity and Correspondence with other Churches". The same *Acts* informs us (Art. 157, No. 32, p. 111) that the Rev. E. B. Pekelder was appointed to represent our church.

There was very little that our committee could do about the entire matter since it would not be proper for it to suggest a declination of said appointment especially since it had received such wide publicity.

We beg leave to inform Synod that our committee considers the appointment of a representative to any church no matter how close we are theologically very unfortunate at this time and ill-advised. We regret this act of Synod for two reasons: (1) The Synod of 1946 failed to give heed to a decision of a former synod. It decided something contrary to a former synod without rescinding what the former synod had adopted. (2) The decision we have in mind is that Synod would not appoint any representative or resume church correspondence until it had disposed of the broader question of the basis and mode of procedure for interchurch correspondence. This act of the Synod of 1946 was premature and prejudicial to the study now being made by your committee (cf. *Acts* of 1944, Art. 123, C. 3, p. 85).

B. *Mode of Procedure in Seeking Correspondence with other Churches.*

Your committee has always been confronted with the great difficulty of assuring ourselves of the Reformed character of the churches to be invited. There is of course no difficulty from a purely official point of view. We can read their creeds and their decisions. The problem becomes delicate and complicated the moment we ask the question whether their ecclesiastical life in general actually corresponds with their theory. It should be borne in mind that the objective of church correspondence should be mutual improvement. It is to be feared that most of the suggestions for improvement would have to concern themselves primarily with matters on which there is no official action. How to receive the proper information? We cannot make a search. We cannot be guided by rumors nor what may prove to be only a local situation.

At the same time we feel it incumbent upon us to be a living witness of the truth and to help one another as a church of Jesus Christ.

Your committee recommends Synod to adopt the following procedure. Synod address a letter embodying the principles set forth in the *Acts of Synod* of 1944 (pp. 330-367) to the churches to be invited to begin or to resume interchurch correspondence. The acceptance of such an invitation will imply church correspondence according to definite principles.

The letter your committee will propose to Synod will be inserted under the last sub-heading of this report: "Recommendations to Synod".

C. *Churches to be Invited*

Your committee has followed the suggestions of the advisory committee of the Synod of 1940 (cf. Art. 65, *Acts of Synod* of 1940, pp. 64-ff).

The following churches are recommended: Synod of the Reformed Presbyterian Church N.A; Reformed Presbyterian Church, General Synod; Associate Presbyterian Church; Free Magyar Reformed Church in America; The Christian Reformed Church in the Netherlands; the Dutch Reformed Church of South Africa (Die Nederduits Gereformeerde Kerk).

It will be noted that no mention is made of either the Reformed Churches of the Netherlands or of the Reformed Church of South Africa. The reason is obvious. Interchurch correspondence has never ceased with these churches. Correspondence is simply taken for granted.

In connection with the Reformed Church of South Africa your committee endorses heartily the suggestion of the advisory committee of the Synod of 1940 to send a delegate to the Synod of said church scheduled to convene if we are correctly informed in January, 1949. This will also gladden the hearts of our Reformed brethren there. Your committee recommends Synod to adopt this advise and to appoint a representative to this Synod. 1949 may seem a long way off, but the difficulties of obtaining passage makes it imperative that our delegate make arrangements at once.

Of necessity we must make special observations regarding some of the other churches on the proposed list of 1940. Regarding the Reformed Church of America and the United Presbyterian Churches we must recommend according to the information as of March 15, 1947. What this summer will bring forth no one can predict.

Regarding the Reformed Church of America your committee took cognizance of the fact that in the past attempts at true church correspondence proved fruitless (cf. Acts of 1902, Art. 2). This does not prevent us from sending this church another invitation to correspond with us on a sound basis. This invitation may have a wholesome appeal to those who desire to be true to the Reformed Faith. We therefore also recommend our Synod to invite the R.C.A.

We recommend our Synod to send an invitation to the United Presbyterian Church attaching to the letter a note reminding the United Presbyterian Church of past correspondence with this church in order that our invitation may be intelligible to them.

The Synod of 1940 mandated our committee to take under advisement two overtures relevant to our relationship to the Orthodox Presbyterian Church. The following is the proper setting for these overtures. The occasion is the "Rochester Case" which raised the problem of the Orthodox Presbyterian Church's conception of discipline. Besides this, two other matters enter into the picture: 1. Membership within that church of members of secret oathbound organizations; and 2. the Presbyterian tradition of requiring only the statement of believing in the Lord Jesus Christ for membership. Over against this background the following question becomes very pertinent: May we consider the Orthodox Presbyterian Church a *sister* church? The rank of a *sister* church is closer than that of a *corresponding* church. In fact it must always be understood that correspondence with a church does not elevate that church to the rank of a sister church. The implication of a sister church is that we freely exchange pulpits and accept each other's transfers of membership without interviews.

Your committee does not feel free to recommend the Orthodox Presbyterian Church as a sister church as yet but gladly recommends: (1) Synod invite the Orthodox Presbyterian Church to correspond with us as set forth in the letter addressed to that church; (2) and that Synod attach to this letter the request that the Orthodox Presbyterian Church remove if at all possible the obstacle between us known as the Rochester case by giving us the assurance that such practices as involved in said case will be avoided in the future. This will be conducive to closer fellowship.

Another delicate matter is the inviting of the Protestant Reformed Church. We do feel a close affinity with this church. To our regret we do not come with a recommendation to invite this church at this time. This negative recommendation can best be understood in the light of what has been transacted between our churches in the immediate past. Art. 161 of the *Acts of 1943* sets forth on the part of the Protestant Reformed Church this condition of fellowship: (1) We recant our errors of 1924, and (2) we "repent from this evil way. . . ." Moreover it is stated that we in not heeding this request have decided "to continue in their heresies adopted in the infamous 'Three Points of 1924' ". Since we failed to "repent" this church states "that any efforts on our part to heal the breach at this time should be vain and futile" (p. 97, *Acts of Synod*, 1943).

Your committee feels that such an official declaration, condition, and attitude creates an insurmountable barrier which makes church correspondence futile and unpropituous at this time.

Finally your committee wishes to inform Synod that there may be other churches with whom we can enter into correspondence. Perhaps the names of these churches can later on be included in a brief supplementary report.

III. RECOMMENDATIONS TO SYNOD

A. Synod declare that its committee on Ecumenicity has fulfilled its mandate pertinent to the calling of an ecumenical synod and now discharges it in matters pertaining to an ecumenical synod.

B. Synod approve of the publishing of 2,000 copies of the *Acts of the First Reformed Ecumenical Synod* instead of 1,500.

C. Regarding the matter your committee reluctantly calls Synod's attention to, 1. the appointment of a delegate to the Orthodox Presbyterian Assembly by the Synod of 1946, your committee memorializes Synod that (1) a previous Synod has decided otherwise and that the Synod of 1946 ignored that decision nor did it rescind it, and (2) that this appointment was prejudicial to our inquiries. Your committee recommends this Synod to receive this as information.

D. Your committee recommends Synod to adopt the proposed method of procedure in resuming the practice of church correspondence. Synod

send an invitation to the churches to be invited incorporating the principles of church correspondence adopted in 1944.

E. Synod adopt the following letter as its official invitation to the churches to be proposed:

Grand Rapids, Michigan,
Date .....

The .....
Meeting at .....
Dear Fathers and Brethren:

Mindful of the blessed privilege and bounden duty of brethren in Christ to fellowship with one another in the Lord, and of the corresponding obligation to be one another's keeper on the way to the better, that is, the heavenly country, the Synod of the Christian Reformed Church of America hereby addresses itself to your honorable body with the purpose of proposing to you, that we enter upon (or, resume) fraternal ecclesiastical relations and in pursuance thereof exercise the sacred functions of spiritual fellowship with, and pastoral care over, one another in the Lord according to His Word.

In God's kind providence both you and we belong to the Reformed, or Presbyterian family of churches. A spiritual tie binds us, indeed to all believers in the Lord Jesus Christ. But doctrinally and ecclesiastically you and we are close relatives. Our relations, then, should be correspondingly close in practical effect.

These considerations constrain us to seek ecclesiastical correspondence with you in the Lord. Permit us to say that in our opinion our ecclesiastical fellowship, as being grounded in Christian love, should be exercised particularly in the direction of helping each other in remaining true, alike in profession and practice, to the glorious Reformed faith which we hold in common; and in giving heed to each other "that we may live soberly and righteously and godly in this present world, denying ungodliness and worldly lusts" by the grace of God.

The correspondence with you in the Lord which we desiderate for the reasons specified above and now would propose, we would construe in the following specific terms:

1. The appointment of delegates to each other's supreme judicatories as a token of mutual friendship and interest in the Lord.
2. Keeping each other duly informed of our *gesta ecclesiastica,* notably through the exchange of the Acts of our General Synods (or Assemblies).
3. Bringing to each other's attention our spiritual and ecclesiastical problems together with our attempts at their scriptural solution; and offering each help upon request therefor.
4. Warning each other in respect of spiritual dangers that arise and spread and imperil the Church of Christ.

5. Correcting each other in love in the event of unfaithfulness whether by commission or remission on the score of profession and/or practice of the faith once delivered to the saints.

6. Consulting each other regarding the eventual revision of our respective ecclesiastical standards.

Trusting you will give the proposed ecclesiastical correspondence your earnest and prayerful consideration from the selfsame desire for fellowship and cooperation which motivates us, and hoping indeed you will be constrained by the love of Christ to enter upon correspondence hereinbefore delineated, we are

Yours in our common Redeemer and King,
The Synod of the Christian Reformed
Church meeting at Grand Rapids.....
.....

F. Synod invite the following churches: Reformed Church of America; The Synod of the Reformed Presbyterian Church, N.A.; Reformed Presbyterian Church, General Synod; Associate Presbyterian Church; The Free Magyar Reformed Church in America; The Christian Reformed Church in the Netherlands; the Dutch Reformed Church of South Africa (Die Nederduits Gereformeerde Kerk).

G. Synod invite the United Presbyterian Church attaching to the letter a reminder of correspondence with said church in the past.

H. Synod invite the Orthodox Presbyterian church to seek ecclesiastical correspondence with our church and also to request said church as far as possible to remove the barrier known as the Rochester case by assuring us that such practices as involved in this case will not recur.

I. Synod appoint a delegate to the Synod of the Reformed Church of South Africa during its present sessions to attend the Synod of that church to be held in January, 1949.

Wishing you the guidance of the Holy Spirit in all your deliberations,

The Committee on Ecumenicity and Interchurch Correspondence,

L. BERKHOF
R. J. DANHOF
J. T. HOOGSTRA
D. H. KROMMINGA
I. VAN DELLEN
S. VOLBEDA

SUPPLEMENT 16-b

ECUMENICITY AND INTERCHURCH CORRESPONDENCE

ESTEEMED BRETHREN:

PAGE 90 of the Agenda 1947, informs Synod "that there may be other churches with whom we can enter into correspondence." Investigations have continued since March 15, 1947. We can now report on the following:

I. *Christian Reformed Church of Japan*: This church historically is unrelated to our denomination. Consequently we should not be misguided by the name. We are happy to say that men of our denomination have been a great influence in the founding of this church. We are indebted to Dr. Henry Stob for the information we now impart. In passing we may also add that Dr. H. Stob recommends to our committee that we correspond with this church.

This church withdrew from the artificial union imposed upon all Protestant denominations by the Japanese government at the outbreak of the war. The reason of this withdrawal is the fact that the union required a compliance to an innocuous statement of faith agreeable to all the 33 constituent Protestant denominations.

This new denomination has only seven ministers, four of whom graduated from the Westminster Seminary and one who had planned to attend Calvin Seminary prior to the declaration of War.

These leaders are imbued with a loyal spirit for Calvinism as set forth by such a genius as Dr. A. Kuyper. They feel the need of a theological Seminary and a Calvinistic university.

This denomination is young (April 28, 29, 1946) and small, but needs our encouragement. Doctrinally it adheres to the ecumenical creeds and the Westminster Confession. We therefore recommend Synod that we seek church correspondence with the Japanese Christian Reformed Church.

II. *Elders Church of China*: We are disappointed in not having received information of the Elders Church of China. Changes have taken place since 1926. The information we do have has been kindly given to us by our missionary director, the Rev. Dr. John De Korne. Since the situation is too vague at present we do not recommend correspondence at this time. At the same time it is of great importance that we take cognizance of the fact that our church has made commitments in the past regarding this denomination.

According to Synodical decisions we channel our converts into that church. We would recommend Synod to await further information. Your committee, or in case it should be discharged, the Board of Missions could report at a later date.

III. *Free Presbyterian Church of Australia*: This Free Church is a federation of the Presbyterian Church of Eastern Australia and

the Free Presbyterian Church of Victoria. This federation was consummated in 1915.

In a questionnaire sent to that church we received the following reply to the question regarding the reason for separate existence as a denomination: "We believe that the Free Presbyterian Church of Australia is the last organized church holding and propagating the great truths of the Reformation in Australia." This church is committed to the Westminster Confession and to its own constitution.

The General Assembly of said Church was in session when our questionnaire arrived. This Assembly "duly met and constituted, appointed (the Rev.) J. A. Harman, clerk of General Assembly, and (the Rev.) Arthur Allen, Minister of the St. George's Church, Sydney, to act as Ecclesiastical Correspondents with the Christian Reformed Church in America." This church is already set for an invitation. We are thankful for the progress made.

Our committee recommends Synod to seek correspondence with the Free Presbyterian Church of Australia.

One of our esteemed members, The Rev. Prof. D. H. Kromminga, has been translated to the church triumphant where true ecumenicity alone can exist. He was our faithful secretary until August 31, 1944. He also served on the sub-committee that made the necessary arrangements for the First Ecumenical Synod. Our committee herewith expresses its highest appreciation for the labors and the wise counsel of the late Prof. D. H. Kromminga.

We know Prof. Kromminga was very much afraid of the ecumenical movement such as the World Council of Churches. His heart was in a true ecumenical movement of the Reformed Faith.

We pray that the Holy Spirit will direct our Synod in this new and great enterprise of ecumenicity and in the expanding circle of interchurch correspondence in order that the lovers of the Reformed faith may be drawn closer even globally to stand up for a priceless heritage in the day of a global denial.

JACOB T. HOOGSTRA, *Secretary*

P. S.

For the Japanese Christian Reformed Church correspond with
The Rev. Takeshi Matsuo
88 2-Chome
Kita Urawa Machi
Urawa Shi, Japan

For the Free Presbyterian Church of Australia correspond with
The Rev. Arthur Allen
21 Brunswick Road
Ashfield, Sydney
Australia

SUPPLEMENT 17
(Art. 69)

THE SYNODICAL TRACT COMMITTEE

To the Synod of 1947.

ESTEEMED BRETHREN:

THE Synodical Tract Committee (Acts 1945, p. 59, C. 1) in developing the initial stage of its endeavor and proceeding according to its conceived mandate as stated in its report to Synod (Supplement 13, p. 209, Acts 1946) has the following to report for your consideration and approval:

I Your committee, sensing the immediate need of small tracts for the "DOWN-AND-OUT" type of mission subject, has centered its efforts on the publication of this type of tract for the present, leaving those for the MORE INTELLECTUAL TYPE OF MISSION SUBJECT and for the HOME CHURCH for later consideration.

II In seeking to expedite the publication of these small 4 page, 3" x 6" tracts, the committee has:

A Invited several of our ministers to submit sample tract manuscripts of not more than 400 words, on topics taken from the "DOWN-AND-OUT" rubric. (See list of topics in Acts of 1946, p. 211) Several manuscripts have been received, some have been approved and are now in the process of publication, while others still remain for the perusal of the committee.

B Solicited talent through our church papers that might produce artistic tract covers in color. The response was encouraging and already the committee has accepted a few tract covers and is continuing the work in this direction.

III The following tracts have been approved by your committee and are now in the process of being published:

A For the MORE INTELLECTUAL TYPE OF MISSION SUBJECT:

1) The Inspiration of the Bible — *Dr. L. Greenway.*
2) Building Sound Homes — *Dr. L. Greenway*
3) The Hammer Breaks — The Anvil Stands — *Dr. L. Greenway*
4) John Calvin — *Rev. J. Kromminga*

B For the "DOWN-AND-OUT" TYPE OF MISSION SUBJECT.

1) Can You Tell Time? — *Rev. N. De Vries*
2) "This Is My Father's World" — *Rev. F. M. Huizenga*
3) Why I Go to Church — *Rev. L. Veltkamp*
4) "Hypocrites in the Church" — *Rev. L. Veltkamp*
5) "How to Pray" — *Rev. R. Veenstra*

IV The following information pertaining mainly to the mechanics of tract publication will undoubtedly be of interest to the Synod.

A Your committee has adopted the following title which will be used in its correspondence: SYNODICAL TRACT COMMITTEE, Christian Reformed Church.

B The name of the tract committee shall appear at the bottom of all tracts published, together with the address of the Christian Reformed Publishing House, 47 Jefferson Ave., S.E., Grand Rapids, Mich.

C The Publication Committee, upon our request, has informed your committee that they will take care of the printing of our tracts.

D Your committee has also been informed that the Christian Reformed Publishing House can conveniently take care of the distribution of our tracts.

E In case our own publishing house is unable, due to the press of work, to print the tracts when needed, our committee may place its work with outside printing establishments to further expedite the publication of tracts.

F Your committee has decided to print a minimum of 5000 copies of all tracts.

V Mr. P. B. Petersen, 946 Virginia, S.E., Grand Rapids, Mich., has been appointed the treasurer of the Synodical Tract Committee.

A His report as of February 20, 1947 is as follows:

RECEIPTS —

From the Executive Committee for Home Missions (Acts 1946, p. 86 VII, C)	$5,000.00
Offerings from the churches	349.68
	$5,349.68
DISBURSEMENTS	2.85
Balance	$5,346.83

NOTE: The Synodical Tract Committee is continuing its work up to the meeting of Synod and will present a supplementary report which will include additional details on the advance of the work and recommendations.

Respectfully submitted,

J. T. HOOGSTRA, Pres.
N. L. VELTMAN, Sec'y
H. BAKER
T. AFMAN
P. B. PETERSEN
H. J. KUIPER
J. C. DE KORNE
L. BERKHOF
N. L. VELTMAN, Sec'y

SUPPLEMENTARY REPORT OF THE SYNODICAL TRACT COMMITTEE

VI. The following additional tracts have been received and approved by your committee, and are now in the process of being published:

A. For the "Down-and-Out" type of mission subject.

1. Confusion—Rev. F. De Jong.
2. Who is a Christian?—Rev. A. Poel.
3. Solid Comfort—Rev. A. Poel.
4. "Chained"—Rev. A. Hoogstrate.
5. Believe and Live!—Rev. N. De Vries.
6. "Not Good Enough for Heaven"—Rev. F. M. Huizenga.
7. Worship in the Home—Rev. J. Vander Ploeg.

VII. Your committee has approved the following tract titles, which will be assigned to tract writers:

A. For the "Down-and-Out" type of mission subject.

1. "Charge That to My Account."
2. Where Will You Spend Eternity?
3. Tomorrow?
4. Fair Weather Christians.
5. "Let's Have Some Fun."
6. Are You Happy?
7. The Devil's Playground.
8. What Price Popularity?
9. "If."
10. Jesus *Is* Coming!
11. Sleepy?
12. Today's Golden Calf.
13. "Pardon—No Time!"
14. The Open Door.
15. Light In The Dark.
16. Counterfeit Money.
17. Sold!
18. "Born Again."
19. It Won't Come Off.
20. "All Dressed Up and No Place to Go."
21. Sell Out!
22. Face the Facts!

VIII. Your committee also wishes to call Synod's attention to:

A. The vacancy in our committee created by the resignation of Rev. N. L. Veltman, who is leaving this locality for Whitinsville, Mass.

B. The request of our president, Dr. J. T. Hoogstra, who because of an overloaded schedule, desires to be relieved of his work in the Synodical Tract Committee.

C. The desirability of having a minimum of change in the personnel of the Synodical Tract Committee.

D. The special nature of the work imposed upon the Synodical Tract Committee, in view of which your committee feels that its members should as much as possible be conversant with the actual mentality and needs of the mission subject. We therefore wish to advise Synod to consider the following three names in filling the vacancy left by the secretary: Mr. Ben De Boer, Mr. J. Keuning, and Mr. Edward Postma.

IX. *Recommendations*:

A. Your committee recommends that Synod continue to have a Synodical Tract Committee.

B. Your committee requests Synod to appoint the personnel of the Synodical Tract Committee, having considered VIII, A, B, C, D, above.

C. Your committee requests Synod to recommend our cause to the churches for one offering next year.

The work of publishing Reformed tracts is just beginning to get under way. Your committee has had to feel its way in many respects with regards to advancing the work. We hope that by the time Synod meets we may be able to present a few tracts as samples of distinctive Reformed tract publication.

Respectfully submitted,

J. N. HOOGSTRA, *President*
N. L. VELTMAN, *Secretary*
H. BAKER
T. AFMAN
P. B. PETERSON
H. J. KUIPER
J. C. DE KORNE
L. BERKHOF

SUPPLEMENT 18
(Art. 27)

NETHERLANDS REHABILITATION COMMITTEE

To the Synod of the Christian Reformed Church:
DEAR BRETHREN:

IN ACCORDANCE with Synod's decision of 1946, we discontinued the work of sending food and clothing to the Netherlands and we are now receiving money for the rebuilding of churches, schools, etc. The financial report below will still show some payments for clothing, etc., but these were for goods ordered before the Synod of 1946 met. No more goods were ordered after Synod's decision that the work must be done by the deacons. Inasmuch as we received considerable money directly after the last Synod which was no doubt intended by the donors to be used for food and clothing, we sent this money to the Deacons' Committee of Classes Hackensack and Hudson, which committee offered to take over the work of sending food and clothing to the Reformed people of the Netherlands now. More than $18,000 was sent to this committee.

Since the last Synod we have received a request from the Vrije Universiteit to help them replace laboratory equipment which had been taken away by the Germans. Much valuable science and laboratory equipment was lost or stolen during the War. The Synodical Committee approved of the plan that we help in this work also. Up to this time we have purchased about $1,500.00 worth of goods for the Vrije Universiteit. We have given them a drawing account of up to $10,000 and are watching further developments in their needs.

In regard to rebuilding damaged churches in the Netherlands, we have received requests from several individual churches for aid. While we have seriously considered these requests, we have not as yet decided to help any one of them. It is very difficult for us to decide which congregation is in most need and to what extent we should help them. The Reformed Churches in the Netherlands have a Committee for helping congregations which have damaged or destroyed buildings and it has always been our idea that it would be best to send the money to this Committee and let this committee distribute the money there as they think best. This Committee was appointed by their General Synod and is composed of one person from all the provinces of the Netherlands. Then there is also the question of building materials. Some churches request us to send building material instead of money. It seems that money will do them very little good now. They need building material and this is very difficult to obtain in the Netherlands, even if they have money. It is practically impossible for us to purchase building material here and send it to the Netherlands. We have been waiting until we have a clearer idea of how we can best help. Dr. H. Beets and Mr. John

Hekman both intend to visit the Netherlands soon and they will try to obtain information as to how we can best restore damaged buildings. Both of these men will go at their own expense.

The financial report is as follows:

Balance on hand as per last year's report	$ 98,173.49
Gifts received from individuals, churches and societies	37,136.06
Interest on Bonds	225.00
Total	$135,534.55

PAID OUT

Paul Steketee & Sons, underwear	180.34	
Universal Carloading Co., freight	124.70	
American Relief for Holland, freight	429.25	
W. J. Dykstra Co., clothing, etc.	8,193.44	
Old Kent Bank, Ins. and postage	6.40	
American Relief for Holland, freight	94.28	
Uni-Commercial Co., pans, knives, caps, kitchen utensils	6,168.25	
Uni-Commercial, knitted caps	190.75	
Mac Sim Paper Co., blankets	234.45	
Sale, used clothing	8.30	
W. J. Dykstra Co., underwear	251.74	
Int. Missionary Council, gift for East Indies Missions	125.00	
P. Borduin, Treas., Deacons' Committee	105.23	
P. Borduin, Treas., as per statement	18,008.65	
Old Kent Bank, disc. on check	.45	34,121.23
Balance, March 1, 1947		$101,413.32

Respectfully submitted,

JOHN HEKMAN, President
J. J. BUITEN, Sec'y-Treas.
H. BEETS
Y. P. DE JONG
M. HOUSKAMP
L. BERKHOF

SUPPLEMENT 19
(Art. 89)

PUBLICATION COMMITTEE

To the Synod of 1947.

REVEREND BRETHREN:

YOUR Committee is happy to report upon its activities for the period from June 1946 to March 6 of this year.

We were able to meet regularly. One of our members the Reverend Henry Evenhouse was absent on deputation work to Africa for the Mission Board. At this writing he has just returned.

The staff of co-editors for *The Banner* has been retained. The Reverends John Luchies, P. A. Hoekstra, J. T. Holwerda, E. F. Van Halsema and Edgar Smith were appointed as writers of special articles for a period of two years. A slightly altered policy was introduced in this matter of special articles in order to give opportunity to more of our ministers who desire to express themselves on some subject in which they are particularly interested or of which they have made a special study. The policy requires that those who desire to write shall make arrangements with the Editor-in-Chief by asking for a date or dates in which their article (s) may appear. Such contributors are remunerated at the same rate as those who write by special appointment provided their articles measure up to the standards set for special articles. The co-editors of *De Wachter* have likewise been retained for the most part. The Reverend Jacob Bolt was appointed to write meditations as successor of the Reverend Henry Triezenburg who asked to be relieved. Two new departments were introduced without enlarging the paper. Publication has been made possible through rotation of departments. The Reverend Martin Monsma was appointed to edit the department "De Kerkorde en Kerkregeering" and the Reverend William Haverkamp was appointed to edit the department "Sekten."

The Editor-in-Chief was granted a leave for three weeks last fall in order to attend the Mission Anniversary and Conference on our Indian Mission Field. He was also one of the speakers at the Conference. Mr. Jacob Van Ess has now entered upon his fortieth year of service for our Church publications. Our Business Manager, Mr. J. Buiten, has been faithfully striving to have the Psalter Hymnal published but the Publication House entrusted with this work has delayed the project because of lack of paper. We have their promise for a partial delivery in May.

The request of the Grand Rapids Mission Board, made in the interest of our City Mission groups, to publish a Mission paper for the smaller children was granted after much preliminary work and discussion. Miss Dena Korfker has been secured to write the lessons for the project which has already been started. The City Mission Board has agreed to under-

write any shortage which may occur during the first year. After that the matter of financing the project will again come up for consideration. It is understood that this is a temporary venture subject to Synod's approval.

The subscription prices for our publications had to be raised if we were not to continue operating at a loss. Labor and paper costs have risen tremendously during 1946. The Auditor's report to Synod contains an analysis of the situation so that it is easy to determine to what the losses are due and which departments are losing. In order to operate, it has been necessary to dip into our reserve funds. The subscription prices for our publications are now as follows: The Banner $3.00, De Wachter $2.50, both papers to one addressee $5.00 per year. The yearly prices for the Sunday School papers are: The Instructor 75 cents, The Comrade 50 cents, and the Good News 75 cents. The price of advertising has been increased from $1.50 to $2.00 per inch and for Churches and other religious organizations from 75 cents to $1.25 per inch.

The Pamphlets on the Amusement Problem have been edited, published and advertised for sale to our churches.

II. SYNODICAL DECISION WHICH REQUIRED EXECUTION

1. Pursuant to Art. 93, p. 68, Acts 1946, the matter of remuneration for the office and shop forces of our Church Publishing House has been adjusted in accordance with local standards.
2. Pursuant to Art. 93b, p. 69 Acts Synod 1946 the salaries of the Editors-in-Chief, the Reverends H. J. Kuiper and H. Keegstra were increased in agreement with the decision. Inasmuch as your committee interpreted these instructions as advisory rather than mandatory it has not increased the remunerations of the Co-editors of these papers nor of the writers of the Sunday School Papers. The Committee is of the opinion that we are paying a fair honorarium and therefore there should be no increase at this time in view of our financial condition.
3. Machinery has been set in motion to carry out Synod's decision in republishing, storing, and distributing Denominational Tracts, cf. Art. 64c2p30 Acts 1946.
4. Pursuant to Art. 72, VII B, the Psalm Numbers which are to appear as plain Chorales in our next instalment of Psalter Hymnals have been prepared for printing. Professor Henry Bruinsma was secured to make the necessary musical alterations.

III. RECOMMENDATIONS

1. Pursuant to Synod's instruction Art. 65, 7 p. 31, your committee recommends that the term of the Editor-in-Chief of *The Banner* be set first at two years and then at six years. Thereafter consideration of reappointment every six years. The Committee recommends that the retirement age of this editor be set at 70 years without

making it a hard and fast rule. Reappointment every six years will offer opportunity for consideration of retirement before or after this age.

2. Since this is the year for the regular appointment of the Editor-in-Chief of the Sunday School papers, your Committee recommends that the Reverend J. H. Schaal, whose appointment was for one year, be appointed for the full term of this office.
3. In order to get the term of office of the Publication Committee member, the Reverend Peter Holwerda, in line with the rules and regulations which Synod has laid down for this committee, it is recommended that he be reappointed for one year at this time.

IV. REQUESTS

1. Your Committee requests Synod not to take action on Publication Matters without having consulted with the member of the Committee who has been appointed to represent it in these matters. The representative this year is the Reverend Peter Holwerda, Secretary.
2. Your Committee requests Synod to express itself on the matter of the publication of the Mission Sunday School paper for smaller children as suggested and expected in the *"General Report."* Par. 5.

V. OTHER MATTERS

1. Attached to this report please find letter of Professor D. H. Kromminga which he has asked your Committee to forward to Synod. The letter is self-explanatory.
2. Attached to this report also find copy of Preface which is going into the new edition of the Psalter Hymnal.

FINANCIAL REPORT

INCOME

Banner Subscriptions	$54,059.29	
Banner Advertising	9,130.81	
Wachter Subscriptions and Advertising	8,462.59	
Sunday School Papers	34,698.83	
Psalter Hymnals	4,426.29	
Yearbooks	4,654.89	
Other Income	5,387.57	
Total Income		$120,820.27

PAID OUT

Shop Wages	$30,583.99	
Paper, Supplies, etc.	31,735.90	
Postage, Depreciation, etc.	19,144.88	
Editors Remunerations	13,211.33	
Van Ess Salary and Expense	4,299.58	
Office Salaries and Expense	19,681.10	
Cost of Printing Yearbooks	2,190.79	
Cost of Psalter Hymnals	2,976.02	
Contribution to Pension Plan	1,120.39	
Total Paid Out		124,943.98
Net loss		$ 4,123.71

Balance Sheet as of Dec. 31, 1946

ASSETS

Cash on hand and in bank	$ 6,380.54	
Accounts Receivable	4,889.53	
Inventory, Paper and Supplies	10,485.68	
Bank Stock	250.00	
Replacement Fund (U. S. Savings Bonds)	52,000.00	
Lot and Building	49,407.46	
Machinery and Equipment	25,199.72	
Office Desks and Furniture	359.50	
Total Assets		$148,972.43

LIABILITIES

Due Old Kent Bank on Note	$ 5,000.00	
Accrued Withholding tax	1,237.23	
Accrued Contributions to Pension Fund	848.07	
Total Current Liabilities		7,085.27

EQUITIES

Investment Jan. 1, 1946	$146,010.87	
Loss, Banner and Wachter	$9,925.58	
Loss,, Sunday School Papers	1,120.76	
Gain, Psalter and Yearbook	4,750.52	
Other Income (gain)	2,172.11	
Net Loss	4,123.71	
Total Investment Dec. 31, 1946		141,887.16
Total Liabilities and Equities		$148,972.43

PUBLICATIONS PRINTED:

The Banner, weekly	31,000
De Wachter, weekly	5,500
The Instructor, weekly	32,000
Children's Comrade, weekly	16,000
The Good News, weekly	2,000
The Key, semi-quarterly	6,000
Good News for Little Ones, weekly	1,000
Yearbook, annually	8,000

Respectfully submitted,
PUBLICATION COMMITTEE OF THE
CHR. REF. CHURCH
PETER HOLWERDA, *Secretary*

LETTER OF PROF. D. H. KROMMINGA

The Christian Reformed Publication Committee,
Rev. Mr. Peter G. Holwerda, Secretary,
1271 Lee Street, S. W.,
Grand Rapids, Mich.

ESTEEMED BRETHREN:—

Yesterday's mail brought me your request to write a column a week on the history of our denomination for the running year in *The Banner*. Allow me, first of all to acknowledge and thank you for the trust thus placed in me and the honor thus conferred on me. The invitation is in more ways than one an attractive one, even though the whole plan raises some puzzling questions in my mind; as, How is it, that suddenly there is room in our much cut-up *Banner* for an additional column for a whole year? Is this year or 1957 the proper year to commemorate our Church and its rise? Should any writer jump on so short notice into so novel and great a job? and, Is my age and physical strength sufficient to warrant my doing so? I would be tempted to undertake the task nevertheless, if I were really free to bring to our Church in connection with her origin and history the message which I feel I should above all bring. My big obstacle is, that I lack such freedom. Since this lack of

freedom bothers me not only now but has at times bothered me in the past in writing for our denominational papers, I take your kind invitation as a welcome occasion to give the situation a brief airing, not only for your benefit, but also for that of the Church at large, and I am asking you to convey this letter in your annual Report to Synod as the body from which I hold my appointment as member of the Publication Committee.

My premillenarian leanings have never been a secret in our Church and, as I know from reliable sources, they were the subject of some discussion at the Synod of 1928, before it appointed me to the chair of Church History at Calvin Seminary. It was but natural, that now and then in writing for our Church press and in appearing in our pulpits I did not feel free to say just what I would want to say were I to voice my own deepest convictions. But the situation remained bearable until January 11, 1945, when the Executive Committee of the Board of Trustees of Calvin College and Seminary prohibited me from publishing the last two chapters of my book, *The Millennium in the Church,* so that that volume had to appear without them, "for the sake of the peace of the church and the prestige of the prof. and the school, and from the viewpoint of Christian Ethics," as Art. 16 of the minutes of the Executive Committee under that date has it. The understanding was, as those same minutes state, that "he may be able to present the material in those two chapters to the Church through the channel provided for such purposes." I forthwith proceeded to carry out that understanding; but, as can be verified from the relevant sections in our synodical Acts and Agenda since that date, my efforts have not yet elicited from our Synods any pronouncement that passed judgment on the views which I presented to them.

In a telephone conversation touching this new assignment with which you have honored me though I cannot accept it, your secretary voiced the question, what all this has to do with writing on the history of our Church. This legitimate question will readily arise in your minds and in the mind of Synod also and certainly calls for an answer, the more so, since I am in untold ways deeply indebted to our Church and would not know where else to look for as congenial an ecclesiastical home if I had to do so. I was born and nurtured in the Old Reformed Church of Ostfriesland and Bentheim, for which both my parents had forsaken the established Reformed Church of those regions. When they took me to America, I was received into the Christian Reformed Church; there I made my public confession of faith, and that Church enabled me to procure my training for its ministry. In fact, even the views in which I deviate from Article 37 of the Belgic Confession could not well have arisen in my mind except against the background of the eschatological teaching given me in our own Seminary by Professor Ten Hoor. And it cannot be seen, how I would ever have reached the degree of clarity concerning them which I enjoy, had not the Christian Reformed Church entrusted to me the position of its seminary teacher in Church History. Moreover, in spite of the known difference between my views and its Creed the Church had done me the exceptional and rare honor of delegating me to the recent Reformed Ecumenical Synod; and now you add the honor of this new assignment which I am unable to accept. These are just a few outstanding obligations which I owe the Church I love, and in view of them all I feel it my duty to explain my inability to serve as you would have me serve as briefly as is consistent with clarity.

The difficulty which I encounter in your assignment lies precisely in the times in which you ask me to write on the history of our Church. We are living ecclesiastically and theologically in an age that is becoming marked more and more by ecumenicity. Our own tiny Reformed ecumenical movement is as nothing in comparison with the great ecumenical movement that is afoot and is by this time far advanced in worldwide Protestantism and reaching far beyond Protestantism. Christendom is moving toward a "United Church," as William Adams Brown put it shortly before his demise, and we are looking forward to the "Coming Great Church," as T. O. Wedel proclaims. Unless all signs fail, it will be in the very near future, that our own Church and Synod will have to define our position over against this big and comprehensive ecumenical movement which has sprung into overshadowing prominence with the cessation of the second world war and which is hailed by not a few as the great hope for the world in its desperate situation. It is hailed as God's own work, Who in His mercy has granted apostate Protestantism a rediscovery of the Bible, not as verbally inspired and infallible, to be sure, but in the Barthian sense. We

shall soon have to say, whether we can agree or must dissent. Personnally, I see no way of agreeing and, when I see the loose liberals and the loose evangelicals of our good city of Grand Rapids together taking the German confessor Niemoeller under their arm and parading him before all our churches on the rostrum of the Civic Auditorium, then I cannot withstand the impulse to whisper to my neighbor: that is not the revived and repentant Church of Christ, but the great Harlot of Rev. 17 and 18.

Probably some will say that I see phantoms. Be that, as it may, I cannot ignore what I see. And with such expectations in my soul I could not get very far with the remarkable and singular history of our Church before reaching a point at which these expectations and their underlying convictions would want to crop out. As Reformed men we are averse to a mechanical and atomistic conception of history; our conception of history is too organic to neglect the connection of all history with the evident history that is making in our own times, and to neglect the connection of all church history with that of our own Church, and to neglect the connection of modern Protestantism with the story of the Churches which have sprung from the Dutch Secession in 1834 and which were privileged to meet in an ecumenical Synod of their own right in our own midst last summer. Professor Otto A. Piper of Princeton Seminary is not an acceptable guide for us by any means; but I must give him credit for at least some elements in what he wrote in criticism of Oswald T. Allis' book on *Prophecy and the Church* in *The Princeton Bulletin*, Winter, 1946, p. 41: "Furthermore, Dispensationalism rightly presents Christianity as an eschatological religion. With his own amillennialism, the author ignores the fact that the Bible presents the purpose of God as being carried out in holy history, i. e., in a sequence of events, all of which form a whole and reveal a common underlying dynamic." And I am glad, that in its *Testimony* the recent Reformed Ecumenical Synod, while reaffirming our organic view of history, showed better discrimination as to the holiness of that history, when it stated: "In her Creed the Church confesses the fulness of the triune God and cannot view history otherwise than in the light of Scripture that meets us in God's revelation concerning creation, fall, and redemption . . . the Church confesses that the whole of history without this Bible-believing confessing becomes incomprehensible and senseless . . . The confession of God's creation and of the fact of man's fall stands in indissoluble connection with the grand expectation which is given us in Jesus Christ . . . The struggle of the Church proceeds throughout the course of the ages. But that struggle also increases in intensity as the day of the appearance of Jesus Christ draws near . . . The work of God in history approaches its consummation . . . " There is more, worth reading and pondering. I am grateful for this element in the *Testimony* which was unanimously adopted without discussion; — I am grateful for its reaffirmation and definition of our Reformed conception of history as moving steadfastly forward to the coming of our great Lord and King, Jesus Christ. It is the testimony our times cry out for.

You may still ask, what all this has to do with my difficulty with Article 37 of the Belgic Confession. For such as do not yet sense it, I shall try to make it clearer. We need not be hasty in identifying the big ecumenical movement with the emergence of the great Harlot of Rev. 17 and 18. Proof positive we shall have if and when the rulers of the nations sweep the coming great Church away in utter destruction and to the utter confusion and stagnation of commerce and the world's economic life. We may prefer to keep still and observe till such an event makes the interpretation certain. But we should note, that such an event will once for all sweep away also our traditional Augustinian conception of the Book of Revelation and specifically of the millennium, as it lies at the bottom of Article 37 of our Creed. It will then be seen, that that Book sketches out for the Church a definite trail through the centuries of our Christian era. That is my conviction now. And, having that conviction, I cannot remove the return of our Lord and the millennial reign of the saints with Him from the place which God's Word assigns to them in the succession of events that marks that trail. But your invitation to write on our denominational history of course wants me to do so in accord with our amillennial Creed. In fact, I am expressly bound till now by our Synod and its Executive Committee for Calvin College and Seminary, to do so, if at all, in harmony with the Augustinian eschatology of our Creed. That means, that I am bound to reverse the order in which the Word of God places those glorious coming events that hold so much comfort for the Church of Christ, and by that reversal, placing the millennium before the return of Christ,

to obscure the whole message of Rev. 19 and 20. Brethren, rather than do such a thing publicly with the convictions I have on this matter, I shall keep silence and preserve my selfrespect. The present phenomenally rapid march of events makes it quite dubious whether the whole forty or fifty articles can be finished before it becomes imperative to connect the history of our Church with the events that seem so plainly to be in the making; and for that reason I must decline to engage in the undertaking which you so kindly propose to me.

This, I hope, suffices to answer the question which your Secretary raised. I trust also, that it suffices to make clear to both you and Synod, why I can ill afford to serve my Church any longer in publication matters, where the need of standing up and speaking out for my convictions publicly may now become really pressing at any moment. The same fundamental difficulty may in some new form stare you and me in the face at every new turn of our road. Your Committee ought to be composed solely of men who are in full inner accord with Article 37 of the Belgic Confession. Above all, your chairman ought to be such a man. As the Church knows, I am not of that type. If our Church will take up my document which lies before it since June, 1946, for the purpose of either establishing its essential harmony with the Word of God and with the really great positions of our common Reformed Faith or, on the other hand, of making at least an honest attempt to show me the basic conflict of my views with those Reformed positions and with the Word of God, I may be freed out of this impasse in which I find myself now. But as long as the Church through Synod has not done so, I shall be compelled quietly to pursue my task of teaching Church History in Calvin Seminary and to leave all responsibility for silence on my part about the remarkable church-historical developments of our day as they appear in the light of God's Word entirely for Synod and our Church and its theologians.

In view of the importance of this whole matter for Synod and the Church, and in view of the fact that I have been appointed to your Committee by Synod and my resignation, which I herewith tender, together with its grounds should come to Synod for action, I herewith request you, to show me the kindness of presenting this letter together with your annual Report to Synod in the official synodical Agenda, whether as a supplement or by way of incorporation. I am not pressing for synodical action on the big document Synod has on its table. I can very well understand and sympathize with any wish Synod may have to move slowly and cautiously in a matter that may ultimately involve a reversal of our traditional eschatological position. Having now said all to Synod what needs to be said, I can very well wait in silence. But I found it necessary to point out, to Synod even more yet than to you, the difficult position I am in if I am called upon indiscriminately to do all kinds of service in and for the Church; and I sincerely trust that particularly Synod will readily take proper account of those difficulties. Let me add, that, unless you prefer otherwise, I shall be glad to function as your member and chairman to the extent of my ability till Synod convenes in June.

Your fellow-servant of our Lord,
D. H. KROMMINGA.

PREFACE TO THIRD EDITION OF THE PSALTER HYMNAL

This third edition differs from the two preceding editions only in the changes which have been made in the chorales taken from the Dutch Psalter. Ever since this praise book first appeared, many of our people were disappointed because of the rhythmic setting which was given these chorales. In the second edition the rhythm was still retained, though the harmonizations were made more pleasing and acceptable. At last, however, the desire of many to sing these tunes just the way they used to be sung in the Dutch Psalter (namely, as plain chorales, with all the notes of equal length) found official expression in a decision of the Synod of 1946 that in the next edition of Psalter Hymnals these melodies should be printed as plain chorales. Accordingly, the Publication Committee engaged Professor Henry A. Bruinsma of Calvin College to make the changes required by this decision. After some thought and discussion on the part of Mr. Bruinsma and representatives of the Publication Committee, it was decided to choose as the basis for this work the Dutch Koraalboek for organists by B. De Vries, the most popular of the many formerly in use among us. Only such changes were made as were necessary to avoid archaic modal harmony and to make proper transitions from line to line, after the omission

of the organ interludes which still appear in the above mentioned chorale book, though these have not been played for many decades past. No change has been made in the melodies. Congregations which still use the first or second edition can therefore sing these chorales even though the organists play from this new edition. The numbers indicating these adaptations of De Vries' harmonizations are the following: 5 (Ps. 3), 11 (Ps. 6), 32 (Ps. 19), 48 (Ps. 25), 63 (Ps. 33), 80 (Ps. 42), 83 (Ps. 43), 92 (Ps. 47), 123 (Ps. 65), 131 (Ps. 68), 148, (Ps. 73), 156 (Ps. 77), 161 (Ps. 79), 166 (Ps. 81), 172 (Ps. 84), 175 (Ps. 87), 182 (Ps. 89), 197 (Ps. 97), 200 (Ps. 98), 202 (Ps. 99), 205 (Ps. 100), 207 (Ps. 101), 211 (Ps. 103), 221 (Ps. 105), 242 (Ps. 116), 247 (Ps. 118), 249 (Ps. 119), 273 (Ps. 121), 276 (Ps. 122), 286 (Ps. 130), 292 (Ps. 133), 303 (Ps. 138), 325 (Ps. 150), 344 (Song of Zacharias), 345 (Song of Simeon), 397 (Same tune as Ps. 42), and 468 (Old Hundredth).

SUPPLEMENT 20

(Art. 158)

REPORT on the FIRST REFORMED ECUMENICAL SYNOD by the DELEGATES OF THE CHRISTIAN REFORMED CHURCH

To the Synod of the Christian Reformed Church convening in Grand Rapids, Michigan June 1947.

ESTEEMED BRETHREN:

The undersigned, chosen by the Synod of 1946 to represent the Christian Reformed Church at the First Reformed Ecumenical Synod, have the pleasure to submit the following report.

The Ecumenical Synod met in Grand Rapids, Michigan, from August 14 to August 30, 1946, in the Assembly Room of the Calvin Seminary building. Throughout the sessions the weather was ideal and the atmosphere within delightful. The delegates desire to express their appreciation of having been honored to represent the Christian Reformed Church at this unique and important gathering of brethren from three continents.

In reporting on the work of the Ecumenical Synod we refer Synod to the Acts of the First Reformed Ecumenical Synod which came off the press in March 1947. Copies have been sent to all the consistories as well as to the Stated Clerk of the Synod of the Christian Reformed Church. A copy of the Acts accompanies this report.

As the Acts state, since 1924 attempts have been made to call an ecumenical synod. On August 14, 1946, the First Reformed Ecumenical Synod met in Grand Rapids, Michigan. A prayer service had been held the previous evening in the Fuller Avenue Christian Reformed Church, Professor L. Berkhof preaching the sermon and the Rev. I. Van Dellen leading the congregation in prayer. Seventeen delegates were present. Four delegates from "De Gereformeerde Kerken In Nederland": Prof. Dr. G. Ch. Aalders, Prof. Dr. G. C. Berkouwer, Dr. J. Hoek, Elder A. Warnaar. Three delegates from "Die Gereformeerde Kerk in Suid-Afrika": Prof. Dr. S. du Toit, Dr. P. J. S. de Klerk, Elder Dr. H. G. Stoker. Ten delegates from the Christian Reformed Church of America: Prof. L. Berkhof, Prof. D. H. Kromminga, Rev. I. Van Dellen, Rev. E. F. J. Van Halsema, Dr. J. T. Hoogstra, Dr. Herman Kuiper, Elder Dr. E. Y. Monsma, Elder Dr. L. Flokstra, Elder Mr. G. Buist, Elder Mr. F. Keegstra.

Synod chose as officers: Prof. L. Berkhof, President; Prof. Dr. G. Ch. Aalders, Vice-President; Rev. E. F. J. Van Halsema, First Clerk; Prof. Dr. S. du Toit, Second Clerk.

Two committees were appointed, a committee on Authority and Membership, Committee I, and a committee on Synodical Program, Committee II. See Art. 16, Acts.

After some deliberation, Synod decided to rearrange the material found on the tentative agenda of the three Churches under the headings: Doctrine and Creed, Reformed Testimony and Action, and Ecclesiastical Difficulties in the Netherlands. Synod approved of the Revised Agendum as found in Article 24, pp. 19-21, Acts.

The subjects on the Revised Agendum were elucidated and discussed. The conclusions to which Synod came are recorded in the Acts, to which we respectfully direct the attention of Synod. After two and one-half weeks of labor the First Reformed Ecumenical Synod adjourned and the members returned to their homes. The African delegation, we are sorry to report, experienced some difficulty in securing shipping accommodations. It was not until Christmas that they succeeded in leaving the United States. Meanwhile their prolonged presence was a wholesome stimulus and a delightful experience to our people in the East and in the West. On January 15, our African friends were happy to set their feet again on South African soil.

In view of the fact that the Synod of 1946 declared "that the Synod of the Christian Reformed Church considers the decisions of this forthcoming (ecumenical) Synod binding only when the Synod of the Christian Reformed Church approves," see Acts 1946, Art. 88, p. 59, we respectfully request Synod to approve the decisions of the First Reformed Ecumenical Synod as recorded in the Acts of that Synod.

Among the decisions we call the attention of Synod to the following:

1. Concerning Synodical Program, Acts, p. 21,
2. Concerning Eccles. Difficulties in Netherlands, pp. 24, 25, 38, 39.
3. Concerning character, foundation, purpose of the First Reformed Ecumenical Synod, p. 36.
4. Concerning the binding character of its decisions, p. 36.
5. Concerning the basis for future Ecumenical Synods, pp. 41, 42.
6. Concerning calvinistic organizations, p. 44.
7. Concerning our mission in the modern world, pp. 51, 52.
8. Concerning missions and evangelization, p. 51.
9. Concerning the "Declaration of 1946," p. 47.
10. Concerning a Testimony, pp. 44, 52, 53, 54, 55.
11. Concerning committees of study, pp. 50, 56, 57.
12. Concerning interchurch correspondence, pp. 58, 69.
13. Concerning next Ecumenical Synod, pp. 59, 60, 61, 65.
14. Concerning statement with regard to First and future Synods, pp. 61-64.

15. Concerning invitations to other Churches, p. 67.
16. Concerning the name, p. 131.
17. Concerning the archives, p. 67.
18. Concerning pro rata expense, p. 68.
19. Concerning committees of study, p. 73.
20. Concerning delegates to the next Ecumenical Synod, p. 60.
21. Concerning the sending of copies of official documents, p. 59.

Your delegates, with the exception of Mr. F. Keegstra, met on March 6, 1947, and decided to recommend to Synod that the churches named below be invited to the next Ecumenical Synod.

In making their recommendations your delegates were guided by the decisions of the First Reformed Ecumenical Synod, viz.,

"All Churches which profess the Reformed faith are to be invited unless they fail to exercise discipline in the case of departures from the Reformed faith." Acts, p. 48.

"The foundation for the Ecumenical Synod of Reformed Churches shall be the Holy Scriptures of the Old and New Testament as interpreted by the Confessions of the Reformed faith, namely, the First Helvetic Confession, the Heidelberg Catechism, the Gallican Confession, the Belgic Confession, the First Scotch Confession, the Westminster Confession, the Canons of Dort, the Thirty-nine Articles. It should be understood that these Scriptures in their entirety, as well as in every part thereof, are the infallible and ever abiding Word of the living Triune God, absolutely authoritative in all matters of creed and conduct, and that the Confessions of the Reformed faith are accepted because they present the divine, revealed truth, the forsaking of which has caused the deplorable decline of modern life. It has to be emphasized that only a wholehearted and consistent return to this Scriptural truth of which the gospel of Jesus Christ is the core and the apex, can bring salvation to mankind and effectuate the so sorely needed renewal of the world.

"Because of the diversity in the forms of government of the Reformed Churches, uniformity of church polity cannot be stressed as a fundamental requisite, except in so far as the principles of this polity are contained in the Reformed Confessions, as for example the headship of Christ and the marks of the true Church: the pure preaching of the Gospel, the Scriptural administration of the sacraments, and the faithful exercise of discipline.

"All Churches which, in the judgment of Synod, profess and maintain the Reformed faith will be invited to participate in the Ecumenical Synod, on the basis mentioned above. Moreover, they will be kindly requested to express their explicit agreement with it, and all delegates to the Synod will have to testify their adherence to the Confessions of the Reformed faith and to the aforesaid statement." Acts, p. 64.

In the light of these decisions your delegates recommend that the Synod of the Christian Reformed Church invite:

1. The Orthodox Presbyterian Church.
   Professor D. H. Kromminga requested that his negative vote be recorded. He protested against the Committee's decision as follows: "The undersigned desires to have his negative vote recorded and protests against the decision of the Christian Reformed delegates to the First Reformed Ecumenical Synod to advise the Christian Reformed Synod, meeting in June 1947, to extend an invitation to the Orthodox Presbyterian Church to participate in the next Reformed Ecumenical Synod, without at the same time resolving to call Synod's attention to the fact that the old socalled Rochester Case is officially still not settled as far as Synod is concerned, cf. Overture of Classis Hudson, Acts 1940, pp. 63-68. He feels duty bound to call Synod's attention to this matter.
   D. H. KROMMINGA."
2. The Free Magyar Reformed Church.
3. The Synod of the Reformed Presbyterian Church of North America.
4. The Reformed Presbyterian Church — General Synod.
5. The Associate Presbyterian Church.

With deep regret your delegates have to record the fact that they are unable to advise Synod to extend an invitation to participate in the next Reformed Ecumenical Synod to the Reformed Church of America, since your delegates are convinced that as a body the Reformed Church of America is definitely not maintaining the traditional Reformed creedal positions. It would be only with an orthodox Reformed minority that we could seek such fellowship as the Ecumenical Synod seeks and offers, and it is with sincere and deep regret that we see no way of establishing such fellowship with that minority.

Your delegates also regret the fact that they are unable to advise Synod to extend an invitation to participate in the next Reformed Ecumenical Synod to the Protestant Reformed Church, since your delegates are convinced that as long as the Protestant Reformed Church assumes the position and attitude as expressed in the official communication addressed to the Christian Reformed Synod of 1943, Acts 1943, Art. 161, attempts in the direction of ecumenical fellowship with the Protestant Reformed Church are futile.

There may be other Churches to which an invitation to participate in the next Ecumenical Synod should be extended, but your delegates are not ready to advise Synod further at this time.

Synod will kindly inform Prof. Dr. G. Ch. Aalders which Churches have been invited by it to the next Ecumenical Synod, Acts, p. 74.

Should the next Ecumenical Synod be held in 1948, Synod may consider the advisability of appointing the delegates of the Christian Reformed Church at this time.

Summarizing this report, your delegates recommend that the Synod of the Christian Reformed Church approve the decisions of the First Reformed Ecumenical Synod as found in the Acts of that Synod.

Should Synod see its way clear to grant this approval, Synod

1. appoint two members of the proposed International Reformed Mission Council, Acts, p. 51.
2. appoint three delegates to the Second Ecumenical Synod
3. consider matters for the agendum of the Second Ecumenical Synod, Acts, p. 60.
4. inform Dr. G. Ch. Aalders which Churches have been invited by the Christian Reformed Church.
5. instruct the Stated Clerk to send henceforth two copies of all the official documents of the Christian Reformed Church to the Gereformeerde Kerken in the Netherlands and to Die Gereformeerde Kerk in Suid-Afrika.

Respectfully submitted,

The delegates to the Christian Reformed Church to the First Reformed Ecumenical Synod,

L. BERKHOF
D. H. KROMMINGA
I. VAN DELLEN
HERMAN KUIPERS
J. T. HOOGSTRA
L. FLOKSTRA
E. Y. MONSMA
G. BUIST
F. KEEGSTRA
E. VAN HALSEMA

SUPPLEMENT 21
(Arts. 52, 120, 125)

Report of the Committee to Re-examine the Decisions of 1890 and 1908 Dealing with Church-membership of Unbiblically Divorced and Remarried Persons Who Come to Repentance of Their Sins.

To the Synod of 1947.

ESTEEMED BRETHREN:

The mandate of your committee is found on p. 69 of the Acts of the Synod of 1945:

"We recommend that Synod appoint a committee to re-examine the decisions of 1890 and 1908, dealing with church-membership of unbiblically divorced and remarried persons who came to repentance of their sins.

Grounds:

a. Synod has never adopted an official exegetical position in support of its previous decisions.

b. The decisions of 1890 and 1908 are inflexible and allow no exceptions.

c. The decisions of 1936 clearly recognize that exceptions must be made. A renewed endeavor should be put forth to remove the apparent inconsistency.

d. This recommendation is in harmony with the overture of the Classis Chicago North."

For the history of the divorce-question during the period 1908-1936 your committee would refer you to Agenda, part I, 1936, p. 46 ff., and Agenda, part II, 1936, p. 341 ff.

The Synod of 1936 reached a decision in connection with the Alpine Ave. case which has some bearing on the question now before us. We quote from the Acts of 1936, p. 145:

"A certain party, while in the state of unbelief and godlessness, was divorced by his wife, without resistance on his part, upon the grounds of cruelty and non-support. He remarried with another woman (who had also been divorced), was subsequently converted and declared and manifested sincere repentance as to his sins pertaining to this divorce and his adulterous marriage . . . We advise that if to the satisfaction of the consistory this person confesses his sins of unbiblical divorce and adulterous remarriage, and manifests true godliness in his life, he may be admitted to membership in our church."

In connection with this decision it should be noted that the person in question committed his sin "while in the state of unbelief and godlessness." Hence, the decision of Synod in this concrete case was not in conflict with either of the two extensive Reports on Divorce which were presented to the Synod of 1936. Synod did not adopt the position of

either Report, but, as it definitely stated, decided the case "upon its own merits." See Acts of 1936, pp. 105, 106, 145; Acts of 1944, pp. 60, 88.

Cicero-I presented to the Synod of 1944 a question of admitting to membership in one of our churches "persons who are the guilty parties in divorces in which adultery was involved." Acts of 1944, p. 57 ff. Synod decided that "in this concrete case the parties guilty of divorce and adulterous remarriage may not be admitted as members of one of our churches." Acts of 1944, p. 59 ff. However, the Synod of 1945 reconsidered this case. The committee on Protests-I made the following recommendation:

"We advise that Synod declare that if, to the satisfaction of the consistory of Cicero-I, these people are thoroughly repentant, and if after *satisfactory probation,* the consistory is persuaded that they evidence a godly walk, they may be admitted to membership in the church." Acts of 1945, p. 68. It was explained that the sins of the persons involved "were committed at a time when both parties were in a state of spiritual darkness," p. 78; cf. p. 93. A history of the case was given. Synod decided as follows:

"In view of this history, the Synod advises Cicero-I, that, in this particular case, these people may be admitted to membership in our church, if to the satisfaction of the consistory they confess their sins of unbiblical divorce and adulterous marriage and manifest true godliness in their life," p. 93.

As in the case which was before the Synod of 1936 so also in this case two facts figured prominently in Synod's decision:

a. earnest repentance manifested by a godly manner of life, and
b. the fact that, according to the history given, the sins were committed while the persons involved lived in the state of spiritual darkness.

Inasmuch as in this particular case the second reason (b.) was subsequently denied, the Synod of 1946 reversed the decision of 1945. See Acts of 1946, p. 73. Ground 2 for the motion to reverse the decision of 1945 reads:

"The decision of 1945 is contrary to actual facts."

"The Synod of 1946 mentions as the third ground for the motion to reverse the 1945 decision the fact that this decision is contrary to the historical stand of 1890, 1908 and reiterated by 1944.

It is, indeed, true that the decisions of 1890, 1908 leave no room for such decisions to admit or readmit to membership. The decision of 1890 declares:

"A man who, because he committed adultery, is divorced legitimately by his wife, may not remain a member of the church if he remarries while his first wife is living."

The decision of 1908:

"Such a person by his act of adultery freed his wife but not himself; before God he is still bound to his first wife, and his second marriage is, moreover, a living in adultery."

Your committee is of the opinion that the decisions of 1890, 1908 fail to incorporate satisfactory scriptural evidence. Moreover, such inflexible decisions are undesirable. In saying this we do not conceal the fact that in your committee the view that the decisions of 1890, 1908 contain elements that are eminently scriptural is also represented.

It is the conviction of your committee that a solution of the divorce problem should be found and can be found. This does not mean that there will ever be unanimity with respect to every aspect of the complex problem. The two elaborate Reports to the Synod of 1936, *in which both the history and the exegesis of the question receive abundant attention* have been considered at length both in personal study and in committee-room discussion. However, these Reports indicate conflicting conclusions on several questions; such as:

a. Has the guilty party, whether in a legitimate or in an illegitimate divorce, the right to remarry?

b. Does the exceptive phrase ("saving for the cause of fornication") in Matt. 5:32, modify the last as well as the first part of the sentence?

c. Is a marriage, begun in adultery, continued in adultery? And if the latter, what does that imply with respect to the conditions upon which restoration is possible for such persons who persisted in their sins against better knowledge?

Now, on such questions as these, *opinions differed in the past and differ today, and these differences are also represented in your committee.**

With respect to the question regarding readmission (or admission) to membership (or the full rights and privileges of membership), which has been one of the main questions in dispute, your committee has discovered an approach not indicated in the 1936 Reports. Nevertheless, the approach is not altogether new. The idea of a *probation-period* to prove the genuine character of one's confession of sorrow over sin is found in the Report of the Committee of Protests-I, Acts of 1945, as quoted in the preceding.

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*In view of the insufficiency of the data both from a quantitative and qualitative point of view, it is the conviction of the undersigned that the differences here projected cannot be resolved on the basis of thorough exegesis. Three reasons may be adduced: 1 — The paucity of the Biblical material. 2 — The lack of absolute clarity in the interpretation of the biblical material adduced. 3 — The testimony of the Holy Spirit in the Church, as evident from the conflicting opinions, suggests that room must be left for certain elements in both opinions heretofore projected. It is therefore incumbent upon us to deal individually with each case in the light of the basic Christian principles hereinafter set forth in this report. — RALPH STOB.

Your committee is in full agreement on the following points:

(1) Persons who commit the sin of adultery or make themselves guilty of unbiblical divorce and who subsequently contract a second marriage can be admitted or readmitted to the church (or to the full privileges of church-membership):

a. If they confess their sins before the consistory, this confession to be announced to the congregation.

b. If, during a period of probation, they *manifest* the genuine character of their confession by a godly life. See, however, below, point 4 of our *Advice.*

(2) Consistories should deal more leniently with those persons who have sinned in ignorance than with those who, though duly and repeatedly admonished, persisted in their evil way.

(3) The decisions of 1890, 1908 fail to incorporate satisfactory scriptural evidence for the position that unbiblically divorced and remarried persons who manifest sincere repentance can under no circumstances be readmitted (or admitted) to the church (or to the full privilege of church-membership). Hence, something better should be substituted for these decisions.

(4) Whereas the evil of divorce is increasing, consistories and ministers should warn unceasingly against this evil and should faithfully set forth the ideal of Christian marriage as held before us in Holy Writ.

ADVICE

Accordingly, your committee advises Synod to adopt the following propositions, which, as is clearly evident, embody the indisputable teachings of Scripture to which constant reference is made:

(1) *Whereas,* according to Scripture, the marriage-bond is sacred, a union for life, Rom. 7:2,3, a symbol of the eternal love-relationship existing between Christ and his church, Eph. 5:31,32, and

Whereas the divine ideal is the faithful union of one man and one woman, Matt. 19:3-9, and

Whereas Scripture and our church permit divorce on only one ground, namely, fornication, Matt. 5:32, and

Whereas the evil of unbiblical divorce is increasing on every side, and

Whereas, Jesus teaches emphatically that remarriage after unbiblical divorce is adultery;

Therefore, consistories and ministers should do all in their power to warn unceasingly against every violation of the marriage-bond through unbiblical divorce or through adultery before or after unbiblical divorce.

SCRIPTURAL CONFIRMATION OF THIS POINT

Rom. 7:2,3: "For 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 the husband. So then, if while the husband liveth, she

be joined to another man, she shall be called an adulteress: but if the husband die, she is free from the law, so that she is no adulteress, though she be joined to another man."

Eph. 5:31,32: For this cause shall a man leave his father and mother, and shall cleave to his wife; and the two shall become one flesh. This mystery is great: but I speak in regard of Christ and of the church."

Matt. 19:3-9: "And there came unto him Pharisees, trying him, and saying, Is it lawful for a man to put away his wife for every cause? And he answered and said, Have ye not read, that he who made them from the beginning made them male and female, and said, For this cause shall a man leave his father and mother, and shall cleave to his wife: and the two shall be one flesh? So that they are no more two, but one flesh. What therefore God hath joined together, let not man put asunder. They say unto him, Why then did Moses command to give a bill of divorcement, and put her away? He saith unto them, Moses for your hardness of heart suffered you to put away your wives: but from the beginning it has not been so. And I say unto you, Whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery: and he that marrieth her when she is put away committeth adultery."

Matt. 5:32: "But I say unto you, that every one that putteth away his wife, saving for the cause of fornication, maketh her an adulteress: and whosoever shall marry her when she is put away committeth adultery."

Heb. 13:4: "Let marriage be had in honor among all, and let the bed be undefiled: for fornicators and adulterers God will judge."

Tit. 2:11-14: "For the grace of God hath appeared, bringing salvation to all men, instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world, looking for the blessed hope and appearing of the glory of our great God and Savior Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people for his own possession, zealous of good works."

(2) Persons who commit the sin of adultery or make themselves guilty of unbiblical divorce and who subsequently contract a second marriage sin grievously against the moral law. If, in addition, these individuals were members of the church at the time when the sin was committed, were duly and repeatedly admonished — Tit. 3:10 speaks of a first and second admonition — but persisted in their evil way, they have thereby greatly added to their sin and have given great offence to and in the church of Christ Lk. 12:47,48; Lk. 23:34; Acts 3:17; I Tim. 1:13.

SCRIPTURAL CONFIRMATION OF THIS POINT

Lk. 12:47,48: "And *that servant, who knew his 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."

Lk. 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."

I Tim. 1:13: "Though I was before a blasphemer, and a persecutor, and injurious: howbeit *I obtained mercy, because I did it ignorantly in unbelief.*"

(3) *Whereas* by violating the divine marriage-ordinance in the aforesaid manner offence is given in the church, and the name of the Lord is reproached and ill-spoken of by the world, II Sam. 12:14 (especially when the offenders are church-members), and this offence and reproach must first be removed, and

Whereas Scripture everywhere teaches that true repentance and genuine faith are evidenced by godly conduct as their fruit, Prov. 28:13; Matt. 7:18-20; Phil. 1:27; Jas. 3:13; I John 2:29; 3:6; so that after the sins have been confessed and this confession has been announced to the congregation time must be given during which this godly conduct can be made manifest to all, and

Whereas the guilty persons should become deeply impressed with the heinous character of their sins, Num. 12:13-15;

Therefore, persons who have made themselves guilty in the aforesaid manner should be given a period of probation. During this period of probation the consistory has the opportunity to become convinced of the genuine character of their sorrow and of their earnest desire to live a new, godly life. In this way the congregation also can be expected to give silent approval of the consistorial action of admission or readmission, and the offence that was given can be removed. This period of probation should not be too short, in order that the holy things of God be not given to those who are not entitled to them, Matt. 7:6; neither should it be too long, lest the truly penitent be swallowed up with overmuch sorrow, II Cor. 2:5-7. The length and acceptable evidence of repentance in each concrete case should be determined by the consistory. The period should be longer and the requirements of probation should be more severe for those who persisted in their sins against better knowledge than for those who sinned while living in moral and spiritual darkness, outside the church, Lk. 12:47,48; 23:34; Acts 3:17; I Tim. 1:13.

SCRIPTURAL CONFIRMATION OF THIS POINT

II Sam. 12:14: "Howbeit, *because by this deed thou hast given great occasion to the enemies of Jehovah to blaspheme,* the child also that is born unto thee shall surely die."

Prov. 28:13: "He that covereth his transgressions shall not prosper; But whoso confesseth and forsaketh them shall obtain mercy."

Matt. 7:18-20: "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Therefore, by their fruits ye shall know them."

Phil. 1:27: "Only let your manner of life be worthy of the Gospel of Christ."

Jas. 3:13: "Let him show by his good life his works in meekness of wisdom."

I John 2:29: "If ye know that he is righteous, ye know that everyone also that doeth righteousness is begotten of him."

I John 3:6: "Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither knoweth him."

Num. 12:13-15: "And Moses cried unto Jehovah saying, Heal her, O God, I beseech thee. And Jehovah said unto Moses, If her father had but spit in her face, should she not be ashamed seven days? *Let her be shut up without the camp seven days, and after that she shall be brought in again.* And Miriam was shut up within the camp seven days: and the people journeyed not till Miriam was brought in again."

Matt. 7:6: "Give not that which is holy unto the dogs, neither cast your pearls before the swine, lest haply they trample them under their feet, and turn and rend you."

II Cor. 2:5-7: "But if any hath caused sorrow, he hath caused sorrow not to me, but in part (that I press not too heavily) to you all. Sufficient to such a one is this punishment which was inflicted by the many; so that contrariwise ye should rather forgive him and comfort him, *lest by any means such a one should be swallowed up with his overmuch sorrow.*"

Lk. 12:47,48; 23:34; Acts 3:17; I Tim. 1:13 have been quoted in full under the previous Point.

(4) The question whether the sincerity of the repentance should also be manifested by the abrogation of the marriage or at least by abstinence from marital relations is one on which your committee could not come to agreement. It is the judgment of the committee that this should not be required of those who committed the sins while living in the state of spiritual darkness. 1) (See on spiritual darkness the passages quoted under Point (2) above.) On the question whether this

1) The undersigned cannot conscientiously agree with the above statement on the ground that the committee has not in its discussion or Report adduced sufficient scriptural evidence for this position. WM. P. BRINK, ANTHONY HOEKEMA.

should be required of those who committed their sins while they were members of the church of Christ your committee is divided.

(5) Inasmuch as the decisions of 1890, 1908 leave no room at all for the admission or restoration of unbiblically divorced and remarried persons who sincerely repent of their sins, the aforementioned regulations — (1), (2), and (3) above — are hereby substituted for the decisions of 1890 and 1908. Grounds:

a. The decisions of 1890, 1908 do not incorporate satisfactory scriptural evidence.

b. Scripture promises forgiveness and restoration to all who manifest genuine repentance.

SCRIPTURAL CONFIRMATION OF THIS POINT

Ps. 32:5: "I acknowledged my sin unto thee,
And mine iniquity did I not hide:
I said, I will confess my transgressions unto Jehovah;
And thou forgavest the iniquity of my sin."

Ps. 34:18: "Jehovah is nigh unto them that are of a broken heart,
And saveth such as are of a contrite spirit."

Ps. 51:17: "A broken and a contrite heart, O God, thou wilt not despise."

Prov. 28:13: "He that covereth his transgressions shall not prosper;
But whoso confesseth and forsaketh them shall obtain mercy."

Is. 1:18: "Come now, and let us reason together, saith Jehovah: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as snow."

Is. 57:15: "I dwell in the high and holy place, with him also that is of a contrite and humble spirit."

Lk. 7:47,48: "Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little. And he said unto her, Thy sins are forgiven."

Lk. 15:17-24 (the penitence of the Prodigal Son and the manner in which the Father welcomed and forgave him).

Lk. 18:13,14: "But the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote his breast, saying, God, be thou merciful to me, a sinner. I say unto you, This man went down to his house justified rather than the other . . . ."

Respectfully submitted, The Committee:

J. GRITTER
J. WEIDENAAR
W. HENDRIKSEN
G. HOEKSEMA
R. J. DANHOF
A. A. HOEKEMA
W. BRINK
R. STOB

SUPPLEMENT 22
(Arts. 128, 129, 171)

ANNUAL REPORT OF THE CHRISTIAN REFORMED BOARD OF MISSIONS

To the Synod of 1947.
ESTEEMED BRETHREN:

ON account of Synod's decision in 1946, setting the deadline at March 15 for the inclusion of reports and recommendations in the Agenda, our report this time will be shorter and less comprehensive than that of former years. Our mission activity year runs from June 1st to May 31st, but in this report we can cover only the period from June 1st of last year to February 28 of this year. With respect to some of our fields and stations history is still in the making, so that certain important details will have to be reported by our representatives at Synod. Our fiscal year runs from January 1st to December 31st, but we cannot give a financial report here because the auditors could not go over our finances in time to have the report included in the Agenda. A summary of our financial report for 1946 in mimeographed form will be presented to all the delegates at Synod. Copies of a complete and detailed financial report for 1946 will be given to the officers of Synod and to the members of Synod's Budget Committee.

SECTION I: ORGANIZATION AND MEETINGS OF THE BOARD AND ITS COMMITTEES

Those who functioned as members of the Christian Reformed Board of Missions during the past nine months are:

Classis California ..... Rev. J. J. Steigenga
Classis Chicago North ..... Rev. T. C. Van Kooten
Rev. W. P. Brink
Classis Chicago South ..... Rev. J. H. Monsma
Classis Grand Rapids East ..... Rev. L. Oostendorp
Rev. C. Boomsma
Classis Grand Rapids South ..... Rev. H. J. Evenhouse
Rev. B. Essenburg
Classis Grand Rapids West ..... Rev. H. Verduin
Rev. Dr. P. Y. De Jong
Classis Hackensack ..... Rev. H. Bouma
Classis Holland ..... Rev. J. Beebe
Classis Hudson ..... Rev. J. P. Smith
Classis Kalamazoo ..... Rev. J. O. Bouwsma
Rev. D. Drost
Rev. J. Entingh
Classis Minnesota ..... Rev. A. A. Koning

Classis Muskegon ..... Rev. J. H. Schaal
Classis Orange City ..... Rev. J. Rubingh
Rev. J. Cupido
Classis Ostfriesland ..... Rev. P. Huisman
Classis Pacific ..... Rev. P. De Koekkoek
Classis Pella ..... Rev. T. Verhulst
Classis Sioux Center ..... Rev. J. Zwaanstra
Classis Wisconsin ..... Rev. J. C. Schaap
Rev. J. J. Holwerda
Classis Zeeland ..... Rev. G. Yff
Members at large... Mr. H. Boersma, Mr. H. Denkema, Dr. R. Wierenga
Secretary of Missions ..... Dr. J. C. De Korne

The present officers of the Board are:

President ..... Rev. H. J. Evenhouse
Vice-president ..... Rev. George Yff
Secretary ..... Dr. J. C. De Korne
Treasurer ..... Mr. Henry Denkema
Assistant Treas. ..... Dr. R. Wierenga
Minute Clerk ..... Rev. J. Beebe

The Board held its annual meeting on Feb. 12-14, 1947. The Executive Committee met six times since June, 1946. At its November meeting this Committee decided to meet henceforth once a month on account of the increased volume of work demanding attention. The Finance Committee, composed of the members at large and the secretary, met twenty-one times during this period.

SECTION II: BRIEF SURVEY OF OUR WHOLE MISSION PROJECT

A. *Personnel.* At the time this report is written one minister and one candidate are considering calls to missionary work; another candidate has indicated his acceptance of a call to China. Three calling churches have been presented with nominations from which they will choose men for missionary work in the near future. The Board is making efforts to obtain an unordained man for the position of principal at the Zuni mission school. By the time Synod meets we may have an increased number of workers on our mission force.

Here follows a tabulation of our entire force at the present time, indicating the workers as married or single:

	Indian		China		Nigeria		Administration		Total	Total with Wives
	M	S	M	S	M	S	M	S		
Ordained men	10	..	2	..	1	..	1	..	14	28
Campworkers	1	..	..	..	..	..	..	..	1	2
Industrial workers	6	1	..	..	..	..	..	..	7	13
Office clerks	..	1	..	..	..	..	..	1	2	2

	Indian M	Indian S	China M	China S	Nigeria M	Nigeria S	Administration M	Administration S	Total	Total with Wives
Principals and teachers	1	13	..	..	1	2	..	..	17	18
Women gospel workers	..	2	..	3	..	..	..	..	5	5
Doctors and nurses	1	6	..	..	..	3	..	..	10	11
Cooks, matrons, laundresses	..	11	..	..	..	..	..	..	11	11
Under appointment	..	..	4	1	..	1	..	..	6	10
Native assistants paid by the Board	11	1	..	..	..	..	..	..	12	23
									75	123

In the above tabulation we have not included the native evangelists and teachers in Nigeria who are supported by native churches and who are not connected with our Board. These number 28 married men.

B. *Results.* Speaking of results, we must not overlook the important work that has been done in edifying and strengthening the converts in the midst of their adverse environment. As to professions of faith and baptisms of adults, we call special attention to the fact that professions of faith by native covenant children and baptisms of adults on profession of faith usually take place after the season of catechetical instruction terminates in the Springtime of the year. Our missionaries report that some are receiving that instruction now. By the time Synod meets the number mentioned below undoubtedly will have increased.

During the past nine months 4 infants of believing parents were baptized on our Indian field, and 13 adults received baptism on profession of faith on our Nigerian field. For obvious reasons no results could be reported from our China field at this time.

SECTION III. THE INDIAN FIELD

A. *Survey of the various stations.*

CARISSO. Mr. David C. Boyd is the missionary here, with John Largo as his interpreter. He conducts a service and a Sunday school meeting on Sunday and gives religious instruction at the government school during the week. Much of his time is spent in campwork. One of the problems in this area is the extensive use of the peyote drug in connection with religious ceremonies by the Indians. The government is making some efforts to stamp out this evil, but is not meeting with much success.

CROWN POINT. Rev. Jacob Van Bruggen is the missionary stationed at this post. He conducts two services on Sunday and with the help of Mrs. Van Bruggen gives religious instruction during the week at the large government school at this place.

With the help of a team of native workers, Alfred Bicenti and Ben Henry, Mr. Van Bruggen also gives religious instruction at five other government schools and exercises some care over the vacant posts of San Antone and Star Lake. The native workers also carry on campwork. For this work the Board has decided to furnish them with a pick-up.

FARMINGTON. Rev. H. J. Schripsema labors here as missionary, Mr. C. Dykema as industrial assistant, and Mr. Chee Anderson as interpreter. Two services and a Sunday School meeting are held here on Sunday. On Sunday afternoon Geronimo Martin conducts a Sunday school class in the Navajo language, while the missionary gives religious instruction at the government school at Ignacio, Colorado, which is 65 miles away. At this school religious instruction is also given for one hour on Wednesdays, when the missionary is assisted by Mr. Dykema, Mr. Anderson, and Miss Chamberlain.

GALLUP. This post has been vacant since Dr. C. G. Hayenga was transferred to the work at Phoenix, Arizona. The Sunday evening service here has been conducted by Rev. J. R. Kamps.

In connection with this mission station a situation has developed that calls for the special attention of Synod. Gallup is a trading center for the Indians and contains much in the line of drinking places and vice dens to lead them to destruction. Many Indian girls, some of them christians, find employment in this wicked city and are in need of more extensive christian care. The Indian Committee of the Home Missions Council sensed this situation and decided to establish a social center for the Indians under the auspices of the Gallup churches. This would be a modernistic affair with features that would be detrimental to our mission work.

However, after some correspondence with us on this matter, the Council decided it will not establish this social center, if the Christian Reformed church is willing to do it. If we do not, the Council will go ahead. If we do, we will have full and complete control of such a social center.

Upon the recommendation of General Conference, Dr. Hayenga who knows the field, and the Inspection Committee, the Board decided to ask Synod for permission to establish a social center for the Indians in connection with our regular evangelistic work in Gallup. It would be an evangelistic social center requiring the following items: 1. A large room for services only, as much as possible. 2. A recreation room. 3. A reception room. 4. Rest rooms for men and women. 5. Showers for men and women. 6. Two bedrooms for emergency lodging. 7. Kitchen for social purposes. 8. Living quarters for the family of an Indian assistant.

Our present mission property in Gallup is not situated in a suitable location and should be sold. About $25,000.00 will perhaps be needed for new property. A request with respect to this project will be found in the list of recommendations at the end of this report.

NAHASCHITTY. At this post a native christian, Mr. Louis Henry, has been doing part-time mission work under the general supervision of Rev. G. Pars. An ordained man should be stationed here.

The Board took steps toward obtaining an ordained man for Nahaschitty by sending a request to the Sixteenth St. Christian Reformed church of Holland, Michigan, to become the calling church for this post and to assume responsibility for his salary. At the time this report was written the Sixteenth Street consistory did not yet have time to reply, but we have reasons to believe that the reply will be a favorable one.

PHOENIX-BLUEWATER. During the months from October to the end of May some 2000 Navahos, most of them from our field in New Mexico, are employed on large gardening projects at Phoenix, Arizona, about 350 miles west of Gallup. Since the beginning of last year Dr. C. G. Hayenga has been doing evangelistic work among these Indians, assisted by Mrs. Hayenga and students at the Cook Bible Training School for native workers. The Synod of 1946 gave the Board authority to open a mission post at Phoenix either on a part-time or full-time basis.

At its meeting on Dec. 12, 1946 General Conference passed a motion to advise the Board that Phoenix should be a part-time project. The Inspection Committee of the Board endorsed this advice and stated that Dr. Hayenga could be employed during the summer months at Bluewater, about 60 miles from Gallup, where another gardening project employs many of our Navahos.

The Board decided to have Dr. Hayenga work at Phoenix during the months from November to the end of May and at Bluewater during the remaining months. Classis Muskegon, which supports Dr. Hayenga as its missionary, has graciously consented to have him work according to this arrangement.

RED ROCK. This station, situated about 25 miles southwest of Shiprock, has no resident missionary as present, but is under the general supervision of Rev. F. Vander Stoep. A native christian, Mr. John Redhouse, lives in the interpreter's home and takes care of our property here. He also tries to testify to Indians who come to Red Rock and does a little campwork in the area.

The Board decided to secure an unordained white man as assistant to the missionary at Shiprock and to have either this man or Rev. Vander Stoep conduct one meeting a week at Red Rock and do campwork one day a week in this area.

REHOBOTH PASTORAL. Rev. Abel Poel conducts two services on Sunday, preaching to an audience composed of white workers, Indian school children, and Indian adults. He also teaches catechism classes during the week, visits the sick and holds gospel services in the hospital, and takes part in the the Training School program.

Besides his duties at Rehoboth, Mr. Poel has supervision of the work at Fort Wingate where he has a class of 160 Indian students at the gov-

ernment school, and where the teachers and other workers under the leadership of Miss Stob conduct a Sunday School session on Sunday. Every Tuesday evening, under the leadership of the pastor, a fifteen-minute Gospel broadcast is given over Station KGAK in Gallup, in which the Rehoboth School children take part. Miss Sadie Wiersma prepares the program and Mr. H. P. Bloem serves as announcer. Every other week Mr. Poel also conducts a devotional service over this same station.

REHOBOTH FIELD PASTORAL. Besides his regular duties as campworker, Rev. J. R. Kamps has also been engaged in teaching in the Training School and conducting meetings at Bethlehem Chapel, Mariano Lake, and Church Rock. Since Dr. Hayenga left for Phoenix, Mr. Kamps has also conducted the Sunday evening services at Gallup.

General Conference recommended to the Board that Rev. J. R. Kamps be appointed to the position of Language Supervisor and Director of the Training School. The Board decided to appoint the brother to this position as soon as a man can be obtained in his place as campworker.

REHOBOTH EDUCATIONAL. Arranged in historical order we have the following educational projects at Rehoboth.

(a) *The grade school.* In this school about 120 Indian children, many of them covenant children, receive christian instruction. Miss Renzina Stob functions as principal and the Misses Alyce Haveman, Gertrude Van Haitsma, and Jennie Visser serve as teachers.

(b) *The high school.* Fourteen students are enrolled in the 9th and 10th grades, 9 girls and 5 boys. Mr. Henry P. Bloem serves as principal and the Misses Dorothy Dykhuizen and Sadie Wiersma as teachers.

(c) *The training school* for native workers. Let no one despise the day of small things. At present we have only one student, Mr. John Redhouse, who comes from the Red Rock district. The Inspection Committee reports that he is making good progress. Giving instruction in this school are Rev. J. R. Kamps, Rev. A. Poel,, Miss R. Stob and Mr. H. P. Bloem.

In this connection we may state that a young Navaho couple, Mr. and Mrs. Edward Henry (Ella Mitchell) are studying at the Reformed Bible Institute at Grand Rapids with the purpose of preparing themselves for evangelistic work among their own people.

REHOBOTH MEDICAL. The hospital work is again in full swing under the direction of Dr. Louis Bos. This means not merely medical work, but medical mission work. Dr. Bos has arranged a schedule whereby he and Rev. Poel on alternate days bring a gospel message to the patients. Every morning a period of devotions is held by the entire staff. The following Registered Nurses give christian care to the patients in the hospital: The Misses Winnifred Hoekstra, Sadie Van Dyken, May Van Zwoll, Gertrude Oranje, Christine Haskeltsie, and Madge Lyttle. We are glad to state that the last two are native christians, a fact which adds to their usefulness in the care of our Nahaho patients.

REHOBOTH INDUSTRIAL. Mr. J. H. Bosscher, who has been in the service of our mission longer than any other worker, is the industrial and business superintendent at Rehoboth. He is responsible for the upkeep of the buildings, repairs of various kinds, the purchase of materials and food stuffs, and the general business administration. His assistants are Mr. Peter Meyer, Mr. Tuli James, a native carpenter, and Miss Esther Schepers, the office clerk.

The central heating plant is proving to be an efficient and economical means of heating the buildings, and in addition it has reduced the fire hazards on the premises. Mr. Arthur Bosscher serves as engineer, assisted by his brother Robert who has been hired on a temporary basis.

The housing problem at Rehoboth is still acute. At the time this report is written three larger houses and one smaller one are under construction, but their completion is delayed by the lack of certain building materials.

In the dormitories Miss Marie Vander Weide serves as boys' matron, and Miss Dora Hofstra as girls' matron. In the Mission House the following are employed as cooks: The Misses Hattie Grevengoed, Clara Kollis, and Elizabeth Kollis, and Mr. Richard Kruis who served as a cook in the Army. The work in the laundry is done under the direction of Miss Bessie Tjoelker, assisted by Miss Rena Bates.

All these workers in the industrial department assist in one way or another in the evangelistic work or help to promote it.

At the request of the Board "Uncle Dick" has kindly consented to raise through the medium of his Banner Department the sum of $3,000.00 for a School Bus at Rehoboth. The response has been wonderful, so that the Bus can be purchased in the near future. It will be named, "The Indian Cousins' Bus."

SAN ANTONE. The buildings at this station are in good condition, but the place has been vacant for about two years. Rev. J. Van Bruggen of Crown Point does what he can for the welfare of this post, although he has his hands full with his own work. With the hope of obtaining a missionary for this station the Board presented the following duo to the Peoria, Iowa, Christian Reformed church, the calling church for San Antone: Rev. Henry De Mots and Candidate Simon Viss, Jr.

SHIPROCK. Rev. F. Vander Stoep is the missionary at this post. He is assisted by Miss Ethel Chamberlain and by Mr. Edwin McKenzie, his interpreter. During the past few months Mr. Vander Stoep has been attending the Whitener language school at Tohatchi five days a week. He conducted two services each Sunday at Shiprock and one at Red Rock. Rev. H. Schripsema and Mr. David Boyd with the help of Miss Chamberlain took care of the classes for religious instruction in the large government school at Shiprock.

There is too much work for one man in this field. The Board has decided to engage an unordained white worker as an assistant to the

Shiprock missionary. If this plan materializes, more campwork can be done, the needs of Red Rock can receive more attention, and the aggressive efforts of the Mormons in this area can be counteracted.

STAR LAKE. This post has been vacant for over a year. For several years there has been a controversy regarding the place where the missionary should be located. At its annual meeting the Board decided to arrange for the calling of an ordained man for this post and to have him live at Crown Point for one year, during which time special study can be devoted to the problem of where the missionary should be located permanently.

The following duo was presented to the Sherman Street Christian Reformed church, the calling church for Star Lake: Rev. Paul Holtrop and Candidate Robert Recker.

TOADLENA. Rev. J. C. Kobes is the missionary here. He is assisted by Miss Angie Niewsma and by Mr. Sidney Nez, his interpreter. Besides the Sunday services and week-day Bible classes at the Toadlena government school, religious instruction is given each week at the Nava Day School and the Beautiful Mountain Day School. Camp work is also done as much as possible.

The government has decided to erect a large high school in the Toadlena area. If this is done, the missionary will need another assistant. The Board instructed Mr. Kobes to keep the Executive committee posted on developments with respect to this project. The Inspection Committee advised the placing of a worker at Beautiful Mountain when the new high school at Toadlena is built. The Board decided, that if Mr. Kobes gets an assistant at Toadlena, this man and Mr. Kobes should try to work the Beautiful Mountain district together.

TOHATCHI. Rev. and Mrs. Garrett D. Pars arrived at this station in the spring of 1946. They were fortunate in having the opportunity to study the language at the beginning of their missionary career. They spent five days a week in the study of Navaho under the direction of Rev. H. C. Whitener at Tohatchi.

The government school at Tohatchi did not reopen in September, and as a result the audiences at the Sunday services and Sunday School meetings were very small. Yet there is abundant opportunity for work in this area, especially in the line of campwork and of holding evangelistic meetings in the outstations. Mr. Pars reported that there is need of a chapel at Mexican Springs. The Board suggested to him that he should try to have the Indians build a hogan chapel like the one we have at Two Wells.

Last summer Mrs. Ella Mitchell Henry of the R.B.I. and Miss Juanita Bitsy of the Cook Bible Training School did evangelistic work among the women and children of the Tohatchi area.

TWO WELLS. Rev. J. B. Swierenga is the missionary at this post, and Mr. Melvin Chavez is his interpreter. Services are held in the hogan chapel at Two Wells and also at a place called Skeets Camp. As much

time as is possible is spent in campwork. Mr. Swierenga also conducted the services at Zuni every other Sunday evening.

The exceedingly bad roads in this district present the missionary with a serious problem. There are times when he cannot leave home with a car. It is evident now that the mission property is situated in the wrong location. General Conference and the Inspection Committee are of the opinion that we should sell our present property and locate the mission nearer to the Gallup-Zuni highway. The Board decided to defer action on this matter for a year.

WINGATE-PEREA. This promising district is not yet a separate mission post, but the time may come that we shall ask Synod for authority to open a post in this area.

At Fort Wingate, situated about five miles east of Rehoboth, there is a large government school, affording a wonderful opportunity for evangelistic work. As recorded elsewhere, Rev. A. Poel with the help of teachers and others takes care of the work here as much as possible.

At Perea, located about 15 miles east of Rehoboth, Mr. H. P. Bloem with the help of the older Rehoboth school girls holds a service on Sunday and conducts campwork on Saturday afternoon.

General Conference came with the recommendation, which was endorsed by the Executive Committee, that a full-time worker should be stationed in this area. The Board decided to defer action on the matter of a full-time worker, but stated that when we obtain a man for the San Antone post, he could take charge of the Wingate-Perea for the time being.

ZUNI. Since Rev. George Yff left this station in November, 1944 several attempts were made to obtain an ordained man in his place, but all efforts failed.

Mr. C. Kuipers, principal of the mission school, served as acting superintendent of the Zuni mission. With the assistance of Mr. Rex Natewa, the interpreter, and of the other members of the Zuni staff the evangelistic work was carried on. Rev. J. B. Swierenga came from Two Wells every other Sunday evening to conduct a service.

The mission school gives christian instruction to 148 pupils in the grades from one to ten. The teachers are: The Misses Nellie Lam, Martha Vos, Leonora Vander Veer, Helen De Lange, Janet Maring, and Nellie Tibboel. Miss Johanna Struyk serves as matron. Mr. Gerrit Stam is the industrial assistant.

Upon recommendation of the Executive Committee the Board decided to offer Mr. C. Kuipers the appointment as acting missionary at Zuni for the period of two years beginning June 1, 1947, subject to the approval of the Bethany Christian Reformed church at Muskegon, Mich., which supports the Zuni missionary. If his work proves to be satisfactory, Mr. Kuipers will be advised to seek ordination by way of Article VIII of the Church Order. It was also decided to ask Classis California to grant Mr. Kuipers the privilege of exhorting in the churches of that Classis.

By way of correspondence the Bethany church of Muskegon signified its hearty approval of the above arrangement regarding Mr. Kuipers. The brother himself was present at the Board meeting and expressed his willingness to accept the appointment. The whole staff at Zuni is also heartily in favor of having Mr. Kuipers serve as acting missionary at this post.

Steps have also been taken to obtain a principal in the place of Mr. Kuipers.

There are several building and repair items at Zuni that call for attention, but we shall point only to the two most urgent ones:

(a) There is a decided need for a building which can be used as a combination recreation and assembly hall. The Catholic mission has a good building for this purpose and does not hesitate to use it as a means to draw our school children away from us. Even if this were not the case, there is still an urgent need for a building in which programs can be rendered and basketball and other games can be practiced and played. The Board decided to appropriate the sum of $15,000.00 for this building, to which will be added the money which the Zuni force has in its "Craft Fund."

(b) When Mr. Kuipers becomes acting missionary a house will have to be provided for Mr. Stam who is now living in the parsonage. It was decided to take advantage of the offer made to the Board to lease the Vander Wagen property, consisting of a house and a 200 x 75 plot of ground. When the lease money for this house reaches a total of $5,000.00, the house becomes the property of the Board.

B. *Items pertaining to the whole Indian field.*

1. *The Inspection Committee* for 1947 was composed of Rev. J. P. Smith and Mr. Harry Boersma. Because our annual Board meeting was scheduled for February, this committee had to visit the field in the latter part of 1946. They were on the field from Nov. 29 to Dec. 16. The brethren appreciated the fine cooperative spirit manifested by the entire personnel on the field.

The Board appointed Rev. J. H. Schaal and Rev. J. J. Steigenga as the Inspection Committee for 1948, with Dr. P. Y. De Jong and Rev. J. Zwaanstra as their alternates.

2. *Representative of General Conference.* It was a pleasure for the Board to have in its midst Rev. J. C. Kobes as representative of General Conference to advise us on Indian mission matters. We bespeak for him a hearty welcome at the meeting of Synod in June.

3. *Rev. W. Goudberg.* With the assistance of Mrs. Ella Mitchell Henry Rev. Goudberg continues to labor diligently in translating portions of Scripture into Navaho. He was also able to spend a month at the Farmington Translation Conference where matters pertaining to translation and spelling were discussed.

4. *Language Supervisor and Director of the Training School.* General Conference recommended that Rev. J. R. Kamps be appointed for this task. The Board decided to appoint Mr. Kamps to fill this position as soon as we obtain a man in his place as campworker, subject to the approval of the Drenthe Christian Reformed church which supports him.

5. *Examination of unordained workers.*

(a) The Board decided that unordained white workers shall henceforth submit to an examination as to their spiritual and doctrinal fitness before they are appointed.

(b) Henceforth all native workers who enter into a contractual relationship with the Board shall submit to the same medical examinations as white workers, and also present a recommendation from their consistory or the "Missionary Committee" or the missionary of their district.

6. *The Semi-centennial of our Indian work.* Due to circumstances beyond our control, the semi-centennial book, "Navaho and Zuni for Christ," is still in the hands of the printer at the time this report is written.

The Pageant "The Darkness and the Light," written by Mrs. Louis Berkhof, has been presented at meetings in the West, and will soon be presented in Michigan.

At Rehoboth, New Mexico, the semi-centennial celebration was held on the days of October 10, 11 and 12, 1946. All the speakers who had been invited were present to deliver their addresses, with the exception of Dr. Henry Beets and Rev. Herman Fryling who were unable to attend because of illness in their families. The main speeches on that occasion will appear in print in the semi-centennial book "Navaho and Zuni for Christ."

A goodly number of former mission workers attended the meetings, as well as the present mission force, and also a number of mission friends and Christian Indians. Offerings and donations amounted to practically the cost of the celebration.

SECTION IV. THE CHINA FIELD

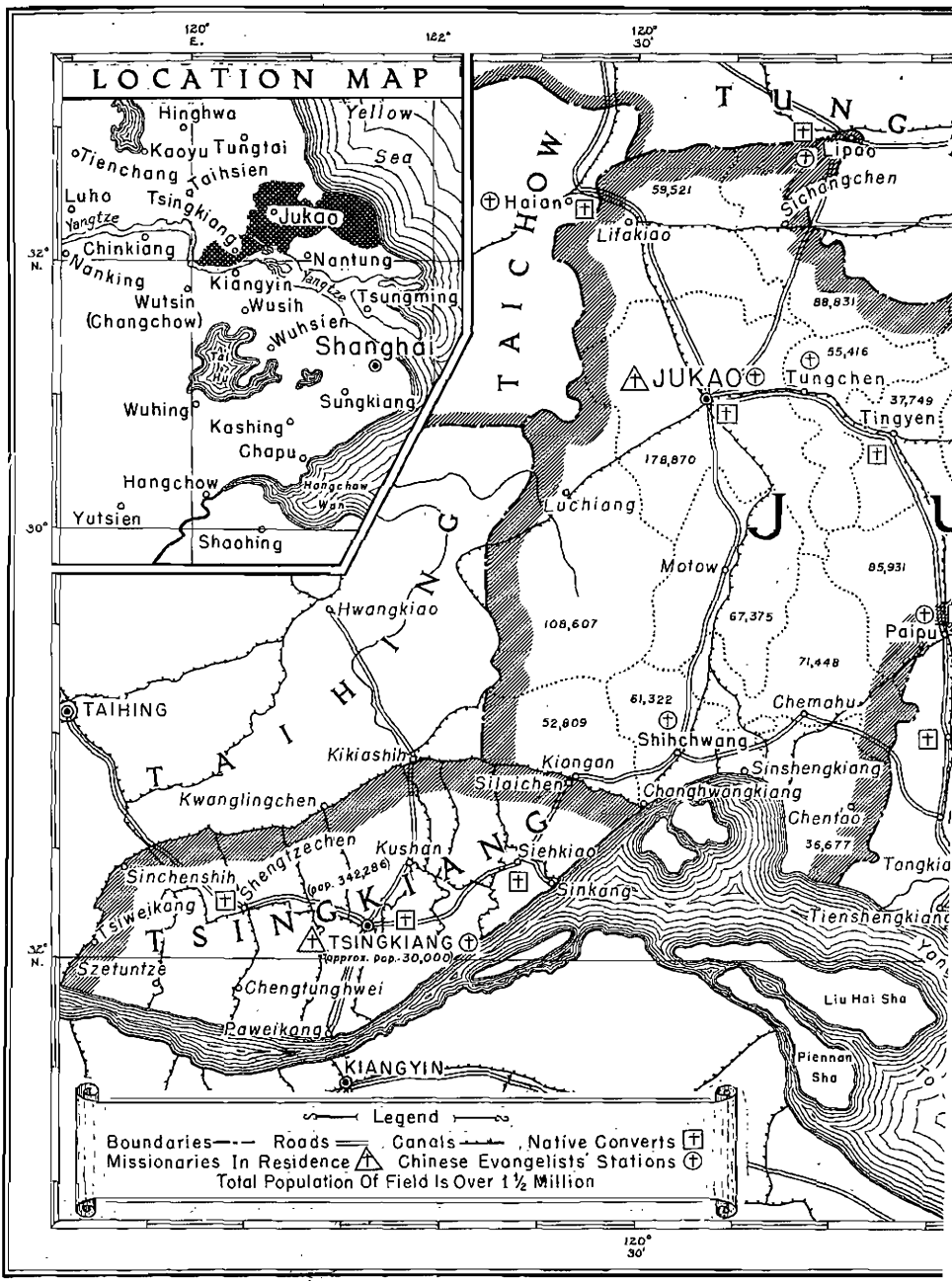
1. *The Personnel in China.* Rev. A. H. Selles sailed for China in March, 1946, Miss Kalsbeek in May, 1946, and Rev. A. H. Smit in December of 1946. They were instructed to make a thorough investigation of our field and to send a combined report to the Board with recommendations as to what should be done.

2. *The Personnel under appointment.* Rev. Peter De Jong is at present studying Chinese at the Berkeley School in California. Miss Marian De Young of South Holland, Ill. is studying at the same school. The Misses Lilian Bode and Magdalena Koets and Drs. B. J. Voss and H. E. Van Reken are waiting for instructions to sail for China.

At the time this report is written Rev. H. A. Dykstra is considering the call from the Alpine Ave. Christian Reformed church in Grand Rapids, Mich., and Candidate Henry Bruinooge the call from the Midland Park, N. J. Christian Reformed church for missionary work in China.

MAP
OF
CHINA FIELD


121° E.
Scale
0 5 10 15 miles
Pingch'a
Y E L L O W S E A
32° 30'
Fengli
82,038
27,346
Chienchen
Ch'aho
68,871
Total population 1,360,315
Matang
Chüehkiang
K A O
59,867
132,416
Shihkiang
shihli
A N T U N G
Hankaan
Siting
haoshih
NANTUNG
Jenkang
Langshan
River
Map of the
China Mission Field
Kiangsu Province, China
Maintained by
The Christian Reformed Church
In America
Under the direction of
Christian Reformed Board of Missions
32° N.
121° E.
Address of the Secretary: 543 Eastern Ave., S.E., Grand Rapids 6, Michigan


LOCATION MAP
Hinghwa
Kaoyu
Tungtai
Yellow Sea
Tienchang
Taihsien
Luho
Tsingkiang
Jukao
Yangtze
Chinkiang
Nantung
Nanking
Kiangyin
Yangtze
(Tsungming)
Wutsin
(Changchow)
Wusih
Wuhsien
Shanghai
Tai Hu
Sungkiang
Wuhing
Kashing
Chapu
Hangchow
Hangchow Wan
Yutsien
Shaohing
120° E.
122°
120° 30'
32° N.
30°
TUNG
Ipao
Changchen
Haian
59,521
Lifakiao
TAICHOW
88,831
55,416
JUKAO
Tungchen
37,749
Tingyen
178,870
Luchiang
Motow
85,931
Paipu
108,607
67,375
71,448
Chemahu
61,322
52,809
Shihchwang
TAIHING
Kikiashih
Kiangan
Sinshengkiang
Silaichen
Changhwangkiang
Kwanglingchen
Chentao
36,677
Tangkia
Kushan
Siehkiao
Shengtzechen
(pop. 342286)
Sinchenshih
Sinkang
Tsiweikang
Tienshengkiang
TSINGKIANG
(approx. pop. 30,000)
Szetuntze
Chengtunghwei
Liu Hai Sha
Paweikang
KIANGYIN
Piennan Sha
Legend
Boundaries
Roads
Canals
Native Converts
Missionaries In Residence
Chinese Evangelists' Stations
Total Population Of Field Is Over 1½ Million

3. *Conditions in our China field.* In their combined report the missionaries in China state that the cities in our Jukao field are now controlled by the Central Government troops and that conditions are becoming normal throughout our field. Trade between Shanghai and the ports north of the river is booming. Our Jukao people were friendly towards the missionaries and seemingly glad to see them.

Of the four missionary homes outside of the city wall two were completely obliterated by the Japanese and the two others very badly damaged. There is enough material left in the latter to rebuild them into one-story houses, suitable for small families. The estimated cost for rebuilding these houses would run from about $3,000 to $4,000 for each house. The two houses inside the city walls have suffered less damage and can be repaired at an estimated cost of a $1,000 for the one and $800 for the other. The hospital is also in need of repairs, but this can be done in sections as the need arises.

The Board instructed the China force to proceed with these repair and rebuilding projects.

4. *The sending out of more workers and families to China.* The force in China recommended that Mrs. A. H. Selles and son, Mrs. A. H. Smit and children, and the Misses Bode and Koets be returned to China as soon as arrangements can be made for passports and transportation.

With respect to Rev. Peter De Jong they recommend that he finish his first year of language study during a summer session at the Peiping College of Chinese Studies and then go to Jukao in the fall where he can take his second year of language study by means of correspondence with the Peiping School.

They advise that Drs. Voss and Van Reken, and Candidate Bruinooge if he accepts the call, enter the Peiping language school in the fall. Not knowing that Rev. H. A. Dykstra had the call from Alpine Ave., they made no recommendations regarding him. Having no definite information regarding Miss Marian De Young, they left her going to the Peiping school to the discretion of the Board.

The Board approved the above recommendations with the following exception and addition: That one of the doctors should first spend a year at Jukao in order to safeguard the health of the mission force and to begin the reestablishment of the hospital. Dr. Voss was given the privilege to choose between going to Jukao or to the Peiping language school; that Rev. H. A. Dykstra, if he accepts the call, will be sent to China at once, and that the China force will be instructed to arrange for a dwelling place for him and his family. The matter of Miss De Young was referred to the Executive Committee.

5. *Possibility of taking over the Tungchow and Haimen field.* The combined report of the China force states that our missionaries heard from two different sources that the Christian Mission, which has a field adjoining Jukao to the south, along the Yangtze river, consisting of the Tung-

chow and Haimen districts, is considering withdrawing from that field and relinquishing it to our Mission. Our missionaries feel that, if this field is offered to us, we should accept it at once, for then we would have a sufficiently large and challenging field in China and it would not be necessary to look elsewhere for the expansion of our China work.

The Christian Mission has carried on very little evangelistic work in this field, so that there is but one organized church in the whole field, namely, in the city of Tungchow. Even if the field is not offered to us, we should ask the Christian Mission for permission to carry on evangelistic work in their field, since they do very little in this line.

The Board instructed the Executive Committee to investigate this matter and offered the suggestion that this possibility might be used as a ground for our recommendation to Synod to drop the matter of seeking for a field in West China.

6. *Investigating the West China field.* (See Acts of Synod 1946, Page 76, Article 106.) In view of the matter recorded above and also for other reasons the Board passed a motion recommending to Synod that we drop the matter of taking over a field in West China. This recommendation with the grounds for it will be found in the list of recommendations and requests at the end of this report.

7. *Appeal to our churches for funds.* In its combined report the China force suggests that this would be the psychological time for making a special appeal to our people for funds to reestablish our China work. They are confident that this appeal would meet with such a generous response that ample funds would be available to meet all extra expenses due to abnormal conditions in China.

The Board passed a motion to approve this suggestion.

SECTION V. THE NIGERIAN FIELD

A. *Personnel.* On the field at present are: Rev. E. H. Smith, Mrs. E. H. Smith, and the Misses Tena Huizenga, Anita Vissia, Margaret Dykstra, and Betty Vanden Berg.

Miss Jennie Stielstra, whose furlough of six months expired on Feb. 25, 1947, is waiting for passage back to Africa. Much of her furlough period was spent in deputation work, visiting churches in Michigan, Wisconsin, Colorado, New Mexico, California, Washington, and Montana, making between 90 and 100 addresses.

Rev. Harry R. Boer, who accepted the call from his home church (Prospect Park, Holland, Mich.) for missionary work in Nigeria, left last fall for a year of study at the Free University in Amsterdam, majoring in missions under Prof. Dr. J. H. Bavinck.

At the time this report is being written Candidate Peter Ipema is considering the call from the Rock Valley, Iowa, Christian Reformed church for missionary work in Nigeria.

B. *Report of the Inspection Committee.* The president of the Board, Rev. H. J. Evenhouse, and Secretary De Korne left for Europe and

Africa on October 31st, 1946, and returned safely on February 28, 1947. It was not possible for them to have their report ready for inclusion in the Agenda. They will submit a separate report to Synod on our Nigerian field, its workers, its fruits, its prospects and its needs.

C. *Liturgical Forms.* The Synod of 1946 (Acts, Pg. 75) refers this matter to the Board with instructions to present a copy of these Liturgical Forms in English to the Synod of 1947.

The Board instructed the Executive Commitee to prepare this matter for Synod after receiving the report of the DeKorne-Evenhouse committee concerning these Forms.

SECTION VI: ITEMS DEALING WITH THE BOARD'S WORK AS A WHOLE

A. *Administration.* From June 1 to October 31, 1946 the Secretary of Missions, Dr. J. C. De Korne, continued his usual work of caring for voluminous correspondence, preparing the agenda for meetings and writing the minutes, conferring with prospective mission workers, giving mission addresses, arranging the tours for speakers at mission festivals and meetings of Women's Missionary Unions, etc. Editing the semi-centennial book "Navaho and Zuni for Christ" also demanded much of his time, in which task he received valuable help from Rev. W. Goudberg and Mr. P. B. Peterson. Preparing articles for the Mission page of The Banner is also a part of his regular work.

During the absence of the Secretary on his Nigerian inspection tour with President H. J. Evenhouse, Rev. G. J. Vande Riet served as Acting secretary.

We appreciate the faithful and competent work of our office clerk, Miss Reta De Boer, who cares for the typing and filing and does all the bookkeeping of our vast mission enterprise. Because of the overflow of work in the office we are glad to have the help of Mrs. Gertrude Vander Woude and Miss Grace Huisjen, who come in once and sometimes twice a week to do typing and mimeographing. The increasing volume of work in the office calls for still more help than we have been receiving heretofore.

B. *Calling and Supporting churches.* One of the Board's mandates is to seek for calling and supporting churches for our mission workers. We are happy to present the following list at this time. Churches unmarked pay the full salary of the workers, those marked with a * pay only a part of the salary, and those marked by a ** are only calling churches.

Grand Rapids —

Alpine Ave., Rev. H. A. Dykstra.
*Boston Square, Miss Renzina Stob.
Broadway, Miss Wilhemina Kalsbeek.
Coldbrook, Rev. A. H. Smit.
*Dennis Ave., Miss Ethel Chamberlain.
Seymour, Miss Dora Hofstra.

Burton Heights, Miss Margaret Dykstra.
Lagrave Ave., Dr. H. E. Van Reken.
**Fuller Ave., Rev. J. B. Swierenga.

Kalamazoo —
First Church, Miss Betty Vanden Berg.
*Second, Gallup missionary.
Third, Miss Magdalena Koets and Mr. David Boyd.

Fremont —
First Church, Christine Haskeltsi.
Second Church, Miss Jennie Stielstra and Rev. Peter De Jong.

Holland —
*Central Ave., Rev. A. H. Selles.
Maple Ave., Rev. G. Pars.
Prospect Park, Rev. Harry R. Boer.
Ninth Street, Rev. and Mrs. E. H. Smith.
Fourteenth Street, Dr. B. J. Voss.

Wellsburg — First Church, Miss Tena Huizenga.
South Holland, Ill. — First Church, Miss Marian De Young.
Rock Valley, Iowa, Church — Nigerian missionary.
(Cand. P. Ipema is considering call)
Midland Park, N. J. — Miss Anita Vissia and Rev. H. Bruinooge.
Grand Haven, Second Church, — Miss Lillian Bode.
Classis Muskegon — Dr. C. G. Hayenga.
Muskegon, Bethany Church — Mr. C. Kuipers.
Drenthe, Michigan — Rev. J. R. Kamps.
**Paterson Churches — Rev. J. Van Bruggen.
*Peoria, Iowa — Missionary for San Antone.
Ripon, Calif. — Rev. J. C. Kobes.
Classis Zeeland — Rev. F. Vander Stoep.
Zeeland, First Church — Misses Gertrude Van Haitsma and Leonora Vander Veer.

The office is at present corresponding with Sherman St., Grand Rapids and Sixteenth Street, Holland, concerning their calling and supporting a mission worker. We have reasons to believe the results will be favorable.

SECTION VII. LIST OF REQUESTS AND RECOMMENDATIONS TO SYNOD.

1. *Board Representation at Synod.* The Board requests Synod that, in addition to Secretary De Korne, Rev. George Yff be permitted to represent the Board at Synod in matters pertaining to Indian and Foreign missions, with Rev. H. J. Evenhouse as his alternate. Also that Dr. R. Wierenga be permitted to represent the Board with respect to the financial matters of our mission.

2. *Evangelistic Social Center at Gallup.* The Board recommends to Synod the establishment of an evangelistic social center in connection with our regular mission work in Gallup. The need for this project and its require-

ments are set forth in our report under the heading of Gallup. Grounds for this recommendation:

(a) General Conference, Dr. C. G. Hayenga, our former missionary at Gallup, and the Inspection Committee are convinced of the need for such a social center in connection with our mission set-up there. (The whole Board is in agreement with this).

(b) The Home Missions Council of North America has decided to establish a social center in Gallup, if the Christian Reformed church does not. A social center run by this Council along modernistic and worldly lines would be detrimental to our mission work.

3. *Zuni Mission Matters.* The Board asks the approval of Synod with respect to the following decisions regarding Zuni:

(a) The decision to appoint Mr. C. Kuipers as acting missionary for two years, with a view to his seeking ordination via Article VII of the Church Order, if his work proves satisfactory. The books Mr. Kuipers has written are evidence of his special talents, and his many years of experience at Zuni are a distinct asset to our mission work here. Bethany church, Muskegon, the supporting church for the Zuni missionary, is heartily in favor of this arrangement.

(b) The decision to lease the Bernie Vander Wagen property on terms of monthly payments until the sum of $5,000.00 has been paid, after which the house becomes our property. This house is needed for the industrial assistant who is now living in the parsonage.

(c) The decision to place $15,000.00 in the Budget for 1948 for the purpose of erecting an assembly hall at Zuni. This building is needed for recreational purposes, the rendering of programs, and the holding of various kinds of meetings. The Catholics have such a building and do not hesitate to use it as a means to draw our school children away from us. Other items of necessary repairs will be presented in our Budget reports.

4. *Language Supervisor and Director of the Training School.* Upon recommendation of General Conference the Board decided to appoint Rev. J. R. Kamps to this position as soon as we obtain a man in his place as campworker, subject to consultation with the Drenthe church which supports Mr. Kamps. This would require a home for the campworker and the seeking of a calling church to support him. We request Synod's approval of this decision.

5. *The Tungchow and Haimen field in China.* In our report under the heading of China we speak of the possibility of our taking over the Tungchow and Haimen field, situated south of our Jukao field, from the Christian Mission. The Board instructed the Executive Committee to investigate this matter. In case this field is offered to us before Synod meets, we ask Synod's permission for the Executive Committee to bring this matter to Synod for action.

6. *Investigating the West China field.* (Acts of Synod, 1946, Page 76, Article 106.) The Board recommends to Synod that we drop the matter of taking over a field in West China.

Grounds:

(a) The combined report of our missionaries in China shows that conditions with respect to our present field are much improved.

(b) The leaders and churches in West China are not entirely satisfied with our stand regarding the use of tobacco and wine.

(c) The cost of setting up a whole new mission project in a new field would come exceedingly high.

(d) The combined report of our force in China gives us some hope of obtaining a field directly south of our Jukao field.

7. *Nigerian Mission Matters.* Since it was impossible for the De Korne-Evenhouse Inspection Committee to get its report ready in time for the Agenda, we request that this committee be permitted to submit its report, together with the decisions of the Executive Committee connected with it, to this meeting of Synod.

8. *Time of Annual Board Meetings.* The Board decided to send the following petition to the Synod of 1947: "To the Synod of 1947, Esteemed Brethren: The Christian Reformed Board of Missions kindly petitions Synod to reconsider the decision of 1946, (Acts, Art. 72, IV, C, 2, e) which requires that the annual meeting of our Board be held in February, and return to the former custom of meeting in May.

Grounds:

(a) The present arrangement requires the delegates to break away from the congregational work in midwinter for a week, and for some even longer (two weeks), in the busiest season of the year.

(b) There is a lapse of more than four months between the meeting of the Board and the time that Synod receives its report. Therefore, this report does not give an up-to-date picture of the situation at the time when Synod considers it.

(c) The Board must prepare the budget almost a year in advance. It is difficult to plan efficiently the expected income and disbursements so far ahead."

9. *Committee for fostering missionary education.* Last year the Board came to the Synod of 1946 with the request that a committee be appointed to draw up a comprehensive plan for fostering missionary education among the members of our church, both children and adults. The object of this educational program would be: (a) to define the mission responsibility of the individual Christian and to challenge him with this responsibility; and (b) to keep the members informed on the complete program of mission work carried on by our church, and to seek to instil in their hearts a genuine enthusiasm for that program.

The Synod of 1946 (Acts, Pg. 80, II, 2.) tabled a motion to refer this matter to the standing committee on education until this committee

had first reported on other matters. Afterwards Synod forgot to take up this matter again. Therefore the Board comes to the Synod of 1947 with a renewal of the request mentioned above. The Board considers this to be an important matter.

10. *Pension Fund for unordained workers.* The Board requests Synod to approve its decisions regarding the establishment of a Pension Fund for unordained workers. The following motions were passed:

(a) At a meeting of the Christian Reformed Board of Missions, Feb. 12-14, 1947, the Committee appointed to present plans for a Pension Fund made its report, and it was unanimously decided to adopt the report and to establish such a Fund for its unordained employes under a written contractual agreement. The Fund is to be known as the Pension Fund of the Christian Reformed Board of Missions.

(b) It was decided to set aside the sum of $10,286.26 to set the above plan in motion, and to include the sum of $2,214.75 in the budgets for 1947 and 1948.

(c) The Finance committee was instructed to lay the groundwork for this Pension Plan by contacting the unordained workers who are eligible to come under this plan. They will be informed that, if the Synod approves this plan, their contributions towards this Fund will begin on January 1, 1947.

Here follows a brief of the proposed Pension Plan:

BRIEF OF THE PROPOSED PENSION PLAN FOR UNORDAINED WORKERS IN THE EMPLOY OF THE CHRISTIAN REFORMED BOARD OF MISSIONS

1. Eligibility.
   All full time unordained employees under written contractual relationship with the Christian Reformed Board of Missions may come under the Pension Plan.
2. Amount of Pension.
   a. Employees must have been in the employ of the Christian Reformed Board of Missions for ten years in order to be eligible for pension.
   b. For those who have been in the employ of the Christian Reformed Board of Missions for ten years, or more, payment shall be made according to the following schedule: percentage to be based on the average annual salary which was received by such employee for the ten years previous to his retirement: 10 years — 10%; for every additional year 2% will be added. The maximum pension shall be 40%. Interest accumulated on this sum after the 25 years shall be paid to employee at time of retirement.
   c. No employees shall be required to pay into the Pension Fund for more than 25 years. When 25 annual payments have been completed, the paid-in amount by such an employee shall bear interest at the rate of 2½% per annum.
3. Contributions.
   a. Each member entitled to benefit from this fund shall contribute 3% of his salary, which is to be deducted from his wages each month.
   b. The Board shall pay 3% of the monthly payroll of the employees who have come under this plan. This amount is to be added monthly to the amount paid by the employees.
4. Retirement Age.
   a. Retirement age shall be 65 years for male employees and 60 years for women employees.
   b. Those who desire to continue work after age of retirement can do so only when special arrangements are made with the Board.
   c. No premium shall be paid by the Christian Reformed Board of Missions for employee after reaching the age when he or she is eligible for pension.

d. No additional benefits shall be paid if employee continues in the employment of the Christian Reformed Board of Missions after the age when he or she is eligible for pension.

e. In case an employee must discontinue his work because of physical disability, before he or she is eligible for pension he or she shall receive benefits out of the pension fund according to the schedule in Art. 2b, as long as the disability lasts until he or she shall be paid an amount equal to all contributions paid into the fund by such person and by the Board for such person.

5. Death Before Retirement.
   a. In case of death before retirement the dependent or dependents shall be paid an amount equal to all contributions paid into the fund by such person and by the Board for such person.
   b. In the event of the death of a person receiving pension i.e., after retirement, the dependent or the dependents of such a person shall be paid an amount equal to all contributions paid into the fund by such deceased person and by the Christian Reformed Board of Missions for such deceased person, less an amount equal to the sum already paid to the deceased.
   c. But in the event there be no dependents, then the designated beneficiary or the estate shall be paid the amount paid in by such deceased person less an amount equal to the sum already paid to the deceased.
   d. Widows (widowers) and children under 18 years of age and also children over 18 years of age who are physically or mentally incompetent shall be considered to be dependents.
6. Leaving employment before 60 or 65.
   a. In case an employee discontinues his services for personal reasons, he or she shall be entitled only to the amount he or she has paid in, plus 2½% per annum.
7. Administration.
   This fund shall be managed by a committee of five: three from the Board and two from the employees.
8. Investment of the Fund.
   The money of the Pension Fund shall be kept in a separate bank account, under the control of the committee of pensions and in a bank to be approved by the Board. All this is to be supervised by the Christian Reformed Board of Missions. Surplus funds shall be invested only in Federal Government Bonds.
9. Limitation of Assignment.
   For the protection of the employee, life income payments as well as other benefits or refunds under the plan are not subject to assignment, attachment, garnishment, execution, levy or sale on judicial proceedings, nor transferable by any means, voluntarily or involuntarily, prior to their actual payment.
10. The Board shall rule in all special cases.

11. *Supplementary Budget for 1947.* The Board asks Synod to approve a supplementary budget for 1947 amounting to the sum of $77,836.61. We expect to pay for the items in this budget partly by dipping into our reserves and partly by special gifts that come in.

Here follows a breakdown of the above amount showing the estimated sums needed for our three fields, for administration expenses, and for the General Fund:

Indian	$35,023.60
China	25,637.00
Nigeria	1,925.00
Administration	2,100.00
General Fund	13,151.01
Total	$77,836.61

12. *Budget for 1948.* The Board requests Synod to adopt the budget for 1948 amounting to the sum of $395,148.35. We expect to raise about $60,000.00 by means of special gifts, which leaves the sum of $335,148.35 to be raised by quotas.

A breakdown of the above amount shows the estimated needs for our three fields, for administration expenses, and for the General Fund:

Indian	$269,004.99
China	79,258.31
Nigeria	25,310.30
Administration	12,375.00
General Fund	49,199.75
Total	$435,148.35
Less estimated salaries paid by supporting churches	40,000.00
For the 1948 Budget	$395,148.35

13. *Quota per family for 1948.* The Board recommends to Synod to increase the quota per family for 1948 to $11.00. As grounds for our recommendation for this greatly enlarged quota we submit the following:

1. Our reserve funds are rapidly being depleted. It was only because we had generous reserves that we were able to carry on our missionary activities during recent years with the very low quota which has been in effect since 1942. During 1946 our reserves were depleted by $30,000.00, and an additional $54,000.00 was earmarked during that year. Because of the expansion of our work already authorized, the year 1947 will see a further depletion of at least $133,000.00. Even the figures which appeared in recent years as surplus are only apparent figures, for they included earmarked funds; when earmarked funds are deducted, we have as of December 31, 1946 only a surplus of $176,000.00. The Board finds it necessary to propose to Synod that for our 1947 expenditures we draw on our reserves to the extent of $133,000.00. This will leave us at the end of 1947 with a reserve of only $43,000.00, which is not a large amount in view of the fact that our normal disbursements exceed $300,000.00 and probably will run to $400,000.00. Besides this, $12,000.00 of this reserve belongs to an annuity fund on which we have to pay interest.

2. The cost of our Indian and Foreign mission work is increasing greatly, due to the following factors:

(a) The present salary rate for missionaries is 44.44 per cent above what it was in 1942. The higher cost of living has made this increase necessary.

(b) Some buildings have been erected during 1946 (Central heating plant and four residences begun), but there is a bigger building program

ahead of us. Equipment for these buildings must also be purchased, and all building costs and equipment are greatly increased in price.

(c) Cost of transportation of missionaries and of supplies has increased greatly. In 1938, when our total quota was $4.05 per family, it cost us four cents per mile for missionary automobile travel on the Indian field; now it costs us approximately seven cents per mile.

3. The rehabilitation of our China Mission is calling for huge expenditures. During the war we could not send any missionaries out there, and we had no working budgets to supply. Our principal expense was the support of missionaries in this country. Some received their support from other organizations with which they were temporarily connected, but others were supported entirely or in part from usual mission funds. Now the whole picture changes. Practically all of our former missionaries are back in the service of the China Mission. We bought three trans-Pacific steamship tickets in 1946; in 1947 we have already purchased seven; and if present plans can be carried out, there will be four more married couples and one single girl going out before the end of 1947. Several of our buildings in China have been destroyed completely and all the others will need extensive repairs.

4. Our expenses were kept low during recent years because we were not able to do the building that should have been done. Now that construction work can again be undertaken, naturally our expenses are going to be much higher.

5. We should rejoice in the expansion of our missionary work which has been made possible in the way of God's providence. When the old quota of $4.92 per family was set in 1941 (for the year 1942), we had a total of 98 missionaries; our present total is 123. These figures include native workers and wives.

Respectfully submitted,

G. J. VANDE RIET,
Acting Secretary

SUPPLEMENT 22-b

CHRISTIAN REFORMED BOARD OF MISSIONS

To the Synod of 1947.
Grand Rapids, Michigan
ESTEEMED BRETHREN:

THIS report is supplementary to Report No. 22, which appears on pages 118-138 of the Agenda for the 1947 Synod. The necessity for this supplementary report arises mainly from the fact that the annual meeting of the Board had to be held in February this year. In order to facilitate consideration of this supplementary report along with the printed report which has already appeared in the Agenda, we will follow the outline and nomenclature as found in the printed report.

The "Summary of our Financial Report for 1946" which was promised in the first paragraph of our report in the Agenda follows:

YEAR ENDING DECEMBER 31, 1946

Receipts

For Missions in General	Classical Treasurers	$157,724.84
	Canadian Churches	833.73
	Discount Earned	208.67
	Interest and Dividends	3,584.69
	Legacies	3,043.91
	John A. Spalink Memorial Fund	2,000.00
	Book Sales	2,580.91
	Mission Tour Expenses	307.09
	Secretary's Services	221.50
	Post War Fund	338.88
	Visual Education	655.72
	Undesignated Receipts	3,285.30
	Assistance for Students Preparing for Missionary Service	25.00
For Indian Missions in General	Classical Treasurers	8,164.79
	Women's Missionary Unions	4,067.89
	Indian Children	5,600.27
	Miscellaneous	1,105.02
Carisso	Salary Fund	2,000.00
	Miscellaneous	100.00
Crown Point	Miscellaneous	20.00
Farmington	Classical Treasurers	73.70
	Rent	274.00
Gallup	Classical Treasurers and Salary	1,875.01
	Rent	412.25
Phoenix, Bluewater, and Grants	Miscellaneous	150.00
Rehoboth Hospital	Classical Treasurers	65.00
	Patients' Care	1,394.75
	Miscellaneous	1,193.67

	Deferred Receipts prior years	2,253.33
Rehoboth Mission	Classical Treasurers	452.74
	Salary Fund	1,551.00
	Miscellaneous Receipts	1,250.00
Shiprock	Classical Treasurers (Salaries)	2,820.00
	Deferred Receipts prior years	2,253.33
Star Lake	Salary Fund	782.33
	Miscellaneous	99.63
Toadlena	Miscellaneous	390.00
Tohatchi	Classical Treasurers (Salary)	1,837.00
Two Wells	Miscellaneous	33.49
Zuni	Classical Treasurers (Salary)	1,101.30
	Miscellaneous	151.50
China Missions	Classical Treasurers	5,205.26
	Salary Fund	1,200.00
	Women's Missionary Unions	1,517.21
	Miscellaneous	3,459.35
	Deferred Receipts prior years	5,714.51
	China Relief	2,147.59
Sudan Missions	Classical Treasurers	4,784.16
	Salary Fund	7,570.02
	Women's Missionary Unions	862.47
	J. Veenstra Memorial Fund	1,173.57
	Miscellaneous	1,166.73
	Deferred Receipts prior years	832.82
	Total OPERATING RECEIPTS	$250,196.16
	Decrease in Assets:	
	U. S. Bonds cashed in	32,470.50
	Increase in Liabilities:	
	Miss K. Rosbach Estate, Deferred	637.19
	Reserve for Auto Depreciation by Missionaries	127.75
	Depreciation Allowances:	
	On Buildings	9,814.23
	On Furniture and Equipment	3,606.81
	Total RECEIPTS	$296,852.64

Disbursements

Administrative Expenses	$ 11,192.86
General Expenses	16,212.64
Indian Missions in General	18,241.71
Rehoboth Hospital	8,453.43
Rehoboth Mission	49,127.13
Zuni Mission	22,592.15
Other Indian Missions	38,942.88
China Missions	43,902.72
Sudan Missions	19,243.18
Depreciation Allowances:	
Buildings	9,814.23
Furniture and Equipment	3,606.81
OPERATING EXPENSES	$241,329.74
Increase of Assets:	
Land and Buildings	22,952.08
Furniture and Equipment	10,423.37
Petty Cash Funds	108.37
Auto and Other Loans	2,167.00
Advances not Settled for	1,780.19
Inventories at Indian Missions	2,113.09
Investments — Stocks	2,100.00

Decrease Liabilities			
Unexpended Funds			7,841.40
Reserve for Depreciation on Buildings			1,500.00
TOTAL DISBURSEMENTS			$229,315.24

STATEMENT OF ASSETS AND LIABILITIES
At close of business December 31, 1946

Assets

CURRENT FUNDS:			
Cash in Banks	$ 53,326.87		
Petty Cash Funds	1,658.37		
		$ 54,985.24	
U. S. Defense Bonds		73,700.00	
Stocks and Securties		20,480.00	
Advances not Settled for		2,298.94	
Loans to Missionaries		6,418.00	
			$157,882.18
RESTRICTED FUNDS:			
U. S. Bonds as Reserve for Projects Authorized and Appropriated by Synod			156,047.50
INVENTORIES OF SUPPLIES:			
At Rehoboth Hospital		1,125.00	
At Rehoboth Mission		4,054.40	
At Zuni Mission		499.00	
			$ 5,678.40
Land and Buildings	$356,347.00		
Furniture and Equipment	54,706.12		
		$411,053.12	
Less: Depreciation Allowances		152,669.25	
			$258,383.87
TOTAL ASSETS			$577,991.95

Liabilities

Deferred Receipts for Specific Purposes		$ 1,276.30	
Deposits for Depreciation in Mission Workers' Automobiles		2,797.75	
			$ 4,074.05
Other Deferred Items		$ 4,227.06	
Annuity Funds		12,000.00	
			16,227.06
Credit to Katherine Rosbach Estate			673.05
PRESENT WORTH of Christian Reformed Board of Missions:			
Balance 1/1/1946		$548,151.37	
1946 Operating Revenue	$250,196.16		
1946 Operating Expense	241,328.74	8,866.42	557,017.79
TOTAL LIABILITIES			$577,991.95

CASH STATEMENT

Jan. 1, '46	Balance in Banks	$ 55,789.47
Dec. 31, '46	Receipts	296,852.64
	Total Debits:	$352,642.11
	Credits:	
Dec. 31, '46	Disbursements	299,315.24
Dec. 31, '46	Balance (Cash Required)	$ 53,326.87

Accounted for as follows:

Cash on Deposit in:	
Peoples National Bank — Checking Account	$ 46,667.78
— Savings Account	45.77
Old Kent Bank — Savings Account	67.50
Merchants Bank, Gallup, N. M. — Checking Account	5,035.72
— Building Account	1,108.40
First State Bank, Gallup, N. M. — Building Account	401.70
Total Amount on Deposit	$ 53,326.87

I certify that the above statement is correct, and that the balances shown were on deposit as stated, on the 31st day of December, 1946.

WILLIAM P. DREYER,
Public Accountant

April 30, 1947
Grand Rapids, Michigan

SECTION I (no additions)

SECTION II—BRIEF SURVEY OF OUR WHOLE MISSION PROJECT

Under B *Results*, we can now add the following tabulation of baptisms and professions of faith on our Indian and Nigerian fields:

	Indian field	*Nigeria*
Profession of Faith by Covenant Children	4	
Baptism of Adults on Profession of Faith	12	36
Baptism of Infants	14	3

SECTION III: THE INDIAN FIELD

CROWN POINT. At his own request, on advice from his physician, Rev. Jacob Van Bruggen has been granted a two months' leave of absence for health reasons. We hope he will be able to resume his vigorous program in the fall.

GALLUP. At a very slight cost to us we have secured an option on a $20,000 piece of property in Gallup that may prove to be suitable for the evangelistic social center mentioned on pages 121, 132, and 133, of the printed Agenda. General Conference has recommended the purchase of this site with the understanding that the realtors are to furnish the option price to hold it until July 1, 1947.

PHOENIX. Cook Christian Training School invited our Dr. C. G. Hayenga to give part time service in teaching Indians at that institution. Dr. Hayenga declared his readiness to do this work in addition to his work with our Navahos in the vegetable gardens near Phoenix. The Executive Committee declared itself satisfied with this arrangement, especially with a view to the opportunity it gives him to secure cooperation from the Navaho students at the school in his work in the garden camps. We have also reached satisfactory comity agreements with the Presbyterians who were in the Phoenix area before we entered it.

REHOBOTH. During 1946 our Christian Reformed congregation at Rehoboth paid $1,000.00 towards its pastor's salary and has declared its intention to pay as much or more for 1947. In addition the congregation paid $650.00 to remodel the basement of the church so that the high school classes could be held there; and $256.00 for sound equipment to broadcast the Sunday services to the hospital.

ZUNI. Miss Mata Schacknies, former teacher in Prinsburg Christian School, has accepted an appointment to teach in our Zuni School to succeed Miss Martha Vos, who has resigned.

TEMPORARY CESSATION OF BUILDING OPERATIONS. There is a large building program before us on the Indian field, and Synod has generously granted appropriations which were sufficient to cover the cost of those buildings as reckoned at the time the appropriations were made. The Finance committee of the Board, which watches finances and building operations very closely, came to the conviction that it is absolutely impossible to carry out our building program without going far beyond the appropriations made by Synod. After hearing and carefully considering the advice of the Finance Committee, the Executive Committee regretfully came to the conclusion that the only feasible decision to make at this time is to table all building operations on the Indian field. *Grounds*:

a. The tremendous cost of building operations at present. According to the committee it will cost at least $14,500.00 and possibly $17,000.00 to build a house according to the plan drawn by Mr. Roland L. Linder. Even if we should have our own building supervisor on the field we could not keep costs down below $12,000 for each residence. In 1939 an appropriation of $4,500.00 was made for the Shiprock parsonage. In 1943, $1,500.00 was added to it. In 1946 the total amount was increased by 40%, bringing the total appropriation for this and similar residences at that time to $8,400.00. Now the committee reports that an additional 75% increase is needed, bringing it to $14,700.00. This is so far beyond the appropriation made that the Executive Committee may not authorize such an expenditure.

b. There are some indications that there may be a drop in building costs in the near future.

To the end that authorization for the most necessary buildings may be given at the earliest possible date, the Board further decided to ask General Conference to determine the order of priority for buildings on the entire Indian field when building operations can be resumed.

SECTION IV. THE CHINA FIELD

1. *The Personnel in China.* Rev. A. H. Selles, Miss Wilhelmina Kalsbeek, and Rev. A. H. Smit have now been joined by Mrs. A. H.

Selles and son Donald, Miss Magdalena Koets and Miss Lillian C. Bode, and Mrs. A. H. Smit and children, William and Hazel. They arrived safely in China on May 7, 1947.

2. *Personnel under Appointment.* Rev. Peter De Jong and family and Miss Marion De Young are scheduled to sail on the SS MARINE LYNX from San Francisco, August 15th. Prospects are bright for securing reservations for Dr. H. E. Van Reken and family from a Gulf coast port in August, and for Rev. and Mrs. Henry Bruinooge and family in September. They will go to Peiping for language study for one year before proceeding to Jukao. Rev. Henry Bruinooge has accepted the call of Midland Park, New Jersey, for service in China and has already been ordained and installed.

6. *Investigating the West China Field.* The Executive Committee is asking Board members for a reconsideration of the decision reached at the annual Board meeting regarding the prospective West China field. The Board recommended to Synod that we drop the matter of taking over a field in West China. See printed Agenda, pp. 130 and 133-134. There will be a second supplementary report from the Board after the Executive Committee has held its session on June 12.

SECTION V: THE NIGERIAN FIELD

A. *Personnel.* Candidate Peter Ipema has accepted the call of Rock Valley Church for service in Nigeria. It is the desire of Mr. and Mrs. Ipema to defer their departure for Africa until Mrs. Ipema can complete her high school credits; in the meantime it is the desire of Mr. Ipema to do missionary work in the Chicago area. The Board has voted to encourage Mr. and Mrs. Ipema in these plans, and Rock Valley Church has endorsed the Board's position.

Miss Jennie Stielstra left New York on an AIR FRANCE plane on April 29 and arrived in Lagos on May 7. Miss Tena Huizenga left Lagos by plane on May 13 and arrived in New York on May 14. Her arrival in Cicero the same day was saddened by the death of her mother a few hours after her arrival.

Rev. Harry R. Boer is scheduled to arrive in Michigan in June, having completed his year of study at the Free University of Amsterdam. He is scheduled to fly to Lagos in September.

B. *Report of the Inspection Committee.* For your information we are submitting to you as a separate document (which may be considered an appendix to this report) a complete copy of the Evenhouse-DeKorne report on the Nigerian deputation. Growing out of that report the Board submits for Synodical action the following matters:

1. The Board recommends that Synod recognize the urgent need for additional personnel in Nigeria and exhorts our Christian Reformed Churches to special prayer that God may send the necessary recruits to our field as proposed by the Lupwe Local Conference. The

comprehensive needs of our Nigerian field, including those recognized by previous Synods and those now asked by the Lupwe Conference and endorsed by the Board are:

1 ordained man;
2 other evangelistic workers, ordained or unordained;
2 teachers, men preferred;
1 industrial worker;
1 doctor.

2. *Additional Budget for Nigeria.* An Analysis of past decisions by Board and Synod reveals the fact that we are now fully authorized to secure, in addition to the force now on the field and already under appointment, 1 ordained man, 1 male teacher, 1 nurse, and 1 industrial man. There is no immediate need for the extra nurse, but the other three are needed at once. None of these positions has been provided for in the budget adopted at the February Board meeting. The Executive Committee, therefore, now asks Synod for an additional $7,000.00 for Nigeria for 1948. This brings the total askings of the Board for Nigeria for 1948 to $32,310.30.

3. *Doctor of Medicine for Lupwe.* The Board petitions Synod to authorize the appointment of a doctor of medicine for our Nigerian field. The following stipulations of Lupwe Local Conference have the endorsement of the Board:

a. That the person called have a consciousness of a life call to the Mission Field.
b. That the evangelistic aspect of the medical work—as well as that of the rest of the work—be the prime aspect, and that the healing ministry should never overshadow the spiritual.
c. That in this connection the 1946 Private Hospitals Ordinance for Nigeria be studied.
d. That a doctor appointed should have—or have had—a course of studies in tropical diseases.
e. That it be remembered that all medicines and wages for native staff shall continue to be paid for by the fees of the patients. That to this extent the medical work continue self-supporting. (Note: buildings, equipment, and American personnel, are gifted by the Mission at Home to the medical work.)
f. That as our medical work develops we shall more and more train African staff to take ever fuller responsibility, and that the Lupwe medical ministry shall strive to supply village dispensaries manned by natives.
g. That, generally speaking, a doctor's first term on the field will be spent in getting adjusted and making observations as to the task ahead. Radical changes in the medical field will not be made without the approval of the proper authorities.

4. *Teachers for Nigeria.* The Board endorses the position of Lupwe Local Conference regarding teachers: "At least two teachers are needed. Not only should they be fully trained, but in addition they should have prior experience in teaching at home before coming to the field. Men are preferred and for the oversight of the District Educational Program a man is essential. A teacher fit for lots of bush trekking and one able to teach the native teachers how to teach."

5. The Board endorses the following statements of Lupwe Local Conference on the need of an industrial worker: "It is abundantly clear that the services of a consecrated general handy man are required. It is requested that if such a man be appointed, he be a missionary worker and that he be willing to take his part in the gospel ministry. Moreover, that he will have as his aim the training of Africans in the industrial field."

6. The Board passes on for the information of Synod the statement of Lupwe Local Conference embodied in its minutes of January 28, 1947: "The Lupwe Conference expressed to Dr. J. De Korne and the Rev. Henry Evenhouse its very warm thanks for the trouble they had taken for coming so far to see us, and for the rich blessing, which, under God, their presence has meant to the staff as well as to the Nigerian church here. We also express to our Board and Synod our hearty thanks for sending this deputation to the field. We feel that the visit will be more than repaid in the benefits which will follow."

C. *Liturgical Forms.* The liturgical forms for our Nigerian Field are not yet in shape suitable for presentation to Board and Synod.

D. *Ordination of Istifanus.* The Synod of 1945 officially recognized the existing congregation on our Nigerian field, decided that it shall be called the Christian Reformed Branch of the Ekklesiya Cikin Sudan and shall have full fraternal relations with the other branches. It further decided that the Christian Reformed Branch of the Ekklesiya Cikin Sudan shall retain the right to call its own pastor and to develop church life according to our Reformed principles. Synod also approved the ordination of African workers if they had been properly trained. We can now record, with deep thankfulness to God, that these decisions of Synod have been put into effect by the ordination of Istifanus Tela (or Istifanus Audu) at Lupwe on January 19, 1947. Both the President and the Secretary of our Board took part in the solemn ceremony. Rev. E. H. Smith presided at the ordination, and ministers from several other portions of the Ekklesiya Cikin Sudan took part.

E. *Homes for Additional Staff.* The Executive Committee asks the endorsement of Synod for the position taken that if the staff appointed to the Nigerian Field is beyond the capacity of the existing accommodations, then it be understood that accommodation must be built to meet the demand.

F. *Rev. E. H. Smith and Field Directorship of Sudan United Mission.* Missionary Smith has reported in a letter that he has been nominated to the position of Field Director of the Sudan United Mission in Nigeria, and that nomination is practically equivalent to election. He has not indicated whether he would accept the position if it should be offered to him, but he does ask for the prayers of the church that clear guidance may be given him from above.

This action by colleagues of Mr. Smith in the Sudan United Mission is a strong testimonial of the respect and esteem in which they hold him. As this report is written, the matter is still being considered by the Executive Committee which is scheduled to meet June 12.

SECTION VI. ITEMS DEALING WITH THE BOARD'S WORK AS A WHOLE

A. *Administration.* The Board has expressed its appreciation to Rev. G. J. Vande Riet for the faithful and effective service rendered as Acting Secretary during the absence of Dr. DeKorne. To assist Miss Reta De Boer in the increasing volume of office work, Miss Luella Fredricks of Tustin, Michigan, will begin to serve June 16. This will make it unnecessary to secure the part time help of extra girls in the office.

B. *Calling and Supporting Churches.* To bring the list on page 131 of the printed Agenda up to date, the Fuller Ave. item should read as follows:

* Fuller Ave., J. B. Swierenga
Fuller Ave., Missionary for Nigeria
To the list given for Holland should be added:
Sixteenth St., Missionary for Nahaschitty
To the list should be added:
First Orange City, Iowa, Missionary for Nigeria

SECTION VII: LIST OF REQUESTS AND RECOMMENDATIONS TO SYNOD

6. *Investigatig the West China Field.* Eliminate the request on pp. 133-134 of the printed Agenda; this leaves the matter where it was at the Synod of 1946.

10. *Pension Fund for Unordained Workers.* Correspondence with missionaries, and a further study of the proposed plan, has led to a few changes which will be submitted to Synod after the Executive Committee meeting on June 12.

12. *Budget for 1948.* A typing error listed the total request for the Indian field as $269,004.99; this should be $270,004.99. Adding the $1,000.00 for that correction and the $7,000.00 extra requested for the Nigerian field, we get the total of $403,148.35.

We regret that circumstances make it necessary to burden your honorable body with this supplementary report. It is in line with the policy established by Synod, however, that as many matters as possible shall be submitted to Synod for its decision. The same good principle will make it necessary for us to submit a second supplementary report after the meeting of the Executive Committee on June 12.

May God give to the representatives of the churches assembled in this Synod clear guidance in the many matters entrusted to their care.

Respectfully submitted,

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

SUPPLEMENT 22-c

REPORT OF THE 1946-1947 DELEGATION TO NIGERIA

I. ACKNOWLEDGMENTS.

The mercy of the Lord has been full and free, and as we present our report we can gratefuly acknowledge that the Lord has richly answered our prayers, in giving us a safe journey, in blessing us with health and strength, in remembering our families with His loving care, and enabling us to see very much of the great work that is being done through His Word and Spirit in Nigeria. We feel that in serving in this investigation of our Nigerian Mission field we have been highly favored by the Board in being its representatives. The missionaries at Lupwe have during our stay with them been very gracious and hospitable, and to them we too must express our deepest appreciation. Goodwill has been manifest in many ways to us. The representatives of the Sudan Interior Mission and those of the several branches of the Sudan United Mission, and those of the Dutch Reformed Church of South Africa were most gracious. We can surely say that our lines fell in pleasant places in all our journey of four months.

II. REPORT OF TRAVEL DETAILS.

Our means of conveyances were quite varied. We traveled by train and plane and car, but also by bicycle, canoe, on foot, and even at times on the backs of natives. We left Grand Rapids on the last day of October, 1946, and via the New York Central R.R. went to New York. A delay in our flying schedule enabled us to spend a week-end in Paterson, and Dr. De Korne preached in Englewood, N. J., and at Midland Park, and Rev. H. J. Evenhouse preached for his former charge at Paterson IV. We were also enabled to make a call on the workers at the Holland Seamen's Home; we were very well received and were enabled to see something of the significance of this phase of missionary work. On the 5th of November we left New York on the Air France Douglas IV Skymaster, and after some delay both in Newfoundland and Ireland, we arrived in Paris on November 8th. The air trip was very smooth and delightful, and often we were reminded of the words of Psalm 139:9: "If I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall thy hand lead me and thy right hand uphold me." We departed from Paris the same evening that we arrived, and went to Amsterdam to spend a few days with the Rev. Harry R. Boer. During our brief stay in Holland we were able to discuss with Mr. Boer his work and studies, and learn that the department of Missions as existing in the Free University under the direction of Dr. J. H. Bavinck is very helpful to him. We were invited to come to Baarn, where the "Zendings

Centrum" is located and there meet with Dr. Bavinck and Rev. B. Richters, and to enjoy an evening of rich spiritual fellowship with those who were gathered for missionary instruction. We were scheduled to fly from Paris to Lagos on the 14th of November so our stay in Holland was restricted to but five days. On the 14th we did leave Paris by plane, again a four motor Douglas Skymaster, and we flew over the Mediterranean Sea and stopped in Algiers. We arrived at about 11 o'clock at night, had one hour for dinner. At midnight we again lifted into the air, and flew over the Sahara desert; at 11 o'clock the next morning arrived in Lagos.

When we set foot on Nigerian soil we praised the Lord for His gracious providence, and felt delighted to be in the land where the missionaries of our church were busy in the Lord's work. We arrived in Lagos on the 15th of November, and we were the guests of the Rev. and Mrs. O. Thamer, of the Sudan Interior Mission. The compound is well known to all our Nigerian missionaries, and we feel deeply indebted to the S. I. M. for the kindnesses offered to us. On the 18th of November we entrained and made a journey of some five hundred miles towards the Northern part of Nigeria. This train trip began on Monday at noon, and we came to Kuru on Wednesday morning at 7 o'clock. We were happy to be met by Mr. Smith and he immediately took us to Vom where we were given a most hospitable reception by Dr. and Mrs. Barnden. Dr. Barnden is a medical missionary in charge of the Vom Hospital, which is a work of the S.U.M. We were taken to the burial place of Miss Johanna Veenstra, and were given a review of her illness and death. We also were enabled to see much of the work that is being done at Vom. The same day we were taken to Gindiri, where the S. U. M. (British Branch) has a rather large school enterprise, an institution for native training. We spent several days here while the representatives of the several branches of the Sudan United Mission examined six men who had been trained for the Gospel ministry. Of the six five were given licensure, one of whom was Istifanus from our Lupwe Mission. At the close of the conference at Gindiri we went to Jos where the S. U. M. has its central field office. While at Jos we were able to make a one day excursion to Miango, where the S. I. M. has a rest home which is available for our missionaries also on occasion. It is located in the plateau area and is delightfully situated and arranged. Since missionaries from the S. I. M. and of the S. U. M. come there for rest, an opportunity for fine Christian fellowship is offered.

During our travels in the Jos area we picked up some information on the education of missionaries' children that may prove valuable to us and to prospective missionaries in the future. About a mile outside the city of Jos the Church of the Brethren of the United States is conducting a school for the children of missionaries and other Euro-

pean children. The school has a male principal, Mr. Rupel, and a teacher, Miss Meyer. Thirty-three pupils are enrolled. At present classes are being held in a commodius two-room school building. The children board in town and are transported to the school by bus each day. A fine new dormitory to cost approximately $8,000 (buildings are cheap in Nigeria) is being erected on the school grounds. Tuition costs $80 per child for the entire school year. Children at this school are healthy and happy. There is also a school for missionaries' children at Miango, owned and operated by the Sudan Interior Mission. Mr. and Mrs. Paul Craig are in charge. There are about a dozen children of missionaries enrolled. The school building is commodious and cheerful. A dormitory building is being erected on the grounds. Mr. Craig is the son of missionary parents. When he was a lad his parents sent him home to England for his education, and he resented the forced separation from his home. When he came to the point of choosing a career he determined to devote his life to the training of missionaries' children so that they would not have to be sent away from home for the entire period of their education. Up to the limit of the capacity of the school the Sudan Interior Mission is willing to accept children from other missionary organizations.

Located on the plateau where it is cooler and healthier than in the plains, Jos is about three hundred and fifty miles from Lupwe. We made the trip in our mission car. We stopped for lunch at Wamba, an S. U. M. Station at the foot of the plateau, and then went on to Lafya, another S. U. M. Station, to spend the night. The following morning we left for Makurdi where we purchased provisions for the mission homes. Makurdi is about one hundred and forty miles from Lupwe and is the nearest railway station to Lupwe. On Saturday afternoon we made the sixty mile trip to Mkar, a station of the Dutch Reformed Church of South Africa. We spent the Sunday with them. We were heartily received and saw much of the local work there.

From Mkar it is eighty miles to Lupwe. Our arrival at Lupwe on December 2nd will ever remain a precious memory to us. As we drove on to the compound, we were at once impressed with the attractiveness of the driveway, lined with lovely shrubbery and plants. As the car drew to a stop a swarm of little children surrounded us and sang most touchingly a song of welcome to us and a song of greeting to their returning "father," Mr. Smith. We met the personnel of our mission force, and were happy to find them all well. During our stay in Lupwe we went on trek three times. We made a trek of one week to see the mission stations and preaching centers in the area close to Lupwe. We made an auto trip to Wukari and Ibi, and a two week trek into the Eastern Area of our mission field to see the work and to study the opportunities for expansion in this area. We have journeyed much and seen much and learned much, and we can truly say that the travels

alone, in and through these mission fields, have been very rewarding in revealing to us the scope of the work and the challenge that is present before us.

III. LUPWE STATION AND STAFF.

A. *Compound and buildings.* The Lupwe mission compound covers an area of about seven acres. It is located at the foot of a large hill called Mount Veenstra. The entire area in which Lupwe is located is called the Benue Valley, and has an elevation of about 400 feet above sea level. The hills surrounding Lupwe are known as the foothills of the Cameroons, thus it is clear that Lupwe is located in the extreme eastern portion of Nigeria. The compound itself is very attractive and shows evidence of good care and direction. The road that leads from Takum ends at our mission. The driveway from the Takum road runs from west to east through the compound, and on this auto drive the residences of our personnel are located. There are four homes, those of Miss Huizenga and Miss Vissia are located towards the west end of the driveway; the home of the Smiths is located pretty well in the center of the compound on the north side of the drive, and on the eastern end of the drive the home of Miss Stielstra has been built. All these homes are in good repair and provide good living accommodations, with the exception of the home of the Smiths which is old and in need of alterations. Along this driveway there are also two small one-room houses, one of which serves as a guest house and the other of which is the dwelling of Miss Dykstra. With the increase of personnel more homes will have to be built. Beautiful palm trees grace the compound in front of the homes, and close by to the south lie the large rolling hills, the foothills of the Cameroons. The residence section of our white missionaries is sharply set off from the rest of the compound. The entire northern half of the grounds may be termed the "work" area. The church, which is a very fine structure, the class rooms, the dwellings for the natives, the carpenter shop, the mission office, and the medical buildings are in this section. The church and schoolrooms are all to the eastern part of this section, the medical buildings all to the west; in between are the carpenter shop, the office and the dwellings of the natives. Throughout the compound there are many fruit trees, planted by our missionaries, and adjoining the compounds are small plots that are used by our missionaries for their own gardens.

B. *Types of work being carried on.* The work of our missionaries may be classified as evangelistic, educational, and medical, although all three branches of the work are closely integrated.

1. The evangelistic work is in the foreground and is under the direction of the Rev. E. H. Smith. Much of his effort is directed to help the churches that are emerging, and to further the work of the native evangelists at the outstations. By personal visits to the mis-

sion stations, by many personal conferences with native workers, by preaching and the administration of the sacraments, and by general supervision of all ecclesiastical matters, Mr. Smith is aggressively promoting the work of the spread of the Gospel, and the formation of the native church. In this evangelistic effort the other white workers on the field also take their turns at speaking and teaching.

2. *Educational.* There are six school rooms on the Lupwe Compound. Mrs. Smith serves as principal of the school, anl there are three native teachers who assist her in the work. The enrollment in the grammar school is about 70. The range of education offered compares pretty well with the eight grades in our grammar schools, but besides the grammar schools training there is a teachers' training class and an evangelist training class. Efforts are always being put forth to train teachers for the classes for religious instruction which are organized in many of the mission stations, and evangelists who will serve the African church as missionaries in the further areas to be reached. The educational work at Lupwe is absolutely essential to our evangelistic program, and all the training given there aims directly at the glory of God in soul-winning, Christian nurture, and the promotion of the native church.

3. *The Medical Work.* Our nurses carry on a work of great significance on the mission compound. Some five hundred patients per week are cared for, and the plans are in the making for an enlarging of the service by the establishment of a leper colony somewhere between Lupwe and Takum. Victims of sleeping sickness, leprosy, yaws, and malaria receive regular treatment from our nurses. Besides this they also carry on a good deal of maternity work. The buildings now being used for medical work at Lupwe are shabby and far from adequate for even our limited program. The new maternity ward is in process of construction, and the recently purchased maternity equipment has arrived. Nothing has been done towards constructing the new leper building authorized, as a Nigerian Government regulation requires that leper buildings be isolated and we have not yet secured an outside site for the leper work. Further planning will now be held in abeyance until Board and Synod have acted on the recommendation of Lupwe Conference for a melical doctor.

C. *Lupwe Staff.* Every one felt the need for more missionaries at Lupwe. Miss Margaret Dykstra came to Lupwe in December to give assistance in the school work, and Miss Betty Vanden Berg is expected soon to help in the medical work. Miss Jennie Stielstra was on furlough, but due to return in the spring of 1947 to again carry on work in the school and in the evangelistic work at some of the outstations. Rev. Harry R. Boer is expected to begin his term of service in the fall of 1947. But during the time your committee was on hand the work was being carried on by Mr. and Mrs. Smith, and by the two nurses, Miss Huizenga and Miss Vissia, with the help of several native

workers. The health of our missionaries was generally good, although Mr. Smith must contend with a good deal of asthma and occasional attacks of malaria. The load carried by Mr. Smith is too heavy and the coming of the Mr. Boer will, we hope, give him much needed relief. The need for help in the school work was felt and therefore the staff is in its minutes recommending the calling of two new teachers in the program of education at Lupwe. The medical department is nominally under the charge of Dr. Barnden whose residence is 350 miles away, and who has not been on the grounds for the last three years. The need for a resident doctor was clearly recognized by the Lupwe staff and they are now recommending that the Board seek to secure one.

D. *Conferences at Lupwe.* Your committee was privileged to witness the gathering of two conferences at Lupwe. The first was a conference of delegates, black and white, representing the several branches of the Sudan United Mission. This was a unique conference in that it was consultative only, and yet it was also the conference assembled to attend to the ordination and installation of Istifanus as pastor of the Takum church. This conference lasted for five days, and missionary problems common to the several fields represented were taken up for discussion. Each branch of the S. U. M. was hereby enabled to gain inspiration from fellowship and instruction from the discussions, but yet free to follow its own convictions on its own field. It was evident to your committee that the several branches of the S. U. M. are striving, notwithstanding their differences, to cultivate a unity in the African churches they are severally developing.

The second conference was of a more local character. Missionaries, C. R. I. teachers, and Christians from all the mission stations associated with Lupwe came together for a three day conference at Takum. Mr. C. Sanderson of the British branch S. U. M. delivered three messages to the conference, and a native pastor from Forum, Pastor Dusu Lo Dam, delivered three addresses also. There were Christians in attendance from almost every one of our outstations. The total attendance at some of the meetings was at least four hundred. From this conference we were able to catch something of the unity of the entire work of our mission force, and we could see in the assemblies how the Lord is, in our Lupwe area, truly creating a church for himself.

IV. THE OUTSTATIONS.

A. *General Description of the field outside of Lupwe.*

From the extreme northern to the extreme southern tip of our field is approximately one hundred miles. Across the northern edge there is a sector about seventy miles wide. Below that there is a slanting corridor less than fifty miles wide. The southern section spreads out to a width of about seventy miles.

Theoretically our field is supposed to be the Wukari Division of Benue Province. The total population of Wukari Division as given to us by the District Officer is 106, 763. Much of the eastern section of this Division, however, is inhabited by the Tiv or Munshi Tribe which numbers 38,851 in Wukari. By agreement with the Dutch Reformed Church Mission of South Africa (Die Nederduitsch Gereformeerde Kerk van Suid Afrika) we refrain from work among the Tiv people, since their work in the Gboko District, to the west of Wukari, is almost exclusively among the Tiv. That leaves us a total population of almost seventy thousand in our part of the field. The total area of Wukari Division is 6,000 square miles. That figures out to 18 people per square mile.

Wukari Division is divided into four sub-districts whose populations are reported as follows:

Wukari	42,909	Donga	17,103
Takum	36,763	Kentu	9,988

We are reaching all four of these sub-districts, although our heaviest concentration of work is in the Takum area.

There are 64 separate tribes living in Wukari Division. Most of our work thus far has been among the Jukun, numbering 10,962; and the Dzompere or Kutev, numbering 19,917. Recently work has been begun among the Ndoro and Tigum tribes in the extreme eastern section of our field.

Communications. The nearest post office is at Wukari city, 54 miles north of Lupwe. The nearest telegraph station is Ibi, 77 miles north of Lupwe. The nearest railway station is Makurdi, 140 miles from Lupwe.

Roads. There is a fairly good automobile road from Makurdi on the Benue River to Takum; there is a spur of it from Takum to Lupwe. There is a similar road from Takum north to Ibi. These roads are surfaced with laterite, a soft reddish stone which is very abundant. To the south and east of Lupwe there are no automobile roads. All traffic must move along narrow paths through the bush and forest. Bicycles can be used on some of these paths, but there are many unbridged streams and many parts of the path are so rough with stones and roots of trees that even bicycles cannot be used to advantage. It is a strenuous day's trek to cover even sixteen miles a day on such paths.

B. *The Work at these Outstations.*

On our entire Nigerian field, work is being done at present at 24 outstations. The paragraph following this one will present a tabulation of statistics for these outstations. The folowing types of work are carried on:

1. *Evangelistic.* There are preaching services at every one of the outstations. At every one of them the native Christians (or if there

are no baptized Christians as yet, the catechumens) have built and maintain a church building entirely at their own expense. At every one of them except Galúmje, a native evangelist-teacher is stationed. At a few of the places, the evangelist-teacher receives no stipend for his work, but supports himself by farming or otherwise. Where a stipend is paid, it is paid entirely by the native Christians. At three of the newer outstations, the evangelist's salary is paid by the native church at Takum as a "foreign" missionary enterprise. The Sunday preaching service is usually followed by a class for catechetical instruction, attended by only the regiseretd catechumens. During the afternoon a Sunday School for catechumens and other interested people is conducted. At many of the stations there is a daily early morning prayer meeting in the church building. Personal work is done, and it is a fixed feature of church life that the more mature Christians go out on preaching tours of neighboring villages from time to time.

2. *Educational.* For convenience we designate this work as educational, but it must be borne in mind that the educational work is, in its purpose and thrust, completely evangelistic, that is, it aims to present the gospel and to teach catechumens how to read in order that they may read the Scriptures for themselves. At fourteen of the outstations there are Classes for Religious Instruction (popularly known as C.R.I.'s). We would call them very primitive Primary Schools, but the Nigerian Government forbids use of the name School in cases where the teacher does not meet certain academic requirements. Subjects taught are: Bible study, reading, writing, counting, Classes are held for adults, and sometimes a separate class is held for children. Classes are held two hours a day for five days a week. The adult classes meet six months or more each year, and the children's classes nine months or more.

In addition to the C.R.I.'s, Primary Schools up to grade four are organized at Takum, Kwambai, and Ibi. Plans are under way for opening Primary Schools at Fikyu and Jenuwa Kogi. Requests for Primary Schools have come in from a few additional stations, but these have not yet been granted. All expenses of these schools, including teacher's salary, are paid by the local Christians. Tuition fees are charged and the balance is obtained from local church collections. The aim is to make of them Free Christian Schools operated by associations of parents, but thus far the control is in the hands of the native church.

3. *Medical.* With the exception of occasional visits by Lupwe nurses or dispensers, no medical work is carried on at the outstations. Sick folk are urged to go to Lupwe for treatment. Rev. E. H. Smith is equipped to give considerable medical help, and he always carries a box of medicines with him when he goes on trek, but the supervision of the evangelistic and educational work is given priority.

C. *Tabulation of Statistics for the Outstations.*

	Miles from Lupwe	Work Opened	Number CRI	Number in Elementary School	Number of Baptized Christians	Number of Catechumens	Attendance Main Service	Attendance Sunday School	Name of Resident Evangelist
Acha	20	1935	81		15	82	125	37	Yakuba Kimara
Akwana	100	1945			1	0	31		Kefas Angyu
Ashuku	80	1944			1	0	19		Daniel Ndmera
Atsafo	1½	1940	35		3	63	100		Benjamin Tsupom
Bete	28	1937			5	10	28		Habila Adda
Bika Baya	1½	1943	20		1	16	47	11	Titus Irasapa
Bika Gaba	1½	1939	13		3	44	87	44	Sulle Bete
Bissoula	46	1946			0	0	45		Habila
Donga	49	1907			6	16	60		Dawuda Kwanca (Self-Supporting Carpenter)
Fikyu	22	1933	85		20	110	234	76	Yohanna Shimfeten
Galia	61	1943	24		0	4	30		Bulus Kwresche
Galumje	16				0	0	16		Yohanna Kinya
									Ibrahim Pura
Jenuwa Gida	9	1945			14	63	30	16	Ikoti
Jenuwa Kogi	18	1934	60		8	11	105	41	Dawuda Da
Kpakya	18	1945			1	2	53	21	Rokoya
Kumbo	30	1944			0	11	55		Dawuda Umbo
Kwambai	8	1928	10	29	23	77	162	92	Jonathan Wamada
Kwambo	5	1941	54		5	43	104	41	Filibus Ikaa
Lumbu	10	1944	28		2	18	46	9	Elisha Tswaki
Lupwe	0	1919	24	70	16	10	103	22	Yohanan Garba, Ika
Nyipu	11	1938			2	13	35		Asa Ndekun
Nyita	28	1937	37		8	36	105		Agyo
Takum	4	1917	29	30	45	105	195	58	Danjuma Alexander (T'c'h'r)
									Haruna Angyu (Teacher)
									Istifanus Tela (Pastor)
Wukari	52	1914	12		7	9	38		Istifanus Useni
Ibi	79	1908		15	22	8	66		Henry Bello
Totals			512	144	208	751			

D. *Recent Developments and Plans for Expansion.*

1. It is important to note that ten of the twenty-four outstations have been opened since the Christian Reformed Church took over the Nigerian field in 1940. One, Atsafo, was opened in 1940; one, Kwambo, in 1941; two, Bika Baya and Galia, in 1943; three, Ashuku, Kumbo, and Lumbo, in 1944; three, Akwana, Jenuwa Gida, and Kpakya, in 1945; one, Bissoula, in 1946. Preparatory work has been done in a host of other villages, but usually an evangelist is not stationed at a place until considerable interest has been shown by the population.

2. Plans for Wukari and Ibi. The city of Wukari is the administrative center for the government of Wukari District. The Sudan United Mission opened work in Wukari as early as 1914. For a number of years it was an important missionary center with white missionaries in residence; and Lucy Memorial Freed Slave Home (named after the first Mrs. Karl Kumm) was operated here as a joint enterprise of the Nigerian government and the Sudan United Mission. Since 1925 there has been no European missionary at Wukari, but it was conducted as an outstation. The old missionary residence is still standing, but in a state of decay and not worth repairing. There are still seven baptized Christians and nine registered catechumens there. The city of Wukari not only offers a field that needs development, but the sub-district, the largest in the Wukari District, with its more than forty thousand people, calls for serious attention. Thus far we have only two stations in that entire sub-district. If we had the personnel to staff it, we should place an ordained man and his wife here and possibly a teacher also. There is no need for medical work right in Wukari, for the government has a large hospital there with a European-trained native doctor in charge. We were informed that Miss Stielstra has volunteered to move to Wukari, and the sentiment of the staff seems to be in favor of placing a single girl there as one step towards fuller occupation.

3. Plans for Ibi. Ibi was opened in 1908 by the S.U.M. and for years was the headquarters of all its Nigerian work. The Government District offices were at Ibi before they were moved to Wukari. When the government moved, Ibi lost its strategic importance as the center of the S.U.M. There is still a small church and school at Ibi. The only missionary resident is Miss Clara E. Haigh of the British Branch. She has practically reached retirement age. The British Branch continues to pay her salary, but her work is under the direction of Lupwe. As long as Miss Haigh remains at Ibi it will probably not be necessary for us to do anything more about it, but ultimately we will have to place a missionary family there, for there is a big field that could be developed in that area.

4. Plans for Baissa. Synodical authorization has already been granted for the opening of a new main station with white missionaries

in residence in the eastern section of our field. Here the Ndoro and Tigum tribes predominate, although there are also Jukun and Kentu villages to be found. The Lupwe force considers Baissa the logical point from which to reach this eastern area. A building site on a knoll about a mile outside the city has been selected. Application has been made for a certificate of occupancy as required by the government. Two large lumber trees have been purchased and a sawyer employed to cut them into lumber. The Lupwe force has not yet decided who it will recommend for the opening of this new station. It will not be possible to do anything about staffing Baissa until Rev. Harry R. Boer has reached the field and has completed his language study. If he then is permitted to spend a year in familiarizing himself with the Lupwe field and with accepted missonariy techniques, the time will have arrived for Rev. and Mrs. E. H. Smith to go on furlough again. It does not seem probable, therefore, that anybody can be sent to Baissa until the Smiths return from furlough in 1949.

5. Further expansion possibilities towards the northeast. With our limited staff at present it may seem visionary to speak of possibilities of even further expansion beyond those plans discussed above. Yet we must face the possibility of a mighty stirring of the Spirit of God among our young men and maidens so that a more adequate proportion of our people will offer themselves for missionary service than has been the case thus far. If it pleases the Lord of the harvest to answer our prayers and our people rise to the challenge of pagan and Mohammedan Africa, we might well give consideration to an unoccupied field east of Lake Chad in French Equatorial Africa. The region is almost solidly Mohammedan, and missions among Mohammedans are among the hardest in the world. But what right has the living church to sidestep the hard fields? Our Lord demands that the gospel be brought to the Mohammedans too. Our church has not even remotely approached the limit of its missionary potentialities.

V. RELATIONS WITH OTHER MISSIONARY BODIES IN NIGERIA.

There are three other missionary organizations which have considerable significance for the development of our work in Nigeria.

A. *The Sudan United Mission.* Most important of all these organizations is the S.U.M. It was as missionaries of the S.U.M. that Miss Johanna Veenstra, Miss Nelle Breen, Miss Jennie Stielstra, and Miss Tena Huizenga came to Nigeria in the first place. The same is true of Rev. E. H. Smith, who was transferred to the American Branch at Lupwe from the British Branch after the death of Miss Veenstra. It was after several years of negotiations with the S.U.M. that our Christian Reformed Church took over the Lupwe Station in 1940.

The Sudan United Mission was organized in London nearly half a century ago. Its avowed purpose then, and it has clung to this pur-

pose steadfastly since, was to establish a chain of mission stations across the entire Sudan to combat the southward push of Mohammedanism. At present the S.U.M. has a total of 57 stations in Nigeria, French Equatorial Africa, French Cameroons, and Anglo-Egyptian Sudan. We are concerned only with the Nigerian portion of this work; this comprises 41 stations, 127 missionaries.

In its inception the S.U.M. was a non-denominational missionary organization; i.e., no denomination took part in its work in an official way. It was a voluntary association of Christians from various denominations who undertook to do a piece of work which they thought the organized church had neglected. Supporters and missionaries of the S.U.M. came from Presbyterian, Methodist, Baptist, Evangelical, Lutheran, and Episcopalian churches. The bond of union was an evangelical declaration of faith which was taken over from the World's Evangelical Alliance. Subject only to the provisions of that declaration, each missionary was given freedom to preach the truth of God as he saw it, and each station was permitted to develop its work along the lines dear to the group by which it was manned. In the course of time, the S.U.M. attained inter-denominational features also; i.e., several denominations such as the Evangelical Church of North America, and the Danish Lutheran Church, took over part of the work, but they continue to consider themselves a part of the S.U.M.

By the terms of the agreement with the S.U.M., approved by our Synod of 1939, we are to continue to be affiliated with the S.U.M., and are to send a representative to the Nigerian Field Council, but there is to be no curtailment whatever of our authority to conduct our work along the Reformed line which we consider essential. Throughout the seven years during which this agreement has been in effect, relations between our missionaries and the S.U.M. have been most amicable. Our missionary attends the meetings of the Nigerian Field Council, which is only advisory. There has been no effort whatever on the part of the S.U.M. authorities to control our policies. We are thankful to note that the facilities of the S.U.M. office at Jos (formerly at Gindiri) are always available to our missionaries, and the entire staff of the S.U.M. has been unfailingly courteous and helpful to our staff. Our relations with the British Government are greatly facilitated by our affiliation with the S.U.M. The special training which our first native ordained pastor, Istifanus Audu, received preparatory to his ordination, was received at Forum and Gindiri from S.U.M. teachers. We have visited the Gindiri, Jos, Wamba, and Lafiya stations of the S.U.M., and have had extensive personal contacts with many missionaries from other S.U.M. stations also; our observation is that these missionaries greatly appreciate fellowship with our Lupwe missionaries and hold them in high regard.

B. *The Sudan Interior Mission.* The Sudan Interior Mission is an organization older and larger than the S.U.M. In organization, doctrinal basis, and methods the two organizations have much in common. In general it may be said that the S.I.M. places strong emphasis on individual conversions but concerns itself less with the organization of the native church than the S.U.M. does. The S.I.M. has shown a very fine spirit of cooperation with our missionaries. We use the hymn books and other literature published by the S.I.M. Bookshop at Jos. Their Rest Camp at Miango is available for the use of our missionaries for a very low fee. The S.I.M. Language School at Minna is open to our missionaries when space is available, and Miss Betty Vanden Berg is at present enrolled there. At Lagos there is an S.I.M. Home, and our misionaries can also make use of these comfortable facilities upon payment of reasonable fees. The general spirit of Christian fellowship and co-operation is strong between our missionaries and those of the S.I.M.

C. *The Dutch Reformed Church Mission.* The Dutch Reformed Church Mission of South Africa has a two-fold appeal for our missionaries. They are our nearest missionary neighbors—"Eighty Miles and a river to cross"—and the ties of Dutch blood and a common doctrinal heritage mean much to us. They represent *Die Nederduitsche Gereformeerde Kerk van Suid Afrika,* the church of the famous Andrew Murray. The well-equipped hospital at Mkar is a source of comfort to our people. Mkar is often used as an overnight stopping place for our missionaries and there is always a friendly welcome there. Rev. A. J. Brink, the veteran missionary of the D.R.C.M., has on several occasions responded to calls from our missionaries for the administration of the Sacraments when our own ordained man was on furlough, and he took part in the ordination of Istifanus.

VI. THE CHURCH THAT IS EMERGING ON OUR NIGERIAN FIELD

With the exception of Ibi, which will be dealt with in the next paragraph, there is only one congregation on our entire Nigerian field. To this one congregation, whose work is centered at Takum, belong all of the hundred and eighty-six baptized members of the church. The tabulation under Paragraph C shows that these Christians are distributed over twenty local stations including Takum and Lupwe. Four of our outstations do not yet have any baptized Christians. The pastor of this one congregation lives at Takum and his principal responsibility is for the section of the church in the Takum area, although he also has the right to administer the sacraments in the other portions of this field. It is only for practical purposes that the pastor gives his main attention to Takum and the white missionary retains the supervision of the work at outstations. This one congregation is governed by a consistory composed of the pastor, the missionary, and six native elders. There are no deacons; the work of Christian mercy

is administered by the elders. Four times a year all of the members of the congregation come together in Takum or Lupwe for the administration of the Lord's Supper. The sacrament of baptism is usually administered at the local preaching places under the supervision of the consistory.

When we recently took responsibility for Ibi, one of the old stations of the British branch of the Sudan United Mission, we also took responsibility for the congregation which has existed there for many years. The congregation numbers twenty-two baptized members, most of them located in or near Ibi. This congregation was organized many years ago when Ibi was an important government administrative center and the administrative offices of the S.U.M. have been moved to Jos, but a small congregation remains.

The church which is emerging on our Nigerian field may be characterized as follows:

A. It is a native or indigenous church. On its membership rolls appear only the names of native Nigerians. For practical purposes missionaries and their families partake of the Lord's Supper along with the native Christians, and the ordained missionary is, of course, the founder and advisor of the native church, but the congregation is composed exclusively of natives. Native elders, regularly elected by the congregation on nomination of the consistory, have full supervision. The Takum Church has recently received its own pastor. Istifanus Tela, who was ordained to the gospel ministry January 19, 1947.

The native or indigenous character of this church is also evident from its affiliations. While we have full authority to develop this work along strictly Reformed lines, and our missionaries are diligent to put those ideals into practice, we also maintain an affiliation with the Ekklesiya Cikin Sudan. The Ekklesiya Cikin Sudan is not yet fully organized. Thus far there has not been constituted a general assembly nor even a district assembly for our area. It is more of an ideal than a reality. The aim of the missionaries of the Sudan United Mission, and of our own missionaries with the approval of Synod, is to maintain a common front over against paganism and Mohammedanism throughout the entire Sudan area; and the Christian congregations called into being as the result of the work of the S.U.M. and its affiliates are to be joined together into a Federation under a common name. This does not in any way interfere with the right of the separate sections of that church to organize their work and their congregations along the lines which are dear to the missionary bodies back of them. There is, for example, a Lutheran group which is developing its work along strictly Lutheran lines. We will have no right to interfere with their policies and they will have no right to interfere with ours. All are bound together on the basis of the doctrinal statement which was approved by our Synod of 1939. It is evident, of course,

that Ekklesiya Cikin Sudan can never be anything more than a loose Federation of separate churches, but call themselves by the same name in order that there may be no organizational division to confuse the mind of the African.

B. It is a spiritual church. Those who by the sovereign grace of God are enabled to break with paganism are desperately in need of fellowship, mutual exhortation, and even social contacts. All these are found in the emerging church in Nigeria, but the organizing principle is spiritual submission to the Lord Jesus Christ. Prayer and Christian testimony are outstanding features of their church life. At most of the outstations which we visited there was an early morning prayer meeting; the special attraction of guests from a foreign land brought out a bigger crowd than usual, but we are informed that the larger part of the congregation gets together in the church building every morning for prayer and worship. The Sunday services are very well attended. Individual members of the church are ready to lead in prayer or to offer a word of exhortation.

C. It is an intelligent church. Traditionally the African is known for his deep emotion and sentimentality. This is found among our Christians in Nigeria also, but they are not lacking in an intelligent approach to their church responsibilities. A great deal of emphasis is placed on the necessity of being able to read the Bible. The primary purpose of our Classes for Religious Instruction and also of our Elementary Schools is to enable the Christians and inquirers to read the Bible for themselves. It is amazing what progress has been made in a few years. In areas which a dozen years ago contained practically no one who could read or write his own language or Hausa, there are now hundreds who can read the Scriptures and can write letters conveying their thoughts in an acceptable manner. Great emphasis is placed on catechetical instruction in the doctrinal truths of the Bible. Bible classes are conducted at every one of the preaching centers. Once a year as many of the Christians and inquirers as can do so go to Lupwe for a month of concentrated Bible study. Inquirers are not baptized until they show a satsfiactory knowledge of the Scriptures. There is a constant turning to the missionaries for further guidance in spiritual truth and in Biblcal principles of church organization.

D. It is a disciplined church. The missionary and the native elders take their responsibilities very seriously. Discipline is applied not only to baptized church members, but also to registered inquirers. Even what we in our so-called Christian country might consider minor deviations from Christian conduct are dealt with seriously. The inquirers are not permitted to use the weekly gift envelopes for the budget and are not permitted to testify or pray in church if they have been guilty of using fetish, taking part in superstitious ceremonies, or even beer drinking. Baptized Christians are promptly denied the use

of the sacraments if their conduct has not been above reproach. The native elders have taken a very strong position over against polygamy. Smoking has never been made an issue and there seems no good reason for doing so, although our missionaries do not indulge and we do not know of any of the Christians who do. Regular meetings of the consistory are held and many hours are devoted to a consideration of the discipline cases. During the history of the church there have been only a few cases of excommunication. There have been many cases of suspension, but most of them have again returned to the fold.

E. It is a self-supporting church. This means a great deal for a group of people who have as little of this world's goods as the Nigerians have. Nature is generous in their country and, except for occasional famine, everyone can secure abundant supplies of food. There is a dignity and independence about these native Christians that makes them want to bear all the expense connected with the organization of their church. At every one of our out-stations there is a place of worship and in nearly every place it is a substantial building in the center of the town, the outstanding and finest building of the village. All the material and all the work was donated for these church buildings by the natives.

Every local group pays the salary of its teacher-evangelist; often the salary is small for he supports himself partly by farming, but whatever must be paid is paid by the native Christians and inquirers. Throughout the entire congregation there is a budget system and the budget envelopes are faithfully used. Some Christians who have no money to contribute, contribute crops and these are sold for the benefit of the church treasury. The annual harvest thanksgiving service is a striking experience as the platform of the church is piled high with gifts of grain and vegetables, their thank offerings to the Lord. There is always sufficient money in the treasury for all congregational purposes.

F. It is a singing and joyful church. It is characteristic of the African to be happy and content. The hearty laughter of groups in the village is impressive. This adorable characteristic of the African finds enhanced expression when the Lord Jesus Christ has taken possession and removed all fear. One of the most inspiring features of our experience was to hear the native congregations sing. Some of their hymns are translations of well-known English hymns and they sing them well to our tunes. Their finest expressions in song, however, are their own spontaneous compositions. They seem to be a joint product of many minds and they spring up everywhere. Usually one person, man or woman, will sing a line of a hymn and the entire congregation will then sing the next line. Sometimes the entire congregation sings the same line that the chorister has sung. There is

no musical accompaniment of any kind, but rhythm, tone, pitch and melody are most pleasing.

G. It is a missionary church. We distinguish between a mission church and a missionary church. A mission church is one which has been founded by missionaries and is in an uncompleted state of development. A missionary church is one which realizes that God has placed a church on earth to be His witness and that it is the solemn responsibility of the church to make the name of the Lord Jesus Christ known everywhere.

In this respect it seems as though the Nigerian Church has come to an understanding of the genius of Christianity to a greater extent than many of our churches in this country have done. Every local group of Christians has stated times when it sends out a couple of its members to bring the gospel to neighboring villages. While we were at Lupwe a group of six Christians went out for a two weeks' tour to bring the gospel to outlying areas and unevangelized tribes. Practically all of the new work that has been opened in recent years has been started by these natives themselves. Offerings for missionary extension are received regularly. Our one congregation at Takum of one hundred and eighty-six members has already sent out and is supporting three missionaries to the Ndoro and Tigum tribes.

* * * * * *

It may have some value at this point to submit an analysis of the reasons, as we see them, for the rapid development of the church in Nigeria.

1. Of primary importance is the fact that our sovereign God chooses His own time for His founding and growth of His church in definite areas. When His spirit begins to work, no man can stay His hand. This seems to be God's hour for Nigeria. We are not forgetting that God uses means and that He holds His children responsible for the way they use or neglect those means, but the most important thing to remember is that while Paul may plant and Apollos may water, it is only God who gives the increase. It is with a deep feeling of thanksgiving to God that we acknowledge that the Christian Reformed Church has come to the kingdom in Nigeria for such a time as this.

2. An indispensable link in the chain of events is the faithfulness and efficiency of the missionary. We say indispensable, not because God could not work without human beings, but because, as far as we know His will, He has chosen to work through human instrumentality, and it must be recorded here with great emphasis that we have a faithful and efficient group of missionaries on our Nigerian field. They are well trained for their work, they are consecrated to their task, they have hitched their wagon to a star and permitted nothing to interfere with the carrying out of God's will in their lives.

3. Sound methods have been found for broadcasting the gospel and for developing the indigenous church. Not only is there an insistence on proclaiming the whole counsel of God, an insistence which we naturally expected from missionaries with a Reformed world and life view, but there is also a recognition of the necessity of using sound methods for carrying on that work. The missionaries refuse to use foreign money for building churches or schools (other than schools which aim to train teachers and native evangelists) and they refuse to use foreign money for the support of native pastors. This is very close to the heart of what has usually been known in mission circles as the Korean Plan or the Indigenous Church Plan. This was not always the idea of the Sudan United Mission. Up to 1923 a number of their missionaries did subsidize native pastors and did furnish money for erection of church buildings. In 1923, mainly under the inspiration of the Rev. E. C. Cooper, a change was made and it became a fixed policy of the mission to promote a strictly self-supporting church from the very beginning. It has been found that if the mission first supports the church and then tries to taper off, it is a painful process, whereas if the church understands its responsibility from the beginning, it gains in dignity and prestige, for the Christians feel that what they have is their own and not a gift from foreign sources. Our missionaries in Nigeria are wholly committed to this indigenous church plan and are carrying it through with great efficiency.

4. In seeking to lay bare the reasons for the rapid development of the church in Nigeria we must also be realistic and not overlook the cultural value of the church for the community. At present in Nigeria, with very few exceptions, there are no opportunities for learning to read or write or for further education other than those which the missionary offers and brings. It would be expecting too much of human nature to take the position that all those who come to the missionary to learn about the gospel are moved purely by the desire to know God; we will just have to face the fact that very likely some of them are more interested in learning to read and write and in the cultural values which Christianity brings to them than they are in spiritual truth. Yet it is also realistic to say that this situation is also within the providence of God, and if He has enabled us to face a situation where people are willing to come and listen to the gospel message, even though their motives may not be of the purest kind, the word of God is powerful to affect those lives, to screen out their less worthy motives, and thus bring them into the fellowship of the sons of God.

VII. RECOMMENDATIONS.

We recommend that the Board adopt the following resolutions:

A. The Christian Reformed Board of Missions expresses its thanks

to God for the manifest evidences of the working of His Spirit on our Nigerian Mission Field.

B. The Board extends its appreciation and congratulations to the missionary personnel at our Lupwe Station for the consecration and efficiency with which it is facing up to its responsibilities.

C. The Board recognizes the urgent need for additional personnel in Nigeria and exhorts our Christian Reformed Churches to special prayer that God may send the necessary recruits to our field as proposed by the Lupwe Local Conference. The needs are:

1 ordained man (in addition to Revs. E. H. Smith and H. R. Boer).
2 other man (either ordained or layman) for the development of the Wukari area and the general trekking program.
2 fully trained, experienced teachers (men preferred).
1 doctor with a compelling evangelistic ideal.
1 industrial missionary able to train natives in industry.

D. The Board grants the request of the Lupwe Local Conference (LLC 86) for a reconsideration of the revision of the Nigerian Regulations, and in this reconsideration will give adequate attention to the changes suggested by Local Conference.

E. The Board calls the attention of the Lupwe staff to the desirability of considering whether the Lupwe Local Conference would not be more efficiently organized if the present policy of concentrating all the offices (chairman, secretary, treasurer, executive officer) in one person were abandoned.

F. Growing out of the study of our Nigerian Field, but with equal relevance to our New Mexica and China fields, the Board decides to appoint a Committee to make a study of the need and prospects for special training for prospective missionaries, both ordained and unordained. Notice is to be taken of the plan that has been projected by De Gereformeerde Kerken van Nederland.

G. In view of the policy of the Netherlands Churches to require from their missionary candidates a psychiatric as well as a physical examination, the Board decides to appoint a Committee of Physicians and Psychiatrists to advise the Board on the desirability or otherwise of our requiring such an examination from prospective missionaries for all of our fields.

HENRY J. EVENHOUSE
JOHN C. DE KORNE

SUPPLEMENT 22-d

CHRISTIAN REFORMED BOARD OF MISSIONS

To the Synod of 1947.

ESTEEMED BRETHREN:

IN THIS supplement to our annual report, which appears on pp. 118-138 of the printed Agenda, we submit for your consideration a few items which could not be prepared for publication in either the printed Agenda or in our first supplement. Our headings and numbers will follow the pattern set by the printed report.

SECTION IV: THE CHINA FIELD.

2. *The Personnel under Appointment.* We greatly regret to have to inform Synod that Dr. Bernard J. Voss has asked to be released from his appointment to China. He assures us that he made this new decision after much deliberation and prayerful consideration. The Board could not do otherwise than agree to release him, although it did so reluctantly because it has learned to appreciate the sincerity and consecration of Dr. and Mrs. Voss.

6. *Investigating the West China Field.* As already stated in our first supplementary report (IV, 6) the Executive Committee felt constrained to ask members of the Board for authority to rescind that decision of the Board at its annual meeting in February, 1947, which asked Synod for authority to drop the matter of taking over a field in West China. The response from the members of the Board has been such that we are now justified in placing this before you as Board action to take the place of the action recorded on page 130 of the printed Agenda. Grounds for this new recoommendaiton:

a. Improved conditions on our present field are the cause for thanksgiving and encouragement, but they do not take away the desirability of having another field for further expansion if we do not succeed in getting the Tungchow and Haimen fields.

b. The existing church in that area is very weak. It is true that those leaders who have been contacted are not entirely satisfied with our stand regarding the use of tobacco and wine, but that does not imply that the very reasonable position of our church will not satisfy them when it is more completely explained.

c. It is true that the distance of the West China field from our present field will involve expense, but the actual cost of buildings in West China will not be greater than in our present area.

d. It is not yet certain that we can get the Tungchow and Haimen areas for our church. Only after we have certainty regarding these fields can we afford to break off the West China negotiations.

SECTION V: THE NIGERIAN FIELD.

A. *Personnel.* In our first supplementary report (V, F) we informed you of the problem Rev. E. H. Smith is facing in connection with the Field Directorship of the Sudan United Mission. We can now add to that that at the meeting of the Executive Committee on June 12 a letter was drawn up congratulating Mr. Smith on this distinction, promising him our intercession as he faced his problem, and urging him to remain with the Christian Reformed Church whose mission cause he is serving so effectively.

SECTION VII: LIST OF REQUESTS AND RECOMMENDATIONS TO SYNOD.

10. *Pension Fund for Unordained Workers.* In our first supplementary report (VII, 10) we informed you that it was found necessary to make some revision in the wording of the Brief of the Proposed Pension Plan. After consultation with our missionaries and with an attorney, Mr. Wallace Waalkes, Jr., we now present the revision as an appendix to this supplement. The request found in 10 (a), (b), and (c), as found on page 135 of the printed Agenda, stands.

There are two other general missionary matters which are not mentioned at all in the printed Agenda, but which we would now like to lay before you:

1. *Revision of Mission Order.* If Synod materially increases the quota for Indian and Foreign Missions, it will be necessary to revise Article VI, Section 3, of the Mission Order. For on the basis of the present Mission Order, a congregation of 200 to 300 families could then more cheaply pay two-thirds of the salary of an Indian missionary than the quota for the Indian field. This was not possible when the quotas were low. It is obvious that this was not the original intention of the Mission Order. We therefore overture Synod to revise Article VI, Section 3, of the Mission Order to read as follows: "Section 3. They shall, if possible, make special contributions towards the salaries of these missionaries. When these contributions from a given church amount to 125% or more of the quota for the field to which its missionary is called, it shall, upon request, be excused from paying the quota for the work in which this missionary is engaged."

Grounds for the proposed change:

a. This change is consistent with the original purpose of this article in the Mission Order.

b. It fits any situation, whether the quotas be high or low.

2. *Mr. Arthur V. Ramiah.* Mr. Ramiah, a missionary in India, has recently become a member of the Christian Reformed Church, specifically of Burton Heights congregation, Grand Rapids. Mr. and Mrs. Ramiah are connected with the Telugu Village Mission. They are in control of the Adoni Field of that mission and can also secure the supervision of a section of the Mysore Field. Both of these fields are in Central India.

At the present time more than half of the financial support of the work of Mr. and Mrs. Ramiah comes from members of the Christian Reformed Church. They have indicated their willingness to have their entire work in the Adoni and Mysore areas be taken over as an official project of the Christian Reformed Board of Missions. The Executive Committee of the Board is not ready to take a position for or against the proposal of Mr. and Mrs. Ramiah. It has appointed a committee of board members to confer with Mr. and Mrs. Ramiah. No action can be taken one way or the other until the entire membership of the Board has had an opportunity to express itself on this matter. This material is placed before Synod for information only.

Respectfully submitted,

CHRISTIAN REFORMED BOARD OF MISSIONS

JOHN C. DE KORNE, *Secretary*

BRIEF OF THE PROPOSED PENSION PLAN FOR UNORDAINED WORKERS IN THE EMPLOY OF THE CHRISTIAN REFORMED BOARD OF MISSIONS.

1. *Eligibility of Employees in Plan.*

All full-time, salaried, unordained employees of the Christian Reformed Board of Missions are eligible to participate in this Pension Plan; the employees thus eligible, who elect to participate in this Plan are hereinafter referred to as Employees, the Christian Reformed Board of Missions is hereinafter referred to as the Board.

2. *Contributions to Pension Fund.*

a. Three per cent of the salary of an employee shall be authorized by said employee as payroll deduction each month, to be paid into a Fund to be known as the Pension Fund.

b. The Board shall pay into said Pension Fund each month, an amount to be computed at 3 per cent of the total amount of the payroll of all participating employees.

c. These contributions of the Board and the Employee shall cease when 300 such monthly contributions have been made by both the Employee and the Board; the total amount paid in shall then and only then, bear interest at the rate of 2½ per cent per annum.

d. The contributions shall likewise cease on the part of both the Board and the Employee when an employee reaches retirement age.

3. *Supervision and Control of the Pension Fund.*

a. The Pension Fund shall be administered and managed by a committee which will be constituted of 5 members, 2 of which will be elected by the participating employees and 3 of which will be appointed by the Board; this Committee shall be known as the Committee of Pensions.

b. The Pension Fund shall be kept in a separate bank account under the control of the Committee of Pensions and in a bank approved by the Board.

c. Surplus funds in the Pension Fund shall be invested only in Federal Government Bonds.

4. *Eligibility for Pension Benefits.*

a. No participating employees shall be eligible for benefits unless said employee has served at least 10 years in the employ of the Board.

b. Any participating employee whose employment terminates prior to retirement age, either voluntarily on the part of the employee or upon action of the Board for cause, will be entitled to a refund from the Pension Fund only in the amount paid in by said employee together with simple interest thereon at 2% per annum; the amount paid in by the Board for said employee shall not be included in such refund.

5. *Retirement Age.*

a. The retirement age of male employees shall be 65 years and of women employees 60 years.

b. Employees who desire to continue working for the Board after reaching retirement age must make application to the Board for permission to do so.

c. Contributions to the Pension Fund shall not continue by the employee nor by the Board in the event that the Board grants permission to an employee to continue working beyond retirement age.

6. *Pension Benefits.*

a. Upon reaching retirement age an employee shall receive Pension benefits, payable annually from the Pension Fund, on the basis of the average annual salary received by the retiring employee for the 10 years prior to retirement, according to the following schedule:

1) 10 years of service in the employ of the Board—10% per annum.
2) Each additional year of service—an additional 2% per annum.
3) Maximum Pension Benefit shall be 40%.
4) Any interest due the employee under paragraph 2-c shall be paid in a lump sum at the time of retirement.

b. No additional pension benefit as defined in paragraph 6-a (2) above, shall be paid to any employee who continues in the employment of the Board after reaching retirement age.

7. *Disability Benefits.*

The benefits as set forth in paragraph 6 and the subdivisions thereof will be paid to an employee prior to retirement age of said employee providing satisfactory proof is furnished to the Committee of Pen-

sions and to the Board that said employee is totally disabled from engaging in any occupation for wage or profit; these disability benefits will be paid during the duration of the total disability providing, however, that the total amount of such disability payments shall be limited to the amount paid in to the Pension Fund by the employee and by the Board for said employee.

8. *Death Benefits.*

a. In the event of death of an employee before retirement age, the dependent or dependents of said employee shall receive from the Pension Fund, the total amount paid into the Pension Fund by the employee and by the Board for said employee.

b. In the event of death of an employee after reaching retirement age, dependent or dependents of said employee shall receive an amount equal to the sum paid into the Pension Fund by said employee and by the Board for said employee less the amounts paid to said employee, if any, from the Pension Fund during the liftetime of the employee.

c. In the event of death of an employee leaving no dependents, the designated beneficiary shall be paid the amounts as set forth in paragraph 8-a and 8-b; in the event no beneficial designation is made by the employee, said amounts shall be paid to the Estate of said employee.

d. Dependents of employees for the purpose of this plan shall be widows and children under 18 years of age; children over the age fo 18 years must furnish proof of actual dependency and, also, must furnish proof that all potential beneficiaries described above are:

1) Deceased.

2) Not dependent upon the employee on the date of employee's death.

9. Final Determination in Allowing or Disallowing claims for benefits not specifically covered by the terms of this Plan, shall be made by the Board.

10. Synod of the Christian Reformed Church reserves the right to alter and amend these rules as may be required and justified by experience and the available resources for the general advantage of the Church.

SUPPLEMENT 23

(Arts. 34, 73, 101)

SOUTH AMERICA AND CEYLON

To the Synod of 1947.

ESTEEMED BRETHREN:

THE great purpose of our Churches and of your Committee for South America is still that of promoting the spiritual interests of the Brazilian and Argentinian Hollanders of Reformed persuasion, according to our Synodical mandate of 1912. This mandate was our guide also in 1946.

But a new purpose of your Committee is that of bringing the gospel also to others in South America besides Hollanders, as God's providence may direct, in harmony with the broadening and expansion of our mandate by the Synod of 1946. (Article 135, B, 3; Acts, page 100.) This expansion was suggested to your Committee by the Rev. Jerry Pott, during his furlough, it was advocated by our Committee, approved by the Synod of 1946, and will be of increasing importance for the work in both Argentina and Brazil, and possibly elsewhere, in South America.

Especially the work of the Rev. Jerry Pott in Argentina has touched not only immigrant Hollanders but also native Argentinians, because the Rev. Pott has a marked evangelistic approach in his Spanish sermons that is appreciated by both our Hollanders and by the traditional Argentinians. We are thankful that, after a brief stay of a few months in the Rev. Wm. V. Muller's church, in Carambehy, Parana, Brazil, the Rev. Jerry Pott is again back in his beloved Argentinian field of Tres Arroyos.

After the Rev. Jerry Pott had returned from the Rev. W. Muller's church in Brazil to his own church and family in Argentina, he wrote one more of the many reports that he has sent to our Committee. But his praise for the work of Rev. Muller should not go unnoticed in this report of our Committee to Synod. For Rev. Muller has been both the pastor of his church and the leader of the Dutch colony of Carambehy for more than a dozen years. Of the work of Rev. Muller, now on furlough, the report of Rev. Pott contains the following appreciation.

"As one travels through the colony and visits the families, there are several things that impress, which I would like to sum up as follows:

"1. The high caliber of the work performed by the Rev. and Mrs. Muller in both a spiritual and material way, and the rich fruits upon their labors. As one hears the history of the past ten years, and upon perusing the consistorial minutes, there is no doubt but that the Rev. and Mrs. Muller have given themselves entirely, having given freely of their time and talents for the welfare of the congregation and colony.

"2. The deep appreciation on the part of the congregation for all the self-sacrificing labours of the pastoral family. It is not characteristic

of the Hollander to express his appreciation lavishly, and I can just imagine that they never told the Mullers themselves just how much all their labours were appreciated; but they did tell me, and I am very happy to inform the Committee of it.

"3. The unity of this isolated group. There are, of course, differences of opinion, and some do have a tendency to criticize others. But when it comes to essential and cardinal points, the strong undercurrent of brotherly love and unity in faith reveals itself in a very practical way. And it is not primarily the isolation that brings that about, but the oneness in Christ is the tie that binds.

"4. The spirituality of many members. With many in the congregation, it was not at all difficult to enter into a spiritual conversation; on the contrary, I had several opportunities to speak with them about the more intimate things of our Christian life, and they enjoyed it and also made references to points of Christian doctrine and life expounded by the Rev. Muller in his ministerial and pastoral labours. In that way the congregations here in South America stand higher, I think, than the average congregation in the States, where the hustle and bustle of modern life leaves less room for meditation and spiritual conversation.

"5. The Dutch character of the colony manifests itself clearly; people coming to Carambei soon forget they are in Brazil, in a Roman Catholic country using the Portuguese language. For in Carambei everyone speaks the Holland language. And the general characteristics which mark our Holland people are clearly evident in every phase of the life there.

"6. The progressiveness of the colony as a whole is evident from the fine houses and barns and the modern conveniences in the home. Everything gives the impression that the people have forged ahead, especially these last years. And many have plans for expansion and improvement."

Although our Committee had during Rev. Pott's recent furlough discussed with Rev. Pott a change in his field of labor to Brazil or Buenos Aires, Rev. Pott had expressed himself that he felt that his work in Tres Arroyos was not yet finished, and that he much preferred to go back to the same place.

We can also report that similarly our Committee had discussed with the Rev. W. V. Muller, during his recent furlough, a change in his field of labor to Argentina, but that the Rev. W. V. Muller also felt that the Lord had opened effectual doors to him in Brazil, so that he too greatly preferred to return to the same place. Barring unforeseen developments, the Rev. and Mrs. W. V. Muller and their son Hans will be back in Brazil by the time this report is in the hands of the members of Synod.

The Committee authorized both the Rev. Muller and the Rev. Pott to go on speaking tours to present the cause of South America to our people, and we are grateful to everyone that has helped to make these itineraries a real success, and a blessing under God.

The furlough of the Rev. W. V. Muller came at the regular time, but due to the war that of the Rev. Jerry Pott was several years late. Under the circumstances, the Committee had the unique privilege of meeting with both the Rev. Muller and the Rev. Pott at the same time, giving opportunity for the discussion of many questions of general policy in South America, and for the development of some opinions in the Committee. These opinions will have a bearing upon advices that the Committee may be called upon to give in the future.

The Committee has decided definitely that we favor the Rev. A. C. Sonneveldt for home missionary (predikant in algemeenen dienst) in Classis Buenos Aires, and has so informed him, the Church at Buenos Aires and the Committee in the Netherlands. The Committee in the Netherlands acquiesces in this, providing a successor can be found for Rev. Sonneveldt at Buenos Aires, and providing adequate financial arrangements can be made. We would like to hear from men willing to serve at Buenos Aires.

Your Committee has authorized Rev. Muller to visit both Rio de Janeiro and Sao Paulo, Brazil, again, if he deems it wise, for Home Mission work.

In harmony with a decision of the Synod of 1946 (Article 135, B, 2; page 100 of the Acts), concerning Juan Samuel Boonstra, a young man of Rev. Pott's church that desires to study for the ministry, your Committee authorized its secretary to send an official request for support to three Classis to the amount of three hundred fifty dollars per year for each Classis, to the Rev. D. D. Bonnema for Classis Zeeland, to the Rev. H. Blystra for Classis Holland and to the Stated Clerk of Classis Ostfriesland; your Committee included with these requests also the consistorial recommendation in English. This recommendation is presented here, translated according to Synodical decision.

"Committee of the North American Chr. Ref. Church for South America, Dr. M. J. Wyngaarden, Secretary.

Dear Brethren:

"Upon the advice of Rev. J. Pott, Mr. Juan Samuel Boonstra, a member of the Church of Tres Arroyos, requested a testimonial from the Consistory of his Church, in behalf of a request for aid to study, in preparation for the Ministry of the Word.

"At the meeting of January 25, 1946, the Consistory considered this request and unanimously decided heartily to recommend Brother Boonstra to your Committee.

"Brother Boonstra is a confessing member, and as far as the Consistory knows, sound in the faith and unblamable.

"His parents are Godfearing members of the Congregation, very faithful and cooperative, and they stand at the head of a large (nine children) and promising family, but the material resources are lacking to enable them to permit their children to study.

"Their different children show signs of a material of which something can be made.

"The oldest son, Juan Samuel, is a zealous and talented worker in Evangelization, the Sunday school and the Youth Societies.

"The work in the small business of his parents does not attract him, but during the summer months of his vacation he succeeded in finding well-paid work in Buenos Aires, which also shows his good capacity.

"Concerning the motives of Juan for his choice, we think that we may trust that, amid all human imperfection, the faith and fear of God, and the hand of God are working here, in the line of the covenant.

"For the rest, Rev. J. Pott has learned to know him more personally and intimately.

"To Mr. Boonstra himself, our Consistory has given a shorter testimonial, to send to your Committee.

"Imploring God's blessing upon all your work in His kingdom, we remain,

Yours in the Lord,
In name of the Consistory of the
Reformed Church of Tres Arroyos, Argentina,
(was signed) D. BERGSMA, President
(was signed) D. ZIJLSTRA, Clerk."

There is a slow progress in emigration from the Netherlands to South America, from time to time. We are desirous that Dutch emigrants will settle in communities in South America where there are Reformed Churches. Hence our Committee held a brief informal meeting with the delegates of the Ecumenical Synod from the Netherlands and from South Africa in order to discuss problems of emigration and other matters. The delegates promised to cooperate with our effort, to guide such Dutch emigrants as may desire to go to South America to Reformed communities there, and to emphasize this matter in the Dutch religious press of the Reformed people in the Netherlands.

The Rev. W. V. Muller and the Rev. Jerry Pott as well as the Rev. A. C. Sonneveldt have throughout the years worked to the same end. If Reformed Dutch emigrants to such places as Rosario were lost to the Reformed Churches several decades ago, we can report with joy that the last few decades have seen very commendable efforts to retain a high percentage of Reformed Dutch emigrants to South America for our Reformed Churches there.

Of course this has meant some expense such as is commonly incident to Home Mission work, even when some of this work is done by pastors in established congregations, as their bases from which they make extensive Home Mission trips occasionally.

The Committee has authorized the continuation of such trips by the Rev. Muller and the Rev. Pott also in the future. We feel that our Synod is definitely interested in the church extension feature of our work, especially among scattered Hollanders of Reformed persuasion both in

Brazil and Argentina, even though there may be only a few such families at a certain place. We are looking toward the future, when emigration from the Netherlands may make some of these small Dutch settlements more significant and when new settlements may be established. The Rev. Wm. V. Muller has made extensive investigations as to the possible location of a new Reformed Dutch settlement of farmers in Brazil, and has selected a site where some 60 families could locate, if the financial matters can be arranged. That will, however, be difficult.

Although our Committee leaves matters of immigration entirely to private initiative, we do seek to promote the spiritual interests of such Ref. Dutch emigrants as may choose to come to South America, by encouraging their location in communities where they can receive pastoral care. Leading members of the Reformed Churches in South America are also working toward this end, through local immigration societies.

We are glad that there is a student from Argentina studying at the Kampen Theological Seminary. We hope that he will return to Argentina for service in the Kingdom of God. If the Reformed Churches in the Netherlands cannot bear the full burden of supporting both the Rev. A. C. Sonneveldt and this young man, our Committee hopes that our Churches will enable us to supply such financial support as may be needed.

Your Committee is also pleased that the Rev. A. C. Sonneveldt, who serves Buenos Aires and Chubut, has requested a pastor for Chubut from the South African Reformed Church. For Chubut is a congregation composed of South African Boers that emigrated to South America after the Boer War, and that have maintained a vigorous congregational life under the leadership of the Rev. A. C. Sonneveldt for many years. His services are still greatly appreciated in Chubut, but because he is now over 65 years of age, he is looking forward to the time when a successor will be needed. We hope the South African Reformed Church may see its way clear to loan a preacher to Classis Buenos Aires for Chubut, as our denomination has loaned both Rev. Muller and Rev. Pott to this Classis. We also hope that South Africa may send subsidy to the Rev. A. C. Sonneveldt in the near future, as our Committee suggested to the South African delegates to the Ecumenical Synod, and because the inflation makes additional funds for Rev. Sonneveldt imperative.

During the war, the South America Committee of the Reformed Churches in the Netherlands has faithfully paid the annual stipend for the Rev. A. C. Sonneveldt into their denominational Pension Fund, from which Rev. Sonneveldt is to be supported, the Lord willing, when he is retired at the age of seventy. We earnestly hope that the Dutch Committee for South America may be able to send at least a part of Rev. Sonneveldt's subsidy to him, in the near future, though none was sent to him by the Reformed Churches in the Netherlands, during 1946.

May the Lord abundantly bless Classis Buenos Aires and our sister churches in the Netherlands and in South Africa.

With respect to the work of your Committee for South America and Ceylon, the Committee has designated the Secretary as its representative to the Synod of 1947.

CEYLON

In harmony with a decision of the Synod of 1946, (Article 135, C; page 101 of the Acts), the Rev. A. H. Smit, Missionary to China, visited Ceylon promptly after his return to the Far East. He sent us a letter written at Shanghai and mailed at Calcutta. He met with the General Consistory of the Reformed Churches of Ceylon, at two special meetings that were arranged for him in February 1947. The General Consistory of the Reformed Dutch Churches of Ceylon corresponds largely to a Classis, in our denomination.

The Rev. A. H. Smit is reported to have made a very favorable impression for the Christian Reformed Church, at the two special meetings of the General Consistory but not all the members could be present. The matter was deemed to be so important that it had to be taken up at a full meeting of the General Consistory, and so it will be considered again at the next regular quarterly meeting of the General Consistory, which comes in April. On Ceylon we therefore hope to present a supplementary report to this Synod, concerning Rev. Smit's forthcoming report and the General Consistory's action.

We are very grateful to the Rev. A. H. Smit for the service that he has rendered both to our denomination and to the Reformed Dutch Church of Ceylon, which has approached several denominations in order to acquire an additional Reformed minister to widen their spiritual horizons and to deepen their appreciation of Reformed theology and Reformed Church government. No doubt the Rev. A. H. Smit's visit has contributed to this very end.

The present scriba, or secretary, of the General Consistory of the Reformed Dutch Church of Ceylon is Mr. C. A. Speldewinde, whose address is Verdley, Inner Flower Road, Colombo, Ceylon.

May our Churches continue to consider the needs of Ceylon prayerfully, in order that decisions made by the General Consistory of Ceylon may be conducive that God's name is hallowed, His Kingdom comes, and His will is done.

As usual, and as was done in 1946, the financial report will be presented to Synod separately.

RECOMMENDATIONS

I. Synod continue to support the work entrusted to its Committee for South America and Ceylon with an annual offering of seventy-five cents per family.

II. In order to meet excessive inflation in South America your Committee requests Synod to approve of the following schedules for 1947,

beginning January first, and the Committee is now paying Rev. Muller and Rev. Pott accordingly. These brethren have actually been losing money, in trying to meet an inflation of several hundred percent, and much higher even than that.

Basic salary, Rev. W. V. Muller	$2,600.00
Salary raise after ten years, Rev. Muller	200.00
Child's allowance, Rev. Muller	100.00
Inflation bonus, Rev. Muller, $100 per month	1,200.00
Basic salary, Rev. Jerry Pott	2,600.00
Salary raise after five years, Rev. Pott	100.00
Children's allowances, Rev. Pott	450.00
Inflation bonus, Rev. Pott, $100 per month	1,200.00
Mileage for both Rev. Muller and Rev. Pott at five cents per mile	

III. The following budget for 1948 is presented to Synod for approval:

Basic salary, Rev. Wm. V. Muller	$ 2,600.00
Salary raise after ten years, Rev. Muller	200.00
Child's allowance, Rev. Muller	100.00
Inflation bonus, Rev. Muller, $100 per month	1,200.00
Basic salary, Rev. Jerry Pott	2,600.00
Salary raise after ten years, Rev. Pott	200.00
Children's allowances, Rev. Pott	450.00
Inflation bonus, Rev. Pott, $100 per month	1,200.00
Mileage at five cents, Rev. Muller and Rev. Pott, each serving a congregation and scattered groups of Reformed Hollanders	1,000.00
Subsidy, Rev. A. C. Sonneveldt serving Chubut and Buenos Aires. (Loan to the Reformed Churches in the Netherlands)	900.00
Inflation bonus, if necessary, Rev. A. C. Sonneveldt (Loan to the Reformed Churches in the Netherlands)	1,200.00
Basic salary, another ordained worker in Classis Buenos Aires, approved by Synod	2,600.00
Inflation bonus, this prospective ordained worker	1,200.00
Children's allowances according to schedule and transportation to South America	1,000.00
Salary, Cand. Bergsma, with free board and lodging in Christian Boarding School of which his wife is matron	1,200.00
Child's allowance, Cand. D. Bergsma	150.00
Ceylon expenses, if necessary	1,500.00
Administrative expense	250.00
Furlough Reserve	500.00
Total	$20,050.00
Expected from Carambehy for Rev. Muller's salary	$360.00
Expected from Tres Arroyos for Rev. Pott's salary	240.00
Total	$600.00
	600.00
	$19,450.00

Respectfully submitted,

Committee for South America and Ceylon,

HENRY BEETS, Pres.

MARTIN J. WYNGAARDEN, Sec'y and Treas.

DAVID D. BONNEMA, Vice-Pres.

HARRY BLYSTRA

THOMAS YFF

SUPPLEMENT 23-b

REPORT OF THE COMMITTEE FOR SOUTH AMERICA CONCERNING CEYLON

To the Synod of 1947.

ESTEEMED BRETHREN:

YOUR Committee made only a preliminary report concerning Ceylon, in the Agenda, page 144. There we state: "On Ceylon we therefore hope to present a supplementary report to this Synod, concerning the Rev. A. H. Smit's forthcoming report and the General Consistory's action."

This supplementary report follows herewith.

With respect to the "Ceylon Churches," two recommendations were adopted by the Synod of 1946 (Articles 135, I, C, 1, a and b, page 101, Synodical Acts of 1946).

These two recommendations are as follows:

"a. That Synod authorize its Committee for South America to make arrangements with the Board of Missions and with Rev. A. H. Smit for a visit to the Ceylon churches after his return to the Far East this summer for the purpose of contact and investigation. *Adopted.*

b. When the Committee for South America is satisfied that the need of the Ceylon churches warrants it, and is convinced that we are able to cooperate with them, Synod authorize the Committee for South America to provide for the loaning of a minister from our Christian Reformed Church on the same basis as to the churches of South America." *Adopted.*

Pursuant to these decisions the Rev. A. H. Smit made a trip from Shanghai to Ceylon, at your committee's expense.

Rev. A. H. Smith spent the days Feb. 2 to 17, 1947, including two Sundays on Ceylon, where he preached three times, addressed several societies, met the General Consistory at two meetings, Feb. 8 and again Feb. 17, respectively, and was in many of the homes for meals. He also presented a questionnaire to which he received answer from the General Consistory. Your Committee has copies of these documents as well as of Rev. Smit's three reports, dated Feb. 21, March 31 and April 2, 1947.

In Rev. Smit's preliminary report of Feb. 21, he writes among other things as follows: "Rev. Felsianus is a young man serving as assistant pastor. He is a full blooded Sinhalese. He is very eager to come to Calvin Seminary next fall to take at least two years at our Seminary. I think if possible your Committee should help to arrange

a fellowship for him, and if Felsianus and Foenander, both trained at our Seminary, later return to the island, they would strengthen the Reformed position.

In Rev. Smit's "official report" of March 31, we have an extensive document of which your Committee presents selections to Synod, in this report of the Committee, while the entire report of Rev. Smit is at the disposal of Synod, if so desired.

I. RACIAL GROUPS MAKING UP THE POPULATION OF CEYLON.

A. *The Sinhalese.* Two-thirds of Ceylon's seven million inhabitants are said to be Sinhalese. Almost all of this group are Buddhists. A strong National spirit has developed on the island of late and the Sinhalese take the leading part in this.

B. *The Tamils.* Most of these people are Hindus.

C. *The Moors.* These Moors are Moslems.

D. *The Burghers.* This group numbers about 30 to 35,000. This group has been very influential on the island in the past. They have until recently dominated the professional and public life of the country. Many still hold important government positions, although with the rapid spread of higher education, the Sinhalese are more and more demanding a share of these government appointments. The Burghers are not all descendents of the Dutch who came to Ceylon during the time when the Dutch East India Company controlled the island, but are a mixture of various races and nationalities.

E. *The British.* These number about 40,000. This community keeps itself pretty well aloof from the natives and also from the Burghers, since they look upon them as having turned native. The British regard their stay on the island to be temporary and they plan to return to England.

II. THE DUTCH REFORMED OF CEYLON.

A. *It is not a Dutch Church.* The idea that this is a Dutch Church and that the Dutch language is still used is entirely erroneous. The Dutch language is entirely foreign to them. I met only two men of the Church who were able to read the Holland language and speak it to some extent. The Dutch language was abolished about 1850 and the English substituted. Since the Sinhalese vernacular must now be taught in the lower grades in all the schools on the island and beginning with the autumn of 1948 will be used as the medium of instruction, it follows that ultimately the Sinhalese will replace the English. However, that is still in the future.

B. *Its members are not pure Dutch descendants.*

The members of the Dutch Reformed Church are very much of mixed blood. Many of the names are truly Dutch, but also many other point to Italian, Portuguese and native origin. There are also a few Sinhalese and Tamil families in the church. The latter seem to

be fond of using Scottish names, due to the influence of Scottish missionaries on the island.

C. *The size of the Denomination.*

The total membership at present is about 2,000 communicant members. If we bear in mind that at one time almost all the Burghers were members of this church and it had meeting places almost all over the island with some 200,000 native converts and 45 schools in Colombo alone, we realize that this church is but a skeleton of what it used to be. Most of the membership is now concentrated at Colombo. There is still one church at Galle, 70 miles south of Colombo, and one at Matara, 20 miles further south, but both of these churches are dying out. At Colombo there are at present five churches, and two preaching places.

D. *Church Organization and Government.*

1. The local churches have their elders and deacons forming local consistories, but these local consistories have a very limited authority. The real authority rests with the General Consistory. This General Consistory is made up of all the elders, deacons and pastors of all the churches. It decides matters of common interest, including salaries of pastors, etc., and is the Trustee of all church property including considerable land and income property which is now very valuable.

2. Pastors are connected with individual congregations, but for one service each Sunday they preach in other churches in rotation.

3. Every four years the pastors must agree among themselves about changing congregations. In case they cannot come to an agreement, the General Consistory decides for them, by ballot.

4. Elders are ordained for life.

5. The General Consistory has joined with the churches of the United Scottish Kirk (two small churches) informing the Presbytery of Ceylon. This body meets twice a year.

6. There is a strong movement on the island for Church Union.

E. *Present Condition of the Church.*

1. Doctrinally the church still holds to the Reformed standards and the majority of the members do not wish to discard them. However, I feel this is more or less for historical reasons. The church has had ministers from different lands and of different color and the result has been that the churches have been watered down, so that there is little distinctively Reformed about them at present. The pulpits are open to almost anyone who is able to lead in worship. Not so long ago the General Consistory decided that pastors should preach on the Heidelberg Catechism once a month, but one minister said to me he didn't think anyone would pay any attention to it.

2. Catechism is not taught to the children of the church, except for those who ask to be "confirmed."

3. Church attendance is very poor. The congregation at Galle is supposed still to have the names of some 40-50 families on its rolls, however, when I preached there the audience did not number over 30 people. The five churches at Colombo have a combined membership of almost 2,000. Yet the pastors told me that the combined church attendance normally does not exceed 200 for the morning services and about 300 for the evening services. Still I was told that for special occasions like Christmas and Easter all the churches are usually about filled to capacity. These Dutch Reformed churches seem to be community churches and little is done about keeping in contact with the members or checking up on church attendance.

I was told that the Burgher Recreation Club now sponsors Sunday crickett matches and the result is that the majority of the young men play cricket on Sundays and have no time for church attendance. And the sad part of it is that the fathers are cricket enthusiasts and therefore often go along to watch the matches.

4. Dancing is very common among church members. They do not seem to think it inconsistent to go to church in the morning and then attend a dance or go to a movie in the afternoon. I have this on the authority of two of the pastors.

5. Many of the leading men in the church are lodgemembers. The scriba of the General Consistory is a Mason. Mr. Wieringa of the Reformed church must have made a great deal of this fact that our church is opposed to lodges. At the first meeting of the General Consistory I was asked to state our Church's stand on secret societies.

6. House Visitation is unknown. I had to explain what I meant in speaking of this to pastors. The pastors are too busy with the running of the Church-schools to do much spiriual work.

7. Church discipline is administered only in extreme cases and little if anything is done to keep the church pure. One pastor complained to me about the laxity in the church, and when I pointed out that, in our church, discipline would be administered he was rather surprised and said it would almost be impossible to do this for then they would have to begin with many of the elders. It seems that many of them come to church perhaps once a month and do many things which *our* church would not tolerate.

III. THEIR CHURCH-SCHOOL SYSTEM.

This church has a school connected with almost each one of the churches. The government gave grants to these schools and is still doing so today. These grants take care of all the equipment of the teachers and about half of the salaries. Now the government of Ceylon is establishing public schools and is trying to eleminate the grants for the church schools. By the fall of 1948 the churches will have to make a choice. Either they continue to receive the grants, and teach Christianity in the schools, but then they must permit all other reli-

gions to be taught by representatives of those religions. The schools will then be more or less taken over by the government. Or they may decide to forego the grants and make their schools "private" or "Free" schools, and then they may teach religion as much as they wish to their own children and also to others who decide to attend these schools.

IV. NOW PERMIT ME TO TAKE UP THE QUESTIONS OF YOUR MANDATE.

A. *First as to whether these churches in Ceylon are in need of help from abroad.* I was told that they need not so much an additional pastor, although two of the pastors are to retire soon, but they need a man from abroad to give them leadership and bring them into contact with the outside world. These churches have throughout their history, except for short lapses, had someone from abroad to whom they could look for guidance. Back of the desire of most of the people to have a pastor from abroad is not the idea of needing instruction in the Reformed interpretation of the truth, but rather they feel isolated and a man from the States or Europe has a broader background and can really give them leadership.

Although it is true that the attendance at the church services is poor, it should be pointed out that there is a large community there to work with. I am confident that a strong, attractive speaker could do much through preaching, personal work and in giving definite leadership to the Consistory to build up that whole church. The collegiate system of preaching would put him into contact with the members of all the five churches.

B. *Second the question as to whether it will be possible for us to cooperate with this church.*

From what I have said, it must have become evident that the Dutch Reformed church of Ceylon is far from being Reformed, at least in practice.

I therefore wrote the General Consistory a letter in which I stated my feeling, a copy of which is enclosed herewith. If the answer (or answers) is favorable, I think it would be possible to cooperate with them. This cooperation perhaps would not be quite on the basis of a sister church like in South America, but still there could be cooperation. Some of the leaders are very eager to have one of our men and I am sure they would cooperate 100 per cent. If the answer therefore is favorable, I would recommend that your committee send a man to Ceylon, if and when a definite request comes. However, I feel that the man who is to work in Ceylon should be a man with unusual ability. He should be a strong, attractive public speaker and he should be thoroughly acquainted with our Christian schools and be able to help reorganize the present church schools. And last but not least, he should be a man who would be able to use tact in dealing with people who are racially and religiously different from us.

C. *Financial Arrangements.*

If a request is made for one of our ministers and your Committee decides to send a man, I would suggest that an agreement be made with the Dutch Reformed Church of Ceylon for a trial period of at most two years.

The Dutch Reformed Church of Ceylon promises to pay all travel expenses to Ceylon and also back to the States if the minister stays five years. I would suggest that if at the end of the two years period we terminate the agreement that then we pay a proportionate share of the travel expenses. We would pay three-fifths. If, however, the Ceylon Church terminates the agreement, it is to pay the total amount. I have suggested this to the Church of Ceylon and this is agreeable to them.

As to salary, the Consistory promises to pay Rupees 4,800 (U. S. $1,470.00) per annum, as a regular salary, and an additional Ruppes 2,400 (U. S. $735.00) for overseas service. The reason for dividing the salary in this way is that the local pastors get only Rupees 4,800 (U. S. $1,470.00) as a maximum.

However, I have talked this matter over with the British missionaries, at the Missionary Home. They felt that a foreign pastor with a family should have at least Rupees 800 per month (U. S. $245.00) or Rupees 9,600 (U. S, $2,940.00) per annum. They claimed that the Burgher and native pastors are able to live cheaper than families from America or Europe since *they* live mainly on rice and curry. I believe that to be true. I found that the cost of living is just about as high on the average in Ceylon as it is in the United States. And so it appears that the salary offered is not quite sufficient. The Consistory agrees also to pay the salary during the furlough year if the minister is to return after the furlough.

You asked whether a family with children should be sent to a city like Colombo with its pagan atmosphere. I personally feel there would be no objection at all to take children there. My own children are coming to China and are going to live there at Jukao and surely the atmosphere there is much more pagan than it is in Colombo. If I were in Colombo I would not hesitate at all to have my children associate not only with Burgher but also with native children. I think it broadens them and in many respects gives them an advantage over children who have never been away from home nor in contact with other races.

I also feel that there would be no reason why these children should not attend one of the church-schools, which is run for Burgher children. I visited some of these schools and received a good impression of the teachers. The Church-schools carry the children up to the High School. For High School work it would be possible to attend one of the Mission Schools, at Colombo, either the Anglican or the Methodist,

or an American School in Southern India. This school is about two days rail journey from Colombo.

In case it should be necessary to send the children to the American School in India, your committee would have to give additional help. If a man is sent out I would strongly urge him to take his own automobile with him; for he will need it in his work."

Rev. Smit's letter of Feb. 17, 1947, to the General Consistory asked four questions:

1. "What is your Consistory's attitude towards the contemplated *church Union* of all the Protestant Churches in Ceylon?
2. What are the plans of your Consistory regarding the *Church-schools?*
3. What is your Consistory's attitude on *Church discipline?*
4. A minor point concerns the *financial arrangements* your Consistory would be willing to make. I feel that there should first be an agreement on a short term basis, say two years."

To these four inquiries the General Consistory responded by letter dated March 11, 1947.

The four answers are represented by the following statements derived from this letter from the General Consistory.

Ad 1. *Church Union.* Our Church is not prepared to enter the Union. (The Committee of the Synod of the Christian Reformed Church for South America has a document on this subject from the General Consistory which is available to Synod, and from which we gather that though they are interested in pulpit exchange and intercommunion, they do not favor Church Union.)

Ad 2. *Church-schools.* I am directed to say that if you send out a minister, the Consistory will try to so arrange the work that he will not be burdened with the management of a school. In the not distant past we have had ministers who have had no school work to do.

Ad 3. *Church Discipline.* On general questions of great importance such as the remarriage of divorced persons and baptism of illegitimate children, and in a particular case of a Sunday school teacher who had expressed publicly his belief in doctrines contrary to the teaching of our church, the General Consistory in recent times has taken a very determined stand.

Disciplinary action in respect of such offenses as absence from church has not been taken within living memory and it will be essential that prayerful wisdom will have to guide any minister who wishes to re-introduce such measures. In my personal opinion he will be well advised to go slow and feel his way before taking any definite action.

A programme of House Visitation, preaching from the Heidelberg Catechism and teaching catechism to the children will I think be appreciated.

Ad 4. *Financial arrangements and terms of service.* As regards the length of original agreement, the Consistory agrees with your suggestion of a short term basis, it being understood that the cost of the passage to Ceylon and back will be fully borne by us if he stays five years. If the period of service is in fact less, the cost of these passages will have to be apportioned between our two churches in proportion to the length of the minister's stay with us. It is realized that these arrangements will mean that your Church will have to augment the funds we are able to provide by supplementary grant or grants. The fact that you are prepared to do this is very much appreciated and thankfully accepted, but it is well to point out that such grants should not be deemed to create any obligation on this Consistory to recognize the minister you may loan us as drawing his authority as a minister from any other church body."

Here follows a copy of a Resolution passed by the General Consistory of the Dutch Reformed Churches of Ceylon and sent to the Secretary of the Committee of Synod of the Christian Reformed Church for South America, as well as to the Rev. A. H. Smit, by the Scriba of the General Consistory, Mr. C. A. Speldewinde, Verdley, Inner Flower Road, Colombo, Ceylon.

COPY OF A RESOLUTION PASSED BY THE GENERAL CONSISTORY OF THE DUTCH REFORMED CHURCH IN CEYLON.

"This General Consistory do record our appreciation of the very keen interest which has been and is being taken by the Synod of the Christian Reformed Church and by its Committee for South America in the Dutch Reformed Church in Ceylon and thank them for all that has so far been done in connection with our appeal for assistance in securing a minister from abroad.

"This Consistory specially thank them for sending out Rev. A. H. Smit to contact and investigate the possibility of a closer union between our churches and trust that, if as a result of Rev. Smit's report the Synod of the Christian Reformed Church is satisfied of the need of our Church and the possibility of cooperation, Synod will at its meeting in June this year renew the authorization which was granted last year to their Committee for South America to provide for the loaning of a minister to Ceylon, as for reasons already given this Consistory is unable to renew our request for assistance before October, 1947."

We greatly appreciate this Resolution by the General Consistory and await further word in October, 1947, from this consistory.

Your Committee of the Synod of the Christian Reformed Church for South America takes the position that there is no need for the Synod of 1947 to renew the authorization given by the Synod of 1946, but that this authorization by the Synod of 1946 continues to stand, unless the Synod of 1947 cancels it.

The Rev. A. H. Smit in his letter of April 2, 1947, writes as follows:

"I wrote you the other time about Rev. L. Felsianus, who is eager to come to our seminary next fall, but he would need a Fellowship. Is it possible for your Committee to do something for him? He will be writing you. I have given him a letter of introduction to you. Also many people are interested in our church paper and other denominational magazines. They have asked for the following: The Banner, Home and School Magazine, and other material on our Christian Schools, Federation Messenger, Young Calvinist. I think it would be appreciated if you sent them a few of these or subscribed for a few copies of each. You can have them sent to Rev. R. V. Metzeling, Pastor Regent St. Dutch Reformed Church, Colombo, Ceylon; and to Mr. Claud De Kretzer, Velterverder, De Vos Avenue, Bambalapitiya, Colombo, Ceylon."

The Committee for South America, charged with the Ceylon matter, reports to the Synod of 1947 that it takes the position that the conditions have been met which are stipulated in the Synodical decision recorded in the Acts of 1946, page 101, Article 135, 1, C, b.

Hence by the decision of 1946, Article 135, 1, C, b, your committee deems that it is authorized to provide for the loaning of a minister from our Christian Reformed Church on the same basis as to the Churches of South America.

We now quote from the letter of call formulated by the Committee for South America, and approved by the Synod of 1930, Acts of Synod, 1930, page 151, Article III, XII, D, "De duur Uwer leening is door de Synode volgens voorstel van de Deputaten vooreerst gesteld op den tijd van twee jaren, doch met de hoop dat het aan het einde daarvan Uwe begeerte zal zijn de Kerken in Zuid-Amerika langer te dienen. Mocht U na verloop van twee jaren besloten zijn terug te keeren, dat zullen U de reiskosten herwaarts worden vergoed." In other words, the Synod of 1930 stipulated as follows: and the Rev. A. H. Smit's recommendation of an initial or trial term of two years is in line with this Synodical stipulation, which we expect to follow: "The duration of your loan is, according to the proposal of the (South America) Committee, initially set at a period of two years by the Synod, but with the hope that at the end thereof your desire will be to serve the Churches in South America longer. Should you, after the lapse of two years, be decided to return, then the traveling expenses hither will be reimbursed to you."

Though the Reformed Churches of South America are full sister church of ours, this cannot be said of the Reformed Churches of Ceylon, but this fact was known to the Synod of 1946, which gave us our mandate concerning Ceylon.

In view of the fact that the Consistory of Ceylon writes that they are "unable to renew our request for assistance before October, 1947,"

your Committee of Synod for South America waits until that time with further action concerning Ceylon, except that we are preparing for such action in our proposed quota of seventy-five cents. If then the request of Ceylon is renewed in October, 1947, your Committee plans to carry out the mandate of the Synod of 1946, to loan Ceylon a minister from our Christian Reformed Church on the same basis as to the Churches of South America, namely, that he remains a minister of the Christian Reformed Church, subject to the same Synodical stipulations, governing our ministers loaned to the Churches of South America.

RECOMMENDATION

The Committee of Synod for South America recommends that the Synod accept this supplementary report concerning Ceylon as information.

COMMITTEE OF SYNOD FOR SOUTH AMERICA,
HENRY BEETS, *President*
MARTIN J. WYNGAARDEN, *Secretary and Treasurer*
DAVID D. BONNEMA, *Vice-President*
HARRY BLYSTRA
THOMAS YFF

FINANCIAL REPORT OF THE SOUTH AMERICAN FUND OF THE CHRISTIAN REFORMED CHURCH

For the Year January 1 - December 31, 1946

MARTIN J. WYNGAARDEN, *Treasurer*

INCOME 1946

Classes	$14,287.28
Miscellaneous Contributions	1,621.48
Donors	170.50
Interest on United States Bonds	37.38
Interest Citizens Industrial Bank	130.16
Rev. J. Pott Speaking Remunerations	360.28
Tres Arroyos for *Banners* and *Wachters* and Miscellaneous Items	50.63
Total Income for 1946	$16,657.71

SCHEDULE A — CLASSES
INCOME: 1946 — GENERAL FUND

Classis:	
California	$ 897.63
Chicago North	771.45
Chicago South	680.33
Grand Rapids East	945.75
Grand Rapids South	657.41
Grand Rapids West	728.73
Hackensack	386.77
Holland	1,017.95
Hudson	557.43
Kalamazoo	682.41
Minnesota	481.37
Muskegon	951.69
Orange City	724.15
Ostfriesland	316.79

Pacific	884.94	
Pella	972.16	
Sioux Center	714.62	
Wisconsin	366.96	
Zeeland	754.12	
Canadian Churches	794.62	
		$14,287.28

SCHEDULE B. — MISCELLANEOUS CONTRIBUTIONS

Western Illinois Women's Missionary Union	$ 40.00	
Chicago Women's Missionary Union	50.00	
Chicago Women's Missionary Union	60.00	
Eastern Paterson Group Women's Missionary Union	25.00	
Holland Women's Missionary Union	100.00	
Ohio Women's Missionary Union	75.90	
Southwest Minnesota Women's Missionary Union	17.50	
Central Minnesota Women's Missionary Union	25.00	
Southwest Minnesota Women's Missionary Union	75.00	
Ellsworth Minnesota Women's Missionary Union	50.00	
Northwest Iowa Women's Missionary Union	75.00	
South Dakota Women's Missionary Union	100.00	
Northwest Iowa Women's Missionary Union	200.00	
Eastern Wisconsin Women's Missionary Union	25.00	
Eastern Wisconsin Women's Missionary Union	100.00	
Holland-Zeeland Women's Missionary Union	70.00	
Inwood Iowa Ruth Circle	30.00	
Pella League Mission Society	97.73	
Pella Jr. Helping Hand Society	25.00	
Prinsburg Ladies' Aid	15.00	
Redlands Sunday School	28.61	
Seymour Sunday School	25.00	
Imlay City Men's Society	65.00	
Prinsburg Sunday School	40.00	
San Diego Christian Reformed Church	57.02	
Everett Christian Reformed Church	48.75	
Sunnyside Christian Reformed Church	69.41	
Prairie City Christian Reformed Church	31.56	
		$ 1,621.48

SCHEDULE D — DONORS

Donor	$ 75.00	
Donor	10.00	
Donor	2.00	
Donor	5.00	
Donor	3.50	
Donor	25.00	
Donor	25.00	
Donor	5.00	
Donor	20.00	
		$ 170.50

STATEMENT OF INCOME AND DISBURSEMENTS

DISBURSEMENTS

Rev. W. Muller: Salary and Allowances	$ 3,005.00	
Rev. W. Muller: Other Items—travel & automobile	4,135.40	
		$ 7,140.40
Rev. J. Pott: Salary and Allowances	2,865.04	
Rev. J. Pott: Other Items—travel & automobile	4,753.97	
		$ 7,619.01
Stipend Secretary and Treasurer	200.00	
Administrative and Committee Expense	172.88	
		$ 372.88

Rev. A. C. Sonneveldt	1,050.00	1,050.00
Rev. A. H. Smit, Trip to Ceylon	500.00	500.00
Rev. J. Pott, for Car for Furlough use of Rev. Pott and Rev. Muller	1,300.00	1,300.00
Wachters to South America	46.00	46.00
Rev. W. H. Kroeze	10.00	10.00
Total Disbursements for 1946		$18,038.29

STATEMENT OF INCOME AND DISBURSEMENTS

January 1, 1946 — Peoples National Bank	$ 4,673.12
Citizens Industrial Bank	5,355.87
Income for 1946	$16,657.71
Totals	$26,686.70
Less Disbursements for 1946	18,038.29
December 31, 1946 — Balance on Hand	$ 8,648.41
December 31, 1946 — Peoples National Bank	$ 3,938.21
Citizens Industrial Bank	4,036.03
Old Kent Bank	674.17
Total in Banks	$ 8,648.41

Respectfully submitted,

MARTIN J. WYNGAARDEN, *Treasurer.*

SUPPLEMENT 24
(Arts. 35, 64, 98, 169, 171, 175)

REPORT OF THE BOARD OF TRUSTEES OF CALVIN COLLEGE AND SEMINARY

To the Synod of 1947.

ESTEEMED BRETHREN:

THE Board to which you entrusted the care of our college and seminary met on February 5 and 6 of this year. Under the able guidance of the Rev. G. Hoeksema it was able to do its work in two days. However, it found that it was impossible to finish certain parts of its work, notably the budget for the coming school year, hence it intends to meet again on May 7, the Lord willing. This report presents for your consideration as much of the work as it was able to cover.

COLLEGE

President Henry Schultze of our college was able to render his seventh report in his present capacity. He finds the work always interesting and educational but not growing easier. He greatly appreciates the willingness of his staff in the cooperation given. He began his report with the following general comments which we believe may prove of interest to your honorable body:

GENERAL COMMENTS

"During the war years educational leaders were complaining about the impossibility of carrying on. The government interfered with the educational policies of institutions; courses shifted to the sciences; there was a restlessness among the students due to the uncertainty of their lot in the war program; there was a constant depletion of the student body and teaching staff; there was a demand to accelerate the programs of instruction. There were other problems constantly placed at the door of the educator. How he longed and prayed for peace! What a relief it would be for him!

"But the end of the war did not diminish his problems. It only increased them. Everywhere shortages blocked his plans — a shortage of faculty members, a shortage of classroom facilities, a shortage of housing — and all that in the face of a growing number of students who had lost the idea of a liberal education and insisted upon professional courses that would give them a job at good pay as soon as possible. The presence of the veterans has increased the problems because of their relationship to the government subsidy plan. What a tremendous lot of clerical work was imposed upon our office force! And with what redoubled devotion they took it all in their stride!

"The spiritual effects of the war are clearly discernible among those who remained at home as well as those who were abroad. The extremes

are a bit more pronounced. On the one hand are the indifferent; on the other, the deeply pious folk. It is not the same college it was before the war, and perhaps it should never become so. Let us pray that any change may be in the direction of greater devotion to our spiritual heritage. It would be a great help if we had a chapel large enough to gather the student body together daily for devotions. As it is now, the students can be required to be present only three days per week.

"The social life of the students has also been affected. The veterans, in the main, are older. They have lost some precious years of their lives. They do not seem to have retained an enthusiasm for social contacts. As a result, the social life of the students has suffered. Due to the size of the student body, we have found it impractical to have any all-school socials. There is, therefore, a greater tendency on the part of like-minded students to gather in small groups, which are, of course, much more difficult to direct and control. We lost much when we could no longer arrange socials for them, properly chaperoned and controlled."

ENROLLMENT

In 1946 Calvin College opened its doors a week later than usual: it was impossible to get all things ready for opening before that. On September 12 some 1300 people, consisting of professors, students and friends, crowded the First Protestant Reformed Church, graciously opened for that purpose, and the president delivered the opening address.

The total enrollment as of September, 1946, was 1245, of which 778 were men students, 467 women students. At the close of the first semester 95 did not re-register, 8 graduated. However, 112 new students registered, so the figure in the second semester stood at 1253. The summer session enrollment was 280 students from sixteen different states, including 100 discharged veterans. The enrollment in the regular term has climbed from 385 in 1943 to 1245 in 1946.

It is expected that in June 1947 about 95 will graduate with an A.B. degree; 12 will complete three-year preprofessional courses; 33 will receive their A.B. in education; 9 will be awarded the two-year Limited Certificate.

TEACHERS STAFF

Though the facilities of the college were overtaxed the work went on with amazing smoothness, thanks to the efficiency of the Dean and the Registrar in organizing the schedule. We have one teacher for about twenty-five students. Accrediting agencies recommend one teacher for about fifteen. Thus it is plain that our teachers are overloaded. Fifteen hours of teaching is considered a regular load; this in the main was upheld; but many classes were too large. All shouldered their loads willingly; cooperation was on the whole all that could be expected. The members who joined our teaching staff at the opening of the school year have proved to be very good additions. As the large freshmen class

moves into its second year and more diversity of courses will be necessary, more teachers will be required.

DISCIPLINE

The president reported that there had been no major discipline problems. The return of many veterans in other schools has brought many such problems, in ours there was no noticeable difference. Overcrowded conditions could easily lead to many violations of rules; there were minor infractions; but there appears to be no cause for alarm.

HOUSING

Housing for men students gave much concern. Attempts to secure government housing projects proved futile. An appeal in June to our Chr. Ref. people of Grand Rapids brought practically no response. In early June eight rooms of the Alexander School were leased; these were furnished with army equipment, offering room for 124 men. Another plea to our people, made in mid-August, brought a response so great that not all available rooms were needed. As a result only 70 men are housed at the Alexander Hall; they secure meals at the dormitory; Prof. and Mrs. A. E. Broene live at the Hall and provide supervision.

The dormitory dining room and kitchen designed to board about 80 students, were enlarged so that a much larger number can be accomodated cafeteria style. Mr. and Mrs. Schreur have succeeded in operating the new facilities successfully. Thus also part of the housing problem was met.

WOMEN STUDENTS

The Dean of Women was relieved of her teaching duties so that she might better attend to other phases of her work. In the first semester 467 women students were under her supervision. The number of out-of-town girls has increased from 110 in 1941, to 284 in 1946. The dormitory houses 79 girls with Mrs. Anna Dolfin as housemother; Calvin Hall 20 under guidance of Miss Jessie Bylsma; College Hall 16 under supervision of Miss Cora Hazebrook; Grace Hall 17 with Mrs. Alberdina Kruithof as the head. Private homes take care of 152 girls, of which about 70 work for room and board, most of them not in Chr. Ref. homes. Experience indicates that the wise policy is to steer for more college-supervised homes for out-of-town students. The Dean of Women does much counselling. Besides, there are many other duties — social, academic, and disciplinary.

LIBRARY

During the war there was a shortage of paper available for books and foreign books were almost non-obtainable. Now books are coming off the presses in increasing volume. Many books are now obsolete. Since August, 1946, we have added more than 100 books a month to our library. The need of more room for shelving, for general study and for group study is constantly becoming more pressing. The large enrollment has naturally increased the use being made of the library. More books

are being sent out to ministers and others. The inter-library loan plan has secured books for professors and students. Almost 600 students a day are using the library. Two classes had to meet there three times a week. How we need that addition to the library! Besides, the building as it is needs some repairs. The library staff consists of Miss H. Josephine Baker, Mrs. Esther Bierma, Miss Kathryn Lobbes, Miss Anetta Buurstra.

EXPECTED ENROLLMENT

Last year some 400 young people seeking entrance into our college were turned away because they did not seem to represent the type we desire for our school. All Chr. Ref. applicants who could meet the entrance requirements were accomodated. Educational authorities agree that we may expect a steady increase in the number of students for the next three or four years. It is possible that our college enrollment may run up to 1800. Certainly, barring unforseen circumstances, we may expect to keep our present enrollment for several years. This once more emphasizes our need of more teachers. See appointments made later in this report. We need also more room. Priorities for the new science building have been secured, plans are ready, we hope to break ground in May, the building can be ready at the earliest in September, 1948. Arrangements have been made for government property to be moved on our campus, free of charge, except that we must furnish the plans and the foundational work. This will give us 7,500 square feet of laboratory and lecture rooms and counselling rooms.

APPOINTMENTS OF LAST YEAR

Mr. Roger Heyns who last year was appointed to the chair in psychology to begin teaching in September, 1947, found that he could not be ready to begin teaching at that time, declined the appointment, and this declination was recognized by the Executive Committee.

Since both Dr. Wolthuis and Dr. Velzen declined their appointments Mr. John Huizenga was appointed to teach chemistry, for a year.

A teacher in sociology being greatly needed Mr. Donald Bouma was appointed Acting Instructor for a year.

The Rev. John Bratt was appointed to provide much needed help in Bible, English and Speech, for one year.

COMMITTEE OF THE BOARD

The Executive Committee of the Board meets monthly, at times oftener, to attend to the educational side of school life. It consists of six ministers living in or near Grand Rapids. It decides on matters which need immediate attention, visits class rooms, interviews candidates for teaching positions. It finds its work greatly multiplied by the increased enrollment.

The Board of Finance, consisting of two ministers and five laymen in or near Grand Rapids, holds monthly meetings to manage the financial

side of our two institutions. With our budget hovering around the $300,000 mark one can readily see that this too must require much time and thought.

SPIRITUAL CARE OF STUDENTS

In an institution such as ours this should be an important part of the program, and it is. Chapel exercises are daily held, in which the teachers by turns lead in the reading of Scripture, appropriate talks and prayer. In special seasons such as Christmas and Easter special speakers are often employed and special music is rendered. The Dean of Women has personal conferences with the girls; the teachers of Bible have these with the boys. Frequent warnings against worldliness and especially certain forms of worldliness are given. In case any are found indulging in these forms they are called in for correction. In cases of special sins, such as occur at times, much spiritual care is bestowed upon the offender. The pastors of the churches in the city are given the names of those who attend their churches, so that they may give them special attention. Naturally, the school cannot do everything, and no group of people is perfect. But on the whole we may be thankful for the group of young people at our college.

SEMINARY

President Samuel Volbeda began his report to the board with the following general observations:

"Before reciting such fata academica as we would bring to your official attention, it behooves us to praise God in the spirit of joyful thanksgiving for His consistently gracious care and watch over the Seminary. As the God of life and death He chose to bestow life and health upon both professors and students and to keep death from our doors. By the boon of health to which there were but few interruptions and slight, we were enabled not only to enjoy the life God gave us, but also to utilize it, as He blest it, in the great work of the study of God's Holy Word and the instruction in the sacred mysteries of the faith once for all delivered unto the saints.

It affords us no end of pleasure to assure you that we as professors have this past year delighted in our labors. Needless to say, the continued study of the words of eternal life revealed to us in Holy Scripture through Jesus Christ our great prophet sent us by God, and the discovery of new treasurers of divine truth in God's wonderful Word, have enriched us with a deep and stirring happiness; and have been a source of constant inspiration and enthusiasm. As you know, earnest and intensive study of God's Word has a way of lifting us measurably above the sordid and sorry situation that obtains in this sub-lunary world and of giving us glimpses, be it from afar, of the better, that is, the heavenly country which is our true fatherland.

We are very happy to report that our students have under our guidance and direction diligently studied the Scriptures in the spirit in

which we ourselves study and teach them. To them the Word of God is the sourcebook of Reformed theology indeed. But it is to them also a fountain of spiritual satisfaction. Our students are very generally possessed not only of academic interest in God's special revelation, but also of spiritual hunger and thirst for the knowledge of the only true God and of Jesus Christ whom He has sent, and which Christ Himself pronounced to be eternal life. It is our solemn conviction that this attitude on the part of our students is a token of God's grace upon our church and the happy augury of a blessed and fruitful ministry on the part of these young men in time to come. This devotional attitude does not hamper them in their theological studies: it rather intensifies their scholarly scrutiny of the Book of God. Perhaps it is not quite correct to say *Pectus facit* theologum; but neither is it true that one can be a real and good theologian *sine pectore.*

After what we have testified of our students you will not be greatly surprised to learn that the conduct of our students has been very satisfactory. Correctionary discipline has not proved necessary in a single instance. Relations of faculty and student body have left nothing to be desired."

STUDENTS

On September 4, 1946, the Seminary opened its doors with an opening address by Dr. C. Bouma on "Calvinism in American Theology." Eight new students enrolled, one of which later discontinued when he came to the conclusion that the ministry was not his calling. There were 7 middlers, 13 seniors, 14 resident graduate students, 9 non-resident graduate students, 2 unclassified, making a total of 53. The 13 seniors graduated in January, thus in the second semester there was no senior class. The next class will graduate, the Lord Willing, in May, 1948.

One unclassified student is Mr. Anton G. Foenander, a member of the Old Reformed Church on Ceylon, who because of his interest in the Reformed theology came for two years of study at our seminary, at the end of which he hopes to receive his Th. B. After that he hopes to return to his native land and to advance the Kingdom of God as the Lord may provide opportunity.

MISSIONS

As a result of an awakening interest in Missions among us the Seminary has included in its curriculum 2 hours of Principles of Missions, 2 hours of History of Missions; and one hour was added to an already given 2 hour course in Ethnic Religions. The Faculty has gone on record as favoring a Chair of Missions and deems the establishment of such a chair feasible. The Faculty deeply feels that Missions is a cardinal duty of the Church and that training must be provided for this branch of Kingdom work too. This decision of the Faculty was brought to the Board and it concurred. The Board appointed its Executive Committee to work out a plan to be presented to the Synod of 1947. We expect that

this plan will be before the Board at its May meeting and will be presented in due time.

On November 20, 1946, the Seminary had its first Calvin Seminary Mission Day. The speakers were the Reverend A. J. Ramiah, of India, and Dr. S. Bergsma, formerly a medical missionary in India and Abyssynia. The Seminary Chorus furnished music. All in attendance pronounced the venture a great success.

The Faculty together with the Board of Missions are arranging for Dr. J. H. Bavinck, Professor of Missions at the Free University of Amsterdam and the Theological School at Kampen, to carry out a speaking tour in our church next fall and to present a series of scholarly lectures at our Seminary.

DUTCH

The Board of Trustees has decided that beginning September, 1948, a reading knowledge of Dutch shall be a requirement for entrance into the Seminary. The Faculty, while appreciating the motivation for this decision and believing that a reading knowledge of the Dutch is certainly very desirable for a student in our Seminary was nevertheless a bit apprehensive that this rule, if rigidly enforced, might deflect some worthy students from our theological school. The Board decided that exceptions may be made as agreed upon by the Faculty and the Board.

FIELD WORK PLAN

Synod last year adopted the idea of field work for seminary students. Details were to be worked out. It was tried last summer and according to the Faculty worked out very well. A detailed plan was presented at our Board meeting. The Board felt the need of a somewhat simpler plan and appointed a combined committee of the Faculty and of Board to work on such a plan. No doubt it will come before the Board meeting in May and be presented to Synod in June.

MATTERS FOR ACTION

1. We ask your approval of the following new appointments:
   Henry Bengelink, A.M., for two years as Instructor in Organic Science;
   James De Jonge, A.M., for two years as Instructor in Music;
   Thedford Dirkse, Ph.D., for two years as Associate Professor in Chemistry;
   Ruth Hoekenga, A.B., for two years as Assistant in English;
   Cornelius Jaarsma, Ph.D., for two years as Associate Professor in Education;
   Stanley Koning, A.B., for two years as Assistant in English;
   Anita Peterman for one year to assist in Speech;
   Helen Van Laar, A.B., for two years as Assistant in Education;
   Frank Verbrugge, Ph.D., for two years as Associate Professor in Physics.
   (Mr. H. Fles was appointed for economics but has already signified that he will not accept.

2. We ask your approval upon the following reappointments:
   Donald Bouma, A.M., instructor in sociology for another year so that he may fill out the regular initial two year term.
   The Rev. John Bratt, Th.M., S.T.M., for another year as Associate Professor in Bible.
3. We ask your approval upon the following promotions:
   Dr. Henry Stob to full professorship in Philosophy;
   Dr. Richard Drost to full professorship in History;
   Mr. Gordon Buter, A.M. to Associate Professorship in Economics.
4. Feeling the need of a man to devote his time to our Building Expansion Fund the Executive Committee appointed Mr. Samuel Van Til, for one year. The brother began his work on October 15, 1946, works under the supervision of the Board of Finance. That his labors have brought good returns will become evident from the financial report to be submitted. He was given the title of Field Representative; this leaves open the position of Educational Secretary. The Executive Committee is inclined to think that there is room for both and that we may desire to have both.
5. Bearing on this matter of an Educational Secretary the Board presents the following:

COMMUNICATION FROM THE BOARD OF TRUSTEES OF CALVIN COLLEGE AND SEMINARY

To the Synod of the Christian Reformed Church, June, 1947:

The Board of Trustees of Calvin College and Seminary feels constrained to bring the following matter to the attention of your honorable body. Synod 1946 refused to approve the appointment of Rev. Hiemenga as Educational Secretary of Calvin College. The Board in obedience to this unexpected decision at once notified Rev. Hiemenga that his appointment was to be nullified.

However, we feel it necessary that Synod once more give this matter its earnest consideration for the grounds given for this action by Synod 1946 are in conflict both with the facts in the case and with synodical rules; and the results have been deplorable. Not only has it brought dismay and suffering into the heart of one of our outstanding ministers. It has confused our people. It has interfered with our efforts to promote the financial interest of Calvin at a time when the cooperation of all, also of our synods, is sorely needed in view of the rapid growth of our student body and the urgent need of expansion. However, one other consideration practically forced us to bring this matter to your attention. The fact is we cannot go ahead. We do not know in what direction to go until Synod 1947 clears the air.

We remind the Synod that the Synod 1940 laid down a basic program for the office of Assistant to the President. We speak of a basic program first because the office was created at that Synod. (We now use the name

Educational Secretary, but the office and the work are the same.) We quote from Acts 1940, page 163, 3A;

"The Board decided that for the coming year the rules that shall govern this new office should be as follows:

A. As to the work he shall do.

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

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

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

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

This program was approved by Synod. Acts, page 101, 4. It is plain that Synod wanted not merely a collector of funds, it wanted a real assistant to the president, a man who would perform much educational and spiritual work in addition to promoting the financial welfare of Calvin.

Secondly, 1940 consciously and squarely faced the question whether a minister could and should be used for this work. It decided to "approve the recommendation of the Board as to his ministerial status." Acts, page 101, 5. This recommendation was: "He shall retain his ministerial status thus enabling him to occupy the pulpits of our church." Acts, page 164, B.

This decision has never been rescinded neither by 1942 nor by any other synod. It is today, and was when Rev. Hiemenga was appointed, ecclesiastical law in our Christian Reformed Church that a minister could be called or appointed to this work. Therefore, when Synod 1946 refused to approve the appointment of Rev. Hiemenga because synodical disapproval rested upon such an appointment, it completely ignored the basic program of 1940. At the same time, and largely because it ignored 1940, it gave an unwarranted interpretation to the action of the Synod of 1942.

Here are the supposed grounds given by Synod 1946 for its action. Acts 1946, page 93, Article 124:

"1. The appointment of Rev. J. J. Hiemenga as Educational Secretary. (Report, Board of Trustees) (Cf. Supplement 28.)

Your Committee recommends that Synod declare that though it acknowledges the dire need of Calvin College, and also that it is urgently necessary that a person be employed for the purpose of gathering funds for the expansion of the institution, yet it does not approve the appointment of the Rev. J. J. Hiemenga as Educational Secretary. Grounds:

1. The Synod of 1942 definitely disapproved the appointment of an ordained minister of the gospel for this position. (Acts, 1942, pp. 116, 117.)

2. The Board was instructed (Synod 1942) to obtain the services of a qualified non-minister for this work.
3. The Board of Trustees erred in appointing the Rev. Hiemenga a few weeks before the Synod of this year was to meet and in failing to seek the Approval of Synod before the appointment was accepted.

As to Ground 1 we remark:

A. It is contrary to fact. Synod 1942 did not definitely disapprove the appointment of an ordained minister of the Gospel for this position. This is a mere statement of the Advisory Committee and later unfortunately adopted by Synod. But it is not true, and no attempt is made to prove that it is true. A certain page in the Acts of 1942 is given as reference but no decision is literally quoted. (May we in this connection call the attention of Synod 1947 to the significant fact that we repeatedly and literally quote synodical decisions while the Synod of 1946 does not even once quote one single synodical decision in support of its unexpected action.)

B. If Synod 1942 *had* definitely disapproved of the appointment of a minister it would have been an illegal decision for then it would, in a matter involving principle, have decided the very opposite of 1940 without first rescinding 1940.

C. Synod 1942 merely decided (1) "that a well educated layman be appointed as Assistant to the President." Page 116, Article 122. In other words Synod 1942 wanted a layman for this work but it never ruled as a matter of principle that a minister might not be appointed and as already shown it could not legally so rule without first rescinding 1940; (2) "It is more in the province of a layman than of an ordained man-to gather funds." This then is supposed to be proof for the statement that Synod 1942 "definitely disapproved the appointment of a minister." But it is evidently no proof whatsoever. Synod 1942, putting its finger on one phase of the work, namely the financial, said "that one phase is more in the province of a layman than of a minister." And nobody disagrees. That is a self-evident and altogether innocuous statement. But the real question is, may a minister be called to execute the four fold, full-orbed program laid down by Synod 1940 — a program that is primarily educational and spiritual? Synod 1940 said "yes," and Synod 1942 never said "no." It did not say "a minister may not be called to this work." It simply said "the financial part of the work considered by itself is more in the province of the layman." It then added that the other phases of the work could also be performed by a layman and it asked that a layman be appointed.

That preference of that particular Synod had to be honored, of course, and we did honor it. We appointed a layman. But all that Synod 1942 really did was to lead us on a detour that departed from the main highway, the basic program laid down by 1940. Let it be said again that basic program was not rescinded nor did 1942 decide the opposite, how-

ever illegal such a decision would have been. It simply said, "We prefer to go in the opposite direction." And so far from this decision being a definite and permanent synodical disapproval of the appointment of a minister in future years, the language used by 1942 shows plainly that no such definite disapproval can possibly be read into those words. For it said, "It is more in the province of a layman than of an ordained man to collect funds." "More in the province." But that language plainly implies that in certain circumstances it may be in the province of a minister to collect funds. (Why of course. Think of the Apostle Paul. Think of Rev. Noordewier and his heroic financial accomplishments for our school in its infancy.) But now if Synod 1942 admits by plain implication that even that financial part of the work might in certain circumstances very properly be the work of a minister, then surely it is plain that all that 1942 intended was to express its preference. But the very language it uses positively forbids us to read into it a definite disapproval, as a matter of principle, of the appointment of a minister for a task not merely financial but largely educational and spiritual.

As to Ground 2: This point need not long detain us. The Executive Committee in 1942 did exactly what the Synod decided. However, the idea that is implied in this second ground is very erroneous. It is this, that the preference of 1942 for a layman nullified the basic program of 1940, so that synodical disapproval would henceforth and forever rest on the appointment of a minister. We utterly disagree. The preference of 1942 for a layman was not regarded by us, and it may not be regarded by anybody, as a permanent synodical mandate never to appoint a minister. When Mr. N. Hendrikse, the able layman appointed in 1942, informed us that he could not continue the work and therefore a new man had to be appointed, then the Executive Committee faced these facts: (a) 1942 perferred a layman, 1940 preferred a minister. But 1940 was the only Synod that had deliberately and consciously gone into the principle involved. It had decided that if a minister was appointed his ministerial status would be upheld. And therefore we did not hesitate one moment to appoint a minister. And when Synod 1946 implied that synodical disapproval rests upon such an appointment, it could do this only because it completely ignored the basic decisions of 1940 and therefore completely misinterpreted 1942.

As to Ground 3: We remark first of all that the appointment was offered to Rev. Hiemenga not a few weeks but some two and one-half months before Synod met. What is more important is this — that Ground 3 is a purely arbitrary opinion without one bit of proof or one bit of synodical support. We should have waited, says the Synod, and we deny the right of Synod to say that. We refuse to be judged in the light of the unexpected and unforeseeable opinions of a Synod that had not yet met. We will be judged only in the light of the decisions of past Synods, and these Synods gave us full authority to go ahead without waiting for

Synod. Let Synod 1947 earnestly consider the following facts, especially in view of the fact that the unsavory charge of "boardism" has been heard in connection with this matter.

a. The Board in 1940 appointed Rev. Hiemenga and Rev. Kok a week or two before Synod met. The appointments were approved and the method of appointment was never condemned.

b. Acts 1940, page 132, 1. Synod 1940 recognized the fact that in case Rev. Kok also declined, there would be no alternate, and gave authority to the Executive Committee and the Board of Finance to make a new appointment. Surely this Synod meant the new appointment of a minister.

c. Acts 1942, page 118. Synod 1942 gave authority to the Executive Committee to appoint a layman.

d. The Executive Committee appointed Mr. Hendrikse in the fall of the year without waiting for Synod and without even asking synodical approval later on.

Surely there can be no misunderstanding as to the meaning of these decisions. It should especially be noted that the Executive Committee acts for the Board in the interim between its annual meetings in May. When therefore the Executive Committee is given authority to appoint, that can mean only one thing. It has authority to appoint at any time during the year without waiting for Synod. And when Synod 1946 says "You should have waited," it practically says "We care not how much authority previous Synods gave you, we say you should have waited." In other words, Synod 1946 refuses to recognize the decisions of previous Synods and condemns us for exercising the authority these Synods had plainly given us. If this be "boardism," make the most of it.

In conclusion we would remark first, it should be well understood that in attacking and exposing the false grounds on which Synod refused approval, that we do not for one moment question from the technical viewpoint the right or authority of Synod to refuse to approve the appointment of Rev. Hiemenga. But then other grounds should have been given. If Synod did not approve of the man Hiemenga, then it should have said so and it should have given its reasons. Then the brother could defend himself. But now he is hurt and dismayed, his church is puzzled and dismayed, the Board is hampered in its work, and not one good ground for this unexpected action can be discovered.

Secondly, may we finally add that experience has abundantly proved the wisdom of the program laid down by 1940 including the appointment of a minister. Mr. N. Hendrikse, appointed in 1942, did some very good work, but he constantly felt and repeatedly told us this, that he felt hampered because he could not speak on the educational and spiritual needs of Calvin as could a minister who has access to the pulpit and is well known to all our churches. He is very strongly of the opinion that a minister should be appointed for this work. And the whole Board of Finance, the great majority of whom are laymen, business men of wide

experience, strongly favored the appointment of a minister. In view of all the foregoing, we ask Synod to approve the following resolution:

"Synod 1947 rules that the Board and its Executive Committee are authorized to proceed as soon as possible to the appointment of an Educational Secretary of Calvin College in accordance with the basic program of the Synod of 1940 and by virtue of the authority plainly given by the Synods of 1940 and 1942."

6. The retirement of Prof. J. Broene has been postponed for two years and that of Professors A. E. Broene and J. G. Vanden Bosch for one year because their services were greatly needed.

   This led the Committee on Pensions to make the following ruling: "Any employee who, after retirement is requested to serve in the capacity of full-time instructor, shall not be expected to contribute 3% of his salary to the Pension Fund; and the institution shall not be required in such instance to pay the usual 6% of the salaries of such professors or teachers." This was approved by the Board.

   The Committee on Pensions also decided "that all full-time employees, whether temporary or permanent appointees, shall contribute the usual 3% of their salaries, beginning the first month of their employment. Likewise, the institution shall contribute 6% of the salaries of such employees." This too was approved by the Board.

7. Whereas it came to the notice of the Board that one of our Classes gave preaching license in its territory to a student not of our Seminary, the Board calls the attention of synod to a synodical decision of 1924, Acts, 1924, Art. 41E, p. 38, stating that it is not desirable that Classes give preaching license to students not studying at our school. The Board believes this is a good decision and overtures synod to urge Classes to act in conformity with it.

8. The Board has decided that the dormitory be used for girl students for another year.

9. The Board has appointed its president, the Rev. G. Hoeksema, and the undersigned, to represent it at synod.

Respectfully submitted,

JOHN GRITTER, *Secretary*

SUPPLEMENT 24-b

REPORT OF THE BOARD OF TRUSTEES OF CALVIN COLLEGE AND SEMINARY TO THE SYNOD OF 1947

ESTEEMED BRETHREN:

IN THIS report to supplement the one in the Agenda, pp. 146-158, we may first present a few more items of

INFORMATION

Among the students there was no serious illness. There was a "flu" epidemic but not of a serious nature. A school-wide program of vaccination probably helped to keep it under control. A T.B. testing program revealed no active cases of tuberculosis.

As you know the beloved president of our college was hospitalized in the first part of May. At this writing he appears to be on the way to recovery and we hope that by the time Synod meets he may be well once more.

After giving almost nineteen years of his valuable labors to our seminary, our esteemed Prof. D. H. Kromminga departed this life on May 19. He had been ill only a short time. Our school has suffered a great loss. His personality and work were of a wide influence; he will be greatly missed.

The number of students in the college in the second semester was about equal to that of the first. The percentage of those who discontinued was small. The enrollment is really too high for our facilities, and this impairs student activities in some ways. Serious discipline problems were few. A class of 124 graduated. Already 400 new students have applied. Again we shall try to accommodate all of our Christian Reformed young people who can meet the entrance requirements. Probably about one-third of the freshmen will drop out; next year's sophomore class will drop below 500; the enrollment will be at least as high as this year. Six young men were admitted into the seminary. Seven, who finished the first year, were given license to preach. These are small classes, but within a few years, when the large enrollment in the college will be felt in the seminary, classes will be considerably larger.

We are crowded for space. Plans for an addition to the library and a girls' dormitory are in the making. We are hoping to be ready for bids on the new science building some time in June. Some 7,500 square feet of classroom space has been allowed us by the government and will be utilized by next September. The old Alexander School helped for housing but was not satisfactory. The whole problem of housing was once more referred to the Board of Finance and the Executive Committee.

The Rev. Harold Dekker, after serving so well as a teacher in Bible and Speech is continuing his studies while serving the church of Englewood, N. J. Mr. L. Smedes, after helping out in Latin, decided to continue his studies in the seminary. His work too was well done. Dr. W. Spoelhof was knighted by Queen Wilhelmina in the Order of Orange Nassau, as an appreciation of his work done in the underground movement, and was congratulated by the board. Prof. Henry A. Bruinsma, having been awarded a fellowship enabling him to spend a year in Utrecht, Netherlands, to finish his dissertation for a doctoral degree, received another year's leave of absence. His good wife, Mrs. Grace Hekman Bruinsma, who for three years served so ably as our Dean of Women, has resigned in order to be with her family. Her work was a great asset to the school but we realize that her family has first claim. Mr. John Huizenga who did good work teaching chemistry this last year, is continuing his studies in order that he may secure his Ph.D. degree. We have assured him that we shall welcome him back as a teacher when he has captured that coveted degree.

Since Mr. T. Noordewier had finished twenty-five years of service as the treasurer of our institution the board expressed its recognition in a motion of appreciation.

Of the appointees presented on page 152 of the Agenda for your approval, Miss Ruth Hoekenga, Mr. Stanley Koning, Dr. Frank Verbrugge, and Mr. H. Fles could not see their way clear to accept, so no action in their case will be necessary. The others have accepted. Other Items for Action are the following:

1. We recommend that Mr. J. C. Bult, Instructor in Physical Education, be promoted to the rank of Associate Professor.

2. We recommend the following new appointments:

Miss Anne De Boer for chemistry, for one year, in view of absence of Mr. J. Huizenga.

Mr. Lester De Koster for Speech, for one year.

Miss Kathleen Hager, for two years, to assist in athletics.

Dr. W. Harry Jellema for philosophy. You have no doubt read of the interview the board held with him, which proved very satisfactory. The board feeling that his talents ought to be utilized at our school, appointed him full professor for an indefinite term.

Miss Susanne Leestma, for one year, to assist in Latin.

Miss Ruth Vande Kieft, for one year, to assist in English.

Mr. John Vanden Berg, for two years, in Economics.

All these have signified their acceptance save Dr. Jellema.

3. The Board of Finance found it necessary to build an addition to the dormitory for purposes of storage, at a cost of $11,600. The Board has concurred.

4. The Board decdied that in view of the high cost of living the emeritus professors should each be allowed an extra $300 for this school year, to be paid out of the general fund.

5. Since clerical work is constantly mounting it is planned to secure an electric mimeograph, and since this will be used extensively in the service of Synod it is proposed that one-third of the cost be met from the Synodical treasury.

6. Mr. S. Van Til, our Field Representative, reported that the total receipts for the Building Expansion Fund on May 7 were $334,747.94. He is working on an estimated $1,000,000, which will be needed for additional buildings. He is asking consistories to put in their budgets a quota of $6 per family, for three years, and the response thus far is encouraging. A special drive in Grand Rapids and environs is being planned for next October.

7. A new study was made of Rules for Appointments and Ranks and Salaries in the college and the following is presented for your approval:

REGULATIONS GOVERNING THE APPOINTMENT, PROMOTION AND SALARIES OF MEMBERS OF THE INSTRUCTIONAL, (ADMINISTRATIVE, AND CLERICAL AND MAINTENANCE) STAFFS OF CALVIN COLLEGE.

Instructional Staff

I. Regular Instructional Staff: Positions with Rank.

A. Constitution: The regular staff shall consist of Instructors, Associate Professors, and Professors.

B. Instructor:

1. Appointment:

a. To be eligible for appointment to the rank of Instructor, a candidate must have obtained at least a Master's or an equivalent post-graduate academic degree.

b. A candidate shall be appointed initially for a period of two years.

c. The reappointment of an Instructor shall be for two-year periods; however, when an Instructor has served six years in rank, his reappointment shall be for an indefinite term.

2. Salary: The following shall be the salary scale for Instructors: For Instructors:

Minimum	$2,200.00
Maximum	2,800.00
Annual Increment	100.00

C. Associate Professor:

1. Appointment:

a. To be eligible for appointment or promotion to the rank of Associate Professor, a candidate must

1) Either have obtained a Doctor's degree (or a Th.M., or the highest degree commonly given in the field of his professional specialization), and have completed a minimum of two years of full-time teaching on a college level;

2) Or have demonstrated by exceptional extra-academic achievement over a period of years, qualifications for appointment obviously equivalent as professional preparation to the requirements of Point I, C, 1a, (1).

b. A candidate being promoted from the rank of Instructor shall be appointed for a period of six years. A candidate being newly appointed to the staff, and directly to the rank of an Associate Professor, shall be appointed initially for a period of two years.

c. The reappointment of an Associate Professor who has served his two-year term shall be for a period of four years.
The reappointment of an Associate Professor who has served his six years in rank shall be for an indefinite term.

2. Salary: The following shall be the salary scale for Associate Professors:

Minimum	$2,400.00
Maximum	3,200.00
Annual Increment	100.00

D. Professor:

1. Appointment:

a. To be eligible for appointment or promotion to the rank of Professor, a candidate must

1) Either have obtained a Doctor's degree (or the highest academic degree commonly given in the field of his specialization), and have completed a minimum of eight years of full-time teaching on a college level;

2) Or have demonstrated by exceptional extra-academic achievement over a period of years, qualifications for appointment obviously equivalent as professional preparation to the requirements of Point I, D, a, (1), and have completed a minimum of two years of full-time teaching on a college level.

b. A candidate being promoted from the rank of Associate Professor shall be appointed for an indefinite term. A candidate being newly appointed to the staff, and directly to the rank of Professor, shall be appointed initially for a period of two years.

c. The reappointment of a Professor who has served his two-year term shall be for an indefinite period.

2. Salary: The following shall be the salary scale for Professors:

Minimum	$3,000.00
Maximum	3,500.00
Annual Increment	100.00

II. *Special* Instructional Staff: Positions without Rank.

A. *Constitution*: The special staff shall consist of the Librarian, the Dean of Women, the Director of Physical Education, and such others as, like these, may be appointed to perform the extra-classroom functions designated by their titles. Such persons shall be considered to occupy positions without rank.

B. *Appointment*:

1. The appoinmtent of a special staff member shall be initially for a period of one or of two years.

2. Reappointment tenure shall be independently determined for each special staff member; however, when a special staff member has served eight years, his reappointment shall be for an indefinite term.

C. *Salary*: The minimum and maximum salary, and the amount of annual increment for a special staff member shall be independently determined on the occasion of his appointment or reappointment; it shall, however, in so far as possible, be made to conform to the salary scale for members of the regular instructional staff.

ADMINISTRATIVE STAFF

I. Administrative Officers:
   A. President:
   B. Dean:
   C. Registrar:
   D. Department Heads:

CLERICAL AND MAINTENANCE STAFF

Qualifying Provisions

I. The rank, position, salary, and tenure of a staff member at the time of the adoption of these regulations shall not be affected by them.

II. Reappointment, promotion, and tenure are determined by decision of the proper authorties and are not guaranteed by appointment, eligibility, or seniority.

8. It was found that an amendment was necessary to the Rules and Regulations of the Pension Plan of Calvin College and Seminary as pertaining to the faculty. The following has been duly approved in writing by over seventy-five per cent of the members of both faculties and is hereby recommended for approval:

AMENDMENT

Re: *Transfer*

"In the event an ordained minister retires from the faculty of either College or Seminary and returns to active service in the ministry in a congregation or in some other official capacity in the denomination which does not disturb his ministerial standing, then all contributions made by such a minister shall be turned over to the Ministers' Pen-

sion and Relief Administration for his benefit, provided he elects to come under that Fund.

"If such minister decides not to come under the Ministers' Pension Fund, then no transfer of funds shall be made."

9. Synod last year adopted the tentative plan for "Field Work" by seminary students (Acts 1946, p. 66); a more definite plan was to be worked out.

The faculty presented a plan to the Board and will bring this same plan directly before Synod in a document of its own.

The Board, after considerable discussion, could not see its way clear to adopt this set of rules. Its objections were recorded in the minutes of its February meeting as follows:

a. "We are not sure that the principle that students are under the Faculty supervision throughout their school career, is correct;
b. We are not sure that we should have all the details given in the plan;
c. We feel that in the present plan the freedom of the student and the jurisdiction of the consistory and of the Home Missions Committee are somewhat impaired."

The Board appointed the president and the secretary of the faculty and its own Executive Committee to confer on this matter and work out a simpler plan. However, the faculty felt that it must insist on its plan as presented. The Executive Committee, through its president and secretary drew up a plan which the Board approved in its general features, leaving the exact formulation to the Executive Committee. It too is hereby presented to your honorable body in order that you may choose between the two proposals or combine the acceptable features of both in some fashion, whichever you deem best.

PLAN OF THE BOARD

1. It shall be required of all students of the Seminary that they spend at least eight weeks of the summer vacation period in spiritual labors; i.e., preaching and personal work, as a necessary practical preparation for the ministry of the Word.

2. Students shall have the privilege, as heretofore, to make provisional contacts with mision boards and consistories, with a view to summer work, but no binding contract can be agreed upon without the approval of the Seminary Faculty. If a student has no opportunity for spiritual work, he must seek the assistance of the Faculty.

3. At the beginning of the new school-year the Seminary students shall report to the Faculty or its representative regarding their summer work. This report shall not be written but be given in personal conference.

4. If any student feels that it is necessary, with a view to his health, family conditions, the state of his finances, or other exceptional circumstances that he be relieved of this requirement, he must seek and receive the approval of the Seminary Faculty of this special dispensation, and, in case the Faculty and the student cannot agree, the latter may appeal to the Board or its Executive Committee.

10. Re a Chair of Missions:

We recommend that Synod establish such a chair, for the following reasons:

a. The training of missionaries is an essential part of the Church's task of training men for the ministry of the Divine Word;
b. A Chair of Missions at our Seminary is an ideal which has long been cherished by many of our people;
c. A special Chair in Missions, not merely courses in Missions, has been judged necessary in other seminaries;
d. The present world situation calls for a greater emphasis on missionary training, and points to the necessity of such a chair. The Synod of 1946 said, "The great need of evangelization and mission work in our day makes it imperative." (Acts, 1946, p. 109);
e. The large number of pre-seminary students in our college looking forward to mission work accentuates the need of such a chair.

We also recommend that Synod elect an incumbent a year from now, so that there will be time to consider all possible candidates.

In case Synod decides to elect one at this meeting the Executive Committee, in consultation with the faculty, will present a nomination, and we recommend that the appointee be given a year in which to prepare for his work.

11. Since the Lord too unto Himself our beloved teacher in Historical Theology it is necessary to look for a successor. The Executive Committee, in consultation with the faculty, is prepared to present a nomination, and we recommend that the appointee be given a year in which to prepare for his work.

12. The theological professors have expressed their willingness to teach the courses in Church History next year, if so desired.

13. Since the college president is overburdened with all kinds of details which rob him of much time which ought to be devoted to his broader educational task, the Board decided to ask Synod for authorization to appoint a man whom we tentatively called an "administrator" or "manager," to assist the president. However, the duties of such a functionary are not clearly defined and we are not sure in just what form relief should be afforded the president and others who are overburdened. Perhaps the interest of all will be best served if Synod will authorize us to engage necessary additional help whenever and wherever necessary.

14. The financial report of this school year and the budget for the next are attached for your study and approval.

Humbly Submitted,

JOHN GRITTER, *Secretary*

CALVIN COLLEGE AND SEMINARY
Grand Rapids, Mich.
Operating Statement for the year 1945-46
September 1, 1945 to August 31, 1946

INCOME —		
Classical Payments	$119,889.72	
Tuition and Fees	83,551.80	
Interest on Investments	5,376.82	
Miscellaneous Income	761.19	
		$209,579.53
EXPENSE —		
College Instructional	$134,205.91	
Seminary Instructional	25,267.72	
Business Administrative	7,242.37	
Operation of Plant	19,602.65	
		$186,318.65
Balance for the year		$ 23,260.88
Transfer from Speech Department		50.00
Balance from Previous Years		2,816.07
		$ 26,126.95
CAPITAL EXPENDITURE —		
College Hall, 1338 Franklin St.	$ 11,600.00	
Grace Hall, 1342 Franklin St.	12,000.00	
		$ 23,600.00
NET OPERATING BALANCE, Aug. 31, 1946		$ 2,526.95
CALVIN COLLEGE DORMITORY —		
Income:		
Dormitory Room Rent	$ 7,745.00	
Dining Hall Board Receipts	26,560.38	
		$ 34,305.38
Expense:		
Dormitory Rooms	$ 6,088.29	
Dining Hall — Kitchen	23,480.20	
		$ 29,568.49
Balance for the year		$ 4,736.89
Previous Balance		3,245.54
Net Operating Balance — Aug. 31, 1946		$ 7,982.43
CALVIN COLLEGE BOOKSTORE —		
Sales, Books and Supplies	$ 17,513.43	
Cost of Sales	15,042.38	
Gross Income	$ 2,471.05	
Salaries and Supplies	2,125.87	

Balance for the year		$ 345.18
Previous Balance		3,751.47
Net Operating Balance — Aug. 31, 1946		$ 4,096.65

ATHLETICS — PHYSICAL TRAINING —

Income:		
Proceeds from Games	$ 1,045.07	
Student Fees	2,860.00	
		$ 3,905.07
Miscellaneous Items		3,104.05
Balance fo rthe year		$ 801.02
Previous Balance		2,251.58
Net Operating Balance — Aug. 31, 1946		$ 3,052.60

CLASSICAL STATEMENT FOR THE YEAR 1946— January to December

Classis	General Fund Quota	General Fund Paid	Bldg. Expansion Fund Paid 1946	Bldg. Expansion Fund Total Paid
California	$ 4,516.00	$ 4,577.45	$ 130.00	$ 3,853.75
Chicago North	7,052.00	7,070.34	950.04	5,225.67
Chicago South	7,872.00	7,487.01	419.74	5,332.71
G. R. East	9,732.00	9,831.66	1,557.92	9,509.79
G. R. South	10,916.00	11,034.00	1,568.50	7,772.73
G. R. West	6,496.00	6,496.00	926.15	5,800.36
Hackensack	3,604.00	3,604.00	427.00	2,746.56
Holland	8,896.00	8,915.43	721.26	8,276.51
Hudson	6,276.00	6,276.00	1,268.21	7,603.08
Kalamazoo	5,364.00	5,334.00	1,468.30	3,572.71
Minnesota	5,056.00	5,095.58	1,052.78	3,764.34
Muskegon	9,188.00	9,188.00	479.44	8,324.88
Orange City	3,924.00	3,924.00	359.73	1,761.26
Ostfriesland	2,700.00	2,730.29	360.00	2,465.39
Pacific	4,260.00	4,261.95	303.00	3,586.08
Pella	5,932.00	5,931.07	836.66	4,734.63
Sioux Center	5,632.00	5,620.85	1,172.24	3,791.46
Wisconsin	3,304.00	3,304.00	306.00	3,288.00
Zeeland	7,316.00	7,412.00	741.70	6,839.72
Canadian	2,216.00	1,930.29	176.00	1,330.32
Totals	$120,252.00	$120,033.92	$ 15,225.51	$ 99,579.95

BALANCE SHEET AS OF MAY 31, 1947

CURRENT FUND ASSETS —

Cash Balance:		
Peoples National Bank	$ 43,920.14	
Accounts Receivable:		
Veterans Administration	77,091.96	
Student Notes Receivable	197.50	
Book Store Inventory:		
as of August 31, 1946	2,605.51	
Dining Hall Inventory:		
Supplies for 1947-1948	1,164.30	
U. S. Defense Bonds:		
from the Class of 1942	125.00	
		$125,104.41

CURRENT FUND BALANCES —		
Unexpended Funds	$ 7,432.59	
Student Deposits	4,482.89	
Pension Fees collected	1,158.15	
U. S. Withholding Tax	3,265.27	
Reserve Accounts	28,765.51	
Reserve to cover expenses during June, July, August	70,000.00	
		$125,104.41
PLANT FUND ASSETS —		
Buildings and Equipment	$626,017.03	
For Building Expansion:		
Investments and Cash	295,106.73	
Pledges Receivable	11,035.00	
Plans and Survey	3,381.00	
		$935,539.76
PLANT FUNDS —		
General Building Fund	$626,017.03	
Building Expansion Fund	309,522.73	
		$935,539.76
ENDOWMENT FUND ASSETS —		
U. S. Government Bonds	$136,412.00	
Corporate Stocks and Bonds	52,714.42	
Cash in Savings Account	6,177.00	
Johanna Avenue Mortgage	183.79	
		$195,487.21
ENDOWMENT FUNDS —		
General Endowment	$ 51,144.83	
Bible and Ethics	50,065.95	
Van Agthoven Legacy	71,419.43	
Memorial and Trust Funds	21,500.00	
Scholarship and Prize Funds	1,357.00	
		$195,487.21

OPERATING STATEMENT

for the period from September 1, 1946, to May 31, 1947

INCOME —		
Classical Payments	$ 92,121.43	
Tuition and Fees	207,133.08	
Interest on Investments	2,240.03	
Miscellaneous Items	2,017.88	
		$303,512.42
EXPENSE —		
College Instructional	$151,103.06	
Seminary Instructional	20,317.39	
Business Administration	13,378.59	
Operation of Plant	21,149.14	
		$205,948.18
Balance for the period		$ 97,564.24

Reserve to cover expenses during June, July, August	$ 70,000.00	
College and Grace Halls	17,131.73	
Building Expansion Expense	7,265.83	
		$ 94,397.56
Estimated Balance for the year 1946-1947		$ 3,166.68
Balance from previous years		2,526.95
Net Operating Reserve		$ 5,693.63

BUDGET FOR THE YEAR 1947-48

Supplies	$ 42,155.00	
Salaries	251,245.00	
Emeritus and Pensions	14,500.00	
		$307,900.00
Estimated Revenue:		
Classical Payments	$150,000.00	
Tuition and Fees	200,000.00	
Interest on Investments	5,000.00	
		$355,000.00

SUPPLEMENT 25

(Art. 90)

REPORT OF COMMITTEE TO INVESTIGATE THE VIEWS OF PROFESSOR D. H. KROMMINGA ON ARTICLE 37

To the Synod of 1947.

ESTEEMED BRETHREN:

Your committee has received the following mandate from the Synod 1946: "to examine Professor Kromminga's views to determine whether they conflict with Article 37 of our Creed." (See Acts 1946, Article 140, p. 102). After meeting and discussing the matter, your committee has come to the conclusion that this mandate leaves us with little work to do.

We have been asked to examine Professor Kromminga's views to determine whether they conflict with Article 37 of the Belgic Confession. That Professor Kromminga's views on the Millennium deviate from Article 37 of the Confession, however, is the one point on which all who know anything about the issue, or are in any way involved are agreed. Professor Kromminga himself admits quite openly that his views do conflict with Article 37. In fact, it is precisely his recognition of that conflict which led him to address his first communication to the Synod of 1945, in which he explains that he was ready to publish his views on the Millennium but "since I discovered the conflict with Article 37 of our Creed, I have taken steps to withhold the offending section of my manuscript from publication; to wit, the last two of twenty-nine chapters in which I unfold my views of the nature and the function of the millennium" (Acts, 1945, Supplement 34-a, p. 338). In the communication which Professor Kromminga sent to the Synodical Committee appointed by the Synod of 1945, he likewise admits the above-mentioned deviation. For in that communication he tells the Committee: "You correctly say that in them (that is, in the professor's previous communications to Synod) I register my deviation from Article 37 in regard to its statement that at the return of Christ the number of the elect shall be complete" (Acts, 1946, Supplement 20-a, p. 254). And in the document of Professor Kromminga's entitled "The Millennium," which was placed into the hands of your committee, the professor again plainly states, in the very first paragraph, that his views deviate from Article 37. That statement reads as follows: "The Belgic Confession, the creed of my Church, is amillennial in its general thrust and specifically declares that our Lord will return when the number of the elect is complete. In my own opinion the millennium is both still future and will follow upon Christ's return and will have room for the conversion and salvation of men and women by the grace of God" (Docu-

ment, "The Millennium," p. 1). In the opinion of your committee, this statement indicates, in the plainest possible language, that Professor Kromminga's views on the Millennium deviate from Article 37.

Furthermore, all the committees that have worked on this case agree that Professor Kromminga's views deviate from Article 37 of the Belgic Confession: The Advisory Committee on Varia appointed by the Synod of 1945 (Acts, 1945, Art. 96, p. 95); the Study Committee appointed by the Synod of 1945 (Acts, 1946, Supplement 20-a, p. 253); and the Advisory Committee appointed by the Synod of 1946 (Acts, 1946, Art. 136, p. 102). Your committee, therefore, could do nothing but agree with all the other committees who have worked on this matter that Professor Kromminga's views on the millennium do deviate from Article 37. That deviation concerns, as has been stated, the following statement of Article 37:

> "Finally, we believe according to the Word of God, when the time appointed by the Lord (which is unknown to all creatures) is come and the number of the elect complete, that our Lord Jesus Christ will come from heaven . . . "

Professor Kromminga's views conflict with the clause, "and the number of the elect complete," since, in his view, there will be a millennium after the coming of our Lord in which some of God's elect will still be gathered in.

We believe that this report, though brief, adequately serves to fulfill the mandate given us by Synod. We take leave, however, to suggest that the mandate of whatever committee will be appointed to study this matter further be changed to read somewhat as follows: to examine Professor Kromminga's objections to Article 37 of the Belgic Confession, together with their Scriptural proofs, in order to determine whether those Scriptural proofs are tenable.

Respectfully submitted,
THE COMMITTEE,
H. J. KUIPER
A. HOEKEMA
R. BRONKEMA
WILLIAM KOK
HERMAN KUIPER

SUPPLEMENT 26

(Arts. 54, 148)

CANADIAN TREASURER

To the Synod of 1947:

ESTEEMED BRETHREN: —

THE undersigned submits the following report through your regular agenda. Final information shall be presented to you by the Canadian Treasury Committee at the time of your meeting, D.V.

I. CONDENSED ANNUAL STATEMENT

Cash Balance Dec. 31, 1945	$11,086.68
Receipts 1946 (including proceeds of sale and premiums of $1,500.00 bonds)	16,910.61
Total received	$27,997.29
Disbursed 1946	27,931.04
Balance Dec. 31, 1946	$ 66.25

BONDS: — Of the $4,000.00 Canadian War Bonds held over from 1945, $1,500.00 worth were cashed and the money placed into the Current Account, as noted above. The remaining $2,500.00 bonds are still in the bank's safekeeping. The total balance on hand is: $66.25 plus $2,500.00 bonds and whatever premium and interest shall be added.

DETAILS: — In view of the closing of the Canadian treasury, the treasurer's books, showing the details of his 1946 transactions, shall be at Synod's disposal at the 1947 meeting.

II. REMARKS

A. The services of the Canadian treasury have been discontinued. The treasurer considered this action in harmony with Synod's decision "that this fund be discontinued as soon as the money is at par." (Acts Synod 1946, pg. 100). The Canadian government declared the Canadian and American dollars on par.

It should be observed that in reality the dollars are not altogether on par. Canadian dollars are discounted in a varying degree on the open American market. The Canadian treasurer, however, felt justified to discontinue his services in view of the following considerations:

1. The Canadian Government considers the dollars on par.
2. If the proper public channels are used for the transmission of money to the U.S.A., the Canadian money is discounted only ½%, which is negligible, and amounts to considerably less than the operating cost of the Canadian treasury of our churches.

3. The smaller contributions can be sent by congregational treasurers to their respective Classical treasurers in the U.S.A. more easily than the accumulated amounts of a common treasury can be transmitted by a common treasurer. The transmission of larger amounts requires special permission of the Board of Foreign Exchange.
4. None of the Canadian churches has, when consulted, offered any objections to the discontinuance of the common treasury.
5. The undersigned could not carry on the work any longer in view of much work within and without his own congregation. And he would have resigned if the office had been continued after January, 1947.
6. The Synodical Committee acquiesced in the discontinuance of this office rather than appoint another treasurer at this time.

Your treasurer trusts that his action has the approval of Synod, and expresses his appreciation of the confidence Synod has shown in him by placing the Canadian funds temporarily in his care.

B. The cash balance shall be sent to the Synodical treasurer, and the books shall be sent to him for examination, after a reasonable time shall elapse after the publication of the denominational finances in the 1947 Yearbook. He shall, no doubt, report his findings to Synod.

As there is a balance in the Canadian treasury, Synod is requested to give instructions for its disposal, and also concerning the safekeeping of the books and the disposal of the adding machine.

Respectfully submitted,

PAUL DE KOEKKOEK, *Treasurer*

SUPPLEMENT 27
(Arts. 108, 164)

REPORT OF COMMITTEE ON THE STATUS OF MINISTERS CONNECTED WITH NON-ECCLESIASTICAL INSTITUTIONS

To the Synod of the Christian Reformed Church, 1947.

ESTEEMED BRETHREN:

The charge given to your committee is as follows:

> "Your Advisory Committee recommends that Synod appoint a committee to study and clarify the status of ministers connected with non-ecclesiastical institutions, and if the conclusions reached by the Committee after study warrant it, to draft proposed forms for the calling and installation of such ministers." (Acts 1945, Article 35, page 23, VI, C.)

This charge is the answer of Synod to the following overture from Classis Pella:

> "Classis Pella overtures Synod to clarify the position of ministers connected with non-ecclesiastical institutions and consider the need of drawing up a proper form for the calling and installation of such men.
> *Grounds:*
> 1. The present method of calling and installing does not answer the purpose: a. since consistories do not intend nor expect such ministers to function as assistant pastors; b. since the Form for the Ordination (or Installation) is not applicable to ministers serving in non-ecclesiastical institutions.
> 2. The task of these ministers is distinct and specific. (Agenda 1945, page 78, 6.)

It can hardly be said that the first part of our charge excels in clarity. Classis Pella overtures Synod to clarify the position of these ministers. Synod speaks not merely of clarifying, but also of studying the status of such ministers. This somewhat vague and general language might conceivably mean that we are asked to reconsider the whole question whether it is proper, from the viewpoint of ecclesiastical law, that such ministers retain their ecclesiastical status. However, we doubt whether this interpretation would be correct. And for the following reasons:

A. Classis Pella asked merely for the clarification of the status of these ministers. It is extremely probably that Synod meant no more than Classis Pella requested; in other words that "to study" and "to clarify" mean pretty well the same thing. At any rate in our opinion, if Synod 1945 meant much more than Classis Pella requested, if, in other words, it meant to reopen the whole question whether it is proper that such ministers retain their ecclesiastical status, it would have so declared in plain unambiguous language.

B. There is no request or charge to reconsider a previous decision upholding the ministerial status of such ministers. And the chief thrust of the overture of Classis Pella is in the direction of solving the problem, if problem there be, by drawing up a proper form for the calling and installation of such ministers.

C. No request to reopen the question or to reconsider the problem has been presented to Synod, either by Classis Pella or by any other

ecclesiastical body. In the absence of any such official request or protest, we hesitate to interpret Synod's mandate as a charge to reconsider what has once been officially decided.

D. Several of our ministers have accepted positions as Bible teachers in Christian high schools and they have done this in good faith, presumably acting upon the basis of the precedent established by Synod 1934 (see below).

In view of all this, one might well wish that Synod had stated more plainly whether it merely desired light on the actual status of these ministers or whether it desired a reopening of the whole question.

From one other viewpoint the mandate of Synod is not expressed in the clearest possible fashion. Synod speaks of the "status of ministers connected with non-ecclesiastical institutions." This broad term would include ministers connected with Christian institutions of mercy. However, the status of such ministers is already regulated by plain provisions of the Church Order and by unequivocal decisions of Synod. We quote:

> "No minister shall be at liberty to serve in institutions of mercy or otherwise, unless he be previously admitted in accordance with the preceding Articles (Church Order, Art. 3, see p. 29 (b); Art. 4, see p. 31 (a); Art. 5, see p. 34 (a)), and he shall no less than others, be subject to the Church Order. Church Order, Article 6."
>
> "The status of a minister who performs official work in a non-ecclesiastical institution of mercy is determined by Article 6 of the Church Order. Non-official work performed for such institution, as, for instance, the collection of funds or soliciting of new members, whether the minister be in active service or retired, is covered by Article 12 of the Church Order (see p. 42 (e)); and is in conflict with his 'being bound to the service of the Church for life,' and with 'his name and honor as minister,' and with Articles 13 and 14 of the Church Order. Acts 1928, Art. 137, p. 140."

In view of these plain decisions there can be no uncertainty as to the actual status of ministers serving in institutions of mercy. Moreover, if we are not completely mistaken, Classis Pella was thinking primarily, if not exclusively, of ministers serving as Bible teachers or otherwise in non-ecclesiastical *educational* institutions, especially in our Christian high schools. In consideration of the foregoing, we are not sure that Synod expects more of us than that we give answer to the following two questions: (1) What is the actual situation today as regards the ministerial status of ministers connected with non-ecclesiastical institutions of learning? (2) Should special forms for the calling and installation of such ministers be drawn up, and if so, in what form? However, as will become evident later on, in answering the latter question we are forced to enter somewhat into the question whether it is proper that such ministers retain their ministerial status.

1. Synod has twice considered the question of the ministerial status of ministers connected with non-ecclesiastical institutions of learning. Synod 1930 decided as follows:

> "The status of ministers who are serving in non-ecclesiastical institutions of learning is in every particular case to be 'judged on its own merits by the Classis to which the minister belongs'." Acts 1930, Art. 57, p. 55.

Synod 1934, in considering the status of a particular minister, passed two important resolutions.

"1. If the Rev..... were engaged only as a teacher of Bible, his ministerial status could be continued though he were not actively engaged as a minister in a congregation.
2. Since, however, the principalship of a high school does not pertain to the Ministry of the Gospel, and this constitutes a very large share of his activities, his ministerial status should not be continued if he desires to retain that position." Acts 1934, page 17.

The present situation as regards the ministerial status of such ministers may therefore, in the light of these decisions, be summarized as follows: a. They may serve as teachers of Bible and retain their ministerial status. b. If the work is primarily that of a principal their ministerial status must be discontinued. c. Classis must judge each particular case on its own merits.

2. The second part of our mandate is as follows:

"if the conclusions reached by the Committee after study warrant it, to draft proposed forms for the calling and installation of such ministers."

And Classis Pella overtured Synod to "consider the need of drawing up a proper form for the calling and installation of such men." As already stated, the implication of the overture of Pella, as also of the mandate of Synod, is this, that in all probability whatever problem there is in this matter can very likely be solved by drawing up special forms for their calling and installation. However, we have no absolute charge to prepare such forms and present them to Synod. Synod 1945 left us an open door. We must prepare such forms "if the conclusions warrant it." We are thankful for this open door, for we cannot in good conscience prepare such forms and present them to Synod, and we herewith give our reasons.

First, however, a preliminary remark. It is not our purpose at this point to present to Synod a thorough discussion of the question whether such ministers should be permitted to retain their ministerial status. However, we must give account to Synod why we cannot conscientiously advise the drawing up of special forms, for the calling and installation of these men. And these reasons cannot but reveal our doubts whether our present stand on this question is correct. Here then are our reasons:

a. Classis Pella says "since the form for the ordination (or installation) is not applicable to ministers serving in non-ecclesiastical institutions." We heartily agree with this position of Classis Pella. The four-fold task of the minister, as described in the form is: to proclaim the Word of God publicly and privately; to call upon the Name of the Lord, especially in congregational prayer; to administer the word and the sacraments; and with the elders to maintain the purity of the church by Christian discipline. Surely, it is true, as Classis Pella contends, that the form is not applicable to ministers serving in non-ecclesiastical institutions.

However, where Classis Pella sees in this difference a probable reason for drawing up special forms for the ordination of such ministers, we find in it a reason for earnest consideration on the part of all our churches

whether men whose daily work and chief task does so little justice to the form of ordination, should retain their ministerial status.

b. Classis Pella says the present method "of calling and installing does not answer the purpose. (1) Since consistories do not intend nor expect such ministers to function as assistant pastors."

Again we heartily agree. But we have serious doubts, not merely whether the present method is correct, as Classis Pella puts it, but whether there is not much, in the very methods used, that casts doubts upon the propriety and legality of the whole stand of the church in this matter. Has not that stand led to many an empty form that should have no place in the Church of Christ? Churches call ministers as assistant pastors, yet everyone knows they are not going to serve as assistant pastors. Can such empty forms possibly be pleasing to the Lord? Churches loan our ministers to non-ecclesiastical institutions, but is it not time to give earnest consideration to the question whether the Church of Christ, called by its King to perform a very specific and glorious task in this world, namely the administration of the Word and sacraments, *may* "loan" its ministers to non-ecclesiastical institutions. Must it not keep in its own hands the actual living control of the work of the men it has once ordained? And must it not insist that they be busy in the specific work of the institute of the church?

c. To draw up special forms for the aforesaid purpose would be one more seal of approval upon our present stand and practice. But we have serious doubts whether this stand and practice is not in conflict with Article 12 of the Church Order. This article reads as follows:

> "Inasmuch as a Minister of the Word, once lawfully called as described above, is bound to the service of the Church for life, he is not allowed to enter upon a secular vocation except for such weighty reasons as shall receive the approval of the Classis.

A minister, according to this article, is bound to the service of the Church for life. In our opinion this means two things: a. He must actually be in the service of the Church. The Church must control and supervise his work, not some non-ecclesiastical institution. Yet in the case of the aforesaid ministers actual control is in the hands of the non-ecclesiastical institution to which he is loaned, and his connection with the Church is a mere technical life-line to protect his ministerial status. b. He must perform the work of the Church. That is, he must be busy in the administration of the Word and sacraments in the ordinary sense as minister or missionary, or he must, as for instance our Professors of Theology, perform such special work as the Church has officially judged to be vitally necessary for the successful prosecution of its peculiar task, and which the Church has therefore declared to be part of its task. We purposely use this very specific language. The very general phraseology that has sometimes been used in this connection, as for instance that the work of a Bible teacher "stands in connection with the Gospel," is altogether too vague and therefore exceedingly dangerous. It tends to obscure the sharp

line of demarcation between ordinary religious work and the official work of the Church of Christ. For all religious work bears some relation to the Gospel, the work of Christian parents in the home, of Sunday School teachers, and many others; but surely all this is not official ministerial work.

Finally, we remark that we are far from convinced that it is necessary for the welfare and proper functioning of our Christian high schools that ministers be sought and used as teachers of Bible. Those who are now serving in such capacity should not be disturbed. If a mistake has been made, it is not they, first of all, but the church that is responsible. But before more of our ministers leave their churches and become high school teachers, it would be well that earnest consideration be given to the following question: Is it really true that the free Christian School Society cannot adequately care for the teaching of the Bible within its precincts without calling in the help of the church? Let us remember that this same task *is* being performed in the grammar schools, though necessarily on a lower educational level. But surely there is no essential difference between the teaching of Bible in our grammar schools and the same teaching on a higher level in our Christian high schools.

And if our Christian high schools should continue to feel that they absolutely need men with theological training for this work, then they should not in the first instance approach the man, the minister, whom they desire for the position of teacher of Bible. They should remember, and the minister concerned should remember, that he is bound to the service of the Church. He is not a free man, free with perfect propriety to consider appointments from non-ecclesiastical institutions. If anything is to be done, and to be done properly, the school should first of all approach, not the man, but the divine institution of the church, whether local or general, and attempt to convince the church that a certain work that must be done within its precincts can be performed and should be performed only by the divine institution of the church. And if it succeeded in convincing the church, it should understand that the calling of the minister, the choosing of the person, the supervision of his work must be completely in the hands of the church and not of the school. We have serious doubts, however correct such a procedure would be from the technical viewpoint as regards the minister and his being bound to the service of the church — we have serious doubts whether this is the best method to follow. In our opinion more earnest consideration should be given to the question whether such ministers should not seek honorable release from their ministerial responsibilities and therefore termination of their ministerial status according to Article 12 of the Church Order.

Just a closing word. Herewith we believe that we have done justice to our mandate. We have sought to clarify the status of ministers connected with non-ecclesiastical institutions. We have given our reasons

why we cannot conscientiously present special forms for the ordination or installation of the aforesaid ministers, and in doing this we have been forced to enter indirectly into the problem that we were not specifically charged to study, but which we feel both Classis Pella and Synod may have had in mind when our committee was appointed.

Respectfully submitted,
The Committee on the Status of Ministers Connected with Non-Ecclesiastical Institutions.
WILLIAM KOK
G. HOEKSEMA, *Sec.*
WILLIAM VAN REES

SUPPLEMENT 28
(Arts. 55, 73, 109)

CHURCH HELP COMMITTEE

To the Synod of 1947.

ESTEEMED BRETHREN:

WE herewith submit our report to you for the year 1946.

We can report that we were able to help all our weak congregations in their various projects, although the full amount asked, could not be given in every case.

The treasurer's report gives the details of the financial status of this Fund. The receipts for 1946 amounted to $48,119.98. The greater part of the amount held in bonds, is on reserve for churches which have applied for aid, but which have not been able to obtain the necessary building materials.

Two churches failed to make repayment on their loans, and five failed to make payment on the Quota for this Fund. We have written to these churches in accordance with the Synodical ruling.

Your committee would urge our Classes to exercise caution in its recommendation for loans from the Church Help Fund. Classical recommendation should be given only if a particular congregation can be classified as a "weak congregation" (cf. Schaver 73b).

The Home-Missions Committee has informed us that it will appeal to Synod in re one of our decisions. A representative of our committee will be present at Synod to present reasons for our action.

The books of the treasurer have been audited by a Public Accountant, Miss Cora Hilger of LeMars, Iowa. We herewith attach a report of the treasurer.

Respectfully submitted,
O. BREEN, *Sec'y.*

The Christian Reformed Church in North America
CHURCH HELP FUND — 1946
SCHEDULE "A"
BANK RECONCILIATION
NORTHWESTERN STATE BANK, ORANGE CITY, IOWA

Bank Balance as per Statement January 1, 1946	$21,004.79
1945 Deposits (Late)	15,369.46
Total	$36,374.25
Balance in Canadian Treasury	76.41
Total	$36,450.66
Less checks outstanding, December 31, 1945	8.20

Our Ledger Balance		$36,442.46
1946 Receipts		48,119.98
Total		$84,562.44
Less 1946 Disbursements		68,153.36
On Hand		$16,409.08
Cash	$16,409.08	
Bank Balance as per Statement	$16,816.76	
Deposits (Late)	10,119.76	
Total	$26,936.52	
Less Checks Outstanding December 31, 1946	10,527.44	
	$16,409.08	

SCHEDULE "B"

ANALYSIS — LOANS OUTSTANDING

Church At	Outstanding Jan. 1, 1946	New Loans	Payments	Outstanding Dec. 31, 1946
Allinson, Iowa	$ 700.00	$ .00	$ 100.00	$ 600.00
Arcadia, Calif.	5,000.00	.00	250.00	4,750.00
Ackley, Iowa	2,500.00	.00	125.00	2,375.00
Bejou, Minn.	425.00	.00	25.00	400.00
Bellflower Second, Calif.	6,000.00	.00	300.00	5,700.00
Berwyn, Ill.	9,500.00	.00	500.00	9,000.00
Bozeman, Mont.	.00	5,000.00	.00	5,000.00
Boston Square, Grand Rapids, Mich.	.00	7,500.00	.00	7,500.00
Cedar, Iowa	3,000.00	.00	950.00	2,050.00
Chatham, Ont., Canada	2,825.00	.00	100.00	2,725.00
Compton, Calif.	1,800.00	5,000.00	300.00	6,500.00
Crookston, Minn.	907.90	1,300.00	525.00	1,682.90
Duvall, Wash.	1,000.00	.00	1,000.00	.00
Des Plaines, Ill.	1,939.19	.00	105.00	1,834.19
Decatur, Mich.	3,125.81	.00	111.46	3,014.35
Denver Second, Colo.	5,600.00	.00	375.00	5,225.00
Dorr, Mich.	962.50	.00	.00	962.50
East Martin, Mich.	75.00	.00	75.00	.00
Edmonton, Alta, Canada	2,850.00	7,500.00	150.00	10,200.00
Estelline, S. Dak.	1,000.00	.00	300.00	700.00
Everson, Wash.	4,500.00	5,000.00	.00	9,500.00
Flint, Mich.	4,475.00	.00	275.00	4,200.00
Grandville, Mich.	4,930.63	.00	310.00	4,620.63
Goshen, Ind.	1,125.00	.00	75.00	1,050.00
Grand Rapids East Leonard St.	3,650.00	.00	254.62	3,395.38
Hollandale, Minn.	3,057.50	.00	185.00	2,872.50
Hamilton, Ont., Canada	2,056.00	.00	150.00	1,906.00
Hills, Minn.	1,102.70	.00	1,102.70	.00
Holland, Minn.	2,488.57	.00	1,000.00	1,488.57
Holland Marsh, Ont., Canada	10.50	.00	10.50	.00
Houston, B. C., Canada	75.00	.00	75.00	.00
Lansing, Mich.	6,375.00	.00	375.00	6,000.00
Luverne, Minn.	3,800.00	.00	200.00	3,600.00
Lacombe, Alta, Canada	3,800.00	1,000.00	300.00	4,500.00
Modesto, Calif.	4,800.00	.00	3,050.00	1,750.00
Morrison, Ill.	2,025.00	.00	2,025.00	.00
Montello Park, Mich.	5,000.00	.00	2,200.00	2,800.00
Milwaukee, Wisc.	4,500.00	.00	250.00	4,250.00
Mt. Vernon, Wash.	.00	8,000.00	.00	8,000.00
Monarch, Alta, Canada	.00	8,000.00	.00	8,000.00
Neerlandia, Alta, Canada	501.09	.00	501.09	.00
Newton, Iowa	4,385.00	2,000.00	300.00	6,085.00

Church At	Outstanding Jan. 1, 1946	New Loans	Payments	Outstanding Dec. 31, 1946
Orange City Second, Iowa	1,050.00	.00	112.50	937.50
Ogilvie, Minn.	237.78	2,000.00	237.78	2,000.00
Preakness, N. J.	550.00	.00	50.00	500.00
Parchment, Mich.	1,850.00	.00	150.00	1,700.00
Pipestone, Minn.	3,235.00	.00	596.00	2,639.00
Pine Creek, Mich.	1,765.00	.00	240.00	1,525.00
Plainfield, Mich.	1,250.00	.00	250.00	1,000.00
Randolph, Second, Wisc.	3,518.32	.00	1,615.94	1,902.38
Raymond, Minn.	1,870.00	.00	125.00	1,745.00
Ripon Immanuel, Calif.	.00	7,500.00	.00	7,500.00
Sumas, Wash.	549.50	.00	111.33	438.17
Sully, Iowa	1,450.00	.00	1,450.00	.00
Seattle, Wash.	4,975.00	.00	925.00	4,050.00
Sibley, Iowa	764.60	.00	.00	764.60
Sioux City, Iowa	2,945.00	.00	355.00	2,590.00
Sioux Falls, S. Dak.	420.00	.00	420.00	.00
Sarnia, Ont., Canada	2,775.00	.00	225.00	2,550.00
San Diego, Calif.	.00	7,000.00	.00	7,000.00
Tracy, Iowa	3,500.00	.00	175.00	3,325.00
Vona, Colo.	247.25	.00	247.25	.00
Washington, D. C.	3,850.00	.00	200.00	3,650.00
Western Springs, Ill.	875.00	.00	250.00	625.00
Winnipeg, Man., Canada	1,083.79	.00	133.79	950.00
Totals	$150,628.63	$ 66,800.00	$ 25,799.96	$191,628.67

SCHEDULE "C"
DENOMINATIONAL QUOTAS BY CLASSES

Classis	1945	1946
California	$ 609.41	$ 867.96
Chicago North	1,312.87	1,315.56
Chicago South	1,275.11	1,401.76
Grand Rapids East	1,831.31	1,843.44
Grand Rapids South	1,977.38	2,119.39
Grand Rapids West	1,131.00	1,175.35
Hackensack	715.25	725.74
Holland	1,805.30	1,745.44
Hudson	1,217.31	1,197.03
Kalamazoo	838.52	987.00
Minnesota	897.89	994.39
Muskegon	1,756.85	1,722.75
Orange City	742.64	773.30
Ostfriesland	547.50	509.25
Pacific	682.64	951.83
Pella	1,111.59	1,223.28
Sioux Center	1,231.35	1,069.87
Wisconsin	603.75	619.50
Zeeland	1,367.82	1,439.34
Miscellaneous, Personal	5.00	.00
Canadian Churches	335.49	397.84
Total	$21,995.98	$23,080.02

SUMMARY

Balance on Hand January 1, 1946			$36,442.46
TOTAL RECEIPTS:			
Repayments "B"		$25,799.96	
Quotas "C"		23,080.02	
Washington, D. C., C.R.C. and Minneapolis, Minn., C.R.C.		180.00	
		$49,059.98	
Houston, B. C., Canada	$ 30.00		
Morrison, Ill.	450.00		
Duvall, Wash.	400.00		
Sioux Falls, S. Dak.	60.00	940.00	48,119.98
Total			$84,562.44
TOTAL DISBURSEMENTS:			
New Loans		$66,800.00	
Administrative Expenses		693.36	
Discounts paid by checks:			
Hills, Minn.	$150.00		
Sully, Iowa	300.00		
Holland Marsh, Canada	30.00	480.00	
Home Missions Committee for Washington, D. C. and Minneapolis, Minn. C.R.C.		180.00	$68,153.86
Balance on Hand December 31, 1946			$16,409.08

We are also holding $55,500.00 in Government Bonds, bought in 1944 and 1945.

Respectfully submitted,

CHARLES R. MULDER, *Treas.*

SUPPLEMENT 28-b

To the Synod of 1947.

ESTEEMED BRETHREN:

IN addition to the Report appearing in the Agenda, your Committee desires to report the following:

1. We believe the present Quota of $1.25 per family, should be raised to $1.50 because of the increased cost in building, and purchase of buildings, and the consequent requests of our congregations for larger loans.

2. Since the undersigned has accepted a call to Holland, Michigan, his alternate, the Rev. R. J. Bos of Sanborn, Iowa, has taken his place on the Committee. A new alternate member should be elected by the present Synod.

3. The new secretary is the Rev. J. Cupido, 1027 I Av., Hawarden, Iowa. Since the present secretary has served the committee for some time, he has been asked by our Committee to represent us at Synod.

Respectfully yours,

O. BREEN

SUPPLEMENT 29
(Art. 89)

REPORT OF SERMON BOOK COMMITTEE

To the Synod of 1947.
ESTEEMED BRETHREN:

YOUR committee, reappointed by the Synod of 1946 to prepare another volume of sermons by ministers of our church for reading services in vacant churches and to furnish edifying reading material for our members, (Acts 1946, Art. 72, V, B, 3, p. 36) herewith wishes to report that it has again carried out its mandate and delivered the copy for Volume 6 at the office of the Chr. Ref. Publishing House several months ago. Unless our publishers meet with the same difficulties that they did last year in the form of shortage of labor and materials, the volume should be ready for distribution by the time Synod is in session.

In connection with the sale of this new volume, we would call the attention of Synod to the fact that the Synod of 1945 decided "to sell the book, SERMONS FOR READING SERVICES for $1.00 per volume, and thus encourage a wider circulation of this splendid Christian literature." (Acts 1945, Art. 30, III, B, 4, p. 18). As a result of this decision the five hundred copies printed in that year were soon sold out. Because of this ready sale of Volume 4, the Synod of 1946 felt encouraged upon recommendation of this committee and that of the Publication Committee to publish 1,000 copies instead of 500. (Acts 1946, Art. V, B, 2, p. 36.) The Publication Committee raised the price of this volume to $1.50, however. Whether because of this increased price or because of a loss of interest on the part of our people, the sale of this volume by the first of March totaled only some 250 copies. While the matter of the sale of these volume and their price does not directly concern this committee, it deemed it advisable nevertheless to call the attenion of Synod to these facts with a view to whatever decisions your honorable body may see fit to make with regard to the sale of the volume now about to come off the press.

If Synod should decide to appoint a committee for the preparation of another volume of sermons for the coming year, the committee presents for your consideration the feasibility of preparing a series of sermons on the Heidelberg Catechism, in response to certain requests that have come in previous years from vacant churches for such sermons.

Respectfully submitted,

WILLIAM KOK
MARTIN VAN DYKE
W. VAN REES

SUPPLEMENT 30

(Art. 76)

REPORT OF MEETING OF TEN CLASSES

ESTEEMED BRETHREN:

To the Synod of 1947.

THE Synod of 1946 designated ten classes to send each four delegates to a meeting to examine young men for candidacy and designated Classis Grand Rapids East to be the calling classis and make the arrangements. This meeting took place on February 4, 1947, at the Calvin Seminary chapel. The Rev. C. Huissen, representing Classis Grand Rapids East, called the meeting to order and after No. 394 of our Psalter Hymnal had been sung and he had read Rev. 1, he led us in the opening prayer.

Credentials showed the classes represented as follows:

Classis	*Ministers*	*Eelders*
Chicago North	M. Vanderwerp	C. Jaarsma
	J. Putt	A. J. Voss
Chicago South	H. De Mots	J. Kuiper
	W. Van Rees	A. Ebbens
Grand Rapids East	M. Ouwinga	E. Y. Monsma
	C. Huissen	W. J. Dykstra
Grand Rapids South	J. Gritter	H. Gezon
	M. Monsma	G. F. Wieland
Grand Rapids West	E. L. Haan	B. De Jager
	J. G. Van Dyke	J. Huttinga
Holland	M. Vander Zwaag	B. Bazuin
	S. P. Miersma	R. Holwerda
Kalamazoo	L. Van Laar	P. Slager
	D. Drost	M. Langeland
Muskegon	J. H. Schaal	C. Meyering
	G. A. Lyzenga	G. Witte
Wisconsin	E. Joling	F. Buteyn
	W. Dryfhout	J. P. Luteyn
Zeeland	D. D. Bonnema	..... Holstege

The Meeting was declared duly constituted.

Officers for the day were: Rev. M. Monsma, president; Rev. D. D. Bonnema, vice-president; Rev. J. Gritter, clerk; Rev. J. H. Schaal, second clerk.

The committee on credentials, consisting of Rev. L. Van Laar, Dr. C. Jaarsma and Rev. E. L. Haan found them satisfactory.

The sermons of the fourteen candidates, on texts from the books of Genesis, were heard in two groups, fifteen minutes being allowed for delivery. The critics found in them nothing that would keep the meeting from admitting the authors to candidacy. These sermons were properly filed in the Calvin library.

The examination proper was conducted according to the schedule followed by Synod, twenty minutes being taken for each branch. Thus it consumed fully three hours. A few supplementary questions were asked after that.

The seminary faculty recommended all the brethren who had just finished their seminary courses.

Mr. F. Einfeld, who the year before was not admitted to candidacy, and who appealed his case to the Synod of 1946, was permitted by that Synod to apply anew at this meeting. His case was carefully considered. Letters of the consistory and pastor of the San Diego Church commenting favorably on his work done among them, and a letter from the Home Missions Committee of Classis Ostfriesland, also speaking well of work done at Iowa Falls, were received. By ballot he was admitted to candidacy.

Before that action was taken Rev. G. A. Lyzenga led the meeting in prayer, asking for divine guidance in deciding on the requests of all the fourteen young men.

After that the meeting decided by ballot to admit to candidacy the brethren H. Bruinooge, Jacob Hasper, George Holwerda, Peter Ipema, Bernard Pekelder, John H. Piersma, Gerald Postma, Robert Recker, Harold Sonnema, Simon Viss, Jr., Alexander De Jong, John De Kruyter, Clarence Van Ens.

The date on which they may receive calls was fixed on March 4, 1947.

The clerk was instructed to report the activities of the day to Synod.

The fourteen young men were called in; the president of the day in well chosen words informed them of the decisions made and wished them the blessing of God in their prospective ministries. Psalm 134:3, Dutch version, was sung. The vice-president led in closing prayer. After that delegates and others present congratulated the candidates and wished them Godspeed.

By Order of the Ten Classes,

JOHN GRITTER, *Clerk*

SUPPLEMENT 31

(Art. 100)

COMMITTEE ON "CATECHETICAL TRAINING"

AT the Synod of 1946, we were appointed as a committee on catechetical training (see Acts, 1946, Art. 119, IV, page 91).

We have met as a committee and beg to inform Synod as follows:

1. One of our members, Rev. H. Radius, moved to California and hence could not meet with the committee.

2. The committee has carefully studied and discussed its mandate as set forth in Art. 119, IV, page 91. However it has not become clear to the committee whether Synod intends this to be just a study committee or a standing committee. While the words "standing committee" do not occur in the recommendation proper, it is used in one of the grounds advanced for the recommendation.

3. In view of this lack of clarity your committee comes to Synod to request a more detailed statement of this mandate.

4. The committee feels prompted to seek this additional information and definition of its task by the experience of an earlier committee on the matter of coordinating the instruction of Sunday School, Christian Day School and Catechism, namely, the committee of which Rev. Hylkema was a member. This committee did a large amount of work. This work was just set aside. The present committee does not relish giving a large amount of time to this task if it has no clear mandate. We trust, therefore, that Synod will do all it can to define the scope of the task of this committee very definitely.

5. In the event Synod decides to continue the committee and to present a more definite mandate, your committee would appreciate the use of any and all material that has been gathered by the committee referred to above.

Wishing you God's blessing in all your deliberations,

Humbly submitted,

WM. HAVERKAMP, *President*
SIDNEY VAN TIL, *Secretary*
WENDELL ROOKS
N. J. MONSMA

SUPPLEMENT 32
(Art. 139)

REPORT OF INVESTIGATING COMMITTEE RE INDIAN AND FOREIGN MISSIONS EDUCATIONAL POLICY

To the Synod of 1947.

ESTEEMED BRETHREN:

BECAUSE of the extensive scope of the mandates given this committee and because of its inability to make any progress for an extended period of time due to the absence of one of its members, Dr. J. C. De Korne, who was visiting the African mission field, your committee must inform you that it is unable to render a report at this time. It hopes to have its report completed in due time for presentation to the Synod of 1948, D.V.

Respectfully submitted,

THE COMMITTEE,
M. VAN DYKE, *Reporter*

SUPPLEMENT 33
(Art. 77)

RELIEF FOR THE REFORMED CHURCHES IN GRAAFSCHAP-BENTHEIM, GERMANY

To the Synod of 1947.

ESTEEMED BRETHREN:

PLEAS for aid from our destitute brethren and sisters in Graafschap-Bentheim, Germany, were brought to the attention of the Consistory of the Graafschap Christian Reformed Church at Holland, Michigan, in the late summer of 1946.

Considering the kinship by blood and faith of these suffering saints to the membership of our own church, the Consistory of Graafschap was granted permission by the Synodical Committee to publish an appeal for aid in the "Banner" and the "Wachter." The Second Christian Reformed Church of Englewood, Illinois, with the approval of Classis Chicago North, addressed a personal letter to our churches seeking assistance for the same "ministry of mercy."

The Diaconate of Graafschap was designated as the receiving and forwarding agency for our church. And a committee was appointed in Graafschap-Bentheim assuming responsibility for the distribution among the destitute.

The response on the part of our church-membership has been most generous. The manifest willingness to help was gratifying indeed.

Due to "Occupational restrictions" and changed shipping regulations the best method of shipment could not at once be determined. The services of a Government approved Lutheran agency in New York were available and was prepared to extend the use of its shipping facilities in New York free of charge; but no degree of assurance could be given that the goods forwarded would reach the designated addresses. Use also could be made of the facilities of the Federal Council of Churches. This agency however, shipped all goods received to Dortmund, Germany, and assumed no further responsibility as to destination and distribution beyond that point.

In view of these findings it was decided to ship by parcel post, this being the surest method of proper delivery and the cheapest rate available; parcel post charges to Germany being 15c per pound and freight charges being 20c per pound.

The following financial statement of our income and disbursements is as of May 15, 1947:

Income

Received from Churches and Individuals from December 16, 1946, to May 15, 1947	$23,183.86
Also received several cartons of used clothing.	
Disbursements	20,506.18
(itemized account on file with stated clerk)	
Balance on hand May 15, 1947	$ 2,677.68

Mr. H. Vander Zwaag audited the books of the treasurer of the German Relief Fund and found them to be correct and in good order.

Consistory of the Graafschap Christian Reformed Church,

H. BLYSTRA, *President*
H. SCHRIPSEMA, *Clerk*
G. KOOPS, *Treasurer*

SUPPLEMENT 34
(Art. 165)

DENOMINATIONAL BUILDING

To the Synod of the Christian Reformed Church
to convene in Grand Rapids, Mich, June 11, 1947.

ESTEEMED BRETHREN:

YOUR committee on investigation concerning a Denominational Building begs to report as follows: Synod of 1946 (Art. 66, p. 32, Acts 1946) adopted two of our recommendations, viz.:

1. That Synod provide for a building where the various committees and agencies of our Denomination will be centralized.

2. To postpone the erection or the acquisition of a building for at least a year, because of the prohibitive cost and the scarcity of building material.

Our 3rd recommendation pertaining to the site for the proposed building; "To be at Jefferson Ave. and Weston St. in Grand Rapids," Synod requested your committee (Art. 66, p. 32, C, 3) to consult with the Publication Committee and to advise the Synod of 1947.

In accordance with this request your committee has met with the Business Committee of the Publication Committee.

It became evident that the Publication Committee labored under the mistaken apprehension that our recommendation for a denominational building did not include any provision for a possible expansion of their plant and facilities.

Although this matter was not mentioned in our recommendations of 1946, it was definitely proposed in the body of our report.

Our respective committees have now come to a definite understanding, Viz.:

1. That a two story structure be erected on the denominational site at the corner of Jefferson Ave. and Weston St., the ground floor to be used for the necessary expansion of the plant and facilities of the Publication Committee.

2. That they are willing to pay their proportioned share of the cost of the building.

Your committee therefore recommends:

A. That the proposed building be erected on the denominational property at Jefferson Ave. and Weston St. The building to be two stories.

B. That the ground floor be set aside for the use of the Publication Committee.

C. That the second floor be arranged for offices and committee rooms for use of the various Denominational agencies and committees.

D. That erection of this building be postponed for another year at least because of prohibitive cost of building material and labor.

E. If A, B, C, and D, find favor with Synod, we recommend:

1. That Synod appoint a building committee and empower them to engage an architect to draw up suitable plans.

2. That the committee be instructed to consult with the Publication Committee as to the arrangement of the ground floor.

3. That Synod provide the necessary funds to pay the architect.

4. The committee to report to Synod of 1948.

Respectfully submitted,

JOHN HEKMAN, *President*
PETER D. BOUMA, *Secretary*
JOHN P. SEVEN
JAS J. RYSKAMP
GEO. F. WIELAND

SUPPLEMENT 35
(Art. 64)

CHAIR OF MISSIONS

To the Synod of the Christian Reformed Church
meeting at Grand Rapids, Mich., June, 1947.

THE Synod of 1946 decided (cf. Acts, p. 109) "to instruct the Seminary faculty to consider the possibility of establishing a chair of Missions and to report at the next Synod." Said Seminary faculty hereby renders the report said Synod instructed it to prepare. Though the Synod does not say so, its instruction to the Seminary faculty as hereinbefore quoted, seems to proceed upon the assumption that the establishment of a chair of missions is a desideratum. For why should the possibility of something not desired be considered at all!

The Faculty of the Seminary has gone on record as favoring the establishment of a chair of missions in our Seminary. If it had not done so it could not have considered the possibility or feasibility of the establishment of a chair of missions seriously. For the full scope of possibility includes not only the matter of, let us say, physical possibility, but also the aspect of moral feasibility. To say the least, the Faculty would have found it morally difficult to posit the possibility of something it deemed ecclesiastically and academically undesirable.

Fortunately the Seminary Faculty was in agreement with what may be considered the implication of Synod's instruction. However, the thesis that the establishment of a chair of missions is desirable is subject to two qualifications, one of which is essential, the other of which, though not essential, is not unimportant on that account.

To begin with the latter, the Faculty sees the whole matter of the establishment of a chair of missions in the light of the needful expansion of the Seminary. That is in the faculty's definite opinion, its distinctive frame of reference. The faculty is deeply convinced that the Seminary as an organism throbbing with life and not static as a mere institution, should grow both intensively and extensively. Its law is none other than development of its inner life and enlargement of its body as regards curriculum and faculty. A chair of missions is desirable not only on its own peculiar account, but also as a specimen of Seminary expansion. What this comes down to is simply that the faculty is not of the opinion that a chair of missions is the only new chair in the Seminary that is desirable. It is but one of a number of additional chairs to be desired. That is the reason why the faculty wishes to motivate the desirability of establishing a chair of missions by reference to the matter of the needful expansion of the Seminary.

The Faculty is very anxious that the church be only impressed with the need of Seminary expansion, as, for instance, analogous to the college expansion which is in progress today, and to view the establishment of a chair of missions as a first and excellent step in the direction of our Seminary ideal. Then the church will not rest satisfied when a chair of missions has been established, but will realize that having said A, it should proceed in one season to say B.

If the question be, which chair shall be the first new chair, then the desirability of the establishment of a chair of missions on its own distinct account is properly up for consideration. The faculty is ready to grant that a chair of missions has a rightful claim to first place on the docket of Seminary expansion. There are two reasons for our readiness to concede priority to the chair of missions; one of which is empirical, the other of which is in the nature of a principle.

The empirical reason for beginning the expansion of our Seminary by establishing a chair of missions, is the circumstance that, explain it as one will, our church is manifestly awaking to its missionary duty to its heavenly Lord in an unprecedented measure. Our missionary semi-centennial has been celebrated in the spirit indeed of praise to God for what he was pleased to do through us in the way of missionary activity, but not of self-satisfaction and smug complacency. It has dawned on the church rather generally, that, apart from the question whether in the past we have done what we could, in the future we should do much more comparatively than we accomplished in the half-century that belongs to history. And the church appears to be of a mind to do indeed what it plainly ought to do.

This happy upsurge of missionary devotion on the part of the church may not be disregarded and, of course, still less frowned down by taking no serious account of it. Appreciation of this measurable increase of missionary interest and enthusiasm does not necessarily imply approbation of all ideas expressed and ideals cherished. It would be nothing strange if at times one hears ideas propounded by those aglow with love for missions, that need inspection and possibly correction. For, be it noted, we do not yet—in this year of our Lord, 1947, that is, almost 2,000 years after missions began and 400 years after the Reformation came about—we do not yet have anything approaching a Reformed doctrine of missions. Missionary misunderstanding is well-nigh bound to put in an appearance, if and when missionary interest revives and raises its voice in articulate speech. The situation now referred to in passing is an extra, though incidental reason, why the study of missions in our Seminary should be enlarged and organized by the creation of a chair of missions.

The *fundamental* reason why a chair of missions should be established in our Seminary lies imbedded deep in the specific function assigned to the institutional church of the New Testament and in its cor-

respondingly particular purpose. Incidentally, that fundamental reason is also involved directly in the task which the church has assigned to its Seminary.

Let us begin with the Seminary. This institution serves a double purpose. The two purposes are related, yet they are definitely distinct. In logical order its first purpose is to study and open the Word of God after a scholarly fashion, i.e., to construe the special revelation of Scripture theologically. Right here we are face to face with the notoriously manifest fact, that Scripture, the whole of Scripture, not only the New Testament but also the Old Testament thought naturally each Testament in its own way, is a thoroughly missionary document in every fibre of its highly variegated texture. Holy Writ is the Manuel of Missions as well as its divine charter. It is the correlative of Him who was sent by the Father into the world to redeem God's people and to reclaim God's world, and by so doing to inflict ignominious defeat and everlasting shame upon Satan to the vindication of the honor of the Triune God and to the praise of the glory of His grace in Christ Jesus, our Lord.

It follows directly from the great prominence which missions has in Holy Scripture, that commensurate attention should be paid to missions in the institution that is professionally occupied with that special revelation. This prominence of missions in the organism of Holy Writ is not reflected adequately in the encyclopaedic scheme of theology that is basic to the structure of our Seminary. To supply but one illustration of what has just been remarked. The New Testament church is God's missionary training-camp; its duty as such is twofold: it must strengthen the home basis, in order that the church may serve its missionary purpose in the world. And through its duly constituted and accredited representatives it must go out into the whole world and disciple all the nations of the earth so as to hasten the return of its blessed Lord on the clouds of the sky. Now we have a chair of Practical Theology which traditionally concerns itself only with the congregational work of the church. At present the incumbent of that chair also teaches the Doctrine of Missions. But missionary theology includes far more than the doctrine of missions. But in fact, a full-orbed missionary theology would embrace a field at least as large as Practical Theology as now set up.

The faculty, then, favors the establishment of a chair of missions with a view to doing fuller justice to the biblically large subject of missions.

The second and compartiavely final purpose which the Seminary was designed to serve, is the training of qualified applicants for the ministry of the church. Now the ministry of the church is dual, agreeably to the double purpose of the church, viz., to shepherd the local church and to bring the Gospel of salvation to those outside the pale

of the church. Hitherto the training given at our Seminary was designed very largely to serve the interests of those heading for the local congregational ministry. This obvious one-sidedness was rather generally rationalized by saying that training for the congregational ministry also suits the man who intends to enter the missionary ministry. However, this reasoning was basically faulty for the patent reason, that the two types of ministry indicated above, are so different as regards the work to be done and the subjective qualifications needed, that one single type of training hardly fills the bill. Of course, it goes without saying, that the two ministries are a unit in being alike Gospel-ministry, and that in consequence the scholarly study of that Gospel is basic and central to both. But it is true nonetheless, that some studies in theology are less necessary in one case than in the other, and of the other circumstance, that, however ideal it would be that every minister cover the whole range of theology with equal fulness in every part thereof, practical considerations counsel a choice of some subject in preference to others, with a view to the particular demands of the specific ministerial field in which the student has chosen to labor.

It would seem that in addition to the general training given in the other departments, prospective missionaries should receive a type of missionary training that corresponds, if only roughly, to the type of training which is given in the department of Practical Theology to prospective congregational ministers.

If we, then, have two types of ministers, viz., congregational ministers and missionary ministers, and each type of ministers should receive the kind of training it specifically needs, the question arises, in what way this double need may best be met. In the opinion of the faculty it is not advisable to have two seminaries, one for congregational and one for missionary training. The two types of training should be combined in one institution. The fundamental reason for this combination lies in the fact that both ministries are fundamentally ministry of the Word. But the other extreme which, by the way, has prevailed rather generally to date, viz., of having no specific missionary training at all, must also be avoided in the interest of the missionaries personally and of the cause which they serve. The establishment of a chair of missions in a general seminary, that is, a seminary for the training of both congregational and missionary ministers, is doubtless the better plan.

Let us now return to the fundamental reason why a chair of missions should be established in our Seminary, namely, that, according to Scripture, the distinctive and governing purpose of the New Testament institutional church lies precisely in serving as Christ's special missionary agency in the interim that spans His two advents. There have been theological writers who envisaged this biblical truth. But regrettably enough this true insight into the relation of the institu-

tional church to missions has been anything but general. The prevailing view has been that the New Testament institutional church, instead of having its rationale (or reason for existence) in the spread of the gospel as a testimony unto all nations, as Jesus has put it, is an end in itself, exists for its own sake and thus has finality, and that instead of the church serving missions, missions must serve the church.

It is not necessary to go beyond indicating the biblical relation of church and missions and to signalize the error thereanent that prevails so widely and that has, at least, something to do with the neglect of missionary theology in many seminaries until recent times. Once it is clearly recognized and frankly acknowledged that the chief business of the institutional church is to be Christ's missionary agency in the world until He comes again to bring the world's history to its close, it requires but one logical step to reach the conclusion, that the church in traninig its two-fold ministry should take no less specific account of its missionary representatives than of its home ministers. And that inescapable conclusion will then crystallize in establishing a chair of missions in our Seminary in the general interest of all ministers indeed, but in the special interest of those who are bent upon serving Christ in the mission field.

It will be recalled that the faculty endorses the thesis, that a chair of missions is a desideratum, on the condition that two qualifications be subjoined thereto. The first qualification has been dealt with. It was to the effect that the whole business of establishing a chair of missions be construed in terms of seminary expansion, an expansion which truly includes the erection of such a chair, but does not come to rest in that lone addition. The second qualification of the faculty's endorsement of the establishment of a chair of missions is concerned with the actualization of the plan ad hoc. The faculty is deeply impressed with the need of proceeding no faster than wisdom warrants. In its considered opinion anything even approaching undue haste, is to be avoided sedulously. Let no one think that the introduction of a new chair, particularly of a chair of missions, is a simple affair; that a good purpose alone fills the bill; that all that is needed is the fiat of Synod, and, presto, the chair is there in optima forma.

This part of our report addresses itself more particularly to Synod's question addressed to us, namely, is the establishment of a chair of missions in our Seminary possible. In the opinion of the faculty an affirmative should be returned to that question without hesitation. This answer rests on a general ground. We are prepared to assume that a chair that is as necessary as the work of missions and the training of missionaries, is imperative and not beyond the range of reasonable possibility, that is, practicability or feasibility. The congregational ministry and the training for that ministry are necessary; and history is there to prove that Seminaries are possible and, barring exceptions

which endure only for a reason, even a plurality of chairs in each seminary. The missionary ministry is as necessary as the congregational ministry and it is no less possible.

But once the general proposition has been established, it becomes necessary to enter into the specifications of the matter. A few particulars may be mentioned. In the opinion of the faculty the establishment of a chair of missions is possible, or feasible in *financial* respect. The procurement of funds for a Science Building demonstrates what the church can do in a monetary way, if it is satisfied that a project is necessary. The big question is not so much whether a certain development is possible, as whether it is necessary; if its necessity has been satisfactorily established, then it is a foregone conclusion that, under normal circumstances, it can be financed. For practical and psychological reasons it would have been wise to study, by committee, the *need* of a chair of missions. If the church is convinced of its need, it will supply the funds needed for its establishment. But apart from that the faculty is convinced that the Lord has blessed our church in a sufficient measure monetarily to set up this much needed chair and thus to expand the Seminary.

Is the establishment of a chair of missions in Calvin Seminary possible *curricularly*: that is the next question. To be more concrete, is there room in the framework or complex of theological studies in connection with the three year limit of the seminary course? The faculty does not wish to conceal the undeniable fact, there here we stand face to face with some very practical and equally urgent questions. It does not mean to say that the establishment of a chair of missions in our seminary is curricularly impossible; it would not even wish to say that it is fraught with crucial difficulties. But it does feel constrained to say that in this respect the road is not so clear as it is financially, at least not at this time. Yet the faculty is persuaded that the difficulties spoken of are not incapable of solution, if Synod will allow for such time as is needed to work out a curricular plan that makes room for the chair of missions without encroaching unduly upon theological territory already occupied. It may not be necessary to go into a discussion of the issue at stake. Possibly just a remark or two will suffice to remove this matter out of the air of abstraction. At present three missionary subjects are taught, viz., doctrine of missions, history of missions, and ethnic religions, a total of seven semester hours. The theological science of missions comprises many more subjects; and the three mission subjects now taught call for more time, notably the doctrine of missions. We have but three years of roughly speaking, 30 weeks each. We have a group of theological studies that should not be reduced in number, nor in time allotted to each. Possibly some subjects not taught at present should be added to the curriculum. And the students are already carrying as heavy a semester load of subjects and

hours per day as they can reasonably sustain. The faculty thinks that Synod has by this time already gained at least a glimpse of the curricular problem involved in the establishment of a chair of missions.

We are now ready to draw our conclusion from the curricular situation as it bears on the establishment of a chair of missions. That conclusion is this: that a chair of missions cannot well be established over night, and that undue haste in the matter ought to be avoided by all means. It is not difficult to see clearly what should be done; it is this, that in consideration of the need of a chair of missions, and in view of the financial possibility of establishing this patently necessary chair of missions, the Synod now decide *in principle,* as we are wont to say, to establish such a chair of missions in our Seminary; but that in view of the problem of adjusting said chair of missions curricularly to the existing organism of the Seminary, a committee be appointed to work out this problem carefully at such an expenditure of time as is reasonably necessary. If Synod proceed after this wise fashion, the decision to establish a chair of missions in our Seminary will naturally exert an exhilirating influence from the beginning upon the whole church, including the student body and the teaching staff of the Seminary. And Synod's hopeful decision to go about this business carefully and to make the necessary preparations for the eventual introduction of the new chair, will impress the church with the solid foundaton uipon which the new chair is made to rest.

We now come to a third item associated closely with the matter of the possibility of the establishment of a chair of missions in our Seminary: it concerns the incumbent of the eventual chair of missions. If the chair of missions is introduced, there must, of course, be a man to occupy it. Now the availability of a potential professor of missions is a relative matter. We are practically restricted to our own denominational stand of professorial timber. And if we would have such a chair of missions in this day and age, we shall have to confine our search for an incumbent to the present: capable men of the past and of the future as well as of other churches than our own are not available. Hitherto the church has acted in the matter of appointing professors on the principle, that if God assign the church a task here and now, He provides a man or men who qualify for that task measurably. If the men chosen were not the best conceivable in every case, they were, presumptively, the best available there and then. Doubtless the church will have to follow that tradition in the case before us now.

But after this has been unhesitatingly and unequivocally determined, it should be observed that Synod should take its time in casting about for the right man to be put in the right place, so to say. We have already counseled Synod to proceed slowly and cautiously in the matter of establishing a chair of missions with a view particularly to the curricular problems involved. We would now repeat that counsel in con-

nection with the election of an incumbent of the hopeful chair of missions. The conviction that God has a fit man for the chair in store for us, does not necessarily imply that there already now looms in full view of the church a man who in respect of suitability for this new chair is above all the ministers from the shoulders and upward. Fact is, that we do not yet need the professor of missions: the chair is not yet in existence, and if wisdom prevails in the councils of the church it will not be an established fact for at least some time to come. This intermission between the decision to establish a chair of missions and the actual establishment of the chair will give the church time to look and listen for the man who can fill the bill as well as possible.

That leads us to say something about the qualifications of our professor-of-missions-to-be. The faculty is deeply impressed with the fact that our prospective professor of missions should be a man of definitely scholarly capacity, attitude and equipment in addition, of course, to deep and pervasive spirituality and an extra-ordinarily large and warm place in his heart for missions. It may not be amiss to point out to Synod why the faculty sets such great store by the scholarly qualifications of our professor of missions. Missionary theology has not yet received very much truly scientific attention. A good part of the large volume of missionary literature on hand is predominantly practical. Encyclopaedically the science of missions is still in swaddling clothes. Besides, what has been written is almost entirely un-Reformed, more or less. And what is the worst feature of the whole lamentable situation is that the scriptural doctrine of missions is virtually a virgin field never yet explored and hardly as much as surveyed. Such doctrinal material as may be found in this field in a sporadic fashion is definitely not Reformed, barring practically negligible exceptions. And yet, nothing is so sorely needed as knowledge, clear and full, of the revealed truth of missions. For missionary history must be appraised on the basis of the scriptural doctrine of missions, while future missionary labors must rest squarely on that self-same foundation. But this necessary foundation, notably of a Reformed, that is, of a true doctrine of missions is conspicuously absent.

In consequence, the very first task to which our coming professor of missions will be called in the providence of God, is the elaboration of a doctrine of missions that is quarried from scripture in the light and under the governance of the genius of our gloriously scriptural Reformed faith. But that is no mean task. That task is well-nigh Herculean! Surely, its performance, even after only a relatively adequate fashion, calls for a man, who is deeply imbued with the spirit of that faith which Calvin left to the Reformed church as a holy heritage; who is possessed, furthermore, of full knowledge of, and deep, penetrating insight into, Scripture itself and its Reformed transcript; and who is endowed with special gifts of mind for the logical, clear

and comprehensive exhibition of the hitherto neglected truth of missions revealed to us in Scripture.

The faculty does not intend to be exhaustive in its discussion of the qualifications which our coming professor of missions should possess. But it cannot refrain from deposing that the incumbent of the chair of missions should be a thoroughly scholarly man. The work calls for such a man in such a chair. So deeply convinced is the faculty of the need of such a man, that it ranks the scholarly apparatus of the professor of missions more important than actual missionary experience, though the latter is not, in its opinion, for that reason devoid of value.

In conclusion, by way of resumption, the faculty of Calvin Seminary may be permitted to declare that:

1. In its considered opinion a chair of missions would constitute a valuable addition to the Seminary.

2. Such a chair of missions should be established in Calvin Seminary in consideration of the study at our Seminary of the whole counsel of God and of the paramount duty of the New Testament Church to engage in missions not only but also to train men specifically for that missionary work.

3. This great and urgent need of a chair of missions in our Seminary ought not to precipitate us into feverish impulsiveness and consequent undue haste, as if what should be done as a matter of principle should be necessarily done on the spur of the moment and immediately.

4. If the question be whether this desirable and necessary chair of missions is capable of establishment, our reply is, that it most certainly is feasible financially, that curricularly it is not at all impossible but that a measure of time and effort is needed to iron out some real difficulties.

5. And that in respect of an incumbent for that chair God doubtless has a man for us, but that we need a measure of time to discover him and to make sure that he is God's man as well as ours. We would rather have no chair of missions than get a chair that would fail of its purpose as we see it.

May the faculty of Calvin Seminary assure you of its prayers for you, that God's Spirit may guide you in paths of light and wisdom; and in particular that you may have the honor of deciding in principle to expand the Seminary and to serve the church in a new missionary way through the establishment of a chair of missions in our Seminary.

The Faculty of Calvin Seminary,

W. H. RUTGERS, *Secretary*

SUPPLEMENT 36
(Art. 69)

DIACONATES RELIEF TO NETHERLANDS

Synod, 1947, of the
Christian Reformed Church
Grand Rapids, Michigan

ESTEEMED BRETHREN:

AS the combined diaconates of Classes Hackensack and Hudson, appointed by the Synodical Committee through Dr. R. J. Danhof, stated clerk, as of September 5, 1946, to serve our denomination as a central committee for Netherlands Relief, we beg to submit the following reports on our work.

First of all a word of public thanks is certainly due our advisor, Rev. J. J. Hiemenga. His contacts and knowledge of relief work have been and still are of invaluable help in our work. The planning and purchasing work accomplished by Messrs. S. L. Steen, J. Hamstra, P. Borduin, and J. Bangma deserves mention and appreciation.

Although in the beginning of 1947 the Eastern Deacons Conference elected new officers to take the place of the brethren whose terms of office as deacons had expired, the work as such did not suffer for lack of continuity. The retired officers will continue to give of their time and experience until the new men are thoroughly familiar with the work.

That the work has the love of our people is evidenced by the moneys and goods that have come in. Reports on these phases will be found attached and include those of the treasurer and secretary.

According to all reports the need for help still is acute and will be for some time. It is our hope and prayer that Synod will see fit to continue this work through one deaconal central committee. By such procedure records can be set up and maintained concerning proper distribution from the Christian Reformed Church.

Some of our people have been to the Netherlands and have seen the crying need for help. Upon their return they have solicited aid for certain towns or areas through our Church Papers. However laudable these appeals and efforts may be, they are not conducive to the best interests of all our people in the Netherlands. If one central committee is to do a thorough job, all our relief work should be funneled through this one committee to reach as many of our brethren as possible.

No record exists of the individual response to appeals for aid for specified cities and churches. Consequently there is no authoritative record as to whether these cities or areas have received much help or

little or whether the goods sent were received. In this instance a United Organized Action on our part will bring our relief effort its greatest strength and put it to its greatest use.

It is our sincere hope and prayer that Synod will see fit to steer the course of this work along lines as mentioned, so that our utmost effort may be expended in the service of the Lord, our Great High Priest.

Yours in His Service,

GARRET A. KLOET, *President*

REPORT OF THE SECRETARY DEACONS COMMITTEE FOR NETHERLANDS RELIEF

ESTEEMED BRETHREN:

By decision of Synod of 1946 the work of Netherlands Relief was placed in the hands of the deacons of our denomination. Due to the lack of an appointed central agency the diaconates of Classes Hackensack and Hudson offered to spearhead the Deacons' efforts. We were forwarding relief goods from the Eastern Churches under the Sponsorship of both classes and offered our facilities to the entire Christian Reformed Diaconate.

On September 5, 1946, Dr. R. J. Danhof advised us that we had been appointed as the official central committee for Netherlands Relief for our Church. He stated that we were appointed by the Synodical Committee and that we would be responsible to Synod for our activities and that a detailed report must be given when Synod again convenes.

On September 11, 1946, this letter was brought to the floor of the Eastern Deacons Conference. The deacons accepted the work by a unanimous vote. Dr. Danhof was immediately notified and the confirmation of our appointment appeared in the Church Papers

The work of the deacons of our entire denomination was seriously handicapped through the abrupt cessation of relief work after the decision of Synod, 1946. The sudden discontinuance of the solicitation of funds for assistance to our brethren was not in accordance with the decision of Synod, but it did cause a lapse of at least four months before the deacons could pick up the loose ends and begin to do effective work.

We as a central committee contacted all the deacons through a form letter in October of 1946. The letter gave certain instructions and an appeal for a Thanksgiving Day collection. The response was instant. The deacons went to work with a will. Within five months they forwarded $62,246.19 for purchase of relief goods together with approximately 7 tons of good used clothing. The above amount includes gifts from individuals and school and Sunday School classes.

We have purchased and shipped $61,000.00 worth of new clothing and a total of 19,000 pounds of used clothing. The goods were packed in 277 cases weighing approximately 60,000 pounds or 30 tons.

We have restricted our buying to the types of clothing which are needed most. We corresponded with Rev. P. Nomes, head of the Netherlands receiving committee, who advised us in this matter. Approximately 70% of the funds went towards the purchase of underwear and infants clothing, the remaining 30% for shoes, raincoats, etc.

The shipments were carefully prepared to withstand the rough handling inherent to export shipping. They are insured from the time of purchase until they reach the Netherlands Committee. A constant check is kept on all shipments. Not one of the cases has been lost. Invoices are forwarded to Rev. Nomes and he has acknowledged all shipments by case numbers and has found that the contents conformed to the invoices.

Rev. J. J. Hiemenga, our advisory chairman, has left for the Netherlands as our representative. He will inquire into the distribution of relief goods and seek ways and means to improve the effectiveness of our work. We have taken this step due to the disquieting reports received from men of our church who have visited the Netherlands during the past year. Report has it that the cases were left at the warehouse without immediate distribution. There is an apparent lack of organization or an inability to handle large amounts of relief goods. Rev. Nomes has advised us that the stockpile of cases has been distributed but, we do want to prevent a repetition of the former condition. Our work is by no means complete and we must have expeditious distribution of the goods, to prevent spoilage. In view of these reports we felt more than ever the need for direct contact. Rev. J. J. Hiemenga will work with the Netherlands committee for the establishment of a more perfect system between our Committee and theirs. We feel that we are duty bound to follow this work all the way through without leaving anything to guess-work.

Rev. J. J. Hiemenga accepted our proposal but stated that the expenses for the trip shoud not come from the diaconate nor from the Relief fund. His trip is without expense to the diaconate and relief committee.

We as a central committee regret the lack of contact between those of our church who recently visited the Netherlands and our committee. We would have appreciated personal contact or correspondence before or after their visits. They could have given us some very pertinent information concerning the conditions among our sister churches and also the methods used in the Netherlands in dividing the relief goods.

Recommendation:

We as the central committee of our denominational diaconate recommend the following:

THAT ALL THE NETHERLANDS RELIEF WORK OF OUR DENOMINATION BE COMBINED INTO ONE ORGANIZED

EFFORT SO THAT WE MAY RECEIVE THE FULL COOPERATION OF OUR ENTIRE CHURCH AND THAT THE RELIEF EXTENDED MAY REACH AS LARGE A NUMBER OF OUR BRETHREN AS POSSIBLE. THIS CAN BE DONE ONLY THROUGH A CENTRAL COMMITTEE AND THE NETHERLANDS CENTRAL COMMITTEE.

WE FURTHER RECOMMEND THE DISCONTINUANCE OF THE PUBLICATION IN OUR CHURCH PAPERS OF THE NAMES OF INDIVIDUALS AND INDIVIDUAL CHURCHES OR CLASSES FOR DIRECT RELIEF.

The following reasons are given for our recommendations:

1. We in America do not know the exact conditions existent in the Netherlands churches and are therefore not in a position to judge between the needs of one church over against those of another.

2. The Netherlands committee under Rev. P. Nomes knows the needs of all the churches and can distribute them accordingly. While the Netherlands committee may experience difficulties in handling and transporting relief goods we feel assured that they distribute the goods justly and without partiality. This statement is verified by reports received from the Netherland churches and our former committee.

3. The total amount of relief afforded through our appointed committees both past and present does not exceed $200,000.00. This seemingly large amount when applied over against the 635,573** members of the Gereformeerde Kerk dwindles to an amount of 31 cents on a per capita basis. The only way to make our relief most effective is through central committees and the full support of our churches.

4. The central committee can purchase goods at wholesale prices and thereby can make our relief money go much further than is possible under a diversified buying system.

5. The publication of specified addresses tends to disrupt the work of both our central committee and that of the Netherlands. It will afford a great amount of relief for a few churches while others will not receive their share. This is especially true in the light of item No. 3. The distribution should be left in the hands of the Gereformeerde Kerk. They alone are in a position to judge.

6. All goods shipped by a central committee can be insured under a blanket policy, against all hazards.

7. All goods shipped by a central committee is handled without charge through the United Relief for Holland, Inc., and the Netherlands agency, H.A.R.K.

Several of our diaconates inquired about sending relief to the Gereformeerde Kerk in Germany. We have investigated the possibility of

(** This figure is according to the 1947 yearbook of the Gereformeerde Kerk.)

sending through the Netherlands and were advised by Rev. Nomes that it is not possible at present but that he would do his utmost to find a way and will keep us posted on developments. The only way open for shipments to Germany is through an Evangelical Committee in Germany under the jurisdiction of the British Government. Shipping charges must be paid. No asurance is given that the goods will be sent to the churches specified. The goods are distributed by the Evangelical Committee at their discretion.

Some of the diaconates received permission to solicit funds for the relief of our brethren in Germany and have shipped to the German churches and now await answer. Their committee and Rev. J. J. Hiemenga made special efforts to have the cases consigned to our churches in classes Oostfriesland and Graafschap Bentheim (4,742 members in all according to the Yearbook for 1947).

In conclusion we wish to thank all the diaconates for their support and their work in receiving the offerings of our people and the organization of drives for used clothing. We thank the officials of the Banner and the Wachter for their support and for publishing articles about our work. We have used all relief funds as carefully as possible in the purchase of clothing. We have purchased at wholesale prices through men of our churches and other wholesalers. A constant check has been kept on shipments and a direct acknowledgment has been received. All of the buying and packing is done by our deacons of Hackensack and Hudson without expense. We contend that administrative expense is uncalled for. What we do ask for is: the prayerful support of our entire church, and the assistance of our consistories in urging their congregations to offer liberally of that which our Divinely Provident Lord and High Priest has placed in their stewardship.

Expressing our appreciation to the Synodical Committee for having entrusted us with this great work, it is our prayer that we may continue to experience the blessing of our Lord and Savior in the administration of relief to His people.

Respectfully submitted,
Deacons of Clases Hackensack and Hudson
JOHN BANGMA, *Secretary*

P. S. For the information of Synod, we like to advise that our Treasurer is properly bonded.

The executive committee of the combined diaconate is:

G. A. Kloet, *President*	Rev. J. J. Hiemenga, *Advisory Chairman*
J. Jellema, *Vice-President*	J. Bangma, *Secretary*
G. De Boer, *Treasurer*	F. Broeils, *Gen. Com.*
R. Steensma	F. Atema
C. De Jong	R. Leentjes

A complete itemized account of Receipts and Disbursements is on file with the stated clerk.

Total Receipts	$62,246.19
Total Disbursements	61,070.65
Balance March 1, 1947	$ 1,175.54

SUPPLEMENT 37
(Arts. 100, 114, 168)

THE CHAPLAIN COMMITTEE

To the Synod of 1947.

ESTEEMED BRETHREN:

WE regret that this report could not be prepared in time for the Agenda due to the later date of the General Commission on Chaplains and of our own Chaplain Committee which met consecutively the 30th of April in Washington, D. C.

REDUCTION IN MEMBERSHIP

The previous Synod reduced your Committee from five to three members in keeping with the reduced scale of the peace-time chaplaincy. Confronted with the insecurity and continuing crisis of our times and mindful of the need for hundreds of chaplains for the regular army and navy as well as for the Veterans' Administration, we deem it essential that Synod maintain its Chaplaincy Committee. It is now constituted with the Rev. James M. Ghysels, Chairman, the Rev. John M. Vande Kieft, Secretary, and the Rev. Edward Boeve, Treasurer. The secretary is also the official representative of the Chr. Ref. Church on the General Commission, and the Chairman is his alternate.

REFRESHER COURSE

The Chaplain Refresher Course, authorized by the Synod of 1945, was conducted by Professors W. Hendriksen of Calvin Seminary, C. Van Til of Westminster Seminary and J. Broene of Calvin College, from June 4 to July 10 in Calvin Seminary. A full schedule of classes of three hours weekly with each of the three Professors was carried out. Fourteen chaplains were in regular attendance, and in addition some ten pastors, a few students and two Calvin College Professors attended some or all of the classes.

Besides their class work, the Chaplains held five discussion sessions and three evening social gatherings which were also attended by their wives and included the testimonial dinner tendered them by Synod and the reception given by the Chaplain Committee afterwards. The Chaplains decided to continue correspondence and to provide for future meetings. They also expressed their deep appreciation of what our churches have done for them in an article in the Banner.

SOUVENIR SERVICE-RECORD BOOK

As was reported to the previous Synod, your Committee also proposed to prepare and publish an appropriate Service Record Book to

present to our Chaplains and to the members of this Synod. After long delays in procuring the materials, and much time and labor expended in editing and arranging it, a dummy was finally set up in readiness for the printer. How keen therefore, was our disappointment when it appeared that the cost would be prohibitive. The engraving, printing, binding and agency service, quoted on a basis of a minimum of 1,000 copies, totaled $2,580.00, or $2.58 per copy. One thousand five hundred copies would cost $3,075.00, or $2.05 per copy. We could expect only a limited public demand for a book of this nature now that the war is over and our Chaplains have returned to civilian status and are back among us in the churches. This would have raised the per copy cost proportionately.

CONFERENCE-RETREAT IN 1948

By way of compensation for the cancellation of the Souvenir Book, your Committee would respectfully request synodical authorization to arrange for a Conference-Retreat sometime in the summer of 1948, D.V. Our returned Chaplains feel the need of keeping alive the fellowship of common war-time experiences and of renewing associations in their peace-time ministry. Such seasons of spiritual refreshment and of counseling together are mutually beneficial, not only for themselves, but for our churches as well. In these continuous critical and challenging inter-war times we all sense the necessity and responsibility of stressing spiritual preparedness for the fast-approaching, great and notable D-day of the Lord.

Since Synod invited also the Service Pastors to the Testimonial Dinner tendered the Chaplains last year, we would include these brethren in the invitation to the Conference.

CHAPLAIN ELTON J. HOLTROP

Synod will be pleased to take note that Chaplain E. J. Holtrop has been assigned to active duty as Protestant Chaplain at the new Veterans Hospital in Tomah, Wis. At the Chaplain's request, and with the consent of his former Consistory of Cleveland, Westside, your Committee has arranged with the Calvin Church of Grand Rapids to become his official calling church, since this is the church in which his membership and that of his family resides.

Chaplain Holtrop is carrying on his ministry in the same spirit of loyalty and consecration in which he served at the Great Lakes Naval Hospital and on Hospital Relief Ships during the war. His work is strenuous as new units are constructed and filled up in the huge hospital with a bed capacity of over 1,100 Veterans. His ministry gives exceptional opportunity for comforting and admonishing with the Word of God those whom the Spirit has already led to find the Savior true, and for presenting the exceeding riches of God's marvelous redeeming grace to lost sinners.

The search for a home has been long and difficult but prospects are that he can move his family to Tomah in the near future. In due time our Veteran Chaplain hopes to receive the permanent post of Protestant Chaplain in the Veterans Hospital upon which construction will soon begin in Grand Rapids.

VETERANS-ADMINISTRATION CHAPLAINCY SERVICE

At the meeting of the General Commission in Washington it was reported by Chaplain Crawford W. Brown, Director of the Chaplaincy Service, Veterans Administration, that at present there are 126 Vets Hospitals operating across the country. Ministering to the needs of 105,096 permanent patients there are 269 full-time chaplains and 104 part-time on duty. Of these 187 are Protestant, 78 Roman Catholic, and 4 Jewish. It is anticipated that by 1957 there will be fully 300,000 patients, of which 50% will be psychic, and there will be a need of from 450 to 500 full-time chaplains. During the past year $130,000 was expended for ecclesiastical supplies and equipment. This amount also will be greatly increased as more Hospitals are completed and occupied in various States.

CHANGE IN STATUS OF VETS ADMINISTRATION-CHAPLAINCY

The Chaplaincy Service of the Veterans Administration is improperly placed under Special Services with its program of recreational activities. This status is not in keeping with the dignity of the office of the ministry as a distinctive profession. It seriously handicaps the Chaplaincy Division so that it cannot render its proper and most efficient service. Nor does it have a full opportunity to present its needs and to carry out its program under the direction of Administration Headquarters or an Executive Assistant of General Bradley.

The General Commission, together with the representatives of other religious groups, have petitioned General Bradley by letter and through a Committee that a replacement of the Chaplaincy Service be made. The General does not favor adding to his Staff of higher Executive-Assistants and has met the request with a polite refusal to change the present set-up.

RESOLUTION ADOPTED REQUESTING DENOMINATIONAL ACTION

In re the above unhealthy situation the following resolution was passed by the General Commission at its annual meeting: "Be it resolved: That the General Commission on Chaplains request its officers to convey immediately to its constituent churches the present critical situation with reference to the Chaplaincy Service in the Veterans Administration, urgently requesting their endorsement of a distinct Chaplain Corps for the primary task of ministering to the spiritual needs of those former members of the armed forces now in Veterans Hospitals."

Your Committee recommends that Synod express itself in full agreement with this resolution and the further presentation of this matter with the proper authorities in Washington.

GENERAL COMMISSION: CHANGE OF NAME

In view of the prospective unification of the United States Army and Navy into a single Department of National Defense it was decided to change the name of the General Commission on Army and Navy Chaplains to that of GENERAL COMMISSION ON CHAPLAINS.

CHAPLAINS BUREAU IN DEPARTMENT OF NATIONAL DEFENSE

The General Commission has endorsed a movement to create a Chaplains Bureau on a par with the Medical and other Bureaus or Divisions in the new United Army and Navy setup. This will require congressional action by both houses. In their present status the Army is more autonomous as Chaplaincy Corps under the War Department than the Navy Chaplaincy under the Bureau of Personnal. A bill to secure Bureau status for the Navy Chaplaincy has passed the House but not the Senate. This matter also should have the full and strong support of the denominations to secure favorable congressional action.

CHAPLAINS MEMORIAL AND HEADQUARTERS BUILDING

Recently the Woodward Bldg in which the General Commission has its offices was sold. As the lease expired it was forced to move to another floor with less space and higher rent. It has long felt the need of a suitable building as headquarters where also its meetings and those of various denominational Committees meeting in Washington could be conveniently held. Our own Chaplain Committee has faced this problem and we are glad that a solution has been found. The former Washington Home of the late Senator Hiran Johnson located on Maryland Ave. and B St., only a block from the nation's capitol, was placed on sale. It contains a large Colonial Mansion with beautiful grounds and was modernized some years ago at a cost of over $30,000, or half the price that the Johnson family is asking for it now. There are 18 rooms, and some remodeling will have to be done in order to adapt it to its new and double purpose. It is to be dedicated and to serve as a fitting Memorial to Protestant Chaplains who died in the service.

No definite amount was set by the Commission but each of the constituent denominations is requested to make a contribution so that the building can be dedicated free from any debt encumbrance. The Presbyterian Church U.S.A., presented a check of $14,000.00 as a memorial to their fourteen chaplains numbered among the casualties of the war. Other churches are following suit. Since the Lord graciously spared all of our twenty-six chaplains we cannot contribute in direct memorial to any one of them. For this we may humbly

thank our God for His protection amid the many perils to which also they were exposed. In this joint-memorial, however, we too should have a part, even as we have shared the services and the sacrifices of the faithful Protestant Chaplaincy during he war. Your Committee respectfully requests synodical approval for a contribution from our Chaplain Fund to the amount of $500.00.

TOURS OF OBSERVATION AND VISITS TO CHAPLAINS

In time of peace there is a tendency in all the churches to forget their members who are still in the service. This applies also to the chaplains. They soon become the "forgotten ministers" of their churches. The General Commission is therfore continuing its war-time practice of arranging visitation-tours in cooperation with the War and Navy Departments, which provide transportation by air and other facilities en route. Five representative Protestant ministers will visit our Chaplains now serving in the European Theater, leaving June 30, while others will visit Alaska, the Caribbean and Pacific areas. These living contacts with the churches at home are valuable and much appreciated.

THE CHAPLAIN AND THE LINK

Both of these monthly religious magazines are continuing their publication by the General Commission. The Chaplain still has a circulation of 3,400 and The Link (the official organ of the Servicemen's Christian League) has more than 60,000 all over the world where our men are serving their country.

ARMY CHAPLAINS CORPS REPORT

At present there is a shortage of chaplains in Korea so that priority has been given to that region for both men and materials. By July 1st a shortage of from 300 to 400 is expected due to the release by June 30 of all Category II, III, and V. The present Army quota is 1,380 chaplains for 1,070,000 men. Below that level the War Department will recall some of the reserve Chaplains to active duty or procure civilian ministers for auxiliary chaplaincy service. Many of the chaplains on overseas duty now have their wives and families with them.

CHAPLAINS CORPS IN THE NAVY

The Navy may continue its procurement program during the coming year. In June, 1948, an additional 100 chaplains will be returned to civilian pastorates and there will be a need to replace them. The Navy Department has asked Congress to change the allotment of Chaplains from one to every 1,250 to one to every 800 men. The Navy is offering its chaplains an opportunity to complete graduate courses. It maintains contact with the 2,000 odd reserve chaplains and expects to send many of these on cruises or to station duty this summer. The Navy has prepared films of chaplains and their work in the Pacific

available to young people's groups and churches through the District commandment.

BUDGET: OUR SHARE

Our denominational share of the Budget of the General Commission (total $97,051.00) is $111.00.

INDUSTRIAL CHAPLAINCY

Your Committee has made preliminary investigrations as to the possibilities and challenge of the Industrial Chaplaincy. A number of churches are entering into this new field which modern industry has opened. Your Committee considered it another avenue of approach in the work of Home Missions and brought it to the attention of the Executive Committee for Home Missions. We were advised to first present the matter to Synod directly for an expression whether this type of counseling ministry belongs in our missionary efforts to reach the thousands of unchurched among the congested masses of industrial laborers. A Committee connected with the N.A.E. is working to secure placement of evangelical ministers as Chaplains in a number of large industrial plants to fulfil a spiritual ministry similar to that of the chaplains in the military service. Your Committee would be pleased to receive inclusion of this special ministry in its mandate to further explore the responsibilities and opportunities that may be offered in this sphere of Christian missionary and pastoral activities by our own Church.

RECOMMENDATIONS REQUIRING ACTION BY SYNOD

1. Authorization for Conference-Retreat in summer of 1948.
2. Endorsement of Resolution requesting distinct Chaplains' Corps in the Veterans Administration Chaplaincy.
3. Endorsement of movement to create Chaplains Bureau on par with Medical and other Divisions in the new, unified Department of National Defense.
4. Authorization of denominational contribution for Chaplains Memorial and Headquarters Building in the amount of $500.00.
5. Instruction to your Committee to explore the nature and the field of the Industrial Chaplaincy as a possible challenge for spiritual ministry and evangelization work.

Respectfully submitted,

JAMES M. GHYSELS
JOHN M. VANDE KIEFT
EDWARD BOEVE

CHAPLAIN FUND OF THE CHRISTIAN REFORMED CHURCH

STATEMENTS OF RECEIPTS AND DISBURSEMENTS

May 18, 1946, to May 8, 1947

Balance — May 18, 1946		$12,555.05
Receipts: Contributions from Churches, Societies and other Organizations		2,783.87
		$15,338.92
Disbursements:		
Allowances	$ 7,405.00	
Traveling Expenses	1,513.99	
Honoraria for teaching at Refresher Course	900.00	
General Commission on Army and Navy Chaplains	254.00	
Postage, Stationery and Printing	128.60	
Miscellaneous	24.45	10,226.04
Balance May 8, 1947		$ 5,112.88

E. BOEVE, *Treasurer.*

To the Synod of the Chr. Ref. Church,

Gentlemen:

In conformity with the request of the Treasurer of the Chaplain Fund of the Christian Reformed Church, I have examined the records of said fund for the period May 18, 1946, to May 8, 1947, and submit herewith a statement of receipts and disbursements for the period. The recorded receipts were verified with statements obtained from the bank and all disbursements recorded were supported by paid checks. In connection with my examination I examined United States Government Bonds, Series F, having an aggregate maturity value in twelve years of $6,750.00 The records were in good condition and well kept.

Respectfully submitted,

U. G. TAYLOR,
Certified Public Accountant.

SUPPLEMENT 38
(Art. 74)

TRANSLATION OF HOLLAND THEOLOGICAL WORKS

Synod of the Christian Reformed Church
in Session June, 1947.

ESTEEMED BRETHREN:

AT the meeting of Synod in 1946 your Committee for the *Translation of Holland Theological Works* reported on the progress we had made in the matter assigned to us by an earlier Synod anent the translation fo Dr. A. Kuyper's E VOTO. See Agenda for 1946, Report 16.

At the same Synod of 1946 a communication of The Calvinistic Action Committee deflected Synod's attention away from our Report, for Synod did not act upon it but instead instructed us "to communicate with the Calvinsitic Action Committee relative to a plan for the translation and distribution of approved Reformed works such as Kuyper's E Voto and others." And we were instructed "to report to the Synod of 1947." See Acts of 1946, p. 91.

We therefore contacted the Calvinistic Action Committee, asking them what they had to propose regarding the translation of E Voto. We received a reply stating the "the C.A.C. is not interested in nor in a position to take over any of the projects Synod has decided to translate."

It is now the opinion of your committee that the spending of much money and labor on a translation of E Voto is unwarranted. The work is too prolix, and not up-to-date for us living sixty years later in a country and under conditions altogether different from the country and conditions Dr. Kuyper had in mind when he wrote.

What is, however, highly desirable is a work on the Heidelberg Catechism written for us here and now. There is, of course, much in E Voto and other Dutch works on the H. Catechism that could be utilized. But if a really good work of that nature should be produced it would not need to be subsidized by Synod. Our publishers, no doubt, would be glad to put it on the market.

The same thing holds with respect to other Dutch theological works. Hence, we advise no further Synodical action in the matter.

Respectfully submitted,

Your Committee:

W. HENDRIKSEN
B. K. KUIPER

SUPPLEMENT 39
(Art. 78)

SUNDAY SCHOOL LESSON PLANNING COMMITTEE

To the Synod of the Christian Reformed Church,
Convened at Grand Rapids, Michigan, during
the month of June, 1947.

ESTEEMED BRETHREN:

THE fruits of the work of our *Sunday School Lesson Planning Committee* are apparent to all who have followed the Sunday School lessons as they appeared from week to week. Your committee has met repeatedly to discuss the lesson plans in the light of the many suggestions that have come to it from various leaders in our Sunday School work.

The committee is now working on a four-year cycle, in which one year's work in the Old Testament will alternate with one year's work in the New Testament. This new four-year cycle will begin with the third quarter of this current year.

The Synod's attention is called to the necessity of appointing a committee to continue the work of planning Sunday School lessons.

In the name of the committee,

H. SCHULTZE, *Secretary*

SUPPLEMENT 40
(Art. 81)

REPORT OF DELEGATE TO THE ASSEMBLY OF THE O. P. CHURCH

To the Synod of the Christian Reformed Church
convening at Grand Rapids, Michigan, on June 10, 1947.

ESTEEMED BRETHREN:

THE undersigned was appointed by the Synod of 1946 as the representative to the General Assembly of the Orthodox Presbyterian Church. (cf. Article 40 and Article 157, No. 32.) May I bring a brief report?

The 14th general assembly met in Cedar Grove, Wisconsin, and was attended by a large number of commissioners, including professors, ministers, and elders. The retiring Moderator, Dr. Ned B. Stonehouse, opened the meeting with prayer and a stirring message from Hebrews 4:16. A communion service followed the sermon. Chosen as Moderator for the coming year was the Rev. John Patton Galbraith of Kirkwood, Pennsylvania. A man of God, with a pleasing personality, well acquainted with the Rules, firm and fair, he occupied his position with dignity and with efficiency.

On Friday morning I was introduced to the Assembly by the Moderator, read the message (which I am enclosing), and am happy to report that I was well received, and given the privilege of advisory vote. I do not deem it necessary to report all the important decisions of this Assembly. I prefer to give Synod some of my impressions which may have bearing on Report No. 16 under II A of our Agenda, 1947. (See Supplement 16.)

1. Repeatedly throughout the sessions there was a note of profound gratitude to God that a break had occurred with the Presbyterian Church, U.S.A. The Modernism that prevails in that old "mother" church and the methods employed to oust men like Dr. Machen anad a host of others were openly repudiated. These leaders, without exception it seemed to me, are happy to be in the Orthodox Presbyterian church.

2. The leaders in this church are not afraid of doctrine and doctrinal discussions. We heard excellent discussions on subjects such as, "The incomprehensibility of God," "the offer of salvation to the wicked," etc. Several times commissioners said, "We must remain Reformed."

3. We admire the sacrifices which these men are milling to make. Breaking away from their former congregations these ministers labor

with much smaller groups and at salaries that have been greatly decreased.

4. At this assembly there was a determination to seek one another, and to understand each other. It was admitted that a party-spirit has prevailed in the church. The need of removing that spirit in order to make progress was freely admitted. Several speeches were made stressing love for the O. P. church and the necessity of getting along together.

5. The Assembly unanimously decided to urge Presbyteries to put forth increased efforts to establish Christian School Societies with a view to the organizing of Christian Schools.

We firmly believe that in these days of doctrinal indifference and Modernism churches that have much in common with one another should seek one another. Let us inspire one another to greater zeal and devotion for the truth. Let us contend against the "Cain-spirit" in the Church.

We enjoyed our contacts with these brethren of the O. P. Church and express our appreciation for the honor conferred.

Sincerely yours,

EDWARD B. PEKELDER

SUPPLEMENT 41

(Arts. 69, 171)

MAJORITY REPORT OF DELEGATES TO THE NATIONAL ASSOCIATION OF EVANGELICALS

Synod of the Christian Reformed Church
convened at Grand Rapids, Michigan
during the month of June, 1947.

ESTEEMED BRETHREN:

THE undersigned had the privilege to attend the Fifth Annual Convention of the National Association of Evangelicals held this year during the week of April 14-17, 1947, at Omaha, Nebraska. From a formal point of view it was a Convention geared to the urgency of accomplishing much within a brief compass of time and was in fact true to the proposal of those who set it up, viz., a Stream-lined Convention. During the forenoon of each day the various commissions operating within the framework of the Organization held their meetings, attended by the members of those commissions and all interested parties. Since there are several commissions your delegation decided to parcel out the work among ourselves, each of us agreeing to attend certain of these meetings. Even though not all of us were official members of the specific commission we attended, we were not only welcomed to sit in, given the floor to voice our opinion, but were even invited to do so. There was ample opportunity to present our specific point of view, to caution against what we felt would be injurious to the cause, to influence the discussion and eventual decisions reached.

The afternoon sessions were devoted to the giving of reports by the various commissions and the taking of decisions by the convention as a whole. The evening meetings were of a more popular nature, all of which were well attended and much enthusiasm was manifested. Doubtless as Reformed people we would have stated certain things differently and with a different emphasis. This ought to be expected. However, we can testify that there was evident a warm, evangelical atmosphere; we felt that we were in the company of brethren who sincerely believe the Bible as the only norm for faith and practice; brethren who are not ashamed of the gospel; who clearly enunciate their conviction of the infallibility of the Bible, the blood bought atonement, the deity of Jesus Christ, an unqualified belief in the Trinity, and a deep conviction of the absolute need of the work of the Holy Spirit in man's redemption. In no single instance was there even as much as an inkling of a toning down of the emphasis of any of the funda-

mental doctrines as expressed in the statement of faith adopted by the N.A.E. and endorsed by every member of it. That statement of faith reads as follows:

"All voting delegates are required to subscribe without reservation to the N.A.E. Statement of faith as follows:

1. We believe the Bible to be the inspired, the only infallible authoritative Word of God.
2. We believe that there is one God, eternally existent in three Persons: Father, Son and Holy Spirit.
3. We believe in the Deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal return in power and glory.
4. We believe that for the salvation of lost and sinful man regeneration by the Holy Spirit is absolutely essential.
5. We believe in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life.
6. We believe in the resurrection of both the saved and the lost; they that are saved unto the resurrection of life and they that are lost unto the resurrection of damnation.
7. We believe in the spiritual unity of believers in our Lord Jesus Christ.

The N.A.E. was born out of the conviction that the Federal Council of Christian Churches which boldly claims to speak for all Protestants in America, does not represent a large body of Bible-believing Christians of the various Protestant persuasions in America. While the Federal Council still parades with orthodox terminology, it would be easy to prove that in spirit and in fact it is controlled and motivated by Liberalism and Modernism; in a word, it is another gospel which it teaches and preaches. It was that conviction which moved the Christian Reformed Church several years ago to withdraw from the Federal Council; it is that conviction that has moved thousands of churches and tens of thousands of Bible-believing Christians to part ways with the Federal Council; it is that conviction that is moving hundreds of churches and thousands of Christians to sever their connections with the Federal Council. The leaders of the N.A.E. believed that there were thousands of Protestants in our nation who still believed the salient features of the old-time faith. They organized to speak for this group; and their conviction has been amply vindicated. Witness the fact that within these few years approximately a million and a half have joined the ranks of the N.A.E. and it is safe to conclude that as an Organization we now speak for upwards of three million of such Bible-believing Christ-honoring individuals. It is a fact that this Organization is already seriously recognized by the Moderns

and Liberals, by the F.C.C.C. and that in not a few cases it is occasioning dismay among their ranks. We are encouraged to believe that by proper guidance, by energetic propagandizing, under the blessing of our God, some millions of others in our nation will join our ranks.

Now it is of course too much to suppose or even imagine that the membership of this N.A.E. Organization is Calvinistic! It has been stated before by the delegations that attended these conventions, and it will bear repetition that by and large the emphasis of Evangelicals in our nation is flavored by Arminianism. As a Reformed people we must continue to warn our people against the infiltration of this atmosphere and thrust, for it is our deep conviction that carried out logically this would do violence to the gospel of sovereign grace and end in synergism as to the method of salvation. But we do not believe that since American Evangelical Christianity by and large is orientated to Arminianism, that this in any way jeopardizes membership in the N.A.E.

There are large areas in which we as Bible-believing Christians can cooperate and together let our influence be felt. If the N.A.E. demanded and made imperative for any individual member, local church or denomination affiliated with the Organization to relinquish some of its religious convictions; if it were necessary in order to cooperate, to compromise our religious beliefs, then quite naturally we would withdraw at once. In fact this would be contrary to the very purpose of the Organization and to the explicit policy adopted by it. The N.A.E. is not set up to do the work of the church. This is clearly indicated in the policies of the N.A.E. and if in the past during this rapidly growing stage, during which it has been difficult to properly integrate all the various elements, there have been minor transgressions of the fixed and adopted policies set up by the N.A.E., these have been summarily renounced and stopped the moment such transgression has been pointed out. The sole purpose of the N.A.E. is to be a *Clearing-House* for Evangelical, Bible-believing Christians, such as unqualifiedly endorse the statement of faith adopted by the Organization. As such an Organization it is set up to speak unitedly as a pressure group in America, to protect our mutual interests and to protest actions which are discriminatory and which would favor certain powerful groups in our nation. That the influence of the N.A.E. has already operated to this end and design could be readily proved by facts. Witness that fact that the Radio Commission of the N.A.E. has set up a code of ethics for religious broad-casters which aims to promote better religious programs, to free the true evangelicals from religious racketeers; a code of ethics which has been adopted by nearly all the large radio networks in our country. This witness has not been in vain. A few years ago there was a concerted, pronounced and powerful effort on the part of the Liberals to squeeze the Evangelicals

off the air lanes, so that it became almost impossible to receive sustained time or commercial time. Even the powerful Lutheran Hour appealed to us for our help. The protest of the N.A.E. at Washington has resulted in the almost doubling of time given to Evangelicals on the *radio-net-works!* The voice of approximately three million Protestant, Bible-believing, Christ-honoring people gains a hearing at Washington; its request and appeal and protest is considered! Think what the united voice of several million more of such individuals would mean and which we confidently believe will join our ranks in due time!

Witness the fact that the N.A.E. has set up an Office at Washington, D.C., manned by a competent staff to be our "watch-dog" at the nation's capitol. This Office scans all bills coming before our legislative bodies and protests bills which would be injurious to the Evangelical cause and discriminatory. Pressure has been brought to bear upon our law-makers in more than one case. For instance, it has arranged for a set of hearings on Federal Aid to Schools, a bill which if adopted would do violence to the principle of separation of Church and State and which would work into the hands of the Roman Catholics. Be it said in passing that the mightiest pressure bloc in Washington is the Roman Catholic Church! There is every need for Evangelicals to unite for action on the matters here stated.

Moreover, our Washington Office has accomplished invaluable service for hundreds of missionaries of all evangelical groups in securing visas, passports, and much legal advice. It has assisted more than five hundred missionaries in this way during the past year, which was a great time-saver and convenience for mission Boards and the missionaries themselves. Moreover, this Office has assisted and in many instances furnished mission Boards and the missionaries with "export licenses," enabling them to take with them the needed supplies. This service has gone to seventy mission Boards and to upwards of five thousand missionaries. This Office has made considerable progress this year in the field of international representation for Evangelicals. The British Government has now recognized us as the legal representatives of about twenty-three foreign mission Boards *who have asked and authorized* us to do so. The aim in this procedure is to break the monopoly and control of the International Missionary Council, which acts as the representative of Evangelical missions between governments and mission boards.

Steps are being made to help and stimulate evangelicals in foreign lands to organize after a similar pattern as the N.A.E. in order that they too may present a united voice in their particular lands. Much interest is evidenced in various foreign countries, and many inquiries have been made and answered. Already a preliminary organization is set up in Japan; and action has begun in South China. In those lands as here the Moderns and Liberals have gradually gained control, and

it is our definite aim to break that strangle-hold. By God's grace and Spirit this can be accomplished.

Witness again the fact that the Commission for Foreign Missions has saved mission Boards and individual missionaries literally thousands of dollars in the way of securing equipment for missionaries abroad. For instance, a missionary needing a sewing machine, frigid-air, etc., may present that need to the N.A.E.'s commission set up for that purpose, and through this arm secure that article for from 20 to 30 per cent discount; and added to that this office will see to it that all export and legal papers are in optima forma. Only those conversant with these matters will know what is involved.

Witness once again the work and plans of the commission on Education. A committee of highly qualified individuals, thoroughly committed to the Bible as the inerrant word of God, reborn individuals, has been appointed and is now functioning to produce a book setting forth the Christian philosophy of education. Naturally the work will bear the names of the individuals who produce it; the N.A.E. does *not publish* books with the endorsement of the N.A.E. on it. This would be contrary to the explicit policy of the N.A.E. Seeing that our country is flooded with literature adverse to Christianity, the N.A.E. would enlist and stimulate Christians to publish material for Bible believing people. The desperate need for such literature is a fact to which we will all agree.

In this connection it will not be amiss to acquaint you with a decision of the Board at its closing session, viz., to establish a national office, somewhat similar to our national union of Christian Schools Office, manned by a competent staff, whose purpose it will be to disseminate information of the Christian day school system as we have it in our group, and to stimulate the establishment of such schools. Our own Mr. Fakkema had the privilege to present our system of day school education from Kindergarten and up through high school and college. His presentation was enthusiastically acclaimed. From many came the spontaneous remark "this is the real answer to our problems." The decision to establish a national Office, somewhat similar to our own for this purpose was acclaimed by one of the outstanding leaders of the N.A.E. to be "an epoch-making event." Brethren, as we see it, if for no other reason *than this alone,* this would be a weighty reason for maintaining our affiliation with the N.A.E. Here we have a golden opportunity to channel our influence for this glorious cause of Christian day-school instruction; and if this once gains root, who will tell us what the far-reaching issues may, under the blessing of our God, be! Today it is but a cloud the size of a man's hand on the horizon, but that cloud is the harbinger of showers of spiritual blessings. Already a few Christian schools, such as we operate, have been established on the West coast by groups of Bible-believing, and God-

fearing people (not Christian Reformed) as a direct result of the stimulation given through the channel of the N.A.E. by our men.

Witness again the work of such vast proportions accomplished by the War Relief Commission of the N.A.E. Not to weary you with figures, be it stated in passing that through our commission we have sent to Holland alone, clothing valued by the government inspectors upwards of 240 thousand dollars, which could have been sold on the second-hand market in New York for approximately a million dollars. But not only Holland, many countries in Europe shared; in all the value of goods sent, as appraised by the government has been over one million dollars, which here in America might have sold for five million dollars. Add to that several thousand dollars of food that has been shipped to Europe. Brethren, we would wish for you all to have heard the report of our secretary, Mr. Frank Lombar relative this work, all supported by voluntary contributions. It would make the heart of every Christian glow! We thank uor God for His people in this blessed land of plenty, a people who have learned generosity and who exercise Chrsitian stewardship and mercy.

The Organization has had a steady and amazingly rapid growth. This year the Convention elected a President Executive, who will devote all his time to this work and who will then be able better to integrate the program, and present our cause. It is not presumption that prompts the following remark, but let it be said with humility, that the leaders of the N.A.E. organization are most anxious that we as a denomination remain with them in this cause. They are aware of our position, our conservatism, orthodoxy; they deeply appreciate our convictions and principles. Let it not be said to flatter us but rather to increase our sense of deep responsibility and opportunity for influence and service. It is not a question of what will it benefit us, what has it to give us as a denomination; but rather what can we give, what service can we render, what possible influence can we channel through this organization and what contribution can we make to Evangelicals in our land. Doubtless conditions generally, in the spirit of the age, are adverse and in diametric opposition to the evangelical cause, but we are encouraged to know that there are still thousands in our nation who still believe and adhere to the old-time faith and who are not ashamed to confess it.

Several of our men were again chosen to serve on commissions and on the Board. Dr. W. H. Rutgers, Dr. H. Kuiper, Rev. J. M. Vande Kieft were chosen to serve on the Board of Administration. Dr. W. H. Rutgers was again chosen as second vice-president of the Organization. Rev. H. J. Kuiper was elected to serve on the Commission for Publication; Dr. J. C. De Korne on the Commission of Foreign Missions; M. Fakkema to serve on the Commission of Christian Schools; Dr. W. H. Rutgers to serve on the Policy Committee and on the Com-

mission of Educational Institutions; Rev. H. Baker on the Commission for Evangelism; Dr. R. J. Danhof on the Radio Commission; and Rev. J. M. Vande Kieft on the Commission for Home Missions.

Our Recommendations:

1. It is our conviction that we ought to continue our affiliation with the N.A.E. We recommend continuance of this affiliation.

2. We recommend that our churches be asked to remember this cause morally and financially, and that they take up an offering for it to help support it financially.

3. We recommend that the moneys collected be sent by the Classical Treasurers to our Synodical Treasurer; and that all expenses of the delegates and those serving on the commissions when attending the meetings be paid from this fund; and that the Synodical Treasurer forward moneys to the National Office of the N.A.E.

4. Should these recommendations find favor, it would naturally prompt the Synod to appoint delegates for the national convention of the N.A.E. for 1948.

Wishing you the blessings of God and the guidance of the Holy Spirit in this and all other matters calling for your attention

Humbly Submitted,

HESSEL BOUMA, *Reporter*
WM. H. RUTGERS
R. J. DANHOF
H. KUIPER

MINORITY REPORT OF DELEGATES TO THE NATIONAL ASSOCIATION OF EVANGELICALS

To the Synod of the Christian Reformed Church
meeting at Grand Rapids, Mich.
on June 11, 1947, and following days.

THE Synod of 1946 appointed a committee of six to represent our churches at the annual meeting of the National Association of Evangelicals to be held during April of this year at Omaha, Nebraska.

The undersigned, being members of this committee of six, regret exceedingly that they can not in good conscience, agree in every respect with the advice of the majority of our delegation. It is for this reason that they are sending this Minority Report to your honorable body.

With many of the words of praise for the N.A.E., with which the brethren of the majority have enriched their report we can agree whole-heartedly. We much appreciated the warm, evangelical spirit which was clearly in evidence at all the meetings of the N.A.E., and its various commissions. We much appreciate the unquestionable loyalty of this organization to the fundamentals of our common Chris-

tian faith. And to all that the majority report says regarding loyalty to the seven-point statement of faith of the association, we subscribe.

Nevertheless there are certain considerations which impel us to advise Synod differently from our fellow-delegates.

Permit us to state these considerations briefly.

1. We are the only member-body in the N.A.E. which is Calvinistic. The others are all Arminian. Psychologically considered it must be expected that this Arminianism of nearly all members of the N.A.E. will influence some of us detrimentally. That is but natural. The current of Arminianism is strong, and its tenets appeal to man's natural conceptions.

Should we not reckon with this fact as we weigh the question of continued full-fledged membership in the N.A.E.?

2. The N.A.E. is not actually an organization which *merely* promotes the welfare of Orthodox Christianity regarding matters of common interest, such as Radio Broadcasting, Foreign Missions, etc. The N.A.E. engages—either as a National organization or as to its regional units—in a certain amount of practical Gospel work.

To illustrate:

a. The California Committee of the N.A.E. conducts evangelistic meetings through tent campaigns.

b. The Pacific N. W. Sector promoted and sponsored six evangelistic campaigns this past year. It distributed 10,000 pieces of Gospel literature at various fairs through Gospel booths.

c. The Home Missions Commission carries on evangelistic work in penitentiaries and kindred institutions.

d. One Commission reported that it was sending Gospel lesson material to Germany for German boys and girls.
(We do not object to these ventures. We rejoice in this work. But the approach of our confederates in the N.A.E. being Arminian throughout, their labors in these directions will necessarily be Arminian, based on the doctrine of general atonement, running counter to the doctrine of total depravity, man's natural inability to do spiritual good, etc. And this is our point, WE, as long as we are members of the N.A.E. ARE PARTIES TO THIS ARMINIAN WORK. This is our difficulty.)

e. The Commission on Evangelism, with approval of the N.A.E. and under its sponsorship, is to organize meetings in various large centers, which meetings will endeavor to stimulate evangelistic work by the various orthodox churches. This promotional work will of course be interdenominational. But again, the addresses and instructions given by our Arminian brethren at these meetings are bound to be unreformed, and therefore, as we firmly believe, in so far unbiblical in its teaching and ap-

proaches. Yet WE, as members of the N.A.E. will be in part responsible!

3. The N.A.E. is a growing organization. And it is well. Both nationally and regionally it will increase its activity. It will sponsor gatherings and movements. When the N.A.E. comes to Chicago, Paterson, Detroit, Denver, Los Angeles, Grand Rapids, and many other centers of our churches, to hold meetings and to sponsor programs, our people will naturally look with favor on its programs and activities and fully cooperate; for are we not members of the N.A.E.? Is it not also our organization for which offerings are taken in our churches from time to time?

Yet these programs and movements will be far from Reformed. They will be interdenominational in character. They are bound to have a detrimental influence on our distinctiveness, as far as many of our people are concerned. They will help to break down precious walls of doctrinal distinctiveness raised up by our fathers at Dort, walls which should stand and be strengethened!

Many a minister and Consistory will feel compelled to withhold support and will feel that warnings are in place. But can they issue warnings consistently? On the one hand, we endorse officially through our Synods the N.A.E.; on the other hand we would discourage its activities. What a confusion we would create in the minds of our people. And many of our people will cooperate fully, and say that their minister and Consistory are too narrow and bigoted!

In view of the foregoing considerations we cannot recommend our continued affiliation with the body of the N.A.E. as such.

Would our withdrawal from the N.A.E. at this time mean that we isolate ourselves altogether, even from those features of this worthy organization which are unobjectionable? Would it mean that we deprive ourselves from all the good which we can derive from the N.A.E. Not at all! With many of the Commissions, which the majority report rightly lauds, we can continue to cooperate. And we should do so.

We propose that Synod decide to sever relationship with the N.A.E. in as far as this relationship involves us in Arminian heresies, and makes us responsible for their promotion; and that we retain our membership and continue to cooperate in as far as that membership and cooperation does not involve us in these matters.

To this end we suggest that the present Synod appoint a committee which shall investigate for Synod with which Commissions we can freely and fully cooperate. We refer to Commissions as those for Radio, Foreign Missions with offices in Washington, Christian Schools, etc. (There are a number of our men in Grand Rapids who can supply all the necessary data on this score.)

We further suggest that after Synod has determined with which of the N.A.E. Commissions we can fully cooperate, without the objections and dangers indicated above, Synod decide,

1. That we discontinue our membership as a denomination with the N.A.E.

2. That we continue our membership in the Commissions of the N.A.E. which are purely functional and protective in character, and which therefore do not render us a party to unreformed views and practices. (Synod to specify which Commissions may be so classified, and with which Commissions it therefore continues to cooperate.)

3. That our quota of expenses for the work of the Commissions, with which Synod decides to continue our cooperation, be paid by our Synodical Treasurer in the amount to be determined annually by Synod itself.

Respectfully submitted,

MARTIN MONSMA
JOHN GUICHELAAR

SUPPLEMENT 42
(Art. 99)

REFORMED BIBLE INSTITUTE

To the Synod of the Christian Reformed Church convening at Grand Rapids, Mich., June, 1947.

ESTEEMED BRETHREN:

WE have the pleasure of submitting to you this supplementary report on the Reformed Bible Institute. You will find that it contains information on this School which is not or could not be found in our first report.

The purpose of the Reformed Bible Institute is particularly to prepare our laymen for special service in the Kingdom of God. There are no scholastic entrance requirements, although we prefer to receive students who have had a high school education. Neither do we charge tuition although an admission fee of ten dollars is expected.

The School opened its doors in January, 1940, with an enrollment of 21 pupils. The number of students increased from 21 to 37 in a year and a half. Then, because of the depression, which made it necessary for many young people to remain at home and add to the meager income of their fathers, the enrollment dropped to 22 in September, 1943, and stood at 26 in September, 1944. In 1945 it increased to 46 and in 1946, with 32 new students coming in, to 57. According to present prospects, it will not be long, perhaps two years at the most, before we can reach the 100 mark.

So far the School has graduated 38 students but the number will be increased by ten this month. Four of these graduates are serving in a foreign field (Arabia, South America, Africa, and China), ten are working in the field of home missions, four in our Indian mission field, and one is engaged in mission work among the Jews. Three are serving as Christian teachers, two are doing social service work of a missionary nature, one is a nurse, one a dormitory house-mother, two are Kingdom secretaries, six are continuing their education, three are domestics, and one is in business. We are thankful for the zeal for Christian service manifested by our graduates.

The School has four full-time teachers: Rev. D. H. Walters, the president; Miss Johanna Timmer, dean; Miss Nella Mierop, teacher of music; and Miss Katie Gunnink, a graduate of Calvin College and of our Institute, who is librarian and the secretary for our correspondence courses. Two other full-time workers are Katie Brouwer, dormitory house-mother; and Miss Sarah Fredricks, our clerk. Part-time instructors are Rev. Lubbertus Oostendorp, who teaches Church His-

tory; Rev. Rolf Veenstra, who teaches Modern Isms and Evangelism; Rev. Wm. Vander Haak, who gives instruction in Bible History; Mr. M. De Vroome of Christian High, who gives lessons in First Aid; and Mr. A Huisjen of Nathanael Institute, who gives a short course bi-ennially in Jewish Missions. It is our intention to appoint another full-time, male teacher, a minister of the gospel, some time *next* year, if at all possible.

Since our School began, almost every one of our churches (to be exact, 303 in all) has made one or more contributions to our School. Thanks, especially to Synod's repeated recommendation! In 1946, 113 churches sent in a collection and so far, in 1947, 153, a total of 266 churches since January 1, 1946. Many individuals contribute also. We have an increasing number of members to contribute regularly to the institution, about 2,500 in all. An annual meeting is held in the month of October, at which new board-members are elected and important items of business are transacted. The Association does not employ an agent to collect gifts for the School. We reach all our supporters by means of our Institute Quarterly and all prospective contributors by means of circulars. In this way the expense of promotion-work of the School is kept down to a minimum.

The School year 1946-47, as far as the Board is concerned, has been marked by an expansion program. Let us explain why this was inevitable. When the school was still being conducted on the second floor of a store on Wealthy Street, we purchased a piece of property on Eastern Avenue, number 330, for the small sum of $6,000.00. We spent $4,000 to make it fit to serve as a dormitory for the girl-students. We planned to erect a school on this property some time in the future. But as the School expanded, it became clear that this property would not be large enough for our future needs. Meanwhile we purchased a school-building on Lake Drive—a large, commodious, sturdily built home, for the sum of only $19,000.00. Meanwhile the dormitory, which housed 30 students, could not take care of all the girls, after the 1946 enrollment of 32 new pupils. So we placed about ten in the basement of the school. But the authorities will not allow the continuation of this practice and moreover refuse to let us go on using the school without costly alterations. So we needed a new school and more dormitory space.

The Board tried to find a site for a new school which would not be too far out, but failed. Moreover, we needed more room at once and building costs are now prohibitive. But in this emergency the Lord has supplied our needs in a wonderful way. First, we succeeded in purchasing one of the finest of the large homes in this city, the Curtis home, formerly the William Alden Smith Junior home, with 3½ acres of land belonging to it, for only $60,000. It is located on Robinson Road, a few blocks north of Blodgett Hospital, in the finest section

of the city. Second, we also purchased the Dr. A. Noordewier property, across the street from the present school, for $30,000.00. When we made these two offers, there was no expectation that they would be accepted. But both offers were accepted. A few days later we sold the Eastern Avenue property for $25,000.00. Since through our circulars we had raised about $30,000.00, we can pay off a sufficient amount on the two properties to limit our debt to $35,000.00. The present school and the Noordewier home across the street (1230 and 1245 Lake Drive, S.E., respectively) will be used for dormitories, and can house sixty students, while the Curtis property, 6/10 of a mile east, can be used as a school. In time it will be easy to add class rooms to the rear of this palatial building, so that we now have a permanent site for the Institute. We shall try to make arrangements for the members of Synod, as many as have the desire and the time, to see this new site and the two dormitories.

If there is any other information which the brethren would like to receive concerning the Reformed Bible Institute, Rev. H. J. Kuiper, who attends all the sessions of Synod, will be glad to give it.

We kindly request Synod to recommend the Reformed Bible Institute to our churches for their moral and financial support.

Sincerely yours,

THE REFORMED BIBLE INSTITUTE BOARD,
H. J. KUIPER, *President*

SUPPLEMENT 43

(Arts. 23, 163)

REPORT OF INVESTIGATING COMMITTEE RE INDIAN AND FOREIGN MISSIONS EDUCATIONAL POLICY

To the Synod of 1947.

ESTEEMED BRETHREN:

BECAUSE of the extensive scope of the mandates given this committee by the Synods of 1945 and 1946 (Acts 1945, Art. 56, IV, A, p. 42; Art. 56 V, A, 3, p. 44; Acts 1946, Art. 103, E, 3, p. 75; Art. 158, III, pp. 118, 119) and because of its inability to make any progress for an extended period of time due to the absence of one of its members, Dr. J. C. De Korne, who was visiting the Africa mission field, your committee must inform you that it can again render only a partial report at this time, hoping to be able to complete the remainder in due time for presentation to the Synod of 1948, D.V.

Since your committee regarded as most urgent that part of its mandate which grew out of the request of Mr. A. Huisjen of the Nathanael Institute for ordination to the ministry, it devoted itself first to a study of this matter, and humbly submits the following report and recommendation. It sincerely regrets that it was unable to have this part of its report ready in time for its appearance in the printed Agenda of Synod. In order that Mr. Huisjen may not be compelled to wait another whole year for a reply upon his request, your committee recommends that Synod waive its rule with regard to reports not appearing in the printed Agenda in this case, if possible.

MANDATE

Our mandate is found in the Acts of Synod, 1946, Art. 158, III, pp. 118, 119. This point deals with Overture Number 25, and reads as follows:

"A. *Content.*

The overture deals with the "request for ordination by Mr. A. Huisjen."

B. *Decision of Classis Chicago North:*

Classis, having the above report under discussion had difficulty in choosing between the studied interpretation of the committee as to Article 8, and a broader interpretation frequently given of this Article. In view of this difficulty *Classis Overtures Synod to:*

I. Give an interpretation of Article 8 so that the actual purpose of this Article may be uniformly applied, and so that the Classis may be enabled to give an answer to the request of brother A. Huisjen.

II. Make a study of the whole question of unordained missionaries —especially with reference to requests for ordination, and precedents established by granting these requests.

C. *Recommendations:*

1. In view of the motion of the Advisory Committee on Indian and Foreign Missions, reading, "We advise that Synod do not express itself more fully upon the Status of the unordained worker until this matter has been given further study," a motion which Synod adopted, your Advisory Committee on Church Order recommends that the overture of Chicago North in its entirely be placed in the hands of the same Committee of Study. *Adopted.*

2. We further recommend that Synod inform Classis Chicago North that Synod refrains from giving an answer to the interpretation of Article 8 (cf. Point one of the overture above) to the Classis so that they, in turn, can answer Mr. A. Huisjen, until the Study Committee has reported and Synod has acted." *Adopted.*

This present report deals only with Point B, I, and C 2 of the above; namely, an interpretation of Article 8 of our Church Order. The question of the status of unordained workers on our mission fields is reserved for further study.

EXAMINATION OF ARTICLE 8

In the first place we may say that we agree in the main with the committee of Classis Chicago North in its splendid report to said Classis regarding the significance of Article 8. (This report is incorporated in Overture No. 25, to the Synod of 1946.) Article 8 was undoubtedly incorporated in the Church Order in order that the churches may ordain men of exceptional ability, yet not academically trained, *especially* in days when there is a shortage of ministers. In the words of the CHURCH ORDER COMMENTARY (Van Dellen and Monsma), p. 44,

"Why do our Churches have the ruling of Article 8?

When time are extraordinary for the Church of God, scarcity of fully prepared Ministers is apt to occur. So, for example, at the time of the Reformation there was a crying need for Ministers. Many congregations were without regular Ministers year after year. In many communities the Church remained unorganized for want of leadership. Thus also when the Reformed Churches of Holland left the corrupted State Church a half century ago, there was a great need for Ministers. At such times the Churches should be at liberty to ordain of their most worthy and able men, though they lack a thorough and systematic training. For as we have noted, scholastic training for the ministry is highly desirable, but not indispensable."

However, the source quoted continues as follows:

"In the second place: In His sovereign good pleasure God sometimes endows some of His children with extraordinary gifts and qualifications for the ministry, though they have not followed a prescribed course and are therefore deficient in scholastic training. When God qualifies a man for the ministry by endowing him with excellent and extraordinary gifts for that office, then, to be sure, the Church of Christ is in duty bound to recognize this fact with appreciation. The rule is and should ever remain to be: Those that feel called to the ministry must follow the prescribed course of study. But at the same time the door must ever remain open for such as God graciously qualifies for service without special training."

This second point is not included in the findings of the Committee of Classis Chicago North. We are convinced, however, that a complete interpretation of Article 8 requires adequate mention of this second point also. For may we not assume that if the post-Reformation Churches were thinking merely of the special need of the Churches when they adopted Article 8, that they would then have made this need the point of their departure in Article 8, Nothing is said in this article concerning a scarcity of ministers, however. The article does not speak of the need of the Churches, but only of persons that have not pursued the regular course of study for the ministry, who nevertheless desire to be ordained. And the article provides that such persons shall not be admitted "unless there is assurance of their exceptional gifts, godliness, humility, modesty, common sense and discretion, as also gifts of public address."

Article 8 thus first *opens the door* to the ministry to men who have exceptional qualifications for this sacred office in spite of the fact that they have not been academically trained. And Article 8 in the second place *safeguards the Churches* against the admittance into the ministry of untrained men who may, indeed, have certain excellent qualities, but who, nevertheless, are not qualified for this sacred office in other respects. This safeguard consists of a very stringent rule. And only they who meet the requirements of this stringent rule shall be admitted to the ministry without the regular academic training.

Yet let us not overlook the clear supposition in all of this; namely, that in God's good providence men may be qualified from time to time to be ministers of the gospel without the customary training at school. Emergency circumstances due to a shortage of ministers are not even mentioned or suggested in Article 8. Consequently it is our contention that Article 8 was incorporated into the Church Order because our fathers wished to acknowledge God's sovereign good providence in occasionally qualifying men for the ministry apart from the ordinary course of training. Thus by means of this article the Churches were given the opportunity of ordaining such men even though they lacked

the prescribed academic training. The post-Reformation Churches maintained this right for the sake of the Churches in order that they might profit by the labors of such exceptionally gifted men.

In this connection we would quote from the KERKENORDENING, edited by Renkema on De Moor, p. 148, Bijlage II:

"Uit de Acta van Rotterdam (Convent der Ned. Geref. Kerken, 1887) en Utrecht (Voorloopige Synod, 1888) blijkt dat de Kerken toen van oordeel waren dat 'de bepaling van Art. 8 de K. O: geen uitvlucht is, om in een tijdelijk gemis van leeraren te voorzien, maar een eerbiegiven van Gods vrijmachtige genade, om ook zonder studie aan enkele personen, zoo bijzondere gaven van kennisse des Woords, van kennisse van geestelijke nooden, van toepassing des Woords en van welsprekenheid te verleenen, dat Hij buiten alle menschelijke berekening om, dezulke blijkbaar aan Zijne Kerk schonk als getuigen en vertroosters der zielen, van wier aanzijn in de Kerken deze alsdan profijt mogen en behooren te trekken. En overmits de Heere in de schenking dezer gaven vrijmachtig is, zoo kan het zijn, dat Hij juist in tijden van gebrek aan lang voorbereide leeraars, Zijne Kerken met zulke personen wil te hulp komen."

Let us now give consideration to the clause in Article 8 which establishes the *standard* according to which untrained men may be admitted to the ministry. It reads as follows:

"Persons who have not pursued the regular course of study in Preparation for the Ministry of the Word . . . shall not be admitted to the Ministry unless there is assurance of their *exceptional gifts, godliness, humility, modesty, common sense and discretion, as also gifts of public address.*" (Underscored by Comm.)

As regards the text of this sentence, permit us to call Synod's attention to the fact that according to the original Latin text of this article, adopted by the Synod of Dort, 1618-19, there should be a *colon* (:) following the expression, "Exceptional gifts," which means that the emuneration which follows upon the expression "exceptional gifts" tells us what these exceptional gifts are to be, all of which a person must have, and that in a large, unusual measure if he is to qualify for the ministry according to Article 8. Authorities such as Jansen, Bouwman, H. H. Kuyper, Heyns, and Van Dellen all agree that this is the correct, historical reading of Article 8 on this point.

The first exceptional gift, then, that is mention is "godliness" The Latin word is "pietas"; the Dutch, "godzaligheid." It indicates one who is pious, godly, moved with reverence for God.

Then follows "Humility," from the Latin "humilitas." The Dutch translates "ootmoedigheid." Godliness must be accompanied with humbleness of heart. He who would manifest any pride of heart would by that fact be disqualified for the ministry, no matter how many and excellent his gifts otherwise may be.

Next follows "modesty." The Latin word is "modestia." The Dutch translates "Zedigheid." This latter is far more correct than our "modesty." "Modestia" refers to a well-balanced, well-controlled life, a life strictly moral. Instead of the word "modesty" we should read: "in behavior above reproach," or some similar phrase.

The next qualification is "common sense." This expression is also a poor translation for the Latin, "Excellens ingenium," and the Dutch "goed verstand." The reference here is to *intellectual* ability. The applicant to the ministry by way of Article 8 must be keen intellectually. He must have superior intellectual ability, inasmuch as this is very essential unto the correct interpretation of Holy Writ.

Hereupon follows the word "discretion," for the Latin "prudentia" and the Dutch "discretie." This word refers to clarity and soundness of judgment, i.e., the ability to judge between right and wrong, true and false. It stands for good judgment, knowledge and wisdom.

Finally the article mentions "gifts of public address." The Latin here reads "eloquentia"; the Dutch, "gaven van welsprekendheid." The applicant must be able to express himself well in public address. He must be able to address public gatherings with ease, clarity, in orderly fashion, and without serious faults.

Now it must be allowed that times and circumstances alter cases. In times when there is a great scarcity of ministers the Churches will quite naturally show a greater leniency in their application of the rule just discussed. On the contrary, when there is a large supply of ministers the Church may be expected to be more stringent in its application of said rule.

Another point of consideration in the application of this article is a certain peculiar and urgent need in a particular church or field for which a certain applicant may be specially qualified. Such a special circumstance may determine somewhat whether the rule of Article 8 shall be interpreted very stringently or more leniently. Yet even with the latter alternative the high standards set up by this article for all applicants seeking admission to the ministry under this rule must be sincerely respected by the Churches.

RECOMMENDATION

In the light of the preceding examination of the meaning of Article 8 and of the historical circumstances which called forth this Article, if Synod desires to make an official pronouncement with regard to the interpretation of Article 8, we humbly recommend the following for its adoption:

"The incorporation of Article 8 in our Church Order expressed a grateful recognition on the part of the Churches of the sovereign good providence of God, whereby He sometimes graciously qualifies men for excellent service as Ministers of the Word without the customary

course of training; and it provides the way for the ordination of such men to the Ministry if and when God gives them.

We believe that God in love and mercy toward His Church calls and qualifies men in this extraordinary way especially when there is dire need for Ministers, as was the case during the days of the Reformation and also at certain times in the post-Reformation Church. And it is but natural and proper that the Churches will be on the alert for such specially gifted brethren, especially at a time when there is a great dearth of Ministers. The Churches shall apply the rule of Article 8 with great discretion, however, carefully and prayerfully considering all the circumstances in any particular case.

Those who are to be admitted to the Ministry by way of Article 8 must manifest the following exceptional gifts: They must be godly in heart and life; they must manifest true humility of heart; their conduct of life and general behavior must be beyond reproach and in all things exemplary; they must give evidence of superior intellectual ability; they must be discreet in all things, evidencing a large measure of wisdom and good judgment; finally they must be able to address the public with ease and clarity, and to speak without serious faults.

In view of these high standards set up in Article 8 by our Church fathers it is evident that persons able to meet these requirements and manifesting such "exceptional gifts" will always be very few. Accordingly, admission to the Ministry by Article 8 will remain very exceptional. Even though a great dearth fo ministers may exist at a certain time, or though a peculiar and urgent need in some particular church or field may seem to call for the admission to the Ministry of a certain person by way of this article, the Churches are called upon to exercise great caution in this connection, remembering that Article 8 as such does not in any way take into consideration the need of the Churches but only the qualifications of the person seeking admission to the Ministry by way of this article. Hence the Churches are instructed in connection with Article 8 on the one hand to recognize fully God's sovereign dispensation in qualifying persons for the Ministry without their having pursued the regular courses of training provided by the Churches, yet on the other hand to guard the true welfare and best interests of the Church of Jesus Christ our blessed Saviour and Lord."

Respectfully submitted,

M. MONSMA
M. VAN DYKE, *Secretary*
H. VERDUIN
R. VEENSTRA
J. H. MONSMA
J. C. DE KORNE
J. BREUKER

SUPPLEMENT 44
(Arts. 16, 54, 64, 147)

REPORTS OF THE SYNODICAL COMMITTEE AND OF THE STATED CLERK

To the Synod of the Christian Reformed Church, June, 1947.

ESTEEMED BRETHREN:

A. The Synodical Committee has the following matters to report to you:

1. Dr. George Goris, clerk of the Synod of 1946, in a letter dated July 15, 1946, requested the Synodical Committee to nullify a decision of the Synod. The Synod had approved the appointment of Rev. Hessel Bouma as a member of the Board of Trustees, and appointed Rev. J. T. Holwerda as a delegate to the Lord's Day Alliance. The two positions had been filled by Rev. J. J. Hiemenga. Dr. Goris was of the opinion that the Committee on Appointments assumed that Rev. J. J. Hiemenga would be appointed as the Financial Secretary, and that the Synod approved the appointments of his successors before Synod rejected the proposal of the Board of Trustees to approve the appointment of Rev. Hiemenga. Dr. Goris was of the opinion that it was not the intention of the Synod of 1946 to remove Rev. Hiemenga as a member of the Board of Trustees and as a delegate to the Lord's Day Alliance, in the event that his appointment as Financial Secretary would be rejected.

In a separate letter Rev. M. Monsma and Rev. C. Huissen, president and secretary of the Committee on Appointments for the Synod of 1946, concurred in the opinions expressed by Dr. Goris.

The Synodical Committee fully appreciated the sentiments expressed by the brethren, Goris, Monsma, and Huissen, but was unable to grant their petitions. The Synodical Committee has no authority to change a decision of a Synod. It is outside of our mandate to do what a Synod failed to do. Our mandate calls for decisions on matters which arise in the interims between Synods which cannot await Synodical action. We have no authority to reverse or to change a synodical decision under the assumption that a Synod failed to do something or committed an error. The Synod of 1946 appointed the brethren, Rev. H. Bouma and Rev. J. T. Holwerda, and your committee permitted the appointments to remain.

2. The "Back to God" radio committee called our attention to the omission of the name of Rev. Wm. Kok in the list of appointments approved by the Synod of 1946. The Committee on Appointments had approved Rev. Wm. Kok to serve as a member of said radio commit-

tee, but in the preparation of the mimeographed copy for Synod the name of Rev. Kok was unintentionally omitted. The Back to God Radio committee requested that the Synodical Committee re-appoint Rev. Kok to serve as Treasurer and as Business Manager. Your committee approved the appointment and so notified the Radio Committee.

3. The Netherland Rehabilitation Committee requested approval for a special drive for funds to aid the Free University of Amsterdam in its restoration of the devastated Laboratory building and its consequent loss of equipment. Your Synodical Committee consented to permit earmarked funds to be received for this purpose, and approved the publication of the letter of appeal which appeared in our church papers.

4. The Synod of 1946 referred the collection of food, clothing, etc., for the Netherland War Relief to the diaconates of our churches. The Synod of 1946, however, did not set up a workable plan of operation. In order that this work of mercy could be continued in an efficient manner, the Synodical Committee requested the Diaconates of Classes Hudson and Hackensack to serve our deacons in the distribution of food and clothing, to provide for packing and shipping, etc. The Diaconate Committee of the two eastern Classes responded favorably to our request, and the work of the Netherland War Relief has continued without serious interruption since the last Synod.

5. The Consistory of the Graafschap Christian Reformed Church requested approval to solicit funds, food, and clothing, for the devastated areas in Germany of Classes Oostfriesland and Graafschap Bentheim. These two Classes belong to the Gereformeerde Kerken of the Netherlands. The Netherland War Relief in its shipments of goods was unable to provide relief for these Reformed German brethren. This fact was also corroborated by Rev. J. Hoek, who served the Reformed Churches of the Netherlands as a delegate to the Ecumenical Synod. The Synodical Committee heartily approved of the action of the Graafschap Consistory and recommended their undertaking to our people.

6. The Ecumenical Synod during its sessions appointed several study committees to prepare reports for the Second Ecumenical Synod. The Synodical Committee was requested to approve the traveling expenses and the printing of reports incurred by these study committees. The Synod of 1946 had made no provisions for these expenditures. Your Committee proposed that the three Churches represented at the First Ecumenical Synod assume a proportionate share of the expenses incurred by the study committees appointed by them, and that Mr. T. Noordewier, synodical treasurer, be authorized to pay the expenses incurred and inform the other churches of their share of the expenses incurred.

Your committee suggests that the Synod of 1947 consider the feasibility of erecting a special fund for future Ecumenical Synods and the expenses connected therewith.

7. Rev. P. De Koekkoek, Treasurer of the Canadian Churches, informed your Synodical Committee that there was no longer any need for his office, and that the requirements for its suspension expressed by the Synod of 1946 had been met. We were also informed by the Canadian Treasurer, that if the Synodical Committee could not concur in the proposal, he would be compelled to resign because of the press of other ecclesiastical duties. In view of the fact that the exchange of money was practically at par and that the maintenance of the office of the Canadian Treasurer exceeded the slight loss of money incurred in the international exchange, your Committee acquiesced in the discontinuance of the Canadian Treasurer. Rev. De Koekkoek also informed us that the Canadian churches would approve of this action.

8. The Consistory of the Arnhem Gereformeerde Kerk of the Netherlands requested us to approve of their desire to obtain funds from our churches for the Diaconessenhuis, sorely devasted during the bombardment of Arnhem. The hospital is owned and operated by the Ned. Hervormde Kerk. We did not approve of this request. The rule of a previous Synod demanding that "outside causes" must be thoroughly investigated before moral and financial aid can be granted, motivated your committee to decide as it did.

9. Mr. Ben De Jong and Mr. Jacob Uitvlugt, appointed by the Synod of 1946 to serve as members of the Immigration Committee could not accept their appointment. The Synod of 1946 did not appoint any alternates. Your committee appointed Mr. J. Vellenga of Chatham, Ont., and Mr. J. Vander Vliet of Hamilton, Ont., and both accepted the appointment.

Humbly Submitted,

Y. P. DE JONG, *President*
W. GROEN
E. VAN HALSEMA
R. J. DANHOF, *Secretary*

B. *Report of the Stated Clerk*

1. The Synod of 1946 ordered the stated clerk to convey the thanks of the Church to Mr. J. B. Hulst who served for many years on the Publication Committee and because of age was compelled to resign. The wishes of the Synod were conveyed in a letter to Mr. Hulst.

2. The mandate of the last Synod, recorded in Art. 72 fo the Acts of 1946, was brought to the attention of boards and permanent committees. We are happy to inform Synod that all standing committees have complied with the decision of Synod. Reports of these committees appear in the Agenda for this Synod. Supplementary matters

calling for immediate action of Synod will be presented when Synod convenes.

3. Classical Treasurers were once again informed of the decision found on page 37 that only "approved funds" were to be reported in the annual Yearbook. The original decision to which reference is made by the Synod of 1946 is a re-affirmation of the decision of the Synod of 1945, Acts, page 20, VII. Synod should now determine whether the Yearbook of 1947 meets the requirement.

4. Stated clerks of the Classes were informed of the decision found in the Acts of the Synod of 1941, page 98, and again re-affirmed by the Synod of 1946. The decision requires that each Classis report to Synod annually whether classical quota for Calvin College and Seminary have been paid.

5. The Department of Commerce through its office, Bureau of the Census, requested us to furnish them with a Yearbook in order that accurate census of religious bodies in our nation can be compiled. To obtain more accurate data the Washington office has forwarded a blank to be filled in by all Consistories.

C. *Matters requiring action.*

1. What policy must be pursued by the Stated Clerk concerning communications and overtures addressed to Synod which have not been presented to a Consistory or Classis? Must such communications or overtures be published in the Agenda upon the request of the individual (s) when they have no direct mandate of Synod? An illustration will clarify our problem. Two ministers have mailed a communication addressed to Synod. As far as I know no Consistory or Classis has considered their petition. If their communication now in possession of the stated clerk had been in time would the stated clerk be required to publish the material in the Agenda? If so, does not this leave the door wide open for any member (s) to address communications to Synod on matters on which they disagree, or a problem on which synodical action is requested?

2. During the past two years a number of ministers have come to us from abroad with a request to preach in our churches or to arrange for speaking tours. We have no contact or entertaining committee to weigh such requests or to furnish lodging and making arrangements for quest preachers and professors coming to our country. At the present time we have no officially appointed committee to represent our churches, or to receive guests who come from sister churches. A Synodically approved contact committee would be able to make the proper announcements in our church papers and to assume responsibility for preaching and speaking engagements.

3. Synod is in need of a new Synodical file.

Humbly Submitted,

R. J. DANHOF, S. C.

SUPPLEMENT 45
(Arts. 33, 73, 148)

REPORT OF THE SYNODICAL TREASURER

Grand Rapids, Michigan, June 10, 1947.

Synod of the Christian Reformed Church,
Grand Rapids, Michigan.

ESTEEMED BRETHREN:

Once again it is my privilege to submit for your information and consideration an itemized statement of all receipts and disbursements of Synodical Funds for the period from June 12, 1946, to June 10, 1947. The itemized statement is submitted only for the permanent files of Synod and I am pleased to present the following condensed report for your information:

June 12, 1946, Balance of cash on hand	$13,293.40
Total receipts as per accompanying statement	22,558.27
	$35,851.67
Total disbursements as per accompanying statement	15,738.20
June 10, 1947, Balance of cash on hand	$20,113.47

In my opinion there are two matters to which your attention should be called. The one is the Ecumenical Synod. My records show that $2,535.22 was expended during the past year in connection with this Synod. The other matter relates to the Canadian Immigration work. At the request of Rev. J. M. VandeKieft I advanced $1,115.43 to care for the expenses of the Committee members as well as the traveling expenses of Mr. Abraham Waarnaar, who was in this Country attending the Ecumenical Synod and whose advise was considered valuable in these matters. It was my understanding that the matter of reimbursement to the Synodical Fund would be decided by your body.

Your Budget Committee will give consideration to the quota for the coming year and will have greater information on contemplated expenditures than I now have.

Trusting that God's blessing may rest upon your work and that the guidance of His Spirit may be yours in an abundant measure, I am

Fraternally yours,

TONY NOORDEWIER
Synodical Treasurer

I have examined the records of the Synodical Treasurer and find that accurate account of receipts and disbursements have been kept and that the balance of cash on hand corresponds with the statement of the Peoples National Bank of Grand Rapids.

HENRY DENKEMA

June 10, 1947.

SUPPLEMENT 46

(Art. 58)

CHRISTIAN SCHOOL PROMOTION

To the Synod of 1947.

ESTEEMED BRETHREN: —

At a recent meeting of the Board of Directors of the Midland Park Christian School we discussed the relationship of the Christian Reformed denomination to the Christian school. We recognized that since its organization the denomination has fostered the organization and attendance of the Christian day school, and further, that the church through its church visitors and in its formal questions in Article 41 D.K.O. regards the Christian day school as part of the faith of the church. Each church representative is specifically asked whether his church supports the cause of Christian education.

We as a Board believe that the denomination should appoint more space in its official organ, namely the Banner, and more time in its joint meetings to the matter of Christian education — particularly primary and secondary schools; further, that the various ministers of the church be urged to promote the cause of Christian education and Christian professions at appropriate times in the year.

The need for the Christian day school was never so urgent, and the cause has never been so flourishing as is the case today. Yet almost every congregation is divided on the matter of this type of education and every school has, to say the least, great difficulty in obtaining teachers and of providing satisfactory income for the teachers it has, not to speak of the inadequate buildings.

We feel that the whole matter of Christian education, primary and secondary, deserves more official recognition and official promotion than it has received in the past. We recognize that there has been a committee on education and its integration appointed by the Synod of 1946, but thus far (the undersigned is on that committee) it appears that it is not concerned with what has been stated in the above.

We are taking this method of approaching the Synod realizing that we are unable to come to it through any overture because the school is not a part of the organic unity of the church and can only approach Synod through a communication. We write this because of a sincere interest in the Christian education of all our youth.

Sincerely yours,

WENDELL H. ROOKS, M. D.
Vice President
For the Board of Directors
of the Midland Park Christian
School Association.

OVERTURES

No. 1. Catechetical Instruction

Since it has come to our attention that there is present danger that our children from six to twelve years will no longer receive the necessary catechetical instruction as they have done in past generations, and that this catechetical instruction will be superceded by other agencies which will bring about the loss of that greatly needed sense of attachment to the church we overture Synod to stress the need of giving catechetical instruction also to the children of this tender age.

We urge also that this instruction be given by the pastor of the church if at all possible, for this belongs to his official work. Christ said, "Feed My Lambs".

Classis California,
REV. L. BOUMA, S.C.

No. 2. Junior College

Classis California overtures Synod to establish a Junior College on the West coast as soon as practicable.

Grounds:

1. The rapid growth and development of the Classes on the West coast indicate the strategic importance of this part of our denomination. Note figures below:

Number of Families	1936;	1946	Incr.	% of Incr.
Whole Denomination	24,171	30,052;	5,881	24.3
Classes Pacific and California	1,583	2,596;	1,013	63:9

2. The growth of the western Classes is a reflection of the growth of the West. And in view of the fact that this economic and industrial development is by no means complete, we can be quite sure of the continuation of the present trend, namely, that the western Classes will, for some time to come, constitute an ever increasingly larger part of the church as a whole.

3. Even though Calvin College carries out its full expansion program it will nevertheless not be able to carry the complete denominational load, and further, because of its inconvenient location for the far West, more students could benefit from a Junior College placed here. It would then serve as a feeder for Calvin.

Classis California,
REV. L. BOUMA, S.C.

No. 3. Transfer to Another Classis

The Consistory of the Luverne, Minn., Christian Reformed Church petitioned Classis Sioux Center to be transferred to Classis Minnesota and to take the necessary steps to bring about the transfer.

Classis Sioux Center decided in its session of March 4, 1947 that it has no objection to the transfer of the Luverne church.

Classis Sioux Center,
REV. S. FOPMA, S.C.

No. 4. Mailing of The Banner and De Wachter

Classis Sioux Center overtures Synod to reverse the mailing dates of De Wachter and The Banner, in order to enable more of our people in outlying districts to receive The Banner before the Sunday following its publication.

Reasons:

1) Due to the present late mailing date of the Banner, many, if not most of our people in those districts (i.e. especially west of the Mississippi, and on the eastern coast) are unable to receive The Banner during the same week of its publication. Because of postal classification, other mail has the precedence in delivery, causing The Banner to be set aside for later delivery. Thus many subscribers — who otherwise would receive it before Sunday — because of the present late mailing date, do not receive The Banner until the week after its publication.
2) In view of the exceedingly greater number of subscribers to The Banner, as compared with that of De Wachter, a far greater number of our people would be benefited under such an arrangement.
3) By enabling more of our people to receive The Banner before the Sunday following its publication, the promotion of good Sunday reading in our circles will be fostered.

Classis Sioux Center,
REV. S. FOPMA, S.C.

No. 5. Publication of Overtures

May 22, 1947.

The Synod of the Christian Reformed Church

ESTEEMED BRETHREN:

Classis Zeeland forwards the following overture to Synod in place of the one, No. 5, found in the latest Agenda of Synod as that one is not the way Classis intended it should be.

Classis Zeeland overtures Synod to have all overtures which were not printed in the Agenda printed in the Acts of Synod.

Reasons:

Overtures 6 to 33 of the Synod of 1946 were not printed in the Agenda, nor were they printed in the Acts. Conequently they are not in the possession of the churches, but only in that of the delegates to the Synod.

This also causes difficulties for committees appointed to act in accordance with a certain overture, while they do not have the overture in their possession. Such was the case of the committee to consider the rules for the Fund for Needy Churches.

H. KOOISTRA, S. C.

No. 6. Meeting of Boards

Whereas it has been brought to the attention of Classis Minnesota that the Christian Reformed Board of Missions is overturing Synod to return to the former method of meeting in May, we as Classis overture Synod to abide by the decision of Synod taken last year in re these matters and not to adopt the overture of the Christian Reformed Board of Missions.

Classis Minnesota,
REV. JOHN EHLERS, S.C.

No. 7. Investment of Moneys by the Various Boards

Classis Grand Rapids West overtures Synod that it instruct the various boards under its supervision, to give careful consideration to the firms and organizations in which its moneys are invested, and that, if it appears that moneys are invested in firms and organizations whose activities give offense to the Christian conscience by public Sabbath desecration, etc., to instruct the boards to take the necessary measures to invest these moneys elsewhere.

Grounds:

1. It is the duty of the churches in their joint activities as well as the duty of the individual Christian to refrain from giving offense to the Christian conscience as much as possible.
2. It violates the Christian conscience to use moneys for kingdom purposes when it is apparent that the manner by which these have been obtained is unscriptural.

Classis Grand Rapids West,
A. PERSENAIRE, S. C.

No. 8. Minister's Salary Plan

It is a known fact that there is a great discrepancy in the amount of contributions paid per family towards the minister's salary in the various churches of the Christian Reformed denomination. Even though the families in the smaller churches are contributing proportionately far more than the families in the larger churches towards the pastor's salary, many ministers in the smaller churches are underpaid. (see Acts of Synod, 1946, pages 332-335).

Synod has for many years sought to meet the needs of the weaker churches by means of the Subsidy Fund. However, this method has not proved satisfactory as is shown from the present situation.

CLASSIS CALIFORNIA, therefore, OVERTURES SYNOD to adopt the following plan:

1. Synod establish annually, an adequate basic salary for all ministers of the Christian Reformed Churches.
2. Synod establish a MINISTER'S SALARY FUND by means of a denominational, per-family quota.
3. The basic salaries of the ministers in all churches shall be paid from this fund, leaving it to the discretion of the individual congregations to enlarge this sum according to the local needs.
4. Synod appoint a denominational treasurer whose task it shall be to administer the distribution of these funds according to a plan devised by a committee appointed by Synod.

BENEFITS OF THIS PLAN

1. It offers the larger congregations a greater opportunity to share the burdens of those who are weaker.
2. It will tend to develop a better financial policy in the congregations.
3. It will tend to promote the cause of Home Missions since the Home Missionary stationed in a newly organized congregation can be replaced by a regular pastor almost immediately without causing undue burdens to rest upon that particular church.
4. This plan will eliminate the further need of the present Fund for Needy Churches.

Classis California,
REV. L. BOUMA, Stated Clerk

No. 9. Home Mission Churches

Classis Chicago North overtures Synod to establish rules for the Home Missions Field along the same lines that obtain on the Indian Field; namely, that of establishing missionary churches, when, by the grace of God, individuals are converted through Home Missionary endeavor. (Cf. Acts of Synod, 1942, Art. 80, esp. par. C. and subpoints as found on p. 68f.)

Grounds:

1. Such was the procedure of the Church in the Apostolic age. Paul, wherever he went, moved in the direction of establishing missionary churches. He did this even in localities where the condition of those who were converted was still far from ideal. (I Cor. 11:21; Titus 1:5,6) The new converts were not made members of the sending mother church at Antioch or Jerusalem.
2. Experience has shown that it does not work out well to take these converts out of their missionary environment and in-

corporate them as members in some church with which they have had no connections and where they do not feel at home.

Classis Chicago North,
WM. P. BRINK, Stated Clerk

No. 10. Reprinting of Dutch Psalm Tunes

Classis Chicago South overtures the Synod of 1947:

A. To hold in abeyance its decision in re the reprinting of Dutch Psalm tunes as plain chorales (cf. Art 72, VII page 37, Acts 1946), B. To appoint a committee of men, who are specialists in music, including some of our prominent organists, for the purpose of studying the hymnology of our Psalter with special reference to melodies borrowed from the Holland Psalter, with a view to improving both the melody and the poetic content of some of the numbers in our Psalter.

Grounds:

1. Classis is not certain that the change decided upon by the Synod of 1946 will meet with the general approval of the majority of our people. Though chorale singing is a thing to be fostered for congregational singing, it is equally true that not all plain chorales are equally uplifting. Consequently, why with one blanket statement argue for the one and ignore the other. Why not leave it up to the individual congregation which way they prefer to sing these chorales.
2. Some of the changes made in the music of the psalm tunes have not increased the love of psalm singing by our people. The melodies as our fathers were wont to sing them have been tampered with. Also, the problem of our Psalter is broader than the one point singled out by the Synod of 1946.

Classis Chicago South,
H. DE MOTS, S.C.

No. 11. Proposed Change in Church Order

Classis Kalamazoo overtures Synod to change the by-law of Art. 5, Church Order, advising vacant churches "not to nominate ministers who have not served their present church for two years," to make this "four years," instead of "two years."

Grounds:

1. The best work in a church cannot be done in a shorter period of time.
2. This would spread the calls over a greater number of ministers.

Classis Kalamazoo,
HENRY EXOO, Stated Clerk

No. 12. Lay Members of Board of Trustees

Classis Grand Rapids South, overtures Synod to augment the present Board of Trustees of Calvin College and Seminary with the addition of five lay members, to be elected at large by Synod.

Grounds:

1. In our churches, we emphasize the office of the believer, which should come to expression in every domain of our church life.
2. In the past the Board of Trustees has deemed it necessary to secure the services of laymen on the Finance Committee. The laymen should not only be asked to serve on this committee, but should be given due recognition by being seated on the Board of Trustees and given an opportunity to take an active part in the formulation of "policies".
3. This will make our Board of Trustees conform to other denominational boards, such as the Christian Reformed Board of Missions, The Home Mission Committee, The Publication Committee, and the Back to God Hour Committee, which are composed of both clergy and lay members.
4. Due to the large enrollment at Calvin College and the expansion of the various departments, there should be business, professional, and other men, who are well qualified in the various fields, on the Board of Trustees. The membership of the Board of Trustees should not be limited to men trained in one department, i.e., the Pre-seminary and Seminary, to the exclusion of all others.

Classis Grand Rapids South,
WM. VANDER HAAK, S.C.

No. 13. Woman Ecclesiastical Suffrage

Classis Muskegon overtures Synod to study further the question of the proper function of the Congregational Meeting among our ecclesiastical assemblies and to properly delineate the authority of that assembly with a view to the solving of the problem of allowing women members to vote in congregational meetings.

Grounds:

1. Classis Muskegon received an overture from one of its consistories because of the request of some of its women members to participate in congregational meetings.
2. The Classis, after extensive study, felt that, for the sake of uniformity, this should not be merely the decision of a single classis or congregation.
3. There are now some congregations that permit woman ecclesiastical suffrage, so that in actual fact, uniformity is not now a reality.

Classis Muskegon,
I. D. COUWENHOVEN, S.C.

No. 14. Lay Missionary Funds

Classis Muskegon overtures Synod to study the advisability of founding classical funds for the purpose of giving aid to those who desire to prepare themselves for lay missionary work.

Grounds:

1. This matter is properly the province of Synod because "The missionary work of the Church is regulated by the General Synod in a Mission Order." (Art. 51. C. O.)
2. Synod's decision would give uniformity of practice throughout the denomination.
3. The Student Fund is also denominational in character and not classical.
4. The relation of the lay missionary to the institutional church is not clearly defined.

Classis Muskegon,
I. D. COUWENHOVEN, S.C.

No. 15. Art. 70. Church Order

The undersigned requests:

"That Art. 70 of our Church Order be eliminated from said document."

Text of Art. 70: "Since it is proper that the matrimonial state be confirmed in the presence of Christ's Church, according to the Form for that purpose, the consistories shall attend to it."

Reason: The matter of which this Art. speaks, is not an ecclesiastical matter.

Grounds:

a. This Art. speaks of a "confirmation of the matrimonial state." The matrimonial state or the state of marriage is a divine ordinance given for the natural life of man and woman while on earth. It is rooted in creation. God made both Adam and Eve to be husband and wife and thereby established the first marriage. He confirmed it by saying: "Therefore shall a man leave his father and mother and shall cleave unto his wife: and they shall be one flesh."

There is therefore nothing spiritual or ecclesiastical in a marriage. The married state as such and its consummation are matters in the realm of common grace.

Whereas God solemnized the first marriage, it is proper, that God's representative in the territory of common grace, which is our civil government, now performs this rite.

In the Old Testament times it was the father or the patriarch who gave the daughter in marriage. Examples are Bethuel giving Rebekah; Laban giving Leah and Rachel in marriage; Jethro giving his daughter to Moses; Caleb giving his daughter

to Othniel and many other examples could be quoted. And the marriage of Boaz and Ruth was witnessed and confirmed by the elders of Bethlehem.

The married state was then and is now governed by civil laws. Our civil government is God's representative in the province of the natural life. Its laws in all matters, which properly belong in the territory of the State and which also include the solemnization of a marriage, are binding for all, for the Christian as well as for the unbeliever or heathen. Nowhere in Scripture is the marriage ceremony spoken of as being a *Priestly* work.

b. This Art. speaks of a "confirmation of the matrimonial state," which clearly refers to a custom held in the Netherlands until the present time, namely that the Church should confirm that which the State has enacted. But why should the Church confirm or have to confirm that which the State has done in its own right and province? Was that act not considered legal and binding? In that case, it must *not be confirmed.* But was it legal and binding? Then it does *not need to be confirmed.*

This "confirmation" by the Church of what the State has legally enacted is evidently a relic of the Roman Catholic hierarchy which does not acknowledge the validity of the civil act even to this day.

c. In the United States the marriage bond is performed by the Civil Government. That government has delegated the power to perform these rites to its judges and to all ministers of the gospel, but not to any Church as such. A marriage performed by a justice is just as sacred and binding. And when a minister marries a couple in the midst of the congregation nothing ecclesiastical takes place. Though the whole congregation witnesses the ceremony the marriage itself is purely civil. The Church has neither voice nor hand in performing the act, nor can it confirm that which has properly been done by the agent of the State, who is the minister.

Though it be commended that the rite be performed in the midst of the congregation at a regular service, (in the presence of such a host of witnesses) this does not change the essence of it.

d. This Art. has given rise and still gives rise to much confusion of thought. It presents the marriage solemnization as somewhat semi-civil and semi-ecclesiastical, and because of that presentation there is sometimes apparent conflict between the

laws of the state and the rules of the Church. The Church properly deals with the whole life of its members, also in the the realm of the married life, as to its spiritual side, and must discipline its members when a continuance in sinful practices is shown; but, as regards the bond of marriage which the State as God's representative consummates or disannuls, the Church, as the body of Christ, cannot change those laws but must respect them.

But instead of respecting the laws of the State there is often shown a tendency to *ignore* completely what the State has done. The misrepresentation which Art. 70 creates fosters a disrespect for the State and its laws. This is not so much shown by a spirit of aggressiveness, as if the Church would take over from the State (except in a few individual cases, where a return to the Roman Catholic standpoint has been advocated) but more in a complete negation and ignoring of what the State, as authoritative representative of God's justice, has done in its own rightful province.

For the above named reasons, based upon the grounds mentioned, this Art. 70 should be erased from our Church Order.

Respectfully submitted,

PETER L. VAN DYKEN

Ripon, Calif., Jan. 7, 1947

No. 16. Proposed change for Meeting of Synod.

Classis Wisconsin respectfully calls Synod's attention to the difficulty it may have in carrying out the decision regarding the submission of synodical matters to the Stated Clerk. Because this classis in common with all the others is requested "to submit all matters intended for Synod to the Stated Clerk not later than March 15" (Acts 1946, pg. 35), it will have to meet either in the last part of February or the first part of March, a time of the year in which travel in this part of the country is often difficult, and occasionally even dangerous.

In view of this situation this Classis asks Synod to revise this particular decision of 1946 — if necessary, by changing the date of Synod's meeting to some time in July or August.

Classis Wisconsin,
N. JANSEN, S. C.

No. 17. Re-appointment of Radio Minister.

Classis Wisconsin overtures Synod to reappoint the Rev. P. H. Eldersveld as Radio Minister.

Reasons:

1. His appointment was for only one year.

2. His radio messages are good and well received. The love of this cause has greatly increased among our people who support it.
3. Continuity of a radio minister is very necessary for real advancement in Radio work.

Classis Wisconsin,
N. JANSEN, S. C.

No. 18. Subsidy for Mountain Lake Church.

Classis Minnesota carefully considered the subsidies for the subsidized churches in our midst. Special attention was given to the church of Mountain Lake. Having heard the explanation of the Mountain Lake delegates, Classis decided to overture Synod to raise the subsidy for the Chr. Ref. Church of Mountain Lake, Minn. to $850.00.

Grounds:

1. The salary which was reported at $2000.00 for 1948 was so specified in the hope of receiving additional aid from the Subsidy Fund.
2. The consistory has set the salary at $1850.00 including $150.00 bonus. According to present synodical procedure $150.00 should be added to the amount asked.

Classis Minnesota,
J. EHLERS, S. C.

No. 19. Woman Suffrage.

The Church of Prospect St., Passaic, N. J., being confronted with the issue of Woman Suffrage, asks Classis Hackensack to petition Synod of 1947, in conjunction with Classis Muskegon, to guide our Churches in this matter.

Classis Hackensack overtures Synod accordingly.

Classis Hackensack,
J. R. ROZENDAL, S. C.

No. 20. Time of Board Meetings.

Classis Hackensack submits to Synod the overture of the Summer St. Chr. Ref. Church "that the meetings of Curatorium and the Mission Boards be held again as formerly, later in the year:

Grounds:

1. It now take the ministers out of their congregations during the busiest periods of the year.
2. Too long a period elapses between the meetings of these Boards and the meeting of Synod to present an up-to-date report.
3. The Budget must be prepared almost a year in advance. It is impossible to plan these accurately since conditions change continually."

Classis Hackensack,
J. R. ROZENDAL, S. C.

No. 21. Subsidy Quota.

Classis Hackensack, having heard the report of its representative to the General Home Missions Board, and having learned that the quota

for Subsidy is to be reduced, recommends that Synod seriously consider the advisability of retaining the $2 quota per family per year, and thus increase proportionately the subsidies granted to the subsidized churches.

Classis Hackensack,
J. R. ROZENDAL, S. C.

No. 22.

Classis Holland concurs with Overture 17 of Classis Wisconsin (Agenda of Synod, page 183), to reappoint the Rev. P. H. Eldersveld as Radio Minister for the reasons contained in that overture.

Classis Holland
PETER VAN TUINEN, S. C.

No. 23. Re: Appointment of Secretary of Home Missiins.

Our Delegate to the General Committee for Home Missions, Rev. E. Van Halsema, in reporting to our Classis on the meeting of the General Committee on Feb. 19 and 20, 1947, informed us among others that "since the work of the Secretary of the Board has become too onerous, Synod will be asked to appoint a Secretary of Home Missions; Rev. H. Baker, H. Blystra and J. Breuker were nominated."

Classis Hudson, at the meeting of April 22, 1947, declared itself against the appointment of an ordained man for secretarial work, as outlined in the proposal of the Board.

(Signed) C. SPOELHOF, S. C.

No. 24—Netherlands Relief.

To the Synod of the Christian Reformed Church
meeting in June, 1947.

ESTEEMED BRETHREN:

Permit the undersigned to make a few suggestions in re the office of our deacons in general, and in re the character of this office as it pertains to the matter of Netherlands Relief which was referred to the local diaconates by the Synod of 1946 (Acts 1946, Art. 159, 4 C). —When Synod referred the matter of Netherlands Relief to the local diaconates, many questions arose:

First, Is there a body which can take the initiative in organizing the various diaconates so that they can act in conjunction with each other? —we feel that there should be some understanding between the diaconates of our churches, and also with the diaconates in the Netherlands.

This is a very practical consideration, and it is a very difficult matter. We are grateful that the synodical committee gave advice, and that the diaconates of Classes Hudson and Hackensack agreed to serve as a sort of clearing house. We are grateful for what most of our diaconates have done in sending money and clothing. But all this does not solve the problem that arises from the fact that our diaconates have no way of meeting each other. In our Reformed church polity

there is no place for ecclesiastical assemblies of the diaconates; and it is hardly possible for our diaconates to meet in a General Conference where they can consult with each other, and where they can reach agreement. Distance makes it difficult even for diaconates in various districts to organize in district or classical conferences.

Second, How can we maintain the spiritual character of the office of the deacons so that it is evident that the churches through their priestly office act in the Name of our great and merciful High Priest?

Our deacons deal in material things when gathering for and distributing to the needy. In general there is danger that they will lose sight of the spiritual character of their office, and, in cooperating with other diaconates, the work is apt to be organized in such a way that the diaconates become something like agents for a big concern. The work of the diaconates easily degenerates into a cold business proposition. And when that happens, both givers and receivers lose the spiritual blessings which are enjoyed in the exercise of the communion of saints and when God's people act in the Name of the merciful High Priest. It stands to reason that the closer the contact between giver and receiver, the more the bond in Christ is felt.

Third, We finally ask: How can ALL our diaconates be stimulated to action and to greater action?

The church is bound to suffer spiritually if one of its offices does not function properly. And especially in our time and day while so many of God's saints suffer, and while mankind in general is groaning in great distress, it should be understood that Christ has entrusted to His church the ministry of mercy so that He through a church acting in His Name, may be manifested as the One who saves to the uttermost.

Considering the above questions and difficulties, we respectfully suggest that Synod appoint a committee to study these problems, and to report to the next Synod.

For *Immediate Action* we offer a few suggestions as to how our diaconates should carry on and improve the character of the assistance our churches are lending to the churches of the Netherlands, and the churches across the line in Germany which are united with the Reformed churches in the Netherlands.

We deem immediate improvement necessary because:

1. There is wide-spread confusion in our churches as to just how this work should be carried on.
2. Different churches engage in the work in different ways, some by sending money to our central committee, others by purchasing goods and sending it off through their own deacons and to churches of their own choosing.

3. Some churches in the Netherlands because of this confusion are receiving little or no assistance, while others are receiving aid from different sources.
4. Some of our churches have as yet shown little interest in the cause. This may be due to the fact that there is no official agency in our church to acquaint them with the actual needs.
5. The work of distribution in the Netherlands has been carried on in an unsatisfactory way.

We appeal to Synod for immediate action on three things:

I. We urge Synod to declare that all our churches should take an interest in the material needs of our fellow believers in the Netherlands, and should first of all help those who are of the household of faith.

Grounds:

a. We believe that we owe this assistance because of our rich heritage; b. because of the spiritual ties that still bind us to our fellow believers there; and c. because they need this assitance now and will continue to need it for many years to come. (This is the opinion of Rev. P. Nomes, president of the central committee in the Netherlands, and of Mr. Corbeth who has charge of the distribution there, and also of the delegates of our synod to their last synod, and of those who by personal investigation or by correspondence have been in contact with the Netherlands).

II. We further urged synod, since the Method is Important, to declare that this work should be carried on as much as possible by the local churches themselves under the direction of their deacons, each local church here contacting one or more local churches in the Netherlands; the deacons here working through the deacons over there.

Grounds:

a. Such contact between the giving church and the receiving church fosters a spiritual interest in the needs of the needy, and works beneficially in a spiritual sense, both in the giving church and in the receiving church. The churches that have followed this method have uniformly experienced the blessedness of giving. We are firmly convinced that in our method of giving and assisting we should have in mind the spiritual welfare of the giving church as well as that of the receiving church. This spiritual purpose can hardly be attained when all the work is done through a central committee, for then the local church here has only a canceled check to show what it has done.
b. The work of buying goods and shipping them off is definitely not that of a central committee, even though that committee be composed of deacons, but is the work of the deacons of the local churches. Mr. A. J. L. Van Beeck Calkoen writes in a recent brochure published in the Netherlands, warning against "cen-

tralization,' "mechanization," and "isolation" of diaconal work. (Gevaren, Die Ons Diaconale Leven Bedreigen). Other testimony from ministers of the most needy churches in the Netherlands is to the effect that no work is so easily organized to death as this. Even among our own churches here there is a declining interest in this cause which we believe to be in no small part due to the methods that have been followed.

c. There is a string call in our day for setting the church people themselves to work. Here is a splendid opportunity to use the latent forces in the local churches under the direction of the deacons. Let individuals, societies and groups work under the supervision of the deacons, buying the goods, gathering them from the people, packing them and sending them off. (It may be true that a cestral committee can buy more cheaply since it can buy in quantities. Yet individual churches have found that many dealers have a heart for this cause and have often donated goods for charitable purposes. Besides, even though the cost of the goods should run slightly higher, there is the spiritual advantage to consider.)

III. We further urge Synod, since there Should Be Regulation, to appoint a full time co-ordinator to work under the supervision of our central committee and in consultation with it. A good co-ordinator would give leadership to this movement, something that has been lacking so far according to testimony given by groups of deacons. The work would thus gain more stability, and much of the uncertainty and confusion would be removed. The work of the co-ordinator should be:

a. To make a thorough investigation of the comparative needs of the churches in the Netherlands as soon as possible either by correspondence (questionnaires) or by personal contact or both.

b. To investigate by questionnaires what our local churches have been doing and are still doing.

c. To co-ordinate the work in such a way that assistance will be given first of all to the most needy churches in the Netherlands, but then also to others, since the need there is universal; this co-ordinating to be of such a nature that one church here be assigned a church over there, taking into consideration as much as possible the preferences our churches here may have.

d. The work of the co-ordinator should also be to enlighten our churches as to conditions over there and to propagandize the cause.

e. The co-ordinator should gain as much as possible the cooperation of the Reformed churches in this endeavor. For 1. The Reformed churches as well as we claim affinity with the Reformed churches of the Netherlands. 2. Our first central committee worked in conjunction with the Reformed churches. 3.

Our churches here number only about 300, while the Reformed churches in the Netherlands number over 800. With both our denominations working together every church over there could have an adopting church here.

Signed, REV. I. VAN DELLEN
REV. R. BRONKEMA

No. 24-A.

ESTEEMED BRETHREN:

Classis Chicago North decided at its meeting on May 21, 1947, to endorse the attached document and send it on to Synod, with the exception of point III. Classis has no recommendation with respect to this item.

Respectfully submitted,
WM. P. BRINK, *Stated Clerk*

P. S. The attached document to which reference is made is the communication of Revs. Bronkema and Van Dellen, and listed as Overture No. 24.

R. J. DANHOF, S. C.

No. 25.

The diaconate of Classis Orange City gives its approval to the suggestions made for improving the work of Netherlands Relief by the Rev. I. Van Dellen and Dr. R. Bronkema.

We have weighed and discussed the matters appearing in this document and have also made a beginning of working by the direct contact method. We heartily recommend these matters for synod's earnest consideration.

(Signed) TOM FEENSTRA, *President*
RAY TAMMINGA, *Secretary*

No. 26—Netherlands Relief.

ESTEEMED BRETHREN:

Classis Grand Rapids East overtures Synod to recommend to the churches that the work of Netherlands Relief be organized on a more personal basis so that the spiritual value of this ministry of mercy be enhanced, both for the giving and receiving churches and the relief be distributed on a more equitable basis.

Grounds:

1. It will answer more to the Scriptural ideal of a spiritual ministry, which is desired both here and there.
2. It will stimulate interest in *all* of our churches.
3. It will put an end to the inequality of distribution and the confusion on the part of the recipients.
4. The relief will have to be continued for a long time.

The Eastern Ave. Consistory, which presented this overture to Classis, gave the following elucidation:

The deacons of the Eastern Ave. Church have for a considerable time been dissatisfied with the work because of its impersonal char-

acter. They feel that there is a distinct spiritual loss because of the lack of personal contact between donors and recipients. The spiritual bond of fellowship, which is of the very essence of diaconal work, is lost in "centralization," "mechanization," and "isolation." It is significant that this very thing is complained of in the Netherlands. The above terms in quotation marks, are taken from a brochure published over there in connection with the whole relief program. As a consequence of this lack of contact, some of our churches do much more than others, and in general the interest is on the decline although the needs are still very great. Also as a consequence of this, the distribution over there has been faulty, and the churches did not always receive relief commensurate with their needs. We hasten to add that this inequality lies not in favoritism, but rather in the confusion created by the overwhelming needs.

If we may be permitted to make a suggestion as to how our methods may be improved, we would be pleased to see Synod recommend to all of our congregations to "adopt" a church of comparable size in the Netherlands, and that the diaconates here work with the diaconates over there directly.

In view of these considerations we request Synod to adopt the above overture. HENRY DEKKER, S. C.

No. 27—"Home Mission Churches."

The Synod of the Christian Reformed Church

ESTEEMED BRETHREN:

Classis Grand Rapids East overtures Synod to appoint a committee to study the question as to whether or not those converted through Home Evangelization work must necessarily affiliate with one of our established congregations, or whether or not arrangement can be made whereby the membership, or at least the church life of such persons can remain at the place where they were spiritually born and nourished in their native environment.

Grounds:

1. The past practice of compelling these people to affiliate with a local church has often proved unsatisfactory.
2. Opinions of some of our leaders indicate that such affiliation is not demanded by our Church Polity.
3. The problem is a real problem which is becoming more acute.
4. It is a denominational problem on which there should be denominational unity of procedure. HENRY DEKKER, S. C.

No. 28—"Expansion of Calvin Seminary."

The Synod of the Christian Reformed Church

ESTEEMED BRETHREN:

Classis Grand Rapids East overtures Synod that it instruct the Board of Trustees to take the needed steps to render Calvin Seminary qualified to confer the Th.D. degree, for the following reasons:

1. Calvin College Chimes of 2/13/47 informs us that " a committee, made of members of the faculty and Board, has been appointed to draw up plans for conferring the degree of Th.D." The united backing of the churches of Classis will serve to encourage this movement and will give assurance that our churches are deeply interested in this progressive movement.

2. The need for such an advance is pointed by the remarks of Dr. Henry Snyder Gehman of Princeton, who wrote in the Princeton Seminary Bulletin, Vol. XL, Winter 1946, No. 3, in part as follows:

"With the shift of graduate work from the continent of Europe to America, we shall have to educate our future teachers and professors, and also be ready to admit to our graduate schools foreign students, who a few years ago would have completed their studies in other lands."

3. The importance of our making such provision for the training of our own teachers and professors and of thereby making a real impact upon our times, is especially emphasized by the remarks of Dr. Clarence Bouma in the *Calvin Forum* of February, 1947, in which it is made plain that the evident failure of Liberalism calls for a reassertion of the 'Protestant conception of authority.' More recently Dr. Bouma struck the same note in his *Calvinism in American Theology Today* (The Journal of Religion, January, 1947). Convinced that neither Liberalism, nor Fundamentalism, nor even Barthianism can meet the needs of today, we shall have to face the challenge humbly and courageously.

4. The growing demand for advanced training is clearly seen from the increasing number of post-graduate students at Calvin Seminary, and from the fact that at present our students are compelled to go elsewhere for advanced education.

5. Calvin Seminary possesses an excellent faculty, that is alert to the need and opportunity which God in His providence is granting us. The immediate need is doubtless a greatly augmented library and subsequently, an increase in our Seminary staff.

(Signed) HENRY DEKKER, S. C.

No. 29.

To the Synod of the Christian Reformed Church
in convention at Grand Rapids, Michigan
June, 1947

ESTEEMED BRETHREN:

We, the undersigned, respectfully request Synod to consider a certain condition in our churches which interferes with the conscientious and peaceful exercise of our faith and especially the participation of the Means of Grace, Communion and offering.

In the month of November, 1946, while working at our trade as painters we were accosted by a representative of the A.F. of L. After refusing his offer of membership in his organization, for reasons of

conscience and membership in the C.L.A., we were forced to leave our job unfinished upon the threat of reprisals, like boycott and picketing of the place of business on which we were working, and possible damage to said property.

In the church to which we belong (2nd Roseland, Chicago) as in many others of which we know, several consistory members are members of the A.F. of L. Every time such consistory members, who belong to the A.F. of L., when they receive the offering or present us with the elements of Communion, grieve our soul to the extent that the blessing is taken away. On the one hand, as members of the A.F. of L. they deny us the right to work, and on the other hand they administer the Means of Grace to us.

Ground for this our request may be found in the Acts of Synod 1945, p. 326.

In view of the facts stated above, we call your attention to the hopelessness of this situation. The church of our Lord and Saviour Jesus Christ cannot be edified, nor His Kingdom advanced, if the office bearers especially are of divided affiliation, when brotherly love must give way to economic expediency.

Therefore we propose and request that Synod shall rule, that membership in the A.F. of L., or the C.I.O. shall be incompatible with membership in the consistories of the Christian Reformed Church.

Respectfully submitted,

Was signed—R. TEMPLEMAN
D. FABER

Dr. R. J. Danhof
Stated Clerk of Synod
Dear Brother:

The overture of the brethren Templeman and Faber is hereby at their request simply transmitted to Synod by Classis Chicago South. Classis Chicago South was not requested to take a position or to express itself on the overture and as such passes it on to Synod without comment.

H. DE MOTS, *S. C.*

No. 30.

To the Synod of the Christian Reformed Church
convening at Grand Rapids, Michigan,
June, 1947.

ESTEEMED BRETHREN:

Classis Chicago South overtures Synod not to adopt the budget of $11.00 per family as proposed by the Christian Reformed Board of Missions. (Cf. Agenda, p. 137, 1947.)

Grounds:

1. We believe that the time has come to refrain from expanding our building program among the Zuni and Navaho, and to give greater attention to the China and the Nigerian fields; where more fruits are seen upon the labors of the Gospel.
2. If we adopt this building program in toto this year, then our local efforts for the expansion of missions and Christian Education will be greatly impeded.
3. We would greatly question the wisdom if the Board in launching forth with this 100% building program adopted by previous Synods.
4. The fruits of our missionary endeavors do not warrant such an outlay on the Indian field when compared with the results of other fields.

H. DE MOTS, S. C.

No. 31.

Synod of the Christian Reformed Church
in Session at Grand Rapids, Michigan
in June, 1947.

ESTEEMED BRETHREN:

Classis Chicago North overtures Synod to instruct the mission agencies of the denomination (such as the Christian Reformed Board of Missions, the General Committee for Home Missions, and the Boards which administer the work among the Jews), and to advise Consistories, when engaging a non-ordained mission worker, to first subject him to an examination which shall include the following matters: the Bible, the Standards, subscription to the Standards, personal piety and attitude to the work in question.

Grounds:

1. At present there is no rule requiring that he be examined. However, because a non-ordained missionary engages in spiritual work, he should be examined as to his soundness of faith and his ability to function as an un-ordained missionary.
2. There should be uniformity as to what is required in the examination of an unordained missionary.

Respectfully submitted,

WM. P. BRINK, *Stated Clerk*

No. 32.

Synod of the Christian Reformed Church
in Session at Grand Rapids, Michigan,
in June, 1947.

ESTEEMED BRETHREN:

Classis Chicago North in session May 21, 1947, overtures Synod to review the proposed budget for work among the Navaho and Zuni

Indians and seek to lower the proposed budget in view of the following considerations:

1. Since January 1, 1945, the following expenditures were authorized:

$ 30,010.02	(see Acts 1946, page 284)
30,000.00	(see Agenda 1947, page 137)
54,000.00	to be expended (see Agenda 1947, page 137)
133,000.00	to be expended (see Agenda 1947, page 137)
$247,010.02	

According to the Agenda 1947, pages 136, 137, the proposed budget for Indian Missions totals $304,028.59. The budget for 1946 as it relates to Indian Missions was not published in the Acts of 1946, and hence cannot be quoted. The expenditures for 1945 on the Indian Mission field as found in Acts of 1946, pages 282, 283, (exclusive of new buildings) amounted to $120,300.00.

The proposed budget for 1947 for Indian Missions is	$304,000.00
The expenditures for Indian Missions in 1945 were	120,000.00
	$184,000.00

This increase of $184,000.00 is 153% above the figure of 1945.

2. According to the report of the Department of the Interior of June 30, 1942, there are only 26,268 Navaho Indians in New Mexico. The office of Cardinal Stritch in Chicago, Illinois, states that 10,000 Navaho Indians in New Mexico are members of the Roman Catholic Church. It has 29 churches ministered by 23 priests and four schools. The Methodist Church has a mission school at Farmington, New Mexico, with a student body if 150 and a staff of 26. These figures indicate that there are only 16,000 Navaho Indians (Non-Roman Catholic) on our mission field. Of these from 2,500 to 3,000 are children under 6 years of age.

A budget of $304,000.00 in a field of only 16,000 possible mission subjects would seem to be wholly unwarranted.

3. By adopting a budget of $304,000.00 for Indian work we handicap ourselves in expanding in China and Nigeria. China has a potential field of millions. Nigeria is seriously in need of more workers. By expending an inordinate amount in the Indian field we obligate ourselves to raise a high quota at the expense of work in China and Nigeria.

4. The Indian field is small. According to the Agenda 1947, pages 119, 120, it has 95 missionaries. For China and Nigeria there are only 28 missionaries. Considering the needs and possibilities of other fields the number of workers in the Indian field is wholly out of proportion.

Respectfully submitted,

WM. P. BRINK, *Stated Clerk*

No. 33.

To the Synod of 1947
to convene on June 11, 1947,
at Grand Rapids, Michigan.

ESTEEMED BRETHREN:

Classis Grand Rapids West, having taken cognizance of the proposals of the Christian Reformed Board of Missions regarding the erection of a recreation and assembly hall at Zuni (Agenda, p. 127), and the establishment of an evangelistic social center at Gallup (Agenda, p. 121), respectfully overtures Synod to exercise great caution with respect to these proposals, lest the church move too far in the direction of furnishing social and recreational facilities for our mission subjects. Classis hesitates to endorse the proposals of the Board in their present form.

Classis Grand Rapids West,
A. PERSENAIRE, S. C.

No. 34.

To the Synod of the Christian Reformed Church
in session June, 1947, at Grand Rapids, Mich.

ESTEEMED BRETHREN:

Our pastor called our attention to the Synodical decisions of 1938 and 1939 concerning the Pensioning of Retired Seminary Professors and their dependents. The occasion for this was the death of one of our members, Prof. D. H. Kromminga, and since Mrs. Kromminga and her children are members of our congregation we feel it our duty to call the attention of Synod to the inadequate allowance now in force.

We especially call your attention to the following decisions:

1. Acts of Synod, 1938, page 50, Article 70, III.
2. Acts of Synod, 1939, page 107, Supplement II, Report of the Board of Trustees of Calvin College and Seminary, B, 3.
3. Acts of Synod, 1939, page 63, Article 84, III.
4. Acts of Synod, 1938, page 149, Section VIII, "Special Provision for Dependents."

Summarizing the situation confronting Mrs. D. H. Kromminga and her children according to the existing Rules governing the amount of pension allowance given to widows of Seminary Professors is that:

1) Mrs. Kromminga is entitled to receive $500 per year for a period of 8 years. (cf. Acts of Synod, 1938, Sect. VIII, 1, Page 149.

2) At the end of the 8th year Mrs. D. H. Kromminga must prove that she is in financial straits to receive any benefits from the Relief Fund of the ordinary Ministers Pension and Relief Fund. (Acts of Synod, 1939, page 63, reads: "A dependent of an ordained faculty member *who is in financial straits after the pension period is past* shall receive out of the common fund of the

churches as provided for in Art. 13 of the Church Order.") (We underscore.)

At the time our Church adopted the Rules for Pension covering Calvin College and Seminary Professors and their dependents the disparity in the amounts existing between widows of retired ministers and widows of College or Seminary professors was little if any. (cf. Acts 1938, 1939.) Since 1938 and 1939 the disparity between widows of ministers and widows of professors has increased considerably. In 1947 the widow of a minister receives the sum of $970.00 per year, and if this sum proves inadequate she can appeal for additional funds from the Relief Fund. Since 1939 the pension allowances to dependents of a professor have remained unchanged. Nothing has been done to remove the wholly inadequate and wholly out of proportion allowance for dependents of a Seminary professor. We do not believe that our Church intended that Mrs. D. H. Kromminga should only receive $500 per year and that for only 8 years, and at the expiration of 8 years, should she be in financial straits, would have to receive aid from the Ministers Relief Fund. We are convinced that Mrs. Kromminga should receive the sum of $970 per year as a widow of a minister who served our churches for 40 years in the capacity as a minister and as a professor.

We humbly request the Synod of 1947 to provide for Mrs. D. H. Kromminga an adequate pension allowance equal to that of widows of ordained ministers. Under the existing rules governing dependents of Professors, a gross injustice would be done to the widow of Prof. D. H. Kromminga, and we humbly petition Synod to remove the embarrassing financial situation confronting Mrs. D. H. Kromminga.

Humbly Submitted,
The Consistory of the Neland Ave. Christian Reformed Church, Grand Rapids, Michigan.

Done in Consistory
June 3, 1947

R. J. DANHOF, *President*
N. H. SMIT, *Clerk*

No. 35.

Classis Grand Rapids South overtures Synod to increase the salaries of our College and Seminary professors, rather than merely grantnig them bonuses. Reasons:

1. A bonus gives little security. One is not able to make plans involving future obligations, such as the purchase of a home on the basis of a possible bonus.
2. The salaries of many of the professors, especially the Seminary professors have not been raised for many years, while men in other fields have had regular increases in salaries during this same period.

3. Several of the ministers of our denominations have larger salaries than our Seminary professors.

WM. VANDER HAAK, S. C.

No. 36.

Classis Grand Rapids South overtures Synod to reappoint the Rev. P. Eldersveld as Radio minister of the Christian Reformed church for another year.

WM. VANDER HAAK, S. C.

No 37.

Whereas the Rev. A. C. Van Raalte and his followers began to settle Holland, Mich., in the early months of the year 1847, *and whereas* the Rev. H. P. Scholte and his associates arrived in Iowa during the autumn of that same year, and began the settlement of Pella, Ia., *and whereas* our Christian Reformed denomination owes much, under God, to the stalwart, God-fearing pioneers of these parent settlements, and to be pioneers who joined them during succeeding years.

therefore Classis Grand Rapids South petitions Synod of 1947 to suggest to all our Churches that they commemorate the centennial of the founding of these first colonies in one of the services of Sunday, October 5, 1947, by appropriate sermons, and prayers of thanksgiving to our faithful covenant God, imploring Him also that He make us and our children unwaveringly faithful to His Word in this good land to which He graciously brought our forefathers one hundred years ago.

WM. VANDER HAAK, S. C.

No. 38.

To the Synod of the Christian Reformed Church
To convene at Grand Rapids, Mich.
On June 10, 1947.

ESTEEMED BRETHREN:

The Consistory of the First Christian Reformed church of Hull, Iowa, having considered the Report No. 21 of the Agenda of Synod of 1947, see p. 110 of said Agenda, on DIVORCE, *earnestly petitions Synod not to adopt any* of the recommendations embodied in the five "points" in so far these would argue for any departure from the stand of our Church as embodied in the decisions of 1890 and 1908 re the readmissibility to church-membership of those unscripturally divorced and remarried.

Grounds:

1. *No Scriptural proof* is adduced for the radical departure from our traditional position as found in the decisions of 1890 and 1908.
2. The Committee itself is *divided* as to the exact point in dispute among us, namely, whether scripture demands abrogation or permanent abstinence from the marital relation of those remarried after a prohibited divorce, as condition to re-admission

to church-membership, OR whether confession (with or without probation) is sufficient. The Committee is divided as to the exact nature of the sin involved. Hence, their advice as to the restoration of the sinner is unacceptable.

By Order of the Consistory of the
FIRST CHRISTIAN REFORMED CHURCH
HULL, IOWA

Done in Consistory
June 2, 1947

J. HANENBURG, *President*
PETER KROESE, *Secretary*

Grand Rapids, Mich.
June 8, 1947

No. 39.

To the Synod of the Christian Reformed Church
meeting at Grand Rapids, Mich., June, 1947.

DEAR BRETHREN:

The Committee on Digest of Protests and Appeals hereby brings to your attention the following matters:

1. In His sovereign providence God has removed from our midst by death the Reverend Professor Diedrich H. Kromminga, the president of our committee. We mourn his loss, but are fully prepared to believe that God's way was the best way indeed. Our dear fellow-member now dwells in the Father's House in the mansion prepared for him by his faithful Redeemer. His present supernal blessedness fills our hearts with joy, and its contemplation helps us to reconcile ourselves to his unexpected departure and permanent absence from the scenes of this life.
2. To its regret the remaining members of the committee must report, that, owing to circumstances, one of which is the unexpected and rather sudden sickness and demise of Professor Kromminga, they are not prepared to report to Synod on the Protests and Appeals received. Of these there are seven. Some of them reached us at a very late hour.
3. The undersigned are hereby informing Synod of their opinion, an opinion which Professor Kromminga of blessed memory shared, that the work of this committee serves no particularly useful purpose. From the nature of the case, the Pre-advisory Committee on Protests and Appeals must canvas the material with a view to forming their own opinion on the cases concerned and reporting to Synod its own judgment. Accordingly the two remaining members of this committee propose that Synod abolish this committee as being superfluous.
4. For the reason specified under 3 above, the undersigned are not asking Synod to appoint a successor to the late Professor Kromminga.

May God bless His Church among us as it meets in Synod and make it a blessing in the earth increasingly!

S. VOLBEDA, *Secretary*
R. J. DANHOF, *Stated Clerk*

No. 40. June 4, 1947.

Synod of the Christian Reformed Church
In Session in Grand Rapids, Michigan
June 11 and following days.

ESTEEMED BRETHREN:

The Calvin Alumni Council, composed of representatives from the various local chapters throughout the country, in its first annual session adopted a resolution supporting the overture of Classis Grand Rapids South in re the augmentation of the Board of Trustees by the addition of five laymen.

The Council has asked me to forward this resolution to you.

Respectfully yours,
CALVIN ALUMNI ASSOCIATION
RUTH V. IMANSE, *Secretary*

No. 41.

To the Synod of 1947.

ESTEEMED BRETHREN:

The *Consistory of the LaGrave Avenue Christian Reformed Church* feels impelled, even at this late hour, to bring to the attention of the Synod of 1947, a matter which it feels to be of serious moment:

WHEREAS, the plight of the millions of displaced persons in Europe becomes each day more hopeless and these people are without homes or homeland, dependent for even the necessities of life upon the generosity of others, and

WHEREAS, many of these are our brethren in the faith, including Orthodox Protestants exiled from Spain by the Franco inquisition and from other countries of Europe by hostile governments, and

WHEREAS, there is pending before the Congress of the United States legislation which will relax the existing stringent immigration quotas to permit the entrance of 400,000 additional immigrants over a period of four years, and

WHEREAS, no relaxation in the requirements or regulation for admission is contemplated but only an increase in the quotas of entry and all immigrants will be carefully screened to prevent the admission of subversive persons,

NOW, THEREFORE, BE IT RESOLVED that the Synod of 1947 be urged to memorialize the Congress of the United States to adopt and the President of the United States to sign the now pending legislation for admission of 400,000 of the unfortunates of Europe to

this land of hope and opportunity; and if this memorial be adopted, that copies thereof be sent to Hon. Harry S. Truman, President of the United States; Hon. Arthur H. Vandenberg, President pro-tem of the United States Senate; Hon. Alben W. Barklay, minority leader of the Senate; Hon. Joseph W. Martin, Speaker of the House of Representatives; and Hon. John W. MacCormack, minority leader of the House.

GEORGE GORIS, *President*
JOHN DOLFIN, JR., *Clerk*

Done in Consistory
May 19, 1947

No. 42.

The Synod of the Christian Reformed Church
In session June 11, 1947,
Grand Rapids, Michigan.

ESTEEMED BRETHREN:

The Consistory of the Des Plaines Christian Reformed Church overtures Synod to send a delegation of two or three ministers to our brethren in the Reformed faith in Germany to investigate their spiritual needs, to minister to those needs as much as possible, to assure them of our interest in them and prayers for them, and to establish channels for continued assistance; said delegation to visit also the Reformed congregations in Hungary with a similar purpose, if possible.

Grounds:

1. While we gladly assist these brethren in their material needs, we are convinced that their spiritual welfare is even more important.
2. For more than ten years previous to the conclusion of World War II the German government engaged in a determined and systematic attempt to uproot the Christian faith of the German citizens, and that attempt was partially successful.
3. Such concern for spiritual welfare is fervently desired, eagerly sought, and deeply appreciated by those who are in difficulty and feel themselves to be left alone. When manifested in the past, it has led to a greater realization of the unity of the Church and a renewed faith in God; when withheld, it has led in the past to schisms in the Church and to weakening of the faith.

Respectfully submitted,

The Consistory of the
Des Plaines Christian
Reformed Church
J. H. KROMMINGA, *President*
C. VAN POLEN, *Clerk*

P.S. Classis Chicago North endorsed the above overture of the Des Plaines Consistory and requested them to forward it to Synod.

WM. P. BRINK, *Stated Clerk*

No. 43.

The Consistory of First Orange City, having taken cognizance of the conditions of dire need prevailing among the people of our faith in the Dutch East Indies, the information having reached us through a letter sent by the consistory of Granum presumably to all our churches, requests Synod to consider this matter in connection with those pertaining to Netherlands Relief.

We are including with this request the documents sent us by the Granum Consistory.

Fraternally yours,

R. BRONKEMA, *President*
D. WIERSMA, *Clerk*

P.S. The documented information referred to is in the files of the Stated Clerk, and will be presented to the Advisory Committee appointed by Synod.

R. J. DANHOF, S. C.

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