

AGENDA

Synod Christian Reformed Church

•
TO CONVENE JUNE 8, 1949
AT GRAND RAPIDS, MICHIGAN

•
REPORTS AND OVERTURES

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

PREFACE

The Agenda for the Synod of 1949 contains reports of standing and study committees, overtures of Classes and Consistories, and notifications of appeals.

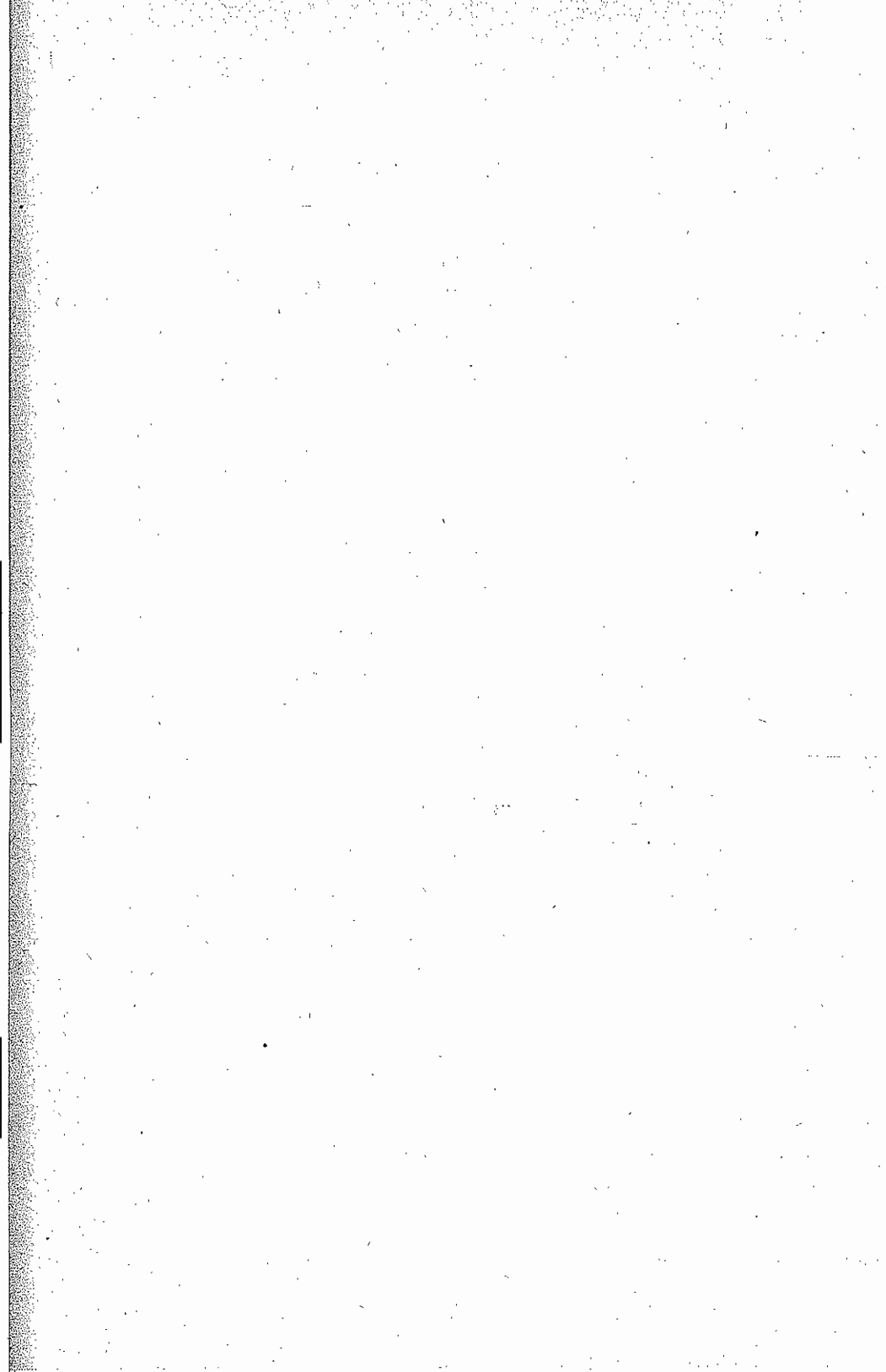
On Tuesday evening, June 7, at 7:30 o'clock, D. V., Prayer Service for Synod will be held in the Burton Heights Christian Reformed Church of Grand Rapids, Michigan, led by Rev. Henry Baker of Chicago, Illinois, president of the Synod of 1948.

On Wednesday, June 8, 1949, at 9:30 a.m., in the Calvin College Library Building, Rev. Henry Baker, president of the previous Synod, will formally open the synodical meeting with an appropriate address, a prayer, and roll call of the delegates.

On the preceding Sunday, June 5, according to established custom, our congregations are urgently requested to remember the forthcoming sessions of Synod in their intercessory prayers.

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

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



Reports

REPORT NO. 1

THE AMERICAN BIBLE SOCIETY

To the Synod of 1949.

ESTEEMED BRETHREN:

YOUR representative on the advisory council of the American Bible Society reports with gratitude to God, that the work of the Bible Society has again increased during 1948, although the growing demand for Bibles from all over the world could not be satisfied because of lack of facilities for printing and lack of sufficient funds. It is deplorable that calls to send scriptures could be answered only in a limited way.

The board found a great difficulty. During the war and post-war period it has been working with a double budget, the regular and the emergency. The latter was set up for demands resulting from the war and its aftermath. It included scriptures for our armed forces, prisoners of war, and displaced persons; help to countries that were formerly not in need of help;—think of Germany which in pre-war days helped to distribute the Bible and is now calling for millions of copies to supply its own need—; also fields that were formerly supplied by other Bible Societies in England, Holland, Scotland, which now receive help from our American Society to cover even a part of their own territories. During the war and immediately afterwards large gifts came in for this emergency work, but the interest in these needs is rapidly declining. Moreover, many of these causes prove to be not an emergency anymore, but a permanent need that we have to supply or those people will get no scriptures. Therefore the board of directors has decided to place this more permanent work in the regular budget. As you will understand, this increased the amount to be raised by the churches considerably.

The urgent demands for the Word of God has gone beyond the capacity of the Bible Societies to supply at the present level of the support they receive. This fact, that the desire for scriptures is growing rapidly, should fill our hearts with gratitude to God. In a world where communism is spreading and atheism runs rampant, there is a cry for the Word of God. It is the only hope in the midst of sin and darkness. We possess it; we glory in it; can we withhold it from others?

When these calls come from many parts of the world and the Bible Society tries to answer them, the matter of finances has to be considered. Therefore, it has to decide how many Bibles, how many New Testaments, and how many portions of scripture (just a gospel, or Acts, or Psalms) it can send. A Bible costs three times as much as a New Testament, and a portion of scripture only a fraction of this. Therefore it sends a number of Bibles, a larger number of Testaments, and a still larger number of portions. But think of the sad irony when a person asks for a Bible and he receives just a gospel. I wish that our people knew more fully the need and the importance of the Bible Society work. I know they would respond gladly. We would not withhold bread from the hungry, far less, the Word of God from the needy. I am glad to report that our church is one of the most loyal supporters of this cause; and yet, we gave only 6 4/10 cent per member for the year 1947.

Just a word about the extent of the work of our Bible Society. Japan and Germany are areas of immediate opportunity and need. Eager requests come from Japan not to make any reduction in the number of scriptures we send in spite of the fact that a million and a half of New Testaments alone have been sent in two years and we send paper and other material for printing scriptures in that country. Germany is short at least ten million Bibles and Testaments; more than five million have been sent since the war ended.

Korea, Brazil, China, Philippines and Africa keep a heavy pressure on the sources of supply.

Efforts for new and improved translations of scripture are carried on continually. For India alone Bibles and parts of it are printed in 123 languages. Some of these groups or tribes are rather small, and the translation and printing involves considerable expense; but this is no reason to leave them without the light of God's Word.

Our Bible Society supplies other Bible Societies with materials and even machinery for printing and binding to enable them to carry on the work in their own fields.

It has published the Bible in Braille in twenty volumes and also recorded it on records that the blind may be able to read and hear God's Word without the aid of others.

We are all acquainted with the help it renders to all missionary work by aiding the translation work of the Word of God and printing it in every language and placing it at the disposal of the missionaries.

In 1947 the A. B. S. distributed nine million volumes.

In 1948 it hopes to distribute eleven million volumes.

For the five year period it hopes to reach fourteen million volumes.

The world needs the Bible. Our church loves and honors God's Word. Our people have shown their interest in the work of our Bible Society. Therefore we would kindly ask synod to recommend the American Bible Society again to our churches for moral and financial support.

Respectfully submitted,

HESSEL BOUMA

REPORT NO. 2

PENSION FUND FOR UNORDAINED WORKERS

To the Synod of 1949.

ESTEEMED BRETHREN:

THE Synod of 1947 favored the establishment of a "Pension Fund for Unordained Workers" engaged by our Foreign Mission Board on the following grounds:

1. The church has an obligation in this respect to her lay workers as well as to her ordained laborers.
2. The church has already recognized this principle by approving the establishment of such a fund for the employees of our Publishing House. Acts, 1920, p. 22, Art. 25, Acts 1946, p. 30, Art. 64." Acts 1947, p. 74, Art. 139.

Pursuant thereto the undersigned were appointed as "a committee which shall devise a pension plan that covers the unordained workers in our various synodical and classical fields." Acts 1947, p. 74.

Though it was not stated in our mandate we assumed that by "unordained workers" synod had in mind fulltime unordained workers.

Before your committee could consider devising a pension plan for these "unordained workers in our various Synodical and classical fields," we deemed that some preliminary information was essential. Hence the following communication was addressed to the Stated Clerks of our respective Classes.

"The Synodical Committee on "Pension Plan for all unordained denomination and classical mission workers" must have certain information in order that it may be able to proceed with its work.

Our committee is confronted with the fact that there are many lay workers in the employ of certain Classes as well as those who may be employed by one or more congregations.

In order that we may approach the matter with some degree of intelligence it will be necessary that we have full information as to the number of workers and whether or not these workers will be interested in a pension plan; also whether or not the Classes and congregations will be willing to contribute to the establishment of a "reserve fund" that would be required in connection with such a plan.

Inasmuch as it would be practically impossible to contact each congregation as well as each Classis, it was deemed best to lay our matter before each Classis, through its Stated Clerk, so that, in that way, it may be brought to the attention of each congregation.

May we therefore ask you to bring to the attention of your next Classis the necessity of furnishing our Committee with the desired information? We must know how many lay-workers there may be

for whom provision would have to be made; whether or not the workers would be interested in the establishment of a pension plan (which would imply that they would be willing to make regular contributions out of their compensation or salary); whether the workers are engaged by the Classis or by individual congregations; and whether or not the individual congregations or Classes would be willing to contribute to the establishment of the required "reserve fund" and to the continued maintenance of the plan.

We would like to have it impressed very strongly upon the several interests, whether it be the Classis or individual congregations, that it is highly important that this information be furnished our Committee at the very earliest possible time in order that the information may be carefully analyzed and our report be prepared for consideration by the coming Synod."

The responses received brought out the following facts:

- a. Of the nineteen classes replies were received from nine and these nine classes were hesitant to make commitments as long as the cost of the proposed pension plan could not be approximated.
- b. Two mission committees employing full-time ordained workers expressed themselves to be in favor of the plan.
- c. Four consistories declared their readiness to support the plan financially.
- d. Two consistories sent word that they could not promise financial support.
- d. Two consistories sent word that they could not promise financial support.
- e. Fourteen full-time unordained workers submitted replies; of these thirteen were favorable and one negative.

In view of the facts as given we submit that a Pension Plan for "unordained workers in our various synodical and classical fields" at the present time does not appear feasible. Reasons:

- a. The apparent want of interest on the part of the church at large does not warrant the establishment of such a pension plan.
- b. The small number of full-time unordained workers interested would make the establishment and administration of the proposed Pension Plan very costly; and the cost becomes prohibitive if it is to be borne solely by the workers interested, and the congregations and classes that employ unordained workers.

Respectfully submitted,

H. BLYSTRA
T. NOORDEWIER
F. WINTER

REPORT NO. 3

HOME EVANGELIZATION

To the Synod of 1949.

ESTEEMED BRETHREN:

THE MANDATE OF THIS COMMITTEE:

AT THE synod of 1948 Classis California overtured synod to "clarify its decision of 1947 regarding the United Home Mission Service, especially as outlined on page 192 of the Acts under the heading 'Our outreach to the unchurched and the migrants throughout the land.'" (cf Acts of 1948, p. 451.)

The main thrust of the decisions of 1947 can be gathered from the following excerpts taken from the Acts of 1947: "Christ has designated the field of missions as the world, not certain parts, but the whole world. Hence, expansion, progress, advance, must always be the watchword of the Church in its missionary endeavors. The whole field must be occupied, the Gospel of the Kingdom must be preached to all nations before the Lord comes again." p. 158. "In our mission areas there are thousands of migrants as well as residents in housing projects in cities and suburbs. Together with other churches already laboring among them, we as a Church must accept our full share of responsibility of meeting this challenge. We are now readying to welcome the Dutch immigrants of our own household of faith in Canada. Well and good. But we shall not be free from the blood of those teeming millions—share croppers, Okies, migrants, underprivileged, submerged classes in our society, who are driven to sub-standard living and at the same time sinking toward the blackness of eternal night. We have the light of the world and the life of men to bring unto them. And we are directly charged to preach the Gospel to *every creature*." p. 159. "Our Church must enlarge the field that it has under cultivation of the law and Gospel. This is to be done:

- a. By exploring and developing new fields directly, and in connection with the home mission committees of the Classes, and with the local congregations.
- b. By arousing or stimulating sustained and unceasing prayers throughout the Church for the cause of missions in general, and our denominational and congregational work in particular, by means of proper missionary instruction and publicity.
- c. By coordinating all the agencies and efforts of our churches into a united advance of home missionary service.
- d. By procuring and maintaining the necessary personnel, both ordained and lay workers, to carry out the missionary expansion program of the Church." p. 161.

Synod of 1947 adopted this entire plan offered by the Home Mission Board except the proposal to place three itinerant Home Missionaries in the field whose task it would have been to "activate and to implement the united home Missionary service throughout the churches under the supervision of the Executive Committee for Home Missions and as assistants to the Home Missionary-at-Large." — 161.

In its overture to Synod, Classis California cited a concrete case which, it contends, offers a clear example of a lack of clarity in respect to this overall plan. The case is that of the Alameda Church in Alameda, California. This congregation had asked the Home Mission Board through its Executive Committee for assistance in carrying out evangelization work in that city among the families residing in a government housing project. Since the work this church had already been doing was becoming too burdensome for a congregation the size of Alameda and since the consistory was convinced that far more work should be done than had already been carried out, an appeal was made to the Executive Committee of Home Missions for an ordained missionary and a lady layworker to be stationed in this field.

The reply of the Executive Committee to this request was in the form of a refusal to allocate the denominational funds for this particular kind of Kingdom work. (The grounds for the refusal can be found in Acts of 1948, p. 85.)

From this decision of the Executive Committee the consistory of Alameda appealed to the Synod of 1948 asking that Synod reverse the decision of its Committee and grant the request for aid. They based their contention for this request upon the decision of Synod made in 1947. (As referred to in the excerpts above.) (cf Acts of 1947, p. 156-162.)

The Advisory Committee on *Protests and Appeals* reported to the Synod re this appeal and advised Synod to sustain the Executive Committee in its refusal to grant Alameda the request for aid. The committee contended that "No stand has been taken by our churches as to what part the denomination as a whole, through its Synod and its committee, is going to take in the home evangelization program of the local churches. That there are many doors of opportunity opened and opening throughout our land is evident. That in many cases local strength will be insufficient to adequately take care of the opportunities must also be evident. However, as long as no policy has been adopted officially it is not wise to enter upon a specific project of this kind." One member of this Advisory Committee on Appeals disagreed with the majority members and brought his "Minority Report" contending that the consistory of Alameda should be granted its request to receive an ordained missionary and a lady layworker for that field.

That Synod agreed both with Classis California that there is need of more clarification on this subject and with its committee of advise

when the Advisory Committee contended that "no policy has been adopted officially" appears from the answer the Alameda consistory received in reply to its appeal together with the reply given to Classis California's overture. Synod decided re the Alameda appeal: "That the material in the Appeal of Alameda and the advise of the advisory committee be placed in the hands of the Committee appointed to study the whole plan of United Home Mission Service." Synod's answer to the overture from California was: "We recommend that a study committee be appointed whose task it shall be to show how local evangelization efforts and the evangelization program of the denomination are to be correlated and integrated. *Ground*: The Synod of 1947 adopted a program broad in scope and large in vision. But just how this would work out in practice was not made clear. This fact was instanced by the Alameda case."

It is this "Study Committee" which is hereby making its report.

THE RESPONSIBILITY OF THE DENOMINATION:

We have as a denomination emerged from our seclusion as an "Immigrant Church" and have taken our stand along side of other evangelical groups in the United States. Conscious of our responsibility to spread the gospel among our fellow-Americans we have advanced in various directions to fulfil the command of Christ. The establishment of the Reformed Bible Institute, the spreading of the gospel by means of The Back to God Hour Radio Crusade over a nation-wide network, the efforts of a number of our Home Missionaries to reach the unchurched and the appointment of a synodical tract committee all give evidence that we are earnestly endeavoring to share the responsibility of this great work. It was also with this in mind that our Home Mission Order was completely revised and that a Missionary at Large was appointed to direct the work of "Home Missions With A New Emphasis." This is, no doubt, what the 1948 Synod had in mind when it spoke in the mandate given our committee of "the evangelization program of the denomination."

Local churches have for a number of years also been conscious of their mission task in the communities of which these churches are a part. Manned by local talent and, in some cases, supported by graduates of the R.B.I., our people have carried out mission labors among the families of the neighborhood. In some instances this effort has even led to the establishment of a congregation among those who are not of our own denominational background.

The question which should now be studied and answered is: when these local efforts of evangelization on the part of a congregation become too burdensome for the local church how can the denominational program and these local efforts be "correlated and integrated"?

OUR ANSWER TO THE PROBLEM:

Studying the decisions of the last several Synods it appears that we consider local evangelization efforts and the denominational program of evangelization closely correlated. This correlation appears from such facts as these:

1. The establishment of the Reformed Bible Institute. Although this school is not a denominational school in the same sense as Calvin College and Seminary, it is, nevertheless, recommended to the churches for "moral and financial support" and receives financial support from churches all over the denomination. From this institution young men and women are sent to help carry out local evangelization efforts by various churches.

2. The denominational radio broadcast by a synodically appointed radio pastor. Local evangelization efforts by many of our churches is closely related to the radio broadcast and brings about a correlation of the two programs. The denomination finances the printing of the Back to God Hour Messages which are used by the evangelizing teams and the broadcast itself serves as a strong support for these local projects.

3. The adoption of the "United Home Missions Plan" (Acts of S.—1947, p. 156-162.) Whether or not the entire evangelization program as it is carried out by the various local congregations is to become an integral part of our denominational government and be placed under the supervision of the Board of Home Missions is a question not hard to answer. The Reformed conception of missions places the responsibility of evangelization first of all with the local consistory. Each congregation and in each church every member should sense the need of the fallen race of man and be urged to obey the command of Christ: "Ye are my witnesses."

The problem arises when a situation such as that in Alameda appears where a local congregation carries out its task of evangelization beyond the limits of its strength and manpower. Just how far should such local effort become integrated with the over-all program of the denomination? Alameda is but one example of what may develop in several communities elsewhere.

Your committee recommends that Synod adopt the following plan which, we believe, will clarify the issue as requested by the overture of Classis California and answer the appeal made by the consistory of Alameda at the 1948 Synod:

1. Synod request the churches to raise a quota of, say, \$1 per family each year for evangelization.

2. Churches carrying on evangelization work beyond the capacity of their own local strength be given assistance from this fund provided:

a. The Home Mission Committee of the Classis in which said church resides endorses this need.

b. Evidence is shown that the church asking for the aid is itself providing a substantial per cent of the financial expenses of this work.

3. The Executive Committee of Home Missions be given authority to determine the distribution of this fund.

Grounds for our recommendation:

1. The denomination is already helping needy churches in calling and supporting a minister and erecting church buildings. Why should we not help with the work of evangelization in a local church?

2. Such assistance will greatly encourage the smaller congregations to carry on missions and will enable the churches in strategic centers to greatly enlarge their scope of labor.

REV. K. E. F. J. DE WALL MALEFYT, *Pres.*

REV. F. DE JONG, *Sec.*

T. WORKMAN

REPORT NO. 4

THE MINISTERS' PENSION AND RELIEF ADMINISTRATION

To the Synod of 1949.

Grand Rapids, Michigan.

ESTEEMED BRETHERN:

THE Board of Trustees of the Ministers' Pension and Relief Administration herewith respectfully submits its annual report to your honorable body.

The Board is composed of Mr. N. Hendrikse, President; the Rev. B. Van Someren, Vice-President; the Rev. J. O. Bouwsma, Secretary; Mr. F. L. Winter, Treasurer; and Mr. W. H. Boer, Vice-Secretary, Treasurer.

The Alternates are: Mr. G. Doornbos, Mr. G. B. Tinholt, the Rev. M. Ouwinga, Mr. B. De Jager, and the Rev. T. Yff.

Synod is requested to take cognizance of this: the appointment of members, the Revs. B. Van Someren and the Rev. J. O. Bouwsma and of the Alternates: Mr. G. B. Tinholt, the Rev. M. Ouwinga, Mr. B. De Jager and the Rev. G. Yff, expires at this time.

Since our last report the following pensioners passed to their reward: the Rev. J. Homan, the Rev. L. Lamberts and Mrs. Grace Van der Heide.

Emeritation has been granted to the Rev. M. Schans by Classis Muskegon on the grounds of age, years of service and ill health, his emeritation became effective Oct. 24, 1948; to the Rev. L. J. Lamberts by Classis Wisconsin on the grounds of service in the ministry for 39 years, the physician's instructions to discontinue ministering to a congregation, his emeritation became effective Nov. 1, 1948; and to the Rev. S. Struyk by Classis California on the ground of ill health, his emeritation became effective Jan. 1, 1949.

The Rev. A. Van Dyken departed this life Nov. 24, 1948. As he had united with our Ministers' Pension Plan, his widow was automatically entitled to the pension.

Relative to moneys advanced to the late Dr. J. Van Lonkhuyzen and to Mrs. J. Van Lonkhuyzen we report:

1. A copy of the decision of Synod, Art. 98, II. B, 1948, was sent to the "Commissie van Administratie van de Gereformeerde Kerk te Zierikzee," the Netherlands,

2. A letter was received of that Committee expressing appreciation for the moneys advanced to the late Dr. J. Van Lonkhuyzen and to Mrs. J. Van Lonkhuyzen and stating that \$1,720 was being sent to re-imburse us for those moneys advanced,

3. The check of \$1,720 was received and deposited to the account of the Ministers' Relief Fund.

4. A letter was received of Mrs. J. Van Lonkhuyzen expressing her thanks for moneys advanced her and stating that aid to her should now be discontinued.

The number of pensioners, as of February 15th, 1949, was 108, 45 ministers and 63 widows.

According to Art. 29, Acts of Synod 1940: "Ministers who provide a home for themselves out of the salary received may deduct from their salary the rent but not to exceed \$480 per year."

We recommend to Synod to amend this to read: "not to exceed \$600 per year."

That recommendation is prompted by these two considerations: (1) the increase in rents and (2) the fact that many of those who provide a home for themselves have the opportunity to accept preaching engagements apart from the work for which they receive a salary.

THE MINISTERS' PENSION FUND

The Rules stipulate that the average salary of our ministers shall be determined on or before March 1st. Two hundred fifty-two salaries were reported. The average salary of the 252 ministers is \$3,046.02. A statement with the names of those ministers and the amount of the salaries is available for Synod.

The 1949 pension of a minister — 50% of the average salary and computed at the nearest multiple of 10 — is \$1,520, an increase of \$120. The 1949 pension of a widow — 40% of the average salary and computed at the nearest multiple of 10 — is \$1,220, an increase of \$100.

STATEMENT OF RECEIPTS AND DISBURSEMENTS

Jan. 1, 1948, to Dec. 31, 1948

Current Pension Fund

RECEIPTS

From Classical Treasurers, Quota.....	\$83,562.30
From Ministers, 3½% of Salary.....	31,853.14
From Interest	1.04

Total\$115,416.48

Balance, Jan. 1, 1948..... 20,980.71

\$136,397.19

DISBURSEMENTS

Payments to Pensioners —

Ministers	\$60,963.30
Widows	60,573.00
Administrative Expenditures	1,101.13
Refund of Pension Payments.....	60.00
Transfer to Reserve Pension Fund.....	1,274.01

Total\$123,971.44

Balance, Dec. 31, 1948.....\$ 12,425.75

Reserve Pension Fund

RECEIPTS

Investments Matured	\$ 5,350.00
Transfer from Current Pension Fund.....	50.00
Increment in Value — U. S. Securities.....	437.00
Interest on U. S. Securities.....	1,164.50
Transfer from Current Pension Fund.....	1,274.01

Total	\$ 8,275.51
Balance, Jan. 1, 1948.....	67,984.49

Total	\$76,260.00
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DISBURSEMENTS

Purchase of U. S. Securities.....	\$ 5,400.00
Balance, Dec. 31, 1948.....	70,860.00

The \$70,860.00 is invested in United States Securities.

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

We submit an estimate of our 1950 disbursements and receipts.

ANTICIPATED DISBURSEMENTS

To Pensioners —	
Ministers	\$67,630.00
Widows	69,306.00
Expenditures	1,100.00
Additional Pensions*	4,000.00

Total	\$142,036.00
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ANTICIPATED RECEIPTS

From the quota, \$3.00.....	\$101,640.00
From Ministers, 3½ % of Salary.....	35,394.52

Total	\$137,034.52
Deficit	5,001.48

The 1949 quota is \$3.00. We recommend an increase of 25 cents, making the quota \$3.25 for 1950. Such an increase would raise \$8,470.00.

Ground: The increase in the pensions.

We are loathe to ask this increase. However, the Church is under obligation to pay the pensions. The pensions are computed according to the average salary of our clergy. That average increased from \$2,805.59 in 1948 to \$3,046.02 in this year. Hence the pensions have increased. The quota should increase accordingly. The disbursements exceeded the receipts in 1948. The Ministers' Pension Fund should not be allowed to go in the red, especially not in these times. We add that it is not necessary to ask for a free-will offering for the Ministers' Relief Fund in 1950.

The bond covering our Treasurer, Mr. F. L. Winter, has been entrusted to Dr. R. J. Danhof, the Stated Clerk of Synod.

* The average annual increase in the number of pensioners in the last 10 years has been approximately 3.

The Ministers' Relief Fund

This Fund was established to aid those ministers, widows and orphans, whose pensions are inadequate because of adverse circumstances. It is maintained by free-will offerings by the churches. The Rules authorize the

Board to inform the Church when an offering is needed. We are grateful and happy that as there is a good balance on hand it is not necessary to request a free-will offering for the year 1950.

Current Relief Fund

Jan. 1, 1948, to Dec. 31, 1948

RECEIPTS

From Classical Treasurers.....\$4,207.57

Reimbursement from the

Netherlands, (Van Lonkhuyzen) 1,720.00

Total\$ 5,927.57

Balance, Jan. 1, 1948..... 14,914.34

Grand Total\$20,841.91

DISBURSEMENTS

Payments to Beneficiaries

Ministers\$ 970.00

Widows 1,340.00

Transfer to Reserve Fund 4,310.02

Total\$ 6,620.02 \$ 6,620.02

Balance\$14,221.89

Reserve Relief Fund

Jan. 1, 1948, to Dec. 31, 1948

RECEIPTS

Increment in Value, U. S. Securities.....\$ 467.90

Interest on U. S. Securities..... 338.00

Total\$ 805.90

Transfer from Current Relief Fund.....\$ 4,310.02

Total Receipts\$ 5,115.92

Balance, Jan. 1, 1948 35,286.63

Total\$40,402.60

DISBURSEMENTS

None

The \$40,402.60 is invested in United States Securities.

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

The Rules stipulate that the report of the disbursements from this Ministers' Relief Fund shall be submitted to the Advisory Committee and, if Synod so desires, to Synod itself in Executive Session.

The Condition of the Funds, Dec. 31, 1948

Funds	Cash	Securities	Totals
Current Pension	\$12,425.75		\$ 12,425.75
Reserve Pension		\$ 70,860.00	70,860.00
Current Relief	14,221.89		14,221.89
Reserve Relief		40,402.60	40,402.60
	\$26,647.64*	\$111,262.60	\$187,910.24

*The cash, \$26,647.64, was divided on deposit

in Commercial Account, Hackley Union Nat. Bank, Muskegon.....	\$21,438.48
and in Savings Account, Old Kent Bank, Grand Rapids.....	5,000.00
and in Savings Account, Peoples Nat. Bank, Grand Rapids.....	209.16

Total	\$26,647.64
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The total cost of administering the above Funds in 1948 was considerably less than one per cent of the moneys received.

Respectfully submitted,

J. O. BOUWSMA, *Secretary*

REPORT NO. 5

**COMMITTEE FOR GERMAN AND HUNGARIAN
SPIRITUAL RELIEF**

To the Synod of 1949.

ESTEEMED BRETHREN:

THE Committee for German and Hungarian Relief, reappointed at last year's Synod, wishes to report the following matters:

Your committee was instructed to consult with the Seminary Faculty with a view to admitting Germany students to our Seminary (Acts, 1948, Art. 64 B, sec. 2 and 3). The Faculty has evinced a spirit of hearty cooperation with us in this work. Upon receipt of an official recommendation from Germany for one or more of the German students, the faculty will make arrangements for the admission of such student(s) to our Seminary. The work is now in the hands of the Educational Policy Committee of the Seminary Faculty, of which Dr. M. J. Wyngaarden is secretary.

Your committee has received several communications from various consistories suggesting that students from the Alt-Reformierte Kirche be trained at the theological schools in the Netherlands. Through consultation with Mr. Fred Oldemulders, of Holland, Michigan, who had recently returned from a visit to Graafschap-Bentheim and Ostfriesland, your committee learned that there are at present two students from Germany studying at Kampen: that they cannot be supported by the German churches because of the impossibility of sending money out of Germany; and that the cost of tuition and board for each student for one year is about 1,000 gulden. Accordingly, we have made arrangements to support these students for the current year. The money has been sent to Ds. W. Kreuzen of the German Spiritual Relief Committee of the Gereformeerde Kerk in the Netherlands. We have asked to be kept informed of the progress of these students, much in the manner of our Classical Student Fund Committees. We have also offered, when additional worthy students are properly recommended, to support them in the same manner. We are thankful that such a profitable means of assistance has been discovered, and have been assured that this aid is much appreciated.

We have been informed that the church at Emden has been completely demolished, and that as a result the cause of the Reformed faith is suffering greatly in that locality. Aid in rebuilding would be sincerely appreciated. This matter is far beyond the scope of our present funds. Upon receipt of further information we plan to present this need to our people, to see what their response will be.

We have received several letters of appreciation for the theological books which were provided through funds of this Committee. It appears that there is a shortage of Bibles among the people, and we are seeking to provide German Bibles for them.

With respect to the two other matters which were recommitted to your committee, spiritual relief for Hungary and Displaced Persons (Acts, 1948, Art. 64 B, sec. 5); we can report the following: our president contacted Dr. Bela Vasady with respect to the Hungarian Churches, and was informed that they were being taken care of by the Federal Council. No other door has opened to us thus far. The National Association of Evangelicals, of which our denomination is a member, has been studying and acting upon the problem of Displaced Persons. Your Committee felt that they were much better qualified to handle this problem than we.

We wish to express our appreciation to the Graafschap Committee for material relief for Germany, and especially to Mr. Arend Naber and Mr. Fred Oldemulders, for the assistance and cooperation which they have given us.

The treasurer of your Committee, Mr. Harry Van Dyke, reports that since January 1, 1948, collections amounting to \$3,160.22 have been received from our churches. Disbursements during the same period have amounted to \$1,037.58. The disbursements are broken down as follows:

For theological books	\$ 501.15
Theological students	470.60
Newsprint for German newspaper.....	31.50
Postage and expenses	34.60
	<hr/>
	\$1,037.85

At present there is a bank balance of \$3,322.98.

Your Committee respectfully submits the following recommendations:

- 1) That the Committee be continued for another year.
- 2) That this cause be recommended to our churches for one or more free-will offerings.
- 3) That the personnel of the Committee be changed so that its members may be in close contact with the Graafschap Consistory. The committee of that Consistory for material relief for Germany is in closer contact with the German Churches than we. The two committees can best work hand in hand.

Respectfully submitted,

E. J. MASSELINK
J. H. KROMMINGA
R. EVENHOUSE
R. DEKKER

REPORT NO. 6

REPORT OF SYNODICAL YOUTH COMMITTEE FOR 1949

To the Synod of the Christian Reformed Church.

ESTEEMED MEN AND BRETHREN:

YOUR Synodical Youth Committee has met in quarterly sessions during the past year and spent much time in discussion of problems pertaining to the promotion of a United Youth program for the young people of our denomination. Progress is rather slow in view of the complications that arise out of the necessity for fitting the larger program into the machinery of existing organizations without friction and without destruction. The response of the youth during the past year has been wholesome and normal. Conventions were well attended and "Young Calvinist" subscriptions remained at a higher figure than we dared hope for. Again the "Young Calvinist" is being mailed gratis to the draftees that Uncle Sam is calling out for military training. Mr. Richard Postma has been active in the field in behalf of the Young Men's Societies and can again offer his services to any church that is in need of consultation on their society problems.

The personnel of the Committee has changed with the beginning of the year when the Young Women appointed Miss Wilma Beukema to replace Miss Johanna Timmer, who has resigned from active participation in the administration of the Young Women's Federation.

After careful deliberation and prolonged discussion, the Synodical Youth Committee decided to pass on to the Synod of 1949 a request that has come from the Young Men's Federation gathered in Convention at Chicago last August. To that convention was directed the following proposal:

We propose that the American Federation of Reformed Young Men's Societies request the Christian Reformed Synod of 1949 to clarify its stand on worldly amusements, especially on the question: Is the decision of 1928 advisory or legislative against the three forms of amusement listed? *Grounds:*

1. Christian Reformed Youth, in facing the problem of worldly amusements, have encountered confusion in their church. The decision of 1928 has been variously interpreted as legislative to the extent of prohibition, or advising total abstinence, and of warning against card playing, theater attendance, and dancing.
2. As a result, our conduct has lacked a definite form and standard, thereby jeopardizing our necessary unity of attitude.
3. Popular interpretation of the decision of 1928 (as prohibiting these three forms of amusement) easily leads to evasiveness and dissimulation by our youth when making confession of faith.

By action of the convention this proposal was given into the hands of the Synodical Youth Committee with the request that this standing committee of Synod should relay the request to Synod proper.

Respectfully submitted,

CLARENCE DE GRAAF, *Secretary*

MISS WILMA BEUKEMA

MRS. CLARENCE BOUMA

MISS DENA KUIPER

MR. RICHARD POSTMA

REV. C. WITT, *Chairman*

LORD'S DAY ALLIANCE

To the Synod of 1949.

ESTEEMED BRETHREN:

I AM certain that the command "Remember the Sabbath Day to keep it holy" is duly emphasized in all our churches. Because of such a proper emphasis it is generally true that the members of our churches do apply these words in their lives. They remember the Sabbath Day to keep it holy. All our churches have two services every Sunday and both services are well attended.

However, such an application of that Word is not found among the people of the world and even among several of the larger denominations of our land. The devil glories in this fact and is using it to his end. The Lord's Day is being desecrated and that desecration is ever on the increase. In spheres where we as individuals can have little or no voice the stage is being set. Satan is seeking to remove the sanctity of this blessed Day by whatever means—the theater, the liquor industry, employment on Sundays and by direct legislation.

In view of the above, a fact of which you are all aware, it is truly blessed to bring to the attention of your honorable body an organization that meets the enemy and moves in waging an offensive, as well as a defensive, battle, THE LORD'S DAY ALLIANCE.

Since Rev. J. T. Holwerda accepted a call to Grand Rapids, I have, at the request of the synodical committee, served as your representative on the Lord's Day Alliance. On Monday, December the 6th, I attended the Sixtieth Anniversary Business session, the Board of Managers meeting and the Anniversary Luncheon with Rev. J. J. Hiemenga. Several of our eastern ministers attended the luncheon. On Monday, February 14th, I was present for the Quarterly Meeting of the Executive Committee of the Alliance.

Dr. Harry L. Bowlby, the general secretary, carries on the work of the Alliance with great enthusiasm and courage. He meets the law-makers in Washington, D. C., as well as in the state legislative bodies. He is determined to meet with President Harry S. Truman. Recently, the Alliance shared in a great court victory with the merchants of New York City when a persistent violator of the State Sunday law was called into court and justice was meted out. With from 41 to 44 state legislative bodies meeting this year Dr. Bowlby's challenge is endless.

That the Alliance recognizes and honors our stand on Sabbath Day observance and the past support of our churches to the Alliance was

evidenced when THE AWARD was presented to our denomination at the Alpine Avenue church on Sunday morning, December 12th.

It is my hope and prayer that Synod may recommend this worthy cause for moral and financial support to our churches.

A complete financial report will be sent to you from the office of the Alliance, 156 Fifth Avenue, New York City.

Respectfully submitted,

CLARENCE VAN ENS

REPORT NO. 8

REPORT OF COMMITTEE TO INVESTIGATE WHETHER
ARTICLE 70 SHOULD BE REMOVED FROM OR
RETAINED IN THE CHURCH ORDER

ESTEEMED BRETHREN :

I.

STATEMENT OF THE CASE INCLUDING THE MANDATE
OF YOUR COMMITTEE

A. Mr. Peter L. Van Dyken sent an overture to the Synod of 1947 (See *Acts of Synod*—1947, pages 425-427) requesting "That Art. 70 of our Church Order be eliminated from said document."

Text of Art. 70: "Since it is proper that the matrimonial state be confirmed in the presence of Christ's Church, according to the Form for that purpose, the consistories shall attend to it."

"Reason: The matter of which this Art. speaks is not an ecclesiastical matter." The four grounds given for this contention may be briefly summarized as follows:

1. "*There is . . . nothing spiritual or ecclesiastical in a marriage.* The married state as such and its consummation are matters in the realm of common grace" . . . , it is proper that God's representative in the territory of common grace, which is our civil government, now performs this rite."

2. "The Art. speaks of a 'confirmation of the matrimonial state,' which clearly refers to a custom held in the Netherlands—namely, that the Church should confirm what the State has enacted." The contention is that if an act of the state is legal and binding it need not be confirmed.

3. "In the United States the marriage bond is performed by the Civil Government. That government has delegated the power to perform these rites to its judges and to all ministers of the gospel, but not to any Church as such."

4. "This Art. has given rise and still gives rise to much confusion of thought—instead of respecting the laws of the State there is often shown a tendency to *ignore* completely what the State has done. The misrepresentation which Art. 70 creates, fosters a disrespect for the State and its laws."

B. This request was presented to Classis California but was passed on to Synod without comment.

C. The Advisory Committee of the Synod of 1947 reported as follows: "Your Advisory Committee is not prepared to either affirm or deny the argumentation offered for the removal of Art. 70 from the

Church Order. However, this committee is convinced that the removal or retention is in need of study. Hence, your committee recommends that Synod appoint a committee to investigate whether Art. 70 should be removed or retained in the Church Order. In case this study 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."

The Synod adopted this recommendation of its Advisory Committee.

II.

CONCLUSIONS —

After careful study and deliberation your committee has arrived at the following conclusions:

A. That Article 70 of the Church Order should not be retained in its present form which speaks of *confirming* the matrimonial state in the presence of Christ's Church. *Grounds:*

1. We agree with the overture that this "clearly refers to a custom held in the Netherlands until the present time, namely, that the Church should confirm that which the State has enacted."

Van Dellen and Monsma say concerning this in *The Church Order Commentary* — p. 27 — "We copied the Dutch wording in 1914, but this is a mistake, since our weddings are the actual solemnization of marriages."

2. That which actually takes place in the United States in the case of a marriage ceremony in the presence of Christ's Church is not the confirmation of the matrimonial state but rather the solemnization of it. The state has seen fit to invest ministers of the gospel with the legal authority to make this possible. Accordingly, our form is properly called a "Form for the Solemnization (not Confirmation) of marriage."

B. *That the task assigned* to the Consistories by Art. 70 of the Church Order is not a strictly ecclesiastical matter. Note that we do not say that the solemnization of marriage might under no circumstances be performed by the Church, but merely that such need not be the case.

Grounds:

1. To the best of our knowledge Scripture gives no grounds for the Church to claim that the solemnization of marriage is necessarily a part of her commission and task. We do not see how the Church could prove from God's Word that the State usurps ecclesiastical

authority when it claims jurisdiction in the matter of the solemnization of marriage. We wish to add, however, that it by no means follows from this that the Church is now in duty bound to recognize and to respect any and every act of the State in consummating a marriage or in granting a divorce. In this as in all other matters the Church is to obey God rather than men.

2. As far as we know, Protestant Christendom, which does not regard marriage as a sacrament, has never officially contested the jurisdiction of the State with respect to the solemnization of marriage. Prof. Wm. Heyns says in his *Liturgiek* — pp. 276 ff. “Het Concilie van Trente sprak het anathema uit over ieder, die zeggen zou, dat de beoordeeling van huwelijkszaken niet tot het kerkelijk gericht behoorde. Maar Rome had deze zaken slecht behartigd. Onder haar jurisdictie was het huwelijksleven op zeer laag peil gekomen. In zulk een toestand trad de Hervorming op met de leer, dat het huwelijk een burgerlijk zaak was, die door de Overheid moest worden geregeld. Rusteloos hebben de Geref. Kerken er bij de Overheid op aangedrongen, dat zij ook met het oog op de toenemende ‘abuusen’ die regeling op zich zou nemen.”

3. Reformed Authorities on Church Polity may be quoted to the effect that the solemnization of marriage is not a strictly ecclesiastical affair.

We call attention to the following quotations:

a. Prof. S. Volbeda in advising your committee, writes in a communication dated Nov. 22, 1948, that “the marriage relation as such is *not an ecclesiastical affair* and its inauguration in consequence does not appertain to the church.”

b. Prof. Wm. Heyns in his *Handbook for Elders and Deacons* says on p. 220 — “Marriage is a matter of this earthly, temporal life; its legislation belongs, therefore, to the domain of Civil Government, not to that of the church.” Heyns adds, “Since the civil laws in regard to this matter are not always conformable to the laws of God, the Church has to see to it that in its midst the divine laws are maintained.”

c. Van Dellen and Monsma say in *The Church Order Commentary* — p. 286 — “After the Reformation the solemnization of marriages continued as a function of the Ministers and the Churches. But it was soon felt that the government should have something to say regarding this all important matter. The first Synod (Emden, 1571) already declared that marriage is in part an ecclesiastical interest and in part a civil interest. The churches urged the adoption of uniform, Scriptural marriage laws.”

d. Dr. H. Bouwman says in *Gereformeerd Kerkrecht* — Vol. 2 — page 512 — “Het huwelijk is allereerst een zaak der familie, van bruidegom en bruid en hunne wederzijdsche familie. Toen er nog

geen overheid was, die regelend optrad in breederen kring, had het familiehoofd de leiding, en werd het huwelijk in den kring der naaste betrekkingen gesloten. Later toen een maatschappelijke orde zich vestigde, werd het noodig, dat de overheid zich met de sluiting des huwelijks bemoeide."

Conclusion: These quotations make it evident that these authorities recognize, the one more and the other less, a jurisdiction of the State with respect to marriage and the solemnization of it.

C. That, notwithstanding a jurisdiction of the State with respect to the solemnization of marriage, the Church is nevertheless greatly interested in this matter and deeply concerned about it, particularly in as far as it affects her own members. Incidentally, this is also true with respect to divorce in which matter the State also exercises jurisdiction. Marriage, as well as divorce, has such a direct and far-reaching effect upon the life and well-being of the Church that it would be sinful folly and inexcusable neglect for our Consistories not to concern themselves about it.

The same applies, for example, with respect to the matter of Christian Schools. Although it is not necessarily the business of the Church as such to establish and to supervise such schools, the Church recognizes that this is something of the greatest importance for her own well-being. Accordingly, Article 21 of our Church Order says that, "The Consistories shall see to it that there are good Christian schools where the parents have their children instructed according to the demands of the covenant." Even though this is a matter which falls under parental jurisdiction, the Church is nevertheless so deeply concerned, that a pronouncement is made with respect to it and the Consistories are committed to a very definite task concerning it. This brings us to the conclusion that the Church should have something similar to this with respect to marriage and the solemnization of it in order to promote and safeguard her own well-being as well as the best interests of her members. It would be a mistake and detrimental to Christ's Church to conclude from the overture presented that we are necessarily faced with the dilemma of either retaining Art. 70 in its present form or else dropping it altogether. We believe that it should be revised along the lines of Art. 21.

III.

Recommendations

In view of the foregoing conclusions your committee recommends:

A. That Article 70 of our Church Order be changed to read as follows:

"The Consistories shall do all in their power to see to it that marriage, on the part of those under their supervision and the solemniza-

tion of it, shall be in keeping with the teaching and principles of Scripture."

B. That the parenthetical note "(cf. Art. 70 of the Church Order)" be dropped from the statement found at the beginning of the Form for the Solemnization of Marriage.

Ground: There is no point to this reference if the proposed revision is adopted.

C. That if Points A and B are adopted, Synod inform our sister churches of this revision of Art 70.

Humbly submitted,

B. VAN SOMEREN
J. VANDER PLOEG
R. JABAAY
JOHN KUIPER

REPORT NO. 9

REPORT OF THE BOARD OF TRUSTEES OF CALVIN COLLEGE AND SEMINARY

ESTEEMED BRETHREN:

THIS is the first year the Board is functioning as newly constituted with its nineteen ministers and nine lay-members. Lay members are now also represented on the Executive Committee in the ratio of five to seven. It is the consensus of opinion that the new arrangement is more satisfactory than the former dual control. It does, however, entail more work for the Executive Committee since all matters, financial as well as educational, must now be dealt with by one committee.

The Board held its mid-year meeting February 9 and 10. With a couple exceptions there were no examinations or interviews for licensure or entrance into the Seminary, nor consideration of budget matters at this meeting. These matters can more appropriately and more efficiently be taken care of at the close of the school year. The Rev. G. Hoeksema serves as president, Rev. E. J. Tanis as vice-president, Dr. J. T. Hoogstra as assistant secretary, and the undersigned as secretary.

GENERAL INFORMATION

In his midyear report to the Board the *Seminary* president speaks laudably of the seminarians and of the faculty. The loyalty of both, students and faculty, to the Word of God and the Reformed interpretation thereof, and their eager study of the meaning and application of the same, gives occasion for sincere gratitude to God. There have been no interruptions due to serious illness. The faculty functioned in full members the first semester with Prof. G. Stob taking up his duties for the first time as teacher of History. The second semester finds Dr. C. Bouma beginning his year's leave of absence during which time he hopes to produce some of the fruits of years of study in book form.

With the beginning of the schoolyear there was a total (including unclassified and part time students) of 52 enrolled. The Juniors numbered 20, as compared with 7 the previous year. Judging by the number of pre-seminarians in the College there will be 41 entering the Seminary next September, and a similar number the following three years. A few of these may fall out before graduation, but it still appears obvious that we will have much larger classes entering the Seminary in the near future than in the history of our institution. One strives in vain to visualize what that might mean to our church if, for four or five years in succession we should have classes graduating

from our Seminary which average nearly forty members to a class. The Lord must have some expansion program in store for us.

It is also worthy of note how the Seminary student body is taking on more of an international color. For the third year we have a Ceylonese among our students with prospects of another from that island next year; we have at present a Netherlands student with the likelihood of a couple more Dutchmen enrolling coming September; while there is a possibility of representatives from Hungary and Germany also studying at our Seminary in the near future. Thus the Lord of the vineyard extends opportunity to our small group to make its influence felt in different parts of the world.

In his midyear report to the Board the *College* president refers to the difficulty of obtaining a suitable place for official and social opening exercises. The herculean task of registration was performed by squeezing about 1,500 into our limited facilities and arranging courses and classes in such a way that we could carry on after a fashion with a decided shortage of faculty members. The teaching staff consisted of fifty-one full-time members and seven part-time assistants. The supposedly retired Professors, A. E. Broen, J. G. Vanden Bosch, J. Broene, and J. Nieuwdorp, were again pressed into full-time or part-time service.

Members of the College faculty and their families have experienced severe afflictions during the first semester. Special mention should be made of Dr. Dirkse who lost his help-meet and infant twins. The Lord enabled him to bear his great loss with genuine Christian fortitude. Dr. Radius was ill with virus pneumonia while his wife underwent serious surgery. Both are fully recovered. Dr. Jellema also suffered an attack of virus pneumonia, while his wife was seriously afflicted with a cardiac condition. Prof. Jellema was requested later to rest from his teaching duties two or three weeks to facilitate complete recovery. The president, likewise, was incapacitated for some time. The Executive Committee encouraged him to spend a longer or shorter period in Florida for rest purposes. He complied, choosing the shorter period.

The Registrar's breakdown of the September total enrollment of 1,466 affords the following interesting figures: Pre-seminary, 189; A.B. in Education, 375; General College, 464; Pre-medical, 139; etc. There were 973 men and 493 women. The total included 1,251 Christian Reformed young people, 69 Reformed, 43 Protestant Reformed, 27 Baptists, 22 Presbyterians, and a few others.

The faculty discipline committee had more work than usual during the first semester, thanks especially to about a dozen students who insisted on improper behaviour. The school received some unwanted adverse criticism on account of it. As usual, the overwhelmingly large

majority who conducted themselves worthily were completely overlooked. The president, and likewise the Board, is convinced that we have a student body of which we can justly be proud. We think it compares favorably with the average of our young people throughout the denomination. And it is difficult to understand how more than that can be expected.

BUILDINGS AND IMPROVEMENTS

1. The erection of the science building is proceeding favorably. The cornerstone was laid December 2 in the presence of professors, students, Board members, and friends. A spirit of joy and gratitude prevailed. The only matter to be regretted is that even when this building is completed we will not have all the space we really need.

2. The final plans for the enlarged library have been studied and approved. There will be nearly three times the space for books and study room which we now have. By the time Synod is in session there should be evidence of library enlargement plans.

3. A Long Range Planning Committee has been appointed to study the immediate and future needs of Calvin. This is considered necessary in order that such new buildings as are to be erected on the new site may be wisely located. This committee consists of Rev. G. Hoeksema, Dr. J. A. Van Bruggen, Mr. John Hekman, Mr. Henry Holtvluwer, and Rev. W. Haverkamp.

4. The 1946 Synod instructed us to have a new dormitory on the campus by September 1, 1947, if possible. But it was understood that the science building and library should precede the dormitory. However, now that we are about ready to proceed with the third building project it appears that providing larger kitchen and dining room facilities is even more imperative than a new dormitory. Inspectors (and our own experience) inform us that our present enlarged facilities can, at best, serve from 125 to 150 customers. With these facilities we have been "accomodating" (?) over 400. Lost time, shattered nerves on the part of servers and served, broken morale, and disturbed digestive systems all argue loudly and plead eloquently for bigger and better facilities in kitchen and dining room.

The Board is greatly concerned about this problem and has gone "on record as favoring the construction of a building—The Calvin Commons—as soon as possible. This building is to serve as an all-campus eating place; that is, all dormitorians would be obliged to take all their meals there; others would have the privilege of using the Commons. The major part of this Commons would be used for serving the usual meals every day; a smaller part of the building would be used for serving snacks throughout the day. If possible, the building should also include accommodations for student gatherings and fellowship.

Arguments for such a Commons:

A. It is relatively safe to say that such a building can be paid for entirely by those who use it without a relative increase in the board rates.

B. Judging from the annual balances of the past two years it would seem possible to liquidate the cost of this building in a period from ten to twenty years.

C. Such a building can be designed for maximum operating efficiency and economy.

D. The construction of this building would not interfere with the normal functions of any department.

E. The Calvin Commons would be an asset to the social life of the College."

The Board has placed this problem in the hands of the Long Range Planning Committee with the observation that it considers the matter urgent and of immediate importance.

5. Considerable improvements have been made in the Seminary building by way of redecoration of the entire interior, and refurnishing the students lounge room.

6. Because of perplexities arising from the parking problem we were practically compelled to build a parking lot on the new site at a cost of approximately \$4,000. A similar amount must still be spent if it is to be properly completed with blacktop. Also the driveway leading from Benjamin street behind the main building has been widened and extended with an outlet on Thomas, thus creating parking space for faculty cars. The cost approximated \$3,500.

FACULTY PENSION FUND

The Pension Fund for faculty members having been in operation now for a few years, it appears that certain amendments are desirable. Change in the Rules and Regulations governing this fund require approval of at least seventy-five per cent of the beneficiaries, approval of the Board of Trustees, and approval of Synod. The following proposed changes have been approved by the first two mentioned groups and are hereby submitted for synodical approval:

A. Section IV, 1, (first two lines) now reads, "All persons entitled to benefits from this fund shall contribute annually 3% of their salary rate; the institution shall contribute an amount equal to 6% of such salary rate."

PROPOSED CHANGE: substitute for "salary rate" the words "current salary."

B. Section IV, 2, as it now stands is to be entirely deleted and the following proposed article substituted: "The term 'current salary' shall be interpreted to mean the total remuneration received for the cur-

rent fiscal year, September 1 to August 31 in each year, exclusive of remuneration received for work done during the regular summer session."

C. Section IV, 3, It is proposed that the term "salary rate" be changed to "current salary." So decided.

D. Section V, 1-3. It is proposed that these articles shall be changed so as to read as follows:

"1. Persons who have been in the employ of the institution for five (5) years or less and who are eligible to a pension, shall be entitled to a pension of 25% of the average of the current salaries for the years they have served.

"2. Persons who have been in the employ of the institution over five (5) years and not over ten (10) years and who are eligible to a pension, shall be entitled to 33% of the average of the current salaries for the years they have served, or for the last eight (8) years, if they have served more than eight (8) years.

"3. Persons who have been in the employ of the institution over ten (10) years and are eligible to a pension, shall be entitled to a pension of 40% of the average of the current salaries for the period of the last eight (8) years they have served."

E. Section VIII, 1. It is proposed that this section be revised so that in each instance where the amount of \$500 benefit is mentioned, this be made to read \$750.

F. Section XI (membership and control of the Board).

It is proposed that this section shall be revised so as to read:

"The fund shall be controlled and administered by a board of seven (7) members, elected by, and members of, the following bodies:

Four (4) members to be appointed by the Board of Trustees. (See art. 109.)

Two (2) members of the College Faculty.

One (1) member of the Seminary Faculty."

G. It is further proposed that the Board of Trustees place in the budget, beginning with the school year 1949, \$5,000 per year for two (2) years, and \$2,500 per year for the following ten (10) years; this money to be allocated to the Faculty Pension Fund in order to build up the necessary reserve.

H. It is further proposed that, in order to further assure the stability and safety of this Pension Fund, Calvin College and Seminary, as institution, hereby guarantees this fund financially, provided, the employees of the institution shall faithfully perform their responsibilities to the fund in accordance with the Rules and Regulations governing the same.

I. It is, finally, proposed that the above amendments shall become effective as of September 1, 1949, and shall not apply to persons who have reached the age of seventy (70) prior to September 1, 1949.

APPOINTMENTS AND RE-APPOINTMENTS

In order to eliminate the wide spread now existing between the ranks of Instructor and Associate Professor the Board decided to have four ranks instead of three: Instructor, Assistant Professor, Associate Professor, and Professor.

The following appointments have been made and are submitted for approval:

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

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

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

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

Mr. C. Van Zwoll in Dutch department, for two years.

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

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

Melvin Berghuis as Assistant Professor (if he obtains A.M. by Sept.) in speech, for two years.

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

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

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

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

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

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

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

John Vanden Berge as Instructor in Economics and Bus. Ad., for two years.

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

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

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

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

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

The Board instructed the Executive Committee and President Schultze to study the need and desirability of appointing a Dean of

Men to serve in a similar capacity among the men as Dean of Women does among the Ladies, and report to the June meeting.

CURRICULUM MATTERS

1. Last year Synod approved of the plan to proceed with measures preparatory towards the conferring of the Th.D. degree. The Seminary faculty submitted a tentative detailed plan of the requirements for the granting of such degree. However the faculty later withdrew their document since they felt not sufficient time had been given to properly consider all angles involved. No further action has as yet been taken.

2. A change, endorsed by both faculties and approved by the Board, is proposed regarding the Dutch requirements in the College. It is proposed that Dutch be taught three years as heretofore, but that it be taught eight hours the first year and six hours the other two years as required of Pre-sem students. It will be taught on the same basis as French and German. Thus the required hours for Pre-sem students is increased from 15 hours to 20 hours. To compensate for this these students may drop the one year of German which has until now been required of them.

3. Arrangements have been made whereby Calvin can give a B.S. degree in nursing. Three years of work at Calvin and one year at Blodgett laboratory will be required. Either a B.S. degree in nursing or a B.S. degree in medical technology would then be possible on the combined curriculum plan. A total of ninety-four hours, or its equivalent, will be required.

EDUCATIONAL SECRETARY

Our Educational Secretary, Rev. A. Brink, reports that he is finding more work than one man is able efficiently to perform. His work can roughly be divided into four departments: (1) Providing copy for *Banner* and *De Watcher* through which means he strives to stimulate and maintain the interest of our people in our College and Seminary. (2) Making public addresses and preaching. He has been able to represent the cause of Christian instruction approximately 250 times during a twelve month period. (3) Speaking at Classical meetings. Before the end of this present schoolyear he will have visited each Classis at least once where the cause had been presented. (4) Contacts with High Schools and prospective students. He visits our Christian High schools and contacts the Seniors personally. He also contacts, largely through correspondence, all high school seniors of our churches whose name are sent him by schools or consistories. Through his many activities our Educational Secretary is making a large contribution in the effort to make our Seminary and College and the principles for which they stand more real to all of our people.

FIELD REPRESENTATIVE

Our Field Representative, Mr. Sam Van Til, likewise spends considerable time touring the districts where our people live. Although he also strives to propagate the principles underlying Calvin and delights to emphasize the spiritual aspect of his work, his approach and purpose is necessarily different from that of Rev. Brink. His aim, of course, is to arouse interest for the purpose of gaining financial support for the institution. Considerable of his time is required in the office setting up and maintaining records of contributions made by each individual as well as the amount of their pledges still outstanding. This requires much book keeping and correspondence.

The figures of the Expansion campaign at the end of 1948 were as follows:

Received previous to Jan. 1, 1948.....	\$340,907.60
Received during 1948.....	\$326,061.25
Total received up to Jan. 1, 1949.....	\$666,968.85
Balance due on pledges.....	\$588,862.13

From the nature of their offices both Mr. Van Til and Rev. Brink take a leading part in the Public Relations Committee. This committee, the appointment of which was decided upon by the last Synod, consists of President Schultze, Rev. Frens, Prof. C. Bouma, Prof. Jellema, Rev. Brink, and Mr. Van Til. The general purpose of this committee is to build up and protect the good name of Calvin College and Seminary and increasingly to gain good will for the school in the minds and hearts of all the publics with which our Alma Mater deals (Student body, faculty, our church constituency, church papers and daily press, local officials, etc.). The committee is just beginning to realize that that the work is important and the assignment a large one.

MISCELLANEOUS

1. The present rule of the College is that only members of an orthodox church shall be admitted as students. However, a couple instances have arisen of young people who were, for the time being, members of no church, but closely associated with our people. It was difficult to exclude these. It is therefore proposed that the rule be amended as follows: "Exceptional cases shall be judged by the faculty committee on admissions in consultation with the Executive Committee." The Board has already endorsed the amendment.

2. A document is received from the College faculty suggesting reopening of negotiations for the re-sale of some land to the Calvin church. The document emphasizes the College's need of a large auditorium (for chapel exercises, commencement, etc.) as well as the need of a place of worship for a large number of students. It is suggested that an arrangement might be made with the Calvin church by which these needs could be supplied if we would sell them a plot of land.

The Executive Committee has been instructed to study the document and report to the Board at the June meeting.

3. In order that faculty members as well as graduates may be properly robed at commencement exercises, as well as on other official occasions, the Board decided to provide robes for faculty members at an approximate cost of \$2,500.00.

4. The Eerdman's Publishing Company has agreed to publish, at its own risk, a textbook by Prof. J. De Vries on Essentials of Inorganic Science. Dr. De Vries informs us that it will require three summers to prepare material for the book, but that he can ill afford to forego the remuneration he otherwise would receive for summer teaching. The Board has agreed to allow him \$480.00 per summer for three summers (the amount he would receive for teaching) providing he use such time for the writing of the book.

4. We had two Dutch young men studying with us this past year under the terms of two foreign scholarships provided by the institution. The Board has decided to again offer two foreign scholarships for the coming schoolyear. It should be noted that the scholarship is available to either seminarians or collegians and is not renewable.

Budget, matters pertaining to licensure, graduation, etc., will be presented to Synod in a supplementary report at the close of the schoolyear.

Humbly submitted,

R. J. FRENS, *Secretary*

REPORT NO. 10

REPORT OF CHRISTIAN REFORMED BOARD OF MISSIONS

I. INTRODUCTORY

A. For two reasons we submit a brief report this year: First there is the fact that last year's report was elaborate and exhaustive, a piece of work which continues to have value indefinitely. Second is the fact of the absence of Dr. J. C. De Korne by reason of sickness which requires that this report has to be written by emergency help, making an elaborate report difficult for obvious reasons. The Rev. Henry Evenhouse has given part time for two weeks for this purpose and the Reverend Henry Verduin has been released by his consistory for six weeks to assist at the office.

B. As has been the case since the Board Meeting has been held in February a supplementary report is to be added when synod meets.

C. The officers of the Board at present are: Rev. H. Evenhouse, Pres., Rev. L. Oostendorp, Vice Pres., D. J. C. De Korne, Secretary, Mr. Henry Denkema, Treasurer, Dr. Richard Wierenga, Assistant Treasurer and Rev. John Beebe, Minute Clerk.

II. BRIEF SURVEY OF FIELDS:

1. *China* —

The work in China has been interrupted by the coming of the Communists. Because of possible emergencies authorized discretionary powers for the China force as per the following minutes: BM 4044 2;

The board decided to interpret the 'discretionary' powers to mean that the responsibility for deciding what to do for the safety of the missionaries and their families is placed upon the individual missionary. Hence, if any member of the Mission feels that present conditions warrant his or his family to leave China to return to the United States, he should present the matter to the Mission for information. The board further declares that no crisis or relation as between ordained and unordained workers shall in any way curtail the discretionary power of any individual."

In accordance with the above the following have come home from China: Rev. Peter De Jong and family. At his request he has been indefinitely released and declared eligible for a call from our churches. Dr. H. E. Van Reken and family. At his request he has been indefinitely released and he plans to establish private practice in Grand Rapids. Mrs. A. H. Selles and son Donald have returned to America. Miss Betty Heerema has asked and has been granted indefinite release and will enter service in her profession. It is the hope of the Board and of these released workers that they may again serve in our China Field.

Rev. Albert Smit alone is on our Jukao field. He thought best to stay with the native Christians when the Communists came in and bravely faced the uncertainties of the situation. For five weeks no news came

from him but now news has come through that he is well and able to continue meetings and can keep in touch with the work in the outlying districts. We thank God for the relief which this news brought to his anxious family and fellow missionaries in Shanghai, and to the church at home. At this writing it is impossible to say what the change in the government of China will mean for our mission in that country.

The rest of our China force is at Shanghai: Rev. and Mrs. Edward Van Baak, Rev. Henry Bruinooge and family, Rev. A. H. Selles, Miss Wilhelmina Kalsbeek, Miss Lillian Bode, Miss Magdalena Koets and Mrs. Albert Smit. These have judged that for the time being they can remain in Shanghai to await developments.

One very regrettable item regarding our China force must be reported. Miss Marian De Young has resigned from our work because she is no longer in agreement with our doctrine and principles. The Board is working on a fair settlement of obligations with her since a considerable sum of money was spent in her transportation and training.

In spite of the war we can report some good news from the China field. At Jukao three hundred people attend worship and a like number is present at Sunday School. At Haian a church was organized with 66 Christians and 29 inquirers. There also a native Christian School was opened with four teachers and 93 pupils. The China Mission is urgently commended to the intercessory prayers of the church.

2. *Africa* —

A. The workers in the field are: Rev. Harry Boer at Baisia, Rev. Peter Dekker at Lupwe, Rev. Peter Ipema at Wukari, Miss Jennie Stielstra at Wukari, Miss Tena Huizenga at Lupine.

B. The workers now home on furlough: Miss Betty Vanden Berg, Miss Margaret Dykstra.

C. The workers coming home in April: Rev. and Mrs. E. H. Smith, Miss Anita Vissia.

D. The Rev. Harry Boer has accepted the appointment to the Chair of Missions at Calvin Seminary and will be released from the African Mission at the close of his first term a year hence.

E. *PROGRESS.*

1. The Evangelistic work has been greatly strengthened in the past year by the addition of two ordained missionaries, Rev. P. Ipema and Rev. Peter Dekker. This made expansion at Baisia possible.

2. The Educational work is being strengthened by two men who are preparing to go to Africa, Mr. Gilbert Holkeboer and Mr. Donald Van Reken.

3. The Medical work needs one or two doctors. Call for a doctor has thus far brought no success.

3. *Indian Field* —

We present this brief summary of each station:

CARISSO — Missionary Mr. David Boyd. Interpreter — Paul Redhouse. 1500 Indians. Bible classes at two schools with 100 children. 2 preaching services — Sunday School of fifty pupils. 3 days a week camp-work. Jeep much appreciated in the work.

CROWN POINT — Missionaries Rev. and Mrs. J. Van Bruggen. Alfred Becenti Interpreter — Ben Henry and Howard Redhouse are a team of Indian workers. 5000 Indians — On Sunday morning there is Sunday School for beginners at 9:00 and for older ones at 10:00. Preaching service at night. Monday is meeting of Missionary with his native helpers to prepare message to be delivered during the week at White Horse, Lake Valley, Standing Rock and Baca, by two of the group while the others do camp work at each place. Thus each week 600 children are taught, 25-35 homes are visited and comfort is brought with message of salvation to the patients in government hospital. Rev. Van Bruggen also tries to keep a hand on the unoccupied San Antone and Star Lake areas. In this large area there are 225 confessing members and 47 baptized members. Besides all this work Rev. Van Bruggen also is editor of the *Christian Indian*. Mrs. Van Bruggen shares in this busy program by teaching several classes each week. Looks like ideal set up.

FARMINGTON — Missionary Rev. H. Schripsema. 5000 Indians. 50 on believers roll. Preaching and S.S. Sunday morning and teaching 200 children in Government school in afternoon. Several other weekly meetings and three days camp work. An old house is used as a Christian Navaho Center, and a native Bible woman will be employed.

GALLUP — Called Indian Capitol — Missionary Rev. Donald Houseman. Interpreter Stewart Barton. 600 Indians. Two Sunday services at chapel. 230 students reached in weekly classes at Perea and Fort Wingate schools. Proposed Service Center greatly needed in this wicked city with much drinking and immorality.

NAHASCHITTY — Vacant for several years. Under supervision of Rev. G. Pars of Tohatchi. A native Christian does part time work: service on Sunday with 12 adults and 20 children. Camp work during week.

PHOENIX ARIZONA — Rev. W. Goudberg does translation work, teaches classes in school and visits sick in hospital and sanatorium. American Bible Society has accepted Rev. Goudberg's translation of I Corinthians for publication. This is an honor for him and for our mission.

Rev. C. Hayenga — ministers to four camps of 300 Indians each. He reaches all these Indians with loud speaker on his car. Mrs. Hayenga assists with bringing messages to women and children in homes. Rev. Hayenga preaches at four camps per Sunday. Is member of Cook Training School administrative board.

RED ROCK — Missionary Rev. F. Vander Stoep supervises this vacant post. With his interpreter and Geronimo Martin a class of 45 is taught in school and camp work carried on. Worker badly needed.

REHOBOTH — Our Indian Mission Center — Church, Hospital, School and dormitories. Three ordained men here: Kamps, Poel and Yff. A doctor, nurses and teachers and matrons and cooks — a bee hive of activity. Shortage of houses and other buildings. High school building very much needed. Every type of mission work is centered here and reaches out far and wide with its influence. A Bible woman has been appointed for Church Rock in the vicinity of Rehoboth. Every type of mission work here is directed toward the highest purpose of bringing the gospel. Rehoboth constantly demonstrates both the advantages and the disadvantages of concentration of many workers.

SAN ANTONIO — Vacant for four years — 2500 Indians — Worker urgently needed.

SHIPROCK — Missionary Rev. F. Vander Stoep — 4000 Indians. Regular preaching and many classes taught — camp work — assistants two Indians and Miss Vogel. 80 children in Sunday School, 180 in chapel on Tuesday evenings.

STAR LAKE — Vacant for years. Under Rev. Van Bruggen's care but little can be done because of lack of time and manpower. Part of this field may have to be turned over if orthodox group desires it.

TOADLENA — Missionary Rev. J. C. Kobes, assisted by Miss Angie Nieuwsma and interpreter Sidney Nez. 2500 Indians, 55 on believers roll. 800 Indians reached in camp work and 290 weekly in schools. Church and chapel services on Sunday, plus Sunday School. Miss Nieuwsma and her interpreter Lorraine Mike also do camp work.

TOHATCHI — Rev. G. Pars Missionary — 3000 Indians — Mrs. Pars assists by teaching in four schools. Reopening of Government school and hospital will greatly increase opportunities. Regular preaching services and Sunday School. Missionaries and interpreters of the whole field meet here once a month to discuss mutual problems and to train and teach interpreters in Church History, Public Speaking, Homiletics and Reformed Doctrine.

TWO WELLS — Rev. J. B. Swierenga is the missionary — Melvin Chavez interpreter. 400 families of Indians. Preaching at two places on Sunday, every other Sunday evening at Zuni. Mrs. Swierenga must educate her own children. Camp work is done. The Jeep performs well in this area of bad roads. A catechism book for children is being translated by Rev. J. B. Swierenga. 14 adults and 21 children on believers roll. First native Christian school is being built here.

ZUNI — Acting Missionary Mr. C. Kuipers, Native Christians eagerly desire his ordination. Preaching, Sunday School and camp work is regularly done. Rex Natewa, consecrated Christian, is interpreter. Gerrit

Vander Meulen is industrial assistant, Bernard Haven is Principal and five young ladies assist on the teaching staff of the school. Johanna Struik is the matron. Clarence Dykema assists in various capacities. All the workers do some evangelistic work.

Shortage of buildings and workers constitute the most pressing problems on this, our oldest and largest mission field. May Synod be able to take steps toward solution of the same.

When one considers the vast amount of work done by our missionaries, the great difficulties of various kinds with which they have to cope, the cheerful and uncomplaining spirit with which they make all the sacrifices required of them, it leaves us with a feeling of admiration for them and gratitude to God for giving us devoted men and women to spearhead the efforts of the Church to obey the great commission of the Lord Jesus Christ.

Because of special circumstances we single out three matters for special commendation.

First, because there was a time when the hospital at Rehoboth was closed and thought to have outlived its usefulness, the Board is impressed with the fine service performed by the doctor and the hospital staff in providing the proper atmosphere for presenting the Gospel to the patients. It proves to be a definite asset to our evangelistic work.

Second, since the educational staff at Rehoboth has labored under distressing handicaps because of lack of proper buildings and equipment, they deserve a word of commendation. We are sorry to report that the principal of the High School resigned last summer, and now two of the three High School teachers have resigned.

Third, we express appreciation for wives of missionaries who uncomplainingly teach their own children or help with teaching, calling and other missionary service.

III. SIGNIFICANT INFORMATION

Advance on Navaho and Zuni Fields. The committee appointed in BM 3509 produced a mimeographed report which was approved. The following constructive suggestions were a part of the report:

1. That we take measures to increase the amount of camp work, — that the homes of the Indians be visited more generally and more frequently. The home is the basic or first sphere of one's religion. It also is the best sphere to approach man on matters of his salvation and of the yearnings of the soul.

2. That particular attention be given to Christian day school possibilities in the immediate vicinity of the Indian's dwelling places. Daily contacts between home and school on the part of the children will also mean contact of the parents with the school and what it stands for. The teacher-home contact also will be fruitful towards imparting the Christian touch to that home. It is likely to supersede that of the school-teacher-

home influence of boarding school institutions. Moreover, the Supreme Court decision on Christian instruction in public schools may well require the building of more private Christian schools on the Indian reservations.

3. That we press the program of follow-up work. This in the homes, where the Indians work, where they congregate, in conferences or conventions, and that by personal visits and contacts by mail, by their own people as well as the white worker.

4. That we put forth painstaking effort to discover, train and use Indians in places of trust. Less of meeting about them and more of meeting with them, and most of meetings by them. Was it not Dr. Bavinck, the Dutch authority on missions, who recently explained the reluctance of the Indonesians in the East Indies to call back the Holland missionaries to their original fields from the fact that the Indonesians realized their own native tendency to let the Hollanders take the lead and to be passive themselves? Similarly, as long as we keep on doing things ourselves and do not thrust out the Indian into the vineyard, he is likely to hang back for a long time to come. Doing too much on our part involves a risk as well as doing too little. Let us thrust the Indian out into the work wherever possible, and accompany him with fervent prayers for the Holy Spirit's guidance.

5. That we train the Indians for service wherever we can "lay hands" on him. Can we not get and use some of those trained at Cook, in Arizona, and put them to work on our own field, giving them part-time camp work and part-time schooling to make their religious position more sure? With a combination of study, camp work and even manual labor, they might accomplish a good deal, very soon, in natural as well as spiritual things.

6. That we curtail or quit the building of large expensive workers' homes, and put up if at all possible such workers' homes as will fit the Indian taste, surroundings, and as will house the educated Indian in a way as will befit his advanced but Indian station. In some places we may get along without buildings at all, if we utilize the jeep and the proper kind of trailer.

7. That we sustain the Indians not merely by proper housing and transportation, but also by much prayer for his guidance in the service of the King who is saving His people.

IV. ITEMS REQUIRING ACTION BY SYNOD:

1. BM 4070 *Representation at Synod*. "On motion it was decided to appoint Rev. H. Evenhouse and Dr. Richard Wierenga to represent our Board at Synod on matters pertaining to Indian and Foreign Missions." The Board also asks that Mr. C. Kuipers be recognized by Synod as the spokesman for General Conference of our Indian Missions.

2. BM 4036 — As part of the settlement of the difficulties between the Board and the Rev. Dr. Harry A. Dykstra, the Board requests Synod to acknowledge in its Acts the following: BM 4036 h, "Upon motion it was

decided to withdraw the Board's appeal to Synod re severance of relations between our Board and Rev. Dykstra. Art. 132, p. 90. Acts of Synod 1948."

3. BM 4016,4—The Board asks Synod to approve the following: "Upon motion it was decided to recommend to Synod to sell the former parsonage (at Shiprock) because it is not worth remodeling. In case it is impossible to make satisfactory sale, Mr. Van Iwaarden will be consulted about repairing same."

4. BM 4017—*Star Lake*. "In response to GCM 986 it was decided to relinquish part of the Star Lake Field, including the buildings, subject to the approval of Synod."

Grounds:

1. We have called repeatedly and have not been able to secure a missionary.

2. This area is just outside of the natural boundary.

3. The neighboring missionary will then be able to intensify the work we have."

(To this the Executive Committee of the Board has added the stipulation that such release be authorized only to an orthodox body.)

5. BM 4021, 3, "Chapel. (at Zuni). In response to the Inspection Committee report, p. 13, and Acts of Synod, 1948, p. 52, a motion prevailed to recommend to Synod that authority be given for the building of the chapel. The Executive Committee to be responsible for the final plans and their execution."

6. BM 4021, 5, "Assembly Hall and Recreational Center. ZLCM 97 and 98. ECM 3775, Acts of 1948, p. 52. Upon motion it was decided to recommend to Synod the erection of Assembly Hall and Recreational Center."

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

Grounds:

a. The Synod of 1947 approved the appointment of Mr. C. Kuipers to the position of acting missionary at Zuni for a term of two years "with a view to his seeking ordination via Article 8 of the Church Order, if his work is satisfactory." See Art. 139, Acts of Synod 1947. The trial period has come to an end. During this trial period the Board has been very well satisfied with the work our brother has done as acting missionary. The condition stipulated was met to the satisfaction of the Board. Also, the Christian natives are well pleased with the work he has done and express a desire that he may render all the pastoral work including serving the sacraments in their midst.

b. Our church has ever been committed to the policy that strategic posts ought to be manned by ordained ministers. Zuni is such a post.

Many attempts have been made prior to the appointment of Mr. Kuipers as acting missionary to obtain an ordained man for Zuni, but to no avail. Add to this, persistently calls have been made for other posts on the Indian field, but always we receive the disheartening word "declined."

c. It is the general consensus of opinion among missionaries that it requires at least several years for a new man to learn the language, to understand the psychology of the Indian, and to gain his confidence. Mr. Kuipers already knows the language sufficiently well, he understands the ways and thoughts of the native, and he has their confidence.

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

8. BM 4028, *Special Requests for 1949*

1. Upon motion it was decided that all moneys to be used for special budget requests are to be borrowed from earmarked funds.

2. The following items were approved:

a.	Carisso.	
	Storage place for Diesel in order to use room for jeep.....	\$ 300.00
	Jeep upkeep in 1949.....	300.00
b.	Gallup.	
	7000 additional mileage at 6c.....	420.00
	Maintenance of home on mission property.....	200.00
	Equipment, Social Center and Gospel Hall.....	300.00*
	Equipment, Evangelical Center and Recreation room & at mission.....	300.00*
	(* approved previously — see BM 4004)	
c.	Rehoboth Mission.	
	Extra cost for new boiler.....	6,000.00
	New transformer.....	400.00
d.	Rohoboth Hospital.	
	Additional for new automobile.....	600.00
	Thermostats to be installed.....	50.00
e.	Tohatchi.	
	Jeep expense.....	300.00
f.	Two Wells.	
	Basement floor — parsonage.....	300.00
	Foundation of parsonage.....	500.00
	Other repairs of parsonage.....	80.00
	Repairs on interpreter's home.....	50.00
	Insulating ceiling of manse.....	85.00
g.	Zuni.	
	Stoker Unit, coal bin alterations.....	900.00
	Additional sewer line exigencies.....	550.00

3. The following items were approved for the 1950 Special Gift Budget.

a.	Rehoboth Mission.	
	Home for field maintenance man.....	\$10,000.00
b.	Shiprock.	
	Fence to front property.....	225.00

9. BM 4088 *Budget for 1950*. Upon recommendation of the finance committee and after changes had been made by the board, the following budget was adopted for 1950:

TOTAL BASIC BUDGET REQUESTS FOR 1950

(Quota is based upon 33,910 families)

Indian Missions	\$274,613.59
China Missions	88,400.00
Nigeria Missions	57,840.00
Administration	18,465.00
General	13,315.00

\$452,633.59

Less expected receipts for salaries..... 50,000.00

\$402,633.59 — \$11.87 per family

BUILDINGS AND IMPROVEMENTS ABOVE BASIC REQUESTS

Indian Field Buildings and Improvements.....	\$ 59,825.00
China Buildings and Nantung Expansion.....	21,500.00
Nigeria Buildings	12,730.00

\$ 94,055.00

(In addition to the above, the sum of \$13,285.00 has been approved by the board for the present year 1949 and is to be borrowed from earmarked funds.)

10. BM 3999 *Revised Budget Plan*. The augmented finance committee submitted a report on special gifts and budget plan. This was adopted as follows:

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

The other part shall be called the *Special Gift Budget*, in which shall be placed all sums for contingencies and any desirable projects, and all buildings and improvements over and above bare needs. This portion shall be divided into contingency on the one hand, and expansion or desirable projects or special gifts for each field, that is, China, Indian, and Sudan, on the other hand. All undesignated funds given shall be placed in contingency. Others designated for specific fields shall be allocated to those fields. If there is a surplus in contingency, it shall be used in the various fields wherever needed, as the board sees fit.

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

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

b. Interest in the various fields will be stimulated:

(1) The donors to specific causes will not feel that the gifts are "dissipated" or "lost" in the general fund.

(2) The missionaries making propaganda for their fields can be duly rewarded.

(3) The various fields will receive the moneys intended for them.

(4) In this way the board can call attention to various specific needs as they arise.

11. BM 4078 *Ramiah Committee*. Revs. A. Hoekema and H. Evenhouse presented a report which was approved as follows with the addition of (4) under point C. The details are to be worked out by the executive committee.

"A. ORIENTATION.

Mr. Arthur V. Ramiah, a member of our Burton Heights Church, and a missionary at the Telugu Village Mission in India, has offered our denomination a portion of his field. The area which he offers us is the eastern portion of his southern field, an area of 2000 sq. miles with a population of about half a million, the majority of which speak the Kanares language. There are in this area 300 Christians, 175 being baptized confessing members, the balance being children under 12, and as yet unbaptized. These Christians live in 17 separate towns and villages. Pastor Peter Stephen Raleigh and his wife, native workers, are in charge of this section now. They have with them a regular evangelist and also a young convert who is being trained to be a future worker. This is a comparatively new and little developed slice of territory. Ramiah himself is working in the central area of his field, but he could supervise whatever work would be done in this area.

"B. PREVIOUS OBJECTIONS.

Some of the objections that have been raised previously to our taking over this field either have been eliminated or can be eliminated. E.G.:

1. Comity with neighboring missions. This has already been established by correspondence with other missions. All those which replied have indicated that they would have no objection to our taking over this field.

2. Testimonials about Mr. Ramiah himself have been obtained. They were found favorable.

3. The objection has been advanced that the field offered us is not definitely Reformed. But at least there are 300 Christians there; they could be worked with and instructed in the Reformed faith. As far as the workers on that field are concerned, your committee feels that if such workers should prove unwilling to cooperate with us on a strictly Reformed basis, those workers could then be asked to transfer to another portion of the Telugu field, so that we could take over this new field entirely ourselves.

4. The objection has been raised that Mrs. Ramiah's position is not Reformed. Our committee has been informed by Ramiah himself that Mrs. Ramiah now appears ready to accept the Reformed position. At any rate, she would not be teaching any doctrine classes in our field; so that objection falls aside.

"C. MATTERS STILL TO BE STRAIGHTENED OUT.

A few matters remain to be straightened out before Synod could take final action on this. These matters include:

1. The native Christians in this area should be consulted on this matter, and their approval secured before we take over the field.

2. Pastor and Mrs. Raleigh, and the evangelist assisting them should likewise be consulted on this matter. If they are willing to work for us on a thoroughly Reformed basis, they could be retained. If they are not, they could with their permission be transferred to another portion of the Telugu field.

3. It should also be determined what personnel should be sent out to this field to begin with, and how much money would be required for the first year.

4. The relation between Mr. Ramiah and our board is to be carefully defined. In this connection we should correspond with Mr. Billington.

Your committee feels that all this information could be obtained in time for the next Synod. The executive committee could act on it, and then present the matter to Synod.

"D. RECOMMENDATION:

Assuming that the matters mentioned under C above would be satisfactorily settled by the time Synod meets in June, your committee recommends that the board petition Synod to take over the section of the Telugu field offered us by Mr. Ramiah.

Grounds:

1. It is time that we take action on this matter. The field was first offered our denomination in August of 1947. This will be June of 1949 — almost two years after the offer was made. If we do not accept it now, we may not be able to get it at all.

2. The need of the field is great. Mr. Ramiah is constantly pleading for more workers. This particular section is practically virgin territory.

3. The response to the gospel on the Telugu field in general has been amazing. In one year (1946) Mr. Ramiah reports that there were, on his entire field, 400 confessions of faith. These 400 confessions were obtained through the instrumentality of only 5 white workers.

4. It would not require a great outlay of funds to take over this field. As a matter of fact, according to Mr. Ramiah's own statement 65% of his support at present already comes from the Christian Reformed Church. If our denomination should take over this field, whatever portion of this money is being used for the southeast territory could simply be sent by the same donors to our own Mission Board. Besides, one church stands ready to support a worker on this field. To give some idea of how little money is needed for this type of mission work, compared, for example, with other fields, note the fact that the total cost of operating the entire Telugu Village Mission in 1947 was \$12,000, and our field would be only a part of the total Telugu field.

5. The heart of our church seems to be moving in the direction of India. Witness the fact that Mr. Ramiah himself is being so largely supported by our people, and also that others from our number who

are going to India are being supported by our people. In other words, we believe that this field has an appeal for our people.

6. Two workers at the present time stand ready to go to this field. When there is such a crying need for workers there, and the opportunities are so great, are we following the mind of Christ when we say to such people, "You must not go to India."

7. According to reports, there will be a large number of missionary recruits graduating from Calvin College in the next few years. India offers many advantages for missionary work, and eliminates many of the disadvantages (climate, for instance) of the African field. This particular field is Hindu territory, in which mission work is much easier than in Mohammedan territory, such as that in which Drs. Vroon and Blocksma will be working. Having a work in India will probably prevent us from losing some of our prospective missionaries to other boards, as we have in the past, and will enable us to present more missionary opportunities to our young people."

12. *BM 4072 Annuity Gifts.* The recommendation of the finance committee in ECM 3940 regarding annuity gifts was approved.

BM 3940 Annuity Gifts. The following item in the finance committee report was recommended to the annual board for final approval:

As directed by ECM 3860 the finance committee looked into the entire question of annuity gifts. It was to be noted that by action of the executive committee and board (ECM 1024, ECM 1116, BM 1187, ECM 1531, ECM 1745, ECM 1871) the general idea has already been approved, a form has been drawn up, and \$13,000 has already been received. Thus far, however, no authority has been given for the vigorous promotion of this project.

Your committee finds that as early as 1943 legal advice was secured in the matter and the form of our annuity bonds has been declared legally valid. Our annuity bond consists of two portions. One portion is the acknowledgment of an outright gift to the Christian Reformed Board of Missions. The other portion is a promise to pay, as long as the donor lives, a fixed annuity. The amount of the annuity is based on the amount donated and on the age of the donor.

Your committee is convinced that it is advisable to promote this annuity plan vigorously provided the following provisions are met:

a. Funds received from annuity gifts should be placed in a separate account. The major portion of the money should be invested in U. S. Government bonds, but enough of that money should be kept liquid in a bank account to enable the board to pay annuities to donors from it.

b. At the time of the donor's decease, the amount that is left of his contribution after annuity payments have been deducted, shall be placed in our general fund for the regular work of Indian and foreign missions.

c. In the preparation of circulars and advertisements, special care should be taken to avoid all statements which might be misinterpreted, and there must be compliance with all legal requirements.

Respectfully submitted,

H. VERDUIN, *Acting Sec'y.*

REPORT NO. 11

REPORT OF COMMITTEE ON THE INTEGRATION OF THE FUNCTIONING OF THE HOME MISSION COMMITTEE AND THE CHURCH HELP COMMITTEE

To the Synod of 1949: ESTEEMED BRETHREN:

OUR Committee received a double mandate. The first is found in the Acts of Synod of 1948, p. 76, and reads thus: "B. Synod appoint a committee consisting of the three members of the Church Help Comm. and the three members of the Home Mission Comm. of Classes Orange City, Sioux Center and Minnesota to advise Synod how to integrate the functioning of these two committees." The second part of our mandate is found on page 71 of Acts of 1948 and reads: "Motion prevails to refer this matter and B,2,b above to the committee which is to be appointed by this Synod to study the matter of the relationship between the Church Help Comm. and the Home Mission Comm."

Although these mandates have much in common, yet they do not allow to be treated as one. We shall therefore consider them in the order given above. But first a word about our Committee.

Synod appointed the three members of the Church Help Comm. as part of this study committee. In a later session Synod enlarged the Church Help Committee to five members. This enlarged committee of the Church Help Fund deemed it the wish of Synod that three of its five should serve on this study committee. Those so appointed were the Revs. J. Cupido and J. Hanenburg and Mr. Charles R. Mulder. The members of the Home Mission Committee serving with the above named were the Revs. M. Dornbush, G. Vande Riet and G. Zylstra. Since Synod did not designate a chairman and a reporter, our committee appointed Rev. G. Zylstra as its chairman and Rev. J. Hanenburg as reporter.

PRELIMINARY SURVEY

Part one of our mandate, concerning the integration of the functioning of Church Help and of the Home Mission Committees requires a brief historical review. Permit us to present this first.

The problem developed from the fact that the Home Mission Comm. made extensive financial investments in some of its mission projects, as for instance, buying a church and parsonage in Minneapolis. Other properties have been bought as in Washington, D.C.; in Iowa Falls, Iowa; in San Diego, Cal., etc. Eventually some of these fields have attained to the stage of organized churches, having a missionary pastor. Now the Home Mission Committee would very much like to be repaid for its original investment in order to use such money at other places. The Home Mission Committee does not have sufficient funds at its disposal to continue to make purchases of chapels, etc. except it receive early and

frequent repayments of its previous investments. But the newly organized churches are not able to repay these debts except in small annual amounts.

This situation induced the Home Mission Committee to ask Synod of 1944 to approve of a plan whereby the Church Help Committee was to advance loans to such congregations to repay the Home Missions Committee. The Church Help Committee would then carry the burden and receive the annual 5% repayments from the newly organized church.

In compliance Synod 1944 decided:

"When a congregation is sufficiently developed to have a pastor of its own it shall purchase the meeting place at its appraised value, provided by the General Committee for Home Missions, with the understanding that the Church Extension Fund be not expected to carry the unpaid balance, but that with the aid of the Church Help Fund such a field shall at once meet its obligation to the Church Extension Fund." Acts '44, p.45.

This decision had some highly debatable and most unhappy features in it. For instance, it assumed that to have a pastor, be it a missionary pastor, of its own is sufficient evidence of a congregation's development. It decrees financial transactions without any regard to the wishes of the congregation involved. It fails to take into account the depreciation of properties involved. It decrees that the Church Help Committee shall make loans without regard to its Synodically provided rules and regulations. It implied a course of action seriously threatening the autonomy of the Church Help Committee as determined by Synod because large loans would now be requisitioned at the behest of the Home Mission Committee irrespective of the needs of other small and needy churches.

In 1947 the matter was again brought to Synod and the following decision was handed down (cf. Acts '47, p.62,b):

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

However, since Synod failed to state whether this decision abrogated the previous decision of 1944 the matter was complicated but not settled. Besides it was felt that the decision of 1947 itself contained essential difficulties for the Church Help Committee.

1. This policy would not only rapidly deplete the Church Help Fund but it would even prove to be wholly inadequate for the churches involved. For instance, one congregation might apply for \$31,000.00, which is one-third of the total yearly receipts of the Church Help Fund. Already now the Church Help Committee must repeatedly pare down or

refuse applications of small and needy churches. The following figures will help Synod understand the situation with the Church Help Committee. During 1948 the Church Help Committee received requests amounting to \$224,400.00. Of these it was able to grant loans amounting to \$139,400.00. This the Committee was able to do by means of receipts from quotas from the churches and from repayments from borrowing congregations amounting to about \$85,000.00 and by using the \$55,500.00 in Bonds and a small balance carried over from the previous year. In other words the Church Help Committee was able, by using all available funds at its disposal during 1948, to meet approximately 3/5ths of the requests made.

2. The policy implied in the decision of 1947 would still tend to confusion and friction between the two Committees. And a congregation which would not be able to get the total amount desired from the Church Help Committee would still have to deal with two funds, each operating under its own rules and regulations.

The Church Help Committee therefore brought the matter again to the attention of Synod in 1948, requesting an unequivocal and satisfactory solution of this vexing problem. Synod answered by appointing our Committee with the mandate, "To advise Synod how to integrate the functioning of these two Committees". Cf. Acts '48, p.76.

THE PROBLEM

It must have become apparent from the preceding that the problem between the two committees is one of policy and of funds. If the General Committee for Home Missions had had enough funds at the outset this problem would not have been born, and integration would not have been proposed. But the Home Missions Committee, anxious to receive its previous investments, sought aid with the Church Help Committee. This latter Committee, unable to meet its own needs towards the applications from established churches, was loathe to render aid to the Home Mission Committee.

Then there is a conflict of policy. The Church Help Committee operates under its rules provided by Synod. Under these it makes loans "to assist weak churches in obtaining and maintaining needed property." (Rules of Church Help Committee Art.2, p.152, Schaver Church Order 2nd Ed.) A mission church for which the Home Mission Committee has provided property has the necessary buildings at its disposal and it is not handicapped for lack of funds. The only reason for a loan from the Church Help Fund to such a church would be to enable it to reimburse the Home Mission Committee. This purpose is not covered by the intention of the rules for the Church Help Committee.

Also, these loans require that the congregation receiving the same must be able to warrant the assumption of large financial responsibilities. Who, and what is to determine when a field previously sponsored and maintained by the Home Mission Committee "has become a congregation

with a reasonable degree of permanency"? (Quoted from decision of Synod, Acts 1947, p.62.) Who is to appraise the value of the property involved? Finally, what is implied in the "underwriting" Synod required of the Home Mission Committee? Does it mean the annual 5%, or the principle investment?

Your Committee has explored the various possibilities and implications to find a satisfactory solution. We are convinced that to integrate these two funds is not feasible. The two Committees differ too widely in purpose and re rules governing each. Any attempted integration will bring on confusion, complications and possibly ill-will, and not simplification and co-operation. To force some measure of integration would do violence to either or to both of the Committees. Moreover, it would ignore the rights of the congregation involved in the transaction.

Besides it would be but a partial integration and co-operation at best. The Church Help Fund could not possibly take over all the Home Mission investments when these fields attain to the organized-church stage. The problem is in the main one of inadequate funds at the disposal of each of the two Committees involved. If they were given an ample quota to develop a sufficiently large revolving fund they needed not to look to each other for assistance.

Therefore we propose to Synod to abandon all attempts to integrate them and instead to bring about and maintain complete separation and independence between these two funds. We realize this calls for the maintenance of two loaning agencies by our denomination. But we know of no real objection to this. In fact we have been having two already. We are but proposing that they avoid all further entanglements. We are convinced there is room and need for both and that they can operate independently.

Each must have its own sources of income. Each must have its own regulations. Each will have its own field of endeavor and interest. Each must also receive the repayments of its own investment. It will simplify the entire set-up, when one fund, and not two, has a loan outstanding on a certain property governed by one, and not by two set of rules as to repayments.

RECOMMENDATIONS

WE THEREFORE RECOMMEND TO SYNOD:

1. That Synod do not try to integrate the functioning of these two committees any further.
2. That whatever integration or inter-dependency may have developed by the decisions of 1944 and 1947 be tolerated until their eventual and natural dissolution.
3. That churches having obtained property provided by the Home Mission Committee shall be under obligation to repay the Home Mission Committee for its previous investments. The amount to be repaid is to be

agreed upon by an appraisal committee at the time the Home Mission Committee relinquishes its sponsorship of such a self-supporting church. The amount of the yearly repayments is to be regulated according to a schedule to be provided by Synod.

4. Since lack of funds is the crux of the whole problem, our Committee urges Synod to increase the quota for the Home Mission Committee greatly to enable it to meet the needs of its vastly expanded mission projects.

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

6. That Synod declare that herewith every previous decision relative to this matter be abrogated.

GROUND FOR THE ABOVE RECOMMENDATIONS:

1. The problem is mainly one of lack of funds.

2. Trying to solve a problem rooting in the lack of funds by involving two funds is bound to fail.

3. In justice to our church at large, the Church Help Committee should not be required to shoulder additional burdens incurred by the vast expansion program of our Home Mission Committee.

4. With adequate funds the Home Mission Committee can very well manage the financing of its own church extension work.

5. This proposal is in its application both fair and honorable to the churches newly organized under the sponsorship of the Home Mission Committee.

Respectfully Submitted,

Your Committee,

REV. G. ZYLSTRA, *President*

REV. J. HANENBURG, *Reporter*

REV. J. CUPIDO

REV. M. DORNBUSH

REV. G. J. VANDE RIET

MR. CHAS. R. MULDER

P.S. Although the name of the Rev. M. Dornbush appears above as a subscriber to the above report, he wishes it to be understood that he reserves the right to submit a minority recommendation. His counter recommendation is with full knowledge of our Committee; and is added hereto.

J. HANENBURG, *Reporter*

MINORITY RECOMMENDATION BY MEMBER OF COMMITTEE

To The Synod of 1949.

ESTEEMED BRETHREN:

The undersigned, although in agreement with much of the above report, felt that another solution to the problem might well be considered.

Lack of funds is admittedly the main factor occasioning the problem. This being true, the undersigned feels that if Synod would substantially increase the quota for the Church Help Fund the problem would be solved just as well as by following the advice given above. This alternate proposal would eliminate the necessity of inaugurating a dual system whereby some established churches would have a loan from the Church Extension Fund, whereas others would have a loan from the Church Help Fund.

If, however, Synod should not see its way clear to grant a substantial increase in the quota for the Church Help Fund, the undersigned would concur with the recommendation outlined in the above report.

Humbly Submitted,

MENZO DORNBUSH

THE CANADIAN CHURCHES BUILDING EMERGENCY

The second matter referred to our Committee by Synod of 1948 concerns the present building emergency of our Canadian churches. This matter also consists of two items.

1. The Canadian Immigration Committee had requested Synod: "That Synod devise ways and means to enable our Canadian Churches to procure adequate buildings and equipment to take care of their increased membership." Acts '48, p.71. Synod adopted the following: "to accede to the request of the Committee." This matter was then placed in the hands of our study committee.

2. Overture 12, see Acts '48, p.439, was also referred to our Committee. This Overture came from the Consistory of the Chatham, Ont., Christian Ref. Church with the concurrence of Classis Grand Rapids East. In it Synod was requested to approve a plan for the financing of the much needed buildings for our Canadian Churches, and for the repayments of these loans. Synod was *advised* to reject this Overture, but Synod did NOT. Instead Synod referred the matter of Overture 12 to our study Committee for study and advice.

Both, the request of the Canadian Immigration Committee and Overture 12 are alike in asking for financial assistance for our established Canadian Churches for obtaining larger and better buildings to accommodate the incoming immigrants. (By established churches we mean the organized churches such as Chatham, Windsor, Sarnia, etc. and not the recently opened mission stations sponsored by the Home Mission Committee.)

Your Committee is convinced that the problem confronting our Canadian Churches is very real and must be classified as an emergency. The sudden influx of immigrants has in several instances more than doubled their membership. Their buildings and equipment are of the most inferior sort at best. Now these meager properties are wholly inadequate. They must obtain larger and better facilities for worship. But these churches

are financially weak. And the immigrants cannot be expected to contribute materially. Furthermore, our Committee is of the opinion that Synod of '48 by refusing to reject Overture 12, (cf. Acts '48,p.71) implied the wish that something be suggested to help these needy churches in their present plight.

Your Committee may further inform Synod that this situation is clearly beyond the power of the Church Help Fund. This Fund has already extended all available aid. The four Canadian churches of Chatham, Lacombe, Sarnia and Vancouver have during 1948 received loans totaling \$53,000.00 (Cf. further the Financial Report of the Treasurer of the Church Help Fund.) Yet this help is far short of their immediate need.

RECOMMENDATIONS: In view of the foregoing considerations your Committee submits the following advice to Synod:

1. That a SPECIAL FUND be set up to assist our established Canadian Churches in procuring needed buildings and equipment for worship. This fund shall be known as THE CANADIAN EMERGENCY BUILDING FUND.

2. Money for this fund shall be obtained by means of offerings by all our churches, beginning not later than the latter half of 1949, and these offerings shall be repeated as Synod shall prescribe.

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

- a. One-fourth ($\frac{1}{4}$ th) of the amounts received by any Canadian Church shall be considered a gift.

- b. Three-fourths ($\frac{3}{4}$ ths) of these moneys shall be repaid according to the rules governing the Church Help Fund, that is, five per cent (5%) per annum. However, these repayments need not begin till five (5) years after date of receipt of money from the Canadian Emergency Building Fund.

Grounds:

1. This problem of our Canadian Churches is the problem of our whole denomination.

2. This emergency is of a temporary nature. Therefore, temporary measures will suffice.

3. These proposals are in line with Overture 12, which Synod did not wish to reject.

4. These proposals are fair to the other churches wishing to borrow from the Church Help Fund; and they impose no undue burdens on our churches at large.

Respectfully submitted,

REV. GERBEN ZYLSTRA, *President*

REV. JOHN HANENBURG, *Secretary*

REV. JACOB CUPIDO

MR. CHARLES R. MULDER

REV. MENSO DORNBOS

REV. GARRET J. VANDE RIET

REPORT NO. 12

SYNODICAL TRACT COMMITTEE

To the Synod of 1949.

ESTEEMED BRETHERN:

YOUR Committee for the publication of Reformed Tracts takes pleasure in presenting this report regarding its activities during the period from June, 1948 to March of this year.

SECTION I. PERSONNEL OF THE COMMITTEE

All the men appointed by the Synod of 1948 were able to serve. They are Prof. L. Berkhof, Rev. H. J. Kuiper, Rev. D. H. Walters, Rev. L. Trap, Rev. Wm. Vander Hoven, Mr. P. B. Peterson, Mr. E. Postma, and Mr. B. De Boer. However, the Rev. Vander Hoven soon accepted a call to Edgerton, Minn., leaving a vacancy which the Tract Committee deemed it wise to fill at once. We are happy to state that the Rev. E. Boer is now also serving on the Committee.

During the year Prof. Berkhof functioned as President, and Mr. B. De Boer as secretary.

SECTION II. BRIEF SURVEY OF ACTIVITIES

A. *Re-Organization of the Committee.* Since the Synod of 1948 felt it could not concur with the Tract Committee's proposal to appoint a full-time Tract Secretary, much time and thought were given to possible re-organization of the Committee, so that the highest possible efficiency might be attained, bearing in mind that the members of the Committee are all very busy in their regular fields of endeavor.

As a result of the re-organization of the Committee the following officers were elected:

President.....	Prof. Berkhof
Vice-President.....	Rev. Walters
Secretary.....	B. De Boer
Treasurer.....	E. Postma

And the following committees were appointed:

Editing.....	Rev's. Kuiper, Trap
Title.....	Rev. Boer, E. Postma
Assignments.....	Prof. Berkhof, Rev. Walters
Covers.....	Mr. Peterson
Printing.....	Rev. Kuiper, B. De Boer
Finance.....	Rev. Walters, E. Postma

B. *Publicity.* Since it was felt that we now have a sufficient number of tract titles, ads were placed in a number of leading religious periodicals. After a number of responses had come in it was decided to limit such advertising to "Moodly Monthly", "Christian Life", and "The Sunday School Times" At the time of this writing it is still too early to determine

how successful we will be in disposing of our tracts to groups and individuals outside our own Church. However a considerable number of requests for samples has been received.

Sample packets of our tracts have been sent to all our consistories, together with a letter introducing the Synodical Tract Committee and its work. This was done because of the evident fact that there is still much ignorance concerning the existence, standing, and activity of this Committee.

C. *New Name.* In our advertising and on our tracts the Committee has decided to use the name "Back to God Tract Committee". This was done for two reasons. First, to remove any hindrance to churches or other groups which might be created by a definite denominational stamp; secondly, to tie in with the work of the "Back to God" Radio Hour.

D. *Tie-In With the Radio Work.* In addition to adopting the same name as that of our denominational radio broadcast, we have also decided to provide the Radio Minister with a quantity of all of our tracts, without charge, for possible use in answering his personal mail.

E. *Price.* In order to be in line with other tract publishers, and to encourage ready purchase of our publications, our four-page tracts are now listed at 70c per 100, and the 16-page booklets at 2c each.

F. *Problems.* A set-up such as ours must necessarily be, does not lend itself to maximum efficiency. As we related in detail in our report of 1948 in support of the proposal for a full-time tract secretary, we must ask as writers of tracts men who are busily engaged in their own fields of endeavor. When they have found time to write and their manuscripts come in, these must be studied and reviewed by men who are also serving in positions which keep them more than busy. Seldom does a tract come in which can be published just as it is, so that much revision and re-writing must be done. Other problems arise as we seek artists to draw sketches for our covers; in assembling tracts and cuts for printers; and a host of other details. However, in spite of these handicaps, we are happy to state that our list of tracts is growing continually, as will appear further in this report.

SECTION III. TRACTS NOW AVAILABLE OR READY FOR PRINTING

A. The Following Tract Titles are Now in Print and On Sale:

Can You Tell Time?	Who is A Christian?
How to Pray	The Hammer Breaks—the Anvil
Why I go to Church	Stands (16 pages)
Not Good Enough for Heaven	Building Sound Homes (12 pages)
Believe and Live	Are You Movie-Minded?
No Time!	In Love?
If	Chained!
Need a New Suit?	Wake Up!
Hypocrites in the Church	Who is John Calvin (booklet).
Solid Comfort	A Card on Profanity
One Church—Why Many Denominations?	

B. The following Titles are ready for Publication, or are already in the Process of being printed:

Charge That to my Account
Sold!

Sleepy?

In Trouble?

Light in the Dark

Are you a Fair-Weather Christian?

Redeemed!

Down But Not Out

This is My Father's World
Tomorrow

Is Your Life Worth Living?

The Pay-Off

The Inspiration of the Bible (booklet)

The Modern Human Trap

Weighed and Found Wanting

C. Sample packets of all tracts in print will be available when Synod meets, and we invite every delegate to obtain a packet for himself and thus acquaint themselves with that which the Committee has sought to accomplish.

SECTION IV. RECOMMENDATIONS

A. Your Committee recommends that Synod continue to have a Synodical Tract Committee.

B. Your Committee recommends that Synod appoint the personnel of the Synodical Tract Committee, bearing in mind the decision of the Synod of 1947 (See Acts, Article 69, II. B. c).

C. Your Committee suggests that Synod again recommend the Synodical Tract Committee to the churches for one or more offerings.

Respectfully submitted,

The Synodical Tract Committee,

PROF. L. BERKHOF, *President*

REV. H. J. KUIPER

REV. D. H. WALTERS

REV. L. TRAP

MR. P. B. PETERSON

REV. E. BOER

MR. E. POSTMA

MR. B. DE BOER, *Secretary*

REPORT NO. 13

CHURCH HELP FUND COMMITTEE INC.

To the Synod of 1949.

ESTEEMED BRETHREN:

WE HEREWITH submit to you our report for the year 1948. First of all we call your attention to the change in the membership of our committee. Until the Synod of 1948 our committee had always consisted of three members. The last Synod however realizing the ever increasing responsibility placed upon this committee appointed five members. One of these was Mr. Garret Van't Hul from Rock Valley, Ia. This brother however found it impossible to attend our meetings and so resigned. In his place the Synodical committee has appointed Mr. Sam Elgersma from Sanborn, Ia. "to serve until the Synod of 1949 meets."

Again we can report a financially prosperous year for this Fund. Our total receipts amounted to \$82,103.60.

Only one congregation failed to make repayment. And only two congregations failed to pay the quota. Five congregations waived the discount to which they were entitled. For this we are very thankful (discount is possible only to loans made before Jan. 1, 1945)

Our committee has contacted all the churches having outstanding loans "urging prompt repayment to the full extent of their financial ability" — as Synod decided (Acts 1948 p. 68 Art. 112 II 2) We have received some favorable response on this, but not as much as was hoped for.

With a view of the establishment of the quota for the Church Help Fund for 1950 may we call the attention of Synod to the following facts:

- (1) Our very small balance on hand.
- (2) Requests of churches and recommendations by classes are constantly increasing.
- (3) The many cases where we had to grant considerably less than was requested because of lack of funds (In 1948, \$224,000.00 was requested.)

Hence your committee recommends a quota of \$3.00 per family for 1950.

Our chairman, Rev. J. Breuker, delegated to Synod by classis Sioux Center, will represent our committee at Synod.

Since Synod did not specify which three members of our committee were to serve in the special "committee to Study Relationship of the Church Help Fund and the Home Missions Committee," (Acts of Synod 1948, Page 97 No. 48) — our committee appointed the Rev. J. Hanenburg, Mr. Chas. R. Mulder and Rev. J. Cupido as members of that committee.

Notification: (Acts 1948 Art. 112 IV A 5)

Our Treasurer Mr. Chas. R. Mulder is bonded for \$20,000.00 by the American Surety Company of New York, thru their Des Moines, Ia. office.

In our financial report which follows it is clearly evident that our committee has sympathetically considered not only the needs of many "Weak" churches in the U.S.A., but also especially the "crying need" of the Canadian churches so often expressed on the floor of the last Synod and also in our church papers. Your committee felt it could not do otherwise. Our report also shows that we have loaned out every dollar we had in reserve, including the government Bonds and Interest.

Our financial report is as follows:

SCHEDULE "A"

SCHEDULE "B"

SCHEDULE "C"

THE CHRISTIAN REFORMED CHURCH IN NORTH AMERICA

BANK RECONCILIATION NORTHWESTERN STATE BANK ORANGE CITY, IOWA

Bank Balance as per Statement, January 1, 1948.....	\$ 15,444.85
1947 Deposits (Late)	1,782.73

Total	\$ 17,227.58
Less Checks Outstanding, January 1, 1948.....	12,000.00

Our Ledger Balance.....	\$ 5,227.58
1948 Receipts	137,603.60

Total	\$142,831.18
Less 1948 Disbursements.....	142,248.52

On Hand	\$ 582.66
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Cash — \$582.66

Bank Balance as per Statement.....	\$ 9,418.40
Deposits Late	15,709.56

Total	\$25,127.96
Less Checks Outstanding.....	24,545.30

Balance	\$ 582.66
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Cash — \$582.66

Bonds Cashed during the Year

In U. S. Government Bonds 1944.....	\$18,500.00
In U. S. Government Bonds 1945.....	37,000.00

Total	\$55,500.00
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ANALYSIS — LOANS OUTSTANDING

Church At	Outstanding Jan. 1, 1948	New Loans	Payments	Outstanding Dec. 31, 1948
Arcadia, California.....	\$ 4,500.00	\$ 1,900.00	\$ 250.00	\$ 6,150.00
Ackley, Iowa.....	2,250.00		475.00	1,775.00
Artesia, California.....	5,000.00		250.00	4,750.00
Auburn Park, Illinois.....	7,500.00		375.00	7,125.00
Bejou, Minnesota.....	350.00		25.00	325.00
Bellflower, Second, California.....	5,100.00		300.00	4,800.00
Bozeman, Montana.....	7,600.00		400.00	7,200.00
Boston Square, Grand Rapids, Mich.	7,125.00		375.00	6,750.00
Bemis, South Dakota.....		8,000.00		8,000.00
Bauer, Michigan.....		5,000.00		5,000.00
Battle Creek, Michigan.....		5,000.00		5,000.00
Cedar, Iowa.....	1,550.00		1,550.00	
Chatham, Ontario, Canada.....	2,675.00	20,000.00	75.00	22,600.00
Compton, California.....	6,250.00		350.00	5,900.00
Crookston, Minnesota ...	1,282.90		300.00	982.90
Cadillac, Michigan.....		10,000.00		10,000.00
Des Plaines, Illinois.....	1,729.19		1,729.19	
Decatur, Michigan.....	2,888.49		135.11	2,753.38
Denver, Second, Colorado.....	4,850.00		850.00	4,000.00
Dorr, Michigan.....	5,812.50		325.00	5,487.50
Dearborn, Michigan.....	8,000.00		400.00	7,600.00
Edmonton, Alta., Canada.....	10,050.00		910.00	9,140.00
Everson, Washington.....	9,750.00		1,093.68	8,656.32
Edgerton, Bethel, Minnesota.....	8,000.00		400.00	7,600.00
Flint, Michigan.....	3,825.00		175.00	3,650.00
Goshen, Indiana.....	975.00		75.00	900.00
G. R. East Leonard St. M.	45.38		45.38	
G. R. Immanuel at Home Acres.....		5,000.00		5,000.00
Hamilton, Ontario, Canada.....	1,756.00		150.00	1,606.00
Houston, B. C., Canada..	5,000.00		294.17	4,705.83
Holland, Bethany, Michigan.....	7,500.00		375.00	7,125.00
Holland Marsh, Ontario, Canada.....		4,000.00		4,000.00
Hawarden, Iowa.....		6,000.00		6,000.00
Iowa Falls, Iowa.....		7,500.00		7,500.00
Lansing, Michigan.....	5,625.00		375.00	5,250.00
Luverne, Minnesota.....	3,400.00		1,400.00	2,000.00
Lacombe, Alta., Canada..	4,100.00	11,000.00	1,150.00	13,950.00
Modesto, California.....	1,450.00		1,450.00	
Milwaukee, Wisconsin....	4,000.00		250.00	3,750.00
Mt. Vernon, Washington	5,000.00		1,000.00	4,000.00
Monarch, Alta., Canada..	7,600.00		400.00	7,200.00

Minneapolis, Minnesota.....	7,000.00	7,000.00	7,000.00
Newton, Iowa.....	5,685.00	800.00	4,885.00
Newton, New Jersey.....	5,000.00	250.00	4,750.00
Orange City, Second, Iowa.....	825.00	825.00	825.00
Ogilvie, Minnesota.....	4,900.00	250.00	4,650.00
Preakness, New Jersey.....	450.00	450.00	450.00
Parchment, Michigan.....	1,550.00	150.00	1,400.00
Pipestone, Minnesota.....	1,953.00	210.00	1,743.00
Pine Creek, Michigan.....	1,285.00	240.00	1,045.00
Plainfield, Michigan.....	5,000.00	500.00	4,500.00
Phoenix, Arizona.....	5,000.00	5,000.00	5,000.00
Randolph, Second, Wisconsin.....	655.58	655.58	655.58
Raymond, Minnesota.....	1,620.00	250.00	1,370.00
Ripon, Immanuel, California.....	7,125.00	750.00	6,375.00
Ridgewood, New Jersey.....	10,000.00	10,000.00	10,000.00
Sumas, Washington.....	13.17	13.17	13.17
Seattle, Washington.....	2,125.00	812.25	1,312.75
Sibley, Iowa.....	3,264.60	489.60	2,775.00
Sioux City, Iowa.....	2,440.00	450.00	1,990.00
Sarnia, Ont., Canada.....	2,400.00	150.00	14,250.00
San Diego, California.....	6,650.00	350.00	6,300.00
Saginaw, Michigan.....	10,000.00	10,000.00	10,000.00
Tracy, Iowa.....	2,916.10	400.00	2,516.10
Terra Ceia, N. C.....	4,000.00	2,000.00	5,800.00
Vancouver, B. C., Canada.....	7,500.00	10,000.00	375.00
Washington, D. C.....	3,450.00	200.00	17,125.00
Wyckoff, N. J.....	5,000.00	10,000.00	3,250.00
Western Springs, Illinois.....	255.00	255.00	10,000.00
Winnipeg, Man., Canada.....	880.00	50.00	830.00
Total	\$239,481.91	\$139,400.00	\$31,783.13
			\$347,098.78

I HEREBY CERTIFY, that, I have examined the books and records of the Christian Reformed Church, Church Help Fund, of the Christian Reformed Church in North America, Orange City, Iowa, and that the attached is a true statement of the receipts and disbursements for the year ended December 31, 1948, insofar as disclosed by the records.

Respectfully submitted,

CORA M. HILGER, *Public Accountant*

DENOMINATIONAL QUOTAS BY CLASSES AND OTHER RECEIPTS

Classes	1947	1948
California	\$ 1,511.28	\$ 1,954.48
Chicago North	2,356.25	2,914.77
Chicago South	2,370.40	3,187.52
Grand Rapids East	3,416.28	3,934.50
Grand Rapids South	3,608.20	4,410.75

Grand Rapids West	2,081.27	2,531.62
Hackensack	1,128.74	1,319.92
Holland	3,023.77	3,618.00
Hudson	2,034.41	2,476.96
Kalamazoo	1,975.62	2,035.89
Minnesota	1,699.13	2,056.39
Muskegon	2,993.47	3,524.50
Orange City	1,280.00	1,599.00
Ostfriesland	866.56	1,106.19
Pacific	1,912.01	2,058.05
Pella	1,877.90	2,564.15
Sioux Center	2,078.60	2,175.53
Wisconsin	1,063.75	1,366.75
Zeeland	2,356.40	2,950.50
Canadian Churches.....		690.00
Personal Donations	15.00	.....

Total\$39,649.04 \$43,475.47

INTEREST received from the Redemption of
\$55,500.00 Series "F" U. S. Government Bonds \$ 2,145.00

The Loans to the following Canadian Churches were sent to them in Canadian Exchange, thanks to the co-operation of our Bank, and they received:—

Church	Note	Received
Vancouver, B. C. CRC.....	\$10,000.00	\$10,796.22
Chatham, Ont. CRC.....	10,000.00	10,695.00
Sarnia, Ont. CRC.....	12,000.00	12,833.00
Lacombe, Alta. CRC.....	11,000.00	11,554.00
Chatham, Ont. CRC.....	10,000.00	10,730.73

THE CHRISTIAN REFORMED CHURCH IN NORTH AMERICA THE CHURCH HELP FUND SUMMARY

Balance on Hand, January 1, 1948.....\$ 5,227.58

Total Receipts:

Re-payments by Churches "B"	\$ 31,783.13
Quotas by Classes and Canadian Churches "C"....	48,475.47
Redemption of Government Bonds.....	55,500.00
Interest from Government Bonds.....	2,145.00

Total\$137,903.60

Less Discounts to:

Plainfield, Michigan, CRC.....	300.00	137,603.60
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Total\$142,831.18

Total Disbursements:

New Loans	\$139,400.00
Houston, B. C., Canada, CRC.....	294.17
Discounts paid to —	
Montello Park CRC at	
Holland, Michigan	\$1,100.00

Second Randolph, Wisconsin CRC.....	550.00	1,650.00
Administrative Expense		904.35
		142,248.52
Balance on Hand, December 31, 1948.....		\$ 582.66
Cash — \$582.66		

Respectfully submitted,

The Church Help Committee Inc.

REV. J. BREUKER, *President*

REV. J. CUPIDO, *Secretary*

MR. CHAS. R. MULDER, *Treasurer*

REV. J. HANENBURG

MR. SAM ELGERSMA

REPORT NO. 14

REPORT OF COMMITTEE IN RE OVERTURE OF ENGLEWOOD CHR. REF. CH. CLASSIS HACKENSACK

ESTEEMED BRETHREN:

YOUR Committee was instructed to study the overture of our Englewood Congregation, which was submitted at our previous meeting of Classis at the Fall Session of 1948. The Overture reads as follows:

"To Classis Hackensack.

ESTEEMED BRETHREN:

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

1. Quotas for congregations under 100 families be reduced at the rate of 2% for each 5 families under 100.
2. Quotas for congregations over 200 families be increased at the rate of 2% for each 10 families over 200.

Grounds:

1. This will make the financial responsibility of the various congregations more equitable, since the local expenses are greater per family in the smaller congregations than in the larger.
2. This will permit necessary increase of quotas without undue hardship in the smaller congregations.
3. This will facilitate the efforts of subsidized congregations to become self-supporting.
4. This will encourage the organization of new congregations.

Respectfully submitted,

H. DEKKER, *President*

Done in Consistory Sept. 30, 1948

Considerable time was given by your committee to the study of this Overture, to determine it's possibilities and implications. We humbly submit our findings and recommendations in this report.

For the purpose of study we adopted as an imaginary Quota \$1.00 and applied this to all the congregations in our Denomination, to determine what would be the amount brought up by each congregation if the sliding scale proposed in the Overture were used, and how these amounts would compare with the total amount of money asked for in the budget. We found the following results for each Classis:

	Short of Full Assessment	In Excess of Full Assessment
Classis California	\$ 150.00	
Classis Chicago North		\$ 112.00
Classis Chicago South		38.00
Classis Gr. Rapids East		37.00
Classis Gr. Rapids South		232.00

Classis Gr. Rapids West		115.00
Classis Hackensack	75.00	
Classis Holland		152.00
Classis Hudson		29.00
Classis Kalamazoo	53.00	
Classis Minnesota	243.00	
Classis Muskegon	130.00	
Classis Zeeland		63.82
Classis Sioux Center	85.22	
Classis Wisconsin	96.66	
Classis Pella	52.92	
Classis Pacific	134.48	
Classis Orange City	3.04	
Classis Ostfriesland	99.44	
Totals	\$1,063.44	\$ 778.82

Subtracting the totals, we find that on the basis of this imaginary quota of \$1.00 per family, we have a net shortage of the required amount of \$284.62 when using this proposed sliding scale.

Our Actual quota for 1949 being over \$39.00 per family, the total shortage would be 39 times \$284.62, or \$11,139.18.

We find that the fact that we are this amount short does not make the plan unpractical or undesirable, since the shortage is only a small amount compared with our total assessment, and could be covered by adding less than 1% to the quota. The entire amount of our quotas is \$1,265,003.00, if we take \$39.00 as the quota per family.

Your committee considered also the application of this sliding scale inquiring how the plan would work out when applied to specific congregations. Congregations numbering from 100 to 200 families would not be affected by the proposed sliding scale at all. They would pay the regular budget without any subtraction or addition. They might be benefited by the satisfaction that some of the smaller congregations were being greatly assisted in their financial burdens if the plan were adopted.

Our small congregations would derive considerable benefit and help from the new plan proposed in the Overture. Take, for example, a congregation of 45 families. According to the sliding scale plan, such a congregation would be allowed to reduce the amount of its quota 2% for each five families under 100. This would mean 22% reduction. For this congregation it would mean a reduction of \$386.10. This would be a real help for a congregation of that size, in meeting its budget.

Take another congregation of 20 families as an illustration. Here there would be permitted a reduction of 32%. This would be a saving of \$249.00 for this small congregation.

The congregations who would be asked to increase the amount of their quota, would be the larger congregations of more than 200 families, and that at the rate of 2% more for each ten families in excess of 200. For a congregation of 240 families, it would mean the addition of \$748.80 to their regular quota. Considering the strength of this church, this would not be a large amount.

In considering this plan, bear in mind the heavier load which our smaller congregations must carry to meet their budget. Take the congregation of 45 families illustrated above. When we consider the item of minister's salary alone, we find that if the minimum salary of \$2500.00 is being paid, it would mean that each family would have to bring up for the minister's salary approximately \$55.00. But a church of 300 families, paying their pastor a salary of \$4,500.00, would have to pay only \$15.00 per family towards his salary. If a congregation of 20 families were to pay only \$1,200.00 toward their minister's salary, obtaining the balance from the Fund for Needy Churches, they would still have to bring up \$60.00 per family for their minister's salary. Other items on the budget of a smaller congregation would also require more per family than would be required in a larger church. Take for example, the need of a new church building, or paying off on a debt of church property, contributing toward a local Christian school, all these items are a heavier load for a smaller church.

It might be argued that churches could get relief from the Fund for Needy Churches. But the amount available is not enough to ease the burden. Then, in the case of churches which have 50 families our rules demand that such churches should be self-supporting. This makes their burden just as heavy often, as that of smaller churches. That is a critical period in the history of a church, when it must be self-supporting and is barely able to do so.

Your committee is aware of the fact that the larger churches voluntarily take upon themselves kingdom enterprises which are outside of the budget requirements of our denomination. A fine work is done in this way, missionaries supported and other worthy enterprises greatly strengthened, but we believe that even with this extra kingdom work, the increased budget of the sliding scale plan, would not be too difficult to carry. Moreover, we should be willing to help first of all our own sister churches, before taking up new enterprises. Priority should be given to the household of faith of which we are a part.

Therefore, after studying the overture, your committee is convinced that it's adoption is a move in the right direction, and particularly needed at this time when the quotas are increasing beyond the strength of many of our smaller churches.

Your committee therefore recommends to Classis Hackensack to adopt this Overture of the Englewood church, and forward it to Synod as the Overture of Classis Hackensack, together with this report.

Signed:

REV. WM. HAVERKAMP

REV. B. H. SPALINK

MR. G. C. BRINKERHOFF, JR.

REV. JOHN R. ROZENDAL, *Stated Clerk*.

Adopted by Classis Hackensack and forwarded to Synod 3/15/49.

REV. J. ROZENDAL, *Stated Clerk*.

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

*To the Synod of the
Christian Reformed Church
convening in June, 1949.*

ESTEEMED BRETHREN:

ONCE again we may with pleasure report that the General Fund Jewish Missions for our Church is in good condition. From the chart of figures accompanying this report it may be observed that our people gave for this cause above the quota set by the previous Synod during the year 1948. Seventy-five cents per family was the quota, but eighty-five cents per family was the average income through the several classical treasurers. In addition to this there was the income from miscellaneous sources such as Missionary Unions, societies, individuals, and interest on reserve funds.

For these goodly receipts of gifts for this Mission Work among the Jews — in Paterson and in Chicago — we give thanks: to our God first of all, but also to our people for their continued faithful and prayerful support.

There were only two classes that fell slightly below the per family quota contribution as set by Synod. Classis California again takes the lead of all the classes with a per family gift of \$1.20 for this work. Several other classes also gave well over the seventy-five cents per family quota. All of them went over the quota set except two, who failed by only a small amount.

Receipts were booked as the funds were received; acknowledgments with messages of appreciation and requests for continued prayerful interest were sent to classical treasurers, societies, Mission Unions, or individual donors, as the case might require. Monthly disbursements were sent to the treasurers of the Chicago Jewish Mission and the Paterson Hebrew Mission, except in the month of February, when there were scarcely any funds in the treasury. In January, however, each treasurer of Paterson and Chicago received an extra large check, as a rule far more than twice as large as their usual monthly check. All funds are sent monthly to these treasurers according to the proportions established by the previous Synod, namely, forty-seven cents out of each dollar to Paterson and fifty-three cents of each dollar to Chicago. For 1949 sixty per cent is to go to Chicago and forty per cent to Paterson. (See Acts 1948, p. 56). Thus we no longer have a large balance in our checking account; only a few hundred dollars is carried in the balance from month to month.

Once more we give cordial thanks for the gifts of the past for this worthy work of the Lord; we urge the continuance of this stewardship

for our God to Whom we owe our all. "God loveth a cheerful giver. And God is able to make all grace abound unto you, that ye, having always all sufficiency in everything, may abound unto every good work." (2 Cor. 9:7, 8.)

Kindly remember that the quota for the year 1949 is again seventy-five cents (\$0.75) per family.

Humbly submitted,
Christian Reformed Jewish Mission,
OREN HOLTROP, *Treasurer*.

REPORT OF THE TREASURER — GENERAL FUND JEWISH MISSIONS

Classis	No. of Families	Full Quota	Amount Rec'd	More or Less than Quota	Rec'd per Family
California	1,318	\$ 988.50	\$ 1,582.63	\$ 594.13 more	\$1.201
Chicago North	1,916	1,437.00	1,519.01	82.01 more	.792
Chicago South	2,132	1,599.00	1,933.98	334.98 more	.907
Grand Rapids					
East	2,778	2,083.50	2,034.99	48.51 less	.732
Grand Rapids					
South	3,023	2,267.25	2,342.28	75.03 more	.774
Grand Rapids					
West	1,718	1,288.50	1,433.38	144.88 more	.834
Hackensack	880	660.00	732.25	72.25 more	.809
Holland	2,392	1,794.00	2,153.56	359.56 more	.900
Hudson	1,643	1,232.25	1,334.74	102.49 more	.812
Kalamazoo	1,379	1,034.25	1,248.59	214.34 more	.905
Minnesota	1,435	1,076.25	1,471.16	394.91 more	1.025
Muskegon	2,398	1,798.50	1,988.30	189.80 more	.829
Orange City	1,066	799.50	882.32	82.82 more	.827
Ostfriesland	718	538.50	691.35	152.85 more	.962
Pacific	1,687	1,265.25	1,200.48	64.77 less	.711
Pella	1,605	1,203.75	1,312.64	108.89 more	.820
Sioux Center	1,490	1,117.50	1,415.91	298.41 more	.950
Wisconsin	907	680.25	699.00	18.75 more	.770
Zeeland	1,952	1,464.00	1,616.83	152.83 more	.828
	32,437	\$24,327.75	\$27,593.40	\$3,265.65 more	\$.850 Avg.

The quota for 1948 was \$0.75 per family.

Total receipts from classes.....	\$27,593.40
From Miss. Unions, Societies, individuals, etc.....	2,473.96
From interest	266.25
Balance in Bank January 16, 1948.....	1,173.52

Total of all receipts plus balance.....	\$31,507.13
Disbursements:	
To Chicago Jewish Mission.....	\$16,430.00
To Paterson Hebrew Mission.....	14,570.00
Gratuity	100.00
Bond, box, printing, stamps, etc.....	23.10
Balance in bank at close of business January 15, 1949	384.03
Total disbursements plus balance.....	\$31,507.13

In reserve:

Johanna Woltman legacy.....	\$ 500.00
U. S. Government bonds.....	22,100.00
Accrued interest on F. bonds.....	388.00
Total reserve	\$22,988.00

The quota for 1949 is \$0.75 per family again.

March 14, 1949.

Audited and found correct covering period from January 16, 1948 to January 16, 1949.

Was signed: JOHN ZUIDEMA

RICHARD KUIPHOFF, JR.

CHRISTIAN REFORMED JEWISH MISSION

OREN HOLTROP, *Treas.*

REPORT NO. 16

**SCHEDULE OF LESSONS FOR THE MISSION SUNDAY
SCHOOLS, FOR 1950**

1. Jan. 1 John the Baptist Tells About the Lord. Matt. 3.
2. Jan. 8 The Temptation of the Lord. Matt. 4:1-11.
3. Jan. 15 The Lord Chooses Helpers. Matt. 4:12-25.
4. Jan. 22 The Lord Shows His Power Over Sickness. Matt. 8:1-17.
5. Jan. 29 The Lord Shows His Power Over Storms and Demons. Matt. 8:23-34.
6. Feb. 5 The Lord Calls Matthew. Matt. 9:9-17.
7. Feb. 12 The Lord Shows His Power Over Death. Matt. 9:18-26.
8. Feb. 19 The Lord Sends Out Twelve Disciples. Matt. 10:1-42.
9. Feb. 26 The Lord's Friend Is Killed. Matt. 14:1-12.
10. Mar. 5 The Lord and His Heavenly Visitors. Matt. 17:1-9.
11. Mar. 12 The Lord Enters Jerusalem in Triumph. Matt. 21:1-11.
12. Mar. 19 The Lord Is Sold by Judas. Matt. 26:14-25; 27:1-10.
13. Mar. 26 The Lord or Barabbas. Matt. 27:11-26.
14. April 2 The Lord Is Crucified and Buried. Matt. 27:33-61.
15. April 9 The Lord Rises from the Grave. Matt. 27:62-66; 28:1-15.
16. April 16 The King Gives the Laws of His Kingdom. Matt. 5:1-20.
17. April 23 The King Gives Lessons on Prayer. Matt. 6:1-18.
18. April 30 Jesus as King in Our Lives. Matt. 6:19-34.
19. May 7 Jesus as King of the Sabbath. Matt. 12:1-13.
20. May 14 The King Teaches His Disciples Humility. Matt. 20:20-29.
21. May 21 The King Returns to Heaven. Matt. 28:16-20; Acts 1.
22. May 28 The King Sends His Holy Spirit. Acts 2:1-21.
23. June 4 The King Shows the Way to Heaven. Matt. 7:7-28.
24. June 11 The King Teaches in Parables. Matt. 13:1-23.
25. June 18 God Sends Bread from Heaven. Exodus 16:1-36.
26. June 25 God Gives Water from the Rock. Exodus 17:1-7; John 7:37-39.
27. July 2 God Gives His Law to Israel. Exodus 19, 20.
28. July 9 God Punishes False Worship. Exodus 32:1-35.
29. July 16 God Punishes Swearing. Lev. 24:10-23.
30. July 23 God Uses Serpents to Teach His People. Numbers 21:1-9; John 3:14, 16.
31. July 30 God Warns the False Prophet. Numbers 22:1-41.
32. Aug. 6 God Makes a Path Through the Jordan. Joshua 3, 4.
33. Aug. 13 God Saves Rahab. Joshua 6.
34. Aug. 20 God Exposes a Thief. Joshua 7.
35. Aug. 27 God Must Be Acknowledged. Joshua 9:3-27.
36. Sept. 3 God Fights for His People. Joshua 10:1-27.
37. Sept. 10 God's Great Leader Says Farewell. Joshua 23, 24.

38. Sept. 17 God's Angel Visits Gideon. Joshua 6.
39. Sept. 18 God Conquers Through Gideon's Band. Judges 7.
40. Oct. 1 God Gives Samson Super-strength. Judges 15.
41. Oct. 8 God Turns Samson's Failure Into Victory. Joshua 16:23-31.
42. Oct. 15 God Testifies Against Naomi. Ruth 1:1-22.
43. Oct. 22 God Blesses Naomi and Ruth. Ruth 2-4.
44. Oct. 29 God Hears Hannah's Prayer. I Sam. 1.
45. Nov. 5 God Calls Samuel. I Sam. 3.
46. Nov. 12 God Permits the Ark to Be Taken. I Sam. 4.
47. Nov. 19 God Makes the Philistines Return the Ark. I Sam. 5, 6.
48. Nov. 26 God's People Give Thanks. I Sam. 7.
49. Dec. 3 God Rejected as Israel's King. I Sam. 8.
50. Dec. 10 God Sends His Angel to Zacharias. Luke 1:1-25.
51. Dec. 17 God Sends His Angel to Mary. Luke 1:26-38.
52. Dec. 24 God Sends His Son. Luke 2:1-21.
53. Dec. 31 God Shows the Savior to His Aged Servants. Luke 2:22-39.

Mission Sunday School Lesson Planning Committee

REV. HENRY VERDUIN

REV. ROLF VEENSTRA

REV. L. VAN LAAR

MR. ANDREW VANDER VEER

MISS KATIE GUNNINK

THE CHRISTIAN SEAMEN'S HOME

*To the Synod of
the Christian Reformed Church
convening June, 1949,
at Grand Rapids, Michigan.*

ESTEEMED BRETHREN:

WITH pleasure we report that another busy and fruitful year has passed at our Seamen's Home in Hoboken, New Jersey. Renewed strength and enthusiasm were granted of our God to carry on the work from day to day in the various social and spiritual aspects of the service to traveling men and women. It is cause for gratitude to God that our servants at the Home have the privilege of serving oftentimes confused and lonely traveling sisters and brethren in the faith. Some of them — seamen or travelers — are not as yet in the same faith with us. We render them service in the name of our only High Priest, chief prophet, and eternal King.

The Board meets monthly to deliberate and decide on matters concerning the Home. A Visiting Committee visits the Home each month to inspect and inquire concerning the work and needs there. This past year visits were made more often than once per month due to the large remodeling program that now has been completed. Our faithful manager, Mr. J. J. Dahm, rejoices in the newly improved building and facilities. It will make for greatly improved helpfulness to both immigrants and seamen. Mr. and Mrs. C. Fisher, janitor and matron, share in the pleasure of working in these much better accommodations.

It was cause for regret when the Rev. D. Grasman, the Spiritual Advisor for nearly four years, with his helpful wife, left the work in September to take up the undershepherd's staff at Newton, Iowa. The services as Spiritual Advisor of this brother together with the home hospitality — including dinners and light lunches to large numbers of seamen — of himself and Mrs. Grasman, are greatly missed. Plans are afoot to replace him with another servant of the Lord for these pilgrim seamen.

Thirty-seven Gospel meetings were held in the Home during 1948. This gave a total attendance of 1171 averaging thirty-two per meeting. This total is somewhat lower than the previous year due to the abnormal circumstances of rebuilding and due to the departure of the Rev. Grasman in September. Hospital calls have been continued; tracts have been distributed — especially the Back to God Hour messages — in the Home and on the ships. Holland tracts are obtained from the Netherlands. Holland magazines and pamphlets are regularly received and found on the reading tables.

Immigration aid was given during 1948 to 1078 persons. This is about one hundred more than the previous year. Considering that this is well

over one-third of the total quota allowed to enter our country we should be thankful to God for this accomplishment. This phase of the work is no light task, since much preparation must be done before the boats arrive, and quick and efficient action is needed when the boats do come in. Our Sister Churches in the Netherlands receive preference in the giving of this aid. Many requests for aid come directly from our people in this country. Thus it is seen that our Church renders a much needed and large Christian service through the Home. A common expression of those assisted is: "We do not know what we would have done without your help."

At present your Board is composed of four members of Classis Hackensack: the Rev. Harold Dekker, President; the Rev. Dirk De Beer, Treasurer; Mssrs. Sip La Fleur and Cornelius C. Van Genderen; and four members of Classis Hudson: the Rev. Edward Boeve, Vice-President; the Rev. Oren Holtrop, Secretary; and Mssrs. John Hamersma and A. Schravendeel.

In view of the obvious need for the continuance of this work as well as the manifest blessing of our God upon it, we trust the Synod will again:

- 1 — Approve this report;
- 2 — Recommend the Seamen's Home to our churches for an annual offering;
- 3 — Approve the financial report and adopt the proposed budget submitted by our treasurer, the Rev. D. De Beer.

May our Lord's rich favors rest upon our Synod and its work.

Respectfully submitted,
Eastern Home Mission Board,
O. HOLTROP, *Secretary*.

FINANCIAL STATEMENT OF THE CHRISTIAN SEAMEN'S HOME, HOBOKEN, NEW JERSEY HOBOKEN, NEW JERSEY, FOR 1948

To Classis Hackensack, convened March 15, 1949, at Passaic, New Jersey.

Receipts

Various Classes	\$ 6,804.27
Collected at the Seamen's Home	2,185.92
Interest on Mortgage	180.00
Interest on U. S. Bonds, Series G	387.50
Dividends (Little Miami R. R. Stock)	344.00
Donations	638.58
Redemption U. S. Govt. "G" Bonds	2,880.00
Loan, Prospect Park National Bank	3,000.00
In Trust for Rev. Wristers	127.00
Total Receipts	\$16,547.37
Balance on hand Jan. 1, 1948	3,200.88
Total Receipts and Balance	\$19,748.25

Disbursements

Salaries	\$ 5,777.27
Repairs and Maintenance, including part payment on Alterations and one-story addition to front.....	6,421.28
Gas, electric and water.....	360.49
Fuel	839.30
Insurance	749.84
Rent	534.00
Advertising in Banner	69.00
Interest on Loans	8.50
Interest on Money in Trust (Monsey Cemetery Fund \$1,800).....	45.00
Free Meals	274.00
Loans paid (Prospect Park National Bank).....	3,000.00
Miscellaneous	188.95
Total Disbursements	\$18,267.63
Balance on hand December 31, 1948.....	1,480.62

\$19,748.25

The books of the treasurer were examined and found correct by Mr. John Zuidema and Mr. Garret Hoogerheide.

Respectfully submitted,
D. DE BEER, *Treasurer.*

REV. J. ROZENDAL, *Stated Clerk*

PROPOSED BUDGET FOR THE CHRISTIAN SEAMEN'S HOME, HOBOKEN, NEW JERSEY, FOR 1950

Salaries:	
Manager (including \$480 House Rent).....	\$ 3,280.00
Janitor (including Free Apartment and Heat).....	2,000.00
For Spiritual Work.....	1,000.00
Garage Rent	72.00
Maintenance and Repairs.....	500.00
Fuel	800.00
Balance of cost of Alterations and one-story Addition.....	3,662.60
New Furniture	1,000.00
Gas, Electric and Water.....	375.00
Insurance	25.00
Miscellaneous and Incidentals	500.00
Interest on Money in Trust (\$1,800).....	45.00
Grand Total Expense.....	\$10,214.60

Anticipated Income

Interest on \$4,000.00 Mortgage.....	\$ 180.00
Interest on \$13,500 "G" Bonds.....	337.50
Dividends 80 shares Little Miami R. R. Stock.....	344.00
Collections at Home.....	2,200.00
Donations	700.00
Various Classes (Collections and Gifts).....	6,453.10
Total	\$10,214.60

Total Assets and Liabilities January 1, 1949

First mortgage on 21 Bank St. N. Y.....	\$ 4,000.00
80 shares Little Miami R. R. Stock.....	7,600.00

U. S. Bonds, Series "G".....	13,500.00
Prospect Park National Bank (Commercial Account).....	1,480.00
<hr/>	
Total Cash Assets.....	\$26,580.62
3 story Bldg., 334 River St., Hoboken, N. J.....	35,000.00
3 story Bldg., 310 Hudson St., Hoboken, N. J.....	15,000.00
<hr/>	
Grand Total Assets.....	\$76,580.62

Liabilities

Rev. Wristers in Trust.....	\$ 127.00
Monsey Cemetery Fund, In Trust.....	1,800.00
<hr/>	
Total Liabilities	\$ 1,927.00

In re Endowment Fund, see Acts of Synod 1943.

Respectfully submitted,
D. DE BEER, *Treasurer.*

REV. J. ROZENDAL, *Stated Clerk.*

P. S. Cost of Alterations:

Carpenter's Contract	\$ 5,085.00
Carpenter's Contract (Extra)	935.00
Electrical Contract	118.85
Electrical Contract (Extras)	183.85
Plumbing Contract	1,540.00
Plumbing Contract (Extras)	926.20
Painting Contract	350.00
Floor Tiling	750.00
New Furniture	1,000.00
<hr/>	

Grand Total Cost.....\$10,888.90

D. DE BEER, *Treasurer.*

REPORT NO. 18

THE PUBLICATION COMMITTEE

ESTEEMED BRETHREN:

THE Publication Committee is pleased to report on the work which it has been enabled to carry on from March 15, 1948, to March 3, 1949. The Lord has prospered us in our undertakings so that we might regularly publish the periodicals entrusted to our care. It has not been our most difficult year. We look forward with courage to the continuance of the work. Our employees are loyal and our business manager efficient. Our editors labor diligently.

Some changes in personnel of our writers were necessitated because of set policies and for other reasons. Committee member, the Reverend Henry Evenhouse, felt constrained to resign from the Publication Committee because of the press of his other numerous duties. He has served well and his resignation was accepted with reluctance. In his stead the Reverend C. Boomsma, pastor of the Calvin Church, was appointed to fill out the term which expires in 1950. We ask your approval of this action. He has gladdened us with his acceptance.

The most far-reaching change concerns the Holland periodical, *De Wachter*. The Reverend Henry Keegstra, former editor-in-chief of this paper, approached your committee in September 1948, requesting to be released from his position as editor at the earliest possible moment. He offered his resignation immediately. He informed your committee that he had come to this decision upon medical advice. Already advanced in age, his eyes were now failing him and the burden of writing, well-nigh impossible, was further impairing his health. Your Committee was hesitant but realized the imperative nature of this request. With unanimous consent it was decided to request the Reverend E. F. J. Van Halsema, recently installed in the pastorate of the First Christian Reformed Church of Hudsonville, Michigan, to take over the duties of this position at once and to appoint him as successor to the Reverend Keegstra until Synod meets in 1949. Although extremely busy in his new charge, the Reverend Van Halsema was impressed with the need and the opportunity and agreed to consult the then editor-in-chief immediately and accepted the appointment. His appointment carried with it the duties and responsibilities formerly carried by the Reverend Keegstra and the salary paid him is the same as authorized by Synod of 1948, cf. Acts of Synod p. 23 VIIIB2. We ask Synod's approval.

Your Committee is deeply grateful to the Lord in providing a man whom the Committee had considered as a possible successor to the Reverend H. Keegstra already in the spring of 1948 but who, because of distance, was not considered to be available. His nearness to Grand

Rapids removed this obstacle. It is also deeply appreciative to the Reverend Van Halsema for the readiness with which he took over and carried on these extra duties. His early Netherlands training, theological learning, mastery of the language and pastoral experience qualify him for the task.

The esteem in which the former editor-in-chief is held was voiced at a testimonial dinner given in his honor last November. This dinner was attended by the members of the Publication Committee, the editors-in-chief of both church weeklies and the Business Manager of the Publishing House. Tribute was paid to him by several of his colleagues for the leadership which he has given by way of the printed page for a period of twenty-five years. To this he fittingly responded.

Two other changes were made in the personnel of the writers for *De Wachter*. The Reverend Jacob Bolt declined an appointment to write Meditations for another two year period. The Reverend J. Griffioen was appointed in his stead. The Reverend J. Ehlers accepted the appointment to succeed the Rev. Van Halsema as writer of the columns, "Uit en Voor De Pers." Writers have recently been appointed for special articles.

De Wachter is sent free for a three month period to all newly arrived Canadian immigrants from the Netherlands. A good percentage subscribe after this trial period. The list is kept active by the business office which repeats the trial period from time to time. This field should be a fertile one for subscription to this paper. It is our aim to promote it.

The *Banner* was published without interruption. The editor's health has been good and he has been enabled to travel to several sections of our country during his vacations. One of our co-editors, President Henry Schultze of Calvin College, for years editor of the Home and School columns, was compelled to relinquish the pen last summer because of illness and at the present writing has not yet resumed his editorship of this department. We were fortunate to secure the services of Dr. C. Jaarsma of the Normal Department at Calvin College at short notice. This readiness to serve our people and to respond to invitations to do so is most gratifying. Special writers appointed for a term of two years are Reverend James Daane, Reverend Peter De Jong, Dr. Lubbertus Oosten-dorp, Reverend John Verbrugge and Professor Henry Zylstra.

The Mission Sunday School Papers received considerable attention during the year because of a request made by a Committee representing the Mission Workers Conference. They came with a request to enlarge the Good News Mission Paper by the addition of three pages of material taken from the regular Sunday School Paper "The Instructor" and a page to carry the Outlines for Teachers and a column of Teacher Help. The first request is that a sample copy be printed and mailed to all Mission Workers in order to learn their response to this project and to obtain their criticisms and comment. If the paper finds approval the request is that it be published regularly. Your Committee has granted

permission for this sample copy after consultation with the editor, the Reverend Richard Frens, and the workers committee. This is in agreement with the mandate of the Synod 1942 of Acts p. 60, 61, "and also in other respects to handle this venture (Mission Papers) after the fashion in which the Sunday School Publications are cared for." At this writing a copy is in preparation and is soon to be forwarded to the various Mission groups. Action will no doubt be taken at the Mission Workers Conference to be held in May 1949. The editor-in-chief of the Sunday School Papers, the Reverend J. H. Schaal, was given permission to attend the Sunday School Convention of the N.A.E. at Denver, Colorado, last October.

The Yearbook appears again a bit late but this is no fault of the Business Manager or those responsible for copy. The Reverend Henry Keegstra, our amiable former editor of *De Wachter* consented at very short notice to write the article, "The Family Circle" for this book. The Reverend L. Lamberts had expected to do so and had gathered some material but the fatal illness with which he was stricken made it impossible as the time approached. At this writing, our brother, who for so many years served the Church as editor-in-chief of The Sunday School Papers, has gone to his rest. He has gone where the Family Circle is nevermore broken.

Last year the sale of Psalters was brisk and brought us a good return but the pressing need for them no longer obtains. Another order has been placed for 20,000 copies. Our churches need no longer to get along with old or broken copies. We will have sufficient on hand to serve them.

The financial report, which we herewith append, is, we are happy to state, favorable. We have been enabled to make a little profit whereby we might set aside a sum to be added to our replacement fund. We are thus a bit more favorably situated to purchase some of the needed expensive machinery when the opportune moment arrives. The need is not far off.

It is necessary when considering this financial report to bear in mind that we, at this our last meeting to be reported, have approved an increase in wages for our shopworkers. This increase on a forty-hour week basis amounts to about \$2,700.00 per year and with the average overtime now in operation will amount to \$3,000.00 per year. It is necessary to have a good amount of working capital in this type establishment because of the large outlay of money which must be made from time to time for supplies. It is the considered opinion of your Committee that the Publishing House is operating on a narrow margin of profit.

EDITORS REQUIRING SYNODICAL ACTION.

1. Approval of the action of the Committee in appointing the Rev. C. Boomsma to fill out the unexpired term of the Reverend H. Evenhouse as Committee member.

2. Approval of the action of the Committee appointing the Reverend E. F. J. Van Halsema, as editor-in-chief to succeed the Rev. H. Keegstra until Synod meets.

3. The appointment of an editor-in-chief for *De Wachter* to fill out the unexpired term of the Reverend H. Keegstra. Your committee recommends the appointment of the Rev. E. F. J. Van Halsema for this term.

4. The appointment of an editor-in-chief for the Sunday School Papers. Your Committee recommends the reappointment of the Rev. J. H. Schaal.

Humbly submitted,

Your Servants, The Publication Committee,

PETER HOLWERDA, *Secretary*.

FINANCIAL REPORT

January 1, 1948 to January 1, 1949

RECEIVED

Banner Subscriptions	\$ 85,395.60
Banner Advertising	13,420.91
Wachter Subscriptions and Advertising	12,603.55
Sunday School Papers	48,448.56
Psalter Hymnals sold	27,594.30
Yearbooks sold	4,713.38
Sermon Books, Compendiums, etc.....	6,171.16
Waste Paper, and Miscellaneous Income.....	2,781.04

\$201,128.50

PAID OUT

Shop Wages	\$ 42,098.14
Paper, Ink and Supplies	52,374.30
Second Class Postage and delivery.....	6,035.42
Shop Expenses, heat, light, power, etc.....	3,626.03
Yearbook presswork and binding.....	2,987.70
Psalter Hymnal printing and binding.....	20,070.51
Depreciation, building and machines.....	3,209.59
Editors' Remunerations and expenses.....	25,784.77
Office Salaries and Expenses.....	22,525.73
Employees' Pension Expenses.....	2,103.09

180,815.28

Book profit for 1948.....

20,313.22

Balance Sheet as of December 31, 1948

ASSETS

Accounts Receivable	\$ 5,530.74
Inventory, Paper, Supplies, Type.....	24,654.85
Bank Stock	250.00
Land and Buildings	48,070.50
Machinery and Equipment	25,220.50
Office Equipment	1,023.02
Depreciation and Replacement Fund.....	60,000.00
Cash in bank and on hand.....	16,204.51

\$180,954.12

LIABILITIES

Accrued Withholding Tax	1,499.23
Accrued Contribution Pension Fund.....	1,127.74
Investment, Jan. 1, 1948.....	158,013.93
Add book profit.....	20,313.22

Total investment at present.....	178,327.15
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\$180,954.12

PUBLICATIONS PRINTED

The Banner, weekly.....	31,000
De Wachter, weekly.....	5,500
The Instructor, weekly.....	28,600
Children's Comrade, weekly.....	16,000
The Key, semi-quarterly.....	6,000
Good News, weekly.....	2,900
Good News for Little Ones, weekly.....	1,900
Yearbook, annually	8,500

REPORT NO. 19

CHICAGO JEWISH MISSION

To the Synod of 1949.

ESTEEMED BRETHREN:

THE Board of the Chicago Jewish Mission of the Christian Reformed Church has the following to report:

The Board has met regularly during the past year, and has sought faithfully to administer the affairs of the Nathanael Institute. Changes took place in the membership of the Board. The Rev. J. Betten was elected by Classis Chicago North to take the place of Dr. W. Masselink who asked to be relieved of his duties as Board member. The Rev. Schaver, alternate for the Rev. M. Vander Werp, assumed the place of the latter upon his departure for Fremont, Michigan.

The staff at the Institute remained the same during the past year. Its members are: the Rev. J. Zandstra, Superintendent; Miss E. Vander Meulen, religious worker; Miss B. Kok, nurse and religious worker. Mrs. S. Karsen was engaged during the latter part of the year to do clerical work two days a week. Dr. W. Yonker continues to be in charge of the Clinic three mornings each week.

Besides the clinical work the Institute carries on Gospel meetings on Sunday evenings and various society meetings and classes for Jewish children and adults on week days. Attendance at these meetings remains about the same though in some there is an increase. The work continues to be difficult. The Jews are continuing their efforts through their parochial schools to hold their youth.

During the winter months on an average more than 100 Jewish people attend our Bible classes and services weekly. About 200 Jewish people are treated in the medical clinic each week. All of these also hear a Gospel message and are dealt with personally on spiritual matters.

Mr. A. Huisjen, field missionary for church community evangelism, seeks to evangelize the Jews through the local churches. This work is meeting with enthusiastic response. In some churches the work begins with the Jews and then grows into a general community evangelistic effort as outlined under the neighborhood evangelism plan of the Home Mission Board. The Synod of 1948, with far-sighted vision, already stated that these two projects could be carried out together. To our churches is to be commended the serious consideration of initiating this work in their local communities.

The mission paper, "The Shepherd's Voice", renders valuable in the new project of community evangelism among the Jews. The paper is issued monthly, with about 3200 copies to an issue. It is distributed in many places outside of the Chicago area, and it is sent to all missionary

workers among the Jews who desire it. The members of our Paterson Mission staff, and of the Nathanael staff, supply the contents of the paper, and Mr. Huisjen does the editing.

During January, 1949, Mr. Huisjen might celebrate his 25th anniversary as our missionary among the Jews. The Board took cognizance of this important event for Mr. Huisjen by presenting him with an anniversary gift and by writing an appropriate article for The Banner.

With this report you will find the financial reports of our Treasurer, Mr. G. Ottenhoff, and the proposed budget for the year 1949-1950.

We pray that the Lord's blessing may rest upon our Nathanael Institute, and upon all other kingdom work.

Humbly submitted,

JOSEPH BETTEN, *Secretary*

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

From Jan. 1st, 1948 to Dec. 31st, 1948

RECEIPTS

Operating:

Balance on Hand 1/1/48.....	\$ 2,284.75
Synodical Treasurer	\$14,850.00
Donations and Collections	485.17
Medical Department	1,500.00
	16,835.17
Total Operating Receipts.....	\$19,119.92

Other Receipts:

Interest on Investments.....	\$ 755.93
Principal Payments on Mortgages.....	496.25
Cancellation of First Federal Savings & Loan Assn. Stock	1,000.00
Miscellaneous Income	395.50
Loan Repayments	530.00
Escrow Funds:	
Tax deposits on properties on which mortgages and contracts are held.....	240.00
Withholdings of Tax on Employees.....	998.00
	4,415.68
Total Receipts	\$23,535.60

DISBURSEMENTS

Operating:

Salaries	\$12,534.32
Huisjen, Rent	600.00
Huisjen, Auto	480.00
Zandstra, Auto	300.00
Zandstra, Rent	600.00
Mission Petty Cash.....	600.00
Phone	142.66
Gas and Electric.....	149.12
Medical Supplies	541.19
Building Supplies	131.85
Cleaning and Repairing	432.19

Fuel	718.48
Traveling Expense	21.40
Printing and Advertising.....	1,765.08
Insurance	236.81
Class Supplies	38.30
Miscellaneous	183.41

Total Operating Disbursements.....\$19,474.81

Other Disbursements:

Zandstra, Loan	\$800.00
Real Estate Taxes.....	229.36
Withholding Taxes	995.80
	2,025.16

Total Disbursements

\$21,499.97

Cash on Hand 12/31/48\$ 1,035.63 \$22,535.60

ASSETS

Cash on Hand	\$ 1,035.63
Property and Equipment (Nathanael Inst.)	16,500.00
John Huiner, Mortgage Balance.....	2,334.77
Christine Wierenga, Mortgage Balance.....	2,550.00
Bell Savings & Loan Ass'n. Stock.....	2,000.00
U. S. Government Bonds.....	18,000.00
Rev. Zandstra, Auto Loan Balance.....	750.00
A. Huisnje, Auto Loan Balance.....	520.00

\$43,690.40

PROPOSED BUDGET FOR 1949-1950

Pastor's Salary	\$ 2,800.00
Pastor's Rent	600.00
Pastor's Auto Expense.....	300.00
Religious Workers' Salary.....	2,800.00
Religious Worker's Rent.....	600.00
Religious Worker's Auto Expense.....	480.00
Doctor's Salary Part Time.....	2,000.00
Lady Worker's Salary.....	2,000.00
Lady Worker's Salary.....	2,000.00
Nurse's Salary	2,000.00
Janitor's Salary	1,750.00
Gas, Electric and Fuel.....	900.00
Insurance and License.....	250.00
Repairing and Decoration.....	500.00
Medical Supplies, etc.....	500.00
Traveling and Services.....	300.00
Supplies and Equipment.....	150.00
Printing and Advertising.....	2,000.00
Phone	150.00
General Office and Class Expense.....	600.00
Miscellaneous Expense	150.00

\$22,830.00

We respectfully request Synod to set a quota adequate for the 1949-1950 budget.

Respectfully submitted,

GEORGE OTTENHOFF, *Treasurer*

January 18, 1949

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 \$14,850.00.

All disbursements were examined and appear to be proper charges.

The cash balance was reconciled with the bank statement as of December 31, 1948.

Respectfully submitted,

LAMBERT BERE.

BACK TO GOD HOUR

*To the Synod of the Christian Reformed Church
Convening in Grand Rapids, Michigan, on June 8, 1949*

ESTEEMED BRETHREN:

WE ARE convinced that our future historians who will make a careful study of our denominational activities will make mention of the very significant fact that in 1948 the Christian Reformed Church began broadcasting over the Mutual Broadcasting System in America. God has given unto our leaders and our people vision, faith, and a willingness to shoulder heavy financial responsibilities. In view of all this your Committee is happy to report the following.

I. MANDATE AND WORK CARRIED OUT

A. Our mandate is implied in Article 89 and in Article 135 (20) (Acts of Synod 1948). Synod approved the proposed Budget for the year 1949 and appointed a Radio Committee.

B. WORK PERFORMED.

1. During the past year the Rev. D. H. Walters served as President; H. Baker, Vice-President; E. B. Pekelder as Secretary, and L. Bere as Treasurer. This season four regular meetings were held. Many minor matters were taken care of by the Chicago members of our Committee.

2. *Administration.* Our office located at 11106 South Michigan Avenue in Roseland, Chicago, is a bee-hive of activity. Here the mail is received, the letters are sorted and tabulated, messages are sent out, correspondence is carried on, etc., etc. We are blessed with having one of our own men, Mr. Ralph Rozema, performing the duties of Business Manager by way of our agency; and a capable Secretary in Mrs. J. Ledeboer, as well as Mr. and Mrs. John Kuiper, Mr. Harold Pals, and four other part-time workers, in our office. In addition we have the Rev. Henry Baker in charge of the follow-up work in connection with our mail. We know that the radio work has the love of their hearts.

3. *Speakers.* Our Radio Minister, the Rev. P. H. Eldersveld, who is completing his third year, has proved himself an outstanding speaker. He is fearless, outspoken, tactful, and spiritual. Hundreds, yea thousands of excerpts could be adduced to prove how highly he is thought of. There is no uncertain ring in his messages. We ascribe a great measure of the success of our denominational radio hour to our Radio Minister. We are thankful to God for His servant and pray for continued blessings upon his ministry! During the Summer months the Revs. George Goris, John H. Kromminga, and Arnold Brink carried on. We appreciate their willingness to help out and the excellent services rendered.

4. *Number of Stations.* At the present time our service is aired each week over 281 stations. 261 of these are members of the Mutual Broadcasting System, and 20 independent stations are being used. Concretely this means that our Back to God Hour can be heard in every State of the Union, in every province of Canada, in the Hawaii Islands, in parts of Mexico. It is conservatively estimated that by way of these stations our program is within the hearing range of 75 million people. What a challenge! What a field to preach the Gospel! The lowest possible estimate of those who actually do listen has been given to us as 10 million.

5. *Our Radio Choir.* Professor James De Jonge of the Music Department of Calvin College continues to function as our Director of Music. We appreciate his enthusiasm and devotion to this work. We are grateful to Calvin's students who faithfully rehearse each week so that they may bring a message through song. These labors of love will be rewarded by our God. From the large numbers of letters received we know that this part of our service is greatly enjoyed. To the authorities of Calvin College and Seminary who allow us to use the Seminary Chapel for our broadcasting activities goes a special word of thanks.

6. *Our Youth Fund.* When additional revenue was needed some one suggested that our young people rally to this cause. Harold Pals of our office has taken charge of this Fund. We are thankful to the Editor of The Young Calvinist who allows us to report on the progress of this Fund and gives us valuable space to tabulate the donors and their gifts. During 1948 over \$10,000.00 was received from this source. We sincerely hope and pray that our young people and their leaders will continue to remember this Fund. May it help them to remain radio-conscious. We also covet their prayers.

7. *Local Projects.* Space forbids us to do more than mention the local efforts put forth by various groups: the generous support of our Grand Rapids' Sunday Schools, the placement of our program on the station in St. Cloud, Minnesota, by the Mission Society of our Pease congregation, the special support received from our Western Wisconsin Men's League, the contribution of our Grand Rapids Men's League in paying the cost of "feeding" the Grand Rapids portion of the program to the network, the billboard advertising begun by the Men's Society of the Second Rose-land Church in Chicago, and all the advertising done in newspapers by local churches and groups. For all these efforts we are deeply grateful, and also for those we may have inadvertently omitted, or those which have not been brought to our attention.

Special mention should be made of the fine gesture of the Grand Rapids League of Men's Societies who turned their Annual Reformation Day service into a Back to God Hour Rally. Some 6000 persons crowded the Civic Auditorium in Grand Rapids. It was the largest crowd that ever met in this beautiful hall. We regret that hundreds had to be turned away. Our Radio Minister brought a message. He was at his best. And,

think of it, an offering amounting to almost \$5000.00 was gratefully received. Moreover, this grand meeting led others to request similar Rallies in other parts of the denomination. As a result we have arranged a tour of the East for the Radio Minister and the Choir during the spring vacation period. If this plan meets with success, Rallies will be held in other sections too.

8. *The Activities of our Radio Minister.* In addition to his primary work of preparing for the broadcast and handling the correspondence, the work of administration, promotion, and public address has grown to unexpected proportions. And so he has restricted himself to the larger combined meetings, and to those gatherings which give him opportunity to reach people outside our circles. For example, he addressed the Week of Prayer meetings in Sarnia, Ontario, where people of all local churches were present to hear our Calvinistic faith proclaimed in a series of five messages. Also, he spent two evenings in Minneapolis where our Church sponsored city-wide meetings, which were attended by many of our radio listeners. Also, he spoke at the Allegan County (Michigan) Sunday School Convention, where a most enthusiastic audience received his presentation of our distinctive truths. In addition to these meetings, he has addressed many combined gatherings, Mission Festivals, Bible Conferences, etc., in our own denominational circle from time to time. But there is a limit to the amount of work which can be done along this line, simply because our radio effort has grown so rapidly. The responsibility of a large network broadcast like ours, involving so many administration details, and the fact that our mail has been doubling in quantity during the past two years, have forced Rev. Eldersveld to reduce the time which can be given to the all-important work of public relations, etc.

9. *A Volume of Radio Sermons.* The Eerdmans Publishing Company has undertaken the task of presenting a series of 16 radio messages by Rev. Eldersveld, under the title: *Getting the Right Pitch*. All royalty proceeds and profits from orders received at the office go directly to the treasury of the Back to God Hour. We are thankful to the author for voluntarily foregoing any personal financial gain. At this writing the book has been off the press only three weeks, so we will give more detailed information on its sale in our supplementary report.

II. RESPONSE TO OUR PROGRAM

A. THE RADIO MAIL.

1. It must be kept in mind that by far the greatest percentage of those who listen to radio programs never write in to the station. Statistics that are based upon investigations reveal that only one person out of several thousand take time to drop a letter or a card. Moreover, we do not offer any inducement for writing in except the printed message, and once a year the Daily Manna Calendar. Yet, despite these facts, our mail response has been overwhelming. Here is a very revealing summary of the figures. Beginning with the second Sunday in September 1948 we

received through February 1949, 30,237 pieces of mail. Let us break this figure down somewhat and we learn that in three Sundays in September we had 1,897. In October (5 Sundays) 7,185. In November (4 Sundays) 5,121. In December (4 Sundays) 4,421. In January (5 Sundays) 4,794 pieces. In February (4 Sundays) 6,819. This makes an average of over 1200 pieces of mail per week. In 1946-47, during this same six month period, we averaged 300 pieces; in 1947-48 — 600 pieces, in 1948-49 — 1200. Each month our office prepares a report tabulating from which States the mail comes. Especially encouraging is the fact that so much mail is received from States where there are no Christian Reformed Churches as e.g. Alabama, Connecticut, Florida, Georgia, Idaho, Mississippi, Pennsylvania, Tennessee, etc. In addition we have heard from the District of Columbia, British Columbia, Ontario, Alberta, Manitoba, Saskatchewan, Nova Scotia, and Mexico.

2. It would take too much space to quote from the thousands of letters that we have received during the past year. Our Committee Secretary has from time to time by means of his column in *The Banner* offered you excerpts from our mail. We know that hundreds of persons who are being fed with stones in many of our Modernist churches turn to our service for their spiritual food. We may believe that the eyes of many are being opened and they are beginning to see the difference between truth and error. We know of definite conversions. People have been comforted, kept from sin and suicide. Many Roman Catholics write that they listen regularly to our broadcasts. Hundreds of ministers in every denomination invite their members to tune in to our broadcast, and distribute the messages in their congregations. For all these blessings we are grateful unto our God.

B. LITERATURE.

1. The weekly messages by our Radio Minister are printed and sent out. From September through February no less than 211,120 copies were requested directly through the mail, (to say nothing of all the other copies sent to those on the mailing list every month). May we break down this figure. E.g. in September 29,275 messages were requested. In October 38,850. In November 24,295. In December 36,560. In January 30,940. In February 52,200. In addition our Churches, mission societies, missionaries receive their quotas for distribution. Our monthly mailing list includes approximately 4,000 individuals. That these messages are spread over the world is evident from requests which we have received from the Bahamas, Nigeria, Mexico, the Netherlands, England, Alaska, Switzerland, South India. "The field is the world" saith Jesus. Our small Church is complying with Christ's commission. Many Salvation Army workers, Y.M.C.A. secretaries, tract distributors, ministers in various churches, as well as educators and bankers ask for permission to distribute the Back to God Hour messages. There is one feeling of regret which we sometimes express. It is this: our own churches are not as

enthusiastic about distributing these messages as those who are outside. It grieves us to see tract-boxes cluttered up with old radio sermons. Why don't we all systematically aid in the distribution? God's Word does not return void.

2. This year we offered to our radio listeners the Daily Manna Calendar. We offered 5000 this year and we had nowhere enough. This is just another means of spreading the true religion in thousands of homes.

3. Two editions of our Radio Bulletin were distributed among our Church members. The purpose of these is to keep our people informed as to what we are doing and to make them increasingly radio-conscious.

C. FOLLOW-UP WORK.

Throughout the year your Committee has devoted considerable time and thought to this work. We are convinced that more permanent fruit upon our radio ministry will be seen if we contact those who write in. The Lutheran Church (Missouri Synod) has a large number of ministers and missionaries in the field. Many churches have been established. We have in mind that some workers (either ordained or not ordained) shall be appointed who shall call on those who write in. We may have to gather them in groups, give them much needed instruction in God's infallible Word. We may have to organize Bible Study Groups, etc. Here is a great field. We will have to experiment. In our supplementary report we will try to give some definite recommendations. In the meantime the Rev. Henry Baker is carrying on a large correspondence with follow-up workers who call on those who write in.

III. FINANCES

A. TREASURER'S REPORT FOR THE FISCAL YEAR 1948.

FINANCIAL REPORT, DECEMBER 31, 1947 TO DECEMBER 31, 1948

Operating Receipts

Synodical Quotas	\$149,660.91
Churches	9,028.28
Organizations	33,309.53
Individuals	50,879.71
Other Receipts	771.58

Total Operating Receipts	\$243,650.01
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Operating Disbursements

Broadcasting	
Mutual System	\$137,192.15
Others and Recording	55,512.20
Advertising and Publishing	28,239.06
Salaries and Committee Expense	13,668.96
Printing and Supplies	3,449.63
Office — rent, equipment and supplies	2,513.22
Telephone	538.07
Other Expenses	2,171.66

Total Operating Disbursements	\$243,284.95
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Operating Receipts over Disbursements	\$ 365.06
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All accounts due paid.

Capital Receipts

Sale of parsonage — net\$ 13,099.68

Capital Disbursements

Purchase of new manse\$ 22,929.40

Net Capital Expenditures over Receipts.....\$ 9,829.72

Cash Balance December 31, 1947.....\$ 28,088.23

Add Net operating receipts over disbursements..... 365.06 \$ 28,453.29

Deduct Net Capital Expenditures over Receipts..... 9,829.72

Cash Balance on hand, December 31, 1948.....\$ 18,623.57

LAMBERT BERE, *Treasurer*

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

C. A Supplementary Report of our Finances from January 1, 1949 to June 1, 1949 will be forwarded to Synod, D.V.

D. PROPOSED BUDGET FOR 1950.

Estimated Expenditures

Broadcasting, including recordings\$206,000.00
line charges, etc.

Salaries, radio pastor, stenographical and
clerical and Committee Expense..... 14,500.00

Office — rent, phone, equipment, supplies, etc. 3,000.00

Printing and Supplies 3,000.00

Advertising, publishing of radio messages,
mailing, etc. 27,000.00

Administrative, travel and other expenses 2,500.00

Total Estimated Expenditures\$256,000.00

Estimated Revenue

Synodical Quotas — 32,437 families @ \$5.00...\$163,000.00

Individuals 50,000.00

Churches and Organizations 43,000.00
(voluntary offerings)

Total Estimated Receipts\$256,000.00

Note: Estimated receipts by voluntary donations and offerings are based on actual experience of the year 1948. The total received from these sources amounted to \$93,989.10.

Note: The estimated expenditures for broadcasting is \$28,000.00 less than the estimate for 1949. This reduction is brought about largely by a special discount received from Mutual Broadcasting System. This additional discount is earned by having a sustained program for more than a twelve month period over the Mutual network.

IV. MATTERS WHICH REQUIRE SYNODICAL ACTION

1. We recommend that Synod again express a word of thanks and of appreciation to our Radio Minister and to those who brought the messages during the summer months; to our Music Director and Radio

Choir; to the Business Manager, the office staff, and to all those who have contributed to the work of our radio ministry.

2. We recommend that Synod set the quota for 1950 at \$5.00 per family, just as it is for the current year, 1949. In view of the fact that we are permitted to obtain supplementary funds from organizations and individuals we feel this quota should be sufficient.

3. We would remind Synod that the appointment of two years given to our Radio Minister will end when Synod convenes. Your Committee unanimously recommends the re-appointment of the Rev. P. Eldersveld to this position. (In this connection the question arises whether or not our Radio Minister should not receive a call from Synod and be officially installed in this work?)

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

We conclude our report with the earnest prayer that our covenant God may richly qualify you in all of your deliberations and decisions and in a special manner guide you as you discuss our report.

Humbly submitted,

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

P.S. We have appointed our Radio Minister and Rev. W. Kok to represent us at Synod.

REPORT NO. 21

WOMAN SUFFRAGE IN THE CHURCH

*To the Synod of the
Christian Reformed Church
meeting at Grand Rapids, Michigan
in June, 1949.*

DEAR BRETHREN:

THE Synod of 1947 appointed a committee to make a study of the nature of the Congregational meeting and the question of Woman Suffrage in the church. Although we were supposed to submit our report to the Synod of 1949, we are now requesting your honorable body that we be given an additional year to discharge our mandate.

We have made a thorough study of the nature of the congregational meeting and have arrived at some very definite conclusions. We are still busy with our investigation into the related question of Woman Suffrage in the Church. The request now submitted to you that we be allowed another year in which to complete the fulfillment of the mandate given us, is necessitated by two considerations: —

1. The complex exegetical questions which demanded more time than we have had at our disposal thus far.
2. The fact that prominent Dutch theologians are discussing the question of "the place of women in the church" means that valuable material is now available which deserves consideration before we submit our report.

If the Synod sees fit to accede to our request, it will very likely be possible for us to complete our report at a date well in advance of the time when the Synod of 1950 will meet. This will allow ample time for thorough study and discussion.

Wishing you the guidance of the Spirit in your decision on the matter and on all questions which demand your attention, we remain

Your brethren in Christ —
The Committee
L. VAN LAAR
G. GRITTER
M. MONSMA

REPORT NO. 22

GENERAL COMMITTEE FOR HOME MISSIONS

To the Synod of 1949.

ESTEEMED BRETHREN:

ONCE again the responsibility and privilege to render an annual account to Synod is ours. It affords us great pleasure to record that the work in the field of Home Missions progressed; especially so in Canada as a consequence of the Canadian immigration project.

For the convenience of Synod we have arranged our report under the following heads.

PART I

PERSONNEL AND ORGANIZATION

CLASSES	MEMBERS	ALTERNATES
California.....	L. Bouma.....	F. De Jong
Chicago North.....	H. Baker.....	W. Kok
Chicago South.....	M. Van Dyke.....	B. Van Someren
Grand Rapids East.....	E. F. Visser.....	V. Licatesi
Grand Rapids South.....	J. Bult.....	R. Veenstra
Grand Rapids West.....	T. Van Eerden.....	F. L. Netz
Hackensack.....	D. Hoitenga.....	H. Decker
Holland.....	C. Witt.....	L. Voskuil
Hudson.....	O. Holtrop.....	E. Boeve
Kalamazoo.....	G. Gritter.....	E. Boer
Minnesota.....	M. Dornbush.....	R. A. Rozeboom
Muskegon.....	R. Rienstra.....	N. De Vries
Orange City.....	G. Zylstra.....	J. Hollebeek
Ostfriesland.....	A. H. Bratt.....	J. H. Rubingh
Pacific.....	P. Hoekstra.....	J. R. Van Dyke
Pella.....	J. A. Mulder.....	F. Van Houten
Sioux Center.....	G. H. Vande Riet.....	J. Van Beek
Wisconsin.....	C. M. Schoolland.....	E. Joling
Zeeland.....	M. Bolt.....	B. Pekelder

MEMBERS-AT-LARGE	ALTERNATES	TERMS
Mr. B. H. Brouwer.....	Mr. J. Knoll.....	1946-1949
Mr. W. Hofstra.....	Mr. B. Smit.....	1947-1950
Mr. T. Hoeksema.....	Rev. T. Ver Hulst.....	1948-1951

B. The term of Mr. B. H. Brouwer expires at this time. Hence a member-at-large and his alternate must be elected for the term 1949-1952.

C. We want to take this opportunity to convey to Synod our deep appreciation for the services rendered by the Rev. D. D. Bonnema, whom the Synod of 1948, due to the brother's state of health at that time, did not reappoint. As member of the Executive Committee, as its Treasurer for some ten years, and as a capable and consecrated co-worker we have learned to esteem the brother highly for his work's sake.

The Rev. R. Rienstra was elected to replace the Rev. D. Mellema as representative of Classis Muskegon.

Thus the Executive Committee has again undergone some changes. It now comprises the following members: The Reverends M. Bolt, J. Bult, R. Rienstra, E. Visser, T. Van Eerden, C. Witt, and the Messrs. B. H. Brouwer, W. Hofstra, and T. Hoeksema, with the Secretary, the Rev. H. Blystra, as member ex-officio.

The Reverends M. Bolt, J. Bult, and Mr. W. Hofstra served respectively as President, Vice-President, and Treasurer.

The sub-committee for Church Extension comprised the brethren: J. Bult, E. Visser, C. Witt, and H. Blystra.

The sub-committee having charge of the FNC comprised the brethren: M. Bolt, R. Rienstra, T. Van Eerden, and H. Blystra.

Since it was deemed advisable to have a Finance Committee, the brethren B. Brouwer, W. Hofstra, T. Hoeksema, and H. Blystra were appointed to constitute this committee.

Moreover our M-a-L, the Rev. J. M. Vande Kieft serves as advisory member on the committees mentioned above.

D. The General Committee for Home Missions convened for its annual meeting on February 9, 10 and 11, of the current year. At that time the following officers were elected:

President.....	The Rev. M. Bolt
Vice-President.....	The Rev. J. Bult
Treasurer.....	Mr. W. Hofstra

As in former years the facilities of the Bates Street Christian Reformed Church were placed at our disposal free of charge, both for our monthly and annual meetings. For this courtesy a letter of thanks was addressed to the Consistory.

PART II

GENERAL INFORMATION

The task entrusted to your Committee in the field of Home Missions we have endeavored to carry out. Looking back we can state that it has been a busy and a blessed year.

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

The endeavors in the field of Church Extension and Evangelization were continued. A factual account is presented subsequently.

Reports and evidences are at hand that our churches increasingly sense their responsibilities in the challenging field of evangelization. Possibilities for service are discovered that heretofore passed unnoticed. Therein we find cause for joy. At the same time we are hesitant to declare that the "United Home Missionary Service Program," adopted by the Synod of 1947, has fired the imagination and souls of our entire church membership. Moreover we are convinced that more efforts should be expended toward the evangelization of the cultural and professional groups within the

land. The great need to reach the leaders of the nation remains imperative. To attain that end a staff of well trained and qualified workers is a first essential. Again we must not lose sight of the danger that our present extensive and expanding work among the immigrants in Canada diminish our interest in the evangelization and church extension activities at home. The ideals set forth in the "United Home Missionary Service Program" and the procurement by local churches of ministers for evangelization should be translated into realities.

Contacting of Dispersed and Non-resident members was made wherever possible.

The Canadian field required much attention. This was made necessary by the arrival of over 4000 immigrants of Reformed persuasion during the year 1948. Our missionaries, the M-a-L, the secretary, and pastors, loaned for part time service by their Consistories provided the needed ministry. The performance of these assignments was a source of spiritual pleasure to the participants though physically often exhausting, and it conveyed blessings to our immigrant saints. We rejoice that also this responsibility laid upon us by the Lord of the harvest has the full backing of our membership.

PART III CHURCH EXTENSION

A. PERSONNEL AND FIELDS.

1. *San Diego, Calif.* With the blessing of our Lord, and under leadership of our Home Missionary, the Rev. Gerrit Boerefyn, San Diego is now a full fledged calling church with assistance from the Fund for Needy Churches. By the time Synod meets it should have a minister of its own. The little church has shown an exemplary missionary and covenant consciousness. While seeking to win the unchurched through neighborhood evangelism, they have also taken a leading part in the establishment of a Christian school in cooperation with several evangelical churches. It is planned to erect a modest school building next to the church. This means extra financial burdens. The spirit of sacrificial giving is evident. The congregation, conceived and begun as a church extension project, is continuing as a planting of the Lord, a part of the body of Christ, in which His Spirit dwells and through which He functions in His threefold mediatorial office as Prophet, Priest and King to the glory of the Father.

2. *Compton.* This field also has undergone a change during the past synodical year. Its Home Missionary Pastor, the Rev. S. G. Brondsema, after three years of consecrated ministering to the little flock, was transferred to the Toronto district of our Canadian field. The congregation was advised to once more launch out as a calling church receiving aid from the F. N. C. But it does not feel itself strong enough to take this step. The Consistory has requested placement of another Home Missionary. Pending recommendations from the California Home Missions Committee and Classis, the General Committee deferred action and referred the mat-

ter to the Executive Committee which will report further when Synod meets, D.V.

3. *Phoenix, Ariz.* The Rev. Harry Dykstra loaned to our Committee by the Christian Reformed Board of Missions since his return from China, is continuing to faithfully feed and tend this growing flock. The General Committee has recommended that they too become a calling church with the help of the F.N.C. Another part of the original ten acre site has been sold for \$13,000.00, a loan of \$5,000 was received from the Church Help Fund and a similar amount from the Church Extension Fund while the remainder to finance a church building at an approximate cost of \$40,000 was obtained from private loans in part underwritten by the Committee. By the time Synod meets building operations will be well under way, if not completed.

Phoenix and Tucson as well, are national health Meccas to which thousands come every year. Our own people and those uniting with us are nearly all there for reasons of ailments requiring the dry, hot climate of Arizona. They need the kind of help that in former years was given to our people in Denver through the Diaconates of our churches.

Phoenix is growing but in great need of its own church home. May it soon be able to gather in its own sanctuary.

4. *Tucson.* This energetic Home Mission Station is situated 120 miles east and southward of Phoenix. The city offers distinct benefits to those suffering from certain types of respiratory diseases. It is also the home of the University of Arizona which for health reasons has attracted some of our young men. The members of the group, which is meeting regularly for worship, are of reformed and evangelical background representing a number of denominations. They have sought and received the aid of Classis California and of the Executive and General Home Mission Committee. They were given Classical Appointments, summer-student services and recently the Rev. Boerefyn has been dividing his time between San Diego and Tucson.

At the recommendation of the Classical Home Mission Committee the request of Tucson for a full time Home Missionary was granted. With his accord, the Rev. Boerefyn will be transferred to this new field where the ministry and leadership of an undershepherd of the Great Shepherd is urgently needed. With the rapid growth of Tucson in post war years our group is growing proportionately. Relief needs from diaconates on denominational scale are alike to those of Phoenix and should be met.

5. *Southern California District.* Another Home Missionary was called during the past year for this area with its teeming population, the majority of whom are unchurched and dispersed. At the time, because of lack of funds in the Church Extension Fund to purchase a home for the Missionary-elect, the Executive Committee discouraged, rather than encouraged, acceptance of this call and it was declined. Now that finances have improved the General Committee instructed the Executive Committee to

consider this challenge anew, in consultation with the Home Mission Committee of Classis California, and in accordance with the rulings of this Synod of 1949 in connection with the Report of the Special Committee appointed by the Synod of 1948 on "Correlation and Integration of Local and Denominational Mission Efforts."

6. *Pacific-Northwest.* Since the transfer of the Rev. S. G. Brondsema in February of 1946 no Home Missionary has been placed in this large and populous area. The request of Classis Pacific that the field be occupied was granted after the Missionary-at-Large had made an exploratory survey and reported favorably. But before it was carried out attention was directed by the Home Mission Committee of Classis Pacific to the urgent need of placing a Missionary in southern Alberta to minister to the Holland Immigrants. To meet this need, the Rev. John De Jong was called and stationed at Picture Butte.

The Executive Committee, in conjunction with Classis Pacific, has assigned three of the major population centers. Tacoma, Portland and Spokane, to the Revs. M. Keuning, W. Hekman and C. Toeset to re-survey the field with a view to stationing a Home Missionary as the Lord opens the way. Many of our own people have dispersed into this large district and there are thousands upon thousands unchurched living and dying without the Christ.

It is hoped that soon we may have a Missionary in this field.

7. *Minneapolis, Minn.* The Rev. H. Ridders, as Missionary-Pastor is laboring diligently and faithfully to increase and strengthen this little flock. There has been growth from our own people but few additions from without. Conversions from the unchurched and from modernistic churches are rare. The cancer of secularism and spiritual indifference has eaten deep into the life of the people of America. The progressive hardening of heart in the face of repeated judgments of God is alarming. But the day of grace is still challenging the church to carry out the mandate of its Lord. Our Missionary is concerned that our people, also personally and as congregations, could and should do more to witness with a view to winning the unsaved for Christ and His Kingdom. He deems advance for Minneapolis from a mission to a calling church would lead to a deeper sense of responsibility and greater activity on the part of the consistory and congregation to be an evangelizing church. Certainly there remains much work to be done both by our Missionary and the membership of the church.

The Consistory has been advised to consider becoming a calling church at this stage of its development without being urged to take this step.

8. *Sioux City, Ia.* The Rev. W. Meyer, Veteran Home Missionary, labored faithfully for an extended period of five years at Sioux City until in February he re-entered the ministry of a congregation at Vesper, Wisc. The little church feels itself to be "of little strength." It was hesitant, though not unwilling, to resume its former status of a calling church.

The General Committee decided to continue denominational support of this weak and struggling outpost of our flourishing church center in this area. Another Missionary will be placed upon condition that the congregation pays the minimum amount per family towards his salary, according to the rule for churches receiving aid from the F.N.C.

It is hoped that Sioux City, after nearly twenty years of congregational existence, may rise again to the status of a calling church and become a strong, witnessing and self-supporting church under the blessing and by the Spirit of our God.

9. *Milwaukee, Wisc.* This little flock, with only two members in the Consistory and without a Missionary-Pastor is still in a precarious condition. A few families and individuals are permanent but some come only to leave again after a temporary sojourn in the city. Services are held in the parsonage with the aid of classical supplies, student help and other supplies. The Rev. C. Schoolland of the neighboring church of Racine continues to serve and to nurture this little Benjamin of Classis Wisconsin. But he cannot give the church nor the field all the attention that it needs.

Pulpit supplies are to be continued, a student is to be engaged for the summer months, and one of our missionaries will be asked to work in Milwaukee for a period of two or three months.

The church was placed on sale over a year ago and will at last be sold for approximately \$11,000.00. The loan by the Church Help Committee will be repaid, repairs made on the parsonage, and the balance reserved for possible future need of a chapel, subject to the approval of Classis Wisconsin which had taken collections for the Milwaukee church.

10. *Le Mars, Ia.* The Rev. Bartel N. Huizenga is laboring in this field with youthful zeal and devotion. His ministry is appreciated and blessed although he is meeting discouragements as well as encouragements. Some who reside in or near the city prefer to retain their membership in our Christian Reformed Churches in neighboring towns. The unchurched when invited often make promises to attend services, only to fail in keeping them. But the work is going on and the Lord of the harvest blesses the seed that is sown and prospers His Word whereunto He sends it.

The Back to God Messages were mailed to 1,500 homes covering the City of Le Mars and a few months later to 850 rural homes.

Our Missionary is maintaining close, personal contact for discussing spiritual problems in connection with his work with the Consistory of Ireton, of which church Le Mars is a branch.

11. *Iowa Falls.* The Rev. S. Werkema is our Missionary in this progressive Mission Church. Services are well attended in the neat, new Chapel towards which the churches of Classis Ostfriesland generously contributed. The church is growing and alive to its place and opportunity in the community as a "city set upon a hill." The membership is being bound together in the bonds of the truth and love of Christ; denomina-

tional consciousness is being fostered and the evangelistic spirit is shown in reaching those without the fold. The Missionary is using the Press and community occasions to bear witness for the faith of his fellow citizens. His family of musicians is an asset in the work. The children of the covenant are led and trained to dedicate their talents unto the Lord. Such work is never vain in the Lord.

12. *Des Moines, Ia.* The Rev. Wm. Verwolf is laboring faithfully and hopefully in the Iowa capital city, which through the years has drawn some, though not many, of our people, comparable to the Michigan capital. Services are held in a Seventh Day Adventist School Chapel with an average attendance of 40 to 45. Here also, as in San Diego, our Missionary is taking a leading part in the establishment of a Christian school on a co-operative basis with members of other evangelical churches.

The ideal of becoming an organized congregation having a church home of its own is kept in mind. Hopes of realizing this ideal are becoming brighter. There is a growing missionary consciousness expressed in prayerful desire and effort to witness to the unsaved that there may be increase from without as well as from within.

13. *Bellwood, Ill.* The Rev. Renze O. De Groot accepted the call to our Home Mission field in the Chicago district, stationed at Bellwood, with Cicero I as the calling church. A parsonage was purchased in Cicero where his children can attend the Christian school. Occupancy was first promised within a month but unforeseen hindrance made it necessary to find temporary housing for the missionary and his family. The Consistory of Archer Ave. kindly offered the use of its parsonage during a vacancy in the church for this purpose without charge. This evidence of support and cooperation on the part of our Chicago churches is much appreciated. Likewise the response to an appeal by our missionary and the Committee of Home Missions of Classis Chicago North for financial aid in constructing a new Chapel for Bellwood. The present Chapel is not only old and delapidated and without a basement or good foundation. It is far too small so that pupils coming for Sunday School, and attendants upon services as well, cannot all be admitted for lack of room. Plans for the new building are under way and request for organization will soon be made.

Our missionary is alerted to the larger scope of his mission in seeking new fields for church extension and evangelism in greater Chicagoland. He was also chosen to head the Helping Hand Mission.

14. *Michigan District.* The Rev. L. Trap is the missionary for this area stationed at Grand Rapids our denominational headquarters. He has helped the recently organized Immanuel Church to pass rapidly from the mission stage to that of a thriving congregation full of youthful, spiritual vigor, with a church and a minister of its own. At present he is conducting surveys and doing ground work towards the founding of new churches in the southeast end of the city along the Outer Belt Line and

in the northwest section on the Hill. These growing suburban areas offer opportunities for church extension which we should not neglect.

Our Michigan missionary has also carried a large share of the Canadian work and has served the Milwaukee and other fields on temporary assignments.

15. *Washington, D. C.* The *Rev. J. M. Ghysels* as Missionary-Pastor of our little church in the Nation's Capital, has labored faithfully and fruitfully, altho handicapped by the lack of a church home of its own. The place of meeting has been changed but is still inadequate and costly. The \$25,000.00 granted by the Synod of 1946 for Washington, to be raised by special collections throughout the denomination, was not forthcoming. Plans for a Chapel had to be altered and scaled down in order to keep pace with mounting costs. At last the funds needed to begin building operations are available, or loans underwritten sufficient to proceed. The day when our loyal and devoted flock in Washington with their undershepherd may meet in a House of God of their own to dedicate it unto the praise and service of God will indeed be a high day for them in the Lord.

16. *Monsey, N. Y.* The twin Eastern Classes of Hudson and Hackensack thru the Eastern Home Mission Board have requested that another missionary for the Eastern district be called and stationed at Monsey. The *Rev. Harold Dekker* of Englewood has given part time service to this field. Seminarian Dick Van Halsema labored at Monsey the summer of 1948. Services have been conducted regularly with aid of classical supplies. The Lord is blessing these labors of His servants and there is revived hope that this mission station in which our Church has labored for many years will at last become an organized congregation with a Pastor of its own. It can also serve as a base for evangelization and church extension efforts in other parts of the eastern district. May the Lord prosper this and all the other Home Mission projects in the United States and in Canada.

Missionary-at-Large. Our two key Staff members, the *Rev. H. Blystra*, Secretary, and the *Rev. J. M. Van de Kieft*, Missionary-at-Large, have worked together harmoniously to promote the extensive Home Mission program of our Church and to keep abreast with the rapid expansion of the work, especially in the opening up and manning of the Canadian field. Since it is physically impossible for the Missionary-at-Large to be at two places at the same time, the Secretary has also been in part engaged away from his office in deputation work. In journeyings far and near, covering many thousands of miles both in Canada and in the United States, in the heat of summer and the cold of winter, the Lord has signally protected and provided.

The manifold labors included visitation of mission stations and churches, deputations to fields and explorations of prospective fields, installation and dedicatory services of Home Missionaries and Chapels, mission

speaking tour, preaching and speaking engagements; assistance as Guest Leader in a week of special extension and evangelistic effort in one of our churches.

The call to the work and the harvest in our various, far-flung Mission Fields, both in the United States and in Canada, becomes more challenging and urgent as the world passes from one war crisis into another. Satan has pre-occupied the field but the Gospel has power to destroy his works as in the days of Christ and the apostles when he also held sway. The Church thru its missionaries, ministers and all its members must realize its full responsibility. May the Christian Reformed Church carry forward the Banner of the Cross at home and abroad until the Lord comes.

B. THE SCOPE OF CHURCH EXTENSION.

Whereas the need for more clarity has repeatedly been felt re the question whether the term Church Extension includes preliminary and preparatory planning, and organizational work among the membership of our own church which have moved to new localities within our church centers, the Executive Committee for Home Missions appointed a sub-committee to make a study of this problem and present recommendations for consideration to the General Committee for Home Missions.

Briefly stated our problem concerns itself with the scope of Church Extension entrusted by Synod to the General Committee for Home Missions and its Executive Committee.

The conviction that Home Missions with Church Extension as one of its phases is the task and responsibility of the Church is not disputed. And this mission endeavor must devote itself to those that are without, to the scattered sheep that have wandered from the fold, and the members of the church that have settled elsewhere.

Our problem lies in another direction. Let us elucidate.

In recent years several of our churches had to contend with overflow audiences. The attendance at divine services was such that worshippers had to be seated in adjacent chapel and basement rooms, participation in the service being made possible by means of an amplifying system. That arrangement at best is a makeshift and should not be permitted to last. Solutions have been sought in two directions, viz. enlargement of building facilities or the organization of new congregations.

Moreover in recent years there has been a shift of population from urban to suburban areas. To this trend our church membership is no exception. As a consequence church members, tho living in cities or communities where we have church centers, may yet be distant from their church homes. And this situation again may prove detrimental to regular fellowship of the saints and the sorely needed instruction of the covenant youth.

The two situations referred to, overcrowded churches and the shifting of populations within our church centers, place the General Committee

before a problem, which tho not exactly new has now been greatly accentuated. The problem which centers about the question of the scope of Church Extension is occasioned by two divergent and opposite views.

On the one hand there are those who maintain that here is a sphere and a field in which the General Committee and our Home Missionaries should assert themselves; a field where church extension is requisite and promising. On the other hand there are those who maintain that this field is excluded from and does not belong to the scope of church extension; a hands-off policy is insisted upon; deviation from this hands-off policy is frowned upon as intermeddling.

Hence the question and the problem, what is the scope of Church Extension? Must it be limited to those that are without, the sheep that have strayed, and the members that have settled in communities removed from our church centers; or does it also include church extension activities within our church centers where conditions as above referred to obtain?

For a solution of the problem before us it is well at this point to consult our Home Mission Order. This Order having been adopted by Synod we may look to it for approved directives.

These directives for the solution of our problem we gather from Art. 3, a) and c) of our Home Mission Order. We there read: "The work of the Classical Committees shall be:

- a. To keep Classis and the General Committee informed with respect to possible new fields within the bounds of their respective Classes.
- c. To co-operate with the General Committee in the promoting of such work as may lead to the opening of new fields or tend to the strengthening of the fields within the bounds of their several Classes."

What is the significance of the term "possible new fields"? Must it be limited to the unchurched and the wandering sheep within or removed from our church centers? Or does it include areas within the vicinity of these church centers where also the members of our churches have taken up residence? We deem that the term includes the latter as well as the former. And hence the latter is also comprehended in the scope of Church Extension.

Moreover sub c) instructs the Classical Home Missions Committee "to cooperate with the General Committee in the promoting of such work as may lead to the opening of new fields or tend to the strengthening of the fields within the bounds of their several Classes". We take it that this cooperation implies that our Classical Home Mission Committees alert the General Home Mission Committee, its Executive Committee and the Missionaries "in the promoting of such work as may lead to the opening of new fields"; and it implies that the Classical Home Mission Committees may be thus alerted by the General Committee, the Executive Committee and the Missionaries "in the promoting of such work as may

lead to the opening of new fields". In other words we interpret cooperation to mean that Church Extension possibilities may be discovered and suggested by either the Classical Home Mission Committee or the General Committee, the Executive Committee and the Missionaries.

Pursuant the above we deem that a solution to the problem and the question, what is the scope of Church Extension, may be attained by approval and acceptance of the following:

1. The General Committee declares:

- a. That it belongs to the scope of Church Extension to interest itself actively in the membership of our church which locates in new residential areas within and or adjacent to our church centers.
- b. That when in our large churches personal and pastoral care, and the needed supervision over the life of the membership is difficult to attain, the organization of new congregations deserves promotion; and that our Home Missionaries are available for assistance to realize that objective.
- c. That in these Church Extension activities the principle of Consistorial authority and supervision must remain duly recognized.

2. The General Committee recommends that a closer cooperation be effected between the Classical Home Missions Committee, the Classes, the General Committee for Home Missions, its Executive Committee, and our Home Missionaries.

- a. By being mutually alert to the opening of new fields within and without our church centers.
- b. By promoting the organization of new churches where the need is apparent.
- c. By promotional planning with a view to possible future church organization.
- d. By enlisting the services of our missionaries for investigation of potential fields and the canvassing of designated communities with a view to Church Extension.

3. The General Committee places the foregoing declarations and recommendation before Synod for consideration and adoption.

C. QUOTA EXEMPTION.

Whereas churches paying the salary of missionaries on the Foreign Field are granted a quota exemption if so desired, we petition Synod that this same rule be made applicable for the Home Mission field. (Cf. Schafer, "The Polity of the Churches" p. 275, C.)

D. SECRETARY.

Whereas the two year term of the secretary will terminate as of June, 1949, the General Committee for Home Missions recommends to Synod that he be reappointed for an indefinite period.

E. QUOTA FOR 1950.

In order to carry on the work in fields already occupied and to meet needed expansion, we petition Synod to grant a quota of \$4.00 per family for our Church Extension Budget during 1950.

PROPOSED BUDGET FOR CHURCH EXTENSION:

Salaries	\$ 44,500.00
Expenses	9,616.00
Rent	2,000.00
Buildings	75,000.00
Administrative Expense	7,435.00
Operational Expense	2,225.00
Contingencies	5,000.00
Total	\$145,776.00

PART IV.

THE CANADIAN FIELD

A. PERSONNEL AND FIELDS.

In the course of 1948, as stated before, over 4000 immigrants of Reformed persuasion arrived in Canada. We rejoice that our church has sensed the challenge here placed before us and with the gracious help of God is determined to meet the challenge.

To date seven missionaries have been placed in the Ontario field, namely the Reverends A. Persenaire, C. Spoelhof, G. Andre, R. Bos, J. Gritter, J. Rubingh, and S. Brondsema; the latter having been transferred from Compton, California. The eighth Canadian Missionary, namely, the Rev. J. De Jong is stationed at Picture Butte in the province of Alberta.

We shall not at this time enlarge upon the work of the individual missionaries in their respective fields. Suffice it to say that they all labor with commendable diligence and manifest great devotion to the often vexing responsibilities entrusted to them. As representatives of our church they impress immigrants everywhere with our concern in their behalf, and determination to render spiritual and material assistance.

We herewith have listed the many communities under the care of our missionaries. These lists reveal the manifold and exacting labors required of them to minister to our immigrant brethren, and the possibilities of establishing future congregations as more immigrants arrive.

1. OWEN SOUND area. The Rev. R. Bos missionary.

	Souls
Owen Sound	43
Warton	9
Shallow Lake	2
Meaford	13
Balaclava	13
Allenford	6
Chatsworth	6
Mt. Forest	2
Stayner	12

Heathcote	10
Markdale	2
Durham	17
Collingwood	14
Desboro	5
Tara	7
Dobbinton	25

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2. CLINTON area. The Rev. R. Bos missionary.

Clinton	6
Crediton	6
Bayfield	5
Ripley	3
Kirkton	13
Seaforth	8
Walkerton	4
Teeswater	6
Dunganon	5
Mitchell	2
Pinkerton	10
Kincardine	10
Holyroad	8
Zurich	9
Auburn	8
Brucefield	8
Belgrave	7
Palmerston	2
Exeter	19
Atwood	10

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3. KITCHENER area. The Rev. C. Spoelhof missionary.

	Families	Individuals	Souls
Ayr	1	1	4
Baden .....	...	1	1
Blair .....	...	2	2
Drumbo	3	2	15
Galt .....	...	3	3
Hespeler .....	...	1	1
Kitchener	2	...	11
New Dundee	1	1	7
New Hamburg	3	4	18
Stratford	4	...	13
Wellesley	1	1	11
	<hr/> 15	<hr/> 16	<hr/> 86

4. INGERSOLL-WOODSTOCK area. The Rev. C. Spoelhof missionary.

	Families	Individuals	Souls
Beachville	1	...	4
Burford	1	1	6
Curries	2	1	11
Embro	2	1	12

Ingersoll	6	1	31
Lakeside		1	1
Mt. Elgin	1	1	3
Salford	3	....	9
Thamesford	2	....	12
Woodstock	3	3	12
	<hr/> 21	<hr/> 9	<hr/> 101
5. ALAMA-MOOREFIELD area. The Rev. C. Spoelhof missionary.			
	Families	Individuals	Souls
Alma	1	....	8
Fergus	1	1	3
Guelph	1	2	10
Monck	1	....	11
Moorefield	1	1	5
Palmerston	2	....	6
Rockwood .....	....	1	1
Wallenstein	1	....	8
	<hr/> 8	<hr/> 5	<hr/> 52
6. ST. GEORGE-BRANCHTON area. The Rev. C. Spoelhof, missionary.			
	Families	Individuals	Souls
St. George	2	....	5
Branchton	1	1	5
Paris	1	1	7
	<hr/> 4	<hr/> 2	<hr/> 17
7. AYLMER area. The Rev. J. Gritter missionary.			
	Families	Individuals	Souls
Aylmer	26	12	157
Glencoe	3	....	12
London	11	....	59
Norwich	4	2	26
Tillsonburg	1	1	3
	<hr/> 45	<hr/> 15	<hr/> 257
8. ST. CATHERINES area. The Rev. A. Persenaire missionary.			
	Families		Souls
St. Catherines	32		200
Erie	21		125
	<hr/> 53		<hr/> 325
9. TORONTO area. The Rev. S. Brondsema missionary.			
	Families		Souls
Toronto.....	Numbers not yet available due to the recent arrival of the missionary.		
Norval	5		25
Port Credit	16		35
Oshawa	8		....
Bowmanville	Numbers not yet available.		
Brampton	Numbers not yet available.		
	<hr/> 15		<hr/> 60

10. LINDSAY area. Presently cared for by the Rev. J. Vander Meer of Holland Marsh:

	Families	Souls
Lindsay	7	40
Nestleton	14	65
	<hr/> 21	<hr/> 105

11. TRENTON-PICTON area. The Rev. G. Andre missionary.

	Families	Individuals	Souls
Trenton	50	17	252
Picton	27	17	157
	<hr/> 77	<hr/> 34	<hr/> 409

The Picton group consists of people living within a radius of 22 miles from Picton, including the following places:

Bloomfield	Bath
Wellington	Demarestville
Cherry Valley	Northport
Milford	Mt. View
Waupoos	

The Trenton group consists of people living within a radius of 40 miles from Trenton, including the following places:

Carrying Place	Norwood
Consecon	Warkworth
Hillier	Morganton
Belleville	Wooler
Deseronto	Hilton
Corbyville	Brighton
Plainfield	Colborne
Stirling	Grafton
Harold	Port Hope
Campbellford	Kingston

We are considering Campbellford as the possible center for another group.

12. RENFREW area. The Rev. J. Rubingh missionary.

	Families	Individuals	Souls
Renfrew	6	8	33
Almonte	1	2	6
Pakenham .....	...	3	3
Dunrobin	1	...	5
Britannia Heights .....	...	1	1
Ashton .....	...	1	1
Cobden Area	7	4	36
Pembroke	1	1	4
Van Kleek Hill Area.....	5	3	30
Residing at Dalkeith, Mc Alpine, Van Kleek Hill, Plantagenet, and Dunvegan.			
Cornwall Area	8	1	44
Residing at Cornwall, Martintown, Mille Roches, Moose Creek, Avonmore, and Newington.			
Brockville Area	6	...	32
Residing at Brockville, Mallorytown, Lynn, and Rock Springs.			
	<hr/> 35	<hr/> 24	<hr/> 195

13. OLINDA area. Served with supplies.

		Souls
Olinda		90
Windsor		12

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14. PICTURE BUTTE area. The Rev. J. De Jong missionary.

	Families	Souls
Iron Springs	25	150
Brooks-Duchess	6	---
Westlock	6	30
Barrhead	5	25

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Some of the problems facing our Canadian missionaries and for which they seek solutions are: the regular and necessary contact with the scattered immigrant groups and families, the required catechetical instruction of the children and youth, and the arranging of week-day group meetings and youth activities.

To date churches or branch-churches have been organized at Owen Sound, Kitchener, Aylmer, St. Catherines, Erie, Norval, Trenton, and Picton.

B. SPECIAL MATTERS.

1. Considering that the reception of IMMIGRANTS BELONGING TO THE GEREFORMEERDE KERKEN ONDERHOUDENDE ARTIKEL 31 had caused difficulty in some fields and that a uniform policy of procedure was advisable, the following statement was drawn up:

"At our General Home Mission Committee a question arose concerning those immigrants who come to us from the Gereformeerde Kerken (Artikel 31). It soon became apparent that this problem is not limited to the Canadian field, but is also being faced by our ministers in the U.S.A.

After some discussion the consensus of opinion seemed to be that before these immigrants are accepted for membership in our churches, the following matters ought to be brought to their attention:

- a. In 1908 our church accepted the Conclusies of Utrecht. All who enter our denomination ought to agree with those articles as accepted by us in their original form.
- b. The fact that those who come to us from the Gereformeerde Kerken (Synodalen) are accepted without question is natural and should give no offense. The Gereformeerde Kerken have long been recognized as a sister church and at present we are only acting according to the policy established before the rupture in the Gereformeerde Kerken occurred.
- c. Assurance should be given by these immigrants that as members of our denomination they will not agitate the differences which existed amongst the Gereformeerden in the Netherlands.

In this way we feel that these immigrants can become members of our denomination with blessing to themselves and to us."

2. Whereas representatives of the NEDERLANDSCHE HERVORMDE KERK doing immigrant work in Canada, have carried on activities which were regarded as spiritually detrimental and disturbing, a letter pursuant thereto was addressed to the Synodical Committee of the Nederlandsche Hervormde Kerk in the Netherlands.

C. CALLING OF NEW MISSIONARIES.

Whereas many immigrant families are scattered and isolated, and this condition may be accentuated by the new immigration policy adopted by the Canadian Government, the General Committee authorized the Executive Committee for Home Missions to call two or more "roving missionaries."

The calling of additional "stationed missionaries" was left to the discretion of the Executive Committee.

Synodical approval for this authorization is herewith requested.

D. QUOTA FOR CANADA.

In order to meet the budget for the fast expanding needs of our Canadian Home Mission Emergency Fund, Synod is requested to grant a quota of \$4.00 per family for this work during 1950.

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

Salaries	\$ 44,000.00
Expenses	41,000.00
Taxes	2,500.00
Parsonages	27,000.00
Administrative Expense	3,985.00
Operational Expense	2,225.00
Moving Pastors	4,000.00
Contingencies	8,000.00
Total	<u>\$132,710.00</u>

PART V

DISPERSED AND NON-RESIDENT CHURCH MEMBERS

The names of dispersed and non-resident members have been tabulated and filed according to the States in which they reside. For the information of Synod we can add that the names received during 1948 include twelve families, forty-two members in full confession, and thirty-eight baptized members, or a total of seventy-nine souls.

Whenever the distance was not too great either our pastors or missionaries in the vicinity were requested to make contact. However various of these dispersed and non-resident members have located in places far removed from our church centers, and among these are several whose interest in the church is nominal. In such cases we have placed the names on file and requested the Home Church to retain contact thru correspondence. This was done considering that the pastor and consistory of the Home Church were best qualified to carry on this correspondence and it is their pastoral care as long as the member (s) in question has (have) not affiliated with another church.

PART VI

INDUSTRIAL CHAPLAINS

(Acts 1947, p. 64.)

Last year we informed Synod that a study committee had been appointed which was to report and serve the General Committee with advice re Industrial Chaplains at its annual meeting in 1949.

The report submitted and the recommendations approved are herewith laid before Synod.

REPORT OF COMMITTEE ON INDUSTRIAL CHAPLAINCY

*The General Committee for Home Missions,
Convened February 9, 1949,
at Grand Rapids, Mich.*

ESTEEMED BRETHREN:

YOUR committee appointed at the General Committee meeting of 1948 in compliance with the instruction of the Synod of 1947 (Acts, Art. 114, I, p. 64) "to ascertain whether the field of Industrial Chaplaincy is sound in principle and sound in practice", humbly submits the following report for your approval to be forwarded to the Synod of 1949:

In compliance with the mandate of the Synod of 1947 to the General Committee for Home Missions "to ascertain whether the field of Industrial Chaplaincy is sound in principle and sound in practice" (Acts 1947, Art. 114, I, p. 64), your committee, having made a study of this field of possible mission work, found that it is a rather new field, still to a considerable extent in the experimental stage. Nevertheless we believe our findings to be sufficient to warrant our having definite convictions with regard to it.

The National Association of Evangelicals has interested itself in this field of work possibly more than any other group. It is from the activity and findings of this association then also, together with the valuable opinions of a few of our members who are engaged as personnel manager in a large industry or are conversant with the character of this work, that your committee has drawn its conclusions which it here presents.

In October of 1945 an affiliate of the N.A.E. was formed under the name, "Chaplain Counselors for Industry". In the preamble of the Constitution drawn up for this purpose we read that over against the moral and spiritual decay of men and women in our factories we shall recognize it as our responsibility "to engage in industrial evangelism to present Christ as the cure". And the next sentence states: "We look for divine guidance in using such scientific and diplomatic techniques and in avoiding all ritualistic and denominational methods so as to enable us to infiltrate industrial personnel and reach the largest number with the gospel. For this purpose we have established this organization." (Report of Fourth Annual Convention of the N.A.E., 1946, p. 53)

The place of such chaplain service in the church's program of work is compared with that of educational and medical service on the mission field. It is correctly remarked that these services proved so successful that they have "become the standard practice of missionary endeavor". The work of the industrial chaplain or of "chaplain counselor" as this committee of the N.A.E. prefers to call it, is therefore represented as a "unique counseling service, comparable to this missionary strategy". (p. 54)

This same report lays special emphasis upon the fact that the program of this commission "is not designed to replace the work of local pastors and churches, but rather to complement and facilitate their efforts". And the two primary objectives which it endeavors at all times to keep before it are: "first, to win souls for Christ; and second, to stimulate attendance at local churches". (p. 55)

These few excerpts from the above named report sum up fairly well the character and objectives of the work of industrial chaplaincy. As for the success of these efforts, one of the chaplains a few months after his appointment writes: "The accomplishments in the shop are still not sensational, and yet personnel problems are well under control. Mr. Young (the employer) believes we have the finest morale among our employees of any plant in New England." This last clause is especially revealing in our study of the matter before us: The employment of an industrial chaplain, if he is successful in his task, serves as a wonderful morale builder.

The report of the following year (Report of the fifth annual convention, 1947, p. 16) contains a discouraging note, as it states: "Even the majority of industrial plants under Christian management have been un-receptive to the idea of evangelization of their employees. In many cases this has been due to fear of reprisals by non-evangelical religious organizations. In other cases it has been due to fear of objections by organized labor. Non-christian management has been found to be very sceptical of, and in some cases openly hostile to our proposals."

By way of encouragement this report is able to state: "One of our earliest placements has reported the conversion of 20 men and women in the plant, and 55 children of employees". And the writer of the report adds: "In my office three employees have accepted Christ as Saviour during the past few weeks." And the report of another worker in a non-christian owned rayon mill shows the following results: "1. The turnover in the men's department had decreased until now it is almost nil. 2. A foreman who manages the largest number of employees says that the attitude of his men is now better than it has ever been in the thirteen years of his work there . . . 4. Interdepartment attitudes and relations between employees and their foremen and supervisors are perceptibly better."

In summing up the accomplishments of the Commission the chairman in this report states among other things: "5. The need for industrial

evangelism has been definitely established by careful investigation and study. . . 6. Definite results have been attained in winning souls for Christ and strengthening the testimony of Christian workers. 7. Definite results have been attained in improving plant morale and efficiency, thus enabling us to prove to management that it will pay them to employ Chaplain Counselors." (p. 18)

Turning to the last report of this Commission, given at the 1948 Convention, we are informed that, while over 90% of a total of 125 executives of the largest employers of labor in our country, in reply to a program of chaplain counseling mailed to them, stated that they believed these proposals to be "fundamentally sound, practical, and needed", a variety of excuses were presented with which the great majority, if not practically all of the executives that had been approached, evidently turned down the request to put these proposals to a practical test in their plant.

A personal interview with a member of one of our churches who is employed as personnel manager in one of the large industrial plants of the Calumet area near Chicago brought out the fact that industry can be expected to interest itself in the work of an industrial chaplain only in so far as it can be made to see the possibility of a profit for the company as a result. It is a self-evident fact that industry is concerned first and foremost in manufacturing its product in such a way as to show a fair profit for the manufacturer or stockholder. And it interests itself in the social and religious aspect of the life of its employees only in so far as this may contribute toward the financial success of the plant. In other words, it interests itself in such projects only in so far as they prove to be successful morale boosters. Now industry in general feels that it has gone about as far as it cares to, and as far as it can afford to, in interesting itself in these so-called "fringe activities", which do not directly concern industry. It has introduced company insurance; it is compelled to handle the details connected with social security for its employees; it provides recreational facilities and equipment to a considerable extent for its employees. From time to time it provides social entertainment, to bring employer and employee a little more closely together. Therefore, though it may agree that the program of industrial chaplaincy in general is sound, it is nevertheless hesitant in actually introducing it. It feels also that because of the wide diversity of religious beliefs it would be compelled to engage not merely one but several industrial chaplains to institute this program.

Experience has also proved that the engagement of industrial chaplains has not by any means always proved a success. Since many, if not practically all of those that have thus far entered into this type of work have set up as their chief objective the "winning of souls" in the customary Fundamentalist manner, they have in some cases made themselves obnoxious to both employer and employee, and have done possibly more

harm than good to the cause of Christ. This same criticism must be directed also against certain Christian laymen who were employed as personnel managers. With their Fundamentalist, Anabaptistic background they knew of no other way of putting their Christianity into practice than by seeking to lead men to a "decision". Thus they made of themselves lay evangelists rather than personnel managers.

In the light of these findings your committee recommends:

1. That Synod declare the field of Industrial Chaplaincy not to be sound in either principle or practice.

A. IT IS UNSOUND IN PRINCIPLE. *Grounds:*

1. The task of bringing the gospel to sinners belongs to the church of Jesus Christ, and not to industry. The position of industrial chaplaincy, in which a minister of the gospel serves as an employee of industry to minister to the spiritual needs of the employees is in direct conflict with this principle.
2. The bringing of the gospel must never be made a matter of coercion. It is so made to a large extent, however, where management employs an industrial chaplain to work among its employees and to conduct services on company time.
3. The position of the industrial chaplain is not comparable to that of the medical missionary or the Christian school teacher on the mission field. In the case of these latter activities it remains the church which makes use of these means as auxiliaries for the purpose of reaching the sinner with the gospel. In the case of the industrial chaplain, however, the church surrenders to industry, which employs the chaplain, its God-appointed task of bringing the gospel. This objection is not removed by means of the assurance found in one of the quotations contained in the earlier part of this report that the work of the industrial chaplain "is not designed to replace the work of local pastors and churches, but rather to complement and facilitate their efforts." (Report of the Fourth Annual Convention of the N.A.E., 1946, p. 55.) Granting this, it still remains true that the church is hereby surrendering part of its God-given task to industry by sanctioning the appointment of industrial chaplains.

B. IT IS UNSOUND IN PRACTICE. *Grounds:*

1. As is evident from the findings given in the earlier part of this report, the success of the work of industrial chaplains is measured to a large extent in terms of "morale building". And while industry will admittedly interest itself in any enterprise that proves itself to be a good morale builder, the Church may not allow, much less encourage industry to use the gospel as a means to such a mercenary end. The church's task is to reach the individual in his personal life and in his home with the

gospel by the use of various means at its disposal, such as calling him to worship in the house of prayer on Sunday, inviting him to mission chapels, speaking to him by means of the radio, or through personal visits at his home, or through the distribution of tracts. And having thus brought sinners to the saving knowledge of God in Christ and educated them in the implications of this salvation for their daily life and conduct as comprehended in our Reformed world — and life-view, industry will discover that the employment of such individuals in its plant will prove to be a real morale builder among its employees.

2. The labors of an industrial chaplain, if they are not made to be an extremely diluted presentation of the Word of God, must of necessity arouse opposition on the part of those of different faiths among the employees. We cannot expect a Roman Catholic, Jew, or Modernist to welcome the preaching of one of our ministers anymore than we would welcome such preaching on their part.
3. Though admittedly results indicate that in some cases the services of an industrial chaplain have served successfully as a morale builder among the employees, it is no less true that many non-christian and Communistic employees look upon such a chaplain as a false front on the part of industry and accuse industry of stooping to the use of religion to further its own financial interests. And they accuse the church of selling out itself to capital to be used as its handmaid in order that it (the church) may in turn enjoy the support of capital unto its own enrichment.

II. Further, your committee recommends that Synod, recognizing the opportunities for exerting a powerful Christian influence on the part of properly qualified men enjoying positions of prominence and responsibility in the field of industry, encourage more of our young men to prepare themselves for positions of leadership in this field, that they may in this capacity give living expression to our Reformed world — and life-view.

And yet our pulpits ever remain true voices of the full-orbed gospel of Jesus Christ, calling men out of the darkness of sin into the marvellous light of the knowledge of Christ, and bidding them to go out as the salt of the earth and the light of the world, proclaiming the sovereignty of God in every sphere of life, and striving, in so far as the Lord in His sovereign grace may prosper them, to bring the whole world in subjection to Him.

Humbly submitted,

HENRY BAKER

MARTIN VAN DYKE

PART VII

YOUTH IN MILITARY SERVICE

Presently upwards of 250 of our youth are in the military service of our nation. Of these approximately one third are in foreign service and the others are scattered in the many military and naval establishments in the home land. World conditions will undoubtedly have much to do with the reduction or the increase of these numbers. Mindful of the fact that "the supplication of the righteous man availeth much in its working," let the prayer continue:

"From war's alarms, from deadly pestilence,
Be Thy strong arm our ever sure defense;
Thy true religion in our hearts increase,
Thy bounteous goodness nourish us in peace."

The Reverends C. Veenstra, E. Tanis, G. Boerefyn, J. Guichelaar, J. Ghysels, E. Joling, H. Dekker, J. Meeter, W. Groen, H. Triezenberg, and C. Schoolland have been requested to contact the youth located in camps, bases, and hospitals in their areas and to render spiritual service. This they have gladly consented to take upon themselves. Efforts have been put forth and will be continued to render a similar service for the young men that are far removed from our church centers. Moreover in conjunction and cooperation with Mr. E. Postma and J. Hofstra of the Young Calvinist we endeavor to keep the address list up to date and provide wholesome christian reading material. Here too the help of the home and the Home Church is indispensable.

Again we request Synod to approve a free will offering for our Soldier's Fund, if and when needed.

PART VIII.

DISPLACED PERSONS

Since the plight of Displaced Europeans has been brought to our attention and assistance to effect their rehabilitation has been requested, we place the following before Synod:

a. Whereas the mass misery of the D.P.'s in Europe present us with a stirring challenge,

b. And whereas our Federal Government has enacted legislation assuming for its citizens a grave responsibility and giving much assistance towards alleviating this misery of hundreds of thousands of these Displaced Persons,

c. And whereas the Church cannot escape its share of this responsibility, especially towards the sorely suffering fellow Christians, because:

1) The King of the Church, our Savior, commanded us to be merciful to those in misery. In sending out the Twelve He charged them: "Preach, saying, The Kingdom of heaven is at hand. Heal the sick, raise the dead, cleanse the lepers, cast out demons, freely ye received, freely give." Mt. 10:7, 8.

Also after the Lord taught by the Parable of the Good Shepherd the Christian duty of showing compassion to one in peril and suffering, though he be a stranger to us, says: "Go thou, and do likewise." Luke 10:25-37.

And in the Day of Judgment Jesus will say: "Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world, . . . for I was a stranger and ye took me in, . . . Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." And again: "Verily I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not to me." Mt. 25:31-46.

2) The priestly office of the Church must rise to the occasion when great doors and effectual are opened for services of mercy and compassion. Entering these doors will at the same time give opportunity to minister to the souls of the D.P.'s.

The General Committee for Home Missions recommends to Synod:

a. That it heed the appeal and activate a denominational program for the resettlement of some of these Displaced Persons to be channeled through the Diakonates, and

b. That a special Synodical Committee be appointed to inaugurate this program in our various church centers.

PART IX

THE FUND FOR NEEDY CHURCHES

A. INFORMATION.

1. During 1948 recipient churches received their full aid allotment as approved by Synod.
2. Moving expenses were granted to the following churches: Grangeville, Idaho; Saginaw, Michigan; and Terra Ceia, North Carolina.
3. The schedule of payments for 1949 is available to Synod for perusal. In cases where a change was made in the amount of aid requested and the amount of aid granted, the recipient church was notified in order that, if so desired, such church might have opportunity to appeal its case to Synod for final action. The total amount granted for 1949 is \$65,135.00.

B. RECOMMENDATIONS.

1. We recommend that the minimum salary to be paid the ministers by the respective churches receiving aid from the F.N.C. for 1950 be set at \$2,500.00.
2. We recommend that the minimum per family contribution toward the pastor's salary of families belonging to subsidized churches for 1950 be set at \$45.00.
3. We recommend that the Denominational per family quota for 1950 for the F.N.C. be set at \$1.50.

REPORT OF TREASURER FOR THE YEAR 1948

SUMMARY OF MATTERS REQUIRING SYNODICAL ACTION

PART I. GENERAL INFORMATION.

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

PART III. CHURCH EXTENSION.

The Scope of Church Extension. (B).

Quota Exemption. (C).

Reappointment of Secretary. (D).

Church Extension Quota for 1950. (E).

PART IV. CANADIAN FIELD.

Calling of Missionaries. (C).

Canadian Quota for 1950. (D).

PART VI. INDUSTRIAL CHAPLAINCY.

PART VII. FREE WILL OFFERING FOR SOLDIERS' FUND.

PART VIII. DISPLACED PERSONS.

PART IX. FUND FOR NEEDY CHURCHES.

Minimum Salary. (B).

Recipient churches — per family quota. (B).

Denominational per family quota. (B).

We close our account with the prayer that the guidance of the Spirit may be granted unto the membership of Synod in its manifold labors.

Humbly submitted,

The General Committee for Home Missions.

H. BLYSTRA, *Sec'y.*

REPORT OF THE TREASURER FOR THE YEAR 1948

CHURCH EXTENSION FUNDS

F.N.C. FUNDS

RECEIPTS

Cash on hand Jan. 1, 1948.....	\$ 98,406.20
Received for Church Extension	157,422.43
Received for F.N.C.	97,410.08

Total receipts	\$353,238.71
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DISBURSEMENTS

For Church Extension	\$178,963.48
For Needy Churches	65,135.41

Amount paid out	244,098.89
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Balance Dec. 31, 1948.....	\$109,139.82
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ACCOUNT CHURCH EXTENSION FUND

Balance Jan. 1, 1948.....	\$ 23,304.72
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RECEIPTS

Classes	125,685.61
Gifts	18,211.10
Legacy	673.76
Interest	1,413.96

Dividends	603.06
Repayment of Loans.....	7,051.70
Refunds	3,783.24

Total Receipts..... \$180,727.15

DISBURSEMENTS

Salaries, Missionaries.....	\$ 49,517.25
Expenses, Missionaries.....	15,080.27
Special Services.....	16,680.72
Buildings	88,496.69
Moving of pastors.....	4,459.72
Administrative expense.....	4,728.83

Total Disbursements..... 178,963.48

\$ 1,763.67

Allocated to Soldier's Fund..... 6,226.26

Deficit in Church Extension Fund Dec. 31, 1948..... \$ 4,462.59

ACCOUNT F.N.C. FUND

Balance Jan. 1, 1948..... \$ 75,101.48

RECEIPTS

Classes	93,913.08
Gifts	205.00
Interest	1,981.56
Dividends	585.44
Refunds	725.00

Total Receipts..... \$172,511.56

DISBURSEMENTS

Subsidies Paid.....	\$ 59,676.39
Moving of Pastors.....	730.20
Administrative Expense.....	4,728.82

Total Disbursements..... \$ 65,135.41

Balance Dec. 31, 1948..... \$107,376.15

Balance in Soldier's Fund Dec. 31, 1948..... \$ 6,226.26

Balance in F.N.C. Fund Dec. 31, 1948..... 107,376.15

Total Balances..... \$113,602.41

Deficit in Church Ext. Fund Dec. 31, 1948..... 4,462.59

Cash on hand Dec. 31, 1948..... \$109,139.82

COMBINED STATEMENT OF RECEIPTS AND DISBURSEMENTS

	Church Extension	F.N.C.	Total
Balance Jan. 1, 1948.....	\$ 23,304.72	\$ 75,101.48	\$ 98,406.20
Receipts, 1948.....	157,422.43	97,410.08	254,832.51
Totals	\$180,727.15	\$172,511.56	\$353,238.71
Disbursements	178,963.48	65,135.41	244,098.89

Balance before Allocation to			
Soldier's Fund.....	\$ 1,763.67	\$107,376.15	\$109,139.82
To Soldier's Fund.....	6,226.26		
Deficit in Church Ext.....	\$ 4,462.59		

INCOME FROM SECURITIES AND SAVINGS ACCOUNT

	Interest	Dividends	To Church Ext.	To F.N.C.
Pantlind Hotel.....	\$ 15.00		\$ 7.50	\$ 7.50
Kent Country Club.....	15.00		7.50	7.50
Cleveland Elec., Com. Stock.....		\$1,001.00	500.51	500.49
Cleveland Elec., Pref. Stock.....		67.50	33.75	33.75
Little Miami R. R.....		137.60	68.80	68.80
Certificates of Deposit.....	675.00		187.50	487.50
Savings Account.....	172.92		86.46	86.46
United States Bonds.....	2,500.00		1,125.00	1,375.00
Totals	\$3,377.92	\$1,206.10	\$2,017.02	\$2,567.00

REPORT NO. 23

REPORT OF THE PATERSON HEBREW MISSION BOARD

*To the Synod of the Christian Reformed Church,
convening June, 1949, at Grand Rapids, Mich.*

ESTEEMED BRETHREN:

THE Board of the Paterson Hebrew Mission herewith submits its report of the activities in the year 1948 for your information and consideration.

The Paterson Hebrew Mission is under the direct jurisdiction of Classes Hudson and Hackensack, and is conducted by a Board consisting of four members of each of the foregoing Classes.

The Board is constituted at present as follows: Rev. H. Bouma, President; Dr. O. Holtrop, Vice-President; Mr. S. E. Greydanus, Secretary; Mr. Richard Meyer, Treasurer; Rev. E. Boeve, Rev. B. E. Spalink, Mr. J. De Leeuw and Mr. A. Atema. Rev. C. Spoelhof, who had served on the Board for several years, left for another field of labor. Also Rev. D. E. Houseman, who served on the Board for a few years, left for another field of labor. The labor of both of these brethren was greatly appreciated.

The Mission workers are: Rev. John R. Rozendal, Superintendent; Miss Martha Rozendal, Nurse and full-time worker; Miss Wilhelmina Tuit, full-time worker; and Dr. Peter G. Berkhout, Physician.

Miss Martha Rozendal this year completed her 25th year of service for the Paterson Hebrew Mission. During that time she has served the cause devotedly and her labors are much appreciated by the Board. Congratulations are extended to her with the wish and prayer that God may spare and continue His blessing upon her work for many years to come in this important Kingdom work.

The Synod of 1948 having approved the recommendation to dispose of the building at No. 48 North Main Street, the Board has taken steps to do that but to date no definite report on the selling of this building can be given.

Included in this report is the Annual Report of the Superintendent, Rev. J. R. Rozendal. Kindly consult that report for the general activities of the Mission. Also included herewith is the report of the Treasurer, Mr. R. Meyer, and the proposed budget for 1950.

Trusting that this report will give you a general oversight of the work of the Paterson Hebrew Mission for the year 1948.

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

Respectfully submitted,

The Paterson Hebrew Mission Board,

Signed: S. E. GREYDANUS, *Secretary.*

Approved at a meeting of the Board, held January 3, 1949.

Report of the Paterson Hebrew Mission, for Synod, 1949.

REPORT ON THE WORK AT THE MISSION DURING 1948

ESTEEMED BRETHREN:

We are grateful for the privilege of giving our annual report of the work at the Paterson Hebrew Mission during the year 1948. We might labor during the past year unhindered and with the blessings of our God upon the work. Mission work was carried on at our building on 48 North Main St. and also at 253 Hamilton Ave. in Paterson, N. J. At North Main Street we had the following meetings every week: on Monday evening a ladies' class in Bible study with an enrollment of 14 Jewish ladies; on Tuesday afternoon a clinic is held and on Saturday evening a Gospel meeting. At Hamilton Ave. we have our Gospel meeting on Sunday evening, a clinic on Monday afternoon and a class in English and Bible study on Monday and Wednesday evenings with an enrollment of nine Jewish ladies. On Wednesday afternoon we have a ladies' Bible class with seven Jewish ladies enrolled. On Monday and Friday afternoons the children meet for sewing and Bible study. Once a month we have a special service conducted by the minister of one of our local churches and the average attendance this past year was about 20 Jews. At our Christmas services which were held on Dec. 25 and 26 we had a total of 20 Jewish people present besides 26 Christian friends. Dr. Peter G. Berkhout serves us as physician at the clinic faithfully every week. Before each clinic meeting we conduct a Gospel meeting with all the patients attending.

Every month the workers make about 100 visits to homes and shops and hospitals. In this way we reach many who do not enter the Mission. The local churches have also been cooperating in distributing the Shepherd's Voice to Jewish people. Copies are mailed to Jews in this area also.

The workers were given several opportunities to speak to various societies and Sunday Schools about the work of Jewish missions. At our Missionary Union meetings we might also present the work amongst the Jews.

Your Superintendent had the privilege of conducting a half-hour service over Radio Station W.P.A.T. for about seven months every Sunday afternoon. This Gospel Hour service was assisted by two choirs under the direction of Mr. Peter Watzes and Mr. Wilbur De Vries. We know that in this way we have been able to reach many Jewish people in this New York area with the Gospel.

As we labor with our Jewish friends in the homes and meetings we notice a change of attitude towards the Gospel of Jesus Christ. Many who at one time were hostile now listen with interest. Many of our Jewish people attend the meetings faithfully every week. We know that there are amongst our Jewish friends who believe in Jesus Christ, but they are not ready to be baptized. May the Holy Spirit continue to work in

their hearts so that they come to public confession of Jesus Christ as their Saviour.

We are thankful for the loyal support given this work by our people and we ask that you continue to remember this work with your prayers. May we also urge you to invite your Jewish neighbors to your church. Give them a copy of the Shepherd's Voice and ask them to attend the services in your church. Many a Jew has been brought to Christ in that way.

May the Lord bless the synodical meetings with the guidance of His Holy Spirit.

Your Brother in Christ,
Signed: REV. JOHN R. ROZENDAL.

PATERSON HEBREW MISSION — SUPERINTENDENT'S REPORT,
PART II.

<i>North Main St. Mission</i>	Number of meetings	Total Attendance
Gospel Meeting Sat. Eve.....	46	337
Clinic Tues. P.M.....	41	188
Ladies Bible Class, Mon. Eve.....	34	221
<i>Hamilton Ave. Mission</i>		
Gospel Meeting, Sunday evening....	45	225
Clinic, Monday afternoon.....	43	248
English and Bible Class.....	69	287
Special services.....	6	104
Girls' Class	78	253
Boys' Class	34	45
Ladies Bible Class, Wed. P.M.....	47	213
Visits to homes, shops, etc.....	1551	
New Testaments given out.....	28	
Gospels given	81	
Tracts given out.....	2711	
Shepherd's Voices sent out.....	4000	

The above figures register only Jews who attend our meetings. Visitors from the churches are not included.

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

REPORT OF THE PATERSON HEBREW MISSION
STATEMENT OF CASH RECEIPTS AND DISBURSEMENTS

Balance, January 1, 1948.....\$ 9,093.38

RECEIPTS

General Fund	\$13,650.00
Donations	156.86
Free Will Offerings.....	169.82
Rental Income	360.00
Interest on Bonds.....	150.00

Total Receipts 14,486.68

\$23,580.06

DISBURSEMENTS

Salaries (net)	\$6,929.85	
add Withholding Tax	432.70	\$ 7,362.55
Rent	590.00	
Fuel	779.14	
Telephone	30.81	
Light and Water	216.83	
Auto Expense	275.00	
Property Taxes	373.98	
Repairs and Maintenance	959.25	
Supplies — General	334.46	
Supplies — Medical	59.40	
Miscellaneous Expenses	46.56	
Legal Expense	15.95	
Insurance	117.48	
Advertising	21.00	
Office Expense — Stationery, etc.	42.10	
Interest Expense — Bond Purchase	52.12	
U. S. Government Bonds	7,000.00	
Total Disbursements		\$18,276.63
Balance December 31, 1948		\$ 5,303.43
As of December 31, 1948, the Paterson Hebrew Mission owned the following assets:		
Cash in Bank		\$ 5,303.43
U. S. Government Bonds		7,000.00
Furniture and Equipment		1,666.60
Building — 253 Hamilton Ave.		7,000.00
Three Story Mission Building		10,000.00
Total		\$30,969.43

Respectfully submitted,
Signed: RICHARD MEYER, *Treasurer.*

AUDITOR'S REPORT

We have examined the books and records of the Paterson Hebrew Mission and found them to be correct, and in agreement with the bank records from January 1 to December 31, 1948.

Signed: MARTIN C. KOOISTRA
U. G. TAYLOR, C. P. A.

PROPOSED BUDGET FOR PATERSON HEBREW MISSION FOR 1950

Rev. J. R. Rozendal, Salary	\$ 3,000.00
Auto Allowance, Including Insurance	300.00
Martha Rozendal, Salary	2,000.00
Wilhelmina Tuit, Salary	2,000.00
Dr. Peter G. Berkhout, Salary	900.00
Total for Salaries	\$ 8,200.00
Rent for Missionary's Home	600.00
Fuel	\$ 800.00
Gas, Light, Water, Telephone	350.00

Supplies for Mission Classes, etc.....	400.00	
Repairs and Maintenance.....	1,000.00	
Taxes	400.00	
Insurance	125.00	
Medical Supplies for Dispensary.....	300.00	
Miscellaneous	150.00	
Equipment	200.00	
		<u>\$ 3,725.00</u>
Total Budget		\$12,525.00

ESTIMATED INCOME

General Fund	\$11,765.00	
From Rent	360.00	
Offerings	200.00	
Interest on Bonds (U. S. Govt.).....	150.00	
Donations	50.00	
Total		<u>\$12,525.00</u>

P. S. The Janitor receives free rent, light and heat, which is estimated at \$720.00 per year.

The Paterson Hebrew Mission Board, respectfully request a quota of 35 cents per family for the year 1950.

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

Done in Board meeting March 7, 1949.

REV. J. ROZENDAL, *Stated Clerk*.

Approved by Classis Hackensack, Tuesday, March 15, 1949.

J. ROZENDAL, *Stated Clerk*.

REPORT NO. 24

NATIONAL CHRISTIAN ASSOCIATION

To the Synod of the Christian Reformed Church:

ESTEEMED BRETHREN:

THE Board of the National Christian Association gratefully submits the following report to you.

"A total of 2620 letters were sent out. Of these 1500 were the form letters sent to ministers and elders of various denominations.

2500 of these form letters are still to be sent out.

A total of 550 cards were sent out and a total of 2836 packages of literature was mailed out. Of the latter 345 packages were sent to ministers who responded to our form letter.

In all the literature sent out, there were about 21,381 tracts and 5,066 books and booklets. Many of the tracts and booklets were sent gratis. 636 booklets and some 325 tracts of the above amount were sent to graduates of Colleges and Seminaries gratis. 59 books were sent to the Libraries of the schools gratis. Literature is again to be sent to college and seminary graduates in the spring. 2000 books or pamphlets are in process of reprinting and many more are needed as well as many thousands of tracts."

The forces of unrighteousness are always active. From the above report, it will be observed that we are especially reaching out to College and Seminary students in our country. The response to our literature is most encouraging. God is blessing our witness against the lodge of our country. We have an extended program of activity planned for the future and again urgently request our churches to support this work. We need funds to carry on, but above all we need earnest prayer and consecration. Satan and his evil hosts will not prevail against God's Church. This promise is sure. May also these means be used by our covenant God for the establishment of His Kingdom.

WILLIAM MASSELINK.

FINANCIAL REPORT OF THE NATIONAL CHRISTIAN ASSOCIATION

MARCH 1, 1948 TO MARCH 1, 1949

Balance on hand, February 29, 1948.....\$ 2,061.19

RECEIPTS

Operating:

Accounts Paid — (Books and Tracts).....	\$ 434.94	
*Contribution	3,367.61	
*Subscriptions	372.12	
Cynosures — Single Copies Sold.....	13.70	
Sale of Books.....	449.26	
Sale of Tracts	236.84	
Interest	1,738.59	
Rent for Wall Space (Outdoor Adv. Co.).....	25.00	
Typed Information Papers.....	2.96	6,641.02

<i>Non-Operating:</i>		
Bonds Called In	\$ 3,000.00	
Legatee Received	1,000.00	
Investment Rites Sold	35.78	4,035.78
		<hr/> \$12,737.99

DISBURSEMENTS

<i>Operating:</i>		
Office Expense, (Supplies, Light, Phone and Bank Charges)	\$ 377.79	
General Expense — Water, Tax and Repairs	564.32	
Printing Cynosure and Postage for Mailing	955.65	
Editing Cynosure	300.00	
Salaries — Office Secretary and Extra Help	1,388.01	
Annuity Interest	9.50	
Books Purchased and Printed	1,016.84	
Tracts Printed	783.75	
Postage	259.72	
Glass and Fidelity Insurance	53.53	
Public Meeting Expense	25.00	
Internal Revenue Office — Soc. Sec. Tax	21.26	5,755.37
		<hr/>
<i>Non-Operating:</i>		
Investments — Stocks and Bonds Purchased	5,570.56	
		<hr/> \$11,325.93
Cash Balance on hand, February 28, 1949	1,412.06	
		<hr/> \$12,737.99

*Of this amount \$2,826.31 was contributed by 82 Christian Reformed Churches in United States and Canada.

*Ministers of contributing churches and friends who send in a large contribution or articles for the "Christian Cynosure" receive the Cynosure complimentary. Tracts also are sent gratis to these churches upon their request.

PROPOSED BUDGET OF THE NATIONAL CHRISTIAN ASSOCIATION MARCH 1, 1949 TO MARCH 1, 1950

Publishing and Editing of Christian Cynosure	\$1,220.00
Expense of Public Meetings and Speaking Engagements of Field Secretary	150.00
Printing Books and Tracts	3,000.00
Salaries — Office Help	1,500.00
*Annuity Obligations	28.00
*Obligated on New England Work	100.00
Building Repairs, Decorating, Insurance and Water Tax	500.00
Office Supplies and Expense	400.00
Miscellaneous	100.00
	<hr/>
Total	\$6,998.00

*Note: In 1936 the New England Association turned over to us the balance of their Assets under the agreement that we maintain work in that locality totalling not less than \$100.00 per year.

*On certain Trust Funds received, we have agreed to pay Annuities.

NATIONAL CHRISTIAN ASSOCIATION
BALANCE SHEET
FEBRUARY 28, 1949
ASSETS

Current Assets:

Balance in Bank.....	\$ 1,341.68	
Cash on Hand.....	70.38	
Accounts Payable	110.88	
Investments	24,138.84	
Inventory of Books and Tracts.....	4,000.00	\$29,661.78

Fixed Assets:

(Depreciated Value) Land and Building, 850 W. Madison Street	\$ 7,000.00	
Furniture and Fixtures.....	70.00	
Reference Library	165.00	7,235.00

Total Assets\$36,896.78

LIABILITIES AND NET WORTH

Unearned Subscription Reserve.....	\$ 75.00	
Cost of Publication Reserve.....	125.00	200.00

Annuities:

Laura Brenneman	\$ 100.00	
Blanche H. Piper.....	200.00	
Mrs. E. E. Young.....	200.00	500.00

Unconfirmed Liabilities:

Cynosures	\$ 240.00	
New York	1,200.00	
Ohio	160.00	
Pennsylvania	200.00	1,800.00

\$ 2,500.00

Net Worth34,396.78

Total Liabilities and Net Worth.....\$36,896.78

ADMINISTRATIVE EXPENSE

Traveling and Meeting Expense.....	\$1,263.07
Miscellaneous	1,348.36
Secretary's Salary.....	3,750.00
Secretary's Expense	3,096.22

		To Church Extension	To F.N.C.
Total	\$9,457.65	\$4,728.83	\$4,728.82

STATEMENT OF SECURITIES
IN CHURCH EXTENSION AND F.N.C. FUNDS
DECEMBER 31, 1948

		Church Extension	F.N.C.	Dec. 31, '47
Pantlind Hotel Bond.....	\$ 500.00	\$ 250.00	\$ 250.00	
Kent Country Club Bond.....	500.00	250.00	250.00	

Cleveland Elect. Com. Shares	20,000.00	10,000.00	10,000.00	
Cleveland Elect. Pref. Shares	2,200.00	1,100.00	1,100.00	(same)
Little Miami R. R.	1,600.00	800.00	800.00	
Certificates of Deposit				
Zeeland State Bank	45,000.00	12,500.00	32,500.00	
Savings Account, Old Kent				
Bank, W. E. Branch	20,000.00	10,000.00	10,000.00	
United States Bonds	80,000.00	35,000.00	45,000.00	
Totals	\$169,800.00	\$69,900.00	\$99,900.00	

INVESTED IN BUILDINGS

Invested in the United States			Dec. 31, 1947
Bellwood Mission	\$ 5,943.93		\$ 5,943.93
Cicero, Ill.	15,098.84		
Englewood, Chicago	11,000.00		11,000.00
Iowa Falls, Iowa	10,553.31		10,000.00
LeMars, Iowa	5,000.00		
Milwaukee, Wis.	9,000.00		9,000.00
Washington, D. C.	7,500.00		7,500.00
Minneapolis, Minn.	36,500.00		36,500.00
	\$100,596.08	\$100,596.08	\$ 79,943.93
Invested in Canada			
Aylmer, Ont.	\$ 14,962.51		
Kitchener, Ont.	10,321.75		446.00
Owen Sound, Ont.	9,230.70		
Picton, Ont.	7,922.25		
Picture Butte, Alta.	6,102.02		
Renfrew, Ont.	7,504.60		
St. Catharines, Ont.	12,305.13		446.00
Toronto, Ont.	435.42		
	\$ 68,685.38	\$ 68,685.38	\$ 892.00

Totals for Buildings	\$169,281.46	\$ 80,835.93
Securities	169,800.00	169,800.00
Loans to Missionaries	3,990.00	5,650.00
Cash on Hand December 31	109,139.82	98,406.20
Totals	\$452,211.28	\$354,692.13

The Lord has blessed and prospered His people again this year. His people have manifested their love and gratitude by their many gifts. It has been a year of remarkable progress, especially in Canada. May the Lord continue to bless our efforts to extend His Kingdom.

Respectfully submitted,

WALTER HOFSTRA, *Treasurer.*

AUDITOR'S STATEMENT

I have examined the attached statement of Cash Receipts and Disbursements of the Home Mission Fund for the year ended December 31, 1948 and have examined and tested its accounting records and other supporting evidence by methods and to the extent I deemed appropriate.

In my opinion the attached statement of Cash Receipts and Disbursements presents fairly the cash transactions of the Fund.

PETER B. VANDER MEER

Certified Public Accountant

Board of the National Christian Association
850 West Madison Street
Chicago 7, Illinois

Gentlemen:—

As requested, I have made an examination of the books of the National Christian Association, as they pertain to the financial transaction of your institution for the period, March 1, 1948 to March 1, 1949.

I have found the records in fine order and all accounts in balance. I have reconciled all disbursements with the vouchers or cancelled checks and compared those respective entries in the Cash Journal and Ledger.

Statement of each receipt and disbursement were reconciled with all entries in the cash books.

I certify that the attached statement of income and expense are prepared from the books, are in keeping therewith and correct to the best of my knowledge and belief.

Respectfully,

GEORGE OTTERHOFF, Auditor.

REPORT NO. 25

REFORMED BIBLE INSTITUTE REPORT

*To the Synod of the Christian Reformed Church,
convening at Grand Rapids, Michigan, June, 1949.*

ESTEEMED BRETHREN:

WE are happy to report to you concerning another year of activity of our Reformed Bible Institute. The Lord has wonderfully owned this cause, and we may report a year of blessing and progress. In the few years of its existence, the growth of our school has never been phenomenal, but it has been steady and gradual.

The purpose of our Reformed Bible Institute is particularly to provide a training for Christian lay activity that is positive in its Reformed emphasis and discipline, personal in its culture and Christian devotion, and aggressive in its promotion of missionary interest. Its program is designed to so equip men and women that they may be grounded in Biblical truth, loyal to Reformed standards, and qualified to perform various types of Christian lay work.

Its educational program is carried out through the Day School, offering a concentrated three year course of study; through the Evening School, offering more popular courses three evenings a week; and through its Correspondence School, offering courses by mail to those who are unable to attend the Day School or Evening School. Credit is given only to those pursuing the Day School courses.

As to our student body, our Day School registrations for 1948-49 can be classified as follows:

62 students are enrolled — 18 seniors; 25 juniors; 19 freshmen.

4 denominations are represented — 54 Christian Reformed; 6 Reformed; 1 Presbyterian; 1 Orthodox Presbyterian.

13 States and Canada are represented as follows:

California	4	New York	1
Iowa	6	North Carolina	1
Illinois	5	Virginia	1
Massachusetts	1	Washington	1
Michigan	34	Wisconsin	2
Minnesota	4	Canada	1
New Mexico	1		

In the evening school we had an enrollment of 250 last September. Most of these were Sunday School teachers. In the Correspondence division the enrollment remains around 200.

So far the school has graduated seven, and will have graduated eight classes this June — 78 students in all. None, thus far was disappointed for lack of work. In fact, the demand for evangelistic workers is still greater than our Institute can supply. We rejoice that the graduates may

already be scattered over the world — Arabia, South America, Africa, as well as our own United States and Canada. They are working under some ten different denominational boards and committees. The work of our graduates may be classified as follows:

Foreign Missionaries	4	Nursing	4
Home Missionaries	17	Dormitory Housemother	1
Active in Indian Missions.....	7	Kingdom Secretarial Work.....	1
Missionary to the Jews.....	1	Business	2
Teachers	8	Continuing Education	8
Social Service and Missions.....	2	Domestics	10

(Although most of the 18 seniors of 1949 were already placed at the time of this report, they are not included in the above classification of graduates.)

The Institute has five full-time teachers: Rev. D. H. Walters, president; Rev. J. H. Schaal, Faculty secretary and Dean of Men; Miss Johanna Timmer, Dean of Women; Miss Nella Mierop, teacher of music; and Miss Katie Gunnink, a graduate of Calvin College and of our Institute, who is teacher, librarian, and secretary of our Correspondence work. Two other full-time workers are Miss Katie Brouwer, dormitory house-mother, and Miss Sarah Fredricks, our clerk. Part-time instructors are Rev. L. Oostendorp, who teaches Church History; Mr. M. DeVroome, who instructs in First Aid; and Mr. A. Huisjen, from Chicago who gives a short course in Jewish missions.

The present equipment of our Institute includes two attractive dormitories, accommodating fifty girls, and our beautiful administration building with spacious campus at 1869 Robinson Road, S. E., Grand Rapids.

The school is run on a most economical basis employing much student help, and maintaining only one dining room for all dormitorians. As reported last year, the purchase of the Robinson Road property, was a conservative move. The whole transaction called for an expenditure of less than half of our building estimate of a few years ago, and besides, we would never have built so palatial a structure or secured so fine a campus. Our total indebtedness on all our property amounts to \$20,000.00.

Thanks to Synod's repeated recommendation, we may report that nearly all of our 322 Christian Reformed Churches have contributed to this cause. Our Reformed Bible Institute Association is patterned after our Christian School societies. Its organization is nation-wide. Its membership approximates 3000 members. The Association does not employ an agent to collect gifts for the school. We reach all of our supporters by means of our Institute Quarterly, and all prospective contributors by means of an annual circular. In this way the expense of promotion work is kept down to a minimum.

If there is any other information which the brethren of Synod would like to receive concerning the Institute, the Rev. H. J. Kuiper, who attends most of the sessions of Synod, will be glad to give it.

The school is open every day from 8:00 a.m. to 5:00 p.m. and we cordially invite the delegates to Synod who have the desire and the time to see our administration building and dormitories.

We hereby kindly request Synod to again recommend the Reformed Bible Institute to our churches for their moral, financial, and prayerful support.

Sincerely yours in His service,

The Reformed Bible Institute Board

Mrs. E. V. MONSMA, *Secretary*.

P. S. A complete audited statement of receipts and disbursements is on file with the stated clerk and will be submitted to Synod.

SOUTH AMERICA AND CEYLON

Synod of 1949.

ESTEEMED BRETHREN:

OUR denomination has been signally blessed in connection with both of these fields. Permit us to take them up in the historical order in which they came to the attention of our Churches. We therefore begin with the field of South America.

I. SOUTH AMERICA

In Classis Buenos Aires, progress has been good. The four congregations and their mission stations are doing well, thanks to the blessing of the Lord upon capable human leadership.

The work of the Rev. William V. Muller goes forward in much the same inspiring and persistent manner as heretofore, both in the congregation of Carambehy, or Carambei as it is sometimes called, and in the Brazilian-Dutch home mission fields.

At the time that we had to prepare our report to Synod, the last personal report of the Rev. William V. Muller was not yet available.

However, concerning this esteemed brother and his Dutch-and-Portuguese speaking congregation at Carambehy, an article appeared in the *Missionary Monthly* of February, 1949, by Mary Pos, a journalist who has represented an influential Dutch paper for some years. This accomplished journalist travels far and wide for her articles, and seems to delight in sketching Reformed people and leaders, in many lands.

She writes concerning the Brazilian-Dutch congregation of Carambei, Brazil and its pastor, the Rev. Wm. V. Muller, in the Dutch language, approximately as follows:

"In Brazil, not far from the little city of Ponta Grossa, on the hilly plateau of Parana, lies the Calvinistic, Dutch farmers-colony of Carambei.

In the city of Curitiba, Mr. De Geus, who still spoke the Dutch language fluently, offered to bring me to Carambei. "Uncle" Jacob Voorsluis and "Aunt" Marie, his hearty wife, took me into their home. Because they belonged to the oldest pioneers, although they are not yet aged, they could tell me about the life of the colony and also about the early and difficult times.

Practically all the members of the colony are members of the Reformed Church, which is the only one they have. If a colony is to succeed, it must be homogeneous in its faith, whether it be Protestant or Catholic. All the colonies that were not thus homogeneous have gone to the wall.

The Rev. Wm. V. Muller, of Dutch descent but educated in North America, whither his parents emigrated, is, with his American wife, the soul of the colony. For many years they have given themselves with all

their enthusiasm, energy and inspiration to their congregation in Brazil, while they are also, in practical life, in many respects the pillars of the colony.

Permit me to tell you something concerning a Sunday in this colony, which is in many respects still a Dutch community, though the young people speak Portuguese much more readily than Dutch. It is almost impossible to tell you how well I had come to feel at home with this colony in a few days. Though the weather had been stormy and cold, this Sunday was clear. The roads to the church are cut deep into the hilly meadows of the attractive dairy country.

Round about the church the people stood talking in little groups. When Rev. Muller and his wife and son reached the church, all his sheep followed their shepherd into the church. There stood a little organ which Mrs. Muller played, and the sermon was as fresh as the face and entire appearance of this Holland-American minister, who as a boy had left the Netherlands with his parents for New Jersey.

The singing was good and the entire service was held in the Dutch language. Only the psalm with which the service began was sung in Portuguese, and also the benediction at the end of the service was given in this language.

I was requested to recite some Dutch poems, which I did, also adding some South African poetry by Totius (Prof. Dr. J. du Toit). I regarded this as the nicest Sunday of several months of travel. Afterwards I visited several of the homes to my great delight."

After this enthusiastic sketch of the work of the Rev. Wm. V. Muller, it is all the more fitting to report that to meet the rising inflation, your Committee gave the Rev. Wm. V. Muller and the Rev. Jerry Pott a substantial bonus, and also the Rev. A. C. Sonneveldt.

Candidate Juan Van der Velde, who is a son of the Argentinian churches, and whose relatives live at Buenos Aires, is soon to serve under the auspices of the consistory of Tres Arroyos, where the Rev. Jerry Pott is stationed.

Whereas there are several outlying mission stations, your Committee is planning to explore the possibility of meeting the request of Classis Buenos Aires for a home missionary, — "predikant in algemeenen dienst." With this in mind, Classis Buenos Aires requested your Committee for financial support a number of years ago, and our Synod authorized your Committee to send out another minister. Our efforts to get another minister thus far have failed. Since 1946, your Committee has favored the Rev. A. C. Sonneveldt as the first home missionary, "predikant in algemeenen dienst."

We still favor the Rev. Sonneveldt for this work. But it has been difficult to find a successor to fill his pulpit at Buenos Aires. However, now that Candidate Juan Van de Velde will soon serve as assistant pastor to the Rev. Jerry Pott, and receive very substantial financial support from Tres

Arroyos, your Committee sees the possibility of a step ahead. In the abstract, it might be possible that Candidate Van der Velde would serve at Buenos Aires, but this congregation is unable to give very substantial support toward his salary, as Tres Arroyos is willing to do. Accordingly your Committee wishes to explore the possibility that the Rev. Jerry Pott could possibly be privileged to serve in the congregation of Buenos Aires, this being possible because he has been loaned by our Church to Classis Buenos Aires and not to the congregation of Tres Arroyos. By such an arrangement, the Rev. A. C. Sonneveldt can become the first home missionary, "predikant in algemeenen dienst." It is well known to your Committee that the Rev. A. C. Sonneveldt would like to undertake such service and the general respect he enjoys in all the mission stations of scattered Hollanders in Argentina speaks in favor of such a step. Your Committee is already paying a subsidy to the Rev. Sonneveldt, since the beginning of World War II, and due to this War his subsidy from the Reformed Churches in the Netherlands was cut off.

Evidently it is still difficult to send money out of the Netherlands at present. The ministerial credentials of the Rev. A. C. Sonneveldt are not in Buenos Aires but in Chubut, in southern Argentina, which he serves for about two months each spring and each fall, and which he would wish to continue to serve thus, if he would become home missionary, "predikant in algemeenen dienst." In this connection, we wish to remind Synod that in another two years, approximately, the Rev. A. C. Sonneveldt will have reached the age of seventy years.

A. In view of the foregoing, we deem it wise to explore the possibility of the Rev. Jerry Pott's serving the Congregation of Buenos Aires, after his next furlough, in the early part of 1950. Since he has been loaned to Classis Buenos Aires, and not to any individual congregation, the church-governmental relations have been prepared for such transitions from one congregation to another, in the same Classis.

B. In view of the problems that may arise in connection with this proposed change-over and in view of the possible transfer of Classis Buenos Aires to our Church, we recommend that Synod delegate the secretary of the South American Committee, Dr. M. J. Wyngaarden to visit the field in South America.

(Neither the idea nor the formulation of the above second item, namely B, come from the secretary, who refrained from voting on this item.)

From the Tres Arroyos congregation, now served by the Rev. Jerry Pott, a young man has come to study for the South American ministry at Calvin College and Seminary. His name is John Samuel Boonstra. The Synod of 1946 authorized your Committee to make the necessary financial arrangements. (Acts 1946 page 100). The grades of John Samuel Boonstra on eleven hours at Calvin College for the first semester were very satisfactory and so were his honor points.

For some of his free time next summer, especially Sundays, he has been requested by the Grant Chr. Ref. Church to labor among the

Spanish-speaking migrants that come as itinerant farm help to the community of Grant. This request meets with favor from your Committee and with delight from Mr. John Samuel Boonstra, who is very fluent in the Spanish language and who has done a good deal of speaking as member and as officer of the societies of the Reformed Church at Tres Arroyos, Argentina.

We feel that the Lord is greatly prospering the work in South America. Our missionaries on the field are talented by the Lord for the work entrusted to them.

Immigration is going forward from the Netherlands, though not in large numbers. Our men are leaders in their communities, spiritually but also in secular matters, that contribute to the welfare of the churches. But they are seeking first the kingdom of God and its righteousness and influence in the community is being added to these brethren. May the Lord grant them all his indispensable and sovereign blessing, to the honor of His thrice-holy name and the salvation of souls within and without the covenant.

II. CEYLON

We may thank the Lord, Jehōvah Sebaoth, for what He has given to the Dutch Reformed Church of Ceylon, in so noted a preacher and lecturer as the Rev. John O. Schuring.

The sixth of February, at 5.45 P. M., the Rev. John Ofrein Schuring left our Eastern shores with his wife, Mrs. Gladys Dik Schuring, and their five children, — Arnold Garth aged thirteen, John O. Junior, eleven years, Rhea Ann, seven years, Gwendolyn Ruth, six years, and Gerrit Dik, two years.

They arrived at Port Said, Egypt, February twenty-one, from where they sent an air-mail letter to your Committee. They had a visa for Egypt, allowing them to go ashore, while their boat, M. S. BALI, unloaded and reloaded. Their destination was Colombo, Ceylon, while their boat, a new ship, very nicely outfitted, was bound for the Dutch East Indies, under the auspices of the N. V. Stoomvaart Maatschappij of the Netherlands.

A Mennonite missionary and a Methodist teacher and their families of young children were also on board, and several single missionaries, as well as State Department officials.

The heading of the boat's stationery was in the Dutch language, but the language of the Dutch Reformed Church of Ceylon is English, Dutch public worship being a thing of the past on the island.

On the boat, the Rev. John O. Schuring preached twice, and his capable wife conducted a Sunday School class. Every day Rev. Schuring got the children together for the explanation of a portion of the Epistle of James, ending with a story out of Mrs. Vos's *Bible Stories* and prayer.

They found conditions on the boat very satisfactory. For a long time it had seemed as if no boat would be available. They close their letter

from Port Said, Egypt, with these words: "We have had a wonderful, restful trip so far and feel God's people have been praying for us. We wish God's blessing upon you, and we ask your prayers." Our Committee certainly may regard the availability of the boat, BALI, an answer to prayer, and a reward upon the efforts of many, to whom our thanks are hereby extended.

We understand that, in Ceylon, Rev. Schuring will preach in the Church of Dehiwala-Wallawatta, while occasionally, like the other ministers, he will preach in the various congregations and mission stations of the Dutch Reformed Church in Ceylon. Here Dutch Burghers, whose ancestors came to Ceylon several hundred years ago, worship, and they welcome the native population into their church services. Hence the church audiences sometimes look like checker boards of white and black.

The so-called church schools, which are primary schools for children, are largely under the financial administration of the pastors, and the Ceylon Dutch Reformed Church hopes that Rev. Schuring will also carry on some of this administrative work and some teaching.

These church schools will probably lose their financial subsidy from the State ere long, due to Buddhist agitation, and then the educational problems will multiply for Brother Schuring and other leaders, like the Rev. A. G. Foenander and the Rev. Lionel Felsianes, who have taken courses at Calvin Seminary. Who knows but that, with their knowledge of our Christian Schools, they are come to the Kingdom for such a time as this?

The housing situation being very acute in Ceylon, it has been very difficult to obtain a house for Rev. Schuring and family. The Dutch Reformed Church of Ceylon does not provide free parsonages, the ministers have to rent their homes. The Rev. Foenander and several others spent much time to locate a house. It will involve a high rental, which our Committee agreed to pay, in order that Rev. Schuring might have a free home, like our ministers in South America.

Your Committee's mandate from the Synod of 1946 permits the loan of a minister to the Dutch Reformed Church of Ceylon (Acts of Synod 1946, page 101) on the same basis as ministers are loaned to Classis Buenos Aires, where your Committee guarantees a free house, and pays house rent and car mileage in so far as these expenses are not paid by the South American churches, which do carry most of these financial burdens.

Like our ministers in South America, Rev. Schuring also receives children's allowances and at the same schedule of rates.

Cars are provided to our Missionaries, but these remain the property of the Committee.

We also aim to cope with inflationary trends by means of bonuses. For it is the aim of our Committee to make the standard of living of our ministers in South America and Ceylon similar to that of our ministers

in the United States, for whom good provision is made. We feel that these ministers abroad are making sacrifices enough, without making financial sacrifices.

Accordingly, we have also promised the Rev. Schuring, as we have done for our ministers in South America, that the sale of their furniture in the United States and the purchase of furniture in their new field of labor will not involve a financial loss to them, but that our Committee will meet this loss with a special stipend covering the amount of the loss as accurately as possible.

The physical examinations of the Rev. and Mrs. Schuring at the Mayo Clinic of Rochester, Minnesota, and the physical examinations of their children, at Fremont, were satisfactory and were paid by your Committee.

Concerning the trip to Ceylon, the Dutch Reformed Church of Ceylon promised to pay the travelling expenses of the Rev. and Mrs. John O. Schuring. But due to heavy inflation in Ceylon they requested your Committee to pay the travelling expenses of the Schuring children to Ceylon, which we consented to do.

As to salary, your Committee agreed to pay the same basic salary to the Rev. John O. Schuring as that received by our ministers in South America, of twenty-six hundred dollars. Our ministers in South America also receive an inflation bonus, and our Committee, similarly, promised the Rev. John O. Schuring an inflation bonus if and when needed, and according to the local circumstances.

Toward the Salary of the Rev. John O. Schuring, the Dutch Reformed Church of Ceylon pays approximately two thousand dollars, per year, 7,200 Rupees.

Toward this salary, children's allowances, house rent and mileage, etc., your Committee also receives six hundred dollars from the La Grave Avenue Chr. Ref. Church and six hundred dollars per year from the First Fremont Chr. Ref. Church.

Your Committee has requested the La Grave Ave. Church to be the calling church, and La Grave consented to do so. After the ministerial credentials of the Rev. John O. Schuring had been received by the La Grave Consistory, duly signed by the Classical officials, First Fremont requested the privilege of being the calling church. Since the ministerial credentials of the Rev. John O. Schuring were now with the La Grave Avenue Consistory, this Consistory requested First Fremont to cooperate in sending out and in supporting the Rev. Schuring, and requested a delegation of the First Fremont Consistory to be present at the installation services at La Grave, and requested the entire Consistory of First Fremont to meet with the La Grave Consistory, for an evening program with the Rev. and Mrs. John O. Schuring, in order to send them out with a farewell reception. These invitations were graciously accepted by the Consistory of First Fremont. The La Grave Consistory also informed

the First Fremont Consistory that if First Fremont, Rev. Schuring's former congregation, wished to be the one and only calling and sending church of the Rev. John O. Schuring, a request to this effect from First Fremont a year later would be considered by the La Grave Consistory.

The installation service of the Rev. John O. Schuring was witnessed by his family. The officiating pastors included Dr. George Goris, pastor of La Grave Avenue, Rev. W. D. Vanderwerp, its associate pastor, the Rev. Lionel Felsianes from Ceylon and now a student at Calvin Seminary, and Dr. M. J. Wyngaarden, secretary of your Committee, who was privileged by La Grave to preach the sermon. At the evening service, the Rev. John O. Schuring, preached his inaugural, after which the entire congregation of La Grave had an opportunity to meet him and his family at the La Grave Parish House. It was clear that the Rev. Schuring had won the hearts of La Grave as well as of First Fremont, and it is no wonder that both churches were willing to contribute to his salary and support.

It will be seen that with approximately two thousand dollars annually from Ceylon, six hundred dollars from First Fremont and six hundred dollars from La Grave, your Committee receives a total amount of about thirty two hundred dollars, besides the travelling expenses of the Rev. and Mrs. Schuring to Ceylon, though not of their children, whose travelling expenses were paid by your Committee. Furthermore, to meet all the other various expenses indicated above, it was clearly necessary for your Committee to pay a considerable amount out of the Synodical Fund for South America and Ceylon.

In connection with Ceylon, we might mention that Alton Gordon Foenander, who spent two years at Calvin Seminary, has recently been ordained, since his return to Ceylon, and placed in charge of a congregation of the Dutch Reformed Church there. His ordination strengthens the number of those ministers that oppose church union with various other Liberal denominations in Ceylon. Agitations toward such Church Union were brought to the attention of a prior Synod. (Acts, 1947, page 314.) Since another minister from Ceylon is now studying at Calvin Seminary, the Rev. Lionel Felsianes, his eventual return to Ceylon will undoubtedly also strengthen the more Reformed elements in the Dutch Reformed Church of Ceylon. We deem such strengthening to be very important for the future of the Ceylon Dutch Reformed Church.

May the ties that bind the Chr. Ref. Church to this Ceylon denomination, beginning with the visit of the late Dr. Henry Beets to Ceylon, become stronger with the passing of the years, unto the coming of God's Kingdom and the salvation and the edification of His covenant people but also of the heathen in Ceylon. The Lord has given men with wonderful talents to the ministry of the Dutch Reformed Church of Ceylon. May His indispensable and sovereign blessing rest upon their labors. Although there will be many difficulties, we know that their labors will not

be vain in the Lord, but that they will contribute to the abundant harvest from all lands and climes. Let the Lord be King in all relationships of life. "The isles shall wait for His law." Isaiah 42:4.

From the Schurings, the following two letters were received, and somewhat abbreviated.

"On the Indian Ocean

Dear Friends in Christ:

It is Thursday morning, March 3, and early tomorrow morning we expect to drop anchor at Colombo, Ceylon.

Our 25 day journey has been a very pleasant one. Apart from a stormy beginning, a bit of seasickness and injured fingers caused by slamming deck and cabin doors, the physical aspect of our journey has been uneventful. Time did not hang heavily on our hands at all as the smaller children took constant watching. The truth is that our journey seems to have ended all too quickly. But we are also eager to be introduced to our new work.

The ship's officers say we have been very "lucky" with our pleasant voyage but we definitely attribute it to the intercession of God's people back home. The Sovereign Father of the universe has been pleased to hear your prayers in our behalf. It is with this encouragement that we look forward to tomorrow. What He has done for our brief physical journey upon the earth's seas. He can and will do as we embark upon the spiritual seas of a new venture. In this faith we go forward.

At this time we are being initiated into the tropical climate. Our winterized bodies are finding the heat humid and oppressive at times. The children's vigorous and animated activities are giving way to slower and less active games. As one of the boys put it: "This heat sure makes you lazy." Slowly, undoubtedly, our bodies will acclimate themselves to the new condition.

Our 30 passengers are composed of state department people, business folk, and missionaries. I asked permission of our Dutch Captain to hold Sunday services, and he gladly acquiesced. I led two of them but only the missionaries attended. Little do these disinterested folk realize that the blessing of the pleasant journey spilled over to them because He who holds the seas in the hollow of His hand had inclined His ear to the pleas of His children. May we never forget.

Our hearty thanks to all who wished us Godspeed by letter, telegram and phone. Words can never describe the feeling that gripped us when we received all these well-wishes, words of blessing and encouragement. They strengthened us but also made us feel a bit sad at leaving so many fine friends. But we hope to meet again. May these few words find one and all enjoying the fellowship of the Father, the redemption of the Son and the companionship of the Spirit.

Yours in the Master's service.

(REV.) JOHN AND GLADYS SCHURING."

March 5 — We set foot on Ceylon yesterday morning at 9:00 a.m. We will write more later. At present we haven't the heart to write. Remember us at the Throne of Grace. The Consistory met us on the boat and are doing everything possible to make us comfortable. The heat is intense.

GLADYS SCHURING."

9 Arethusa Lane,
Wellawatte, Colombo, Ceylon
March 10, 1949.

"Committee of S. A. and Ceylon,
Grand Rapids, Mich.

Dear Brethren:

Although you will have heard of our arrival, I thought it time to drop you a note as a week has sped by. Our first impressions are very mixed and mingled. The hospitality shown us, however, was very warm and cordial. Rev. Foenander and several consistory members escorted us from the ship to the pier. It took a while to pass through customs and the duty levied was enormous.

Once out of government hands, we motored to Rev. Foenander's place for a fish dinner. Following the dinner he rushed us about from one place to another. We also toured the Boys' School and the Girls' School of our church. The first reaction of our children, the boys especially, was not too favorable. The supposed checker-board of school mates turned out to be bronze, brown and black. I then attempted to enroll them in an Anglican Christian College called St. Thomas, but their over-crowded condition would not allow it. I could have enrolled them in the Anglican Boarding School in the hills but this would cost us about Rupees 150.00 per month for both. Since we are going to find it difficult to live within our budget, because of the tremendous inflation, we simply dropped the whole matter of a boarding school. Instead I enrolled all four in our own church schools. Their semester ends in Mid-April and then we can see what develops.

Our address has been changed again. We are taking one of the apartments being constructed by De Kretzer. They call them bungalows but actually they are like our American Apartment dwellings. They are long rectangular buildings cut up in 3 and 4 apartments. The rooms are small, compact and no garden space but our Wellawatta Church is nearby, so the children can play on the Church lawn. As soon as our apartment is completed, we hope to move in. In the meantime, we are living in with Mr. John Gauder of 10 Pendennis Avenue, Colpetty, Colombo. We are anxious to be on our own and get started.

The tremendous inflation of Ceylon has excluded our getting an American car. A Chevrolet comes to Rupees 14,000, and a Plymouth to Rupees 16,000. Roughly that means about \$5,000 American dollars. So we intend to look for an European car, which will cost us what we intended to pay for an American car.

My wife is finding the adjustment tremendous because of the heat and children, and the inflation.

My schedule is a very busy one. Meetings, committees, teas, etc., keep one going. Friday evening preparatory service at Wellawatta, Sunday evening communion. Sunday morning at Dehiwela. Monday evening my induction at the Wolvendaal Church. Tuesday evening, my welcome at the Bambalapitiya Church. Wednesday evening, inspirational address on Missions. Thursday, meet the Young People's League, etc. Thus it continues. "The Lord's blessing to you all. Schurings."

MATTERS FOR SYNODICAL CONSIDERATION

I. The following Budget for 1950 is presented to Synod for approval:

Basic Salary, Rev. Wm. V. Muller.....	\$ 2,600.00
Salary Raise After 10 Years, Rev. Muller.....	200.00
Child's Allowance, Rev. Muller.....	100.00
Inflation Bonus, Rev. Muller, \$100 per Month.....	1,200.00
Basic Salary, Rev. Jerry Pott.....	2,600.00
Salary Raise After 10 Years, Rev. Pott.....	200.00
Children's Allowance, Rev. Pott.....	450.00
Inflation Bonus, Rev. Pott, \$100 per Month.....	1,200.00
Mileage at 7 cents per Mile, Rev. Muller and Rev. Pott, each serving a congregation and scattered groups of Hollanders.....	1,000.00
Subsidy, Rev. A. C. Sonneveldt, serving Chubut and Buenos Aires (Loan to the Reformed Church of the Netherlands).....	900.00
Inflation Bonus, Rev. Sonneveldt, \$100 per Month.....	1,200.00
Basic Salary another ordained worker in Classis Buenos Aires approved by Synod.....	2,600.00
Subsidy, Rev. Pott's Assistant, Juan Van der Velde.....	1,200.00
Basic Salary, Rev. John O. Schuring.....	2,600.00
Children's Allowance, Rev. Schuring.....	650.00
Inflation Bonus, Rev. Schuring, \$100 per Month.....	1,200.00
Mileage at 7 cents per Mile, Rev. Schuring.....	500.00
Administrative Expense.....	350.00
Furlough Reserve, Rev. Muller and Rev. Pott.....	750.00
Furlough Reserve, Rev. Schuring.....	400.00
Total	\$21,900.00

Expected from Carambehy for Rev. Muller.....	\$ 360.00
Expected from Tres Arroyos for Rev. Pott.....	240.00
Expected from Ceylon for Rev. Schuring, 7,200 Rupees	2,175.84
Expected from Ceylon for voyage, Rev. and Mrs. Schuring, duty, and their other transportation ex- penses to the field, but not for children, which your Committee agreed to pay, etc., amounts not yet all submitted	
Expected from Reformed Churches in Netherlands for Buenos Aires Salary.....	
Expected from Reformed Churches in South Africa for Chubut's Salary.....	
Expected from LaGrave Chr. Ref. Church for Rev. Schuring	600.00

Expected from First Fremont Chr. Ref. Church for Rev. Schuring	600.00
Total More Than.....	\$ 3,975.84
Resultant Amount of Budget Submitted for Approval.....	\$17,924.16

II. Synod continue to support the work entrusted to its Committee for South America and Ceylon with an annual offering of sixty-five (65) cents per family, again in 1950, as in 1949.

Respectfully submitted,

Committee for South America and Ceylon,

REV. HARRY BLYSTRA, *President*,
MARTIN J. WYNGAARDEN, *Secretary and Treasurer*,
REV. THOMAS YFF, *Vice-President*,
REV. PETER JONKER,
REV. CHRISTIAN VANDEN HEUVEL

REPORT NO. 27

**REPORT OF "COMMITTEE TO STUDY MATTER BETWEEN
THE REVEREND HARRY DYKSTRA AND THE CHRISTIAN
REFORMED MISSION BOARD."**

ESTEEMED BRETHREN:

THE Synod of 1948 appointed the undersigned a "Committee to Study Matter between the Reverend Harry Dykstra and the Christian Reformed Mission Board" with the following mandate; "to make a careful study of the case; if possible to arrive at a solution satisfactory to all parties concerned; and if this is impossible to come with a recommendation to the Synod for solution of the problem." Acts 1948, Art. 132 C.P. 91.

Your Committee is happy to report that it has had the cooperation of all concerned and has arrived at a solution which is satisfactory to them. We are thankful and feel that praise belongs to the Lord.

Your Committee met frequently and long. It, as well as its subcommittees, spent many hours studying the documents pertaining to the matter and in interviewing and consulting with the parties directly involved. The documentary evidence consisted of: (1) the 63 page document presented by the Reverend Dykstra against the Christian Reformed Mission Board and its Secretary, the Reverend John C. De Korne, (2) the minutes of the Board pertaining to the relations between the same parties covering the period 1939-1948, (3) the rather voluminous correspondence between these parties covering the same period, and (4) certain important correspondence from other individuals. Interviews were held with the Reverend Harry Dykstra, with a Committee of the Executive Committee, with the Secretary of the Board, the Reverend J. C. De Korne, with a committee of the Board and finally with the Board itself.

Opportunity was freely offered to all parties to present such matters as were thought necessary by them. No attempt was made to limit anyone. The Reverend Harry Dykstra was requested to appear in Grand Rapids on two occasions in order to expedite matters and to bring about the reconciliation.

The following is a statement of the solution which was arrived at and accepted by the Reverend Harry Dykstra and the Christian Reformed Mission Board in the presence of your Committee.

1. After a study of the documents and correspondence and after consultation with all parties concerned, it has become evident that the difficulties between Rev. H. Dykstra and the Board are due in great part to misunderstanding, unproved statements and others which have been withdrawn; therefore the Committee declares that the honor and integrity of Rev. H. Dykstra as a Minister of the Christian Reformed Church is sustained.

The Rev. H. Dykstra and the Board have agreed to a reconciliation which leaves all involved in an honorable position in the church.

2. Since it is now impossible to return to China and it is unlikely that there will be an opening in the foreseeable future, the Rev. H. Dykstra shall agree to request release from the acceptance of his call, with the understanding that the Board and the Alpine Avenue Consistory shall first withdraw the actions which they have taken toward the same end.
3. If and when circumstances in China change so that the missionaries are again called back to service, the Board will give serious consideration to the calling of Rev. H. Dykstra for this purpose if he desires to go back.

Thankfully Submitted,

The Committee

DR. GEORGE GORIS, *Chairman*

ELDER JACOB DE JAGER

ELDER ISAAC DE MEY

REV. PETER HOLWERDA, *Secretary*

REV. MARTIN MONSMA

REV. EDWARD PEKELDER

COMMITTEE ON CHURCH CORRESPONDENCE AND ECUMENICITY

*Synod of the Christian Reformed Church,
Required to convene June 8, 1949,
Grand Rapids, Michigan*

ESTEEMED FATHERS AND BRETHREN:

THE *Acts of Synod, 1948*, pp. 39f., informs us that at the time of the sessions of Synod the following churches had acknowledged our invitation to correspond with them but had not taken any official action as yet. These churches are: The United Presbyterian Church, The Reformed Presbyterian Church of America, The Free Magyar Reformed Church, the Reformed Church in Japan, De Christelijke Gereformeerde Kerk in the Netherlands, and the Reformed Church in America.

Taking these churches in the sequence given, your committee submits the following report.

United Presbyterian Church—This Church has sent us a favorable reply to carry on church correspondence according to the invitation sent.

The Reformed Presbyterian Church of America—This Church has also sent us an affirmative reply. Their committee informed us that their Church will hold its General Assembly at Winona Lake, June 2, 1949. Since it would be impossible for our Synod to appoint a delegate, your committee recommended the Synodical Committee to do so. Dr. Martin Van Dyk has received and has accepted this appointment.

The Free Magyar Reformed Church—This Church has not sent us an official reply as yet.

The Reformed Church in Japan—This Church has sent us a very touching, affirmative answer. Our committee decided to inform Synod of this gracious reply. In this connection it may be added here that we informed Dr. G. Ch. Aalders that this Church has become a corresponding church, and, consequently, that we advise the Consistory of Amsterdam to extend an invitation to this Church to be represented at the Ecumenical Synod this summer.

We take pleasure in informing Synod that such an invitation has been sent and accepted. Our committee has a recommendation pertaining to this matter which we shall make at the end of this report.

De Christelijke Gereformeerde Kerk in the Netherlands—There was a communication of a committee of this Church on the table of Synod of 1948. Synod decided to place this communication in our hands. The content of this inquiry is two fold: (1) our attitude toward the "Conclusies Van Utrecht", of 1905, and (2) our attitude toward the American Council of Christian Churches (ACCC).

We replied to the brethren that our denomination had adopted these "Conclusies" at its synodical meeting in Muskegon, 1908, and that we did not foresee any reason for changes since there is no agitation for change.

Regarding the ACCC, we referred the brethren to the *Acts of Synod of 1943*. Our Stated Clerk sent them a copy.

Of greater consequence, however, is the distinction with which we operate in our thinking between a sister church and a corresponding church. We informed the committee that we were seeking church correspondence. This allows for leeway in the Reformed family for such difference of opinion as the acceptance or non-acceptance of the "Conclusies"; provided that the Reformed truths as expressed in the creeds are not denied. There are many things we have in common and in which we can be of mutual assistance. If a said church would become a sister church, then a complete agreement on all doctrinal statements would be imperative. This reply, no doubt, will be submitted to the Synod of the Christian Reformed Church in the Netherlands when it convenes. (1950 A.D.)

The Reformed Church of America—A letter was received from the Reformed Church of America informing us that our invitation was referred to their committee on Fraternal Correspondence, and should be taken care of at its General Synod of 1949.

The Free Presbyterian Church of Australia—Your secretary was informed that this Church had not received our invitation to correspond with us. No doubt this invitation was lost in the mails. Our Stated Clerk issued another invitation. The time is too short and the distance too great to expect a reply at the sessions of this Synod.

* * * *

The second part of our mandate as found on page forty of the *Acts of Synod of 1948* is classified under the general heading: "Invitations Received and Official Action Taken." In this connection Synod mandated our committee to seek official correspondence with the *Nederduitse Gereformeerde Kerk in Suid Afrika*. The "Sinodal-Comissie" had reported favorable, but appointment of delegate could not be made until such time as when funds are available. Correspondence can perhaps be accomplished by exchange of Acts and Federal Councils. Upon which our Synod mandated your committee "to secure official acceptance of our terms by their Synod". Our committee instructed Dr. R. J. Danhof, our Stated Clerk and member of this committee, to seek interviews with this Sinodal-Comissie while in South Africa.

We beg to inform Synod that our Stated Clerk who served as delegate to the Synod of the Reformed Churches of South Africa will render a complete report when Synod convenes, and also provide a detailed explanation of his contacts with the officers of the four Synods which comprise the *Nederduitse Gereformeerde Kerken of South Africa*.

RECOMMENDATIONS:

Reformed Churches in Indonesia—Since last Synod the Reformed Churches in Indonesia have been constituted an autonomous church. A Letter of the Deputies for Correspondence has been filed with us in which they seek ecclesiastical correspondence with our Church. Since these Churches are one with us in doctrine and practices, and since our sister church, De Gereformeerde Kerken of the Netherlands, has given these Churches the status of a sister church, we recommend Synod that said Churches be a sister church, and that we carry on ecclesiastical correspondence with them.

Reformed Church in Japan—We are all aware of the fact that the promising new denomination, the Reformed Church of Japan, is financially hard pressed. We are positive that all possible frugality even to the point of cutting down on necessary foods will be exercised in order to send a delegate to the coming Ecumenical Synod. For all that, this Church will find it difficult to finance the commissioning of a delegate to Amsterdam. To this predicament we must add the low value of Japanese money, and the huge travelling expenses because of distance.

We informed the brethren that we as a committee possess no authority to make any commitments, but that we would recommend our Synod to aid them to the sum of two hundred dollars, and that our Synod overture the Ecumenical Synod to appropriate additional funds to cover the expenses of a delegate, as much as needed.

We herewith recommend our Synod to do so.

Committee on Correspondence and Ecumenicity,

PROF. C. BOUMA

DR. R. J. DANHOF

DR. J. T. HOOGSTRA

PROF. W. RUTGERS

REPORT NO. 29

MAJORITY REPORT SPECIAL N. A. E. COMMITTEE

To the Synod of the Christian Reformed Church, 1949

ESTEEMED BRETHREN:

THE Committee has studied the reports so far rendered by the several successive groups of Christian Reformed delegates to the Convention of N.A.E.; has procured a membership list of the Association; has scrutinized the relevant literature and financial reports; has, as far as possible, investigated the N.A.E. radio broadcasts, as instructed by the Synod of 1948 (cf. Acts, art. 98, pp. 57, 58); has had interviews with as many representative and informed men as could conveniently be present; and has at some length explored and discussed various angles of the problem.

On the basis of this study and deliberation, and not precipitately, the undersigned majority of four members presents the following recommendation.

RECOMMENDATION

The undersigned recommend that, lest our Reformed witness be confused, submerged, and impaired; and lest our fellowship in the N.A.E. accelerate the growth of Fundamentalism in the Christian Reformed Church, Synod terminate the membership of the Christian Reformed Church in the National Association of Evangelicals.

WHAT IS THE ISSUE INVOLVED?

We believe that hitherto the issue involved in our membership in N.A.E. has been confused with the sweeping generalization that our Church must not be isolationist. It is time, as the 1948 Synod implied by its appointment of this committee, that the issue be clearly specified and understood. In line with this necessity, we shall endeavor to indicate (I) *what the issue is not*, and then to point out (II) *what is the highly critical larger issue facing our Church*, of which the N.A.E. question is at present only the focal point.

I. WHAT THE ISSUE IS NOT.

We must not make the mistake, easily and plausibly made, of supposing that withdrawal from N.A.E. would mean that we discredit the Christian confession of other N.A.E. members; that we are unable or willing to cooperate with other Christians in legitimate endeavors; or that by withdrawal from the N.A.E. we retire into isolationism, and silence our Reformed witness in the religious world.

A. We believe that Fundamentalists are Christians. But this conviction does not make it a foregone conclusion that we can ecclesiastically, as a denomination, join hands with them in a *united witness*, or sponsor

fellowship with them in common institutional religious life and activity. *The issue is not.* "Remain in the N.A.E. or deny that its members are Christians."

B. We are not averse to interdenominational cooperation as such. Our denomination has succeeded in the past in cooperating on important matters, either without benefit of organization, or through an organization created for a specific purpose, such as, e.g. The American Bible Society. But that, as we suggest in the sequel, is quite another matter than is belonging to a general organization, created, as the N.A.E. is, for united witness, fellowship, and service. Such affiliation commits us in advance to whatever forms of cooperation, and for whatever purpose, such a general organization may from time to time determine. *The issue is not* "Remain in the N.A.E. or forego all cooperation."

C. We do not believe our Church may isolate herself. Certainly, in addition to the development of the many phases of our denominational life, and in addition to the Reformed ecumenical challenge which we are presently facing, we have a calling, as a Christian Reformed Church, to bring our witness to the world in general and to the non-Reformed Christian world in particular, and thereby to bolster the defenses of Evangelical Christianity against the modernist apostasy. Modernism is a deadly foe of the historic faith. We need to take it in all seriousness. We must have a clear perception of its evil genius. We must reply to its attack with the full armory of the Christian Faith. This challenge confronts us of the Reformed Faith with particular poignancy because the Reformed Faith, as we all fervently believe, possesses a searching and consistent apologetic against modernism. Fundamentalism, as we shall attempt to show, though it is the self-styled champion of the true faith over against the modernist heresy, is incompetent to serve in that capacity, because in this great struggle it has yielded essential ground to the enemy.

But we must not consider membership in the N.A.E. as the exclusive alternative to isolationism. We are not isolated. We have the facilities, both within our denominational structure and informally, to expand our witness, and, as we develop its implications, to broaden its scope.

We are witnessing through:

1. Our church life, locally and denominationally;
2. Our evangelistic and missionary activities;
3. Our ecclesiastical and other Reformed journals;
4. Our educational institutions, and their affiliations;
5. Our local and denominational radio projects;
6. The Reformed literature that issues from the ecclesiastical and non-ecclesiastical Reformed press;
7. Our many-sided ministry at Ann Arbor.

All these go to make up the kind of evangelical witness that it is ours to bring. They are a part of the common witness of the Church of Christ without the benefit of inter-denominational organization, and, what is

of great importance, without the disadvantage of adapting our Reformed witness to the equivocations involved in a common Calvinist-Fundamentalist basis. *The issue is not* "Remain in the N.A.E. or retreat into isolation."

II. WHAT THE ISSUE IS.

Fundamentalism is anti-Reformed and anti-Calvinist. This is the specific and highly critical issue that we are required to face in considering the merits of our membership in the N.A.E. While one may eloquently defend the general proposition that Fundamentalism is evangelical Christianity, and that we must, in common with all evangelical Christianity combat the modern apostasy; we may not lose sight of the important fact that contemporary Fundamentalism is also a negation of what Calvinism, and in general, the main stream of Protestant Evangelical Christianity, has stood for. Theologically, Philosophically, Ethically, and Ecclesiastically, Fundamentalism is radically opposed to Reformed Christianity.

A. *Theologically.* Fundamentalism is at best Arminian, but in fact anti-theological. Fundamentalism lacks a controlling theological principle, such as the doctrine of the Sovereignty of God. It repudiates the Scriptural framework of the doctrine of Salvation, namely the doctrine of the Covenant. It condemns the creeds and confessions as man-made devices taking the place of Scripture. It substitutes for the controlling Scriptural principles and honored confessions of the Reformed Faith, the most individualistic sort of Biblical interpretation. This amounts to a virtual denial of the teaching and directing activity of the Holy Spirit in the Church as organism. The history of the Church loses its significance. Add to this the fact that Fundamentalism is predominantly dispensationalist in its view of Scripture, then what significance remains in its assent to the doctrine of the infallibility of the Bible? Certainly not enough to furnish a common ground for a *united Biblical witness* on the part of Fundamentalist and Reformed.

B. *Philosophically.* Reformed Christianity implies a *World and Life View*, commonly known as Calvinism. We have a calling as Christians to operate in the various departments of human life in this present world. The world is ours. Human problems are our problems. Human culture is our responsibility. Fundamentalism has no World and Life View, or if it has, it is a negative one. Fundamentalism is exclusively other-worldly. It has no conception of the Kingdom of God in its meaning for this life and this world. The world, it says, is not ours, but Satan's. Instead of the Scriptural demand for separation from worldliness, it substitutes isolation from the world. It has no use for science, except in terms of its practical benefits and its possible use in defense of Scripture. Its views on the relation of church and state are governed by the fallacy that government is of this world. Because it regards social problems as within the domain of this present world, it has no facility for the application

of Christian principles of these problems. It is suspicious of all intellectual activity, and all activity related to this world's culture. In short, with its negative approach to the problem of Christianity and culture, it lacks the controlling Scriptural principles for a Scriptural approach to the pressing issues of the day.

C. *Ethically*. In the sphere of Christian life and worship too, the Fundamentalist is far removed from the Reformed believer. With its fallacious view of the Kingdom of God, Fundamentalism is deprived of the ability to make dependable Christian moral judgments on all social problems. Its fundamentally wrong conception of the Scriptural doctrine of Freedom from the Law results in an anarchistic notion of Christian Liberty. In order to gain some sort of description and definition of the Christian Life, without the benefit of the proper Scriptural principles, it resorts to legalism; each individual or sectarian group setting up rules of conduct for its fellows.

From these two faults arises the fact that when Fundamentalism speaks on moral problems, it speaks negatively. Its moral rules are essentially prohibitions; its social pronouncements are generally in condemnation of existing evils without any guiding principles for correction. Fundamentalism has no moral challenge to present to the individual who heeds its prohibitions against smoking, drinking, immorality, etc., though such an individual may be wholly blind to the Scriptural demand for attaining *unto the unity of the faith, and of the knowledge of the Son of God, unto the measure of the stature of the fullness of Christ*. This type of morality tends to complacency, and is of a piece with the doctrine of the Pharisees.

In its devotional life the same false premises produce all sorts of unscriptural oddities. No creed, no confessional commitment, no corporate judgment of the body of Christ may exercise any controlling influence in the devotional life. Feelings rule, instead of the knowledge of the meaning of the faith. All sorts of individualistic manifestations of devotion are ascribed to the working of the Holy Spirit. Of course, no creed or church body may pass judgment on the activity of the Spirit. Hence, in the final analysis, the feelings of the individual are the final authority in worship. This, of course, fails to take into account the presence of sin in the believer, and comes close to the modernist heresy which is built on the innate goodness of man, and his innate grasp of truth.

D. *Ecclesiastically*. Fundamentalism is sectarian. It has no conception of the task of the church as institute. It rejects the denominations as man-made organizations, and often comes close to denouncing them as part and parcel of the condemned world. To the sects, the denominations are legitimate fields for proselyting. On this score the Fundamentalists are in practice, as on other scores in theory, *in complete isolation from the main stream of Evangelical Protestantism*. Lacking a sound doctrine of the Church, their notions regarding the problems and practices of ecclesiastical cooperation are hopelessly confused. Any theoretical basis

of united action, united fellowship, and general cooperation between Fundamentalists and Reformed believers, is subject to the stricture that the Fundamentalist sectarian cannot recognize the rights of the denomination, nor the principles that make a denomination act as it does.

This necessarily brief characterization of Fundamentalism, with reference to these four points, indicates the negative character of Fundamentalism. It arose as a negation; a reaction to Modernism. Its views and practices are governed by antipathies. It has an antipathy for Modernism. It has an antipathy for Catholicism. It has an antipathy for culture. It has an antipathy for creeds. It has an antipathy for denominationalism. But it is also a negation of the Reformed Faith. It has an antipathy for Calvinism.

From this negative character comes the fact that Fundamentalism has no positive or articulated Christian program; for the individual none; for the church none. Its only positive program is to win more people to Fundamentalism. Hence all its vitality and energy is spent on what it considers the evangelistic calling; evangelism so conceived as to mean nothing more than to get individuals to "accept Christ," and to live up to its legalistic and largely negative standards of morality. To go beyond this, in its judgment, is to fraternize with the world, and to turn Christianity into a social gospel.

THE N.A.E. IS FUNDAMENTALISTIC

We have seen that Fundamentalism is not Evangelical Protestantism as we of the Reformed Faith understand the term. It is rather a curious, latter-day phenomenon within the pale of the Christian Church, which has isolated itself from the Protestantism of history and the creeds; from the Protestantism of the Reformation, and is theological and institutional development.

It is to this Fundamentalist movement, we believe, that the N.A.E. properly belongs. If so, *then our membership in the N.A.E. is not a way out of isolation, but a retirement into isolation of the most complete kind, an isolation not occasioned by certain temporary circumstances, but an isolation brought on us by the very genius of the movement.*

I. CONSTITUENCY OF THE N.A.E.

The fact that N.A.E. is predominantly a Fundamentalist association, and so represents a sectarian segment of Evangelical Christianity rather than Evangelical Protestantism proper, is apparent from an examination of its membership list. Following is the list of affiliated denominations (groups) published in a pamphlet, *The National Association of Evangelicals*, since the Convention of 1948:

1. American Primitive Methodist Church
2. Assemblies of God (the largest single group)
3. Association of Fundamental Ministers and Churches
4. Christian Reformed Church

5. The Church by the Side of the Road
6. The Church of God (Cleveland, Tenn.)
7. Churches of Christ in Christian Union
8. Evangelical Mennonite Church of N. A.
9. Conference of Mennonite Brethren
10. Congregational Methodist Church
11. Elim Ministerial Assemblies
12. Evangelical Free Church of America
13. Evangelical Free Church Association
14. Evangelical Mennonite Brethren Church
15. Free Methodist Church of N. A.
16. General Six Principle Baptists
17. Grace Gospel Evangelistic Association
18. Holiness Methodist Church
19. Interdenominational Evangelistic Association
20. International Pentecostal Assemblies
21. Krimmer Mennonite Brethren
22. Missionary Bands of the World
23. Missionary Church Association
24. National Association of Free Will Baptists
25. Ohio Yearly Meeting of Friends
26. Oregon Yearly Meeting of Friends
27. Open Bible Standard Churches
28. Pentecostal Holiness Church
29. Reformed Presbyterian Church in N. A.
30. United Fundamentalist Church
31. Wesleyan Methodist Church of America
32. York and Cumberland Christian Conference

Analysis of this list indicates that the present membership of the N.A.E. (including individual congregations from several denominations, mostly Baptist) is approximately 50% Pentecostal, Holiness elements; 31% Baptist elements; 13% Reformed; 6% other. In terms of Fundamentalism and Reformed, the membership adds up to about 85% Fundamentalist, 15% Reformed. For a more detailed analysis of the history and character of many of the groups forming the N.A.E., see the Rev. W. Haverkamp's series of articles on contemporary sects, appearing in *De Wachter* during the past year. As the N.A.E. grows, the Reformed constituency will obviously decline in ratio.

It is such a constituency that undertakes to call its witness "The Voice of Evangelical Christianity in America." Our membership in the N.A.E. is virtually a concession to the sectarian claim that the grand Evangelical Reformation witness has passed into the hands of the Methodistic, Baptist, and other Fundamentalist sectarian groups.

II. THE N.A.E. STATEMENT OF FAITH.

The statement of faith subscribed to by the N.A.E. membership has been called superior to the Apostles' Creed as a basis for united evangelical witness. Because it is more specific respecting the doctrine of Scripture and the facts of redemption, it is so. Yet the statement of faith makes no mention of the Sovereignty of God, which is basic to all Reformed witnessing; and no mention of what to us is the *Cor Ecclesiae*. Our Reformed witness through this channel is brought down to rather insecure ground in our combat against the greater apostasy of our day. Moreover this statement of faith allows full room for the serious error of dispensationalism, which is, in fact, largely represented in the N.A.E. Fundamentalists can freely subscribe to this doctrinal deliverance, as in fact they do in large numbers. Yet we Reformed folk are convinced, in line with the characterization above, that Fundamentalism has yielded essential ground to the Modernist heresy. We have already noted that the article on the doctrine of Scripture: "We believe the Bible to be the inspired, only infallible, authoritative word of God," is an equivocal statement when viewed in the light of the Fundamentalist and dispensationalist methods of interpreting Scripture.

III. THE N.A.E. WITNESS.

One of the three chief expressed aims of the N.A.E. is to provide a united witness. (The others are fellowship and service.) The Fundamentalist character of the N.A.E., notwithstanding our present membership in it, is evident in the character of its witness as expressed up to the present. The N.A.E. witness takes several practical and specific forms. These forms are: The organization itself with its membership list and its statement of faith. (These have been discussed. Remaining to be discussed are) A. The conventions insofar as they express themselves to the churches and to the general public; B. Its journal, *United Evangelical Action*, and other publications; C. Its radio testimony; D. Such local and regional projects as the local and regional units of the N.A.E. may see fit to carry on; E. Its pronouncements on public issues.

A. *The Conventions*. Our delegates to the Conventions so far have almost unanimously testified to aspects of these meetings that are out of harmony with the spirit and testimony of our Church. Last year there was presented at the Convention, a film, *The Missing Christians*, a dramatization of the dispensationalist view of eschatology. This year, according to an announcement in U.E.A., one of the sessions is to be broadcast. That broadcast may do credit to Evangelical Christianity at its best, or it may be typically Fundamentalist. In either case we are to be identified with it. Further evidence of this point will be available from delegates to Synod who have attended one or more of the Conventions.

B. *Its Journal: United Evangelical Action*. This is the official journal of the N.A.E. It reports news of and news bearing on the evangelical witness in America. Editorially it may be considered a typical Funda-

mentalist organ. Not one of our men is on its 16 man editorial staff. We have one staff correspondent. Its news of the evangelical world is predominantly of the Fundamentalist sector of evangelicalism. It is not a journal, we believe, which we should like to see widely circulated in the Christian Reformed Church.

C. *Radio*. N.A.E. has a radio witness. It has procured sustaining time on some of the major networks for its witness, and the effort goes on to procure more. Regionally too, the N.A.E. witnesses by radio. U.E.A. (2-1-49) mentions some daily and special broadcasts sponsored by the N.A.E. in California and Arizona. Such radio programs are of a piece with the evangelistic activities of the N.A.E., to which we have so strenuously objected, and against which our delegates have consistently warned, during the period of our membership. Such a witness involves us in the violation of the principle that the preaching of the gospel is the province of the Church.

D. *Evangelistic Activity*. From the beginning our Church has been uneasy about the tendency of the N.A.E., either nationally, regionally, or locally, to engage in activities, particularly evangelistic projects, which properly belong to the province of the Church. Our delegates have repeatedly noted this danger, warned against it, and acted in Conventions to put a stop to it. In 1945 the N.A.E. Convention adopted a policy on this matter, from which the following is quoted in the delegates' report (Acts 1945, p. 277): "We therefore do not regard it as our function to conduct evangelistic campaigns as a national association, nor to attempt to set patterns of evangelism, but rather to encourage the spirit and practice of soul-winning everywhere and all the time." Yet the tendency continues. In 1947, according to one of our delegates, the Convention planned, in contradiction with its stated policy, to conduct regional rallies for the purpose of stimulating evangelistic activity and setting up methods.

Moreover, there is evangelistic activity going on in the name of the N.A.E. in certain localities. "The outstanding event of the year" for the Greater Portland (Me.) Association "was the Appelman Evangelistic Campaign" (U.E.A., 3-1-49). At Sioux Falls, "The local N.A.E. Committee sponsored special services each night of the week with three meetings on Sunday" (U.E.A., 3-15-49). In a pamphlet written by Rev. H. H. Savage, and published and distributed by the N.A.E., we are told: "The Michigan Branch of N.A.E. is planning to form a circuit of Bible Conferences throughout the state to promote the cause of fundamentalism." These are typical of what the N.A.E. is doing in various sections of the country.

This kind of activity finds its justification in the official policy of the Commission on Evangelism, N.A.E., in contradiction with the foregoing statement of overall N.A.E. policy on evangelism. This policy says, in part:

"We recognize that, notwithstanding the foregoing statement, local units of N.A.E. may find it eminently feasible and fruitful to conduct evangelistic series. This will depend on the measure of harmony and cooperation that can be achieved in a particular situation.

"However, should there be any within such local units who, for reasons of their own deem it inadvisable to join in a project of this kind, their non-cooperation shall not be construed as an evidence of disloyalty to the N.A.E. as such."

Proponents of our continued association with the N.A.E. are optimistic about correcting this tendency of the N.A.E. We do not share this optimism. The contradictions in the two statements of policy, and between the overall policy and actual practice, stem, we believe, from a lack of conviction on this point on the part of N.A.E. leaders outside our own circles. The leaders listen to our objections, and gladly insert their substance into the official pronouncements of policy, but the prevailingly Fundamentalist constituency of the N.A.E., with its inadequate and confused conception of the Church will always have more to say as to the practices of the N.A.E. than will any official and theoretical statement of policy.

E. *Pronouncements on Public Issues.* The N.A.E.'s social witness has been typically Fundamentalist. First of all in the fact that the N.A.E. hardly expresses itself in this department. U.E.A. is notably meager on that score. It contains no suggestion that there is a Christian World and Life View which may guide the Christian in the several phases of his activity. A statement on the industrial crisis early in 1946 by the Executive Committee of the N.A.E. Board illustrates this weakness. The statement, offered as a solution to the labor-management problem, says: "The message for both management and labor is 'Be ye reconciled to God.'" The implication is: Christianity has no counsel to offer to the troubled world until that world is converted (cf. *The Banner*, March 8, 1946, p. 296). A release from the N.A.E. Washington office, dated February 1, 1949, re Federal Funds in Aid of Private and Parochial Schools, betrays an utter lack of comprehension of the Church-State problem from the Christian point of view. It is rather a statement born out of a typical Fundamentalist antipathy, this time toward the Roman Catholic Church. Generally speaking, the social witness of the N.A.E. will exhibit this negative character. It is not a witness governed by a consistent Christian point of view, but rather a conglomeration of testimonies arising out of the several Fundamentalist antipathies.

THE ROLE OF THE CHRISTIAN REFORMED CHURCH IN THE UNITED WITNESS OF THE N.A.E.

As a member body of the N.A.E. we commission the N.A.E. to speak for us. Ostensibly our witness to the churches and to the world is contained in this *united voice*. In the minds of all who observe the N.A.E., we are identified with this aberrant Protestantism. By this fact the Re-

formed witness which is peculiarly ours in common with all faithful Reformed groups is discredited. It loses its intellectual, ecclesiastical, and cultural respectability. We do not gain a broader hearing for the Reformed Faith, but a narrower one. We are not coming out of isolation into the N.A.E., but out of our proper sphere of influence in the church world into isolation.

As a member body of the N.A.E., we are corporately responsible for its witness. This includes all the impressions that the public gains of Evangelical Christianity from the kinds of things the N.A.E. does and says. We share responsibility for its radio broadcasts, for its evangelistic activities, for its journalistic emphases, for its social pronouncements. Can we give a blanket endorsement, as a church, to all that may come forth out of this predominantly Fundamentalist association?

As a member body of the N.A.E., we comprise our witness. As an example of what happens to the Reformed witness when it is adapted to the climate of the N.A.E., we may cite a bit of propaganda for Christian Schools, a witness which we have considered our peculiar contribution. The pamphlet, published by N.A.C.S., an N.A.E. affiliate, says: "There is one more mission field . . . This mission field is our Christian home — the mission subjects are our little children . . . Know this, that God has appointed us parents to evangelize our children . . . Let us spend whatever mission money is needed to establish local mission stations — I mean local Christian Schools . . . Do it as a missionary project."

As a member body of the N.A.E., we are under the embarrassing necessity of having to controvert the influence of the Fundamentalist witness for which we share the responsibility. If our people hear N.A.E. programs which happen to have objectionable features; if they attend conventions at which devotional aberrations are in evidence; if they take part in local rallies which are evangelistic in intent, we are in the inconsistent position of having to warn against our own projects.

THE ROLE OF THE CHRISTIAN REFORMED CHURCH IN THE N.A.E. FELLOWSHIP

The second chief expressed aim of the N.A.E. is united fellowship. Wherein does that fellowship consist? Insofar as it is contained in the contacts of a few carefully selected leaders appointed to attend the Conventions, and to serve in the several Commissions, we may rejoice at the opportunity for influence and be complacent about any possible ill effects.

But our fellowship with the N.A.E. is a fellowship of the Christian Reformed Church with the Fundamentalist groups in the N.A.E. We question the propriety of it. As a Church we are committed to the defense and propagation of our Reformed standards, and they constitute for us the basis of ecclesiastical fellowship. The N.A.E. contains many elements outspokenly in opposition to the fundamentals therein expressed.

When the fellowship becomes an actual fact in the interaction of our Christian Reformed membership with the Fundamentalist constituency of

the N.A.E., either by personal contact or through the various channels of witness, it is an actual danger and a critical one. One of the arguments for our membership in the N.A.E. is the contention that we may influence this vast company of somewhat misguided Evangelicals in the direction of better and more consistent Christian thought and action. It is realistic to remember that the Fundamentalists are more interested in influencing us than in being influenced by us. The cocksureness of the Fundamentalist temper, coupled with its anti-intellectual outlook does not leave the Fundamentalists very susceptible to our influence. On the other hand, that sector of our own constituency that has any anti-intellectual strain, is an easy victim to the influences of Fundamentalism.

The Christian Reformed Church has been disturbed by some of the Fundamentalist heresies in the past. Fundamentalism constitutes a danger to our Church today. There are evidences of the presence of Fundamentalism in our church life. The prevalence of a purely soteriological interpretation of Christianity; the growing impatience with doctrinal teaching and preaching; the distaste for the Heidelberg Catechism evident among some of our people; a tendency, here and there, toward legalism in morals; an evident sympathy for the shallow emotionalism of the Fundamentalists and for their evangelistic techniques; the widespread taste for the more pietistic and experiential type of hymn rather than the kind of song whose theme is praise to God; the frequently found enthusiasm for the Fundamentalist type of religious broadcast; these are but a few of the straws in the wind that indicate the danger. When, in addition, we stop to think that Fundamentalism, lacking a real moral, intellectual, and cultural challenge, is so much easier, so much more congenial to spiritual indolence, it becomes apparent that our association with the Fundamentalism of the N.A.E. is almost certain to accelerate this alarming drift toward Fundamentalism in our own circles.

In all this we must not lose sight of the fact that Fundamentalism is a half-way house to Modernism. The subjectivism of the one can easily pass over into the subjectivism of the other. If we risk our Reformed integrity by joining hands with Fundamentalism today, it may well be that we shall have very little of the Reformed heritage left to pass on to the next generation. To the extent Fundamentalism infects our educational system, we may easily and quickly lose what has taken decades to sacrifice and vision to erect, and what is just now coming into its own.

OUR RELATION TO N.A.E. AS A SERVICE AGENCY

The N.A.E. aims, in addition to its united witness and its united fellowship, to act as a service agency to its constituents. This, we believe, is the most important, and for us, the only legitimate area of cooperation with the N.A.E. It evidently appears so to other groups too. Last year the N.A.E. announced that it had a membership of a million but a service constituency of three million.

These services consist in the combining of resources for the preservation of our common rights in relation to radio, press, and government; the pooling of valuable information with respect to mission fields, etc.; the procurement of needful merchandise at advantageous prices for missionaries and churches; and the like. These services are carried out largely by organizations which happen also to be affiliates of the N.A.E., such as National Radio Broadcasters, Evangelical Foreign Missions Association, National Sunday School Association, National Association of Christian Schools, etc.

It may be observed that inter-denominational organization for such purposes is of a quite different character from association for united witness and fellowship. The N.A.E. recognizes the difference by making allowance for participation in the service organizations without membership in the N.A.E.

On this score, however, two comments must be made.

1. As a recognized denomination, we have no need for many of these services. The need exists mainly among those groups, numerous in the N.A.E., which have no denominational standing.

2. Insofar as these agencies may become propaganda instruments or pressure groups, it is to be expected that our membership in them may embarrass us. We can give no advance endorsement of their propaganda; nor can we be certain that we should always agree on the objectives sought. Fundamentalism contains no guarantees that its objectives will be fairly representative of the aims of Evangelical Christianity in general.

If, however, any of our denominational boards or agencies feel the need of some sort of service affiliation, to gain objectives not otherwise available, Synod may see fit to allow them to seek such affiliation.

SUMMARY

We must examine the presuppositions that lie at the basis of our present affiliation with the N.A.E.

1. "We must choose between Modernism and Fundamentalism; inevitably we must succumb to the one or to the other."

This is a widely accepted, but a dangerous fallacy. It ignores the fact that Fundamentalism is not the main stream of Evangelical Christianity. It is a counsel of despair. It is no more true than to say in the present world crisis: "We must choose between Communism and Roman Catholicism."

2. "To leave the N.A.E. means isolation for the Christian Reformed Church."

This not true. We are exercising a competent witness in many forms. We will rather tend to be isolated by our association with the N.A.E., since the Fundamentalist emphasis in it confuses, submerges, and impairs our witness.

3. "We need N.A.E. to insure our rights of utterance and action."

On the contrary, the Christian Reformed Church, like any denomination is a perfectly competent body to deal with government, radio, and press.

4. "N.A.E. provides an avenue for the united witness of Evangelical Christianity."

Rather, its membership, its history, its Fundamentalist climate indicate that the N.A.E. is not and will not be a channel for the historic witness of the grand Reformation Faith, but will reveal the characteristics of the sects, and bear the sort of witness that is peculiar to them.

5. "We can hold the N.A.E. to a type of witness and activity that accords with our views regarding the doctrine and sphere of the Church, without securing agreement on those views."

This of course cannot be done. If we by persistent effort and watchfulness succeed in getting certain statements of policy framed, that is not going to change the nature of the constituency, nor the character of the association.

6. "The N.A.E. will avoid the inevitable tendency of an organization to strengthen itself at the cost of those important principles that tend to limit it."

If it does, that will be something new indeed. The history of the Federal Council and other interdenominational movements indicates plainly enough that organization on a minimal doctrinal basis for the sake of concerted action, usually ends up in the assumption that fellowship and organization are more important than truth and loyalty to Christ. The very existence of an organization and its need for propagating itself and for emphasizing its contributions, is bound to entail the minimizing of those things which limit the organization. In inter-church organization, the things that will inevitably suffer will be those things which keep the disparate elements apart; distinctive creeds, distinctive practices, distinctive forms of devotion. The tendency is always to consider the distinctive things as non-essential.

7. "We can educate our constituency to see and keep firmly the line that marks the proper limit of our fellowship and cooperation with Fundamentalist bodies in the N.A.E."

This of course becomes a practical impossibility when we are affiliated with these bodies for purposes of united witness and fellowship. The assumption underlying membership is wholehearted cooperation.

8. "We can evade the corporate responsibility for whatever in the united witness and fellowship of the N.A.E. is anti-Reformed."

Such evasion, even if it were possible for our own conscience, is impossible before the court of public opinion. In actual fact, in the public mind, so long as we are members of the N.A.E., the utterances and practices of the N.A.E. are our utterances and practices. If they are contrary to our Reformed genius, so much the worse for the witness of the Reformed Faith.

9. "We must put our resources into the N.A.E. so as to lend strength to these weaker groups. We have a common cause against Modernism."

We rejoice in the good that Fundamentalism does. By our own distinctive witness, independently made, we give the greatest possible support to its warfare against atheism and apostasy. By joining forces with it, we also give our support to that which is anti-Reformed in it, and weaken our support for its good.

Brethren, we believe that this question of membership in the N.A.E. involves some large and critical questions. We are at this moment in our history emerging from our past isolation. We face our greatest opportunity to make the Reformed voice heard. These are the questions we must ask and answer:

Have we *emerged* from our isolation only to become *submerged* in the current of sectarian Fundamentalism?

Are we as a Christian Reformed Church going to remain uncompromisingly true to *our peculiar calling*?

Are we going to challenge apostatising Christendom with the full power of the historic faith?

Are we going to pass on in all its richness and glory, to our posterity, the heritage that has come to us?

Professor B. B. Warfield has said: "It may be contended that the future, as the past, of Christianity itself is bound up with the fortunes of Calvinism." Shall we then bind up the fortunes of Calvinism with the shaky vessel of Fundamentalism?

Humbly submitted,

REV. H. DEKKER

REV. P. H. ELDERSVELD

PROF. W. H. JELLEMA

REV. P. VAN TUINEN, *Secretary*.

REPORT NO. 29-A

MINORITY REPORT SPECIAL N. A. E. COMMITTEE

To the Synod of 1949.

ESTEEMED BRETHREN:

THE Federal Council of the Churches of Christ in our land is decidedly liberal, presumes to speak for all the Protestant churches in our country, and tends to crowd the orthodox wing into the corner. This situation has increasingly caused many orthodox leaders to feel that there was need of some kind of association of orthodox Protestant Christians which could speak for them and uphold their rights. To meet this need the National Association of Evangelicals (NAE) was formed. Its beginnings go back to 1941. Its formal organization was effected in 1942. From a small beginning it has grown to a large movement, so that accord-

ing to the latest figures it now may be said to represent some three millions of orthodox Christians in our country.

The Christian Reformed Church was represented at its 1943 convention and, upon a favorable report from its delegation, decided to join. Since then we have been regularly represented at the annual conventions and have given the movement also financial support. Many of our leaders — as, for instance our Secretary of Missions, our Home Missionary at Large, to mention no others — are active and appreciated members of various Commissions. Three of our men, Dr. Herman Kuiper, Professor William Rutgers, and Rev. J. M. Vande Kieft, are members of the Board of Administration. Until 1947 the reports of our delegates were enthusiastically in favor of the movement and of our continuing to participate in it. The delegates did notice features of which they could not approve, but felt that we should by all means give our support to this organization and make our contribution to its proper development, as well as avail ourselves of the benefits which might accrue.

However, in 1947, two of our delegates to the annual convention presented a minority report to Synod in which they stressed the Arminian coloring of the NAE and the dangers this might involve for us as a strongly Calvinistic Church, and advised that we withdraw from membership in the NAE and continue our connection only by remaining in some of the commissions. Also in 1948 two of the delegates presented a minority report, one advising complete withdrawal because of the Arminian coloring of the NAE and the danger and difficulties which this involves, the other once more calling attention to the half-way measure proposed in 1947. This fact led to considerable discussion on the floor of the 1948 Synod and the following decisions were made. (See Acts of Synod 1948, pp. 57-58):

- "1. To instruct the committee on appointments to appoint delegates to the NAE Convention in 1949 (Cf. Art. 135, No. 23).
- "2. To instruct its delegates to the next convention to watch developments very closely and report to Synod of 1949. *Adopted.*
- "3. Synod appoint a *special committee* of study of the N.A.E. charging it:
 - a. To study carefully the majority and minority reports thus far rendered to the Synod.
 - b. To scrutinize the literature and financial reports published by the N.A.E. and its affiliates.
 - c. To report to Synod which denominations and the total membership of these denominations constituting the N.A.E.
 - d. To investigate its radio broadcasting programs.
 - e. To come with specific recommendations as to whether or not we should continue our membership in the N.A.E. *Adopted.*"

The personnel of this special committee is listed on page 97 of the Acts of 1948, under item No. 40, and consists of: Dr. C. Bouma, Rev. P. H. Eldersveld, Rev. P. Van Tuinen, Rev. Herold Dekker, Rev. J. Gritter, and Dr. W. H. Jellema. The undersigned regret that the Committee could not reach a unanimous advice, and submit the following report. The order of the material is that of the five points contained in our man-

date under 3 above. The first four of these points are more informational. Under the fifth we shall argue the matter of continuing in or withdrawing from the NAE and present our recommendation in the matter.

I

Your Committee was charged "to study carefully the majority and minority reports thus far rendered to Synod."

We have read these reports as given since 1943 and have taken notice of criticisms, commendations, and arguments pro and con which they present. It will not be necessary to summarize or restate these here, but we can assure Synod that we have given due recognition to all the elements contained in them, as will appear from the following.

Possibly this is the proper place to inform the Synod that the entire committee also devoted one of its meetings to interviews and round table discussion with a number of men in our Church who have been close to the NAE, who have attended at least some of its conventions, and have even taken part in guiding some of its affairs, in order that it might benefit from their knowledge and experience.

II

The second charge was "to scrutinize the literature and financial reports published by the NAE and its affiliates."

Also this we have carried out. We have scrutinized the literature bearing upon the nature, program, and activities of the N.A.E. from the first report in the form of a bound book entitled *United Evangelical Action* (1942) to the latest annual report of the 1948 Convention entitled, *United in Faith: Cooperation Without Compromise*. Besides this we have read the promotion literature, including the Statement of Faith and leaflets explaining the accomplishments of the NAE and of many of its commissions. All of this material may be had from the headquarters of the movement by anyone who is interested. Most of it is free. The address is: National Association of Evangelicals, 542 South Dearborn Street, Chicago, Illinois. Consistories and synodical delegates may wish to avail themselves of this opportunity to obtain such literature.

As to financial reports we have also run over them. To give Synod the benefit of these figures, we herewith present the Treasurer's Report of the NAE for the 1947-'48 year as found in the Annual Report of the Sixth Annual Convention. (See *United in the Faith*, pp. 9-10).

TREASURER'S REPORT APRIL 1, 1947 TO MARCH 31, 1948 ASSETS AND LIABILITIES

Assets:

Cash in Bank and Accounts Receivable.....	\$ 666.68
Equipment at Home and District Offices.....	2,823.13

Total Assets	\$ 3,489.81
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Liabilities:

Accounts Payable	\$ 3,904.69
Notes and Loans Payable.....	13,963.73

Salaries Payable	1,265.88	
Total Liabilities	\$19,134.30	
Reserve Fund	2,482.96	\$21,617.26
Deficit as of April 1, 1947.....	\$10,034.41	
Excess expenses April 1, 1947 to March 31, 1948.....	\$ 8,093.04	
Total Deficit		\$18,127.45
Balance		\$ 3,489.81

INCOME AND EXPENSES

Total Contributions for the Year.....		\$68,100.34
Expenses:		
Salaries	\$40,900.72	
Other Expenses	35,292.66	
Total Expenses		76,193.38
Excess of Expenses.....		\$ 8,093.94

COMPARATIVE FIGURES FOR YEARS ENDING MARCH 31, 1947

AND MARCH 31, 1948

Total Income, 1948.....	\$68,100.34
Total Income, 1947.....	61,777.45
Increase	\$ 6,322.98
Total Expenses, 1948.....	\$76,193.38
Total Expenses, 1947.....	70,223.09
Increase	\$ 5,970.29

STATEMENT OF INCOME AND EXPENSE

April 1, 1947 — March 31, 1948

	Total All Dists.	Head- quarters	All Regionals	Wash- ington
<i>Income:</i>				
Contributions	\$68,100.34	\$44,953.67	\$21,972.25	\$ 1,174.12
<i>Expenses:</i>				
Salaries	\$40,900.72	\$18,994.95	\$11,595.25	\$10,310.52
Annual Report	828.98	828.98		
Contingent Fund — Moving	599.83	599.83		
Contingent Fund — Harford's salary	750.00	750.00		
Convention Expense	823.65	823.65		
Travel	2,386.32		1,860.87	525.45
Com. & Bd. Travel.....	2,295.19	2,295.19		
Exec. Staff Travel.....	5,150.65	5,150.65		
Ev. Youth Com. Travel.....	167.34	167.34		
Prom. & Laymen's Dinners	4,426.49	2,810.13	1,569.11	47.25
Rent	4,465.88	2,265.00	940.88	1,260.00
Stationery & Supplies	1,594.67	1,107.38	466.13	21.16
Office Expense	663.76	250.46	357.45	55.85

Postage and Express	1,995.78	1,653.01	192.23	150.54
Tel. and Telegraph.....	1,155.67	449.06	472.68	233.93
UEA Subsidy	6,100.00	6,100.00		
Interest Expense	563.73	563.73		
Insurance	54.14	54.14		
Depreciation	417.89	281.03	48.35	88.51
Miscellaneous	852.69	348.54	465.63	38.52
Total Expenses	\$76,193.38	\$45,493.07	\$17,968.58	\$12,731.73
Excess Income or Expense....	-\$ 8,093.04	-\$ 539.40	\$ 435.55	-\$11,557.31

From this statement of finances for 1947-1948 it is evident that the total income amounted to the sum of \$68,100.34. It will be of interest to Synod to know that of this amount \$4,555.37 was contributed by our Christian Reformed Churches. This, it will be noted, is about one-fifteenth, or 6½% of the total.

III

The third charge of Synod was "to report to Synod which denominations and the total membership of these denominations constituting the N.A.E."

In order to understand the constituency of the NAE it must be remembered that it consists not only of denominations, but of many individual churches, of independent agencies not integrated in any denominations, of various societies engaged in some form of religious work, of independent boards of missions, and the like. This sounds strange to us of the Christian Reformed Church. But we must remember that we are not dealing with people who share our conception of organization and church government in many cases. This for one thing. And another element that should not be forgotten is that the battle against the forces of modernism that have crept into many of the larger denominations makes it important and desirable for such an association as the NAE is to include in its membership not only denominations but also individual congregations.

There are a number of factors in this situation that we of the Christian Reformed Church must recognize if we are to understand the problem that such a movement as the NAE has to face on this score.

1. First, it is very difficult to get entire denominations to join the NAE because many of these denominations are officially linked up with the Federal Council and have no desire to join the NAE. It is a well-known fact that many of these larger denominations are either in the hands of modernistic leaders or are honeycombed with liberal and inclusive beliefs and practices. Of course, we deeply regret this, but that is not the point. This situation makes it possible in many cases only for individual congregations of such denominations to be members of the NAE. There are many splendid congregations of this type which are members of the NAE, some of them Presbyterian, some Congregationalist, some Baptist. It often takes courage on the part of such ministers and churches to join the NAE and in this way throw down the gauntlet to their own denominational authorities. According to their own deepest convictions they will not break with their mother denomination. On this

issue we of the Christian Reformed Church may differ from them, so that we would pursue a different policy if we were in a similar situation. But, again, this is not the issue. The issue is whether such individual churches should not express their convictions in the struggle between the modernist and orthodox forces by joining the NAE. That the NAE, which is an Association of Evangelicals, should welcome such churches into its membership can readily be understood. And let us not forget that some of these individual churches in some cases are bigger in membership and in mission activity than some of the infinitesimal denominations of our land.

2. A second fact we must not lose sight of in this connection is that many orthodox denominations have an independentistic form of church government. For us to criticize this situation from the point of view of our Reformed Church polity is, of course, beside the point. They do not ask us to adopt their church government as far as membership in the NAE is concerned, and we do not ask them to adopt ours. But we can cooperate in an Association that has common objectives for the Evangelical cause. We are not entering with these brethren into one denomination — only into an Evangelical (not evangelistic!) Association. This calls for understanding our mutual forms of church government insofar as these enter into membership in the NAE. Now because of their independentistic form of church government it is the most natural thing for Baptist and Congregational churches to stand by themselves, take independent action, without being bound by their conferences or assemblies. Many such Baptist Churches, and also a number of such Congregationalist Churches are members of the Association. Some of these churches are small, some of them have substantial membership. To use but one illustration, the famous Park Street Church (Congregational) in the heart of Boston, of which Dr. Ockenga is the well-known pastor, has stood for over a century true to the faith in a sea of liberal Congregationalism round about. Not only has it a large membership, but it alone has over a score of missionaries. Not to welcome such a church into the NAE because its denomination as a whole does not come in, is an utterly unrealistic attitude toward the struggle between orthodox and liberal that is going on in this country.

3. A third factor in this picture is the existence of numerous independent, so-called undenominational churches in the fundamentalist groups in our country. We of the Christian Reformed Church do not believe in such undenominational setup, but we will have to recognize that many such churches do exist and are fighting for the faith once for all delivered to the saints. If the forces of orthodox Protestantism in our country are to accomplish anything in the realm where united action is called for, it will have to be done by the cooperation of many such independent churches.

4. Not only are individual churches as well as denominations members of the NAE, but also colleges, Bible Schools, ministerial associations,

and various religious organizations engaged in some form of Kingdom work. By receiving such groups into the fellowship of the NAE the testimony both of those groups and of the NAE is greatly widened in its scope.

5. There is one more element that should be mentioned in this connection. Receiving individual churches into the fellowship and activities of the NAE may in some cases mean the beginning of a movement in such a denomination away from the Federal Council to the NAE. Recently some congregations of the Reformed Church of America, under the energetic leadership of their pastors, have joined the NAE, despite the fact that the denomination officially belongs to the Federal Council. These ministers and their churches are protesting against their denominational affiliation with the Federal Council, but meanwhile they can work constructively in the NAE. Perhaps some day the about face will come, and membership of these churches (congregations), whose number is constantly growing in the NAE, may prove a powerful factor in bringing this about for the denomination.

After having explained these factors that enter into an understanding of the membership of the NAE, we are now prepared to explain that the membership consists of various groups. There are first of all denominations. Then there are conferences of denominations, which in our system of church government we might perhaps best compare to classes of a denomination. Then there are organizations (institutes, Bible schools, seminaries, established camp meetings, missionary societies, etc., etc.), some of these entirely independent and others within member denominations of the NAE. Finally there is a very large number of individual churches, some of them small, others large, even very large. This gives us five groups of members or associates, as they are sometimes called.

Going into greater detail as to members in these various groups the following are the facts:

1. DENOMINATIONS.

In all there are thirty-one (31) denominations belonging to the NAE. Some of these are very small, not larger in size than some small congregations, and others of good size. The largest denomination goes by the name of the Assemblies of God, with a membership of about 241,000. The second largest is the National Association of Free Will Baptists, with a membership in round figures of 221,000. The third in size is our own Christian Reformed Church, listed as having 136,000 (according to 1949 yearbook: 142,818). Among these denominations the following doctrinal types are represented: Methodists, Pentecostals, Fundamentalists, Reformed (CRC), Presbyterians (Reformed Presbyterian Church of N. A.), Mennonites, Congregationalists, Baptists, and Friends (Quakers). In this connection the statement which has been made that about one-half of the membership is of the Pentecostal-Holiness type is not at all in accordance with the facts. If only these 31 denominations constituted the NAE, the statement would have some semblance of truth, but it

should be remembered that the independent churches (see below) belonging to the Association are so large in number that they easily are the equivalent of many denominations, and these independent churches are not Pentecostal at all. In fact, NAE headquarters estimates the total percentage of Pentecostals in the movement as about 25%. To show how comparatively small the influence of the Pentecostal group really is in the NAE and how misleading the 50% statement on this score is, it may well be pointed out that of the seventy (70) members of the Board of Administration (1948) only seven (7) are of the Pentecostal-Holiness groups; none today is an officer; and only one holds membership on the Executive Committee of eleven.

2. CONFERENCES OF DENOMINATIONS.

There are six of these. Here Methodists, Baptists, Congregationalists, and United Brethren are represented. Numerically none of the groups is large, the two largest having each a constituency of 2700 to 2800.

3. ORGANIZATIONS.

This group includes Bible Institutes, Business Men's Committee groups, Broadcasting Associations, Schools of the Bible, Ministers' Associations, etc. Some independent missionary boards are also included here. There are no less than fifty-six (56) of these organizations with membership in the NAE.

4. ORGANIZATIONS WITHIN MEMBER DENOMINATIONS.

This is the same type of category, except that these are found within churches that are member denominations. There are seventeen (17) of these.

5. INDIVIDUAL CHURCHES.

There are no less than 415 of these churches. Many of them are small, but many of them are very large. Among them are found such congregations as the Arlington Presbyterian Church, Baltimore, Md., of which Dr. T. R. Philips is the pastor. This church has a membership of 1558, all professing members. Dr. Philips is a tower of strength, together with his church, for the cause of the Faith. He is not only orthodox, but an avowed and staunch Calvinist. Another such church is Bethany Reformed of Chicago, one of the largest congregations of the Reformed Church in America, having a membership of 1650. Its pastor, Dr. Hager, like Dr. Philips just mentioned, is a member of the Board of Administration. Then there is the First Baptist Church of Tucson, Ariz., with a membership of 2400; the First Baptist Church of San Diego, Calif., with a membership of 4600; the First Baptist Church of San Francisco, with a membership of 2350; First Baptist of Pontiac, Mich., (Dr. H. H. Savage) with a membership of 2300; the First Covenant Church of Minneapolis, Minn., with 1307 members. Also its pastor, Dr. Rees is a member of the Board. Others are: First Mennonite, Berne, Ind. (1277); First Presbyterian, Duluth, Minn. (1525); Moody Memorial Church, Chicago (Dr. H. A. Ironside) with a membership of 4000; Park Street Congregational

Church, Boston (Dr. H. J. Ockenga) with 1730 members; Trinity Methodist Church (Bob Schuler, pastor) of Los Angeles with 3590 members; Westminster Presbyterian Church of Philadelphia with 1717 members; and Bethany Temple Presbyterian Church of the same city with 1750 members.

From this it is apparent that the NAE has entrenched itself deeply in the consciousness and the activities of churches of many different denominations which as bodies cannot be members. And the statement that roughly speaking the NAE may be said to speak for about three million (3,000,000) orthodox Protestants in our country can be understood.

IV

The fourth matter on which Synod desired information concerned the *Radio Program of the NAE*.

We presume that Synod is interested in knowing what are the radio activities which are carried on by the NAE, and what radio messages have been broadcasted under its auspices, the latter presumably with a view to whether these broadcasts might be objectionable doctrinally from our Christian Reformed standpoint.

NAE activities in the field of radio are of two kinds, general and specific. The former concerns the position of orthodox broadcasting and the protection of its rights over against the liberals. The other concerns the actual broadcasting of specific programs sponsored by the NAE.

1. RADIO BROADCASTING.

One of the aims of the NAE is to keep the airwaves open for the broadcasting of the Gospel according to the biblical, orthodox conception over against the encroachments of the Federal Council in this field. In order to attain this goal the NAE seeks to protect, promote, and — wherever necessary — to raise the level of orthodox broadcasting. The slurring remarks that have publicly been made of late in our circles about not wishing to have our fine radio program in any way associated in the mind of the radio public with some of the inferior fundamentalist programs which, in some cases, resort to dubious ethical practices in the matter of soliciting and accounting for funds, are quite out of order and uncalled for. Apart from the simple fact that our Back to God Hour is entirely independent, it must be added that the association of our name as a Christian Reformed Church with these activities of the NAE in the realm of radio is one rather to be proud of than to call for apology.

It is precisely the NAE, through its Radio Commission, known as National Religious Broadcasters (N.R.B.), which has taken a stand against those fundamentalist free lances who have at times indulged in dubious practices. Our delegates to the 1947 Convention reported as follows on this matter to our Synod of that year. "That the influence of the N.A.E. has already operated to this end and design (viz., to protect our mutual interests as Evangelical, Bible-believing Christians) could be readily proved by facts. Witness the fact that the Radio Commission

of the N.A.E. has set up a code of ethics for religious broadcasters which aims to promote better religious programs, to free the true evangelicals from religious racketeers; a code of ethics which has been adopted by nearly all the large radio networks in our country. This witness has not been in vain. A few years ago there was a concerted, pronounced and powerful effort on the part of the Liberals to squeeze the Evangelicals off the airplanes, so that it became almost impossible to receive sustained time or commercial time. Even the powerful Lutheran Hour appealed to us for our help. The protest of the N.A.E. at Washington has resulted in the almost doubling of time given to Evangelicals on the radio networks!" (*Acts of Synod, 1947*, pp. 396-397).

To this may be added what the official report to the Convention of 1948 says on this subject. We quote from page 12 of that Report. "National Religious Broadcasters, an associate corporation of which Dr. Theodore H. Elsner is president, has many evidences of the respect which its constructive work has inspired in the Federal Communications Commission, the National Association of Broadcasters, and radio industry in general. In the case of N.A.B., we have been notified that there is every prospect that the new code, so far as it pertains to religious broadcasting, which is to be adopted at Los Angeles later this month, will conform in every essential detail to the code which N.R.B. adopted two years ago."

From this it is apparent that the N.A.E. through its Radio Commission has done some real constructive work in which we as a Christian Reformed Church may well take pride and for which we should thank God. Securing our rights as a group of true Evangelicals over against the encroachments of the liberals; rebuking "radio racketeers" of the extreme fundamentalist type; and securing a high ethical standard for all religious broadcasts through adoption of a code ethics, is no mean achievement. All this is a real part of the struggle for the Faith once for all delivered.

2. N.A.E. RADIO PROGRAMS

But the N.A.E. also sponsors certain programs over various networks. Synod ought also to be informed concerning these. Religious messages, call them sermons if you will, are going forth over the air intermittently sponsored by the N.A.E. Now these programs are of two kinds, that is viewed from the angle of N.A.E. sponsorship and responsibility. The first are the messages broadcasted over the Columbia System. The second are those that have gone over the wires of the American Broadcasting Company (ABC).

Here is the Columbia System method. It does not ask the speaker to represent the N.A.E. as such. The Columbia pulpit merely asks the N.A.E. to nominate someone from one of its constituent groups, who would not otherwise be represented on the air. The preacher of this denomination or group will not speak as a representative of the N.A.E., but as a representative of his own denomination as such. This was the case when Dr. Paine preached over the Columbia network. The announcement

is not made in the name of the N.A.E. The speaker is introduced as the pastor of the church, or the representative of the denomination, with which he happens to be affiliated. No mention is made of the N.A.E. The N.A.E. has served only as a means by which this speaker can be placed on the air. It was under this plan that a Christian Reformed speaker was also invited to participate. That would have meant, had our own speaker taken part (which — for reasons outside of this discussion — he did not), he would have appeared as a Christian Reformed speaker and would have been free to proclaim the doctrines of the Christian Reformed Church within the limits determined by the radio broadcasting company, itself. That there can not be the remotest objection raised against such preaching arrangement by radio on the part of our church, must be apparent to all.

The other type is that over the ABC chain, over which Dr. Decker and Dr. Elsner each delivered a brief series of addresses. They were introduced as speakers from the N.A.E. The program was announced as having been furnished by the N.A.E. In these broadcasts the speakers are limited to the Evangelical position and matters of a denominationally controversial nature are out of place. From the nature of the case each speaker is to propagate the truths as set forth in the N.A.E. Statement of Faith. These then are messages that are given on the authority and in the name of the N.A.E. Now when the question is raised whether the delivering of messages in this fashion might bear upon our membership in the N.A.E., it is difficult to see how anyone can make this a point against our membership. Each speaker would normally be a responsible and carefully selected person prominently connected with the N.A.E. He would, moreover, be bound by the statement of faith to which every member of the N.A.E. has agreed as basis of fellowship and communion within the Association.

What more could anyone desire for a religious broadcast under auspices of those who are Bible-believing Christians? Of course, such preaching is not the same as preaching under the auspices of a regular consistory in a Christian Reformed Church. There are certain points of difference, one of which is that many controversial things that can — and should — normally be said in the Christian Reformed pulpit cannot be said over the airwaves. But that holds for our own Back-to-God Hour just as well. And if it be objected that we as a denomination are corporately responsible for all such messages, the answer, it would seem, is twofold: First, that with the statement of faith as basis and norm there is no great danger that anything will be said over such broadcasts that can be said to be doctrinally really objectionable. And, secondly, it should be remembered that we would be turning down a great opportunity to bring the gospel of the Scriptures to a world that needs just that. We have complained against the liberals sending their false, man-made gospel over the radio and we have repudiated their claim of speaking for all Protestants. Now when after much effort God in His providence gives us as Evangelicals the good-

will of the broadcasting companies to offer us some free time on the air for the preaching of the great truths as contained in the statement of faith, are we going to refuse to avail ourselves of that opportunity? And all that on the remote chance that someone might say something that we could not quite approve? This remote chance is so small that we do not see how it possibly could justify our refusing to cooperate with our brethren in the faith on the basis of the historic statement of faith.

That the chance of finding something objectionable in the doctrinal sense of the word is very remote if not negligible, would seem to be confirmed by the perusal of the broadcasts that have so far been made through this channel. So far two series were delivered by Dr. R. L. Decker and Dr. Theodore H. Elsner, the former an exposition of the Lord's Prayer, the latter a series under the title, The Profits of Prayer. Your Committee (and now we mean all members, before we separated to write two reports) has read this last-named series, which appeared both in mimeographed and in printed form, and by common consent there was nothing objectionable in them. When we had a report on their reading, not one had any objection.

V

And now we come to the heart of the matter. Our mandate mentions as point number five: "To come with specific recommendations as to whether or not we should continue our membership in the N.A.E."

In discussing this matter and seeking to come to some definite advice, we will take up the following matters in order. For clarity we state them here.

- A. What reasons are there why we should remain in the N.A.E.?
 - B. What objections are raised against our remaining in the N.A.E.?
 - C. How can these objections be answered?
 - D. Could we perhaps withdraw partially?
 - E. What would be the result if we did withdraw?
- Finally, our *advice* based upon these considerations.

A. WHAT REASONS ARE THERE WHY WE SHOULD REMAIN IN THE N.A.E.?

1. We confess with all true Christians one holy, catholic Church, consisting of all true believers, who are one in Christ, their Head. This calls for some expression of unity and co-operation. Because of conditions in this present dispensation we find it impracticable to be all united in one church. But as those who are of a like common faith we should co-operate as far as possible.

2. There is a desire among our people for such co-operation. This was one of the reasons why we joined the N.A.E. in 1943. We believe that this desire is today as strong among our people as it was then. It is a legitimate, healthy desire. Affiliation with the N.A.E. opens one way of satisfying this desire.

3. The great foes of orthodox Christianity in our day, Unbelief, Communism, Modernism, Roman Catholicism, are very strong and active today. We believe that as history rolls on to the end this danger will become the more acute. This makes it all the more urgent that those who are fundamentally one in the Lord stand together to defend themselves.

4. The N.A.E. has adopted a Statement of Faith on which all such believers can unite. It can be found in practically all our synodical acts since 1943. As far as we are aware no objection has ever been raised against it. This gives us a biblical basis on which we all can unite and act.

5. Membership in the N.A.E. offers us a real opportunity for service. We vividly remember how our fathers a generation ago spoke so fervently about our calling to make our conception of Christianity known in our American world. They felt that we had a mission here; and we feel that today. The N.A.E. offers an avenue by which this can to an extent be realized. We have representatives on the Board of Administration, and they tell us that their contributions are eagerly welcomed. Others of our men serve on commissions. Some have been invited to deliver addresses. With humility we may say that to an extent our influence accounts for the origin of the National Association of Christian Schools under whose leadership Christian Schools are being opened in scores of places. Here is an open door. We should like to emphasize that. As another practical instance of what we may help to accomplish through the N.A.E. we would point to the fact that the N.A.E. has by the proper authorities been asked to find room for some three thousand displaced persons of the Evangelical Faith. The government in matters like these can only deal with representative organizations like the National Catholic Welfare Council, the Federal Council of the Church of Christ, and the National Association of Evangelicals. Think also of the relief work which is being done through the channels of the N.A.E. and how this is being linked with the preaching of the true Gospel wherever possible.

6. There are benefits we can derive from membership in the N.A.E. Our delegates to the N.A.E. conventions have repeatedly testified of the spiritual warmth which prevails in those meetings, a warmth which springs from love to God and His Word and a hearty gratitude for salvation received. It does us good to move in an atmosphere like that. Our mission efforts can be strengthened by co-operation with the N.A.E. Our Director of Missions tells us that for our foreign mission cause affiliation with a large body such as the N.A.E. is very valuable, almost indispensable. The N.A.E. can do a great deal for missionaries in securing passports and furnishing them with supplies at an advantageous rate. At the 1948 convention we heard its representative in Washington tell how at one time a number of missionaries were being delayed through interference by others, and how in part through the efforts of the N.A.E. representative this matter was cleared.

7. The N.A.E. is constantly growing in numbers and strength and consequent prestige. The larger it grows the greater will be our opportunity for service through it and the more it will be to our advantage to be part of it.

B. WHAT OBJECTIONS ARE RAISED AGAINST OUR REMAINING IN THE N.A.E.?

1. The N.A.E. is a peculiar, loose organization; it consists of denominations and local churches and conferences and committees and individuals. It appears to be a somewhat strange conglomeration of all kinds of elements. It is difficult to obtain a clear idea of its workings and to fit oneself into it.

2. Expressions are used in the meetings, characteristic of the informal and somewhat loose fundamentalist type of Christianity, which at times offend us. Notably certain expressions used in prayer seem to us to be out of keeping with the dignity and solemnity of speaking with God.

3. Much emphasis has been placed upon the prevailingly Arminian coloring of the constituent elements of the N.A.E. It has been urged:

- a. that we by associaton with them may ourselves be tainted with Arminianism; that the N.A.E. has for one of its aims strong evangelistic activity; that by engaging in evangelism it encroaches upon the function of the church; that the message brought under its auspices or by its affiliates would be Arminian; and that we by being affiliated with it would be co-operating in Arminian preaching;
- b. that in co-operating with Arminians we would be unfaithful to the Fathers of Dort, who fought the great battle against Arminianism;
- c. that in co-operating with a body which is so largely Arminian we create confusion in the minds of our people: We warn against Arminian theology and combat it as heresy and yet co-operate with a body which is so largely of Arminian hue.

4. Much has been said about the fact that the bodies constituting the N.A.E. are so largely of the fundamentalist kind. This has been the burden upon the heart of our radio minister. He strongly feels that the N.A.E., being so strongly fundamentalist, cannot represent us; that in being affiliated with it we render ourselves liable to being misunderstood; that radio authorities have been favorable to our broadcast because it is not of the sensational fundamentalist type; that our radio audience has responded because our message was neither liberal nor fundamentalistic but presented orthodox Christianity in a forthright, dignified style; that by co-operation with such fundamentalist groups we sacrifice the distinctiveness of our message; that we can more effectively bear our witness by remaining by ourselves.

We believe this in the main covers the objections urged.

C. HOW CAN THESE OBJECTIONS BE ANSWERED?

1. It may be said that the peculiar constitution of the N.A.E. is largely due to circumstances: There were denominations which desired to combine in order to offset the influence of the F.C.C.C. There were churches whose denominations did not join but who themselves desired to join. Again, within certain churches were certain individuals and groups who desired to affiliate. In order to include all these it would seem that an organization of this kind would be called for. Also, let it be remembered that the N.A.E. is still a young organization. The leaders are aware of these weaknesses and are striving to make improvements. We hope and trust that in time the organization will function more effectively. At any rate, an objection of this kind lies very much on the surface and hardly touches the heart of the matter.

2. It is true that at times our sensibilities are hurt by forms of expression used in the N.A.E. meetings. But as far as our observation goes they do not stand out; they occur mostly in smaller gatherings. Insofar as they do we can use our influence by calling attention to them betimes and showing their impropriety. We should like to say, too, that we have heard there many prayers and participated in seasons of prayer which were indeed uplifting and consisted of real communion with God. Some of us remember the season of prayer which closed the 1948 convention, and were deeply impressed by it. Why stumble over minor objectionable features when there is so much to appreciate along the same line? Are we not often, though possibly in different ways, as guilty of irreverence and superficiality in prayer?

3. As to the Arminian coloring of the N.A.E., this is indeed to us a serious and important matter. We do not want to abet Arminianism in any manner, nor would we like to acquire more of it.

- a. However, we do not believe that the danger that we shall be tainted with Arminianism *through connection with the N.A.E.* is very great. That would have to come about by attendance at the conventions and reading of literature. We may be assured that the brethren we send to represent us at the conventions are sufficiently strong to be there without absorbing Arminian ideas. The men who were there thus far appear to be as sound as ever. Nor need we fear very seriously the influence of N.A.E. literature. In this country of ours, in which the air is as it were surcharged with Arminianism, the influence of the N.A.E. on that score appears not great. And experience seems rather to show that those of us who are really in love with our principles usually become the stronger in our convictions by contacts with others not like-minded. So we cannot feel that at least at present this danger is very great.
- b. It is true that the N.A.E. is strongly evangelistic. One of its aims is "To provide services for our constituents which will enable them to accomplish more quickly and efficiently the mission of the

Church, i.e., the speedy evangelization of the world," (Quoted in Acts 1948, p. 403). However, it does not itself carry on evangelism. This is expressly stated as follows: "It is not the purpose of N.A.E. to assume the functions of the Church, but to act only as a servant to all." (see Acts, 1948, page 403). There have been repeated complaints that nevertheless groups of churches affiliated with the N.A.E. have carried on evangelistic campaigns and made it appear that this was done under the auspices of the N.A.E. Bearing on that point we consider of outstanding importance the following passage in the 1948 report of the N.A.E. convention. (page 23):

"Your Commission on Evangelism recommends adherence to an evangelistic policy for N.A.E. that shall be broadly conceived and advisedly administered. This policy must take cognizance of the varieties of approach and technique with which our constituent groups carry on the evangelistic task of the Church of our Lord.

"We, therefore, do not regard it as our function to conduct evangelistic campaigns as a national association nor to attempt to set patterns of evangelism but rather to encourage the spirit and practice of soul-winning everywhere and all the time. This, we believe, can be done constructively through advising with church leaders and regional committees who may seek our assistance, and by alert reporting of soul-winning events in the columns of *United Evangelical Action*.

"We recognize that, notwithstanding the foregoing statement, local units of N.A.E. may find it eminently feasible and fruitful to conduct evangelistic services. This will depend on the measure of harmony and co-operation that can be achieved in a particular situation.

"However, should there be any within such local units who, for reasons of their own, deem it inadvisable to join in a project of this kind, their non-co-operation shall not be construed as an evidence of disloyalty to the N.A.E. as such.

"We strongly urge upon all our constituent members to engage in evangelism, whatever their own particular patterns and methods, as the principal calling and task of the Church of Christ and also that our constituent members co-operate in united evangelistic effort under proper evangelical auspices, if at all possible. Whatever shades of difference may exist among us as to procedure and methods, we do not hedge on the basic affirmation that Christianity must grow in order to live, and it grows not by formal accessions but by spiritual regenerations. The option is sharp and urgent; it is evangelize or perish."

This makes it plain that it is not the intent of the N.A.E. to carry on evangelistic campaigns. If any of its constituent bodies engaged in evangelism claim to represent the N.A.E. in doing so,

they make this claim without warrant, contrary to the plain expression of the N.A.E. As long as the N.A.E. retains this policy and does not as a body violate it we cannot charge it with assuming the function of the church in carrying on evangelism. Nor can it be said that any of the constituent bodies of the N.A.E. are co-responsible for any Arminian preaching carried on by other constituent bodies, for which the N.A.E. takes no responsibility.

- c. Do we by co-operating with Arminian brethren in the N.A.E. become unfaithful to the Fathers of Dort? It appears to us that this question is based upon a misconception. The Fathers of Dort proved from the Word of God that the Arminian doctrine is contrary to the Bible, and that those who hold it are in error on those points, and they refused to be united in the same communion with those who hold such doctrine. If our belonging to the N.A.E. meant to live in the same church with those who are Arminian in doctrine and practice, we would by doing so be disloyal to the Fathers of Dort. As a matter of fact it does not mean that. We quote once more from the folder mentioned before: "The N.A.E. is not another denomination or church; it is not an organic union of denominations or churches; nor is it a means of exercising control or authority of any kind over the denominations, churches or other constituents." No one is asked to surrender any of his convictions. It is simply a practical organization to promote the common interests of evangelical Christians of whatever particular coloring as long as they can be considered evangelical Christians. In the same way as we at times unite with other Christians to promote good morals in a community, to combat the evils of strong drink, to elect good men to government positions, to carry on co-operative movements of all kinds. Reformed Christians in the Netherlands acted similarly during the Nazi occupation. Such actions do not in any way prejudice one's loyalty to Reformed truth and the Reformed fathers.
- d. There is no doubt that at times our co-operation with the N.A.E. has puzzled and confused some of our people. But this is not due to inconsistency in our stand. It is rather a matter of misunderstanding, and an endeavor should be made to clear it up. Possibly the editors of our church papers could render service to this end, as they have already done in the past. It should be made plain that we are trying to effect as much co-operation as possible with those of the Reformed faith; our Reformed Ecumenical Synods and Calvinistic Conferences are endeavors in that direction. But there is also a wider body of Christians, people, who, though not Reformed, sincerely believe in the Lord Jesus Christ and love His cause according to their background and conceptions and training. They have their errors and misconceptions, as we see it. Nevertheless we recognize them as fellow-Christians. We include them in the

one, holy catholic Church, which we confess every Sunday in one of our services. As such they are our brethren, we have certain beliefs and interests in common, and we should recognize this fact and be able to co-operate to an extent. Without accepting their errors we recognize them as fellow-Christians. That is not inconsistent with our Reformed convictions. We do not surrender one iota of our Reformed truth. And if some of our people be disturbed about evangelistic meetings being held, supposedly under N.A.E. auspices, we can make it plain that these meetings are not held under N.A.E. auspices, as explained above. In this way we may teach our people both to hold to our Reformed position and to recognize also the wider body of Christians, who are after all part of the fold of our Lord and therefore spiritually related to us.

4. As to the objection that the constituents of the N.A.E. are largely of the fundamentalist type, this is true, but at the same time the way it has been urged by some of late it is very misleading and distorted.

First of all, there is a large segment of Calvinists in the N.A.E., even though they do not use the word as much as we do. The Reformed Presbyterian Church of North America, as sound and orthodox a Calvinistic Church as one can find, is a member of the N.A.E. as well as we. Some of the most orthodox ministers of the Reformed Church of America, those who have so far waged the battle against membership of their own denomination in the Federal Council, have recently joined the N.A.E. together with their churches (congregations). Rev. Henry Bast, whose voice has recently been raised in a strong protest against the modernist and indifferentist drift in the Reformed Church of America is already a member of the Board of Administration of the N.A.E. When men such as these step in, are we going to step out? Besides these there are many more sound Calvinists in the N.A.E., especially many leaders of local churches from the Presbyterian fold, some mentioned by name above. Many of the Baptists are Arminian, but many of them are Calvinists in their soteriology. However much we deplore his Baptist error and his failure to appreciate the covenant doctrine as we Reformed see it, anyone who knows Church history knows that Spurgeon was a sound Calvinist theologically and soteriologically speaking. And there are many followers of Spurgeon in the American Baptist churches.

Secondly, the Fundamentalism of the N.A.E. has by some who agitate against our membership in the N.A.E. been made a caricature. Some have tried to picture these Fundamentalists as of the most extreme type. The extremes of the oddest little sect which numerically may count for nothing are played up by some as typifying "Fundamentalism". The nightmare of a lone Christian Reformed denomination in a sea of Pentecostals, has of late been played up by some. Above we have shown with statistics and figures how misleading this is. Here we might add that it is very unfair as well as misleading to represent religious groups and

sects by their caricature. There is a "lunatic fringe" in every group, the Reformed not excluded. We would not like to be judged by our own "lunatic fringe", but some people in our group seem to think it is perfectly alright to do that very thing in regard to those among orthodox Christians who differ from us. We may add that of that "lunatic fringe" found in every religious group there is little in evidence in the N.A.E.

Of course, we of the Reformed Faith regret many features of Fundamentalism. We do not want these things in our own churches. But this can be no reason why we should not join hands with them as an Association to attain a common cause. It is all-important to remember that all N.A.E. constituents are our brethren in the Lord. Much as we may regret certain extremes among them, we must so view them. And if they go too far in certain practices, we can endeavor to correct them. That is what Christians owe to one another. We do not need to fear to make our voice heard in the N.A.E., being one of its respected constituents. Apart from this, for the sake of truth we should do so.

This concludes our comment on the objections urged against our membership in the N.A.E. We believe none of them constitute good ground for withdrawal, so that our original reasons for continuing our membership stand. But before we draw our final conclusion and present our advice, we would like to look briefly at two more questions.

D. COULD WE PERHAPS WITHDRAW PARTIALLY?

Could we perhaps withdraw partially, as was suggested by some of our delegates in 1947 and 1948? This might sound like a way out: we would not be withdrawing altogether, yet we would not be full members and therefore not responsible for the actions of the N.A.E. At the same time we would still have a limited opportunity for influence, through the commissions, and would be able to derive some benefits too. However, this cannot be recommended. We know that compromises never satisfy. The question arises whether according to the constitution of the N.A.E. this could be done. We have noticed that all the commissions, from the nature of the case, must subscribe to the Statement of Faith of the N.A.E.; they work under the auspices of the N.A.E., and report to it. It is difficult to see how we could be members of some of the commissions without being a part of the N.A.E. Again: would it be fair to the brethren of the N.A.E. to say to them:

"We would like to have the benefit of some of your commissions, but we do *not* want to be responsible members of your organization." Would we not cut a strange figure before the world, withdrawing from membership and still not entirely withdrawing? We cannot in good faith recommend such a course.

E. WHAT WOULD BE THE RESULT IF WE DID WITHDRAW?

There are some who argue that we should withdraw from the N.A.E. in order to develop our strength alone, by ourselves, in isolation, and that this will be the best contribution that we can make to American religious

thought and life. Those who argue thus proceed from a false premise, viz., that we must choose between membership in the N.A.E. and being distinctive, developing our own resources with our own churches and schools. This is an error, and the issue put thus is a spurious alternative. We must do both, become ever more distinctive, emphasize the Reformed Faith and develop it through our own channels, maintain the fine institutions and agencies that are characteristic of our Reformed, covenantal view of God's truth and the Christian life — and standing shoulder to shoulder wherever needed over against the common enemy with those who are on the Lord's side. We also need the interaction of life within and life outside of our circles to keep our development wholesome, vital, and strong. Calvinism is not and cannot and should not be a hothouse plant. We shall appreciate the strength, the power, and the glory of our distinctive Reformed truths and practices precisely when we do not isolate ourselves. A strong, distinctive religious, educational, and cultural life fostered in our own group life is all-important, but we do not live unto ourselves and by ourselves.

As a matter of fact we deceive ourselves into thinking that we can be isolated. "In isolation lies our strength" as the saying goes, but we must at once add: "and our weakness also". The doctrine of isolation, which has such fascination for all Puritans and many "Afgescheidenen", is one of those half-truths which readily deteriorates into a lie. It may also and often does foster a smug complacency that prompts our fellow-Christians to wonder whether we consider ourselves the only ones that have the truth and that are children of God. We may not and cannot be isolated. That day is past. This is a day when increasingly the lines are being drawn between those who are for, and those who are against Christ. In this battle we cannot ignore those who, in spite of weaknesses and differences from us, are nevertheless followers of the Christ and in their own way do battle for Him.

Our confession of one holy catholic church should be more than a mere confession, and more than a mere pious hope for future realization only. It should also receive some concrete expression in our daily life, in the struggle with our common foe. In these days, when the great foes of the Church — Unbelief, Humanism, Communism, Modernism — are attacking the very heart of Christianity, it is more than ever necessary for all truly Evangelical, Bible-believing Christians to stand shoulder to shoulder. Valuable and important as our independent testimony as a Christian Reformed Church is — and this is in no way impeded by, but, properly used, strengthened by wider contacts — no one can deny that we also have a joint task with all truly Evangelical Christian groups to witness for the Gospel and the Christ of the Scriptures.

Our position in the matter has been stated briefly and effectively in a fine paragraph on the subject from the editor of *The Canadian Calvinist* in the issue of June, 1948. Under the caption, "Let's Stay in the N.A.E.", he wrote as follows:

"Seeing the crying need of the spreading of the Gospel and the defence of the Faith, and the constant efforts of the enemies of true Christianity to block the channels of its propagation, we sincerely hope that our Synod will continue our church's connection with the National Association of Evangelicals. This association is an effective instrument of meeting the enemy's highly organized effort to sabotage the positive Christian testimony in our day. If we see flaws in its work, let's try to improve it by our superiority of which we seem to be so very conscious, but let us not depart from it to just sit by our satisfied selves and permit our wings to be clipped by those who know to join in a common cause: the Modern Super Church."

We may well contemplate seriously what withdrawal at this time from the N.A.E. would mean. Withdrawal on our part would give satisfaction to those who believe in a policy of extreme isolationism, but it would give no less satisfaction to the modernist elements in our country, who are filled with dismay at the growth of united action on the part of the truly orthodox forces in this country through such an organization as the N.A.E. It should, it seems to us, be a matter of deep concern to our Synod that any policy of isolationism — so piously advocated by some — will have the effect of playing directly into the hands of the modernist forces. Here in a very real sense we cannot be neutral. It is ultimately a matter of being counted in the struggle for or against Christ. To fail on this front is to fail of a solemn duty.

ADVICE — In view of the above consideration we advise as follows:

1. That Synod decide to continue our membership in the N.A.E. as heretofore and seek to make it increasingly effective and productive.
2. That Synod instruct its delegates and our representatives on the Board of Administration of the N.A.E. to see to it that the declared policy of the Association on evangelism shall be enforced.
3. That Synod request the editors of *De Wachter* and of *The Banner* to continue to enlighten our people on our connection with the N.A.E. and the principles underlying it, in order that present existing misunderstandings may be removed.

Humbly submitted,

CLARENCE BOUMA
JOHN GRITTER

REPORT NO. 30

IMMIGRATION COMMITTEE FOR CANADA

*To the Synod of the Christian Reformed Church
Grand Rapids, Michigan.*

ESTEEMED BRETHREN IN CHRIST:

THE Immigration Committee of Canada herewith respectfully submits its report to your honorable body.

SUMMARY OF WORK:

During the year 1948 twelve boats with immigrants from the Netherlands arrived in Canada with a total number of 6,996 persons. An additional 3,173 people of Dutch descent entered this country by other means of transportation. Of those who travelled by immigrant boats 4,488 settled in the province of Ontario while the remainder of 2,508 were divided over the other provinces but mainly in Alberta, British Columbia and Manitoba. It is estimated that of the above mentioned 6,996 souls 4,500 were of Reformed persuasion.

Because of this influx the small nuclei of which mention was made in last year's report, expanded to sizeable groups while new beginnings were made in Erie, Aylmer, St. Thomas, Olinda, Ingersoll, Seaforth, Clinton, Port Credit, Nestleton, Picton, Brockville, Cornwall, Alexandria, Van Kleek Hill, Arnprior, Renfrew, Cobden in the province of *Ontario*, Brandon and Portage la Prairie in *Manitoba*, Picture Butte and Duchess, Barrhead, Innisfail, Lethbridge in *Alberta* and Abbotsford in *British Columbia*. Five more home-missionaries were placed in Ontario and one in Alberta by the Home Missions Committee, in territories, which in some cases are equal in size to the Kingdom of the Netherlands.

The 1948 influx of immigrants has also strengthened the existing churches to such an extent that nearly everywhere buildings have become too small for the increased audiences.

The immigrants were received and welcomed at the point of debarkation by one or more members of our Committee whose task it was to accompany them on their journey and to assist them. Where difficulties arose between the employer and the immigrant our fieldmen have tried to make the necessary adjustments and when this was not possible they have placed the immigrant on another farm.

A number of families were visited with sickness, accidents and even death and in many cases financial aid had to be given and clothing for those who lacked the necessary funds to pay for their hospitalization and to buy that which was necessary for the daily needs of the families. Many churches in the United States have given valuable assistance in this phase of the work by sending us large quantities of new and used clothing and money for our benevolent fund. In several places group sickness insurance was organized through the Blue Cross Plan.

Preliminary arrangement with the Department of Education resulted in classes in basic English in different centers.

In all this work the members of the local and provincial immigration societies have unstintingly given of their time, their money and the use of their cars.

With applications coming in from distant parts of the country and with the knowledge that places should be obtained for many families from the Netherlands our men have set out to investigate new fields, always bearing in mind that dispersion should be prevented and that settlement must only be encouraged in places where conditions of soil and climate are such that natural development of a nucleus can be expected. Investigation of this kind have been carried out in *British Columbia*, Alberta, Manitoba, Ontario and Quebec in most cases with very gratifying results. Mention should be made in this connection of Central B. C., Rocky Mountain House district and Edson Alberta, Grosse Isle and Stonewall, Manitoba, Fort Frances and Port Arthur in Ontario and in Southwestern Quebec.

The placement of 1949 arrivals began already in the fall of 1948. Due to a change in the placement policy our Committee was requested to place only those immigrants who in Holland were affiliated with the Gereformeerde Kerken. Although accurate and up to date figures are not available it is estimated that for approximately 1,500 persons sponsors were found in the different provinces.

FIELDWORKERS:

The following part and full-time fieldmen have been engaged in all the above mentioned activities:

Mr. A. de Jong and L. Kool in British Columbia.

Mr. B. Nieboer, H. Wierenga, H. J. ten Hove and J. Prins in Alberta.

Mr. J. de Jong in Manitoba.

Mr. J. Vellinga and J. Vander Vliet in Ontario. In addition to these all our Canadian ministers, home missionaries and local immigration organizations have given us their full support especially in "after-care" work.

FIELD PROBLEMS:

As was already indicated in a previous paragraph, our Committee is no longer the sole agency in Canada for the placing of Holland immigrants. With us in the field are now a Roman Catholic and a Reformed organization (the latter one working in conjunction with the United Church of Canada) the two Canadian Railway Companies and, temporarily, the government immigration inspectors. Due to this competition reports from the Netherlands prospective immigrants have been in short supply at certain times especially in the Western provinces and it has become increasingly difficult for our men to find sponsors. Moreover a large number of displaced persons from European countries and immigrants from Great Britain are entering Canada and are taking jobs on farms which otherwise would have been available for our Holland people.

Our Committee receives all the reports on prospective Holland immigrants of Reformed (Gereformeerd) persuasion for placing from the Dutch Embassy in Ottawa. From their staff we have experienced full cooperation.

Synod should also be informed as to certain limitations placed upon our activities by the Canadian government, one of which is that our representatives are no longer allowed to be present at the arrival of the boats.

Furthermore the serious housing shortage is hindering us considerably in the placing of larger families and is creating a demand for single men and families without children especially in the more populated districts of the country.

The settlement of disputes and replacements of immigrants for various reasons is taking up much time.

RELATIONSHIP TO OFFICIAL BODIES:

The Ontario government has discontinued its participation in the arrangements for the movement of agricultural families from the Netherlands to that province. The full responsibility for these arrangements has been assumed by the Immigration Branch of the Department of Mines and Resources. Our relationship to this body has been satisfactory.

The Railway Companies have favored the members of our Committee with trip passes in order to enable us to attend our annual meeting and have supplied our fieldmen with free transportation on their lines in the different provinces.

FINANCES:

Attached to this report our Committee is submitting to Synod a detailed financial statement for the year 1948. The amount of \$22,687.43 which was donated by the American and Canadian churches for the cause of Dutch immigration into Canada represents to us not only a large sum of cold cash but also the warm place which the members of our churches have in their hearts for the labors bestowed upon those who are of the common faith and who came from the Netherlands to strengthen the churches in Canada.

However, Synod should be aware of the increasing volume of our work. As we are constantly looking for new possibilities for placement our fieldmen must now cover larger territories than before. New immigrants are flowing in while a number of last year's families are yet in need of our assistance in regard to transportation to our church services. If we bear in mind that only a very limited amount of money can be brought from across the ocean, that in hundreds of families there is only one wage earner who has to support his usually large family from the minimum wages of \$75.00 per month we shall realize that some assistance should be given toward their transportation expenses. One third of the amount is being paid by the immigrants, one third by the established churches and one third by our Committee. In the case of mission stations one half is paid by our Committee and the remainder by the group itself.

The remuneration for services rendered by field men and secretary has been fixed at \$9.00 per day and seven cents per mile for the use of a car.

At present there are three funds operating on behalf of Canadian immigration. First the fund for the Canadian Immigration Committee for which all our churches have been asked to set aside one or more collections per year; second the Canadian, Home Missions, Emergency fund and, third the Canadian Relief Fund, mainly for Ontario.

In view of our growing expenses we again come to our churches for help, trusting that you will supply us with the necessary funds to carry out our mandate and to continue in this most important task of assisting our fellow believers and extending our church in Canada.

CONTACTS WITH DUTCH CHURCHES AND ORGANIZATIONS:

Several ministers of the Gereformeerde Kerken in the Netherlands were allowed to accompany the immigrants on their journey to Canada during 1948. We should like to mention especially the prolonged visit of Dr. P. Prins of Groningen who visited most of our groups and settlements throughout Canada. Dr. Prins was also present at our annual meeting in Vancouver in October, 1948, at which occasion several suggestions were made to establish a closer contact with our sister churches in Holland, pertaining to the forwarding of membership certificates to the Canadian Christian Reformed churches and also the necessity of supplying better information about church life in general to the prospective immigrants. Some of these recommendations have already gone into effect.

Mr. T. Cnossen, Director of the "Centrale Stichting Landbouw Emigratie" in the Hague, travelled again across Canada, for the purpose of gathering first hand information on present conditions and possibilities for settlement. The relationship between our sister organization in the Netherlands and our committee remains harmonious.

OUR COMMITTEE AND THE HOME MISSIONS COMMITTEE

Throughout the year there has been an intimate cooperation in the development of mission stations and on mutual problems. Representatives of both committees have met at regular intervals during the year to discuss difficult situations and the needs of the various fields.

MATTERS OF PROCEDURE

Since our previous report a meeting of our Committee was held in Vancouver, B. C., at which occasion the increasing field work in the province of Alberta was discussed. The Committee decided therefore to appoint Mr. B. Nieboer, full-time field man for Alberta.

Mr. John Vellinga who during 1948 was connected with the Ontario department of Planning and Development was appointed a full time field man for Ontario.

Due to the death of our treasurer Mr. J. J. A. Wyenberg our Committee approved the request of our local Immigration Committee at Winnipeg for another member. The local nominated Mr. J. Geerts and Mr. M. Reenders.

The Committee has also granted the request of the Ontario Council for an additional member on our Committee and has received the following nomination: Mr. R. de Boer and Rev. A. Persenaire.

In connection with the precarious condition of our finances the Committee decided to meet in February 1949 in Toronto, Ont. Henceforth our yearly meeting will be held at approximately the same time. The Railroads supplied all our members with trip passes.

RECOMMENDATIONS:

1. that Synod again recommend our immigration fund for one or more annual offerings.
2. that Synod continue the appointments of 1947.
3. that Synod approve the appointment of Mr. J. Vellinga as full time field man for Ontario and of Mr. B. Nieboer as full time field man for Alberta.

4. that Synod appoint a new member for Winnipeg in the stead of the late Mr. J. A. A. Wyenberg from our nomination.

5. that Synod appoint an additional member for the Province of Ontario.

REV. P. J. HOEKSTRA, *President*

MR. J. VANDER VLIET, *Secretary*

REV. J. M. VANDE KIEFT

REV. A. DISSELKOEN

MR. L. KOOL

MR. H. J. TEN HOVE

MR. J. VELLINGA

*Immigration Committee for Canada,
Of the Christian Reformed Church,
Winnipeg, Manitoba.*

31st January, 1949.

GENTLEMEN:

As instructed by you, we have made an examination of the books and vouchers of your Committee for the year ended 31st December, 1948, and now have pleasure in presenting herewith the undernoted financial statements for the period under review together with our report thereon.

Exhibit "A" — Statement of Cash Receipts and Disbursements
for the year ended 31st December, 1948.

SCHEDULE "1" — Bank Reconciliation as at 31st December, 1947.

SCHEDULE "2" — Bank Reconciliation as at 31st December, 1948.

SCOPE OF EXAMINATION

Our examination embraced a detailed check of items relating to receipts and disbursements, and we received confirmation direct from the Canadian Bank of Commerce as to the balances on deposit as at 31st December, 1947, and 31st December, 1948.

GENERAL COMMENTS

During the year donations amounting to \$22,687.43 were received, most of which were from sources in the United States, and as a consequence a Net Profit on American Exchange of \$889.33 was realized. Receipts for the Bus Fund amounted to only \$53.00.

As your books are maintained on a cash basis a decrease in cash surplus of \$2,774.61 is shown on "Exhibit A," but consideration should be given to the fact that a loan from the Synodical Treasury of the Christian Reformed Church in Grand Rapids, U.S.A., was repaid during the current period, and from an operating standpoint this amount could be deducted from the decrease to arrive at a more accurate result.

In closing, we would report that the books and accounts of your Committee are maintained in a very neat and accurate manner. Should there be any additional information you require, we shall be pleased to furnish same upon request.

Yours faithfully,

G. B. HARE, C. L. A.

Chartered Accountants and Auditors.

EXHIBIT "A"
IMMIGRATION COMMITTEE FOR CANADA
OF THE CHRISTIAN REFORMED CHURCH
STATEMENT OF CASH RECEIPTS AND DISBURSEMENTS

For the year ended 31st December, 1948.

RECEIPTS:

Donations Received	\$22,687.43
Profit on American Money.....	889.33
Receipts — re Bus Fund.....	53.00
GROSS RECEIPTS	\$23,629.76

DISBURSEMENTS:

Capital:

Loan Repaid	\$ 1,115.43	
Office Equipment	312.39	\$ 1,427.82

Expenses:

Wages	\$10,990.00	
Travelling	5,945.44	
Stationery and Supplies	354.47	
Postage and Excise	476.15	
Telephone and Telegraphs.....	719.40	
Bank Charges and Exchange.....	43.85	
Advertising	239.41	
Miscellaneous	369.08	
Transportation to Church.....	4,763.75	
Donations	1,075.00	24,976.55

\$26,404.37

GROSS DISBURSEMENTS	\$26,404.37
<i>Excess of Disbursements Over Receipts.....</i>	<i>\$ 2,774.61</i>

REPRESENTED BY DECREASE IN CASH SURPLUS:

Net Funds on Deposit 31st December, 1947	
per Schedule "1"	\$ 9,353.04
Nets Funds on Deposit 31st December, 1948	
per Schedule "2"	6,578.48

<i>Decrease</i>	<i>\$ 2,774.61</i>
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SCHEDULE "1"
IMMIGRATION COMMITTEE FOR CANADA
OF THE CHRISTIAN REFORMED CHURCH
BANK RECONCILIATION

As at 31st December, 1947.

Balance on Deposit — Canadian Bank of Commerce — Portage & Garry Branch, Winnipeg, Manitoba — as per Certificate received by Auditors — December 31st, 1947.....		\$9,716.05
Less: Cheques issued and not cashed — December 31st, 1947.		
No. 87 Carl K. Mast — dated December 27, 1947		
cashed January 13, 1948.....	\$ 35.30	
No. 80 H. J. Ten Hova — dated December 22, 1947		
cashed January 5, 1948.....	27.10	
No. 84 P. Damsma — dated December 23, 1947		
cashed January 6, 1948.....	104.35	
No. 89 J. Wyenberg — dated December 31, 1947		
cashed January 8, 1948.....	45.25	
No. 85 O. Piers — dated December 31, 1947		
cashed January 8, 1948.....	30.00	
No. 88 P. De Boer — dated December, 1947		
cashed January 10, 1948.....	40.00	
No. 83 Rev. G. J. Vander Zeil — dated December 23, 1947		
cashed January 12, 1948.....	9.00	
No. 77 Winnipeg Free Press — dated December 8, 1947		
cashed January 17, 1948.....	8.64	
No. 82 J. Van Der Vlut — dated December 22, 1947		
cashed January 29, 1948.....	50.00	
No. 86 P. De Koekoek — dated December 24, 1947		
cashed January 2, 1948.....	13.37	363.01

Net Funds on Deposit — 31st December, 1947,
to Exhibit "A"..... \$9,353.04

SCHEDULE "2"
IMMIGRATION COMMITTEE FOR CANADA
OF THE CHRISTIAN REFORMED CHURCH
BANK RECONCILIATION

As at 31st December, 1948.

Balance on Deposit — Canadian Bank of Commerce — Elmwood Branch, Winnipeg, Manitoba — as per Certificate received by Auditors — December 31st, 1948.....		\$9,055.96
Less: Cheques issued and not cashed — December 31st, 1948.		
Cheque No. Dated Payee		
257 November 11 Rev. Andre	\$ 33.03	
275 November 30 Rev. Andre	24.39	
293 December 22 G. Harkema	1.50	
294 December 22 P. Damsma	60.00	
295 December 22 J. Bellinga	164.91	
297 December 23 J. Mantel	27.47	
298 December 29 J. Vander Vlut	12.78	
299 December 30 H. Wurenga	125.85	
300 December 30 B. Martenaar	42.56	
301 December 28 Rev. Bos	79.50	
302 December 31 T. Esser	29.90	
303 December 31 Rev. Vander Meer.....	30.00	

304	December 31	Rev. Bos	10.00	
305	December 31	J. Vander Vlut.....	851.41	
306	December 31	B. Muboer	356.60	
307	December 31	J. Vellinge	162.18	
308	December 31	A. De Jong.....	120.42	
309	December 31	L. Kool	59.88	
310	December 31	J. Geerts	79.86	
311	December 31	J. De Jong.....	205.79	2,477.53

Net Funds on Deposit — 31st December, 1948,
to Exhibit "A" \$6,578.43

OVERTURES

1. *Rehoboth Christian High School*

Classis Wisconsin, in session at the Second Randolph Church, March 15, 1949, respectfully overtures Synod to re-consider its commitment, re: the proposed construction of the Christian High School at Rehoboth, New Mexico. *Grounds:*

1. While we hesitate to place one Kingdom endeavor over against another, Classis is of the mind that other areas are demanding our attention and resources to that extent, that such should receive priority.

As an example we might cite all the strategic aspects of the Canadian Field.

2. The cited cost of such a structure appears excessive and prohibitive in proportion to the number of students served thereby.
3. Many local congregational enterprises, which minister directly to Gods covenant people have had to be curtailed because of economic inflation and other denominational obligations. Surely, the principle of moderation, we feel, should characterize our Mission program no less.

Classis Wisconsin
N. JANSEN, S. C.

2. *Seminary Student Preaching:*

Classis Wisconsin, in session at the Second Randolph, Wisconsin Church, March 15, 1949, respectfully overtures Synod to instruct the Board of Trustees of Calvin College and Seminary to reconsider the ruling of the Seminary that students be required to attend their Monday morning classes, with a view to possible revision. *Grounds:*

1. This ruling makes it difficult for congregations far removed from Grand Rapids to get students to conduct their services.
2. This ruling makes it difficult for students to get properly acquainted with the churches at such a distance.
3. This ruling leads to unnecessary travel on the Lord's Day.
4. A similar request recently submitted to the Board of Trustees by Classis Chicago South brought no change.

Classis Wisconsin
N. JANSEN, S. C.

3. *Mixed Marriage*

Bethel Christian Reformed Church of Grand Rapids, Michigan, respectfully requests Synod to declare that if one of our members, in order to marry a Roman Catholic, signs the following required pledge, he (or she) by that very act severs relation with our church. The reasons for

regarding such act as a virtual resignation are evident from a perusal of the contents of the pledge.

"I, the undersigned, not a member of the Catholic Church, wishing to contract marriage with the Catholic party whose signature is also affixed to this mutual agreement, being of sound mind and perfectly free, and only after understanding fully the import of my action, do hereby enter into this mutual agreement, understanding the execution of this agreement and the promises therein contained are made in contemplation of and in consideration for the consent, marriage, and consequent change of status of the hereinafter mentioned Catholic party, and I, therefore, hereby agree:

1. that I will not interfere in the least with the free exercise of the Catholic party's religion;
2.
3. that all the children, both boys and girls, that may be born of this union shall be baptized and educated solely in the faith of the Roman Catholic Church, even in the event of the death of my Catholic consort. In case of dispute, I furthermore hereby agree fully that the custody of all children shall be given to such guardians as assure the faithful execution of this covenant and promise in the event that I cannot fulfill it myself;

.....
(Place for signature of non-Catholic)"

There is a significant addition to the part of the pledge that the Catholic partner signs, namely, that he (or she) promises to endeavor to bring the non-Catholic into the fold of the Roman Catholic Church!

Comments:

Signing such a statement is tacit agreement with the R. C. dogma that it alone is the true church, and ours, along with all others, is schismatic and heretic.

Signing such a statement obliges the signator to teach his covenant children all the familiar Roman heresies whose repudiation was the very occasion for our Reformed origin! By sanctioning, even with silence, such an act on the part of one of our members, we destroy the reason for our separate existence. The Catholics have themselves pointed out this very obvious inference.

Unlike other mixed marriages, which are serious enough, there is under these conditions no possibility of the husband and wife ever reaching common church membership except in the Catholic church, for the contract is legally enforceable even in the event of the conversion of the Catholic partner to Protestantism.

Respectfully submitted,
Bethel Christian Reformed Consistory
ROLF L. VEENSTRA, *President*
CORNELIUS S. VISSER, *Clerk*

4. *Denominational Quotas*

Classis Chicago North brings the following matter to your attention. *Classis* wishes to express its concern and disapproval of the excessively high and ever-increasing denominational quotas; and it earnestly petitions Synod to lower the quotas for next year.

Grounds:

1. There are congregations today who find it very difficult to meet the present denominational quotas.
2. The present uncertain and unstable conditions in the economic and industrial fields are a distinct discouragement to consistories to readily pay the excessive budgets and quotas.
3. Our High denominational quotas are out of proportion to local needs and budgets.

Classis Chicago North
J. L. SCHAUER, S. C.

5. *Helping Hand Mission*

Classis Chicago North overtures Synod to place the *Helping Hand Mission* on the list of causes approved for an offering among our churches.

Grounds:

1. The Helping Hand Mission is unique in that it is situated in downtown Chicago and ministers to a transient constituency. West Madison Street has been correctly designated as the street of forgotten men — where Satan and the power of evil are deeply entrenched.
2. The work is of sufficient scope to warrant denominational support. Two Gospel services are conducted daily in addition to group meetings and classes. The average daily attendance is about 200, and the average attendance in the Sunday afternoon Bible class is 170 or more. Last year about 49,500 lunches were served to those who attend the services, and each night lodging was provided for 60 at 30 cents each.
3. The effectiveness of this work could be greatly increased if the men could be dealt with personally — more than can be done at present. A large number of men are contacted daily and the work should be intensified in the direction of personal counseling and spiritual help.

Classis Chicago North
J. L. SCHAUER, S. C.

6. *Article 39 Church Order*

Classis Grand Rapids East in session January 19, 1949, overtures Synod to rule on the question how the "care" mentioned in Article 39 Church Order is to be implemented.

Grounds:

1. The import of this article is not clear.
2. There should be uniformity of practice throughout the church.

Respectfully submitted,
Classis G. R. East
MORRIS H. FABER, S. C.

7. *Adopted Children*

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

Classis Grand Rapids East in session January 19, 1949, overtures Synod to make it the position of the entire denomination that no adopted child should be baptized until the probation period is over and the adoption made final.

Grounds:

1. At present Consistories are not in agreement on this question.
2. If uniformity is desirable within the confines of one Classis it is desirable for the whole denomination.

Respectfully submitted,
Classis G. R. East
MORRIS H. FABER, S. C.

8. *Sermons for Reading Services*

Classis Pacific overtures Synod to see to it that there are more English sermons available for reading services.

Classis Pacific overtures Synod to provide sermons for the Holland reading services in view of the present need among the immigrants.

Classis Pacific
A. WASSINK, S. C.

9. *Th.D. Degree in Seminary*

Classis Orange City request Synod not to introduce the Th.D. course in our Seminary until this weighty matter has been presented to our various Classes.

Ground:

"As much as possible the rule shall be adhered to that no proposals of importance shall be presented to Synod that have not appeared on the Agendum, so that Consistories and Classes may have opportunity for previous deliberations." (Acts 1904, Art. 112).

Classis Orange City
P. OUWINGA, S. C.

10. *Worldly Amusements*

The Consistory of the Christian Reformed Church of Sanborn requests the Synod, to hold to and reaffirm the decision of the church in re the worldly amusements.

Grounds:

1. Because the Consistory observes that there is a movement on foot to request the Synod to annul that decision.
2. Because the Consistory is convinced that the existing decision is
 - a. In harmony with the general teachings of God's Word.
 - b. In particular in harmony with:
 - 1) I John 2:15, 16 — "Love not the world, neither the things of the world. If any man love the world the love of the Father is not in him, for all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life is not of the Father, but is of the world."
 - 2) John 17:15 — "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil."
 - 3) Ps. 1:1 — "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful."
 - 4) And also the warning found in the history of Herod's daughter.
3. Because annulling or repealing of these existing decisions would throw the door of the church wide open for those evil amusements, and to say the least, hamper consistories to warn and labor against these evils.
4. Because it is revealed also in the booklet "Youth Speaks on Calvinism" that there is already a great number who partake, and wish to partake of these evils *at will*.

Signed: JAKE HAAGSMA, *President*

JAMES H. DEYOUNG, *Clerk*

The Sanborn Consistory had requested Classis to support and send through the above overture to Synod. Classis decided to send the overture without its adoption by Classis.

Ground:

"Classis did not deem it possible to decide in the limited time, since the matter had not previously been presented to the Consistories for discussion."

Classis Orange City
P. OUWINGA, S. C.

11. *Membership of Christian Reformed Board of Missions*

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

Grounds:

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

Classis G. R. South
SEYMOUR VAN DYKEN, S. C.

12. *Worldly Amusements*

Classis Sioux Center overtures Synod to take cognizance of the present controversy within our church respecting the stand of the Synod of 1928 on "Worldly Amusements" by reaffirming that stand and re-emphasizing its mandatory character in order that the church may present a united front against the worldliness that is endangering the life and testimony of the church.

Classis Sioux Center
REV. SAMUEL FOPMA, S. C.

13. *Appointment of Standing Committees*

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

Classis California
L. BOUMA, S. C.

APPEALS

1. John De Haas, Lethbridge, Alta., Canada.
2. David Dykstra, Grand Rapids, Michigan.
3. Cornelius J. Scholten, Kalamazoo, Michigan.

DELEGATES TO THE SYNOD, 1949

- Classis California**—Revs. Henry De Mots, K. De Waal Malefy; Elders J. Bosscher, M. Van Vuren. Alternates, Revs. F. De Jong, E. Tanis; Elders H. Vander Ark, H. Kappe.
- Classis Chicago North**—Revs. W. Kok, J. H. Kromminga; Elders L. Bere, A. Huisjen. Alternates, Revs. W. Masselink, J. Betten; Elders G. De Boer, H. De Young.
- Classis Chicago South**—Revs. B. Van Someren, R. H. Haan; Elders A. Huijbregtse, J. G. Eenigenburg. Alternates, Revs. J. Vander Ploeg, R. Recker; Elders P. Olthoff, G. Vander Aa.
- Classis Grand Rapids East**—Revs. L. Oostendorp, R. J. Frens; Elders Dr. W. Spoelhof, Dr. H. Stob. Alternates, Revs. F. Handlogten, C. Boomsma; Elders H. Boersma, M. Kulikamp.
- Classis Grand Rapids South**—Revs. P. Holwerda, R. Veenstra; Elders H. Holtvluwer, Dr. M. Beukema. Alternates, Revs. J. Hoogland, H. Evenhouse; Elders S. Van Solkema, J. Warners.
- Classis Grnad Rapids West**—Revs. P. Jonker, J. T. Holwerda; Elders C. DeVries, J. Van't Hof. Alternates, Revs. J. G. Van Dyke, A. Hoekema; Elders S. Scholtens, D. Koppenal.
- Classis Hackensack**—Revs. C. Van Ens, B. H. Spalink; Elders A. De Vries, S. Greydanus. Alternates, Rev. H. Minnema, J. R. Rozendal; Elders A. Vermeulen, F. Style.
- Classis Holland**—Revs. J. T. Hoogstra, C. Witt; Elders Dr. C. De Graaf, F. Oldemulders. Alternates, Revs. O. Breen, W. Van Peurseem; Elders J. Hietbrink, J. Knoll.
- Classis Hudson**—Revs. N. J. Monsma, J. P. Smith; Elders G. Bos, J. B. Smith. Alternates, Revs. A. C. De Jong, A. E. Rozendal; Elders T. Oosterman, C. Greydanus.
- Classis Kalamazoo**—Revs. G. Gritter, J. E. Meeter; Elders H. Hoogenboom, M. Hoekstra. Alternates, Revs. J. Olthoff, E. Boer; Elders C. De Boer, M. Hoogerheide.
- Classis Minnesota**—Revs. H. Bossenbroek, J. Vanden Hoek; Elders A. Masselink, H. J. De Groot; Alternates, Revs. P. F. Dahm, G. Van Laar; Elders J. Walberg, E. Meyer.
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