

Acts of Synod 1950

of the

CHRISTIAN
REFORMED
CHURCH



CHRISTIAN REFORMED PUBLISHING HOUSE

47 Jefferson Avenue, S.E.
Grand Rapids, Michigan, U.S.A.

Acts of Synod 1950

of the

CHRISTIAN
REFORMED
CHURCH

in Session from

JUNE 14 to JUNE 24, 1950

AT CALVIN COLLEGE AUDITORIUM

Grand Rapids, Michigan, U.S.A.

CHRISTIAN REFORMED PUBLISHING HOUSE

47 Jefferson Avenue, S.E.

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SYNODICAL PRAYER SERVICE

held at the

BETHEL CHRISTIAN REFORMED CHURCH

GRAND RAPIDS, MICHIGAN

REV. ROLF VEENSTRA, *Presiding*

Tuesday, June 13, 1950

THE REV. E. F. J. VAN HALSEMA, *President of Synod 1949, preaching
the sermon and leading in prayer for Synod.*

MRS. GERALD STREELMAN, *serving at the organ*

* * *

Prelude — "At Twilight"

Stebbins

Silent Prayer (announced)

Singing — "Hear Our Prayer, O Lord" — No. 465

Singing — No. 170

— Votum and Salutation

Apostles Creed

Singing — "Gloria Patri" — No. 467

Reading of Psalm of Praise

Prayer

Choir — "We Praise Thee Oh God" — Psalter Hymnal No. 328

BETHEL CHURCH CHOIR

Offertory — "Prayer"

Harris

Offertory Prayer

Offering — "Back to God Radio Hour"

Singing — No. 179

Scripture Reading — Hosea 10:9-15

Sermon — "A Cry for Reform" — Text: Hosea 10:12

Prayer for Synod

Singing — No. 282

Benediction

Doxology — "Praise God from Whom All Blessings Flow" — No. 468

Postlude — "Grand Choeur"

Du Bois

ACTS OF SYNOD

of the

CHRISTIAN REFORMED CHURCH

Grand Rapids, Michigan

WEDNESDAY MORNING, JUNE 14, 1950
First Session

ARTICLE 1

The delegates of Synod convene at 9:30 a.m. in the auditorium of Calvin College and are called to order by the Rev. E. F. J. Van Halsema, president of the 1949 Synod. He requests Synod to sing from the Psalter Hymnal No. 85, stanzas 1 and 2. He read from Acts 15 and leads in the opening prayer, using the prayer for the opening of Ecclesiastical Assemblies as found in the Psalter Hymnal.

ARTICLE 2

The Rev. E. F. J. Van Halsema then delivers the following message to Synod:

BRETHREN:

Exactly one hundred years ago, in June, 1850, our immigrant fathers established their first ecclesiastical connections with an American church. In that month, a century ago, the request of the Holland immigrants in Michigan to be received into ecclesiastical fellowship was presented to the General Synod of the Reformed Dutch Church, in session at Poughkeepsie, New York. The committee reporting on this matter recommended the reception of the Classis of Holland into the Reformed Church, the new Classis to be connected with the Particular Synod of Albany. The report refers to the Hollanders of the West as of orderly habits and exemplary Christian demeanor and concludes as follows: "Strangers in a strange land, beloved for their own and for their fathers' sake, they are entitled to a cordial welcome into the ecclesiastical fellowship which they solicit, and all suitable aid in their establishment in the home of their choice."

Much has happened since June, 1850. After seven years in the Reformed Dutch Church, the fathers decided for reasons of their own "to be by themselves again." As a result the Christian Reformed Church came into being. In a book "The Union of 1850," recently published, not much good is said about the separation of 1857. This

book is a collection of papers by the late Wm. O. Van Eyck, selected and edited by the Permanent Committee on History and Research of the General Synod of the Reformed Church in America. On practically all counts the birth of the Christian Reformed Church is declared to have taken place contrary to sound rules of church government. It may seem somewhat disconcerting to hear in 1950, almost a century after our birth, a critical harangue about our origin. Rather than being embarrassed, we shall remind ourselves that all movements, church movements included, are guided by sinful men, that it will not be difficult for any critic to find petty and sinful by-products in the movement of 1857, but we shall at the same time insist that the fathers of 1857 were more than a group of cantankarous men. They were men of deep-seated convictions, men of "orderly habits and exemplary Christian demeanor." Theirs was a venture of faith, a venture of small beginnings but of potential growth. God has blessed the Christian Reformed Church through the years. Men may criticize our birth, but we are here, thankful and unashamed. We are called to answer the high calling whereunto we have been called. A century ago our fathers became part of the American church scene. Today, in June, 1950, we have been an independent American Church for more than nine decades — a Church with many shortcomings, it is true, but with high ideals. As delegates, you have to carry on the work of the fathers. Carry your banner high!

We thank God that he has prospered your journey to this City and to this assembly hall, where you hear the heartbeat of the Christian Reformed Church. We thank God for the privilege of coming together in countries of such wide dimensions as the United States and Canada, countries "beautiful for spacious skies, for amber waves of grain, for purple mountain majesties, above the fruited plain."

We welcome you, regular delegates, fraternal delegates, advisors, friends, men from five continents, men of the Kingdom, men of the vineyard, men of many vocations, men of one profession, the profession of Christ. A special word of welcome to our intrepid man from China, who lived for some time behind the "bamboo curtain," who just came from the land of the Rising Sun to America, "where the air is full of sunshine, and the flag is full of stars."

With sinister shadows lengthening over large sections of the globe, making free deliberative assemblies a wistful reminder and coveted goal for liberty loving peoples, let us appreciate our present opportunities and make the most of them. There is much work to be done. Issues must be faced and problems must be solved. In the days ahead you will be put to the test, physically, mentally, spiritually. In the course of the debates on the printed page, since the Synod of 1949, it has been said that the question might be raised whether our

synods are the independent bodies we like to think they are. You are here to prove that you perpetuate the great tradition of deliberative assemblies, which have done much to promote true progress in the church of God.

As you begin your labors suggested by a heavy Agenda, allow me to remind you again of Hosea's cry for reform: "Sow unto yourselves in righteousness, reap according to kindness, break up your fallow ground; for it is time to seek the Lord, till he come and rain righteousness upon you."

May the Holy Spirit guide you in all your deliberations!

ARTICLE 3

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

ARTICLE 4

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

CLASSIS CALIFORNIA

Ministers.....E. Tanis
J. Daane
Elders.....H. Vander Ark
N. Vander Ark

CLASSIS CHICAGO NORTH

Ministers.....J. Betten
E. Kooistra
Elders.....G. Wierenga
G. Vande Werken

CLASSIS CHICAGO SOUTH

Ministers.....M. Arnoys
J. Vander Ploeg
Elders.....J. C. Goris
G. H. Pals

CLASSIS GRAND RAPIDS EAST

Ministers.....J. Gritter
P. Y. De Jong
Elders.....H. Baker
J. De Haan

CLASSIS GRAND RAPIDS SOUTH

Ministers.....H. Evenhouse
M. Monsma
Elders.....S. Van Solkema
R. Postma

CLASSIS GRAND RAPIDS WEST

Ministers.....W. P. Brink
P. Jonker
Elders.....B. De Jager
J. Van't Hof

CLASSIS HACKENSACK

Ministers.....H. Minnema
W. Heynen
Elders.....H. Bogert
J. Last

CLASSIS HOLLAND

Ministers.....T. Verhulst
O. Breen
Elders.....R. Holwerda
H. Bratt

CLASSIS HUDSON

Ministers.....N. Veltman
A. C. De Jong
Elders.....S. Van Til
P. Lucas

CLASSIS KALAMAZOO

Ministers.....J. Ehlers
J. H. Olthoff
Elders.....J. Hendriksen
M. Triestram

CLASSIS MINNESOTA

Ministers.....J. D. Pikaart
 G. Van Laar
Elders.....E. Medema
 E. Krossschell

CLASSIS MUSKEGON

Ministers.....L. Veltkamp
 R. Wezeman
Elders.....F. L. Winter
 M. Rozeboom

CLASSIS ORANGE CITY

Ministers.....R. Bronkema
 J. Masselink
Elders.....C. Runia
 D. Buyze

CLASSIS OSTFRIESLAND

Ministers.....B. Vanden Brink
 H. Zwaanstra
Elders.....W. Primus
 R. Tjaden

CLASSIS PACIFIC

Ministers.....R. Wildschut
 J. R. Van Dyke
Elders.....W. De Leeuw
 H. J. Ten Hove

CLASSIS PELLA

Ministers.....J. Geels
 J. A. Mulder
Elders.....B. Slings
 B. Bandstra

CLASSIS SIOUX CENTER

Ministers.....B. J. Haan
 J. Zwaanstra
Elders.....C. Van Schepen
 G. Van't Hul

CLASSIS WISCONSIN

Ministers.....H. Petroelje
 C. M. Schoolland
Elders.....J. Buwalda
 J. Vander Puy

CLASSIS ZEELAND

Ministers.....J. H. Bruinooge
 J. W. Visser
Elders.....P. De Kock
 G. Feyen

ARTICLE 5

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

President.....REV. M. MONSMA, of Grand Rapids, Mich.
Vice-President.....REV. J. GRITTER, of Alymer, Ont., Can.
First Clerk.....REV. H. EVENHOUSE, of Grand Rapids, Mich.
Second Clerk.....DR. R. BRONKEMA, of Orange City, Ia.

The Rev. M. Monsma expresses his appreciation and that of his fellow officers for the honor extended. He requests the prayers and cooperation of the delegates as in humble faithfulness to God we endeavor to fulfil together the task given unto us by our Saviour and our King. He also expresses words of deep appreciation to the Rev. E. Van Halsema for his services rendered as president of the previous Synod.

ARTICLE 6

The President of Synod reads the public "*Declaration of Agreement with the Forms of Unity*," and all delegates express their agreement with an "I do."

ARTICLE 7

President Henry Schultze informs Synod of the plan to unveil the cornerstone of the New Library building. Synod decides to meet Thursday morning after the opening devotions at the cornerstone unveiling at which time the chairman of Synod will deliver a brief address.

ARTICLE 8

A letter of credentials is read from the "Geref. Kerken in Nederland" informing us that Mr. A. Warnaar and Prof. J. H. Bavinck have been sent as fraternal delegates to our Synod. Mr. Warnaar is not yet present, but the chairman addresses a word of welcome to Dr. Bavinck.

ARTICLE 9

The chairman extends a word of welcome to all delegates, to all Seminary professors both active and retired, to the President of the College, the Stated Clerk, the Editors of The Banner and De Wachter; to our director of Missions Dr. J. C. De Korne, to Rev. H. Blystra the secretary of Home Missions, and newspaper reporters of the G. R. Press and G. R. Herald, and visitors.

ARTICLE 10

Synod decides to adopt the time schedule established by previous Synods: 8:30 a.m. to 11:45 p.m., with a fifteen minute recess at 9:45 a.m.; and 1:30 p.m. to 5:45 p.m., with a recess from 3:15 to 3:30 o'clock.

ARTICLE 11

The chairman appoints the following *Program Committee*: The officers of Synod, the Revs. J. Vander Ploeg, P. Jonker, W. Heynen, N. Veltman, J. Elhers, and J. Geels; and the following elders: H. Vander Ark, R. Holwerda, H. Medema, N. Primus, H. J. Ten Hove, G. Van't Hul, J. Buwalda, P. De Kock.

ARTICLE 12

To enable the *Program Committee* time to prepare their report Synod adjourns until 3:30 p.m. and the vice-pres. Rev. J. Gritter closes the first session with prayer.

WEDNESDAY AFTERNOON, JUNE 14

Second Session

ARTICLE 13

The Rev. H. Evenhouse asks the Synod to sing from the Psalter Hymnal No. 340:1, 2.

ARTICLE 14

The chairman, before prayer is offered, reads a telegram informing us that the Rev. A. Wassink had passed away, and requests that we remember the sorrowing family in our intercessions.

ARTICLE 15

Rev. H. Evenhouse leads us in prayer.

ARTICLE 16

The chairman speaks a special word of welcome to the missionaries Rev. F. Vander Stoep and the Rev. Harry Boer who will represent the Indian and Nigerian fields respectively.

ARTICLE 17

The *Program Committee* presents its report, Dr. Bronkema reporting, and advises that the following committees be appointed:

COMMITTEE No. 1 — *Educational Matters*.....

.....Seminary Faculty Room, Main floor, Sem. Bldg.

Chairman — Rev. Nelson Veltman

Reporter — Rev. J. Vander Ploeg

Dr. J. Daane

Rev. H. Zwaanstra

Mr. R. Holwerda

Mr. S. Van Til

Mr. H. Vander Ark

Mr. G. Van't Hul

Mr. G. Feyen

Advisers: Pres. H. Schultze

Prof. Wm. Rutgers

COMMITTEE No. 2 — *Indian and Foreign Missions*.....

.....College Faculty Room

Chairman — Rev. M. Arnoys

Reporter — Rev. P. Y. De Jong

Rev. R. Wezeman

Rev. E. Tanis

Rev. H. Petroelje

Mr. Hero Bratt

Mr. N. Vander Ark

Mr. E. Krossschell

Mr. B. Slings

Adviser: Dr. C. Bouma

COMMITTEE No. 3 — *Home Missions*.....

.....Class Room No. 1, Main Floor, Seminary Bldg.

Chairman — Rev. T. Ver Hulst*Reporter* — Rev. Wm. P. Brink

Rev. J. R. Van Dyke

Rev. J. H. Olthoff

Mr. G. Wierenga

Mr. R. Postma

Mr. D. Buyze

Mr. H. J. Ten Hove

Mr. W. Primus

Adviser: Prof. G. StobCOMMITTEE No. 4 — *Publication Matters*.....

.....Class Room No. 2, Main Floor, Seminary Bldg.

Chairman — Rev. P. Jonker*Reporter* — Rev. L. Veltkamp

Rev. J. H. Bruinooge

Rev. J. Masselink

Mr. J. Buwalda

Mr. G. Vande Werken

Mr. S. Van Solkema

Mr. P. Lucas

Mr. H. Baker

Adviser: Dr. M. WyngaardenCOMMITTEE No. 5 — *Church Order*.....

.....Class Room No. 3, Second Floor, Seminary Bldg.

Chairman — Rev. B. J. Haan*Reporter* — Rev. Wm. Heynen

Rev. E. Kooistra

Rev. J. D. Pikaart

Rev. A. De Jong

Mr. J. Vander Puy

Mr. R. Tjaden

Mr. W. De Leeuw

Mr. J. Hendriksen

Adviser: Dr. S. Volbeda

COMMITTEE No. 6 — *Protests and Appeals*.....

.....Class Room No. 4, Second Floor, Seminary Bldg.

Chairman — Rev. O. Breen*Reporter* — Rev. J. Ehlers

Rev. J. Mulder

Rev. H. Minnema

Rev. G. Van Laar

Mr. C. Van Schepen

Mr. B. Bandstra

Mr. H. Medema

Mr. C. Runia

Adviser: Prof. L. BerkhofCOMMITTEE No. 7 — *Varia*.....

.....Class Room No. 5, Second Floor, Seminary Bldg.

Chairman — Rev. C. Schoolland*Reporter* — Rev. J. Geels

Rev. J. Betten

Rev. B. Vanden Brink

Rev. J. Zwaanstra

Mr. M. Rozeboom

Mr. G. H. Pals

Mr. H. Bogert

Mr. M. Triestram

Adviser: Dr. Wm. HendriksenCOMMITTEE No. 8 — *Budget Matters*.....

.....Class Room No. 6, Second Floor, Seminary Bldg.

Chairman — Mr. J. Van't Hof*Reporter* — Mr. F. L. Winter

Mr. J. C. Goris

Mr. John De Haan

Mr. B. De Jager

Mr. J. Last

Mr. P. DeKock

Rev. J. W. Visser

Rev. R. Wildschut

ARTICLE 18

Synod adopts the report of the Program Committee.

ARTICLE 19

The chairman appoints the following committees: *Obituary Committee*: Rev. P. Jonker and Rev. J. Betten (cf. Art. 88). *Reception Committee*: Rev. C. Schoolland and Rev. M. Arnoys (cf. Arts. 116, 117).

ARTICLE 20

The Stated Clerk reads the report of the Synodical Committee which is approved by Synod. (Cf. Supplement 48.)

ARTICLE 21

The Stated Clerk presents his report to Synod. It is approved. (Cf. Supplement 48.)

ARTICLE 22

The Stated Clerk asks the chair to recognize the representative of the Free Magyar Reformed Church, the Rev. John Paul Nagy, who has been asked by the Arch Dean Dr. Vincze to convey the greetings of their church to our Synod. The chairman welcomes the brother and assures him that we shall be happy at a later session to receive the greetings from his church.

ARTICLE 23

Dr. C. Bouma is invited to present his report to Synod as our delegate to the General Synod of the "Geref. Kerken" in the Netherlands. The chairman expresses the appreciation of Synod to Dr. Bouma for his services and his report. The report is received as information. (Supplement 50.)

ARTICLE 24

The Stated Clerk reads the report of the "Transportation Secretary." This report is received as information. (Cf. Art. 160, IV, 17.) (Cf. Supplement 48.) Synod decides to extend a hearty word of thanks for his valuable services. The Stated Clerk will convey this to him.

ARTICLE 25

Motion prevails to adjourn. Elder N. Vander Ark leads in closing prayer.

THURSDAY MORNING, JUNE 15, 1950**Third Session**

ARTICLE 26

Dr. R. Bronkema leads in devotions, requesting Synod to sing Psalter Hymnal No. 420, and leads in prayer.

ARTICLE 27

The roll is called and all delegates are present.

ARTICLE 28

The clerk reads the minutes of the last two sessions. Synod approves.

ARTICLE 29

Synod is informed that the candidates for the ministry will be examined tomorrow morning. The chairman advises Synod to allow

each candidate twenty minutes for preaching, and each examiner 15 minutes for examination in the various fields of inquiry. *Adopted.*

ARTICLE 30

Motion is made to convene on Saturday morning. *Adopted.*

ARTICLE 31

Synod is informed that there will be no further meeting of the full body today to enable the various committees to prepare their reports for Synod.

ARTICLE 32

The chairman calls on the delegates to go to the Library to join in the ceremonies of the unveiling of the cornerstone of our expanded Library, at which time the president of Synod and Dr. H. Zylstra, chairman of the college faculty library committee, deliver brief addresses.

ARTICLE 33

Synod is declared in recess until tomorrow morning, 8:30 a.m.

FRIDAY MORNING, JUNE 16

Fourth Session

ARTICLE 34

The Rev. M. Arnoys requests Synod to sing No. 273:1, 2, 3, of the Psalter Hymnal and leads Synod in prayer.

ARTICLE 35

The clerk calls the roll, and all delegates respond. The clerk reads the minutes of the third session and these are approved.

ARTICLE 36

Synod proceeds to the examination of the five young men who present themselves for candidacy for the ministry in our church. The young men deliver their sermons according to the following schedule: Lugene Bazuin — Philippians 3:20, 21; Clarence Flietstra — 2 Timothy 1:12; John Hoeksema — Hebrews 11:5, 6; Roger Posthuma — Hebrews 12:28; Simon De Vries — Matthew 13:45.

ARTICLE 37

The sermon critics, the Rev. J. D. Pikaart and the Rev. L. Velkamp, report on the sermons of the candidates advising that, having examined all the sermons, excepting one, Synod is warranted in proceeding with the examination. Synod decides to accept the report, and to proceed with the examination, with understanding that the sermon critics will yet examine the one sermon lacking. (Cf. Art. 46.)

ARTICLE 38

The *Credentials Committee*, Rev. R. Wildschut and Rev. J. Geels report that all credentials are in good order except that they do not yet have the health report of Mr. Roger Posthuma. Synod decides to proceed trusting that this one health report will be forthcoming. (Cf. Art. 46.)

ARTICLE 39

The chair reads the credentials of Mr. A. Warnaar who is the fraternal delegate from the "Gereformeerde Kerken in Nederland." He is welcomed by the President.

ARTICLE 40

The examination of the candidates proceeds according to the following schedule:

Introduction — Classis Chicago South — Rev. M. Arnoys

Theology — Classis Grand Rapids East — Rev. J. Gritter

Anthropology — Classis Grand Rapids South — Rev. H. Evenhouse
(Continued in Art. 43.)

ARTICLE 41

Synod recesses, and Elder G. Wierenga closes this session with prayer.

FRIDAY AFTERNOON, JUNE 16**Fifth Session**

ARTICLE 42

The Rev. P. Jonker requests Synod to sing Psalter Hymnal No. 400, stanzas 1, 4, and leads in prayer.

ARTICLE 43

The examination of the candidates continues according to the schedule. (Cf. Art. 40.)

Christology — Classis Grand Rapids West — Rev. Wm. P. Brink

Soteriology — Classis Hackensack — Rev. H. Minnema

Ecclesiology — Classis Holland — Rev. T. Verhulst

Eschatology — Classis Hudson — Rev. N. Veltman

Practica — Classis Kalamazoo — Rev. J. Ehlers

Opportunity is given to the delegates to ask questions and a few avail themselves of the opportunity.

ARTICLE 44

The chairman welcomes the Rev. Geo. W. Marston as the fraternal delegate from the Orthodox Presbyterian Church and informs him that we shall be happy to hear from him later in the day. (Cf. Art. 50.)

ARTICLE 45

Synod meets in executive session. Dr. Wm. Rutgers, assures Synod that all the candidates are approved for candidacy as far as the Seminary faculty is concerned.

ARTICLE 46

Synod is informed by the Rev. J. D. Pikaart that the one sermon that was lacking was supplied and examined and found acceptable; and the Rev. R. Wildschut reports that the health report of Mr. Roger Posthuma is on hand and is acceptable. Received as information. (Cf. Arts. 37, 38.)

ARTICLE 47

Synod proceeds to vote by ballot after being led in prayer by Dr. R. Bronkema. All five candidates are unanimously admitted to candidacy for the ministry in the Christian Reformed Church.

ARTICLE 48

Motion is made to announce these candidates as eligible to call on and after July 7, 1950. The second clerk is to attend to the proper announcements in our church papers.

ARTICLE 49

The chairman of Synod addresses the candidates, congratulating them in the name of Synod, calling upon them to surrender themselves wholeheartedly to the call of Christ and to be good soldiers of Jesus Christ. He expresses the confidence that the Lord will soon open to them a place of labor, and that they shall be able to find great joy in the work of the Lord. Synod sings last stanza of No. 295. Opportunity is given to all the delegates to congratulate the candidates.

ARTICLE 50

The Rev. C. M. Schoolland introduces the Rev. G. W. Marston, delegate of the Orthodox Presbyterian Church, who briefly addresses Synod and brings the greetings of his church. The Rev. J. Vander Ploeg responds for Synod.

ARTICLE 51

The chairman offers three suggestions for the consideration of Synod:

1. Fraternal delegates sent as official representatives of other churches shall be given opportunity to convey their greetings to Synod.
Adopted.

2. Those coming to Synod to plead for some particular cause shall be referred to the committees dealing with matters of their interest.
Adopted.

3. Missionaries present at Synod from our several mission fields shall be introduced to Synod, but it shall be understood that only one missionary shall speak to Synod as representing any particular field. *Adopted.*

ARTICLE 52

The Stated Clerk reads the report of the Synodical treasurer, Mr. Tony Noordewier. This report is referred to the Budget committee. (Supplement 49.)

ARTICLE 53

The Stated Clerk reads a communication from the Rev. E. H. Smith requesting that the names of the Rev. and Mrs. E. Smith and that of Rev. Harry Boer be added to the overture No. 6 in the Agenda. Received as information.

ARTICLE 54

The Stated Clerk informs Synod that the committee appointed to study the problem presented by Mr. P. L. Van Dyken is not ready to report to this Synod, but that they will endeavor to have their report for the Synod of 1951. Synod continues the committee.

ARTICLE 55

A cablegram is received from Rev. S. P. Van Der Walt of the Gerf. Kerk in Potchefstroom, Union of South Africa, conveying to our Synod Christian greetings. The Stated Clerk is requested to send an appropriate reply.

ARTICLE 56

A wire is received by Synod requesting us to send a delegate to the 2nd plenary congress of the International Council of Christian Churches in Geneva, Switzerland. Referring to standing committee on Ecumenicity with instructions to report at a later session of this Synod. (Cf. Art. 120.)

ARTICLE 57

The General Synod of the A. R. Presbyterian Church regrets to inform Synod of their inability to send a fraternal delegate at this time. Received as information.

ARTICLE 58

Report No. 11 of the Agenda is now considered. Dr. J. C. DeKorne reads:

*The Advice of the Board to Synod as to the
Overture of Classis Grand Rapids South*

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

The advice of the Board of Missions is adopted as a reply to the overture of Grand Rapids South. (Cf. Supplement 11.)

ARTICLE 59

Report No. 28 "*Committee on Catechetical Training*" is now considered. Mr. S. Van Til reads the recommendations of the study committee. Synod decides to continue the committee, and decides to enlarge the standing study committee and refers the matter to the committee on appointments. (Cf. Art. 160 and Supplement 28.)

ARTICLE 60

The report of the *Historical Committee* is received as information, and the action is approved. (Supplement 35.)

ARTICLE 61

Rev. J. Geels reports for the Advisory Committee *Varia* on the following matters:

I. HUGUENOT RELIEF PROJECT.

A. *Material*: Agenda Report No. 31 (Supplement 31.)

The Holland-Zeeland Deacon's Conference reports on valuable aid rendered to the "Deutsche Evangelische-Reformierte Gemeinde" in distressed Germany since December, 1948, to the extent of \$21,910.56 worth of food and new clothing, together with large amounts of used clothing.

B. *Recommendations*:

1. That the Holland-Zeeland Deacon's Conference be thanked for carrying out this Relief project in the name of Synod.

Adopted.

2. That their request to be continued in this work for another year be granted. *Reasons*:

a. Because of the great need in general.

b. Because not until the present have they been able to send food parcels into the Soviet Zone with guaranteed delivery, and here the need is greatest. *Adopted.*

II. MINISTERS' PENSION AND RELIEF ADMINISTRATION.

A. *Material*:

1. Report No. 16 and 16-A.

2. A detailed report of disbursements from the Relief Fund which according to the Rules for the administration of this fund must be submitted to Synod's advisory committee.

B. *Recommendations*:

1. Synod approve the appropriations from the Relief Fund. *Adopted.*

2. Synod refer to its Committee on appointments the fact that the term of office of the following members of this committee expires at this time: Mr. N. Hendrikse, Mr. F. L. Winter, and alternate, Mr. G. Doornbos. *Adopted.*

3. Synod approve the emeritation of the following ministers: The Rev. J. J. Weersing, by Classis California; the Rev. C. Maring, by Classis Minnesota; the Rev. D. Flietstra, by Classis Pacific; the Rev. D. H. Plesscher, by Classis Ostfriesland. *Adopted.*

III. GERMAN AND HUNGARIAN SPIRITUAL RELIEF.

A. *Material:* Agenda Reports No. 7 and 7-A. (Supplements 7, 7-A.)

B. *Recommendations:*

1. Synod concur in the Committee's action of sending twelve copies of Dr. J. Kromminga's recent book, "The Christian Reformed Church" to representatives of the Reformed faith in Germany, Hungary, Japan, Korea, Australia and Ceylon. *Adopted.*

2. Synod continue the Committee for another year. *Grounds:*

a. Although the Committee proposed that this Synod "suspend operations until new emergencies arise, or new doors of opportunity are opened to us," the reports 7 and 7-A indicate the following business still pending:

1) Support of theological student Baarlink, at Kampen.

2) Intention "to continue support of other worthy ministerial aspirants from Germany, whenever such are brought to our attention."

3) "There is a possibility that we can serve the Reformed cause in Hungary by supplying theological books. This is being investigated."

b. This will give the Committee time to wind up its activities in case no new doors of opportunity open up and can then request the next Synod to dissolve the committee. *Adopted.*

3. Synod inform our constituency that no more offerings are necessary for German and Hungarian Spiritual Relief. *Ground:*

The balance on hand is amply sufficient to take care of all commitments and predictable expenditures.

Adopted. (Report Continued in Art. 68.)

ARTICLE 62

Motion is made that the Committee on German and Hungarian Spiritual Relief shall report in our church papers that no more offerings are necessary for German and Hungarian and Spiritual Relief, but also that this does not mean that there is no need any more for material relief in other forms. *Adopted.*

ARTICLE 63

Elder H. Baker closes this session with prayer.

SATURDAY MORNING, JUNE 17, 1950

Sixth Session

ARTICLE 64

Elder Richard Postma requests Synod to sing No. 431 of our Psalter Hymnal and leads us in prayer.

ARTICLE 65

The roll is called, and Elders G. Wierenga, J. C. Goris, M. Tries-tram, F. L. Winter, M. Rozeboom and P. De Kock are absent.

ARTICLE 66

The Rev. T. Yff, alternate for the Rev. T. Verhulst, signifies his agreement with the declaration of the Form of Unity.

ARTICLE 67

Minutes of fourth and fifth sessions are read and approved.

ARTICLE 68

Synod continues report of the advisory committee on *Varia*, cf. Art. 61, the Rev. J. Geels reporting. I. In deference to the "*Committee on Denominational Building*" the reporter presents to Synod for prior consideration their recommendation No. 1. (See Supplementary report 9-a).

"To purchase the Fitzgerald property, located on the N. E. corner of Plymouth and San Lue Rae Drive, providing the necessary zoning changes can be obtained." (Supplement 9-A.)

Synod rejected this proposal.

2. Recommendation No. 2 of the "*Varia Committee*" was then moved, since it was virtually the same as that suggested in the report of the study committee Report 9, recommendation No. 2.

"Synod authorize the purchase of the property on the corner of Fuller and Franklin St., and the erection of a two-story Denominational Building as proposed by the committee on Denominational Building in report 9-A, B. (Supplement 9.)

Synod also rejected this proposal.

3. Motion is made to refer the matter back to the study committee on Denominational Building and to ask this study committee to report to this Synod, if possible. (cf. Art. 157, No. 35) (cf. Art. 160, VI). *Adopted.*

4. The advisory committee *Varia* presents the following recommendation based on the request in Report 9-A. (Supplement 9-A).

"Synod grant the request of Mr. Seven to be excused from this committee because he expects to be away from the city a considerable part of the time, and refer the matter of appointment of another member (or members) to the committee on appointments." (cf. Art. 160, VI). *Adopted.*

5. *Hungarian Relief Project.*

A. *Material:* Report No. 32 (Supplement 32).

The Holland-Zeeland Deacon Conference is carrying out this Synodically mandated project of Relief for our brethren in the Reformed church of Hungary under great difficulties due to the opposition of a communistically controlled government. On a limited scale, invaluable aid in the form of food, clothing and medicine has been rendered to these distressed brethren of the faith.

B. *Recommendation:*

Synod decide to continue this work and request the committee to report again to the next Synod. *Adopted.*

6. *Sale of Annuity Bonds.*

A. *Material:* Overture No. 29.

"Classis Grand Rapids East in session at Lansing, Mich., May 10, 1950, was overtured to overture Synod to disapprove of the sale of Annuity Bonds promoted by the Christian Reformed Board of Missions. Discussion on the overture revealed that our Board of Calvin College and Seminary has been confronted with the subject of Annuity Bonds and that Synod has never expressed itself on that subject. And that there is a difference of opinion about the propriety of Church related bodies' sale of such bonds.

"Hence, Classis decided to overture Synod to study the principle of the sale of Annuity Bonds."

B. *Recommendation:*

Synod appoint a committee to study the principle of Annuity Bonds, for the reasons mentioned in said overture, and report to the Synod of 1951. *Adopted.* (cf. Art. 160, VI.)

7. *Worldly Amusements.*

A. *Material:* Report No. 10 (Supplement 10).

The Committee on Amusements (see Art. 130 of Acts, 1949) reports that it has found it impossible to report at this Synod and trusts they will be able to report to the Synod of 1951.

B. *Recommendation:*

Synod continue the Committee and instruct it to report to the Synod of 1951. (Cf. Art. 160, VI.) *Adopted.* (Report continued in Art. 145.)

ARTICLE 69

The Advisory Committee on *Church Order*, Rev. Wm. Heynen reporting, presents the following:

I. VOTING FOR MINISTERS ON THE LORD'S DAY.

A. *Materials*: Overture No. 4. Classis Pacific overtures Synod to rescind Art. 55 of the Acts of Synod, 1881 and allow our churches to vote for ministers on the Lord's Day.

B. *Recommendation*:

Motion was made that the overture of Classis Pacific be adopted on the ground that such matters can safely be left to the judgment of the individual consistory. *Adopted*.

II. CALLING OF RETURNED MISSIONARY.

A. *Materials*: Overture No. 7. Classis Sioux Center asks Synod to declare that the Rev. A. H. Selles should be recommended to the churches for a call.

B. Synod rejects the advice of the Advisory Committee to adopt the overture and requests the Advisory Committee on Church Order to come to this Synod with advice on the matter of the relation of Rev. Selles to the Board of Foreign Missions. (See Art. 158 for final decision.) *Adopted*. (Report continued in Art. 75.)

ARTICLE 70

Synod decides to reconvene on Monday morning at 10 o'clock. Elder H. Bogert closes this session with prayer.

MONDAY MORNING, JUNE 19, 1950

Seventh Session

ARTICLE 71

The Rev. A. C. De Jong requests Synod to sing No. 281 of the Psalter Hymnal and leads in the opening prayer.

ARTICLE 72

Four delegates were absent at the time of roll call but arrived during this session.

ARTICLE 73

Minutes of the sixth session are read and approved.

ARTICLE 74

The chairman announces the following to serve as members of the *Committee on Appointments*: Rev. J. Gritter, Pres.; Rev. J. Geels, Sec.; Rev. O. Breen; Rev. J. A. Mulder; Rev. G. Van Laar; Rev. N. Veltman; the elders R. Postma; P. Lucas; H. J. Ten Hove; N. Vander Ark; J. Van't Hof. (Report in Art. 160.)

ARTICLE 75

The Advisory Committee *Church Order*, (Cf. Art. 69), Rev. Wm. Heynen reporting, presents the following:

REFORMED ECUMENICAL SYNOD OF AMSTERDAM 1949.

A. *Materials*: Report No. 41 of the Christian Reformed Delegates to the Reformed Ecumenical Synod of Amsterdam 1949. (Supplement 41.)

B. *Advice*:

1. That Synod express appreciation to the delegates who represented our denomination at the Reformed Ecumenical Synod of Amsterdam. *Adopted*.

2. That action on the decisions of said Synod be withheld until our 1951 Synod. *Grounds*:

a. The minutes of the Reformed Ecumenical Synod of 1949 have not yet been made available to our consistories and ministers.

b. The next Reformed Ecumenical Synod will not meet until 1953 so there is no reason for haste.

c. This is in harmony with the suggestion of our delegates. *Adopted*.

3. There are certain particular matters which need the immediate attention of Synod and your committee advises that our Delegate to the Reformed Ecumenical Synod present these to Synod directly. (Cf. Art. 76.) *Adopted*.

ARTICLE 76

Our delegate to the Reformed Ecumenical Synod, Dr. C. Bouma, presents to synod the matters on which the synod of 1951 must pass. They are the following:

I. Change in Doctrinal Basis. (Art. 30)

II. Decision on The Church and Its Doctrine. (Art. 39 and 52)

III. Decision on Christian Nature. (Art. 51)

IV. Decision on Church and State. (Art. 66)

V. Decision on Ecumenicity, i.e., WCC, ICCU, NAE. (Art. 84)

VI. Decision on Eschatology. (Art. 87)

VII. Decision on Creation and Evolution. (Art. 89)

ARTICLE 77

Matters that pertained to the Ecumenical Synod requiring immediate attention were presented by Dr. C. Bouma as follows:

I. REGULATIONS FOR REFORMED ECUMENICAL SYNODS.

"At the Reformed Ecumenical Synod of Amsterdam, called together on the basis which is known to all present, (Cf. Art. 5 and the amendment in Art. 30) it was evident more than once that, for future Reformed Ecumenical Synods, further rules must be made, namely respecting name and character, competency and constituency and manner

of working of these Ecumenical Assemblies. Synod decides to appoint a committee which is to report and present proposals at the next Reformed Ecumenical Synod." (Art. 92, Acts Ref. Ecum. Synod of Amsterdam.)

It is proposed that this be accepted as information. *Adopted.*

II. ARRANGEMENTS FOR ARCHIVES.

"Synod decides:

1. to request the Reformed Churches in the Netherlands to accept the archives of Reformed Ecumenical Synods for safe keeping;

2. to request the coming General Synod of the Reformed Churches at The Hague to appoint the Reformed Church of Amsterdam keeper of archives for the documents of the Reformed Ecumenical Synods;

3. to have photostatic copies made of the most important documents and deliver a copy to the archive-keeping church to be appointed respectively by the American, the South African, and the Indonesian brethren present at the Reformed Ecumenical Synod for the above-named regions." (Art. 93, sub. 1, 2, 3, Acts Ref. Ecum. Synod.)

It is proposed that this be accepted as information. *Adopted.*

III. AS TO FINANCING OF AGENDA, ACTS, AND REPORTS.

"Synod decides to distribute among the churches represented at Synod, according to their respective ability, the cost of correspondence, printing of agenda, reports and acts and preparing of reports during the sessions of Synods." (Art. 93, sub 4, Acts Ref. Ec. Synod.)
Approved.

IV. APPOINTMENT OF COMMITTEE ON STATISTICS.

"Synod decides to appoint a committee and instruct it:

a. to systematize and expand as much as possible the data on Reformed churches throughout the world, and the names and addresses of individuals collected for this Reformed Ecumenical Synod;

b. to publish periodically a bulletin on the state of Reformed church life throughout the world;

c. to seek ways and means to discover and aid in every way those who, often at lonely outposts, hold to the Word of God according to the Reformed Confession; to serve with advice eventual Reformed minorities in church bodies, and thereby to strengthen Reformed church life throughout the world." (Art. 93, sub 5. Acts Ref. Ecum. Synod.)

Approved.

V. ARRANGEMENTS FOR NEXT ECUMENICAL SYNOD.

I. The next Reformed Ecumenical Synod will be held D.V. in August, 1953, in Edinburgh. The "Free Church of Scotland" hopes to be the sponsoring church.

II. The following churches are invited to that Synod:

North America:

1. The Christian Reformed Church.
2. The Orthodox Presbyterian Church.
3. The Free Magyar Reformed Church in North America.
4. The Associate Presbyterian Church.
5. The Reformed Presbyterian Church.
6. The Synod of the Reformed Presbyterian Church of N. A.
7. The Protestant Reformed Church.
8. The Bible Presbyterian Church.

South Africa:

9. Die Nederduitse Gereformeerde Kerk van Suid-Afrika (Kaapland).
10. Die Nederduitse Gereformeerde Kerk van Natal.
11. Die Nederduitse Gereformeerde Kerk van die Oranje Vrijstaat.
12. Die Nederduitse Hervormde of Gereformeerde Kerk van Suid-Afrika (Transvaal).
13. Die Nederduitse Hervormde Kerk van Afrika.
14. Die Gereformeerde Kerk van Suid-Afrika.
15. The Church of England in South Africa.

Europe:

Netherlands:

16. De Gereformeerde Kerken in Nederland.
17. De Gereformeerde Kerken in Nederland (Postal address: Onderh. Art. 31).
18. De Gereformeerde Gemeenten.
19. De Oud-Gereformeerde Gemeenten.

Scotland:

20. The Free Church of Scotland.
21. The United Original Secession Church of Scotland.
22. The Reformed Presbyterian Church of Scotland.
23. The Free Presbyterian Church of Scotland.

Ireland:

24. The Irish Evangelical Church.

France:

25. Union nationale des Eglises Reformees evangeliques independantes de France.

Hungary:

26. The Hungarian Reformed Church.

Asia:

Indonesia:

27. The Reformed Churches in Indonesia.
28. The Malay-Chinese Churches.
29. The Javanese Churches.
30. The Sumbanese Churches.
31. The Toradja Church on Celebes.

Japan:

32. The Reformed Church of Japan.

Australia:

33. The Free Presbyterian Church of Australia.

Invitation of guests is left to the sponsoring church in consultation with the advisory committee. (Art. 97, Acts Ref. Ecum. Synod.)

Approved.

VI. COMMITTEE ON MARITAL PROBLEMS.

"After sample discussion the following decision is taken: The Ecumenical Synod decides to appoint a new and more extended committee and instruct it to consider especially the following points:

1. The number of biblical grounds for divorce;
2. The question of the ecclesiastical status of persons divorced on unbiblical grounds and subsequently remarried, as long as their original marriage partner is still living;
3. The question of polygamous marriage, whether contracted before or after conversion." (Art. 90, Acts Ref. Ecum. Synod.) *Approved.*

VII. COMMITTEE ON INSPIRATION.

"Synod continues the Committee on Inspiration (Acts First Ref. Ec. Synod, Grand Rapids, p. 173, point 7). Synod decides to write a letter to the members of this committee in which they are requested to limit themselves definitely to the problems in respect to Inspiration which have recently come to the foreground." (Art. 101, Acts Ref. Ecum. Synod.) *Approved.*

VIII. DECISION INTERNATIONAL REFORMED MISSION COUNCIL. (Cf. Supplement 48.)

"1. The Reformed Ecumenical Synod of Amsterdam decides to form an International Reformed Mission Council. Synod therefore invites the constituent churches each to appoint one delegate to this Council.

"2. The International Reformed Mission Council has as its task:

- a. The study and dissemination of Reformed Mission Principles;
- b. To keep informed on what is done on the various Reformed mission fields and to assist the churches with advice wherever needed;
- c. To seek ways in which the various Reformed churches can come to closer cooperation in the field of missions and to giving mutual assistance.

"3. The International Reformed Mission Council is therefore charged:

- a. To hold a meeting or conference at stated times, but at least once in five years, for the discussion of problems of missionary principle or missionary practice that may have arisen;
- b. To appoint a permanent secretary whom the churches can address as the need arises;
- c. And further to do all that belongs to its above-mentioned task.

"4. The Reformed Ecumenical Synod of Amsterdam advises the constituent churches to bear the expense of this Mission Council together, with the understanding that the various churches shall contribute thereto proportionately according to the measure of their ability, and in accordance with a schedule to be determined.

"5. The delegate to the International Reformed Mission Council appointed by the Christian Reformed Church (in America) is designated as convener of the first meeting." (Art. 85, Ref. Ecum. Synod.) *Approved.*

ARTICLE 78

Items B and C of Report 48 "*Representatives on International Reformed Missionary Council*" are referred to our Committee on Appointments. (cf. Art. 160, VI) (Supplement 46) (cf. Art. 77, VIII).

ARTICLE 79

The advisory *Church Order* (cf. Art. 69) committee, Rev. Wm. Heynen reporting, presents the following:

PARTICULAR SYNODS

A. *Materials*: Overture No. 34 from Classis Kalamazoo asking the Synod of 1950 to take the necessary steps preparatory to the realization of the institution of particular Synods.

B. *Recommendation*:

Synod decides to appoint a study committee to determine the desirability and feasibility of particular synods. (cf. Art. 160, VI). *Adopted.*

ARTICLE 80

Advisory committee on *Educational Matters*, Rev. J. Vander Ploeg reporting, presents the following:

I. MATTERS PERTAINING TO CALVIN COLLEGE AND SEMINARY.

(Agenda Reports No. 19 and No. 19-A) (Supplements 19, 19-A).

A. *The Large Number of Seminary and Pre-Seminary Students.*

In accordance with the request of the Board of Trustees we call the attention of Synod to the large numbers of Seminary and Pre-Seminary students. In doing this we wish to inform Synod that the coming enrollment of regular students in the Seminary stands at about 100, and that there were 171 Pre-Seminary students in the College during the last year. In view of this we recommend:

1. That Synod accede to the request of the Board of Trustees "to repeat and underscore its (Synod's) decision of last year, i.e. request consistories, mission boards, etc., to be alert to possibilities of new fields and spheres of activity where this great potential of power may profitably be put to work in a world sorely in need of their consecrated efforts." *Adopted.*

2. That Synod urge our congregations and mission-boards to do everything possible to open up new fields of missionary activity for which the services of these young men are available. *Adopted.*

a. For summer-time field work and

b. For full-time work after their graduation.

3. That Synod urge our larger churches to give very serious consideration to the possibility and also the wisdom of organizing daughter congregations so as to open up new fields of labor, and thereby also to promote the spiritual interests of the churches involved. *Adopted.*

4. That Synod request our Seminary faculty to do what it can to keep these matters alive in the consciousness of our consistories and congregations. *Adopted.*

5. That Synod request the editors of our church papers to write about these matters at suitable intervals so that they may be properly impressed upon the minds and hearts of our constituency. *Adopted.*

B. *Appointments and Re-appointments.*

We recommend that Synod approve of the following:

1. The *re-appointment* of:

- a. Miss Nella Beukema, assistant in Organic Science, for one year.
- b. Dr. E. Wolhuis, Chemistry, for a four-year term.
- c. Dr. C. Boersma, Modern Languages, for a four-year term.
- d. Rev. Henry Van Til, Bible, for two years.
- e. Robert Settergren, Assistant in Mechanical Drawing, for one year.
- f. Prof. George Stob, Church History in Calvin Seminary, for six years. *Approved.*

2. The *conditional appointments* of Mr. Arthur Otten and Mr. Calvin Andre (both taking advanced study at present) for French and Physics, respectively, to take effect when they shall have completed their studies. *Adopted.*

3. The *appointment* of:

- a. Dr. Cecil De Boer as Philosophy teacher for 2 years. *Adopted.*
- b. Mr. E. Runner as Philosophy teacher. This appointment is provisional upon a favorable outcome of an interview before the Board next February. He is in the Netherlands at present completing work for his Ph.D. degree. *Adopted.*

(Report continued in Art. 85).

ARTICLE 81

Elder R. Holwerda closes this session with prayer.

MONDAY AFTERNOON, JUNE 19, 1950

Eighth Session

ARTICLE 82

The Rev. J. Olthoff asks Synod to sing Psalter Hymnal No. 90 and leads in prayer.

ARTICLE 83

Elder J. Langeland takes the place of Elder J. Van't Hof and expresses his agreement with the "Forms of Unity."

ARTICLE 84

The advisory committee on *Indian and Foreign Missions* requests Synod for a session as soon as possible to be devoted to a consideration of the question of the "*Indigenous Mission Policy*." *Grounds:*

There is so much material which should be clear in the minds of the delegates before the matter can be properly discussed. We believe we can help Synod to a better understanding of the issues involved by presenting the following:

1. Report and recommendation of the committee.
2. Address by the Rev. F. Vander Stoep on Mission policy on New Mexico field. (Not to exceed 30 minutes.)
3. Address by the Rev. H. Boer on Policy on Nigerian Field. (not to exceed thirty minutes.)
4. Questions from the floor and discussion.

Synod decides to accede to the request and stipulated Tuesday morning. (cf. Art. 94) (continued in Art. 94).

ARTICLE 85

The Advisory Committee on *Educational Matters*, (Cf. Art. 80), Rev. J. Vander Ploeg reporting, presents the following:

I. INSURANCE.

We recommend that Synod approve of the increase in insurance on the buildings and equipment. *Synod approves.* (Report No. 19-A, Supplement 19-A.)

II. OPEN SHOP LABOR POLICY.

A. *Materials:* See Overtures No. 13 and No. 28.)

1. Two overtures have been addressed to Synod in connection with the awarding of the contract for the Calvin College library addition.

a. The Consistory of the Second Church of Kalamazoo overtures Synod to instruct the Board of Calvin College and Seminary to adhere to the principle of the "open shop" in the letting of contracts for any building projects for Calvin College and Seminary.

b. Classis Grand Rapids East forwards to Synod an overture of the Consistory of Boston Square Church of Grand Rapids

- 1) To express disapproval of the action of the Board of Trustees of Calvin College and Seminary in awarding the contract for the addition of the Library building to a contractor who operates under a closed shop labor policy with the A. F. of L.
- 2) To request that action be taken that will insure an open shop labor policy on all Calvin College and other church-controlled buildings that may be erected in the future.

In forwarding the above overture Classis Grand Rapids East adds these two comments:

- 1) That Classis feels that the Board of Trustees did not exhaust every means to do justice to the policy of the open shop.
- 2) That in future eventual contracts for the construction of buildings the Board should exert itself to the utmost to do full justice to our own laboring men.

B. *Recommendations:*

1. Synod express its confidence in the Board of Trustees by declaring that no specific synodical ruling was violated by the action the Board has taken. *Adopted.*

2. That Synod take grateful note of the following decision found in the minutes of the Board of Trustees:

"Regarding the CLA communication of Mr. J. Gritter, the Board decides to inform Mr. Gritter that we are aware of the fact that the matter at hand constitutes a real problem which we would not minimize, and that we feel for the hardships which many of our fellow-believers suffer for conscience sake in connection with their refusal to affiliate with so-called neutral unions. Furthermore, inasmuch as we are eager to find a better solution to our problem—if there be one—we take favorable action on the suggestion of the CLA Secretary as follows: The Board instructs its Executive Committee, or whatever committee may be authorized to award contracts, to invite representatives of the CLA, and others whom they may desire, to their meeting to confer on the matter of awarding contracts to closed-shop or open-shop firms." *Adopted.*

3. Synod express its regret that the Board of Trustees in awarding the Library contract did not concern itself sufficiently to guarantee equal rights of employment to all workers irrespective of their membership or non-membership in any particular labor organization. *Adopted.*

4. Synod decide that in awarding future eventual contracts for the construction of buildings the Board of Trustees, and also all other denominational boards, shall exert themselves to the utmost to safeguard the rights of those whose conscientious convictions prevent them from affiliating with the so-called neutral labor organizations. *Adopted.* (Report continued in Art. 112.)

ARTICLE 86

The Advisory Committee *Home Missions*, Rev. Wm. P. Brink reporter, presents the following matters:

I. PATERSON HEBREW MISSION BOARD.

A. *Material:* Report No. 3 (Supplement 3.)

B. *Recommendation:*

That Synod thank the Paterson Hebrew Mission Board for the work which has been done. *Adopted.*

II. CHICAGO JEWISH MISSION.

A. *Material:* Report No. 4 (Supplement 4.)

B. *Recommendation:*

That Synod thank the Chicago Jewish Mission Board for the work which has been done. *Adopted.*

III. BACK TO GOD HOUR.

A. *Materials:* Reports No. 15, 15-A, 15-B (Supplements 15, 15-A, 15-B.)

B. *Recommendations:*

1. That Synod express its appreciation and gratitude to all those who have made special contributions in carrying on the various phases of work in connection with our Back to God Hour. *Adopted.*

2. That Synod appoint a committee to carry on the work of the Back to God Hour. *Adopted.* (Cf. Supplement 15-A, IV, 1.)

3. Since the Back to God Hour committee does not definitely recommend any specific expansion proposal, we are unable to proffer specific advice. As to expansion policy, Synod instruct that expansion be within the limits of the budget and in accord with the decisions of 1948 and 1949. (Acts 1948, p. 56, C. 1, 2, and Acts 1949, p. 81, B7.) *Adopted.*

4. (Cf. Report No. 15-A, IV, 2) (Supplement 15-A) That Synod approve the three point follow-up program of the Back to God Committee as projected and executed, consisting of:

- a. Follow-up work through the mail, including the Family Altar.
- b. Follow-up work by personal calls, the experimental work in calling on our listeners in cities where we have no churches, the national canvass, and the attempts to correlate this work with the work of Home Missions. (Cf. Arts. 101, 102.)
- c. The Radio Rallies in various communities in coöperation with our local churches. *Adopted.*

IV. GENERAL COMMITTEE FOR HOME MISSIONS.

A. *Materials:* Reports No. 13, 13-A (Supplement 13, 13-A.) Overture No. 16. Overture No. 32.

B. *Recommendations:*

1. That a member-at-large and his alternate be elected for the term 1950-1953, and that this matter be referred to the committee on appointments. (Cf. Art. 160.) *Adopted.*

2. (Cf. Agenda Report No. 13, III D, p. 71f) (Supplement 13.) With respect to mission groups that have received financial assistance

from the Church Extension Fund for the procurement of buildings Synod adopt the following Refund Rules:

- a. These groups shall seek to become organized and calling churches as soon as feasible.
- b. While these groups are in the mission stage and prior to their becoming calling churches, financial investments for building objectives are to be provided by the Executive Committee for Home Missions.
- c. Subsequent to having become a calling church financial investments for additional building objectives are to be sought from the committee for Church Help.
- d. Re-investments made by the Executive Committee and repayment thereof to this committee the following rules shall obtain:
 - 1) The investment from the Executive Committee is to be interest free.
 - 2) When the mission church is placed in the category of calling church its properties shall be evaluated. If the evaluation is in excess of the investment made by the Executive Committee for Home Missions, the excess value shall be credited to the recipient church. If the evaluation is less than the investment made by the Executive Committee for Home Missions, the loss shall be sustained by the Executive Committee for Home Missions.
 - 3) Repayment of adjusted investments made by the Executive Committee for Home Missions shall begin 5 years from the date that the mission church has become a calling church; however, repayment may begin sooner if the recipient church so desires. Repayment from date must be made at the rate of 5% of the principal per annum. *Adopted.*
3. (See Agenda Report No. 13, IV B) (Supplement 13.) That Synod grant permission to call additional missionaries for Canada as needed. *Adopted.*
4. (See Agenda Report No. 13, VII and Agenda Report No. 13-A, C, D.) (Supplements 13, 13-A.) That Synod adopt the following rules for the *Fund for Needy Churches*.
 - a. That the minimum salary to be paid the ministers of recipient churches from the F. N. C. be set at \$2,800 for 1951.
 - b. That an additional children's allowance of \$125.00 per child per annum be granted through the High School age. By the stipulation "through the High School age" is meant:
 - 1) That this allowance shall not be granted after the child has graduated from the High School.

- 2) That this allowance shall not be continued beyond the nineteenth birthday.
- 3) That this allowance shall not be granted in the event a child becomes a wage earner and does not continue its education. *Adopted.*
- c. That with respect to the children's allowances:
 - 1) The payment of this allowance be made retroactive for the year 1950. *Adopted.*
 - 2) The children's allowance to be paid will be in excess of the \$2,800.00 minimum salary set by Synod; and not in excess of those salaries, which in the case of some churches receiving assistance from the F. N. C., already sufficiently exceed the minimum salary established by Synod. *Adopted.*
- d. That the minimum per family contribution toward the pastor's salary of families belonging to the recipient churches from the F. N. C. be set at \$50.00 per annum. *Adopted.*
- e. That the minimum per family contribution toward the pastor's salary of families belonging to our Canadian Immigrant churches be set at not less than \$20.00 per annum and that this amount be annually increased until they are on a par with recipient churches in U. S. *Adopted.*
- f. The Home Missions committee recommends "that Synod declare the Fund for Needy Churches to be available for churches supporting a second minister engaged as a pastor for evangelization, to a maximum of one-half of the salary to be paid to the pastor, when the need is properly established in compliance with the existing rules for the Fund for Needy Churches."

Your advisory committee recommends that Synod do not accede to this request. *Grounds:*

1. This is an improper use of the F. N. C. which has been designed to assist churches to become adequately established.
2. Missionary work ought to be supported by missionary funds.
3. Synod of 1949 established a method by which a separate fund be built up to help local churches in the work of evangelism. (See Acts, 1949, Art. 78, I, p. 33f.) *Adopted.*

V. CANADIAN IMMIGRATION COMMITTEE.

- A. *Materials:* Reports No. 27 and 27-A (Supplements 27, 27-A.)
- B. *Recommendations:*
 1. That Synod continue previous appointments. *Grounds:*
 - a. The peculiar nature of the work.
 - b. The knowledge these men have will enable them to work more effectively. *Adopted.*

2. That Synod approve the appointment of Mr. Herman Wierenga as full-time fieldman for Alberta. *Adopted.*

3. That Synod approve the appointment of Mr. L. Vander Berg as full-time fieldman for Eastern Ontario. *Adopted.*

4. That Synod appoint a new committee member for British Columbia from the following nomination: Mr. J. Vander Velde and Mr. A. De Jong. (Cf. Art. 160, VI.) *Adopted.*

5. (See Report No. 27-A.) (Supplement 27-A.) That Synod place the Canadian Immigration Fund on a quota basis: (Cf. Art. 157.) *Grounds:*

- a. The offerings have heretofore been insufficient to care for the work adequately.
- b. The work of the Committee is of such a nature that it must be made more secure.
- c. The Canadian Immigration movement is of great importance to our entire denomination and is calling for large financial support of the various committees and funds engaged in this major denominational undertaking. (Report continued in Art. 121.)

Adopted.

ARTICLE 87

The chairman speaks a word of welcome and greeting to the Rev. Jerry Pott, our missionary from South America.

ARTICLE 88

Rev. J. Betten, reporter for the *Obituary Committee* (Cf. Art. 19), presents the following resolutions:

ESTEEMED BRETHREN:

Since the Synod of last year it pleased our Heavenly Father to call unto Himself in glory, our fellow-ministers in Christ:

Rev. Wm. Terpsma; Rev. Joseph P. De Vries; Rev. Johannes B. Hoekstra; Dr. Ralph L. Haan; Rev. Karst Bergsma; Rev. Harm Vander Woude; Rev. Leonard Trap; Rev. Henry Guikema; Rev. Albert Wassink.

These dear brethren attained an average age of 72 years, and might serve in the active ministry in our churches an average of 36 years. We express our gratitude to God for the many years they might serve our churches in the administration of the Word and the Sacraments.

Their departure urges us to heed the admonition given in Hebrews 13:7, 8: "Remember them that had the rule over you, men that spake unto you the Word of God; and considering the issue of their life, imitate their faith. Jesus Christ is the same yesterday and today, yea and forever." This word is of great comfort and encouragement to the sorrowing and to Christ's Church, because it gives the assurance that the Christ they preached and lived remains the same.

Rev. 14:13: "And I heard a voice from heaven saying, Write, Blessed are the dead who die in the Lord from henceforth; Yea, saith the Spirit,

that they may rest from their labors; for their works follow with them." Moved to spread the above Obituary in the Acts of Synod and to forward a copy to the sorrowing ones.

Signed,

P. JONKER
JOS. BETTEN

ARTICLE 89

Elder H. Medema closes this session with thanksgiving to God.

TUESDAY MORNING, JUNE 20, 1950

Ninth Session

ARTICLE 90

Synod began this session with the singing of Number 402 and prayer by Rev. Richard Wezeman.

ARTICLE 91

Roll call shows all members of Synod present.

ARTICLE 92

The minutes of the seventh and eighth sessions are read and Synod approves.

ARTICLE 93

Dr. J. C. DeKorne calls attention of Synod to Mission Board report, page 12, of the Agenda reading as follows:

Representation at Synod. In addition to the representation provided for by the Mission Order, the board requests Synod to permit it to be represented by our president or vice-president, and by the treasurer. (cf. Supplement 12.) This was granted.

ARTICLE 94

The Advisory Committee on *Indian and Foreign* missions (cf. Art. 84), Dr. P. Y. De Jong reporting, presents to Synod its preliminary report on Mission Policy. Rev. F. Vander Stoep and Rev. Harry Boer are given opportunity to present their respective positions, after which also Dr. J. H. Bavinck favored the Synod with some of his views on the matter (cf. Art. 98).

ARTICLE 95

Elder C. Runia closes the session with prayer.

TUESDAY AFTERNOON, JUNE 20, 1950

Tenth Session

ARTICLE 96

The Rev. B. Vanden Brink leads Synod in opening devotions after we sing from No. 81 of the Psalter Hymnal. At this time Mr. Juan Coonsis, a Zuni Indian Christian, a graduate from our mission school favors us with a vocal solo, singing, "Out of my bondage."

ARTICLE 97

Rev. Wm. Van Peursem, temporarily takes the place of Rev. O. Breen, and the Rev. Wm. Van Rees substitutes for Rev. J. Vander Ploeg. Both affirm their agreement with the "Forms of Unity."

ARTICLE 98

Motion was made that the matter of "Mission Policy" with which we were dealing at the close of the last session be referred again to the Advisory Committee for further study and advice. (cf. Art. 127.) *Adopted.*

ARTICLE 99

The advisory committee, *Home Missions* (cf. Art. 86), Rev. Wm. P. Brink reporting, presents the following:

1. *Rev. J. Wristers* (See Report No. 13-A, section A) (Supplements 13-A).

- a. That Synod approve the agreement between the Gereformeerde Kerk of Watergraafsmeer, the Netherlands, and the Executive Committee for Home Missions of the Christian Reformed Church in America re the financial provisions pursuant the stay and labors of the Rev. J. Wristers in the U. S. in behalf of the sailors of the Dutch Merchant Marine. *Approved.*
- b. That Synod approve the statement made to the U. S. Immigration authorities re the payment of the salary of the Rev. J. Wristers. *Approved.*

2. *Canadian Ministers.*

That Synod gratefully acknowledge the work being done in re the problem of our Canadian ministers whose stay in Canada is limited to five years. *Approved.*

3. *Overture No. 16.*

A. *Material:*

Classis Kalamazoo overtures "That the Synod allow Classis Kalamazoo a place on the Executive Committee of Home Missions.

"*Ground:* Classis Kalamazoo is the only Michigan Classis not represented on the Executive Committee."

B. *Recommendations:*

- a. Your advisory committee calls Synod's attention to the fact that the rules of the Home Mission Order read: "There shall be an Executive Committee composed of the three members-at-large and the delegate members from six Classes to be designated by Synod." (Art. 4, b.)
- b. Your advisory committee, furthermore, calls Synod's attention to the fact that Classis Kalamazoo has never been designated as one of these six, and advises that this should be taken into con-

sideration if any redesignation of these six should take place.
Adopted.

4. *Rev. Mr. Nagy* of the Hungarian Reformed Church appeared before your advisory committee and pleaded that we begin a home mission project among Hungarian Reformed brethren in strategic areas of Detroit. The extent of aid given to Hungarian Displaced persons has made it impossible for the Hungarian Reformed Church to undertake this project at present. The Rev. Mr. Nagy pledged his support in the direction of the establishment of a Hungarian Christian Reformed Church.

Your advisory committee asks Synod to refer this matter to our Home Missions Committee for serious consideration and investigation and with power to act. *Adopted.*

5. *Overture No. 32.* This overture reads, "The consistory of the East Leonard Christian Reformed Church herewith begs leave to present to you the request that Synod at once appoint a Director of Evangelism." The overture claims that there is need for such a director, since there is a trend toward evangelism among our constituency; that there is a distinct danger that our evangelism will become Arminian, and that it may "become a typical 'Lay-movement'"; that we need an ordained man in charge of evangelism even as we now have ordained men in charge of Missions and Home Missions; that synod has already established a denominational Supplementary Fund for Evangelization; and that several suggested activities ought to be undertaken by such a man.

Your advisory committee recommends that Synod do not accede to this request. *Grounds:*

1. The overture draws an erroneous picture of evangelism when it segregates it as a separate field apart from home missions and the regular work of the Church. The work of the Church has always been and is today the work of evangelism.
2. The need for a "director" of evangelism has not been established since this work is already directed by our local consistories, pastors, and Classical Home Missions Committees.
3. Our local groups are better able to direct local programs than a distant officer of Synod.
4. Our Classical and Synodical Home Missions committees are well able to advise consistories having particular problems in evangelism. (continued in Art. 121.) *Adopted.*

ARTICLE 100

The Advisory committee on *Publication Matters*, Rev. L. Veltkamp reporting presents the following:

I. REPORT OF THE SYNODICAL TRACT COMMITTEE.

A. *Material* — Agenda Report No. 23, pp. 141-144. (Supplement 23.)

B. *Recommendations*:

1. That Synod express its appreciation to the Committee for its diligent labors. *Adopted*.

2. That Synod approve the recommendation of the Tract Committee that it continue to have a Tract Committee. *Adopted*.

3. That Synod appoint the personnel of the Synodical Tract Committee and limit the tenure of office to two successive three-year terms. *Adopted*.

4. Your committee wishes to remind Synod of two vacancies on the present committee which require replacement, that of Rev. L. Trap due to his demise, and Mr. Ben De Boer, its efficient secretary, who is transferring to California. *Received as Information*.

5. The committee forwards to Synod with its approval and recommendation the name of Rev. Nick De Vries as the suggestion of the Tract Committee to replace Rev. L. Trap. (cf. Art. 160.)

Referred to Committee on Appointments.

II. REPORT OF THE PUBLICATION COMMITTEE.

A. *Material* — Report No. 25, 25-A. (Supplements 25, 25-A.)

B. *Recommendations*:

1. That Synod express its appreciation to the committee for its diligent labors. *Adopted*.

2. That Synod reappoint Mr. Jacob Veenstra, Mr. Fred Van Kleef, Professor L. Berkhof and Rev. Clarence Boomsma whose terms expire this year. (cf. Art. 160.)

Referred to Committee on Appointments.

3. That Synod limit henceforth the tenure of office to two successive three-year terms for all subsequent appointments retroactive two years. (cf. Art. 160, I.) *Adopted*.

4. It is recommended that in the future the Publication Committee avoid the practice of having committee members be contributing editors at the same time. *Adopted*.

5. We would call Synod's attention to the second recommendation of the Publication Committee and remind Synod that the Committee has not presented a nomination for the appointment of Editor-in-Chief of De Wachter as required by the decision of Synod. (Acts, 1926, p. 26; Schaver, p. 265.)

We recommend that Synod present a nomination for election from the floor.

Synod decides to table this matter until a later session. (cf. Arts. 110, 119.)

III. REPORT OF THE MISSION SUNDAY SCHOOL LESSON PLANNING COMMITTEE.

A. *Material*: Report No. 36 (Supplement 36).B. *Recommendations*:1. That Synod express its appreciation to the Planning Committee for its labors. *Adopted*.2. That Synod adopt the plan of lessons submitted by the committee with one qualification that said committee include a lesson in its cycle on Ascension, Pentecost, Easter and Christmas. *Adopted*.

IV. OVERTURE RE SERMONS FOR READING SERVICES.

A. *Material*: Overture No. 3.

Classis Pacific overtures Synod:

1. To continue to publish sermons.

2. To publish a larger number of sermons.

3. To publish sermons of from 30-40 minutes in length.

B. *Advice*:1. Your committee advises Synod to adopt overture No. 3 in its entirety. *Adopted*.

2. Your committee, however, would add two qualifying recommendations:

a. Due to prohibitive costs and restricted usage and demand these sermons be published in mimeograph form. *Adopted*.b. That the editing committee for said sermons emphasize simplicity and dignity in these messages. *Adopted*.

V. SERMONS FOR READING SERVICES.

A. *Materials* — Overtures No. 3, 21.

Classis Pacific overtures Synod to publish more and longer sermons in the English language for reading services.

The consistory of the Christian Reformed Church of Neerlandia, Alberta, Canada, overtures Synod to publish more special sermons, such as Prayer Day, Thanksgiving Day, Preparatory and passion week sermons, and also sermons on the Lord's Days (Heidelberg Catechism), as there seems to be a definite shortage of these sermons.

B. *Recommendations*:

1. Your committee advises against the request of Neerlandia's consistory re sermons for special days since the present series and volumes of sermons contain such messages for special days. We advise that in future publications of such sermons this same policy be followed for special religious days. *Adopted*.

2. As to the request for Catechism we advise that our sermon committee publish a number of sermons on select Lord's Days with a view to a systematic treatment of the high points of our Catechism. (cf. Art. 160, VI, for committee.) *Adopted*.

VI. GRADED SUNDAY SCHOOL LESSONS.

A. *Material*: Overture No. 14.

The Consistory of the Second Christian Reformed Church of Grand Haven overtures Synod to take such action as will result in the establishment of a system of graded Sunday School lessons.

B. *Advice*:

1. Your committee advises Synod not to accede to this request.

Grounds:

- a. Our present Sunday School Planning Committee is endeavoring to meet this need in the way of various present aids in the Key by which the material is adapted to the several age levels. *Adopted.*
- b. The question of the correlation of the Sunday School material with that of the Catechism and the Christian School, referred to in point 4 of this overture, is at present under study by the Educational Committee of Synod. (Report continued in Art. 102.) *Adopted.*

ARTICLE 101

The motion is made to reconsider the matter that was defeated at an earlier session, namely the joint recommendation of the Back to God Hour Radio Committee and the Home Mission Committee, to instruct the Home missions committee to call a minister for follow-up work. The motion carried. (cf. Art. 102.)

ARTICLE 102

The Rev. Wm. P. Brink, reporter for Advisory Committee, *Home Missions* (cf. Arts. 86, 99) presents the following for consideration:

A. *Material*—Report No. 15-B (Supplement 15-B).B. *Recommendation*:

Your advisory committee recommends the adoption of the recommendation of the Back to God Hour and Home Missions committees, namely:

“that Synod instruct the General Committee for Home Missions to call a missionary whose task it shall be to carry on the work of evangelization specifically in connection with the follow-up program of the Back to God Hour. It is understood that the missionary’s labors will be outlined by the Executive Committee for Home Missions in consultation with the Radio Committee.” (cf. Supplement 15-B.)

Grounds:

1. The strategic importance of follow-up work in relationship to our Back to God Hour requires that this work be effectively organized and carried out by the work of and under the leadership of a full-time minister.

2. The need of such a man is urged upon us by two of our Synodical committees. (Report continued in Art. 159.) *Adopted.*

ARTICLE 103

The Advisory Committee, *Church Order* (cf. Arts. 69, 75, 79), Rev. Wm. Heynen reporter, presents the following:

I. ORGANIZATION OF CLASSIS ONTARIO.

A. *Materials:*

1. Overture No. 30 in which Classis Grand Rapids East asks the approval of Synod to organize the Ontario Churches into a separate Classis.
2. Overture No. 33 from the Consistory of Kitchener, Ontario, requesting Synod not to accede to the request of Classis Grand Rapids East. The same Overture is supported by the Consistory of Hamilton, Ontario and Holland Marsh.
3. A similar request as found in 2 from the Consistory of Chatham, Ontario, Overture No. 38.
4. A similar request as found in 2 from the Consistory of Brampton, Ontario, Overture No. 40.
5. Similar requests as found in 2 from the Consistories of Picton, Ontario, and Campbellford, Ontario. (Overture No. 40.)

B. *Advice:*

That Synod approve the request of Classis Grand Rapids East to organize the Ontario Churches into a separate Classis. *Grounds:*

1. It would alleviate the problem of the undue size of Classis Grand Rapids East.
 - a. This Classis now numbers 43 congregations.
 - b. New congregations are being formed constantly.
2. It would meet the particular needs of the Ontario churches.
 - a. There are 23 churches (organized or authorized) representing about 1,000 families.
 - b. They are "neighboring churches", C. O. Art. 41, with similar needs and problems.
 - c. Elders from these churches now find it difficult or impossible to attend classis due to the demands of time and travel.

Adopted.

II. ERASURE OF NON-CONFESSING MEMBERS.

A. *Materials:*

The report of the Committee appointed by the Synod of 1948, mandated to (a) draft a form for the excommunication of baptized members and (b) recommend a better mode of procedure for excommunicating baptized members. Agenda Report No. 17, pp. 100-104. (Supplement No. 17.)

B. *Recommendations:*

To recommit this matter to the study committee enlarged by two additional members, asking them to rewrite it keeping in mind the following matters: (Cf. Art. 160, VI.)

1. Synod believes the covenant doctrine should be simply enunciated.
2. The distinction between erasure and excommunication should be clearly marked.
3. The form to be read should be clear and brief.
4. The matter should be offered to the church at large for discussion. *Adopted.* (Report continued in Art. 109.)

ARTICLE 104

Elder W. De Leeuw leads us in closing prayer.

WEDNESDAY MORNING, JUNE 21, 1950**Eleventh Session**

ARTICLE 105

Rev. B. J. Haan leads in devotions, after Synod sings Psalter Hymnal No. 201.

ARTICLE 106

Roll call shows all delegates are present.

ARTICLE 107

Elder D. Timmer expresses his agreement with the Form of Unity taking the place of Elder P. De Kock.

ARTICLE 108

The minutes of the 9th and 10th sessions are read and approved.

ARTICLE 109

The Advisory Committee *Church Order*, Rev. Wm. Heynen reporting. (Cf. Arts. 69, 79, 103), presents the following:

I. WOMEN VOTING AT CONGREGATIONAL MEETINGS.

A. *Materials:*

Report No. 20 on the proper function of congregational meetings and the question of women voting at such meetings. (Supplement 20.)

B. *Recommendations:*

1. That Synod thank the committee for its work. *Adopted.*
2. That Synod adopt the recommendations of the committee in Section IV of their report, which reads as follows:

"In view of the situation as indicated we believe it would be unwise for the Synod of the Christian Reformed Church to make a pronounce-

ment on this important question at this time. The basic issues involved have not come to sufficient clarity in the midst of our churches, and the desired measure of agreement can hardly be expected at this time. And inasmuch as this question not only confronts us but also our sister churches in the Netherlands, and inasmuch as we are now holding Ecumenical Synods from time to time, your committee advises Synod:

First, to urge all our leaders, consistories, and Classes to study the questions basic to this issue, giving particular heed to the Scriptural passages cited in this report.

Secondly, to request the next Reformed Ecumenical Synod for advice regarding the matter of women suffrage at congregational meetings. This request for advice, as we see it, should embrace a study of the nature and authority of congregational meetings in our Reformed system of church government, and likewise an exegetical study of all Scripture passages which have bearing on this question.

It should be understood that pending the outcome of this further investigation no church should undertake to introduce women suffrage at its congregational meetings." (Report continued in Art. 141.)

Adopted.

ARTICLE 110

Chairman advises Synod to request the Committee on Appointments to submit a nomination of two or three names for the editorship of the *Wachter*. *Approved.* (Cf. Art. 119.)

ARTICLE 111

Rev. B. Kruithof, fraternal delegate of the Reformed Church in America, brings the greetings of his church. Rev. J. Gritter responds for Synod.

ARTICLE 112

The Advisory committee on *Educational Matters* (cf. Arts. 80, 85), Dr. J. Daane reporting, presents the following:

I. MATTERS PERTAINING TO CALVIN COLLEGE AND SEMINARY. (Reports No. 19 and No. 19-A) (Supplements 19, 19-A).

A. *Clark Memorial Home Site.*

1. We call the attention of Synod to the following material:

a. The recommendations of the Board of Trustees found in the following paragraph of its report: "There is a possibility of obtaining more land adjacent to that bought three years ago, in connection with which the Calvin Church desires to obtain a site. The Board decided to recommend to Synod the purchase of an additional five acres of land from the Clark Memorial Home, and lease to the Calvin Church of Grand Rapids one acre of the plat for a period of 99 years at the regular price of \$10,000 per acre. The decision as to the location of

the church property is to rest with the Board or its appropriate committee."

b. We also call the attention of Synod to the following overtures anent the leasing of one acre of this proposed purchase to the Calvin Church:

1) *Overture No. 37* in which Classis Kalamazoo overtures Synod to grant this lease to the Calvin Church for the following reasons:

- a) This will provide our Calvin College and Seminary with the needed additional real estate.
- b) This will provide our Synod with an opportunity to express its appreciation to our Calvin Church for services being rendered our Calvin youth.
- c) The consideration that led Synod to reject a similar request from our Calvin Church in 1948 no longer holds.

2) *Overtures Nos. 42, 43, 44, 45, 46, 47, 48* in which the consistories of the following Grand Rapids churches overture Synod not to grant this lease: Eastern Ave., Oakdale Park, Sherman St., Neland Ave., Fuller Ave., Boston Square, Dennis Ave. Following is a summary of the grounds on which these overtures are based:

- a) It is not within the province of Synod to act in the matter of a building site for a local church. To move in this direction would set a dangerous precedent.
 - b) The vast concentration of college personnel in one church would tend to alienate the church and school.
 - c) No one church can properly supervise the student body.
 - d) No preferential treatment should be accorded any local church. This would create resentment and disturb public relations.
 - e) Calvin Church has not made a request for this lease.
 - f) If Synod grants this request the denomination will also obligate itself to help finance the erection of a church building large enough for all the students.
 - g) It would not be ethical to obtain a site for the Calvin Church in this round-about way.
 - h) To grant this request will foster the idea of a campus church since a lease would definitely place the church on college property.
- c. Finally we call the attention of Synod to *Overture No. 50* in which the Consistory of the Calvin Christian Reformed Church does the following:

- 1) The history of the matter which is before us is traced.
- 2) The problem is set forth as being one (a) of the Calvin Church which makes the acquisition of this site necessary, (b) of Calvin College which makes it desirable for the best interests of the Calvin students to have the Calvin Church establish itself in the campus area.

3) The position of the Calvin Church is set forth over against various criticisms and misunderstandings which are held to be current.

4) The request is made that the pastor or his designated representative be given the privilege of the floor when the matter herein discussed is up for consideration. Dr. Henry Stob is given the privilege of the floor in this discussion, and he avails himself of the privilege.

B. Recommendations:

In connection with the above proposal of the Board of Trustees and the overtures concerning it your committee recommends:

1. That Synod take up the matters of the purchase of the Clark Memorial Home property and the leasing of one acre of it to the Calvin Church as separate items.

2. That Synod approve of the purchase of an additional five acres of land from the Clark Memorial Home. *Grounds:*

a. There are good reasons to believe that the future needs of Calvin warrant this purchase.

b. This purchase is desirable because the proposed property is adjacent to that which Calvin already has. *Adopted.*

3. That Synod instruct the Board of Trustees to reply to the Calvin Church that said church should carry on its own negotiations for a church site whether such be a part of the Clark Memorial Home Property or any other piece of land. *Adopted.*

4. That Synod regards the above decisions to be a sufficient answer to the overtures that have been presented with respect to this matter. *Adopted.* (Report continued in Art. 140.)

ARTICLE 113

Elder B. Slings closes the morning session with prayer.

WEDNESDAY AFTERNOON, JUNE 21, 1950

Twelfth Session

ARTICLE 114

Rev. Dr. J. Bruinooge requests Synod to sing number 340 of the Psalter-Hymnal and leads in prayer.

ARTICLE 115

Elder Walter Kok takes the place of Elder J. De Haan, and signifies his agreement with our "Form of Unity."

ARTICLE 116

Greetings from Fraternal Delegates:

1. Rev. M. Arnoys, chairman of the *Reception Committee*, (Cf. Art. 19), introduces Rev. J. P. Nagy of the Free Magyar Reformed

Church of America, who brings us the greetings from his church and informs us of the passing of Prof. Sebestyen. Elder Richard Postma responds. Rev. J. P. Nagy presents a certificate of appreciation which reads as follows:

Fear God and Give Glory to Him

In grateful appreciation:

In token of the sincere appreciation and grateful thanks of the staff and students of the Hungarian Reformed Church Academy at Sarospatak for the most generous and valuable gifts of medicine, books, clothing, and food given by the General Synod of the Christian Reformed Church of America.

Sarospatak (Hungary) on the 1st day of Oct., 1949
(signed) Rev. Barnabas Nagy, D.D.
Rector of the Academy

2. Rev. M. Arnoys introduces Mr. A. Warnaar, fraternal delegate of the "Geref. Kerken in Nederland." He spoke especially as President of the Central Christian Emigrants Society. Rev. R. Wildschut responds for Synod.

3. The Rev. C. M. Schoolland introduces Rev. J. D. Edgar of the Reformed Presbyterian Church of North America. The Rev. Lawrence Veltkamp responds for Synod.

ARTICLE 117

Rev. C. M. Schoolland, member of the Reception Committee, introduces the following missionaries: (Cf. Art. 19.)

1. Rev. F. Vander Stoep, who speaks for the general conference of the Indian Field and all the workers on the field.

2. Rev. H. Boer speaks briefly to Synod as a representative of our Nigerian Conference.

3. Rev. A. Smit, who recently returned from China, tells of the work as it is still carried on by our native Christians in China.

Rev. T. Verhulst responds for Synod.

ARTICLE 118

Dr. J. C. De Korne introduces to Synod the following missionaries: Jennie Stielstra, Leonard P. Brink, Juan Coonsis, Bernard Haven, Cand. C. Kuipers, Mary Kuit, Cornelia De Witt, Wilhelmina Kalsbeek, Magdalene Koets, Rev. Jerry Pott. Rev. H. J. Evenhouse responds for Synod.

ARTICLE 119

The *Committee of Appointments* presents the following names for nomination for Editorship of *De Wachter* (Cf. Art. 110): Rev. E. Van Halsema, Rev. J. Gritter, Rev. W. Haverkamp. Synod adopts the nomination.

Rev. E. Van Halsema is elected.

ARTICLE 120

The Stated Clerk presents the following as the advice of our standing committee on Church Ecumenicity and Church Correspondence:

A. *Material:*

The invitation of the International Council of Christian churches to send one or more observers to attend the Second Plenary Congress of this council to be held in the city of Geneva, Aug. 16-23, 1950, was by decision in one of the early sessions of our synod referred to your standing committee on Ecumenicity and Interchurch correspondence to offer advice.

B. *Recommendation:*

Your committee recommends that synod do not grant the request of the I. C. C. C. *Grounds:*

1. A similar request to send a representative to the I. C. C. C. in Amsterdam in 1948 was rejected, since it would involve needless expenditure of denominational funds. (Cf. Acts 1948, p. 59.)
2. Since our denomination is a member of the N. A. E., it is inadvisable to send a delegate to a competitive organization. The I. C. C. C. is a direct outgrowth of the A. C. C. C., which our synod did not choose to join in 1943 when confronted with the choice between the N. A. E. and the A. C. C. C. *Adopted.*

ARTICLE 121

The Advisory Committee *Home Missions*, Rev. W. P. Brink reporter, (Cf. Arts. 86, 99) presents the following:

I. THE SCOPE OF CHURCH EXTENSION.

A. *Material:* Report No. 14 (Supplement 14.)B. *History:*

1. The problem of the scope of church extension was brought to the attention of the Church by the General Committee for Home Missions in its report to the Synod of 1949. (See Acts, 1949, pp. 228ff.)

a. The problem stated by the committee is as follows: "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" in the promotion and establishment of new congregations?

b. In seeking to solve the problem the committee called attention to the fact that the Home Mission Order (Art. 3, a and c) mentions "new fields within the bounds" of the Classes. The committee then adds: "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."

c. Upon the basis of this interpretation the General Home Missions Committee recommended a declaration

(1) "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.

(2) "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.

(3) "That in these Church Extension activities the principle of consistorial authority and supervision must remain duly recognized."

d. We ought to notice that the General Home Missions Committee posed a problem and suggested new regulations, or declarations, BUT the committee only assumed and never established that the scope of Church Extension included the membership of our church within or adjacent to our church centers.

2. The advisory committee of Synod of 1949 recognized the problem posed by the General Home Missions Committee—"Briefly stated the problem is this: must church extension be limited to those that are without, the dispersed brethren of the faith and the unchurched, or does church extension have a larger scope including our own church centers where conditions warrant the promotion and establishment of new congregations." The advisory committee of 1949 did not seek to answer the problem itself but "deemed that the information and recommendations . . . have much merit."

3. Upon the recommendation of the advisory committee, Synod of 1949 gave a twofold mandate to the study committee. There is, however, a discrepancy between the problem posed and the mandate given. Instead of committing the problem to a study committee, the mandate assumes that the problem has been solved and so stipulates *not* that *the problem* but rather that "*the report dealing with the Scope of Church Extension* be given to a committee for further study." Observe that the committee of three appointed to study "the report" had two members who helped frame the original report.

Assuming again that the basic problem had been settled, a second stipulation was made "That this committee formulate the required change in the preamble of the Home Mission Order."

4. We now turn to the Study Committee report before our Synod. The committee did not enter into a study of the scope of church extension but rather into the secondary matter. "Upon reflection we were convinced that the latter was the intent of Synod and that our mandate confined itself to a reformulation of the preamble." (Agenda, Report No. 14, p. 82.) This means that the committee believed that Synod 1949 had itself in its mandate prejudged the conclusion.

5. At this point we ought to note that there are several things wrong with the procedure which was taken.

a. The report instead of the basic problem was committed for study.

b. The study itself was inhibited by the presumption that the problem was solved.

c. The committee "confined itself to a reformulation of the preamble."

d. The recommendations of the study committee are a *mere repetition* of the recommendations of the previous General Home Mission Board report plus a reformulation of the preamble.

e. Neither the Home Missions Committee, nor the Synodical advisory committee of 1949, nor the present study committee have shown that the "promotion and establishment of new congregations in our church centers" or adjacent areas ought on the basis of sound principle to be included in the work of our Home Missions Committee or in the Home Mission Order. Apparently historical precedent had led to the conclusion proposed. Our practices ought to be determined by principles, not vice-versa.

6. Upon the basis of this history your advisory committee concludes that the crucial problem of the scope of Church Extension has not been properly studied, and that the judgment to which the committee came and upon which the suggested reformulation of the preamble of the mission order rests has no adequate grounds.

C. *Recommendations:*

1. That Synod do not adopt the recommendations of the study committee. *Grounds:*

The essential problem which led to the appointment of the study committee has not been adequately studied or satisfactorily answered. *Adopted.*

2. That Synod appoint a new committee to study the specific problems posed: "What is the scope of Church Extension? Must it be limited to those that are without, the sheep that have strayed, and the members that have settled in communities removed from our church centers; or does it also include the promotion and establishment of new congregations among our own members, and in our own church centers?" *Grounds:*

- a. The mandate of the Synod of 1949 was confusing.
- b. Such a study should precede any change in the Home Mission Order. (Cf. Art. 160, VI.) *Adopted.*

II. BACK TO GOD HOUR COMMITTEE.

A. *Material*: Synod of 1950 requested this advisory committee to come with recommendations with respect to the membership and tenure of office on the Back to God Hour Committee.

B. *Recommendations*:

1. That two members be added to the present committee, making its membership 12 instead of 10. *Grounds*:

- a. This will facilitate a systematic plan of retirement.
- b. This will insure greater continuity.
- c. This will make broader representation possible. *Adopted.*

2. That Synod limit the tenure of office to two successive three-year terms. *Adopted.*

3. That Synod refer the matter of the composition of this committee to the Committee on Appointments. (Cf. Art. 160, VI.) *Adopted.*

III. CHAPLAIN COMMITTEE.

A. *Materials*: Report No. 38 (Supplement 38.)

B. *Recommendations*:

1. That Synod thank the Chaplain Committee for its work. *Adopted.*

2. That Chaplain Dick J. Oostenink, Jr., continues to be a minister of the Newton, N. J., consistory. Received as information.

3. That Synod grant Chaplain E. J. Holtrop the privilege of briefly addressing our body, if he is present. *Adopted.*

IV. CANADIAN RELIEF FUND.

A. *Materials*: Report No. 39 (Supplement 39.)

B. *Recommendation*:

That Synod thank the Canadian Relief Committee and the diaconate of the Chatham Church for their work. *Adopted.*

V. THE CALVINIST RESETTLEMENT SERVICE COMMITTEE FOR DIS-PLACED PERSONS.

A. *Materials*: Reports No. 21, 21-B (Supplements 21, 21-B.)

B. *Recommendations*:

1. That Synod thank the Calvinist Resettlement Service Committee for its work. *Adopted.*

2. That Synod approve the Calvinist Resettlement Service program in cooperation with the American Hungarian Federation, which has been inaugurated throughout our churches in the United States. *Adopted.*

3. That Synod continue the Committee which is activating this denominational program according to the mandate given by the Synod of 1949. *Adopted.*

4. (See Report No. 21-B.) That Synod appoint Miss Agnes Flonk, Assistant Secretary, as an additional member of the committee in view of her competent and responsible services as Corresponding Secretary and the virtual necessity that she attend every meeting of the committee. Synod rejected this recommendation.

5. That Synod recommend this program to all our churches and urge their wholehearted cooperation. (Cf. Art. 157.) *Adopted.*

VI. CHURCH EXTENSION AND NEIGHBORHOOD EVANGELISM.

A. *Material:*

Overture No. 23 — "That Synod appoint a study committee for the specific purpose of properly and clearly stating the line of demarcation between the mandate and policy of the General Home Mission Committee to evangelize the unchurched and unconverted population of our nation, and the program called 'Neighborhood evangelism,' formerly called 'City Mission Work,' as it is sponsored and supervised by local consistories of our denomination. Simply stated the problem is: 'What is the distinction between this phase of Church Extension and Neighborhood Evangelism?'"

B. *Recommendations:*

1. That Synod assign to a study committee the task of defining the line of demarcation between the functions and spheres of denominational mission agencies and the mission task of local churches, and also their relations to each other. *Grounds:*

- a. Past Synodical decisions, as *Overture No. 23* indicates, have adopted resolutions which tend to confusion on this score.
- b. There are concrete instances of duplication and confusion of effort in the relations of local churches and denominational agencies in respect of mission endeavor. (Cf. Ground 4, a and b of *overture*.) *Adopted.*

2. That this study be assigned to the committee appointed for the study of the problems raised by the report of the committee on "The Scope of Church Extension." *Ground:*

These various Home Mission problems are closely interrelated, and should be studied in the context of one whole. (Cf. Art. 160, VI.) *Adopted.*

ARTICLE 122

The Advisory Committee on *Budget Matters*, Mr. F. L. Winters reporting, presents the following:

1. THE AMERICAN BIBLE SOCIETY.

A. *Material:* Report No. 1 (Supplement 1.)

B. *Recommendation:*

Synod received this report with thanks and recommend this cause to be placed on the accredited list. (For American Churches only.) *Adopted.*

2. THE BRITISH AND FOREIGN BIBLE SOCIETY.

A. *Material:* Report No. 2 (Supplement 2.)

B. *Recommendation:*

Synod receive this report with thanks and place this cause on the accredited list of causes for the Canadian churches only. *Adopted.*

3. THE REFORMED BIBLE INSTITUTE.

A. *Material:* Report No. 34 (Supplement 34.)

B. *Recommendation:*

Synod receive this report as information and place this cause on the recommended list of accredited causes.

4. NETHERLANDS REHABILITATION COMMITTEE.

A. *Material:* Report No. 50 (Supplement 47.)

Your committee has examined the report of the above captioned committee which reports fully the detailed receipts and disbursements. All funds have been expended, leaving no balance on hand June 13, 1950.

B. *Recommendations:*

1. To convey our hearty thanks to all the churches and individuals who so generously contributed to this worthy cause. *Adopted.*

2. That Synod express its gratitude to the members of this committee for the excellent work done. *Adopted.*

3. That the records of the committee be deposited with the Stated Clerk of Synod for filing. *Adopted.*

5. HUNGARIAN RELIEF.

A. *Material:* Report No. 32 (Supplement 32.)

The report of this organization has been carefully scrutinized and found in order by your committee.

B. *Recommendation:*

That this cause be approved by Synod for one or more offerings. *Adopted.*

6. GERMAN & HUNGARIAN SPIRITUAL RELIEF.

A. *Material:* Report No. 7 (Supplement 7.)

The Budget Committee has carefully examined the financial report of this committee and acquiesces in the opinion of the committee that no further offerings are necessary on account of substantial balance on hand. Received as information.

7. HUGUENOT RELIEF PROJECT.

A. *Material*: Report No. 31 (Supplement 31.)

The financial report of this organization has been carefully examined and has the approval of your committee.

B. *Recommendation*:

That this cause be approved for one or more offerings. *Adopted.*

8. AMERICAN HOME BIBLE LEAGUE.

A. *Material*: Overture No. 39.

Two representatives of this organization appeared before the Budget Committee and explained their work in considerable detail, and also submitted a financial report.

B. *Recommendations*:

1. That Synod approve this cause and place on the accredited list.

Grounds:

This organization distributes and furnishes Bibles directly to homes, and works in close cooperation with many of our churches. Bibles for homes are furnished without cost. *Adopted.*

2. That Synod appoint a liason man to this organization. (Cf. Art. 160, VI.)

He is to keep in close contact with this organization to keep Synod informed as to the work done. This liason man, however, is not to hold an office in the organization. He is to report to Synod annually as to the scope and operations of the work done by this league. (Report continued in Art. 145.) *Adopted.*

ARTICLE 123

Elder J. Buwalda closes the session with prayer.

THURSDAY MORNING, JUNE 22, 1950

Thirteenth Session

ARTICLE 124

Rev. Jerry Pott requests Synod to sing Number 141, Psalter-Hymnal and leads in prayer.

ARTICLE 125

The roll is called and all delegates are present. Mr. A. Jager takes the place of M. Triestram, and expresses his agreement with the "Forms of Unity."

ARTICLE 126

The clerk reads the minutes of the eleventh and twelfth sessions and Synod approves.

ARTICLE 127

The Advisory Committee on *Indian and Foreign Missions*, (Cf. Arts. 84, 94, 98), Dr. P. Y. De Jong reporter, presents the following matters:

I. MISSION POLICY.

A. *Materials*: Agenda Report No. 12, Section Two, B., p. 44 (Supplement 12); Supplementary Report No. 12-A, Section Two, B (Supplement 12-A); Agenda Report No. 49 (In file of Stated Clerk); Overture No. 5 (Classis Pella); Overture No. 11 (Classis Minnesota); Overture No. 12 parts II and III (Consistory of Hollandale); Overture No. 35 (Classis Kalamazoo); Study Committee Report on "Indigenous Mission Policy" (Schaver-Steigenga-De Koekkoek) (In file of Stated Clerk); Boer pamphlet: Our Mission Budget and the Indian Field; General Conference pamphlet. Our Indian Missions—Pietistic or Reformed?; Preliminary Report of the Advisory Committee (In file of Stated Clerk).

B. *Analysis of the situation*:

Your Committee has found itself in a most difficult position from the very moment when it began to deal with the whole matter of mission policy as we were confronted with it in the material presented for our consideration.

First of all, we sought very carefully to analyze and delineate the materials. We have among other things a report of what the Board has done as it attempted to meet the situation created by differences of opinion and conviction concerning fundamental policies. For a long time the Board has been considering the question of the Indigenous Church Plan. Not only the Board but also Christian Reformed Synods upon several occasions (Acts 1942, p. 237, p. 67; Acts 1944, p. 219, etc.) declared themselves as heartily favoring the ideal of establishing indigenous (strictly native) churches on our mission fields, including our Indian Mission Field.

However, the difficulties arose in connection with the methods which were to be pursued in attempting to attain to this ideal. Therefore the Board appointed a Study Committee at its February meeting which made a preliminary study of the matter and presented its convictions as to how this ideal was to be reached. This is Report No. 49, to which the Board expressed its "substantial agreement." However, the Board felt that it was by no means ready to commit itself at that time on all the details of that report. Thus it appointed that same Committee to draw up a more elaborate explication of these resolutions, for the purpose of presenting them to Synod, if the Executive Committee approved of that further explication. Although the Executive Committee could not see its way clear to endorse that further explication (Schaver-

De Koekkoek-Steigenga Report) because, to its mind, this Committee had exceeded its mandate especially in dealing with the question of institutions in Chapter V, yet it decided to send that report on to Synod for study.

Before the Board met, the Rev. H. R. Boer published his pamphlet which dealt among other matters, with virtually the same problem. In that pamphlet the Rev. Boer sought to express his convictions on how this problem of attaining the ideal should be met. He had advocated the strictly indigenous policy of working toward this ideal by insisting that the native Christian groups should be self-supporting, self-governing and self-propagating. In the conclusion of his pamphlet he advocated ten recommendations of putting this policy into effect on the Indian field which should serve as a basis for further study and action on this whole matter. To this pamphlet the General Conference, consisting of our force on the Indian Mission Field, has replied in its pamphlet which recommended that the present policy of doing mission work on the Indian field be maintained and defended by Synod and the Board. These missionaries were convinced that the policy advocated by the Rev. Boer was not the only way in which Reformed mission work could be carried on. They also declared that they believe that the adoption of the Boer recommendations will mean the complete overthrow of all the work which we as a denomination have tried to accomplish on that field.

What has measurably complicated the situation was the seemingly conflicting policy of our Board. On the one hand they have constantly insisted on the ideal of a completely native Christian community and church, while on the other hand they have authorized sizeable expansion which large numbers in the church could not regard as being in harmony with that ideal. We have reference especially to the action taken by the same February Board meeting which claimed to be in "substantial agreement" with the report of the study committee (Report No. 49) and yet saw fit to authorize the immediate erection of the High School building at the cost of some \$85,000. This was unwise first of all in the light of the fact that for a long time there had been no general agreement within the Board on the matter of such expansion. Many members have serious misgivings. Surely the appointment of the study committee at its Board meeting and the decision that it was in "substantial agreement" with its recommendations can hardly be harmonized with the decision to jeopardize the position of that committee which occurred by passing the resolution to build. Even though technically the Board can justify its actions in this regard by appealing to decisions of previous Synods, there were several members in the Board who desired to postpone action for four months (until this session of Synod) and the decision was passed by a very small

majority. We believe that it would have been far better for the reputation of the Board and welfare of the Indian missions if this crucial decision had been postponed.

Meanwhile the whole subject of mission policy with specific reference to its application on the Indian Mission Field occasioned widespread agitation and debate throughout the church. Out of this were born the several overtures which are officially before us at this time.

Your Committee, in order to come to a proper evaluation of this material, has held several long sessions devoted exclusively to this matter. We have sought the advice of recognized leaders in the field of Reformed mission work, specifically Prof. J. H. Bavinck of the Netherlands, Professor-elect H. R. Boer, and Dr. J. C. De Korne. We have also conferred with the Rev. A. H. Smit of our China field, the Rev. F. Vander Stoep representing General Conference, and the Rev. J. L. Schaver, member of the Board and secretary of the special Study Committee appointed by the Board.

We have come to the Synod with our preliminary recommendations in the morning session of Tuesday, June 20, for the purpose of attaining greater clarification of the problem and ascertaining the mind of Synod on the matter. After our report was read, speeches were made by certain mission leaders, and a general discussion prevailed. Then the Synod referred the matter to us again. Thereafter your Committee with the leaders above mentioned held a four hour session and further discussed the subject. As a result of all these labors we now come to Synod with our present report and recommendations which we trust will serve to guide Synod and the churches towards a solution of the problems raised and also answer the specific overtures before it.

The problem as your Committee sees it is not that of the ideal of a completely indigenous church on our mission fields. On this, as far as we could ascertain, there is complete agreement among the missionaries, in the Board, and throughout the churches. This has repeatedly been declared by Synods and in our church papers, and there has never been any protest, whether official or otherwise, registered against this ideal. *The problem lies rather in the method by which this ideal shall be reached on our fields with specific reference to the use of educational and medical institutions in connection with the work of evangelizing the natives, particularly on the Indian field.* This problem, we are convinced, must be met frankly and fearlessly by Synod and the churches. In the light of this conviction we make our recommendations at this time.

C. Recommendations:

1. That Synod appoint a Study Committee to report to the Synod of 1952. (Cf. Arts. 153, 160, VI.) *Adopted.*

2. That Synod instruct the Board to maintain the "status quo" on our Indian field until this Study Committee report shall have been acted on. This means that no further expansion of personnel and/or buildings shall take place on the Indian Mission field, including such projects which may have already received Synodical approval but as yet have not been carried out. *Adopted.*

3. That Synod accede to the overture of the consistory of Hollandale, Minn., (No. 12, II) "to instruct our force on the Indian field to apply themselves in their work strictly and only according to the adopted report on indigenous churches (Acts 1942, 99, 69ff)." *Adopted.*

4. That Synod do not accede to the overture of the consistory of Hollandale, Minn., (No. 12, III) and the overture of Classis Minn., (No. 11.) *Grounds:*

These requests are premature in view of Synod's appointment of a Study Committee. *Adopted.*

5. That Synod declare that the above recommendations contain its answer to overtures of Classis Pella (No. 5) and Classis Kalamazoo (No. 35.) (Report continued in Art. 130.) *Adopted.*

ARTICLE 128

Elder J. C. Goris closes the morning session with prayer.

THURSDAY AFTERNOON, JUNE 22, 1950

Fourteenth Session

ARTICLE 129

Rev. E. Tanis requests Synod to sing 176 and leads in prayer.

ARTICLE 130

The Advisory Committee on *Indian and Foreign Missions*, (Cf. Arts. 84, 94, 98, 127), Dr. P. Y. De Jong reporting, presents the following:

I. MISSION EXPANSION PROGRAM.

Preliminary Remarks:

Your Advisory Committee, having made a careful and prayerful investigation of all the material relative to mission expansion which was presented to it, feels constrained to make the following preliminary remarks.

For some time our Christian Reformed Church has experienced a growing interest among its members in the world-wide challenge of Christian missions. Time and again new fields have been brought to the attention of the Board by consistories, classes and members of our congregations. Throughout the world doors of golden opportu-

nity for the spread of the gospel are being opened. In many lands the old religions are in a process of disintegration and have lost their hold on large masses. Such a situation, fostered by the spirit of secularism which is prevalent in the Orient as well as in our Western lands, provides fertile ground for Communistic propaganda. The ease with which this way of thought and life, so diametrically opposed to the blessed gospel of our Lord and Savior, has found entrance into such lands as China, India and Indonesia makes it imperative that all Christian churches who love the truth of the gospel and seek to be true to the Great Commission rise to meet the challenge. We believe that Christianity and not Communism is the only hope of a world lost in sin and darkness. Thus we have not hesitated in the least to make the recommendations which are found in this section of our report.

Very carefully we have weighed also the financial obligations which our recommendations, if adopted, will involve. For the sake of clarity on this matter at the outset we list these here.

For Indonesia	\$8,400
For Nigeria	15,400
For Japan	8,400
For India	14,400
	<hr/>
	\$46,600

As Synod will readily see, all these fields together will not cost the church nearly as much as the adopted budget of 1950 for China, which totalled no less than \$88,400.

We trust that in this mid-century year of deepening gloom throughout a world which is alienated from God our church with its heritage of the pure gospel will eagerly seize the opportunities which God in His providence has granted her. Thus in a larger measure than ever before we will be fulfilling Christ's command, "Go ye into all the world, and preach the gospel to the whole creation."

A. NEW MISSION FIELDS.

1. *Material:*

Overture No. 27 — in which Classis Hudson overtures Synod to appoint a Study Committee to report to the Synod of 1951 on new mission fields.

2. *Recommendation:*

Advisory Committee recommends that Synod do not accede to this overture. *Grounds:*

- a. The Board of Missions has already been investigating several fields for some time, so that further study is not essential before a decision is reached.

- b. Our churches have been alerted to these possibilities of expansion for many months, and several congregations and classes urge action at this Synod.
 - c. This Synod has expert advice available on several of the fields, of which the Advisory Committee has made use. We refer to Dr. Bavinck on Indonesia, the Professor-elect H. Boer on Nigeria, and the Rev. A. H. Smit on Japan and Korea.
 - d. Several of the Board proposals seek only tentative approval of the fields at this time. Final action cannot be taken on such cases but will necessarily be postponed until future Synods.
- Adopted.*

B. INDONESIA.

1. *Material:* Report No. 12, section Seven C. (Supplement 12). Report No. 12-A, section Seven C. (Supplement 12-A.)

2. *Historical Background:*

In connection with the material presented in the Board report, we wish to call Synod's attention to the following:

- a. We have an official request from the Gereformeerde Kerken of the Netherlands to enter this field of labor.
- b. We are asked not for direct financial aid to be given to their mission work but rather that we take on a field of labor for ourselves and work this in cooperation with them.
- c. We are urged to work in such cooperation because of the great need in Java and the possibility of such cooperation between two bodies who are historically and spiritually so much alike.
- d. We have been urged by these churches to give attention especially to the Mission field in Central Java, immediately adjacent to the field of the "Gereformeerde Kerken" in South Central Java. This Mission which has always sustained close relation to the work of the "Gereformeerde Kerken" has been deprived of workers and funds during and after the war, since both workers and funds came almost exclusively from Germany.

3. *Recommendation:*

That "Synod authorize the Executive Committee of the Christian Reformed Board of Missions to send a maximum of two ordained missionaries to Indonesia for three years for service in Indonesia under the direction of the *Christian Reformed Board of Missions* and in cooperation with the "Zendings Deputaten of the Gereformeerde Kerken" subject to the following stipulations:

- a. In accordance with our Mission Order they shall be called and sent out by local churches, and their ministerial status will remain with those local churches.
- b. In accordance with the Mission Order their work will be regulated by the Christian Reformed Board of Missions which is hereby

authorized to effect a working arrangement with the "Zendings Deputaten of the Gereformeerde Kerken in the Netherlands" and, if found necessary and feasible, with the native churches of Indonesia.

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

1) After the necessary language study and orientation they shall perform actual mission work in Indonesia;

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

C. NIGERIA.

1. *Material:* Report No. 12, Section Six E (Supplement 12). Report No. 12-A, Section Six E (Supplement 12-A).

2. *Historical Background:*

In connection with the material presented by the Board we would call attention to the following:

a. The Mission of the Dutch Reformed Church of South Africa has requested us to take over a portion of their field as outlined in the report, since it cannot adequately take care of the needs there due to its commitments on mission work in the homeland.

b. This new arrangement of doing mission work by our church meets with the enthusiastic endorsement of the native Christians in that area.

c. The church which has begun the work in that area is credally closely related to our church.

d. The area which we are asked to take over is geographically part of the territory in which we are already working.

e. This proposal is urged by our Nigerian missionaries who feel the necessity of expanding our work in this direction.

3. *Recommendations:*

a. That Synod authorize the Board through the Nigerian Conference to effectuate the transfer of the mission area of the Dutch Reformed Church of South Africa lying east of the Katsina Ala river to our church as a new mission responsibility in such a manner and at as early a date as shall be mutually satisfactory to both the D.R.C.M. and our mission. *Adopted.*

b. That Synod authorize the sending out of the following missionaries (if available)

for 1950 — one ordained man, one teacher and one nurse;

for 1951 — one ordained man and one teacher. *Adopted.*

D. JAPAN.

1. *Material*: Report No. 12, Section Seven D, (Supplement 12).

Report No. 12-A, Section Seven D, (Supplement 12-A).

Overture No. 36 (Classis Kalamazoo).

Overture No. 41 (Prospect Park, Paterson).

Report to Mission Board by Rev. A. H. Smit (in file of Stated Clerk).

Overture No. 49 (Lagrange Ave., Grand Rapids).

2. *Historical Background.*

Because of the tremendous interest of our churches in the opportunities for doing mission work in Japan, our Board has during recent months seriously investigated the possibilities. It has carried on correspondence with the Rev. Mr. Takaoki of the Reformed Church in Japan, who asked for an official representative of our church to confer with the ministers of his denomination. The Board thereupon delegated the Rev. A. H. Smit to investigate this field and present his recommendations. The brother has very willingly carried out his mandate and presented his report. However, due to lack of time the Board could not pass on this and has therefore referred the matter to Synod. Your committee has discussed this matter in full with Rev. Smit.

3. *Recommendation.*

a. To open up evangelistic work in the Tokyo and/or Sendai areas by sending two ordained missionaries to Japan between now and the next Synod. *Adopted.*

b. To authorize the Board to carry out this decision in accordance with the "Present Concrete Proposals" as outlined in the Smit report, as follows: *Adopted.*

a. The Reformed Church of Japan desires to remain completely independent and does not wish to be absorbed by the Mission. Therefore it is felt missionaries should not become members of the Presbytery. Also, wherever work is carried on in a church, such work should be done under supervision of or at least in consultation with the local pastor.

b. The Mission will want to carry on its work independently; however, it is thought advisable that the Presbytery be consulted regarding the opening of new stations and the hiring of associates.

c. If the Lord blesses the work of the Mission the resulting congregations are to become part of the Reformed Presbytery.

d. The question of support for needy pastors was also raised. It was agreed that the Mission should not pay even a part of the pastors' salaries. However, it might be possible to obtain special grants from home for special projects. Also to supplement their salaries, pastors might do outside evangelistic work, under supervision of a joint committee of Mission and Church. *Adopted.*

c. To instruct the Budget Committee to make the necessary financial arrangements for this work by incorporating in the Budget for Mission Work the following:

for Japan — \$8,400 for both 1950 and 1951. *Grounds:*

This amount is also stipulated for the new field in Indonesia, and since the financial needs for effectuating this work are parallel, this amount ought to be sufficient. *Adopted.*

E. KOREA.

1. *Material:*

Agenda Report No. 12, Section Seven E, (Supplement 12).

Agenda Report No. 12-A, (Supplement 12-A).

Report to Mission Board by Rev. A. H. Smit — (in file of stated clerk).

2. *Recommendation:*

We recommend that in the light of the existing conditions in the Korean Church as described by the Rev. A. H. Smit, Synod decide not to pursue the matter of work in Korea further at this time.

Adopted. (Report continued in Art. 149.)

ARTICLE 131

Dr. J. C. De Korne and Dr. R. S. Wierenga request synod to express itself specifically on: 1. Proceeding with the building of the Zuni chapel, 2. The remodelling of the Gallup residence for the missionary assistant, 3. The building of the home at Rehoboth for white children and the remodelling of the old government school building. This request was referred to the advisory committee on Indian and Foreign missions to report at a later session. (cf. Art. 153.)

ARTICLE 132

The officers of the synod of 1950 convinced that our rules for synodical procedure are in many instances too technical and too detailed, unsuited to a deliberative assembly, such as our synod, recommend that Synod decide to appoint a study committee to prepare the draft of an abbreviated and simplified set of rules. This committee is to report either in 1951 or 1952. (cf. Art. 160, VI). *Adopted.*

ARTICLE 133

Synod decides to meet in an evening session from 7:30 to 9:30 p.m. and elder B. De Jager closes the afternoon session with thanksgiving.

THURSDAY EVENING, JUNE 22, 1950

Fifteenth Session

ARTICLE 134

Rev. F. Vander Stoep leads in devotions. Synod sings No. 38, Psalter Hymnal.

ARTICLE 135

Elder A. Warnaar, fraternal delegate of the Reformed Churches of the Netherlands, informs Synod that his church is sending an observer to attend the Second Congress of the International Council of Christian Churches to meet in Geneva, Switzerland. He expresses a desire that our church also send a delegate to said Convention, and that our church give a thorough consideration to the I.C.C.C. as we have done on the N.A.E. Synod decides to sustain the decision adopted at an earlier session. (cf. Art. 120.)

ARTICLE 136

Rev. J. L. Schaver, co-author of the Majority of the study committee on *Articles 6 and 12* of the Church Order (Agenda Report 26) is given the privilege of the floor to speak in defense of their recommendations. Rev. M. Monsma, author of the Minority opinion is given privilege to elucidate his recommendations. (See Agenda Report 26-B) (See Supplement 26).

Synod tabled both recommendations and adopted the revised recommendations which read as follows:

Synod of 1950 hereby rules that whenever a church desires to call a minister for some type of ministerial service according to the provision of Art. 6 of the Church Order, it shall not proceed to do so without the approval of its Classis meeting in full session. No church shall proceed to call a minister to labor in an institution of mercy, or in an educational institution, or to labor in any other extraordinary field or capacity, unless its Classis is persuaded that the proposed task is indeed ministerial, spiritual in character, and compatible with the ordination vows of the ministry, and with the work of the ministry as designated in the Church Order.

Synod also declares that the calling of ministers to serve as Bible Teachers at our Christian High Schools is — as a rule — neither necessary nor advisable. Synod would definitely discourage this practice.

Synod furthermore calls the attention of the churches to the fact that ministers who occupy extraordinary fields of labor according to the provisions of Art. 6 of the Church Order are expected to submit themselves to all the requirements of the Church Order, just as all regularly charged ministers are required to do, and the consistories concerned shall supervise the labors of these ministers, as they supervise the labors of all regularly charged ministers. *Adopted.*

ARTICLE 137

Elder H. Bratt closes this session in prayer.

FRIDAY MORNING, JUNE 23, 1950

Sixteenth Session

ARTICLE 138

Dr. J. C. De Korne conducts the devotions and requests Synod to sing No. 329 of our Psalter Hymnal and leads in prayer.

ARTICLE 139

The roll is called and all delegates are present with the exception of elder L. J. Last. Elder P. Van Houten has taken the place of elder H. Bratt and expresses his agreement with the "Forms of Unity."

ARTICLE 140

Synod in executive session considers the report of the Advisory Committee *Educational Matters*, re the appointment of Mr. Gordon Buter as Business Manager of Calvin College. The recommendation that Mr. Buter be appointed to this position is approved by Synod. (Report continued in Art. 154.)

ARTICLE 141

The Advisory Committee, *Church Order*, (cf. Arts. 69, 79, 103, 109), Rev. W. Heynen reporter, presents the following matters:

I. ARTICLE 68 OF THE CHURCH ORDER AND CATECHISM PREACHING.

A. *Material*: Overture No. 1, Agenda, page 209.

B. *Recommendation*:

Synod adopt this overture and its recommendations in its entirety. *Adopted*.

II. NOMINATING OF OFFICE BEARERS.

A. *Material*:

Overture No. 25 in which the Parchment Christian Reformed Church overtures Synod "to declare that, in the nominating of office bearers, consistories should give very weighty consideration to those who favor labor movements that are based on the Word of God.

Grounds:

1. This would give guidance to the consistories that are confronted with this problem.
2. It is in harmony with the stand taken by Synod regarding nominees for office-bearers and their attitude toward the cause of Christian instruction."

B. *Advice*:

That Synod do not adopt this overture. *Grounds*:

The position of the church in the matter of labor unions is sufficiently clear to guide the Consistory in its decisions. *Adopted*.

III. SYNODICAL DIACONAL COMMITTEE.

A. *Materials:*

1. The Consistory of the Second Christian Reformed Church of Denver overtures Synod "to consider the advisability of appointing a Synodical diaconal committee (with advisory powers only) composed of deacons, to coordinate the work of mercy and to act as a liaison between diaconates within our denomination; and to provide the diaconates with an overall picture of the needs of the poor." Overture No. 15, Agenda.

2. This overture is supported by the First Christian Reformed Church of Denver.

3. Adoption of this overture is further urged by a letter from the Consistory of Second Christian Reformed Church of Denver, citing the case of stricken Winnipeg as an example of the need for such a committee.

B. *Recommendation:*

Although there is much in this overture which is commendable, Synod declares that it deems it inadvisable to appoint such a Synodical Diaconal Committee. *Grounds:*

1. There is an adequate provision for filling the need which is presented in Article 26 C.O.
2. Synod should not unnecessarily multiply Synodical machinery.
3. It is not in harmony with good Church polity that Synod as a presbyterial body should appoint a diaconal committee. *Adopted.*

IV. REQUEST OF THE REV. T. OLDENBURGER.

A. *Materials:* (Copy on file.)

1. A letter from Mr. T. Oldenburger applying for ministerial or licentiate standing in our church. He states that he is now a member of the First Christian Reformed Church of Grand Rapids and also gives a review of his training for and experience in the ministry.

2. A transfer of the ministerial credentials of Mr. Oldenburger from the St. Lawrence Presbytery of the Reformed Presbyterian Church.

B. *Advice:*

1. That Synod reply to the letter of Mr. Oldenburger by referring him to Art. 9 of our Church Order according to which, "Preachers without fixed charge, or others who have left some sect, shall not be admitted to the ministry in the Church until they have been declared eligible, after careful examination by the classis, with the approval of Synod." *Adopted.*

V. CHURCH ORDER REVISION.

A. *Materials:*

1. A communication from the "Deputaten van de Generale Synode van de Gereformeerde Kerken in Nederland Voor de Herziening

Kerkorde" in which they request that in harmony with the decision of their Synod, our Synod express its judgment in favor of a revision of the Church Order of Dordrecht. In case we act favorably on this they further ask that Synod appoint a deputation to work in collaboration with them in this matter.

2. A copy of the minutes of the Generale Synode 's-Gravenhage 1949 pertinent to this matter.

"De Synode, *overwegende*.

a. dat verschillende artikelen der kerkenorde aanleiding hebben gegeven en ook metterdaad kunnen geven tot misverstand en verschil van mening;

b. dat door de kerken allerlei arbeid van zending, van evangelisatie en van andere aard is ter hand genomen, die in overeenstemming moet geacht worden met de haar door Gods Woord toevertrouwde taak, en waarvan toch in de kerkenorde vrijwel in 't geheel niet gerept wordt; besluit:

1. de generale herziening van de kerkenorde ter hand te nemen en daartoe de nodige voorbereidende maatregelen te treffen;

2. vijf deputaten aan te wijzen aan wie opgedragen wordt:

a. zich in verbinding te stellen met andere kerken, die de Dordtsche Kerkenorde, hetzij gewijzigd, hetzij ongewijzigd, onderhouden, in 't bijzonder die kerken met welke onze kerken in correspondentie staan om haar oordeel te vernemen over een generale herziening van de kerkenorde, speciaal ook over de vraag in hoever zij zelf behoefte gevoelen aan een dergelijke herziening; en of zij bereid zijn over deze aan gelegenheid met onze kerken in overleg te treden;

b. zich nader te beraden over de wijze waarop en de geest waarin een generale herziening van de kerkenorde tot stand gebracht moet worden; en

c. van hun bevindingen onder overlegging van nadere voorstellen, rapport uit te brengen aan de volgende Generale Synode, welk rapport zoveel mogelijk zes maanden van tevoren aan de kerken zal toegezonden worden.

3. A copy of the report of the advisory committee which studied this matter and presented the recommendation to Synode 's-Gravenhage, 1949.

B. *Advice:*

1. That Synod receive this request from our sister church with acknowledged appreciation. *Adopted.*

2. Synod decides to study the request of our sister church and to formulate a reply which is to be presented to the next synod. (cf. Art. 160, VI). (Report continued in Art. 158.) *Adopted.*

ARTICLE 142

The Advisory Committee, *Protests and Appeals*, Rev. J. Ehlers, reporter, presents the following:

MR. DIRK STROOBOSCHER

I. *Materials.*

- A. One composition book.
- B. Two letters. (File of Stated Clerk.)

II. *Synodical Decisions.*

- A. Acts, 1942, Art. 59, pp. 54, 55.

1. Synod declare that Mr. Strooboscher, by his failure to meet the conditions set forth by the Synod of 1941, "forfeits the right of being heard at this Synod."

2. Synod, in view of the impossibility of discussing the case with Mr. Strooboscher orally because of his deafness, and in view of our inability to grasp the contents of his correspondence, cannot express itself otherwise than to declare that we leave the matter to the judgment of God.

- B. Acts, 1943, Art. 162, p. 97.

"Synod remind Mr. Strooboscher of its decisions of 1941 and 1942 to the effect that unless he present his material with the aid of competent help in such a manner that Synod can effectively deal with it, Synod is compelled to leave the matter to the judgment of God."

III. *Statement of fact.*

Mr. Dirk Strooboscher of Chicago is not a member of the Christian Reformed Church.

IV. *Recommendation.*

Synod declare that it abides by the decision of the Synods of 1942 and 1943 to leave the matter to the judgment of God and considers the case closed to further consideration. *Adopted.*

MR. DAVID DYKSTRA.

I. *Material* (File of Stated Clerk).

A. A protest by Mr. David Dykstra against the decision of the Synod of 1949 in re his case versus a former pastor et al.

B. A summary of the case by Mr. David Dykstra in addition to his protest.

II. *Content of Protest.*

The brother expresses his dissatisfaction with respect to the procedure of the Synod of 1949 in disposing of his case.

III. *Request of Mr. David Dykstra.*

"I request Synod to appoint an honest, unbiased committee to examine the case for the sake of truth and justice and the good name and reputation of the Christian Reformed Church."

IV. *Decision of Synod of 1949.*

Synod declares that Classis Grand Rapids West has rectified the error referred to in Acts of Synod, 1948, p. 27, and that Mr. David Dykstra has received a fair trial, and consequently sustains consistory and Classis re membership status. (Acts, 1949, p. 32.)

V. *Advice.*

Your committee having considered the case recommends that Synod do not grant the request of Mr. David Dykstra. *Grounds:*

1. The case has been settled by the consistory of the Alpine Ave. Christian Reformed Church, Classis Grand Rapids West and the Synods of 1948 and 1949.
2. The present accusations of Mr. David Dykstra against a former Pastor et al are but a repetition of the accusations previous to the Synod of 1948. *Adopted.*

Note 1) Prof. L. Berkhof absented himself when this case was discussed and considered at the advisory committee meeting.

2) Dr. P. Y. De Jong absented himself from Synod during discussion of this case.

K. W. FORTUIN.

I. *Material:* (File of Stated Clerk.)

- A. Mr. Fortuin's Appeal to Classis Wisconsin.
- B. The answer to this Appeal by Classis Wisconsin.
- C. Mr. Fortuin's Appeal to Synod.
- D. A statement of church membership submitted by Grace church, Kalamazoo.

II. *Content.*

In his appeal to Synod Mr. Fortuin informs Synod that he has given notice of his appeal to Synod to Classis Wisconsin, and also sent the Classis a copy of his appeal. Classis did not in any way recognize the reception of this notice and the accompanying appeal.

In his appeal to Classis Mr. Fortuin states that the readmission of a deposed minister to the ministry by the Synod of 1949 encouraged him to make one more attempt to seek reinstatement in the ministry of the Word, if it were only to the status of a pastor emeritus, and that he would not make any claim to any ministerial pension, except for his wife in case he should precede her in death. He adduces two grounds for his appeal: 1) Years ago the Classis already accepted his confession for the past misdemeanor, so that he is now a member of the church in good standing; and 2) that he still feels within him a strong urge for reinstatement into his former status. He concludes his request with an appeal for mercy.

The Classis, after considering the request of Mr. Fortuin "earnestly and at length," decided to "abide by the previous decision of October, 1945, Art. 43." The only real ground adduced for this decision

is given in these words: "That Classis still believes that he is not to be entrusted with a congregation." No ground is given for this conviction of Classis. This can hardly be regarded as an adequate answer to the present appeal of Mr. Fortuin.

From this decision Mr. Fortuin appeals to Synod. He feels that Classis has not properly considered his petition in its present form, and does not answer it in that form. Furthermore he holds that Classis does not give a single ground for its conviction that no congregation should be entrusted to him. One of the grounds on which he was deposed was indicated as "character weaknesses." While he has asked repeatedly that these weaknesses be pointed out to him, this was never done. It cannot be denied that there are some new elements in Mr. Fortuin's appeal to Classis, that these have not received attention in the reply of Classis, and that Classis does not explain why it is still of the opinion that no congregation should be entrusted to him.

Under the circumstances your committee feels it extremely difficult to adjudicate this matter. Classis may be perfectly right in its opinion, but has said nothing to prove it; and yet this would seem to be required in a case of this kind.

III. *Recommendation.*

Your committee advises Synod to refer this matter back to Classis Wisconsin. (continued in Art. 145.) *Adopted.*

ARTICLE 143

Elder J. Hendriksen closes this meeting with prayer.

FRIDAY AFTERNOON, June 23, 1950

Seventeenth Session

ARTICLE 144

Rev. H. Boer leads us in our devotions. We sing number 191.

The Advisory Committee on *Protests and Appeals*, Rev. J. Ehlers reporting, presents the following:

THREE BRETHREN OF NEERLANDIA, CANADA.

I. *Materials:* (File of Stated Clerk.)

A. A letter signed by L. Wierenga, Sr., I. Wierenga, J. Rowaan.

B. A letter signed by L. Wierenga.

II. *Content:*

The above-mentioned brethren request Synod to make an investigation as to the causes for the "scheuring" in the Reformed Churches in the Netherlands. They would like to have us ask both church groups, i.e., the Gereformeerde Kerken and the Gereformeerde Kerken (onder-

houdende Art. 31, K. O.) to present their view as to the reason for separate church existence, and to ask the one group why it has suspended and deposed, and the other group why it has liberated itself. These expositions are to be given on the floor of Synod by the delegates from these church groups, and to be based on the official documents. Thus, it is claimed, our church would be able to judge on the basis of Scripture and Confession with which church we should have correspondence and which group should be called to repentance. In this manner we would fulfill our obligations to both church groups in a brotherly way, it is maintained.

III. *Recommendations:*

We recommend that Synod do not accede to this request.

A. It is not in our province to sit in judgment over these churches.

B. It is not our Christian duty to invite delegations from these churches for the purpose of settling their issues.

C. The "Gereformeerde Kerken (onderhoudende Art. 31, K. O.)" is in no way prevented from directing an invitation for correspondence to us. *Adopted.*

MR. C. J. SCHOLTEN.

I. *Materials:* (File of Stated Clerk.)

A. A Book of 83 pages which serves as an appeal to Synod.

B. A three-page summary of the case by Mr. J. C. Scholten.

C. A copy of the minutes of Classis Sioux Center pertaining to this case.

D. Overture No. 10 in the Agenda for Synod 1950, page 213.

II. The matter is legally before Synod.

III. *Summary of the history of the case.*

The C. J. Scholten case has been considered by several Synods in the past, and in 1940 was already declared closed. Mr. Scholten was reminded of this fact once again in 1947. But he keeps on coming and refuses to consider his case closed. The previous Synod refused to consider his case partly because he had neglected to send a copy of his appeal to Classis Sioux Center at the required time, and partly because of the material character of the appeal, in which he virtually assumed the role of prosecutor. From the very beginning the nature of his appeals constituted one of the main grievances against Mr. Scholten, and was one of the main reasons for his deposition. The present appeal is no exception to the rule. Even its outward appearance is an insult to the church. The present appeal caps all the rest of them. He accused three of our respected ministers, who took an active part in handling his case, repeatedly with transgression of the ninth commandment, and one of them even with perjury. He now requests Synod to annul the decision of Classis Sioux Center, by which he was deposed,

and to punish the culprits. He poses throughout the document as a persecuted innocent, and never gives evidence of any true humility or repentance. Without any consideration for the reputation of the ministers in question, of the Classis, and of the Church and its Synods, he now through his pamphlet broadcasts what he regards as valid charges, so that the question now arises, whether this can be tolerated in a member of the church.

IV. *Recommendations:*

Your committee advises Synod to declare:

1. that Synod strongly disapproves of such an appeal. *Adopted.*
2. That at the urgent request of the accused brethren, synod has examined the facts and found the accusations unwarranted and therefore that Mr. Scholten owes it to the ministers involved, to Classis Sioux Center and to our church in general to make amends for his unproved accusations. *Adopted.*

NOTE: Your committee received an additional letter from Mr. J. C. Scholten, date June 19, 1950, addressed to synod in which he requests the 1950 synod to declare him to be a minister of the Christian Reformed Church in good and regular standing, eligible for a call and recommend him to the churches. This letter has been taken into account but does not materially affect the case. He had a hearing before our advisory committee.

(Report continued in Art. 156.)

ARTICLE 145

The Advisory Committee *Varia*, Rev. J. Geels reporting, presents the following:

I. THE NATIONAL ASSOCIATION OF EVANGELICALS.

Synod decides to abide by the decision of Synod 1949 that our relation with the N. A. E. remain in "status quo" as recorded in Acts 1949, page 24, until our churches have had ample opportunity to consider the principles set forth in the report of the study committee for the matter of Interchurch Affiliation (Cf. Agenda Report No. 33.) (Supplement No. 33.)

Synod express itself as follows on our affiliation with the N. A. E.

- a. Synod continue our membership in the N. A. E. for another year.
- b. Synod express its emphatic disapproval of such activities of the N. A. E. as the following:

(1) Its strong emphasis upon revivalism and mass evangelism sponsored by the N. A. E. itself.

(2) Its actual Gospel preaching in name of the N. A. E. and promotion of such efforts; its regional evangelistic activities under the banner of the N. A. E. and unchecked from N. A. E. headquarters;

and the emphases in these activities which militate against our own principles of truth.

c. Synod instruct its delegates and our representatives on the Board of Administration of the N. A. E. to bring these objections to the attention of the N. A. E. in order that the declared policy of the Association on evangelism shall be enforced.

d. Synod recommend the N. A. E. to our constituency for one offering during the next year. (Cf. Art. 157.)

e. Synod appoint delegates to the 1951 N. A. E. Convention. (Cf. Art. 160, VI.) *Adopted.*

II. RADIO MINISTER'S LEAVE OF ABSENCE.

A. *Material:* Communication No. 1 and Supplement 48.

This communication consists of a protest by the Rev. E. Kooistra against the action of Synod 1949, Art. 106, C, 2, and maintains that this action is in conflict with Art. 14 of the Church Order as interpreted by Synod of 1928, page 141, Art. 137d.

B. *Recommendations:*

Synod declare that the action of Synod of 1949 against which protest is being made is only *apparently* but not *actually* in conflict with C. O. Art. 14 as interpreted by Synod of 1928 and quoted in the protest.

Grounds:

- a. Art. 14 deals with ministers, who because of age, sickness or any other reason are compelled to discontinue their service for a time.
- b. The interpretation of Art. 14 C. O. by the Synod of 1928 is particularly concerned with combating the practice of having ministers retain their ministerial standing while engaged in the task of the ministry of the Word only as a side-line. This is clear from the expression, "er licht toe leidt om het ambt van dienaar des Woords als een soort bijzaak aan de hand te houden. Hierdoor komt men in strijd met den aard, de heiligheid, en onaantastbaarheid van het ambt, maakt men zich schuldig aan willekeurig handelen met het ambt en brengt het in discredit" Surely, this in no sense applies to the position and task of our Radio Minister.
- c. The plain intent of the action of Synod against which protest is lodged is that the Consistory of Bethany South Holland, Ill., was requested to extend the Rev. Eldersveld's leave of absence for the expressed purpose that he continue his work in the Back to God Hour as our denominational Radio Minister.
- d. Although there is an *apparent* conflict with Art. 14 C. O. as interpreted by Synod of 1928 because the word "indefinitely" is used with respect to the leave of absence, yet there is no *actual*

conflict, since this leave of absence is definitely circumscribed as to intent and purpose, namely, in order to continue in the Back to God Hour Radio Ministry to which the brother has also been indefinitely appointed. *Adopted.*

ARTICLE 146

The Advisory Budget Committee (Cf. Art. 122), Mr. F. L. Winter reporter, presents the following matters:

I. FAITH, PRAYER AND TRACT LEAGUE.

A. *Material*: Report No. 40 (Supplement 40.)

Your committee has carefully examined the financial report of this organization and finds same in proper form.

B. *Recommendations*:

1. That this organization is placed on the accredited list for offerings from our churches. *Adopted.*

2. Your committee recommends that the Synodical Tract Committee be instructed to investigate the possibilities of purchasing the Faith, Prayer and Tract League. *Grounds*:

- a. There is undoubtedly some over-lapping and duplication of effort in the operations of these two organizations.
- b. The Faith, Prayer and Tract League receives its primary support from our Christian Reformed constituency and it seems unnecessary to have two organizations operating in this field. One should be sufficient.
- c. If the two organizations merged there would be a saving in cost of operations and undoubtedly improvement could be made in the general scope and character of the work. *Adopted.* (Report continued in Art. 157.)

ARTICLE 147

Elder W. Primus offers the closing prayer.

FRIDAY EVENING, JUNE 23, 1950

Eighteenth Session

ARTICLE 148

Dr. J. H. Bavinck leads in devotions and requests Synod to sing Psalter Hymnal No. 390 and offers the opening prayer.

ARTICLE 149

The Advisory Committee on *Indian and Foreign Missions*, (cf. Arts. 84, 94, 98, 127, 130), Dr. P. Y. De Jong, reporter, presents the following matters:

MISSION EXPANSION PROGRAM.
INDIA (Ramiah Field).

1. *Materials:* Report No. 12, Section Seven B, (Supplement 12); Report No. 12-A, Section Seven B, (Supplement 12-A); Overture No. 26; Ramiah Letter, April 12 (File of Stated Clerk); Ramiah Letter, June 5 (File of Stated Clerk).

2. *Historical Background:*

We wish to call the attention of Synod to the following matters which we believe will clarify the question before us, namely, to take responsibility for this mission field in India.

a. The field under consideration consists of two parts which must be considered by us — the first the Mysore field, which is the smaller and southern section, and in which Pastor Stephen Raleigh is working at present; and the second, the Bellary field, in which Mr. and Mrs. Ramiah together with Miss Ann Bosch of the Spring Lake church are laboring. In this second field there are far more native pastors and Christian groups.

b. The question of the possibility of taking over this field was first broached shortly after Mr. Ramiah had become a member of our Christian Reformed Church. It must be remembered, however, that his membership in our church was in no wise related to this question of taking over the field. Rather, as a member of the Christian Reformed Church Mr. Ramiah stands committed to the position that mission work is the task of the instituted church and not of a group of individuals. His request therefore must be viewed in the light of these convictions which he has often expressed.

c. The Board took this whole matter under advisement. It was decided to advise the Synod of 1949 to take over that portion of the field which Mr. Ramiah then was minded to hand over, namely the smaller and less developed southern part. However, shortly before Synod Mr. Ramiah extended his offer to include the taking over of the whole field under his present jurisdiction, viz., the Mysore and Bellary fields. Because of this enlargement of the proposal the Executive Committee did not feel free to present any proposal at that time.

d. In continuing its study of the matter the Board through its Executive Committee requested the Rev. John Schuring of Ceylon to investigate the field. This the brother did and filed a report which favored taking over the field by our church.

e. The Board thereupon at its February 1950 meeting decided to accede to the request to take over the field, subject to the stipulations recorded in the Agenda, p. 56, 57. The later developments and final recommendations are recorded in Supplementary Report 12-A, p. 13 and 14. Thus the matter on a decision relative to the India field may

properly and conveniently be divided into two parts as the Board also has done.

3. *Recommendations:*

a. *Mysore field* — That Synod approve the Board recommendation that steps be taken to assume the Mysore field as outlined (in Supplement 12-A) on the basis of the grounds stated there. *Adopted.*

b. *Bellary field* —

(1) That Synod decide to take over this field as soon as Mr. Ramiah is ready to meet the stipulations of the Board as outlined in Report No. 12, p. 56, 57. (Supplement 12.) *Grounds:*

a. Although the two fields are distinct and can be worked separately there is a close connection between them historically because of Mr. Ramiah's position relative to them both.

b. Mr. Ramiah himself has been ready to give serious consideration to the Board's stipulations and has begun to carry them out to a degree. (June letter from Mr. Ramiah.)

c. The church at large has given consideration to this matter and at least one Classis has expressed itself definitely in favor of taking over this field. *Adopted.*

(2) That Synod authorize the Board to do whatever is necessary as implied in point (1) above. *Adopted.* (Continued in Art. 151.)

ARTICLE 150

Notice is given that Mr. A. Warnaar and Dr. J. H. Bavinck must leave, our chairman addresses words of hearty appreciation to them, thanking them for their presence and their help, wishing them God-speed in their further travels, and assuring them that we hope and pray that their churches may flourish under the favor of God. Synod is requested to sing No. 463 as a word of goodwill and prayer.

ARTICLE 151

Dr. P. Y. De Jong continues the report on *Indian and Foreign Mission matters*: (Cf. Arts. 84, 94, 98, 127, 130, 149.)

I. CENTRAL HAUSA LANGUAGE SCHOOL.

1. *Material*: Report No. 12, Section Six D; (Supplement 12.)

2. *Recommendation*:

We recommend that Synod endorse the plan of the Board "to co-operate with Sudan United Mission in the establishment and maintenance of a Central Hausa Language School at Jos" and instruct the Budget Committee to make the necessary financial provisions for meeting the costs as outlined in the Board recommendation. *Grounds:*

This is in harmony with past Synodical approval of having our Nigerian missionaries learn the Hausa language which is necessary for their work on the field. *Adopted.*

II. MEDICAL EXAMINATION OF MISSION WORKERS.

1. *Material*: Overture No. 24.2. *Recommendation*:

We recommend that Synod endorse this overture and instruct the Board to "investigate the possibility and advisability of changing the present policy of the Foreign Missions Board to let the final decision as to acceptance or rejection of candidates to our mission fields rest with the advice of only one physician." *Grounds*:

- a. The Board is at present dealing with this problem.
- b. The present policy seems to place too much responsibility on one man and has occasioned some dissatisfaction in the past. *Adopted*.

III. APPRECIATION TO MR. HENRY DENKEMA.

1. *Material*: Report No. 12, Section One A. (Supplement 12.)2. *Recommendation*:

- a. We recommend that Synod adopt the following resolution:

"The Synod of the Christian Reformed Church in session at Grand Rapids, Mich., on June 14 and following days, 1950, hereby gives public expression to its deep appreciation for the long and faithful service rendered by Mr. Henry Denkema as member of the Christian Reformed Board of Missions for a period of twenty years. Unstintingly he has given of his time and talents and energies to the glorious work of the expansion of Christ's kingdom on our mission fields. It is with profound regret that we accept his resignation. May our gracious God continue to bless our brother in his declining years and use him to the coming of His glorious kingdom." *Adopted*.

- b. We further recommend that Synod present this resolution to Mr. Denkema by one of the delegates. Rev. P. Jonker is appointed to convey the resolutions of Synod. *Adopted*.

IV. MINUTES TO CONSISTORIES.

1. *Material*: Report No. 12, Section One F. (Supplement 12.)2. *Recommendation*:

We recommend that Synod "release the Board from the requirements found in Acts 1936, p. 89, and Acts 1940, p. 47, requiring that copies of the minutes (items of general interest at least) be sent to each consistory within fifteen days after every meeting of the executive committee of the board. *Grounds*:

- a. Consistories can secure this information from the representative of their Classis on the Board of Missions.
- b. Most of this material is reported in The Banner.
- c. Such reports are not required from other Boards. *Adopted*. (Report continued in Art. 153.)

ARTICLE 152

A letter is read of Mr. J. Hekman requesting Synod to present a specific mandate to the Denominational Building Committee. The Advisory Budget Committee is requested to prepare advice on this matter and report at a later session. (Cf. Art. 157, (35).

ARTICLE 153

The Advisory Committee on *Indian and Foreign Missions*, (Cf. Arts. 84, 94, 98, 127, 130, 149, 151) Dr. P. De Jong reporting, presents the following:

I. BUILDING PROJECTS.

Board requests on certain building projects of the Indian Mission Field.

1. *Material*: Request to Synod to declare itself on proceeding with the following:

(1) Zuni Chapel.

(2) Remodeling of Gallup residence.

(3) Home for missionary children at Rehoboth to be provided by remodeling the Government School building.

This request was presented by Dr. J. C. De Korne and Dr. R. S. Wierenga, who discussed each of these needs with us.

2. *Recommendations*:

That Synod declare that in view of Synodical action approving of the report on Mission policy, the Board is not authorized to proceed with these projects until the Study Committee report shall have been acted on. *Grounds*:

a. This is the plain intent of the decision of this Synod.

b. This will avert a dangerous precedent for the interim period during which the whole matter of our mission policy is to be studied. *Adopted*.

Synod adopts that as a single exception to the rule of Synod, the board be authorized to remodel the Government school, if absolutely necessary, as enumerated under (3) above. *Adopted*.

II. GENERAL MISSION MATTERS.

A. *Support of Mission Fields Not Under Supervision of Denominational Boards*.

1. *Material*: Overture No. 18 (Calvin Church).

2. *Recommendation*:

That Synod do not accede to this overture. *Grounds*:

a. To the mind of the Committee the decision of 1937 does leave the door open somewhat in exceptional cases.

b. To take a more specific decision with respect to the permissibility of supporting missionaries and mission fields not under super-

vision of our Boards would focus too much attention on these men and fields at this time when we are greatly expanding the work under our own control. *Adopted.*

B. *New Mission Field in Pakistan.*

1. *Material:* Overture No. 19 (Classis Grand Rapids South.)

2. *Recommendation:*

That Synod accede to this overture by appointing a competent committee (including some Board members) to study this question. *Adopted*

III. MISSION WORK ON OUR CHINA FIELD.

1. *Material:* Report No. 12, Section Five (Supplement 12).

2. *Recommendation:*

a. We recommend that Synod request the Rev. A. H. Smit to address Synod on the state of our mission work in China in order that the churches may be informed on this matter. *Adopted.*

b. We recommend that Synod request the Rev. A. H. Smit to prepare a report on the state of our mission work in China to be incorporated in the Acts. (Supplement 51.) *Adopted.*

c. We recommend that Synod authorize the Board to investigate the possibility and advisability of sending up to \$100.00 per month for the needs of the churches and evangelists on our field, with power to act. *Adopted. Grounds:*

According to Rev. A. H. Smit the sending of this money is possible. The sending of this money will fill a real need, since many of the Christian groups who are supplied by the evangelists are small and weak financially.

IV. SOUTH AMERICA AND CEYLON MATTERS.

A. *Relationship of Classis Buenos Aires to Christian Reformed Church.*

1. *Material:* Report No. 29 (Supplement 29).

2. *Historical Background:*

The question of the relationship of our church to the Classis Buenos Aires has been definitely raised at last year's Synod. The Committee presented that question to the churches in South America. After due deliberation they have prepared their answer. The Committee presents that material for action by this Synod.

3. *Recommendation:*

a. That Synod express its approval of "the ideal of the churches of Classis Buenos Aires to become an independent denomination."

Grounds:

1. This decision of Classis Buenos Aires acquiesces in the purpose of the decision of our Synod of 1948, Synodical Acts, pages 17 and 18, Article 55, III, B, 2, d.

2. It is in harmony with the general aim of the Report on "Dual Administration of Reformed Churches in South America," Acts of Synod of 1949, page 354, Supplement 35.
3. It is a unanimous decision of Classis Buenos Aires.
4. The work of our denomination, on behalf of Classis Buenos Aires, will evidently be facilitated by this decision.
5. The welfare of Classis Buenos Aires will hopefully be promoted, as indicated by the Classis in their grounds for this decision, which are included in this present report to our Synod of 1950.
Adopted.

b. That in regard to B, Agenda, p. 198, of the decision of Classis Buenos Aires. (Supplement 29.) *Adopted.*

1) Synod pledge itself to continue the support which it extends to those churches for as long as this is necessary. *Adopted.*

2) Synod instruct our Committee to correspond with the deputies for South American churches in Netherlands and South Africa to give whatever help they can to those churches. *Adopted.*

3) Synod also urge the South American churches to continue moving in the direction of complete self-support as soon as this is possible.
Adopted.

c. That Synod promise to continue the loan of our ministers to those churches also when they become independent for as long as this is necessary. *Adopted. Grounds:*

These recommendations are in harmony with the kind of help which we have been affording these churches for many years.

B. Loan for Rev. Sonneveldt's Salary.

1. *Material:* Report No. 29-B (Supplement 29-B).

2. *Historical Background:*

For some years, due to the war, our churches have taken care of the salary of the Rev. Sonneveldt, who is officially a minister of the Gereformeerde Kerken of the Netherlands for work in South America. This loan now amounts to thousands of dollars, which those churches feel they cannot pay because of the sad results of the war and the schism and because of the unfavorable exchange of the florin. They have therefore asked to be released of that obligation, with the understanding that the amount left in their treasury for South American work will be used as a contribution towards the study expenses of a South American student who will prepare himself for service in those churches.

3. *Recommendations:*

a. That Synod cancel the "loan" (voorschot) as requested by the Dutch Deputaten. *Adopted.*

b. The offer of the Dutch Deputaten be thankfully accepted and the Committee for South America be instructed to work out the details

with the Dutch Deputaten, with the stipulation that this money, 4000 florins, be made available for a future worker in Classis Buenos Aires, whether originally from South America or originally from the Christian Reformed Church. (cf. Supplement 29-B.)

C. Term of Service for the Rev. J. O. Schuring.

1. *Material:* Report No. 29 (Supplement 29).

2. *Recommendation:*

We recommend that Synod accede to the proposal of the Committee to shorten the term of service to 4 years, including a half year of furlough. *Adopted.*

D. Second Minister to Ceylon.

1. *Material:* Supplementary Report No. 29-A (Supplement 29-A).

2. *Historical Background:*

A request has recently come in from the Rev. Schuring asking for the sending of a second Christian Reformed minister to Ceylon. This has been endorsed by the Committee.

3. *Recommendation:*

We recommend that Synod do not accede to this request at this time.

Grounds:

- a. We have in very recent years been of great service to the Ceylon churches not only in sending the Rev. Schuring but also in enabling Mr. Foenander and the Rev. Felsianes to come to America and study at Calvin Seminary. All three of these men are now in Ceylon, so that the acceptance of our recommendation will not jeopardize the Reformed witness there at this time.
- b. The possibilities for expansion of work in Ceylon are limited, since there are only seven churches which could possibly be served by ministers and there are an equal number of ministers at this time.
- c. We do not feel free to recommend greater expenditures for Ceylon work for the coming year. *Adopted.*

V. DUAL BUDGET.

1. *Material:* Report No. 12-A, Section Six F, (Supplement 12-A). Overture No. 6 (Nigerian Missionaries).

Overture No. 12 (I) (Consistory of Hollandale, Minn.).

2. *Analysis of the situation:*

The Synod of 1949 approved the Board's recommendation to adopt the Dual Budget, which to its mind would more completely satisfy the needs which have been created by our denominational mission work. This method does more justice to the desires of the donors of special gifts, in that now they not only may specify for what they are giving, but they also have the guarantee that their gifts will be used for the specified purpose alone.

This new method has been called into question on several accounts: 1) that the door will be open to irregularities; 2) that now the church in spite of the protestations of the Board is not assuming full financial responsibility for the work; 3) that it will make the missionaries solicitants for money; 4) that the churches and classes have not had opportunity to consider this matter before it was decided; 5) that there is something deceptive about it.

Your Committee has met with Dr. R. Wierenga, treasurer of the Board, and with the Rev. H. R. Boer, who has registered some of these objections. Full opportunity was given for discussion and after the new method was thoroughly considered your Advisory Committee decided that it could find in the Dual Budget system no opportunism and nothing that could be regarded as unscriptural, unreformed or deceptive.

3. *Recommendations:*

a. That Synod declare that the Dual Budget is not in conflict with any basic principle, and that it is thoroughly subjected to the decisions of every annual Synod. (Synod can change the items listed in the Special Gift Budget any year it desires to do so. *Adopted.*

b. That in view of the questions which have been raised and the charges made Synod kindly request the Finance Committee of the Christian Reformed Board of Missions to outline this new method adopted in 1949 clearly and concisely in our church papers. *Adopted.*

4. Synod declare that hereby the overtures 6 and 12 dealing with this matter are hereby answered. *Adopted.*

VI. MANDATE TO "MISSION POLICY" STUDY COMMITTEE. See Art. 127.

1. That Synod appoint a Study Committee to report to the Synod of 1952.

a. *Personnel* — This Committee shall consist of seven members adequately representing the divergent views on the problem to be studied. (cf. Art. 160, VI.)

b. *Mandate* — This Committee shall be charged:

1) To formulate the principles of indigenous mission work based on a thorough exegetical study of all relevant Scripture passages; and in the light of our distinctively Reformed doctrines of church, covenant, etc.

2) To formulate the regulations governing the application of such principles to the Church and her Board; the Church and her missionaries; the Church and her duties to the native population, with special reference to finances, educational institutions and medical work on the mission field; and the Church and her obligations to the native converts;

3) To formulate the specific application of these principles and regulations to the Indian Mission Field.

This mandate charges the Committee with taking specific cognizance of the materials listed at the beginning of this report.

It also urges the desirability of reporting to the Synod of 1951 as to its progress in this matter. *Adopted.*

ARTICLE 154

The Advisory Committee on *Educational Matters* (cf. Arts. 80, 85, 112, 140), Rev. J. Vander Ploeg reporting, presents the following:

I. SALARY SCHEDULE.

a. *Material:* Report 19-A (Supplement 19-A).

b. *Recommendations:*

1. That Synod approve the new salary schedule for Calvin College and Seminary as proposed in Report No. 19A (Supplement 19-A).

2. That it be stipulated, however, that this new salary schedule will not affect those who are now teaching until their salary under the proposed schedule will be equivalent to that which they are now receiving. *Adopted.*

II. MATTERS PERTAINING TO CALVIN COLLEGE AND SEMINARY.

A. *Th.D. Degree.*

1. *Overture No. 8.*

a. We take grateful notice of the Board of Trustees and Seminary Faculty's pursuance of their work on the program of the Th.D. degree. *Adopted.*

b. In view of the fact that obstacles still hinder the introduction of courses looking toward the Th.D. degree, Synod instruct the Board of Trustees and the Calvin Seminary Faculty to continue their efforts. *Adopted.*

c. In the continuation of these efforts, the Board of Trustees and the Seminary Faculty shall give no consideration to the *proposition* of Overture No. 8 of Classis Sioux Center, but, nevertheless, they shall give serious consideration to the material contained in the *grounds* presented for that proposition. *Adopted.*

d. That this be considered an adequate answer to the Overture No. 8 of Classis Sioux Center. *Adopted.*

2. *Overture No. 9.*

a. That the Board of Trustees and the Seminary Faculty give serious consideration to Overture No. 9 of Classis Sioux Center.

Ground:

Collaboration and an exchange of thought may well prove fruitful in some areas of the Th.D. program. *Adopted.*

B. *Acknowledgments.*

1. Synod express its grateful thanks to Mr. Tony Noordewier for faithful service rendered through the past twenty-eight years.

Adopted.

2. Synod express its grateful thanks and appreciation to Professor Jacob G. Vanden Bosch upon the completion of fifty years of teaching service at Calvin College. *Adopted.*

C. *Diamond Scholarship.*

1. We call the attention of Synod to the decision of the Board of Trustees to offer an annual scholarship. This scholarship to be designated the "Diamond Scholarship." Report No. 19. (Supplement 19.)

2. We recommend that Synod approve this action of granting this annual "Diamond Scholarship." *Adopted.*

D. National Union of Christian Schools. Report No. 43. (Supplement 43). Your committee advises Synod:

1. That the Banner be informed that its pages be not used for the purpose of National Association of Christian Schools propaganda. This was referred without action to the Publication Committee.

2. That Synod remind our churches that the National Union of Christian Schools is the only national school organization on the recommended list for financial aid. (cf. Art. 157.) *Adopted.*

E. *Junior College Committee.*

1. *Material:* Report No. 24 (Supplement 24).

2. *Recommendations:*

a. Synod thank the committee for its labors. *Adopted.*

b. Synod postpone action on this report until next year. *Ground:* The argumentation within the report reveals that we are not ready for a decision on the matter of Junior Colleges at this time. See pp. 147-149 of Agenda. (Supplement 24.) *Adopted.*

c. Synod instruct the study committee on Junior Colleges to publish and distribute a digest of this comprehensive report in suitable form to foster discussion of the problem within School Boards, Elders' Conferences, Faculties, Alumni Associations, etc. *Adopted.*

ARTICLE 155

The Stated Clerk reports on the election of Members at Large for the Christian Reformed Board of Missions.

Dr. R. S. Wierenga, Mr. J. Daverman and Prof. E. Y. Monsma are elected as the regular members, and Dr. R. De Mol as the general alternate.

ARTICLE 156

The Advisory Committee *Protest and Appeals*, (Cf. Arts. 142, 145), Rev. J. Ehlers reporting:

A. *Material:* Report of Synodical Examiners in re *Re-instatement of Mr. J. P. Battema* into the ministry of our church.

B. *Recommendations:*

1. Your Committee recommends that Synod do not approve of the work done by the synodical examiners re advising the re-instatement of Mr. J. P. Battema into the ministry. *Ground:*

According to the Reformed Church Polity the re-instatement of a deposed minister should as a rule be effected by the same classis that deposed him, and in no case without consulting the classis that deposed him as to the desirability of reinstating him. Cf. Jansen, *Korte Verklaring van de Kerkenordening*, p. 349; also the Acts of the Synod of 1918, p. 48.

Synod is convinced that the same procedure should be followed, when one who has resigned from the ministry of our churches desires to be reinstated and be declared eligible for a call once more. *Adopted.* Rev. Wm. Heynen requests that his negative vote be recorded against point 1.

2. Your committee recommends Synod to declare that proper procedure would require Mr. J. P. Battema to deal directly with the Wyoming Park Christian Reformed Church and Classis Grand Rapids South. *Adopted.*

3. In view of the above recommendations adopted by Synod your committee advises Synod to declare that the re-instatement of Mr. J. P. Battema by Classis California is hereby nullified. *Adopted.*

4. Your committee recommends Synod to declare that the above recommendations as adopted serve as a reply to all protestants. *Adopted.*

5. Synod instruct the Stated Clerk of Synod to inform Classis California and the consistory of Los Angeles of this decision. *Adopted.*

ARTICLE 157

The Advisory Committee on *Budget Matters*, (Cf. Arts. 122, 146), Mr. F. L. Winter reporting, presents the following:

1. CHRISTIAN LABOR ASSOCIATION.

This association submitted a financial statement to the Budget Committee which has been carefully examined. The statement, however, does not reveal how much is being contributed by our churches.

Recommendation:

That this organization be placed on the accredited list. *Adopted.*

2. PINE REST SANITARIUM AND CHRISTIAN PSYCHOPATHIC HOSPITAL

This institution submitted a financial report covering all its operations, and we find same in proper form.

Recommendation:

That this institution be approved and placed on the accredited list. *Adopted.*

3. BETHESDA SANITARIUM.

This institution submitted a detailed financial report which has been carefully examined by your committee and found in proper form.

Recommendation:

That this institution be approved and placed on the accredited list.
Adopted.

4. JEWISH MISSIONS.

A. *Material:* Reports No. 3 and No. 4 (Supplements 3, 4.)

Financial reports have been received relative to the support of both missions in Chicago and Paterson. These reports have been duly examined by your committee.

B. *Recommendations:*

1. In view of a substantial balance in this fund, your committee recommends a quota of 50 cents to be divided as follows: 60% for the Chicago Jewish Mission and 40% for the Paterson Jewish Mission.
Adopted. (Rev. E. Kooistra registers his negative vote against this decision.)

2. Relative to the inquiry of the Paterson Hebrew Mission Board, see page 14 of the Agenda. This board inquires relative to the rule of Synod that all reserve funds must be invested in United States Government Bonds, and inquires whether some of these funds can be deposited with a local savings and loan association. The Budget Committee recommends to continue the investment of reserve funds in United States Government Bonds. *Grounds:*

1. The highest degree of safety can thus be obtained.
2. While savings and loan associations are guaranteed by the government, funds could be frozen in event of serious financial and economic reverses and reserve funds should not be subject to such conditions. *Adopted.*

5. SYNODICAL TREASURER'S REPORT (Supplement 49.)

The report of the Synodical Treasurer under date of June 12, 1950 submitted to Synod has been scrutinized by your Budget Committee. Three funds are reported on in this document, namely, National Association of Evangelicals, the Ecumenical Synod, and Synodical Expense Account. The committee has carefully examined the report and finds same in proper form.

A. *Recommendations:*

1. Regarding the Ecumenical Synod: In view of the balance of \$9,225.67 in this fund and that the next meeting will not be held until 1953, it is recommended that no quota be established for 1951. *Adopted.*
2. Regarding the Synodical Expense Account: This account shows

a substantial balance of \$37,524.99. In view of this large balance, it is recommended that no quota be established for the year 1951. *Adopted.*

6. SOUTH AMERICA AND CEYLON MISSION FUND.

A. *Material:* Report No. 29 (Supplement 29.)

The financial report of this organization has been examined by your committee and the same is found in proper form. The proposed budget for the year 1951 was also submitted.

B. *Recommendations:*

1. That Synod approve a quota of .55 cents for the work of this committee. *Adopted. Grounds:*

a. This committee has a rather sizeable balance at the present time.

b. The increase asked for was on the basis of an additional worker. It appears, however, that this has been the situation for the past several years, but no worker has been engaged.

c. Reserves asked for in the past have not been set aside and have, at least in part, been used for other purposes.

2. That Synod instruct this committee that funds collected for reserve purposes be set up as reserve in a special account. *Adopted.*

7. CANADIAN RELIEF FUND.

A. *Material:* Report No. 39 (Supplement 39.)

The committee has received the report of this fund showing income and disbursements, and showing a balance on hand May 1, 1950 of \$5,825.96. Received as information.

8. IMMIGRATION COMMITTEE FOR CANADA.

A. *Material:* Report No. 27-A (Supplement 27, 27-A.)

The financial report of this committee has been received and examined by your Budget Committee. Also, further detailed information was furnished by one of the members of the committee, all of which was found in proper form.

B. *Recommendations:*

That Synod approve a quota of \$1.00 for this work. *Adopted.*

9. CHRISTIAN REFORMED BOARD OF MISSIONS.

A. *Material:* Report No. 12 (Supplement 12, 12-A.)

Your committee received the detailed financial report of this board, and also a copy of the Auditors Report, all of which gives detailed information about the financial affairs of this board. The proposed budget for 1951 was also received and examined.

B. *Recommendations:*

1. That Synod approve a quota of \$9.50 for this work. *Grounds:*

a. The Mission Board asks for \$9.00 if no expansion projects are added, and \$10.00 if a field is added. There is a surplus for the

year 1949 of \$40,700.00 in the China budget which has been set up as a reserve. The estimated income for China for 1951 will be approximately \$78,000. The board asked to set aside another \$40,000.00 for China. In view of the surplus already set aside for China, the Budget Committee does not approve of setting aside further reserves as it may be several years before the door for mission work in China is again opened. These surplus China funds should take care of any expansion program. *Adopted.*

2. That Synod authorize the mission Board that liberty be given to appeal for funds if the China field can be opened again. *Adopted.*

3. Motion is made and carried to approve of the proposed special gift budget as given on page 18 of the Christian Reformed Board of Missions Budget report to Synod. The amounts are \$12,730 for 1950 and \$17,300 for 1951. (Applies to Nigeria only.)

10. CHURCH HELP FUND.

A. *Material:* Report No. 18 (Supplement 18.)

The report of this fund was received by your committee and was duly examined and found in order.

B. *Recommendation:*

That a quota of \$2.25 be approved. *Adopted.*

11. FUND FOR NEEDY CHURCHES.

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

The financial report for this fund was received and duly examined by your committee and found in order.

B. *Recommendation:*

That Synod approve a quota of \$1.00. *Adopted. Grounds:*

This fund still has a substantial balance and should be able to carry on with the above suggested quota.

C. That Synod declare this to be an answer to Overture No. 22 of Classis Wisconsin. *Adopted.*

12. CHURCH EXTENSION FUND (Supplement 13, 13-A.)

The financial report for this fund was received and duly examined by your committee and found in proper form.

Recommendation:

That Synod approve a quota of \$3.75. *Adopted.*

13. CANADIAN EMERGENCY FUND.

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

The report of this fund was received and examined by your committee and found in order.

B. *Recommendation:*

That Synod approve a quota of \$4.00. *Adopted.*

14. BACK TO GOD HOUR.

A. *Material:* Agenda No. 15, No. 15-A and No. 15-B (Supplement 15, 15-A, 15-B.)

The detailed report of this board has been received and examined by the Budget Committee and found in order.

B. *Recommendation:*

That a quota of \$6.00 be approved by Synod as follows: For general operating purposes, \$5.00, and for Family Altar, \$1.00. *Adopted.*

15. MINISTERS' PENSION AND RELIEF ADMINISTRATION.

A. *Material:* Report No. 16 (Supplement 16.)

The report of this board has been received by the Budget Committee and examined and found in order.

B. *Recommendation:*

That Synod approve a quota of \$3.25. *Adopted.*

16. CALVIN COLLEGE AND SEMINARY.

A. *Material:* Reports No. 19, 19-A (Supplements 19, 19-A.)

The detailed reports of the College and Seminary were received and duly examined by the Budget Committee and found in order. The budget for the year 1951 was also submitted and has been studied by your committee.

B. *Recommendations:*

1. That Synod approve a quota of \$7.00.

2. That Synod instruct the Board of Trustees to give further consideration to the matter of tuition for students not members of the Christian Reformed Church. It is the opinion of your committee that tuition for such students should be nearer to actual cost.

17. SEAMEN'S HOME.

A. *Material:* Report No. 22 (Supplement 22.)

The report of this committee was duly received and examined by your committee and found in order.

B. *Recommendations:*

That this cause be placed on the accredited list for one or more offerings. *Adopted.*

18. SYNODICAL TRACT COMMITTEE.

A. *Material:* Report No. 23, 23-A (Supplement 23, 23-A.)

The report of this committee was received and examined by your committee and found in order.

B. *Recommendation:*

That this cause be approved and placed on the accredited list for one or more offerings. *Adopted.*

19. NATIONAL CHRISTIAN ASSOCIATION.

A. *Material*: Report No. 30 (Supplement 30.)

The financial report of this organization has been examined by your committee and appears to be in proper form.

B. *Recommendations*:

That action be deferred for recommending this organization to our churches for offerings. *Grounds*:

1. They have a substantial balance.
2. Your committee is of the opinion that Synod should have more information as to what is being accomplished by this organization. The present information is not sufficient to properly guide Synod as to the scope of work done.
3. Information is lacking as to what other church organizations are contributing to this cause.
4. Recent issues of the publication of the organization would indicate that it is departing from its chosen field, as there are many articles in this publication dealing with other subjects. *Adopted*.

20. LORD'S DAY ALLIANCE.

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

Your committee has carefully examined the financial statement of this organization.

B. *Recommendations*:

It is recommended that action be deferred on recommending this organization to our churches. *Grounds*:

1. The extent of the work is not indicated.
2. The organizational set-up and the manner in which members of the board are elected or appointed is not clear.
3. The financial information as to what other denominations are contributing is lacking. *Adopted*.

21. THE GIDEONS.

Financial statements have been submitted to the Budget Committee and a careful study reveals that this organization has large cash balances in its fund.

Recommendation:

That this organization not be included in the list of accredited causes.

Grounds:

The financial report shows a cash balance in its Scripture Fund of \$234,289.93, and a balance in its General Fund of \$111,411.69. The Endowment Fund has a balance of \$7,661.66 and the Foreign Extension Fund has a deficit balance of \$7,744.68. The total cash on hand June 30, 1949, \$345,618.60. *Adopted*.

22. CHRISTIAN REFORMED PUBLISHING HOUSE.

A. *Material*: Report No. 25 (Supplement 25.)

1. A detailed financial report was received and duly examined by your committee, together with the Auditor's Report, all of which was found in order.

2. Relative to the recommendation of the Publication Committee to raise the salary of the Editor-in-Chief of The Banner in the amount of \$500.00, this was considered by the Budget Committee and we recommend that Synod approve the recommendation of the Publication Committee. *Adopted.*

23. NATIONAL UNION OF CHRISTIAN SCHOOLS.

A. *Material*: Report No. 43 (Supplement 43.)

Financial reports of the General Fund, Relief Fund and Text Book Fund were received and examined by your committee and found to be in order.

B. *Recommendation*: That the funds, namely, General Fund, Relief Fund and Text Book Fund be placed on the accredited list for one or more offerings. *Adopted.*

24. SUBSIDY PAYMENTS TO NEEDY CHURCHES IN CANADA.

A. *Material*: Report No. 13-A, paragraph D, (Supplement 13, 13-A.)

Section D of report No. 13-A reads as follows:

"Re the payment of assistance from the Fund for Needy Churches to our Canadian churches we bring the following to the attention of Synod.

"With a premium of 10% on United States money in Canada, and a corresponding discount of 11% to 15% on Canadian money in the United States the manner of paying subsidies to our needy churches came up for consideration, consequent to 2 consistorial requests from subsidized churches in Canada. These consistories petitioned that their subsidies be paid in United States currency since their pastors have constant expenditures in the United States in connection with the higher education of their children. Considering that it is difficult to send money out of Canada and that moreover a loss of 11% to 15% would have to be sustained, your committee acted favorably upon these requests. This involves that the subsidy so received is not paid through the mediacy of the Synodical Canadian Treasurers.

"Pursuant thereto we request Synod:

a. That it approve this action of the Executive Committee for Home Missions.

b. That Synod determine whether this manner of paying subsidies be made applicable to our other subsidized Canadian churches."

This rather involved matter was discussed at some length by the Budget Committee and in consultation with Rev. J. M. Vande Kieft.

B. Recommendations:

1. That Synod does not approve the act of the Executive Committee referred to in the above quoted Act D. *Grounds:*

This action is unfair to other pastors of subsidized churches.
Adopted.

2. That Synod declare that the premium of 10% on United States money in Canada should not be taken into consideration in paying of funds to subsidized churches. *Grounds:*

Subsidy payments are paid to the churches, not to the ministers of the subsidized churches. *Adopted.*

25. OVERTURE NO. 17 OF CHATHAM CONSISTORY.

The consistory of the Christian Reformed Church in Chatham appeals to Synod from the decision of the Committee on Church Help relative to a loan received from the Church Help Fund by this congregation. The consistory of Chatham feels it is entitled to the same terms as provided for by the Canadian Building Fund. Your committee considered this entire situation and is of the opinion that the decision of the Church Help Fund Committee was correct. However, in view of the unusual circumstances your committee feels some adjustment should be made.

Recommendation:

That Synod instruct the Church Help Fund Committee to give the Chatham Church a five year period of grace before re-payments on the loan become due and payable.

26. CALVINISTIC RESETTLEMENT SERVICE.

A. *Material:* Report No. 21-B (Supplement 21-B.)

Your committee has examined the financial report of this organization and finds same in order.

B. *Recommendation:*

That this cause be recommended to the Diaconate of our churches.

27. BONDS OF DENOMINATIONAL TREASURERS.

The Stated Clerk of Synod turned over to your Budget Committee several Bonds of the various Denominational Treasurers for examination. Your committee finds these bonds all with acceptable surety companies and in proper amounts. Your committee did not find a Bond for the Synodical Treasurer nor for the Tract Committee. Received as information.

28. SPECIAL ADVISORY BUDGET COMMITTEE APPOINTED BY SYNOD OF 1949.

We call the attention of Synod to the special services rendered to our church by the Synodical Advisory Budget Committee. This committee did considerable advance work in obtaining financial reports and other information which was of great help to the Budget Committee of Synod.

Recommendations:

1. That Synod recognize and express its appreciation of the work of this special committee. *Adopted.*
2. That Synod appoint such a committee for 1951. (Cf. Art. 160, VI.) *Adopted.*

29. REQUEST FROM CHURCH AT WORMER, NETHERLANDS.

A communication was received from the Gereformeerde Kerk at Wormer by the Stated Clerk of Synod, who turned same over to the Budget Committee for consideration. The contents of this letter in brief solicits financial help in the approximate amount of \$18,000.00 to assist this church in the construction of church buildings.

Recommendation:

While this church is undoubtedly in need of financial assistance and may be worthy of help, your committee nevertheless recommends that Synod does not give financial aid. *Grounds:*

1. We cannot possibly honor all requests for financial aid that come to us from abroad.
2. Appeals from foreign countries should be accompanied by a letter of recommendation from a particular or general Synod of the Netherlands. No such recommendation accompanied this request. *Adopted.*

30. RE-PAYMENT OF QUOTAS FOR CALVIN COLLEGE AND SEMINARY.

According to the decision of Synod of 1947, all Classical Treasurers must report to the Stated Clerk of Synod the number of churches in their respective classes which have not paid their quotas for Calvin College and Seminary in full. The Budget Committee has received the following information:

A. Reported by the Classical Treasurers:

Classis		Paid in full	In Arrears
California	21 churches.....	21	0
G. R. East.....	38 churches.....	19	19
		(All Michigan Churches)	dian (All Canadian Churches)
G. R. South.....	18 churches.....	18	0
G. R. West.....	14 churches.....	14	0
Muskegon	26 churches.....	25	1
Orange City	13 churches.....	13	0

Classis		Paid in full	In Arrears
Pacific	26 churches.....	20	6
Sioux Center	18 churches.....	18	0
Wisconsin	13 churches.....	11	2
Zeeland	16 churches.....	16	0

B. Reported by Delegates:

Chicago North	16 churches.....	15	1
Chicago South	15 churches.....	15	0
Hackensack	10 churches.....	9	1
Hudson	15 churches.....	15	0
Holland	15 churches.....	15	0
Kalamazoo	14 churches.....	12	2
Minnesota	24 churches.....	24	0
Ostfriesland	13 churches.....	13	0
Pella	16 churches.....	16	0

The budget committee calls the attention of Synod to the churches that have not met their quotas. In most cases, the explanation was satisfactory to the budget committee. Further attention is called to the fact that about half of the report has come from the delegates and not from the classical treasurers as required by the decision of Synod. Received as information.

31. REQUESTS FOR FINANCIAL SUPPORT.

In order to enable the appointed Budget Committee of Synod to analyze the financial conditions of various organizations asking financial support, we recommend that such organizations provide the following:

1. Financial statement audited by a Certified Public Accountant.
2. A formal request for continued support.
3. A statement of the amount received from the Christian Reformed Church and all members thereof.
4. A representative to meet with the Budget Committee, if possible, to answer questions pertaining to the organization. *Adopted.*

32. REMUNERATION OF SYNODICAL OFFICERS.

Your committee has given consideration to the amount of remuneration for the officers of Synod and recommends that they be remunerated as follows:

Synodical Treasurer, \$500.00 per year.

Stated Clerk, \$500.00 per year.

First Clerk of Synod, \$100.00.

Second Clerk of Synod, \$25.00.

H. J. Voss, for services during session of Synod, \$100.00.

United States Canadian Treasurer, \$200.00 per year. *Adopted.*

33. APPOINTMENT OF TREASURERS FOR SYNODICAL FUNDS.

Your committee calls the attention of Synod to a Synodical decision found in Acts, 1908, page 11, Acts, 1946, page 58, Schaver, The Polity

of the Churches, Vol. II, page 146. We recommend that this policy be enforced.

34. Your Committee recommends that the same rules shall apply for the next year re Mrs. D. H. Kromminga and the Emeritus professors as adopted by the Synod of 1949. (cf. Acts, 1949, Art. 127, B).
Adopted.

35. DENOMINATIONAL BUILDING.

As to the proposed *Denominational Building* (cf. Art. 152) your committee recommends:

1. That Synod decide that the total cost of building and site is not to exceed \$100,000.

2. That this project be financed by establishing a quota of \$1.00 per family for three years, namely, 1951, 1952 and 1953.

3. That Synod organize a non-profit Corporation to own and operate this property.

4. Money for "Denominational Building Fund" be forwarded to our Synodical Treasurer through the Classical Treasurers.

Adopted.

36. \$1,000,000 CALVIN CAMPAIGN.

In reply to the Board of Trustees concerning another \$1,000,000 campaign the Advisory Committee recommends that Synod do not authorize such a campaign next year. *Adopted.*

37. PENSION FUND FOR UNORDAINED MISSION WORKERS.

Agenda Report No. 45. (Supplement 45.)

Requests for Synodical action:

1. To express itself in favor of merging the proposed unordained mission workers' pension plan with the pension plan of the unordained and lay workers of the Christian Reformed Board of Missions.

2. To appoint a committee, contingent upon Synodical decision re 1. above, whose task it shall be to prepare a pension plan for unordained mission workers and submit same to the Synod of 1951 for approval. *Adopted.*

38. That a complete list of Quotas, recommended for one or more offerings, and accredited causes, and causes recommended to our Diaconates be inserted in the Acts as a helpful guide for classical treasurers, consistories, and individuals. *Adopted.*

ARTICLE 158

The Advisory Committee *Church Order* (cf. Arts. 69, 79, 103, 109, 141) Rev. Wm. Heynen reporting, presents the following matters:

I. CALLING OF RETURNED MISSIONARY.

A. Materials:

1. Overture No. 7 from Classis Sioux Center asking Synod to

declare that the Rev. A. H. Selles should be recommended to the churches for a call.

2. The report of your advisory committee which was recommitted at an earlier session of this Synod.

B. Advice:

1. That Synod take cognizance of the fact that the present arrangement regarding the Rev. A. H. Selles between the Board of Missions and the Central Ave. Church, although irregular, is of a temporary nature and will discontinue within a year from now. (Received as information.)

2. That Synod leave this matter to the Board of Missions and the Central Ave. Consistory for proper disposition. *Adopted.*

3. That this action be deemed an adequate answer to the Overture of Classis Sioux Center. *Adopted.*

II. INVITATION FROM "NEDERLANDSE HERVORMDE GEMEENTE" IN LONDON.

A. Materials:

The Consistory of the "Nederlandse Hervormde Gemeente te London" requests that our church be represented at the festivities commemorating their 400th Anniversary.

B. Advice:

1. That we do not accept this invitation to send a delegate to these festivities in London. *Adopted.*

2. That Synod refer this matter to our standing committee on Ecumenicity and Inter-church correspondence with instructions that they send an appropriate letter of congratulations, provided that this is in harmony with their policies of inter-church correspondence. *Adopted.*

III. REPORTS OF SYNODICAL EXAMINERS.

A. Classical Examinations of Candidates for the Gospel ministry were attended by the Synodical examiners as follows:

<i>Candidate</i>	<i>Classis</i>	<i>Delegate</i>	<i>Classis</i>
Louis Dykstra	Holland	P. Jonker	G. R. West
		L. Van Laar	Kalamazoo
		J. H. Bruinooge	Zeeland
William DeWitt Ribbens	Kalamazoo	P. Holwerda	G. R. South
		P. Jonker	G. R. West
		J. H. Bruinooge	Zeeland
Harry Vanderaa	Minnesota	J. Van Beek	Sioux Center
		J. Cupido	Orange City
		N. Jansen	Wisconsin

<i>Candidate</i>	<i>Classis</i>	<i>Delegate</i>	<i>Classis</i>
Gerrit Vander Plaats.....	Orange City	G. Van Laar.....	Minnesota
		B. Vanden Brink.....	Ostfriesland
		J. Hanenburg	Sioux Center
John A. Petersen.....	California	W. Groen	Pacific
		J. Guichelaar	Pella
		J. Hanenburg	Sioux Center

We recommend that Synod approve their work. *Approved.*

B. The Synodical Examiners J. Cupido from Classis Orange City and J. Hanenburg from Classis Sioux Center did not approve of a trio of the Prairie City Christian Reformed Church which included the name of Rev. H. P. Baak, a minister of the U. P. Church. Their grounds were:

- a. The decisions of the Synods of 1930 and 1945 on this matter.
- b. This Church has been vacant less than a year.
- c. The increasing number of candidates coming from our own Seminary, and the declarations of Synod regarding them.

We recommend that Synod approve of this action. *Adopted.*

C. *Mr. C. Kuipers.*

With respect to the examination of Mr. C. Kuipers under the provisions of Article 8 of the Church Order we call the attention of Synod to the following facts in the matter.

1. That the initial step in the rather complicated procedure of seeking Ordination under Article 8 was taken by Classis California in September of 1947 when he was given an examination and given permission to exhort in the churches.

2. At the September Classis, 1949, the Synodical Examiners, W. Groen, Classis Pacific; J. Guichelaar, Classis Pella; and J. Hanenburg, Classis Sioux Center, after having examined Mr. Kuipers declared that they had no objection to Classis declaring that Mr. Kuipers had filled the requirements of the first step toward the eventual ordination under the provisions of Article 8. They recommended that arrangements be made for Mr. Kuipers to preach in the churches for a period of time to be determined by Classis.

3. At the Classis of February 22, 1950 the same Synodical delegates, having heard the examination, recommended that the brother be declared eligible for a call in the Christian Reformed Church; "provided he publicly declare to Classis California that he will consider at this time only a call to the Zuni Mission post where he is now located."

Grounds:

1. This matter (of his eventual ordination) was initiated by the General Mission Board.

2. It is for the benefit of the Zuni Mission.

Recommendations:

1. That although the procedure in this matter is irregular, Synod approve the action of the Synodical examiners. *Grounds:*

- a. The entire matter of his seeking ordination under Art. 8 was at the suggestion of the Board of Missions.
- b. The need at Zuni was a dire one.

2. That Synod declare this case must be considered as an exception. *Adopted.*

IV. ECUMENICITY AND INTER-CHURCH CORRESPONDENCE.

A. *Materials:*

1. Report No. 8 (Supplement 8).
2. Report No. 8-A (Supplement 8-A).

Both of these reports are from our Standing Committee on Ecumenicity and Interchurch Correspondence.

B. *Recommendations:*

1. That the recommendations of the committee in section III of their initial report (Report No. 8, Agenda, page 32, 33) be adopted. *Adopted.*

2. That the recommendations of 8-A be adopted. *Adopted.*

3. That the Committee be assured of the appreciation of Synod for their very effective work. *Adopted.*

4. That a committee again be appointed. (cf. Art. 160, VI.) *Adopted.*

ARTICLE 159

The Advisory Committee, *Publication Matters*, (cf. Arts. 100, 102), Rev. L. Veltkamp reporting, presents the following:

I. PUBLICATION OF AGENDA.

A. *Material: Overture No. 31.*

B. *Advice.*

1. That we do not accede to the overture of Classis Chicago South to publish two copies of the Agenda. *Grounds:*

- a. The time between Synods is too short to warrant this.
- b. Many overtures could not be prepared or be published if the time limit was as early as Feb. 1 since many of our Western Classes cannot meet until later.
- c. Previous attempts to publish two Agendas failed to achieve their purpose. *Adopted.*

2. That no study reports to Synod be accepted after March 15 and that Synod reiterate the decision adopted by the Synod of 1946 anent

this matter in its reply to a similar overture of Classis Minnesota, namely, that no matter be taken up by Synod except it appear in the printed Agenda. (Acts 1946, pp. 34, 35). *Ground:*

- a. There is not sufficient time for the delegates to consider the full import of study reports and overtures that have not appeared in the Agenda. *Adopted.*

3. Your committee advises that the following boards be exception to the above (2) regulation: Indian and Foreign Missions; Home Missions; Board of Trustees of Calvin College and Seminary and the South American and Ceylon Committee, since they meet twice per year, in February and just prior to Synod, and that Synod consider their supplementary reports acceptable. *Adopted.*

4. That Synod remind its Publication Committee and Editors to cooperate in implementing the decision of Synod, referred to in point 3 of the overture of Chicago South, and open up the columns of our papers to this material. *Adopted.*

5. That overtures that come in the way of response or reaction to matters in the printed agenda and from proposals of various boards that meet after March 15, be printed in the issue of *The Banner* prior to Synod; and that the reporters of study committees send in their excerpts along with their reports. *Adopted.*

6. That Synod instruct its Stated Clerk to give proper publicity to the above matter in the church papers at a suitable time. *Adopted.*

7. That Synod instruct the Publication Committee to study the matter of printing the Agenda, Acts, Yearbook and other denominational printing in our own Publishing House and to authorize the Publication Committee to enlarge their plant in order to do this work, if such appears feasible. *Grounds:*

- a. This will expedite and facilitate the publication of the Agenda on time which is often complicated under the present set-up.
- b. Present facilities at the publishing plant are crowded and we can anticipate increased denominational printing activity commensurate with the expansion in various branches of our church, such as Calvin College and Seminary Yearbooks, and other school printing, Back to God Hour material, etc.
- c. The Publication Committee has some \$50,000.00 at present on reserve for expansion purposes.
- d. This expansion can be accomplished without any additional burden on our budget and with eventual saving in our denominational printing. *Adopted.*

ARTICLE 160

Your *Advisory Committee on Appointments*, Rev. J. Geels reporter, makes the following recommendations:

- I. That Synod, in harmony with Art. 100, of the present Synod,

adopt the following rule pertaining to the term of membership on Synodical Boards and of Standing Committees.

Synod henceforth limits the tenure of office of all members of Synodical Boards whose appointment is made directly by Synod, to a maximum of 6 years, whereupon retirement for at least one year shall be mandatory. *Adopted.*

II. Synod approve the election of the following members of the *Board of Trustees of Calvin College and Seminary:*

<i>Classis</i>	<i>Members</i>	<i>Alternates</i>
California	P. A. Hoekstra	C. Veenstra
Chicago North	J. Putt	E. Masselink
Chicago South	G. Hoeksema	M. Van Dyke
Grand Rapids East	R. J. Frens	C. Huissen
Grand Rapids South	M. Monsma	P. G. Holwerda
Grand Rapids West	J. G. Van Dyke	J. T. Holwerda
Hackensack	H. Bouma	H. Minnema
Holland	J. T. Hoogstra	O. Breen
Hudson	N. J. Monsma	N. Veltman
Kalamazoo	E. B. Pekelder	J. E. Meeter
Minnesota	W. Vander Hoven	J. H. Rubingh
Muskegon	E. J. Tanis	M. Goote
Orange City	R. Bronkema	J. Griffioen
Ostfriesland	H. Zwaanstra	S. P. Miersma
Pacific	W. Groen	J. F. Schuurmann
Pella	J. Geels	
Sioux Center	J. G. Vande Lune	B. J. Haan
Wisconsin	G. J. Rozenboom	B. T. Haan
Zeeland	J. H. Bruinooge	H. Verduin

Members at Large:

Eastern District — John Hamersma, Jr.

Central District — T. Ribbens, John Hekman, H. Holtvluwer, J. Van Bruggen, B. Staal, J. Den Nooyer.

Mid-West District — J. Vander Ark.

Western District — H. Elenbaas.

Approved.

III. Synod approve the election of the following members of the *Christian Reformed Board of Missions.*

<i>Classis</i>	<i>Members</i>	<i>Alternates</i>
California	J. J. Steigenga	G. J. Boerefyn
Chicago North	R. O. De Groot	J. Schaver
Chicago South	A. Jabaay	J. Vander Ploeg
Grand Rapids East	L. Oostendorp	F. Handlogten
Grand Rapids South	H. Evenhouse	B. Essenburg
Grand Rapids West	W. P. Brink	C. Vanden Heuvel
Hackensack	C. Van Ens	J. J. Holwerda, Jr.
Holland	J. Beebe	A. Walcott
Hudson	J. R. Smith	E. Boeve
Kalamazoo	J. Entingh	O. De Groot
Minnesota	H. Bossenbroek	J. Roorda

<i>Classis</i>	<i>Members</i>	<i>Alternates</i>
Muskegon	G. Vander Kooy.....	J. C. Scholten
Orange City	J. Cupido	J. Masselink
Ostfriesland	J. Vande Kieft.....	S. P. Miersma
Pacific	P. De Koekkoek.....	J. C. Verbrugge
Pella	D. Grasman	
Sioux Center	J. Zwaanstra	T. C. Van Kooten
Wisconsin	W. Alkema	R. Evenhuis
Zeeland	D. Drost	H. Erffmeyer

Members at Large:

Dr. R. S. Wierenga, Mr. J. T. Daverman, Prof. E. Y. Monsma.

Dr. R. De Mol, General Alternate.

IV. Synod approve the election of the following members of the
General Committee for Home Missions:

<i>Classis</i>	<i>Members</i>	<i>Alternates</i>
California	L. Bouma	H. De Mots
Chicago North	H. Baker	W. Kok
Chicago South	M. Van Dyke.....	B. Van Someren
Grand Rapids East.....	E. F. Visser.....	P. Y. De Jong
Grand Rapids South.....	R. Veenstra	C. Holtrop
Grand Rapids West.....	T. Van Eerden.....	F. L. Netz
Hackensack	H. Dekker	A. Hoekema
Holland	L. Voskuil	G. S. Kok
Hudson	O. Holtrop	E. Boeve
Kalamazoo	L. Van Laar.....	O. De Groot
Minnesota	R. A. Rozeboom.....	J. Vanden Hoek
Muskegon	N. De Vries.....	
Orange City	J. Hollebeek	G. Postma
Ostfriesland	H. Petersen	I. Meuzelaar
Pacific	J. R. Van Dyke.....	R. Wildschut
Pella	J. A. Mulder.....	H. Vander Kam
Sioux Center	J. Van Beek.....	J. Breuker
Wisconsin	C. M. Schoolland.....	W. Meyer
Zeeland	M. Bolt	B. Pekelder

<i>Members at Large</i>	<i>Alternates</i>	<i>Term</i>
Mr. B. H. Brouwer.....	Mr. F. Oldemulders	1949-1952
Mr. W. Hofstra.....	Mr. B. Smit	1947-1950
Mr. H. Hoeksema.....	Rev. T. Verhulst	1948-1951

V. Synod approve the election of the following *Synodical Delegates*
for Examination:

<i>Classis</i>	<i>Members</i>	<i>Alternates</i>
California	E. Tanis	P. A. Hoekstra
Chicago North	P. Honderd	W. Kok
Chicago South	G. Hoeksema	M. Van Dyke
Grand Rapids East.....	C. Boomsma	C. Huissen
Grand Rapids South.....	A. J. Rus	P. Holwerda
Grand Rapids West.....	P. Jonker	J. G. Van Dyke
Hackensack	H. Bouma	B. H. Spalink
Holland	T. Yff	W. Van Peursem
Hudson	O. Holtrop	N. L. Veltman
Kalamazoo	L. Van Laar.....	C. Oldenburg

<i>Classis</i>	<i>Members</i>	<i>Alternates</i>
Minnesota	G. Van Laar	J. Vanden Hoek
Muskegon	J. Kromminga	L. Veltkamp
Orange City	J. Cupido	J. Masselink
Ostfriesland	B. Vanden Brink	A. A. Koning
Pacific	W. Groen	J. K. Van Baalen
Pella	J. Geels	
Sioux Center		
Wisconsin	N. Jansen	C. M. Schoolland
Zeeland	J. H. Bruinooge	E. Van Halsema

Adopted.

VI. Synod approve the following appointments:

1. *Synodical Committee:* Dr. Y. P. De Jong; Rev. W. Groen; Rev. E. Van Halsema, Stated Clerk (ex-officio); Alternate, Rev. N. J. Monsma (Term expires 1952).
2. *Stated Clerk:* Dr. R. J. Danhof (Term expires 1954); Alternate, Rev. P. G. Holwerda.
3. *Synodical Treasurer:* Mr. Tony Noordewier; Alternate, Mr. H. J. Voss (Term expires 1952).
4. *U. S. Treasurer for Canada:* Mr. George T. Wieland; Alternate, Mr. L. Kloet (Term expires 1951).
5. *Treasurer of Canadian Churches:* Mr. J. Vander Vliet.
6. *Publication Committee:* J. Veenstra; Dr. H. H. Meeter; H. Dehke-ema; G. J. Rooks; G. Buist; Rev. P. Holwerda; Rev. C. Boomsma; Prof. L. Berkhof; Fred Van Kleef. (Cf. Report of Committee on Publication Matters for specific ruling of 1950 Synod re term of office.)

7. *Committee for South America and Ceylon:*

Recommendation: That the office of Secretary and Treasurer shall henceforth not be held by the same individual.

Grounds: 1. Rule of Synod that Ministers shall not hold the office of treasurer.

2. To combine the office of Secretary with that of Treasurer is an unusual procedure and entails too much work for one individual.

Personnel: Prof. M. J. Wyngaarden; Rev. P. Jonker; Rev. C. Vanden Heuvel; Dr. E. Strikwerda; Rev. T. Yff; Mr. J. De Haan.

8. *Committee for Church Help:* Rev. J. Breuker; Rev. J. Cupido; Mr. C. R. Mulder; Mr. S. Elgersma; Rev. N. Beute; Alternate, Rev. P. Ouwinga.
9. *Representative American Bible Society:* Rev. H. Bouma; Alternate, Rev. J. P. Smith.
10. *Representative British and Foreign Bible Society:* Rev. J. Vander Meer; Alternate, Rev. C. Witt.
11. *Representative General Commission of Army and Navy Chaplains:* Rev. J. M. Vande Kieft; Alternate, Rev. Harold Dekker.
12. *Chaplain Committee:* Rev. J. M. Vande Kieft; Rev. E. Boeve; Rev. Harold Dekker.
13. *Committee on Ecumenicity and Correspondence with Other Churches:* Prof. C. Bouma; Dr. J. T. Hoogstra; Prof. Wm. Rutgers; and the Stated Clerk (ex officio).

14. *Historical Committee*: Prof. S. Volbeda; Prof. H. J. Van Anel; Dr. J. Kromminga; Prof. G. Stob.
15. *Committee Mission Sunday School Lesson Planning*: Rev. H. Verduin; Rev. L. Van Laar; Rev. R. Veenstra; Mr. A. Vander Veer; Miss Katie Gunnink.
16. *Committee Sunday School Lesson Planning*: Rev. D. H. Walters; Rev. J. H. Bratt; Miss Dena Korfker; Dr. L. Greenway; Mr. C. Faber.
17. *Transportation Secretary*: Mr. A. H. Andriese.
18. *Committee for Mimeographing Reports and Making Arrangements for the Next Synod*: Mr. H. Voss, Alternate, Prof. E. Y. Monsma.
19. *Committee for Ministers' Pension and Relief Administration*: Mr. F. L. Winter; Rev. J. O. Bouwsma; Mr. N. Hendricks; Mr. William Boer; Rev. B. Van Someren; Alternates: Mr. G. Doornbos; Mr. G. B. Tinholt; Rev. W. Reinsma; Mr. B. De Jager; Rev. T. Yff.
20. *Representative Lord's Day Alliance*: Rev. C. Van Ens; Alternate, Dr. O. Holtrop.
21. *Representative National Christian Association*: Rev. W. Van Rees; Alternate, Rev. J. Schaver.
22. *Radio Committee — "Back to God Hour"*: Rev. D. H. Walters; Rev. E. B. Pekelder; Rev. H. Baker; Mr. Jacob De Jager; Mr. J. Van't Hof; Mr. P. Damsma; Rev. J. Ehlers; Rev. Wm. Kok; Mr. L. Beré; Mr. C. J. Den Dulk; Rev. G. Postma; Mr. H. Hoving.
23. *Calling Church for the Next Synod*: First Christian Reformed Church, Grand Rapids.
24. *Committee for the Publication of Reformed Tracts*: Rev. D. H. Walters; Mr. P. B. Peterson; Rev. N. De Vries; Prof. L. Berkhof; Mr. G. Dykman; Mr. E. Postma; Rev. E. Boer; Rev. L. Veltkamp.
25. *United Youth Committee*: Rev. C. Witt; Mrs. C. Bouma; two more are to be appointed by the A.F.R.Y.W.S. and two by the Y.C.F.
26. *Committee on Denominational Building*: Mr. John Hekman; Mr. P. D. Bouma; Mr. Herman Baker; Mr. James Ryskamp; Mr. Geo. F. Wieland.
27. *Committee on "Catechetical Training" (Educational Committee)*: Rev. N. J. Monsma; Rev. H. Dekker; Rev. A. A. Hoekema; Mr. Sidney Van Til; Dr. W. Rooks; Rev. N. H. Beversluis; Mr. S. Bangma; Mr. B. Breuker.
28. *Canadian Immigration Committee*: Rev. P. Hoekstra; Mr. J. Vander Vliet; Rev. A. Disselkoen; Mr. L. Vande Velde; Rev. J. M. Vande Kieft.
29. *Committee for Spiritual Relief in Germany and Hungary*: Dr. J. T. Hoogstra; Rev. T. Verhulst; Dr. J. Kromminga; Mr. A. Nabber; Mr. F. Oldemulders.
30. *Committee for Huguenot Relief*: Holland-Zeeland Deacons Conference.
31. *Pension Plan for all Unordained Denominational and Classical Mission Workers*: Tony Noordewier; F. L. Winter; N. Van Valkenberg.
32. *Contact Committee*: Dr. C. Bouma and Stated Clerk.
33. *Fraternal Delegate to Assembly of Orthodox Presbyterian Church*: (Synodical Committee pending selection of place.)

34. *Fraternal Delegate to Assembly of Associate Reformed Presbyterian Church:* (Synodical Committee pending selection of place.)
35. *Special Advisory and Assisting Budget Committee for Synod of 1951:* Mr. G. Wieland; Mr. H. Hoekstra; Mr. M. De Jong; Mr. H. Holtvluwer; Mr. F. L. Winter.
36. *Committee to Prepare the Form for Erasure of Members by Baptism:* Prof. S. Volbeda; Dr. J. T. Hoogstra; Rev. C. Groot; Prof. E. Y. Monsma; Rev. T. Verhulst; Rev. O. Breen.
37. *Reformed Missionary Council:* Dr. J. C. De Korne; Alternate, Rev. H. Boer.
38. *Pension Board of Calvin College and Seminary:* Rev. J. Putt and Mr. T. Noordewier.
39. *Study Committee on Scope of Home Mission Work:* Rev. J. M. Vande Kieft; Prof. E. Strikwerda; Prof. Geo. Stob; Rev. John A. Mulder and Rev. Wm. Brink.
40. *Censure of Resigning Members:* Rev. J. Verbrugge; Rev. W. Groen; Rev. J. Schuurmann; Rev. R. Haan.
41. *Committee to Study Synodical Decisions on Amusements:* Dr. L. Greenway; Rev. J. Vander Ploeg; Rev. J. Breuker; Rev. H. J. Kuiper; Rev. N. J. Monsma; Mr. E. R. Post; Dr. H. Stob; Rev. W. Kok; Rev. G. Hoeksema.
42. *Synodical Representative on Bible Tract League (Former Faith and Tract League):* Mr. John Keuning.
43. *Board of Administration of the N.A.E.:* Rev. H. Baker.
44. *Committee for Displaced Persons:* Dr. P. Y. De Jong; Rev. J. M. Vande Kieft; one elder from Neland Ave.; one elder from Dennis Ave.; one deacon from Alpine Ave.; and one deacon from Grandville Ave.
45. *Committee to Investigate whether Article 70 of the Church Order should be Removed:* Rev. B. Van Someren; Rev. J. Vander Ploeg; Rev. A. Jabaay; Mr. J. Kuiper.
46. *Mission Principles Study Committee:* Rev. John Gritter; Rev. H. Petroelje; Rev. J. Van Bruggen; Rev. H. Boer; Rev. A. H. Smit; Rev. H. Evenhouse; and elder Hero Bratt.
47. *Revising Rules of Procedure for Synod:* Rev. M. Monsma; Rev. E. Van Halsema; Rev. G. Hoeksema.
48. *Delegates to 1951 Convention of N.A.E.:* Dr. P. Y. De Jong; Rev. Geo. Gritter; Rev. J. Geels; Rev. N. Veltman; Richard Postma and Stated Clerk ex officio.
49. *Liason Man American Home Bible League:* Mr. Geo. Vander Werken.
50. *Committee to Study Propriety of Annuity Bonds:* Dr. J. Daane; Rev. E. Tanis; Rev. H. De Mots; Mr. T. Werkman; Mr. Ralph Dick.
51. *Committee to Publish Sermons for Reading Services:* Rev. J. Schuurmann; Rev. J. C. Verbrugge; Rev. P. De Koekkoek.
52. *Committee on Particular Synods:* Rev. B. J. Haan; Rev. J. Breuker; Rev. J. Griffioen; Rev. P. Van Tuinen; Rev. G. Van Laar.

53. *Committee anent Request from Geref. Kerken, Netherlands re desirability of Revising Church Order:* Rev. E. B. Pekelder; Rev. L. Van Laar; Rev. J. Olthoff; Rev. J. Schaver.
54. *Committee to Investigate Possibility of Mission Work in Pakistan:* Rev. L. Oostendorp; Rev. C. Vanden Heuvel; Prof. E. Y. Monsma.
55. *Delegate to Free Magyar Reformed Church Synod:* (Appointed by Synodical Committee.)

ARTICLE 161

The chairman expresses his appreciation to the brethren of Synod in the following words:

Fellow Members of Synod of 1950:

After nine days of strenuous work and constant application we have come to the conclusion of our labors.

Perhaps some of your friends back home considered your journey to Grand Rapids something of a vacation trip. If any of our delegates themselves associated delegation to, and work at Synod with a vacation, I am sure that you have changed your mind by this time. You have all worked hard and long. It was time and effort spent in the Lord's service. You do not regret the hours and days which you spent here. May God bless all our discussions and decisions!

May our decisions regarding our Missionary endeavors be richly blessed of our God. May the year 1950 mark the beginning of great things undertaken by us for our God and His Christ in various lands!

May the principles decided upon by this Synod form a firm foundation for strong and beautiful buildings reared to God's glory and our welfare.

We are happy that this Synod was favored by the presence of two delegates from the Gereformeerde Kerken of the Netherlands, Mr. A. Warnaar and Prof. Dr. J. H. Bavinck. We were also happy to have in our midst the Rev. B. Kruithof of the Reformed Church of America, the Rev. J. D. Edgar of the Reformed Presbyterian Church, the Rev. J. H. Nagy of the Free Magyar Reformed Church, and Mr. G. W. Marston of the Orthodox Presbyterian Church.

I would express my sincere thanks to all the members of Synod for their splendid cooperation in performing a common task. Thanks especially to my fellow officers for their constant help and good work. Thanks to our Vice-Pres., Rev. J. Gritter, for his loyal support and helpful aid. Thanks to our First Clerk, Rev. H. Evenhouse, and the Second Clerk, Dr. R. Bronkema, for their promptness and accuracy. Thanks to all the reporters for their yeoman task and splendid work. Thanks to the faculty members who aided us with their advice. Likewise to Mr. Voss and his aides in the office. Their good work and promptness we much appreciate.

We have indeed continued our reputation for maintaining deliberative assemblies, and there is satisfaction in that, though our animated and lengthy discussions may have wearied some of us at times.

And now brethren, may God bless you one and all! May He give you a safe return to your homes and churches, and may He use you all in His blessed service, to His glory, and to the advancement of His cause and Kingdom!

Your humble and willing servant for Christ's sake,

MARTIN MONSMA.

ARTICLE 162

The Rev. J. Gritter expresses to the President the following words of appreciation:

Mr. President: I am very happy to convey to you the thanks of the 1950 synod of the Christian Reformed Church for the invaluable contribution you have made to its work. Cheerfully and vigorously you have borne the heavy load which the election to the presidency of this body imposed upon you. Again we have been impressed with your love for God's Kingdom, your understanding of church affairs, your gift of leadership, your fairness and good sense. It was a pleasure to work with you and under your direction.

May our God continue to use you abundantly for the promotion of His blessed cause. Once again we thank you.

ARTICLE 163

Rev. Martin Monsma leads in closing prayer, and Synod sings "Praise God from whom all blessings flow," etc.

Rev. M. Monsma, President
Rev. J. Gritter, Vice-President
Rev. H. Evenhouse, First Clerk
Dr. R. Bronkema, Second Clerk

ATTESTED A TRUE COPY

DR. R. J. DANHOF, STATED CLERK
944 NELAND AVE., S.E.
GRAND RAPIDS 7, MICHIGAN

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SUPPLEMENT NO. 1

(Arts. 122, 157)

THE AMERICAN BIBLE SOCIETY

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

ESTEEMED BRETHREN:

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

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

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

This is all very encouraging. But when the delegates of the forty-six participating churches met together in the two day session of the advisory council on November 29 and 30 to discuss the planning and execution of the work for the year 1950 we realized that it will be extremely difficult, almost impossible, to meet the demand for Scriptures that come from all over the world. The board in charge of

the work is limited by the amount of money contributed by the churches and by other donors. If the work planned for 1950 shall be carried out the churches should contribute more than one million dollars, and an even larger amount must be received from individuals.

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

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

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

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

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

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

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

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

Respectfully submitted,

HESSEL BOUMA

SUPPLEMENT NO. 2

(Arts. 122, 157)

BRITISH AND FOREIGN BIBLE SOCIETY

The Synod of the Christian Reformed Church of 1950,

DEAR BRETHREN:

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

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

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

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

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

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

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

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

Respectfully submitted,

REV. JOHN VANDER MEER

SUPPLEMENT NO. 3

(Arts. 86, 157)

THE PATERSON HEBREW MISSION BOARD

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

Subject to the approval of Classes Hudson and Hackensack

ESTEEMED BRETHREN:

THE Board of the Paterson Hebrew Mission herewith submits its report of the activities in the year 1949 for your information and consideration.

The Paterson Hebrew Mission is under the direct jurisdiction of Classes Hudson and Hackensack, and is conducted by a Board consisting of four members of each of the foregoing Classes.

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

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

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

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

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

privilege of using the car in view of the fact that same is housed in his garage free of charge.

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

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

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

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

Respectfully submitted,

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

REPORT OF THE PATERSON HEBREW MISSION FOR THE YEAR 1949

To the Synod of the Chr. Ref. Church.

ESTEEMED BRETHREN AND FATHERS:

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

We have Gospel meetings on Saturday and Sunday evenings and also twice a week before each dispensary meeting. Our highest attendance at the Gospel meeting was 15 Jews. On December 24 we had our Christmas service. 41 Jews were present at this service. The

children under the leadership of Miss W. Tuit favored us with songs, dialogues and recitations about the birth of Jesus. Many of the parents of the children were present. Members of our local churches worship with us and favor us with special music. Once a month we have a special service at which one of the local churches has charge of the meeting. The pastor of the church gives the message and members of his church provide music. The average attendance at these services this year was 24 Jews at each meeting. In this way the Jewish people meet our church people and our churches become more directly acquainted with the work.

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

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

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

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

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

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

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

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

	No. of Meetings	Total Attendance
Saturday Evening Gospel Service.....	46	423
Clinic, Tuesday Afternoon.....	47	203
Ladies' Class, Monday Evening.....	41	313
Gospel Service, Sunday Evening.....	47	256
Clinic, Tuesday Evening.....	47	226
Social Meetings and Services.....	6	141
Ladies' Class, Wednesday P.M.....	42	240
English and Bible Class.....	67	244
Girls' Bible Class.....	85	429
Boys' Class.....	22	36
Visits to Homes and Shops.....	1745	
Bibles Given Out.....	8	
New Testaments Given Out.....	60	
Gospels Given Out.....	61	
Tracts Distributed.....	3151	
High Schol Girls' Class.....	10	16

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

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

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

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

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

Receipts

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

Disbursements

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

Respectfully submitted,
Signed: Richard Meyer, Treasurer.

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

AUDITOR'S REPORT

I have examined the books and records of the Paterson Hebrew Mission and found them to be correct, and in agreement with the bank records from Jan. 1 to Dec. 31, 1949.

Signed: Martin C. Kooistra

Proposed Budget for 1951

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

Estimated Income

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

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

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

SUPPLEMENT TO REPORT DATED JANUARY 9, 1950

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

ESTEEMED BRETHREN:

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

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

The reason for the establishing of this Building Fund is the possibility of establishing another mission in another Jewish center of

Paterson or in one of the suburbs of Paterson in which there is also a large Jewish Center.

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

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

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

ESTEEMED BRETHREN:

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

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

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

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

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

SUPPLEMENT NO. 4

(Arts. 86, 157)

CHICAGO JEWISH MISSION**ESTEEMED BRETHREN:**

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

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

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

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

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

An ordained man and a missionary-nurse are a dire need at the present time in order to have a somewhat adequate staff at the Nathanael

Institute. Suitable persons for these positions seem to be scarce. We trust and pray that God will provide the right parties in due time.

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

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

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

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

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

Respectfully submitted,

JOSEPH BETTEN, *Sec'y.*

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

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

Receipts

Operating:

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

Other Receipts:

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

Disbursements*Operating:*

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

Other Disbursements:

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

**CHICAGO JEWISH MISSION
PROPOSED BUDGET FOR 1951**

Pastor's Salary	\$ 3,000.00
Pastor's Rent	600.00
Pastor's Auto Expense.....	300.00
Religious Worker's Salary.....	3,000.00
Religious Worker's Rent.....	600.00

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

CHICAGO JEWISH MISSION ANNUAL STATEMENT (Continued)

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

January 10, 1950

Board of the Jewish Missions
 Christian Reformed Church
 Chicago, Illinois
 Dear Brethren:

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

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

Respectfully submitted,
 THOMAS J. STOB

SUPPLEMENT NO. 5

(Art. 157)

LORD'S DAY ALLIANCE

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

ESTEEMED BRETHREN:

THE work of the Lord's Day Alliance continues to move forward. Under the able and vigilant leadership of our General Secretary, Dr. Harry L. Bowlby, the cause of the Lord's Day Alliance is represented in state assembly halls, executive mansions, and in the court rooms of the land. Several significant victories have been gained this past year in behalf of "the preservation and extension of the first day of the week as a time set apart for rest, worship, religious education and the service of God."

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

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

challenge than this do we have? Communist Russia with her cold war has frozen our foreign missionary enterprise in China and is rapidly and successfully infiltrating her godless ideology and dictatorship in many countries of Eastern Europe as well as in India, Korea and Asia generally. Why not then get tremendously busy to Save Our Sabbath here at home that we might in consequence make Secure Our Sanctuaries."

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

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

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

Respectfully submitted,

CLARENCE VAN ENS

SUPPLEMENT NO. 6

(Arts, 86, 157)

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

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

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

ESTEEMED BRETHREN:

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

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

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

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

Once more we extend our cordial gratitude for the gifts of the past for this worthy work of the Lord; we urge the continuance of this stewardship. God's Word assures us that when we are busy in good works for Him, He will make all grace abound unto us, that we, "having all sufficiency in everything, may abound unto every good work." (2 Cor. 9:7, 8.)

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

Humbly submitted,

Christian Reformed Jewish Missions

OREN HOLTROP, *Treasurer*

REPORT OF THE TREASURER — GENERAL FUND JEWISH MISSIONS

Classis	No. of Families	Full Quota	Amount Received	More or less than Quota	Rec'd per Family
California	1,432	\$ 1,074.00	\$ 1,479.24	\$ 405.24 more	\$1.033
Chicago North..	1,991	1,493.25	1,617.11	123.86 more	.812
Chicago South..	2,187	1,640.25	1,864.34	224.09 more	.852
Grand Rapids					
East	3,178	2,383.50	2,270.59	112.91 less	.714
Grand Rapids					
South	3,130	2,347.50	2,744.63	297.13 more	.876
Grand Rapids					
West	1,758	1,318.50	1,545.67	227.17 more	.87
Hackensack	906	679.50	738.39	58.79 more	.815
Holland	2,453	1,839.75	1,895.57	55.82 more	.772
Hudson	1,688	1,266.00	1,285.37	19.37 more	.761
Kalamazoo	1,396	1,047.00	1,145.87	98.87 more	.82
Minnesota	1,485	1,113.75	1,204.05	90.30 more	.810
Muskegon	2,422	1,816.50	2,072.56	256.06 more	.855
Orange City	1,099	824.25	999.52	175.27 more	.909
Ostfriesland	728	546.00	337.79	208.21 less	.464
Pacific	1,881	1,410.75	1,939.71	528.96 more	1.03
Pella	1,614	1,210.50	1,495.83	285.33 more	.926
Sioux Center	1,535	1,151.25	1,487.36	336.11 more	.968
Wisconsin	959	719.25	654.27	64.98 less	.682
Zeeland	2,038	1,528.50	1,798.58	270.07 more	.882
Totals	33,880	\$25,410.00	\$28,576.44	3,166.44 more	.834 Avg.

The quota for 1949 was \$0.75 per family.

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

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

Disbursements:

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

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

In Reserve:

Johanna Woltman Legacy*.....	\$ 500.00
U. S. Government Bonds.....	22,100.00
Accrued Interest on F Bonds.....	652.00

Total Reserve..... \$23,252.00

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

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

March 10, 1950.

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

Was signed: JOHN ZUIDEMA
RICHARD KUIPHOFF, JR.

Respectfully submitted,

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

SUPPLEMENT NO. 7

(Arts. 61, 122)

**COMMITTEE FOR GERMAN AND HUNGARIAN
SPIRITUAL RELIEF***To the Synod of 1950.*

ESTEEMED BRETHREN:

THE Committee for German and Hungarian Spiritual Relief herewith submits to your honorable body a statement of activities carried on in the past year.

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

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

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

was led to send two sets of the desired "Dogmatics" to the brethren in Germany. These have been gratefully acknowledged by them and are now being circulated among them.

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

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

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

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

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

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

RECEIPTS

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

DISBURSEMENTS

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

Total Receipts	\$8,179.26
Total Disbursements	2,621.62

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

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

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

Respectfully submitted,

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

SUPPLEMENT NO. 7-A

(Arts. 61, 122)

GERMAN AND HUNGARIAN SPIRITUAL RELIEF*To the Synod of 1950.*

ESTEEMED BRETHREN:

YOUR Committee desires to bring the following to the attention of Synod. The Committee for German Spiritual Relief was called into being by Synod of 1947. (Cf. Art. 69, VB., Acts of Synod, 1947). The appointment of this committee was occasioned by an overture submitted to the Synod of 1947 by the Consistory of the Des Plaines Christian Reformed Church and Classis Chicago North, calling attention to the plight of our Reformed brethren in Germany and urging Synod to inaugurate a spiritual relief ministry in their behalf.

The Synod of 1948 enlarged the scope of the German Spiritual Relief Committee to include also a spiritual relief ministry for the Reformed brethren in Hungary. (Cf. Art. 133, 33; p. 96, Acts of Synod, 1948). Both the Synods of 1947 and 1948 were led to take such action because of a state of need existing among our brethren in Germany and Hungary at that time, and because Synod saw possibilities of effecting a relief ministry calculated to meet the spiritual need of these brethren.

Your present Committee at its meeting held May 11, 1950, decided the following:

A. To acquaint Synod with the fact that the state of emergency in Germany, which occasioned the appointment of the German Spiritual Relief Committee by Synod of 1947, no longer exists. Also that doors of opportunity for any effective spiritual relief ministry for our brethren in Hungary, for the present seemed to be closed. There is a possibility that we can serve the Reformed cause in Hungary by supplying theological books. This is being investigated.

B. To present to Synod the following alternate proposals —

1. To suspend operations until new emergencies arise, or new doors of opportunity are opened unto us. It is understood that the present committee remain intact and that present agreements and commitments continue in force.

2. To change the name of the Committee and broaden its scope so as to make possible a spiritual relief ministry to Reformed groups anywhere. (For example, your Committee sees possibilities right now of giving assistance to the Reformed Church in Japan and in Korea by way of theological books and teaching personnel.)

C. To inform Synod that the Committee's preference is for proposal B, No. 1, above. *Grounds:*

1. The present Committee was called into being to serve because of an emergency in Germany and Hungary. When the emergency closes or opportunities for service are non-existent, then such a committee should cease to function.
2. The present funds were contributed by our people specifically to help the needy brethren in Germany and Hungary.
3. If Synod desires to go into the direction suggested in proposal B, No. 2, existing Synodical committees could be mandated to do so.

Respectfully submitted,

J. T. HOOGSTRA, *President*

THEO. VERHULST, *Secretary*

F. OLDEMULDERS

J. H. KROMMINGA

A. NABER

SUPPLEMENT NO. 8
(Art. 158)

**COMMITTEE ON ECUMENICITY AND INTER-CHURCH
CORRESPONDENCE**

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

ESTEEMED BRETHREN AND FATHERS:

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

I. Mandate

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

Synod of 1949 received a letter from the Reformed Presbyterian Church requesting Synod's "endorsement of the undenominational effort to secure the inclusion in the Preamble of the Constitution of the United States, after the phrase 'We the people of the United States', these words: 'devoutly recognizing the authority and Law of Jesus Christ, the Saviour and King of nations'" (p. 58).

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

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

upon request therefor" (*Acts of Synod*, 1947, p. 215). Thirdly, the time may come that our own church may decide to send a request to others that may be peculiar to our own denomination. Then we too would plead for the liberty to do so in the interest of revealed truth.

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

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

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

II. Correspondence

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

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

"ESTEEMED BRETHREN IN THE LORD:

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

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

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

"Cordially yours in Christ,

(Signed) TAKAOKU TOKIWA,

Stated Clerk of the Reformed Church
in Japan."

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

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

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

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

"DEAR DR. DANHOF:

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

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

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

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

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

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

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

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

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

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

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

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

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

"Adding to the above the greetings and good wishes of the season, I remain very sincerely yours,
(Signed) CHARLES VINCZE, Archdean."

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

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

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

III. Recommendations

A. RE REQUESTS OF CORRESPONDING CHURCHES TO OUR SYNOD:

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

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

B. RE REQUEST OF THE REFORMED CHURCH IN JAPAN

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

C. RE COMMUNICATION OF THE FREE MAGYAR REFORMED CHURCH

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

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

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

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

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

D. RE ECUMENICAL SYNOD OF 1953

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

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

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

COMMITTEE ON ECUMENICITY AND INTERCHURCH
CORRESPONDENCE,

PROF. C. BOUMA, *President*

DR. J. T. HOOGSTRA, *Secretary*

DR. R. J. DANHOF

PROF. W. RUTGERS

SUPPLEMENT NO. 8-A

(Art. 158)

ECUMENICITY AND INTER-CHURCH CORRESPONDENCE

ESTEEMED FATHERS AND BRETHREN:

YOUR committee begs leave to report on a matter fluid at the time of our report, and on matters that have come to our attention within the last few weeks.

Invitation of the Reformed Church in Japan

Our report in the Agenda no doubt reveals our eagerness to advise Synod to accept the invitation of the Reformed Church in Japan to send a delegate to its Fifth Annual General Assembly. We felt, however, our responsibility to investigate further before doing so. In the providence of God the Rev. A. Smit, our returning missionary from China, was directed to go to Japan on behalf of our Mission Board. We asked him to take our matter in consideration at the same time which he kindly did.

In a letter from the Rev. A. Smit to our committee we learn that (1) "their purpose in asking for a fraternal delegate was mainly to get one of our men out here to give a series of lectures on Calvinism or the Reformed interpretation of Scriptures, to offset the effect of other speakers who have been in Japan recently."

The Rev. Mr. Smit informed them that the primary purpose of a fraternal delegate would be to attend their General Assembly, and that the giving of lectures would be secondary to it. Since the Japanese Assembly at this time uses the Japanese language exclusively it would be futile for any American to attend, and would not warrant the expense involved.

He further suggested that perhaps an organization could sponsor a speaking tour for meetings in Tokio and in other centers.

In speaking to the elders about it, the Rev. Mr. Smit discovered that "they thought it best to drop the idea of having a speaker come out this fall. Perhaps, if our Church should decide to open missionary work in Japan, that might be arranged later on." Consequently "they said they *would not press it*" (Our underscoring), that is they would understand if our Synod decided not to send a delegate.

In passing we wish to confess that your committee is intrigued by the challenge, the duty, the urgency somehow to propagate our Reformed faith here and other places in the orient visited by unreformed speakers. This attitude does not stem from reactionism, but from the

inner principles of our Reformed Ecumenicity and our God given commission to witness for the truth.

Recommendations:

1. We recommend Synod not to accept the invitation of the Reformed Church in Japan to send a fraternal delegate to its Fifth Annual General Assembly *at this time*.

(This recommendation implies that we wish to keep the door open for some future time.)

2. We further recommend Synod that:

a. Synod and our Christian Reformed Churches be challenged by opportunities of this nature to propagate the Reformed faith especially when called upon to offset harmful effects. Perhaps our Church would do well, or perhaps this could be an activity for the Reformed Ecumenical Synod (and our Church could suggest it to the Ecumenical Synod) to witness for the Reformed faith in this day of apostasy by sending a representative where doors are opened.

b. Should Synod begin mission work in Japan we then can delegate with little difficulty some one to serve as fraternal delegate.

3. We recommend that Synod send its felicitations to the Reformed Church in Japan, commemorating its Fifth Annual Assembly, in a church edifice our denomination was humbly privileged to help construct, and that Synod express the sincere desire for the blessing of God to go forward mutually in faith, and that God in His beneficent providence may bring about greetings face to face in the non-too-distant future.

Petition of the Free Presbyterian Church of Australia

The General Assembly of the Free Presbyterian Church of Australia at its session on March 30, 1950, has adopted the following petition to our Synod:

"The General Assembly agreed to consult your venerable court. 'Seeing that we are in ecclesiastical correspondence with the Christian Reformed Church of America, that we send Christian greetings and seek information and advice relative to the International Council of Christian Churches, and other world movements that have their origin in the United States of America'".

"The other movements referred to in the above minute bears mainly on that inter-denominational association known as the National Association of Evangelicals."

Elucidation — Representatives of the I.C.C.C. (International Council of Christian Churches) have invited said church to become members in this international organization. The I.C.C.C. is not the same as the American Council of Christian Churches, an organization we were invited to join in 1942 (Cf. Acts of Synod, 1942, p. 126). It is

possible and factual to be a member of one and not of the other. It is safe to say from the history of the I.C.C.C. that this organization is an outgrowth of the A.C.C.C. The Free Presbyterian Church of Australia desiring to be true to its doctrinal position as embodied in the Westminster Standard, and knowing that we of Reformed persuasion are equally jealous of our doctrinal integrity, petitions for information and advice.

Recommendation:

Your committee advises Synod to refer this matter to your committee on Ecumenicity and Interchurch Correspondence to make the proper reply.

Fraternal Ecclesiastical Relations with Die Raad Van Die Kerke,

South Africa

Some time ago our Stated Clerk while in South Africa was instructed to meet with the leaders of the Nederduitse Gereformeerde Kerk in South Africa. Perhaps it may be well to remind Synod that there are four autonomous Synods united federally but not organically. This Federation is known as "Die Raad van die Kerke."

This Council has advised, and such alone is its limited power to do, the four churches to enter into Church Correspondence with our denomination. If these Churches accept we shall be in correspondence with four synods, churches, and not with one Federation.

Ds. A. J. V. Burger, Secretary of "Raad" or Council informs us: "As you are well aware the Raad van die Kerke is an advisory council only, so that the different Synods will have to decide separately. I may however inform you that the synod of the church in Transvaal has already decided to correspond with your Church."

Synod will note that three other autonomous churches will still have to decide.

Recommendation:

Your committee informs Synod that the Synod of the Transvaal Church (Ned. Herv. of Geref. Kerk van S.A.) has officially accepted our invitation, and that it be accepted in our fellowship as a correspondent church.

Reformed Church in America

In a communication of the Stated Clerk of the R.C.A. we are informed that the Committee on Fraternal Relations in the General Assembly of the Reformed Church in America accepted our invitation to be a correspondent Church to appoint delegates to each other's supreme judicatories, that these delegates be given the privilege of the floor, that we officially exchange copies of the Acts and Proceedings of our supreme judicatories.

The committee, however, informs us: "That we do not at present act upon the other 'specific terms' as they are stipulated in the above cor-

respondence of the Synod of the Christian Reformed Church in America. We feel that some of the phrases used in the specific terms need to be defined, for they are too sweeping in their scope."

The matters not accepted for the present are (cf. Acts of Synod, 1947, p. 215f., 3, 4, 5, 6) bringing to each other's attention our spiritual and ecclesiastical problems together with our scriptural solutions, warning each other in respect of spiritual dangers that arise and spread and imperil the Church of Christ, correcting each other in love and in the event of unfaithfulness in profession and/or practice of the faith delivered to the saints, consulting each other regarding the eventual revision of our respective ecclesiastical standards.

An invitation was received to appoint a délégué to attend their General Synod of May 17, 1950. Since said Church could not accept all of our proposals our Stated Clerk informed the committee of the R.C.A. that we could not send a delegate at this time.

Your committee realizes full well what was reported to Synod of 1947 (cf. Acts, p. 213) "that in the past attempts at true correspondence proved fruitless (cf. Acts of 1902, Art. 2)". This did not prevent the committee at that time to recommend Synod to send an official invitation to the R.C.A. In the same spirit we now come with the following recommendation:

Recommendation:

We recommend Synod to arrange for a friendly discussion by way of a conference, and that our Committee be authorized to carry this out.

Request of the Gereformeerde Kerk of South Africa

A question of great consequence to our South African sister church is "Strek die kerkverband verder as nasionale en/of territoriale grense?," that is, does a denomination extend beyond a nation or a given territory? After some discussion based upon two reports the entire matter was tabled until after advice be obtained from the Reformed churches of the Netherlands and from our own church.

Further elucidations can be asked of our Stated Clerk if Synod so desires.

Your committee has obtained a copy of the advice the Generale Synode of our Netherlands sister church relevant to this matter. Said Synod informs the South African Synod that the Ecumenical Synod of Amsterdam has already taken up this matter and after having received information from the S. African delegate is of the opinion that at present it feels no need of an independent study. Said Synod feels that it is acting thus according to the intent of the Reformed Church in South Africa.

Recommendation: Your committee recommends Synod to concur with the advice of the Gereformeerde Kerken of the Netherlands.

Yours in our Lord,

Committee on Ecumenicity and Interchurch

Correspondence

DR. C. BOUMA, *Chairman*

DR. J. T. HOOGSTRA, *Secretary*

DR. R. J. DANHOF

DR. WM. RUTGERS

SUPPLEMENT NO. 9

(Arts. 68, 157, 160)

DENOMINATIONAL BUILDING

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

ESTEEMED BRETHREN:

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

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

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

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

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

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

the use of the basement and first floor space of such building, for our future expansion. The cost of such a building will have to be borne by the denomination as a whole, as the Publication Committee does not have any considerable funds to invest in such a project."

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

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

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

Considering all this your committee has looked at other possibilities, i.e., the purchase and remodeling of an already existing building, or large residence. However, recently our attention was called to a beautifully located site of ample size for our purpose. The committee has obtained an option on this property. Location is the Northeast corner of Fuller Avenue and Franklin Street, approximate size 175 x 135 ft. A large old house occupies the site at present. Your committee believes that this location, within a few blocks of our College and Seminary, will eventually make a fine center for our denominational life. We have met with representatives of various boards and committees to ascertain their future needs and with the architect, Mr. Jas. K. Havenman, and expect to be able to present some preliminary sketches to Synod for a one story Denominational Building. Your committee believes that the decisions of Synod of 1946 and 1947 should be carried out. We have waited for some years to have the cost of building to come down. There does not seem to be a reason to wait any longer for that. Times which seemed abnormal during and after the war, are considered so no more; witness, the wholesale building of schools and churches.

We therefore recommend to Synod:

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

Grounds:

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

The committee has also considered the question of financing this project. The cost of the property and proposed building has been estimated at approximately \$100,000.00. We recommend that a quota of one dollar per family per year be added to the Synodical Expense

budget, over a period of three years, for this purpose. Ground: This will be the most feasible way of getting these funds together.

Respectfully submitted,
Committee on Denominational Building

JOHN HEKMAN, *President*
PETER D. BOUMA, *Secretary*
JAS. J. RYSKAMP
JOHN P. SEVEN
GEO. F. WIELAND

SUPPLEMENT NO. 9-A

(Arts. 68, 152, 157)

DENOMINATIONAL BUILDING

ESTEEMED BRETHREN:

YOUR Committee begs to bring the following to your attention, supplementary to our Agenda report No. 9, pg. 34. Since that report was published, there have been new developments, which call for this supplementary report. The committee submits to Synod as Proposition No. 1, an entirely new and radically different proposal:

Because of the impending closing of an estate, there has been placed on the market the imposing residence of the late Mr. and Mrs. Fitzgerald, on the Northeast corner of Plymouth Blvd. and San Lue Rae Dr. (Franklin St.). This elaborate home was erected about 20 years ago at a cost of well over \$200,000.00. The building is situated on a beautiful landscaped plot of 2 acres, size 300x370 feet. The lawn is completely equipped with an automatic sprinkling system. The building itself is completely fireproof.

On the first floor, leading from a good-sized center hall, there are four large rooms — living rooms, with a kitchen to one side, and connecting sun porch with one of the rooms. A beautiful staircase leads from central hall to second floor. On this floor there are five large bedrooms and living quarters for the maids. Detached from the house is a four stall garage with a separate heating system. The committee believes that with very little alteration this building could be made useful for the purpose we have in mind with a Denominational Building. It is a beautiful and commodious building on a beautiful plot in an unexcelled setting. The sale price is \$85,000.00.

However, there is a catch, which must be considered. The location is A-Residential Zoning, and in order to use it as a denominational building, we will have to obtain special permission from the East Grand Rapids authorities. Whether or not they will consent is a question. The committee believes that Synod should decide to purchase this property, and authorize the committee to do so, after obtaining the necessary permission to use the property as a denominational building for the use of the Denominational Boards and Agencies.

A. Your Committee therefore recommends as proposition No. 1 (Superceding the proposals in the Agenda Report No. 9) that Synod decide

1. To purchase the Fitzgerald property, located on the N. E. corner of Plymouth and San Lue Rae, providing the necessary zoning changes can be obtained.

2. To empower the committee to act as its agent in the transaction.
3. To empower the committee to obtain the necessary finances to pay for the property.

B. In case the necessary permission cannot be obtained for variation of zoning, the committee recommends, as proposition No. 2, the recommendations as found in the Agenda Report No. 9, pg. 36, with a change in No. 3. This to read: "3. That a two story building be erected there." (Sketches of front elevation and floor plans will be submitted to Synod.)

C. In either case, whether the Fitzgerald property is purchased, which will call for some alterations; or if the Fuller and Franklin property is obtained, and a two story building is erected; the need for approximately \$100,000.00 will be required, and our recommendations on finances in our Agenda Report are submitted for consideration by Synod.

Respectfully submitted,

JOHN HEKMAN, *President*
PETER D. BOUMA, *Secretary*
JAS. J. RYSKAMP
JOHN P. SEVEN
GEO. F. WIELAND

P.S. Mr. John P. Seven asked that the following note be attached. Whereas he expects to be away from the city a considerable part of the time he requests Synod to relieve him from further service on this committee.

SUPPLEMENT NO. 10

(Art. 68)

WORLDLY AMUSEMENTS*To the Synod of 1950.*

ESTEEMED BRETHREN:

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

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

Respectfully,

REV. L. GREENWAY

REV. J. VANDER PLOEG

REV. J. BREUKER

REV. H. J. KUIPER

REV. N. MONSMA

MR. E. R. POST

DR. H. STOB

REV. W. KOK

REV. G. HOEKSEMA

SUPPLEMENT NO. 11

(Art. 58)

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

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

ESTEEMED BRETHREN:

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

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

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

(Agenda 1949, Overt. 11)

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

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

(Acts 1949, p. 39)

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

I.

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

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

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

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

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

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

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

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

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

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

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

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

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

will thus remove the Board further from the Classes and therefore from the supporting churches.

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

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

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

II.

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

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

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

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

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

What is said as to lay members-at-large will hold also as to ministerial members-at-large. Moreover, their transfer to distant Classes would

make the proposed change unworkable. It would not be practicable for them to travel long distances to attend the monthly meetings of the Executive Committee.

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

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

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

III.

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

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

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

SUPPLEMENT NO. 12

(Arts. 84, 93, 94, 98, 127, 130, 149, 151, 153, 155, 157)

CHRISTIAN REFORMED BOARD OF MISSIONS

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

FATHERS AND BRETHREN:

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

SECTION ONE.

ORGANIZATION OF THE BOARD AND ITS COMMITTEES

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

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

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

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

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

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

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

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

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

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

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

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

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

SECTION TWO.

GENERAL MATTERS

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

Office for the Secretary, 12 x 16.

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

Reception room and general office, 12 x 14.

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

Walk-in vault, 10 x 10.

Permanent storage space in basement, 10 x 15.

Supply room, 10 x 15.

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

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

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

SECTION THREE.

A COMPREHENSIVE SURVEY OF ALL OF OUR FIELDS

A. Tabulation of our Missionary Personnel.

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

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

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

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

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

Administrative	\$ 1,000.00 Basic
Indian Field	5,913.00 Basic
	5,900.00 Above Basic

Additional if accepted by Synod

Tiv Area, Nigeria	8,600.00 Basic
India	8,600.00 Basic
Additional if Mr. Ramiah accepts indigenous church plan	3,000.00 Basic
Indonesia	8,600.00 Basic

\$41,613.00

Bonus of \$100 per worker (except office force) .. 7,700.00 Already paid

\$49,313.00

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

Indian	\$271,012.00
Sudan	63,830.00
Administration	18,175.00
General	13,100.00

\$366,117.00

Less Estimated Salaries.....	50,000.00
	<hr/>
	\$316,117.00
\$8.88 per family (35,597 families)	
(Approximately \$9.00)	
<i>Adding New Fields</i>	
Tiv — Nigeria.....	\$ 8,400.00
India	14,400.00
(Deduct \$6,000 if Bellary not included)	
Indonesia	8,400.00
	<hr/>
	\$347,317.00
\$9.76 per family (35,597 families)	
(Approximately \$10.00)	

SECTION FOUR.

THE INDIAN FIELD

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

Carisso

Mr. David C. Boyd
Mr. Paul Redhouse

Crown Point

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

Farmington

Rev. H. J. Schripsema
Mr. Chee Anderson

Gallup

Rev. D. E. Houseman
Mr. Stewart Barton

Nahaschitty

Mr. Edward Henry
Mr. Louis Henry

Phoenix

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

Red Rock

Mr. John Redhouse

Shiprock

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

Toadlena

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

Tohatchi ,

Rev. Garrett D. Pars
Mr. Howard Redhouse

Two Wells

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

Rehoboth

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

Rev. Abel Poel

Miss Margaret Pontier

Miss Renzina Stob

Miss Molly Talley

Miss Bessie Tjoelker

Miss Marie Vander Weide

Miss Dinah Van Dyken

Miss Sadie Van Dyken

Miss Gertrude Van Haitsma

Mr. Adrian Van Iwaarden

Miss Hattie Veurink

Rev. George Yff

Zuni

Miss Lillian Bode

Miss Helen De Lange

Mr. Clarence Dykema

Mr. Bernard Haven

Mr. C. Kuipers

Miss Nellie Lam

Mr. Rex Natewa

Miss Vera Rotman

Miss Johanna Struik

Mr. Gerrit Vander Meulen

Miss Lenora Vander Veer

Miss Lorraine Verduin

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

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

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

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

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

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

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

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

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

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

- a. *Lack of a vigorous native church.* There was a time that our Yearbook listed four Indian congregations. None of them were ever strictly native congregations. In line with the policy adopted by the Synod of 1942, two of these congregations have been disbanded and the Christians are listed on the believers roll. Steps are being taken to disband one of the others, namely, the Tohatchi church. The remaining congregation, Rehoboth, is overwhelmingly white in its membership, financial support, and control. In not one case thus far has our believers roll developed into a strictly native congregation. There is nothing wrong with our ideal, but we have not yet solved the problem of how to reach that ideal.
- b. *Bearing of government policies on our work.* Government policies still keep the Indian in wardship and this tends to rob him of all initiative toward self development. The government is moving in a vicious circle. It tells us that the Indian cannot be set free from wardship until he is educated, but experience shows that when the educated Indian has an opportunity to launch out for himself, most of them continue to cling to the protective security of wardship. The new life in Christ lifts men up, in principle, above all hindrances to self development, but Indians are just like white men in that they seldom rise to the full height of their potentialities.
- c. *The economic position of Indians.* The economic position of Indians creates a larger problem for missionaries than the economic position of Chinese and Nigerians creates for missionaries working in those lands. This is not due to their poverty as such, for Indians as a class are not as poor as Chinese and Nigerians. It is due to the fact that Indians live in close contact with white men. They are indeed citizens of the same country. The resources of our rich land are just as available to them as they are to white men; consequently, it is legitimate for them to desire to live on the economic level of the white man. Their desires and demands are white even while their techniques and abilities are still Indian. As Americans all we sympathize with their aspirations and cannot assume an attitude of satisfaction with a permanent separation between our culture as is actually done on foreign mission fields.
- d. *Our training school problem.* For fifty-four years it has been one of the most persistent ideals and cherished objectives of our church to train native evangelists. During those fifty-four years many training school projects were established and each in turn had to be abandoned. A few years ago we started again at Rehoboth. Last year we had no students. We are not abandon-

ing the ideal even though we do not at present have a concrete program for reaching it. The director of our training school, the Rev. J. R. Kamps, has been assigned to the San Antone field, which has been without a resident worker for five years.

C. GENERAL ITEMS FOR YOUR INFORMATION.

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

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

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

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

SECTION FIVE

CHINA FIELD

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

After having continued alone in Jukao for a full year, Missionary Smit found it necessary in December, 1949 to go to Shanghai for medical attention. He was unable to secure a permit to return to Jukao. He plans to leave Shanghai late in March on the SS General Gordon which is also scheduled to bring out all of the remaining diplomatic representatives of our country.

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

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

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

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

The budget which the Synod of 1949 approved for China for 1950 totalled \$88,400. Some of that was to come from the salaries to be paid by the calling churches, some was to come from special gifts, and the greater part of it from quotas. It is natural that churches which

have temporarily lost their China missionaries will not pay those salaries this year. Special gifts for China will also be few. Some of the quotas have already come in and local congregations have made arrangements in their budgets for the rest of the quotas. The board asks synodical approval for our proposal to set aside \$40,000 of the 1950 budget for China in a special fund reserved for the re-opening of China work when that becomes possible.

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

SECTION SIX SUDAN FIELD

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

Lupwe

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

Mr. Donald Van Reken
Miss Anita Vissia

Baissa

Rev. Harry R. Boer

Wukari

Rev. Peter Ipema
Miss Jennie Stielstra

Do not let our churches forget them in their intercession.

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

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

D. *Cooperation in Central Hausa Language School.* On recommendation of our Nigerian Conference, we have authorized the Sudan Mission of the Christian Reformed Church to cooperate with the Sudan United Mission in the establishment and maintenance of a Central

Hausa Language School at Jos. Since this involves the erection of a residence of our own at Jos and obligates us to pay one-fifth share of the erection cost and maintenance of the main building on the language school site, we ask for synodical endorsement of the plan. The residence will cost approximately \$1,000 and our share of the responsibility for the other building can be covered by an annual appropriation of \$700 to \$750.

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

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

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

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

SECTION SEVEN

EXPANSION OPPORTUNITIES

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

B. *Bellary and Mysore fields in India.* We ask your approval of the following: In the supplementary report of the Christian Reformed Board of Missions submitted to the Synod of 1949 there was included (see Acts 1949, pp. 157-159) a tentative recommendation regarding the possible taking over of a mission field in India from the Telugu Village Mission. The report included a list of matters that still re-

maintained to be straightened out before Synod could take final action. The executive committee of the board did not succeed in getting full information on those items, thus a supplementary report (see Acts 1949, p. 165) stated that the board had not yet been able to come to a satisfactory settlement of the issues still outstanding. Thus Synod was unable to take action on the original recommendation of the board (See Acts 1949, p. 50).

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

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

1. *Recommendation.*

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

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

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

and Mrs. Ramiah live, has enjoyed the impact of the gospel longer, but here also there is far more work than the present staff can do to evangelize the district.

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

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

2. *Stipulations.*

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

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

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

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

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

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

3. *Financial Implications of the above Recommendation.*

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

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

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

Salary of Two Ordained Men at \$2,700.00 each....	\$5,400.00
Outfit Allowances for two New Couples at \$700.00 each	1,400.00
Transportation to Field, 4 x \$700.00.....	2,800.00

House Rent for Two New Couples.....	1,200.00
Working Budget for Language Study, Literature, and Salary of two Native Assistants.....	1,200.00

C. *Indonesia.*

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

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

We advise Synod to express itself as follows:

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

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

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

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

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

- (1) After the necessary language study and orientation they shall perform actual mission work in Indonesia;
- (2) They shall serve as representatives of the Christian Reformed Church of North America to make a careful study of the entire situation in Indonesia to the end that they may be able to submit a report to the board and Synod regarding a possible long-term

program for our church in Indonesia, with full information regarding conditions of labor, opportunities, and costs.

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

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

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

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

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

3. *Grounds for Recommendations A and B.*

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

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

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

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

e. There are many Chinese in Indonesia. Their written language is exactly like that on our own China field, but the spoken language

is entirely different. Our experience in China should enable us to make some contribution to the development of the Chinese churches.

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

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

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

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

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

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

information regarding the Korean Theological Seminary and the churches which are supporting it.

SECTION EIGHT

SUMMARY OF RECOMMENDATIONS

1. Action on nominations of Classes (One, A).
2. Election of members-at-large (One, A).
3. Appreciation to Mr. Henry Denkema (One, A).
4. Representation at Synod (One, E).
5. Minutes to Consistories (One, F).
6. Denominational Building (Two, A).
7. Budget requests for 1950 (Three, C).
8. Budget requests for 1951 (Three, D).
9. Recognition of Representative from General Conference (Four, A).
10. Adjustments on China Budgets (Five, C).
11. Central Hausa Language School (Six, D).
12. Expansion in Nigeria (Six, E).
13. Expansion in India (Seven, B).
14. Expansion in Indonesia (Seven, C).

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

Respectfully submitted,

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

SUPPLEMENT 12-A

(Arts. 84, 93, 94, 98, 127, 130, 149, 151, 153, 155, 157)

CHRISTIAN REFORMED BOARD OF MISSIONS

To the Synod of 1950.

FATHERS AND BRETHREN:

TO Report No. 12 found on pages 42-61 of the printed Agenda, we now add this supplementary report. To facilitate easy reference we will follow the nomenclature used in the original report for headings and sub-headings.

SECTION TWO**General Matters**

B. Indigenous Church Plan. We reported in the printed agenda that a generous portion of the time of the 1950 annual board meeting was taken up with discussions of the indigenous church plan and that a study committee was appointed to write a detailed report, which, if approved, will be submitted to Synod for consideration. The study committee wrote a detailed report, but it was not approved by the executive committee. Since the board at its annual meeting did instruct the executive committee what to do in case the report were approved, but did not instruct the executive committee what to do in case the report were not approved, the executive committee faced a difficult problem. After long discussion the following motion prevailed:

"A. The executive committee does not feel that the report of the committee is in full harmony with the original report, especially in that it exceeds the mandate of the board and expresses itself on institutional mission work on which the board explicitly stated it was not ready to express itself; and in that it assumes responsibilities of solving the difficulties on the Indian field which the board intended for the long range committee.

"B. In view of these facts, the executive committee forwards to Synod a copy of the report, and the decisions approved by the board at its annual meeting in February, 1950, and refers the present document to Synod as a study committee report on the matter."

We have delivered to the Stated Clerk a copy of each of the documents mentioned in the above paragraph.

SECTION THREE

A Comprehensive Survey of all of our Fields

C. *Budget Requests for 1950.* For the tabulation given on page 46 of the printed agenda, the following should be substituted:

Administrative	\$ 1,000.00	Basic
Indian Field	5,913.00	Basic
Indian Field	5,900.00	Above-Basic

Additional if accepted by Synod

Tiv Area, Nigeria	9,400.00	Basic
India	8,600.00	Basic

(Additional if Mr. Ramiah accepts indigenous

church plan)	3,000.00	Basic
Indonesia	8,600.00	Basic

\$42,413.00

Bonus of \$100 per worker (except office force)..... 7,700.00 already paid

\$50,113.00

D. *Budget Requests for 1951.* For the tabulation given on pages 46 and 47 of the printed agenda, the following figures should be substituted:

Indian	\$269,512.00
Sudan	70,630.00
Administration	18,175.00
General	13,100.00

\$371,417.00

Less estimated salaries..... 50,000.00

\$321,417.00

\$9.03 per family (35,597 families)
(approximately \$9.00)

Adding New Fields —

Tiv — Nigeria	15,400.00
India	14,400.00
(Deduct \$6,000 if Bellary is not included)	
Indonesia	8,400.00

\$359,617.00

\$10.10 per family (35,597 families)
(approximately \$10.00)

E. *Auditor's Report.* A complete copy of the auditor's report has been provided for each officer of Synod and for each member of Synod's Budget Committee. Here is a summary of our receipts and expenditures for the year 1949 as given by our auditor, Mr. William P. Dreyer:

YEAR ENDING DECEMBER 31, 1949

RECEIPTS

Missions in General.....	\$404,345.08
Indian Missions in General.....	12,936.02

Rehoboth Hospital	4,201.73
Rehoboth Mission	15,911.16
Zuni Mission	7,853.73
Other Indian Missions	29,039.03
China Missions	22,517.43
Sudan Missions	32,055.73

OPERATING RECEIPTS\$528,859.91

Other Receipts or Credits:

Decrease of Assets:

Accounts Receivable	\$ 972.90	
Inventories (Indian Missions)	2,453.73	
Prepaid Expenses (Sudan)	3,880.00	7,306.63

Increase of Liabilities:

Deposits for Auto Depreciation	45.00	
For Specific Purposes	75.21	
Memorial Funds	661.99	
Annuity Funds	2,192.56	2,974.76

Increase Reserve for Depreciation

Fixed Assets	23,562.70
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TOTAL RECEIPTS\$562,704.00

DISBURSEMENTS

Administrative Expenses	\$ 15,635.48
General Expenses	8,531.52

Sub-Totals\$ 24,167.00

Indian Missions:

In General	\$ 20,568.65
Rehoboth Hospital	20,484.51
Rehoboth Mission	64,692.34
Zuni Mission	35,156.92
Other Indian Missions	69,141.24

Total Indian Missions\$210,043.66

China Missions\$ 49,519.77

Sudan Missions\$ 43,081.43

Totals\$326,811.86

Depreciation Allowances:

On Buildings	14,871.32
On Furniture and Equipment	8,691.38

OPERATING EXPENSES\$350,374.56

Other Disbursements:

Increase of Assets:

Petty Cash Funds	\$ 1,100.00
Loans to Missionaries	717.36

U. S. Savings Bonds.....	40,700.00
Investments for Annuity Funds.....	13,909.73
Buildings	32,558.31
Furniture and Equipment.....	18,461.43
Decrease of Liabilities:	
Accounts Payable	259.77
Depreciation Reserve	1,398.37

TOTAL DISBURSEMENTS\$459,479.53

ASSETS AND LIABILITIES OF CHRISTIAN REFORMED
BOARD OF MISSIONS

At close of business on December 31, 1949

ASSETS

Current Funds

Cash in Peoples National Bank (Checking)	\$ 98,766.06	
Cash in Merchants Bank, Gallup (Checking)	18,763.31	
Cash in Peoples National Bank (Savings)	13,835.07	\$131,364.44

1 Petty Cash Funds.....	3,567.00	
2 Accounts Receivable	884.26	
3 Loans to Missionaries.....	14,034.07	
4 Stocks and Securities.....	21,347.50	
5 Inventories of Supplies.....	11,808.33	\$183,005.60

Restricted Funds (Authorized Projects)

Checking Account in Old Kent Bank	40,000.00	
Savings Account in Peoples National Bank	35,291.66	
Savings Account in Old Kent Bank	52,285.70	
Checking Account in Merchants Bank, Gallup	215.80	
6 U. S. Savings Bonds, in Deposit Box	98,187.50	225,980.66

Fixed Assets

7 Land and Buildings.....	\$506,583.53	
8 Furniture and Equipment.....	103,774.64	\$610,358.17
Less: Depreciation Allowances..	211,173.22	399,184.95
9 Memorial Funds Securities, U. S. Savings Bonds.....		14,000.00
10 Annuity Funds Securities and Cash in Savings Acct.....		13,909.73
11 Prepaid Expenses (1st Quota Sudan Remittances 1950).....		7,560.00

TOTAL ASSETS.....\$843,640.94

LIABILITIES

<i>Current</i>			
12	Accounts Payable	\$ 1,733.95	
13	Receipts for Missions and Mission Workers	150.00	
14	Deposits for Automobile Depreciation	2,640.00	4,523.95
15	Deferred Receipts for Specific Purposes		14,328.50
9	Memorial Funds, John M. Spa- link, Jr.	10,000.00	
	Dr. Henry Beets.....	5,961.20	15,961.20
10	Annuity Funds		14,350.00
	PRESENT WORTH, Bal. 1/1/49	\$615,991.94	
A.	1949 Operating Receipts	\$528,859.91	
B.	1949 Operating Expenses	350,374.56	178,485.34
			794,477.29
	TOTAL LIABILITIES		\$843,640.94

I certify that the above statement has been prepared from the books of Christian Reformed Board of Missions as of the 31st day of December, 1949, and is in agreement therewith and correct; further, in my opinion, the financial condition of said Board is properly set forth therein on the date mentioned.

WILLIAM P. DREYER,
Certified Public Accountant.

May 12, 1950.
Grand Rapids, Mich.

CASH STATEMENT

Jan. 1, 1949	Balances in Banks, brought forward.....	\$155,933.13
Dec. 31, 1949	Receipts for 1949.....	562,704.00
	Total Debits	\$718,637.13
	Credits:	
Dec. 31, 1949	Disbursements for 1949.....	459,479.53
Dec. 31, 1949	Balance required to be on hand.....	\$259,157.60
	Which is accounted for as follows:	

Cash on deposit in:
Peoples National Bank, (Checking Account)\$ 98,766.06

Grand Rapids, Mich.	(Savings Account)	13,835.07
	(Savings Account)	35,291.66
Old Kent Bank,	(Checking Account)	40,000.00
Grand Rapids, Mich.	(Savings Account)	52,285.70
Merchants Bank,	(Checking Account)	18,763.31
Gallup, N. M.	(Checking Account)	215.80

Dec. 31, 1949 Total amount on deposit in banks.....\$259,157.60

I certify that the above statement has been prepared from the books of the Christian Reformed Board of Missions, as of December 31, 1949, and is in agreement therewith and correct.

WILLIAM P. DREYER,
Certified Public Accountant.

May 12, 1950.
Grand Rapids, Mich.

F. *State of the Church on our Various Fields*

1. *On the Indian Field.* Since we last reported on the state of the Indian church (see Acts 1948, pp. 264-265), the Crown Point-San Antone congregation has been disbanded and the believers there placed on the Believers Roll. The Tohatchi Church is in the process of being disbanded, but it is still listed as a congregation in the 1950 Yearbook. This leaves one organized congregation on the Indian field, Rehoboth, organized in 1899. It now has 50 families, 150 communicant members, 200 total members, and 7 consistory members. In support, government, and activity the Rehoboth congregation is predominantly white; of the 81 communicant members listed in the tabulation below, 58 are white and 23 are Indians; of the 50 non-communicant members, 34 are white and 16 are Indians.

Here follows a summary of reports on Believers Rolls at our Indian field stations:

SUMMARY OF REPORTS ON BELIEVERS ROLLS

Indian Field

Station	No. on Roll end of 1948		No. added dur- ing 1949		Removed from Roll 1949		Total at end of 1949		How many attend services regularly		How Many Took Communion at least once	How many non-con- fessing members are receiving regular instruction		
	Adults	Children	Adults	Children	Adults	Children	Adults	Children	Adults	Children	Adults	Adults	Children	
Carriso included in Shiprock														
Crown Point	245	13	11	2	0	0	254	15	74	10	53	0	9	
Farmington	45	12	13	2	0	0	58	14	4	0	5	0	0	
Gallup							20	21?	12	11	8	0	11	
Nahaschitty included in Tohatchi														
Rehoboth, including Zuni (or 96)	170	50	7	0	22 (or 17)	0	151 (or 81)	50	72	40	75	0	37	
Rehoboth Field Pastor:														
Bethlehem Chapel	19	24	3	4	0	1	21	25	12	18	10	5	0	
San Antone included in Crown Point														
Shiprock	75	13	1	1	0	0	76	14	20	9	6	4	0	
Toadlena	52	41	1	4	0	0	53	45	17	18	16	0	16	
Tohatchi	62	137	2	2	0	0	64	139	37	?	33	4	0	
Two Wells	12 plus 3	19	0	0	0	0	12 plus 3	19	6	10	4	0	0	
Zuni	7	9	0	1	0	0	7	10	4	10	6	2	5	

This explanation must be given of the double set of figures in three of the columns on Rehoboth: The total number on the roll at end of 1948 was 170, but of this number 74 are on a suspended, or inactive, list, leaving 96 on the active list. The 50 children listed as on the roll at end of 1948 are exclusive of those on the suspended or inactive list. During 1949, 17 communicant members and 4 from the suspended or inactive list were transferred to other churches or believers rolls. The total at the end of 1949 was 151, of whom 70 are on the suspended or inactive list.

Of the 15 adults on the Roll at Two Wells, 12 are confessing members and 3 are now adults who had been baptized as children.

Correspondence with missionaries has shed considerable light on reasons for the great discrepancy between members on the roll and the numbers of those who attend services regularly and have attended communion at least once during the year. This correspondence is available for Synod if your honorable body desires to go more deeply into the question of the native church on our Indian field.

2. At the time of writing this report no figures were available on our church in China. Rev. A. H. Smit, who has just returned from China, may be able to supply Synod with this information.

3. *Sudan Field.* In Nigeria we have one congregation organized in 1930 and later recognized by our own Synod. This congregation has one ordained pastor, the Rev. Istifanus Audu, and a completely native consistory. One of the white missionaries serves as adviser to this consistory. The congregation now meets in 26 different places, but comes together four times a year for communion and once a year for a three day Bible conference. This congregation supports its own pastor and school teachers and erects its own church buildings and school buildings. Its present membership is 134 men and 104 women, or a total of 238 adults. During 1949, 6 children were baptized, bringing the total of infant baptisms since the station was opened to 79. During the year 12 men and 14 women were baptized as adults, or a total of 26 for the year; this brings the total of adult baptisms since the station was opened to 267. With few exceptions, the church members attend services regularly and partake of communion regularly.

SECTION FIVE

China Field

A. *The China Situation.* Rev. A. H. Smit, our last missionary to leave China, arrived in Grand Rapids June 10. He is prepared to report directly to Synod on the present China situation. In accordance with well established precedent, we ask that he be given the courtesy of the floor when China matters are under consideration.

D. The Christian Reformed Board of Missions has authorized its finance committee to make settlements with our China missionaries for property losses sustained in connection with the Japanese war and Communist conquest.

SECTION SIX

Sudan Field

B. *Personnel Changes.* Miss Jennie Stielstra has returned to the United States on regular furlough. Rev. Harry R. Boer has concluded his term of service as a missionary to Nigeria and is ready to enter upon the new phase of his missionary service as Professor of Missions at Calvin Seminary. In accordance with precedent we request that Missionary Boer be given the privileges of the floor when Nigerian Missions are under consideration.

C. *Urgent Needs.* The executive committee has endorsed the urgent request of our Nigerian Conference for a nurse for Baissa and an office worker for Lupwe.

E. *Proposal for Missionary Expansion in Nigeria.* From Rev. Attie J. Brink, Chairman of the Dutch Reformed Church Mission at Mkar, Northern Nigeria, we have received a letter containing the following quotation from a letter from the home board of the Nederduitse Gereformeerde Kerken of South Africa:

"The 'Algemene Sinodale Kommissie' met on May the 10th and decided that the Region East of the Katsina river be handed over to the Christian Reformed church under condition that:—

- "1. The Native Christian Church be consulted in this matter.
- "2. That handing over be done gradually.
- "3. That unity of the Christian Church in the Tiv tribe be retained as much as possible."

Rev. H. R. Boer will be able to present further information on the Tiv proposal.

F. *Answer to Nigerian Protest on "Dual Mission Budget."*

In answer to the protest of the Sudan Mission of the Christian Reformed Church to the "dual budget" approved by the Synod of 1949, the Christian Reformed Board of Missions hereby submits for your consideration first a statement of the background of the new budget plan, and secondly, an answer to the specific statements of the Nigerian protest.

I. *The Background of the New Budget Plan.*

A. It is well to keep two things clearly in mind: 1. The method of arriving at the total budget needs; and 2. How funds were raised to meet these needs.

1. First then, how arrive at the total budget?

Each field makes up what it thinks are the necessary expenditures for its field. This usually includes all expenses as well as new buildings and equipment. After these figures are presented, the board scrutinizes these figures and corrects where necessary and then presents them to Synod for approval. Until January 1, 1950, all expenditures were included in one budget. Good accounting demands that different accounts be kept to show Expense in distinction from Capital Expenditures (new homes, new cars, etc.). Thus our books do show, and have for years shown, this distinction. In the new budget set-up this accounting procedure is carried through, namely, placing Expense and Capital Expenditures in separate budgets which for want of better terms are called "Basic" and "Special Gifts." This, however, is not the reason for the new set-up, but is merely to show how it works out. Note this please: *The budget is only asking Synod for permission to spend the Church's funds for certain items.*

2. Second is the matter of securing funds for the above mentioned budget makings. How are these funds received and from whom?

- a. Classical Quotas — this is the backbone of our mission funds.
- b. Supporting churches for missionaries' salaries.
- c. Moneys received from the fields and the sale of books, etc.
- d. Miscellaneous gifts for the general fund.
- e. Gifts specified for certain fields.
- f. Gifts designated for certain items on the field.

B. Now it is perfectly obvious that the first five sources mentioned above must be reckoned with in order to arrive at the final quota which Synod is to set per family. In short, from the total budget askings must be deducted (1) salary support, (2) operating receipts, and (3) an estimate of extra gifts expected. The resulting balance was then divided by the number of families to arrive at the quota. This method was used under the "single budget" system.

C. It must be remembered that the method of securing funds has not changed. All six classifications above are used and shown clearly on our books. Also our records show a separate division in accounts for expense (basic) and capital expenditures (special gifts).

D. BUT — and here is the fundamental difference between the old and new set-up —

1. The quotas, salaries from supporting churches, and certain operating receipts must now be sufficient to care for all expense (basic). There may always be a slight difference of opinion as to what constitutes basic expense, but the above three receipts classifications should care for the basic expenses.

2. Miscellaneous gifts, specified and designated gifts must take care of all new equipment, buildings, etc., which have been approved by Synod. Of course, the board also has the right to accept or reject a gift for a piece of equipment (such as an automobile or piano, etc.) which it found useful and cannot be taken at the time to Synod for approval.

E. What are a few of the practical aspects of the so-called divided or split budget?

1. It should be clear that the board can buy new equipment or expand *only IF THOSE EXTRA GIFTS ARE RECEIVED*. If no gifts are received for a purpose, that purpose cannot be realized. Thus, there are two things to be noted here — Synod must first approve of the project and then the donor (whether church, group, or individual) has something to say about the project by either giving or refraining from giving.

2. There is no fundamental change from the old to the new set-up. All that has happened is to give the donor a more decidedly participating interest in certain mission projects.

F. Why was the change made? (1) There were complaints from the donors that their gifts were not used for the fields or projects indicated. (2) Missionaries also complained that they did not receive the extra gifts for their fields.

Both the donor and the missionary failed to realize that upwards of \$60,000 was necessary in extra gifts to take care of the budget as approved by Synod. A few donors did not want their gift to be used to make up the \$60,000 and (*note this*) the missionary also wanted the extra gift to be considered over and above the amount needed to take care of his budget. Both the donor and the missionary wanted something to say about that extra gift. Both were not aware of the fact that those extra gifts were considered in arriving at the net quota. Gifts for specified items not in the budget do not enter this picture. A jeep could be given under the old set-up and can be given today, with board approval, of course.

SO — in order to satisfy both the donor and the missionary all extra gifts now received, whether for miscellaneous, for certain fields, or certain designated projects, go into a separate fund. This automatically puts a limit on all expansion of any nature and allows the donor a sense of certainty that his gift goes for the purpose it was intended.

This is nothing more than a clear-cut and sane method of giving the donor a lively participating interest in mission projects. This had nothing to do with being Reformed or un-Reformed, nor is it a subtle method of obtaining more funds. If the Lord grants more funds through this method, to His name be all the praise.

In this connection it is well to keep in mind that there are always the possibilities of calamities in the form of windstorms, fires, and such losses as were sustained by our China missionaries. These could possibly come from the "Special Gifts" fund.

G. Here is the main fault of the old system.

A gift received for a certain field but not for a certain project (home, auto, or new piece of equipment) was put into the general fund to care for the total budget of that field. This caused the donor (whether individual, group, or congregation) to feel that this gift went into "one big pot" and that it never reached the field. A careful record was kept of such a gift, but the fact remained (please note carefully) that if one field received more than the extra gifts needed to fill the budget requests for that field, this automatically released some of the funds secured by quotas for the other fields. This gave the donor a sense of frustration in giving for a certain field. Under the new set-up, this fault is overcome.

H. Practical Implications.

1. If a missionary is talking to a group about his work (not drumming up funds), certain individuals or even congregations might ask him if there are any special needs on his field. He can then mention anything that is really needed and if approved by the board or Synod, the donor as well as the missionary can be certain that this gift will go for that express purpose. Such items are now over and above the "basic budget." It is said that this will cause our missionaries to become beggars for funds. This is not true! The work carries its own appeal.

2. Frequently, friends of missions will call the mission office and ask for a list of necessary expansion projects or special needs. Such an approved list is always handy at the office and the donor is sure that his gift goes for the project he wishes.

3. NOW (not before), should a surplus amount come in for a certain field without specifying a certain project, this amount will be held for this particular field and can be used for any contingency or unexpected major need on that field.

I. *Summary.*

1. The divided budget and the securing of funds for payment of this divided budget is for the purpose of satisfying both *donor* (or *donors*) and *missionary*.

2. It sets up a means by which the board can ascertain trends in the desires of our people for certain fields.

3. It sets up a sort of control by our Church on its expansion program.

4. Receipts from quotas, from supporting churches for salaries, and from operating receipts, must take care of all running expenses.

II. *Our Answer to the Specific Statements of the Nigerian Protest.*

Following the order of the numbered paragraphs of the Nigerian request, the Christian Reformed Board of Missions takes the position that the new budget set-up *A* is sound in theory, *B* recognizes the responsibility of the whole church for the whole missionary program, *C* is fair to the missionaries, *D* is consistent with the Reformed principle that missions is the task of the church, and *E* stimulates interest in the various fields by encouraging donors.

A. In contrast with the first paragraph of the Nigerian Conference statement we submit that the new budget set-up is sound in theory. The distinction between "basic needs" and "special budget" does not mean to make a distinction between that which is essential and that which is non-essential, nor between that which is valuable and that which is unnecessary. It does mean to emphasize that there are some expenditures which are inevitable and some which can be made only when gifts come in freely. For example, when a new missionary is sent out, it is not always inevitable that a new house be built for him; if he is a replacement he can go into the house occupied by the missionary he replaces. Or it may be possible to rent a house for him temporarily. But the missionary's salary and outfit allowance and steamer ticket and working budget and some sort of arrangement for housing are absolute essentials. Proper maintenance of existing buildings is also an essential. If funds for such items are not available new missionaries cannot be sent out. It will be necessary for us to have a working balance in our special gifts budget as well as in our basic budget. The special gifts budget will prove to be very convenient when we face questions such as whether we can make major improvements in residences, schools, hospital and clinic buildings.

B. The new budget recognizes the responsibility of the whole church for the whole missionary program. Whether the church raises its funds through a quota or whether it raises these funds by special gifts, they remain denominational funds and are both controlled by Synod. The Nigerian Conference makes an unwarranted assumption when it takes the position that Synod will not be responsible for the work done by funds from the special gifts budget.

There is validity to the assertion of Nigerian Conference that "the homes of the missionaries, a much needed school building, and capital equipment needs at the mission stations are indeed BASIC NEEDS" but it does not follow from that valid assertion that all these needs have to be financed from that part of our budget which was designated "Basic Budget." By definition one part of the budget is given a certain name "Basic" and the other part is given the name

"Special Gifts Budget," but both represent basic needs in the ordinary, non-technical meaning of the word. There may be times that items in the "Special Gifts Budget" are of greater immediate urgency than items in the "Basic Budget"; in such a case the executive committee can draw on the contingency portion of the "Special Gifts Budget" fund to meet such an urgent need.

If, instead of naming the two parts of our budget "Basic" and "Special Gifts Budget," we had given them neutral names like "Budget Schedule A" and "Budget Schedule B," the danger of a misinterpretation of our new plan would have been considerably less. The word "Basic" as a technical term (and therefore necessarily spelled with a capital letter) and "basic" as an ordinary word in a sentence do not necessarily mean the same thing. That may have caused some of the confusion in the minds of our critics, although a careful reading of our entire presentation should have guarded them against such confusion. No one would have been confused on that issue if he had not started from the erroneous supposition that Synod controlled only the money raised by quotas and not the money received as special gifts.

C. The new budget set-up is fair to the missionaries. The Nigerian Conference has completely misunderstood the statement in the decision of Synod: "Missionaries making propaganda for their fields can be duly rewarded." This does not mean that missionaries on furlough will have to put forth a major effort to solicit money. Funds for special gifts have always come in rather freely; during recent years they have averaged \$60,000 a year. Some of that has been due to the inspiring reports missionaries were able to bring of the work on their fields. Our people give to the fields in which they are interested most. It brings great satisfaction to the missionary to see the field in which he works well supported by our people. That is a portion of his reward. Fundamentally in this respect the new set-up does not differ from the old. Under the old set-up they could mention financial needs or refrain from mentioning them; under the new set-up also they may mention financial needs or they may refrain from mentioning them.

D. The new budget set-up is consistent with the Reformed principle that missions is the task of the church. Of course, it would be un-Reformed if a policy were adopted which made part of the work the responsibility of the church and left part of the work as the responsibility of individuals. But the new plan does no such thing. The Nigerian Conference sets up a strawman and then attacks it. All of the work remains the responsibility of the church. There is only a distinction in ways of securing and allocating funds.

E. The new budget set-up gives us an opportunity to satisfy the desires of donors who wish to give for specific projects. One of the

reasons which Synod itself gave for setting up the two-fold budget program (see page 58 of Acts of Synod 1949) is: "Interest in the various fields will be stimulated." Some donors who make a special gift are content to have that gift used to finance the routine program of the church and are content to have their money simply added to the quotas to pay for the program already adopted. Most donors, however, prefer to have their special gifts make possible a piece of work that otherwise would not be done. This problem has a long history. Up to a few years ago the board had a regulation that gifts sent to missionaries *for their work* had to be deducted from that missionary's budget. That meant that if a missionary had a working budget of \$1,000 and somebody sent in a gift of \$100, the board felt responsible for only providing \$900 towards his working budget. In 1947 that was changed (Cf. ECM 3075). Missionaries were notified through our minutes and by a special letter, and the general public was notified through an article in *The Banner*, that special gifts for projects beyond the usual program could be accepted by the board and by the missionaries provided the board approved of such projects. The board in approving such projects was, of course, limited by the general program adopted by Synod, but in that program as adopted by Synod there was always a certain amount of flexibility leaving room for additional emphasis on details of Synod's program. Therefore, since 1947 we had a set-up which stimulated interest in the various fields, and donors could know that their wishes were being respected as far as the use of their money was concerned.

Yet it could still happen that, indirectly and unintentionally, the good intentions of the donors were frustrated. It must be remembered that under the old set-up quota money went into the general fund. Even though there was a theoretical break-down of the quotas into a certain percentage for each field, the actual result was that the entire quota went into the general fund and each field drew from that fund. But now it is necessary to remember that not all the expenses were met from the quota. We also had salaries paid by calling churches. These were applied, of course, to the particular field for which the church called. In addition to this there were expected special gifts. We needed these expected special gifts to round out our total budget, for after the total budget was drawn up, we deducted the amount expected from special gifts, also deducted the amount expected from salaries, and then asked for the remained to be raised by the quota system.

But now it must be recalled that among these special gifts were some that were *designated*, and there were some that were *undesigned*. Those that were *designated* naturally went into the fund for the particular field for which they were designated or for the particular project for which they were designated. Those that we *undesig-*

nated went into the general fund. That policy was aimed at playing fair with the donors and letting their money be used for exactly the purpose for which they gave it.

Yet unintentionally the old system sometimes permitted a frustration of the intent of the donor. That came about in this way. If heavy special gifts came in for field A, it is plain that field A did not have to draw heavily from the general fund for its support. That left a greater proportion of the quota fund available for field B and field C. Thus if there were calls for extra funds on field B and field C, but not enough came in the way of special gifts to meet those requests, the requests could still be met because the general fund was in excellent shape, thanks to the many special gifts that supplied the needs of field A. Thus in actual practice fields B and C, for which fewer special gifts were received, could actually benefit from the many special gifts that were received for field A.

The new plan aims to correct this situation. All extras and all new buildings should come from special gifts. The church sets the program of missionary advance and approves a variety of projects aimed to carry out that program. The individual donor or donating organization can make his or its choice among these various projects. Thus the special gifts donated to a specific field or to a specific project cannot be siphoned off to another field or project. This gives a larger measure of security to donors that their funds are used in exactly the way they intended they should be used.

SECTION SEVEN

Expansion Opportunities

B. Bellary and Mysore fields in India.

After the Christian Reformed Board of Missions at its annual meeting made its decision regarding the field offered to us by Mr. Arthur V. Ramiah in India, considerable correspondence was carried on with Mr. Ramiah regarding further details. Several significant requests came to us in Mr. Ramiah's letter of April 12th. This letter was fully considered by the executive committee, but not all of his desires could be met. We are passing on to Synod for its information Mr. Ramiah's letter of April 12, and his request that it be read in full at Synod.

After consideration of Mr. Ramiah's requests, the executive committee voted to transmit to Synod the following decision:

"We recommend that observing the stipulation of BM 4629, II, 4, (Before reaching finality on a field or fields in India, a small token force of two ordained men should be appointed to work on the field for a two or three year period; at the end of that period a well documented report shall be sent to the board and Synod for final action.

See p. 56 of printed agenda) we agree to Mr. Ramiah's proposal regarding the employment of Pastor Stephen Raleigh in the Mysore field, with the added stipulation that Pastor Raleigh is not to serve as the pastor of a local group, but is to serve as an assistant to the missionary to be placed in charge of the Mysore field. *Grounds:*

"1. This is in line with Mr. Ramiah's own suggestion.

"2. It is strictly in accordance with the indigenous church plan that each missionary have an assistant or two supported by mission funds.

"3. Mr. Ramiah states that with the Raleighs on the field the introduction of a self-support policy is *just possible*."

Regarding "3. Financial Implications of the above Recommendation" please note that the figures given on page 57 are the figures with which the board was confronted if the work should be opened at the beginning of a full year. In case the work should be begun in the middle of 1950, the distribution between the 1950 budget and the 1951 budget is found in summary on pages 46 and 47 of the printed agenda, and in full in the mimeographed copies of budget requests which are in the hands of the officers of Synod and of members of Synod's Budget Committee.

C. *Indonesia*. At the request of the Zendings Deputaten of the Gereformeerde Kerken of the Netherlands, Prof. J. H. Bavinck came to Grand Rapids to confer with the executive committee and Synod on the proposal of the Gereformeerde Kerken that our Church enter the Indonesia mission field. The executive committee calls the attention of Synod to the following:

A. During a discussion of Synodical Agenda 1950, pp. 57-59, attention was called to a possible misunderstanding; for the expression "under the direction of the Zendings Deputaten of the Gereformeerde Kerken" it was voted to substitute "in cooperation with the Zendings Deputaten of the Gereformeerde Kerken." It was further voted to pass on for Synod's consideration the following suggestions of Prof. Bavinck regarding the "immediate objective" of our Report (cf. Agenda 1950, p. 58):

1. It is not only desirable, but imperative that, under the present circumstances in Indonesia, the time of preparation be spent at Baarn, Netherlands.

2. Preference should be given to mission work in Java rather than Makassar.

B. With regard to a possible long-term program, the following suggestions of Prof. Bavinck were also referred to Synod for consideration, (and the executive committee voted to delete the word "Northern" from the printed agenda, p. 59, 2, c):

- a. With regard to possibility *a*: since mission work in Makassar is not only endorsed by the Gereformeerde Kerken, but happens to be done in cooperation with other churches (Protestantsche Kerken in Indonesia and Hervormde Zending), this possibility would imply that the Christian Reformed Church would have to face the various problems which necessarily result from this situation.
- b. With regard to possibility *b*: for a long-term program this possibility seems not to be advisable.
- c. With regard to possibility *c*: since the Javanese churches of Northern and Southern Central Java came to a union and the home mission work in that part of Java is done by the Gereformeerde Kerken in intimate cooperation with the Javanese churches, it is no longer appropriate to make a distinction between Northern and Southern Central Java. Second remark concerning possibility *c*: Among Generale Deputaten in the Netherlands the conviction is vivid, that this possibility is the most suitable for a long-term program. It would make it possible for the Christian Reformed Church to function autonomously in her part of the mission field, although as a matter of course this should be done in close relationship with the Javanese church of that field.
- d. With regard to possibility *d*: this possibility does not seem to be very attractive, since it is not sufficiently based upon the principle of the authority of the Christian Reformed Church to regulate her own work according to her own understanding of her missionary task.

C. It was further decided to pass on for the consideration of Synod the following suggestion of Prof. Bavinck: "Since medical work constituted a considerable part of the mission work of the Gereformeerde Kerken in the Netherlands, it would be highly appreciated by those churches if the Christian Reformed Church would be willing to take over a part of this responsibility. Before the war on our mission field in Java there were nine base hospitals and twelve small hospitals. It would be a great help to us if during the first tentative period the Christian Reformed Church would give an annual contribution for the renewal and maintenance of the medical work. If in the future the Christian Reformed Church would take over responsibility of a well developed piece of mission work in Java or elsewhere, this would certainly involve that she would have to take care of the medical work in that region also. It would be of great advantage if already in the first period there would be a kind of preparation for that coming task."

D. *Japan*. In compliance with the request of the board Rev. A. H. Smit visited Japan and conferred with ministers of the Reformed

Church of Japan. His report was received such a short time before the latest meeting of the executive committee that there was no time to give it due consideration, therefore, the executive committee passes the entire report on to Synod for direct action.

E. *Korea*. In compliance with the request of the executive committee, Rev. A. H. Smit visited the Pusan Theological Seminary in Korea. His report was received such a short time before the latest meeting of the executive committee that there was no time to give it due consideration, therefore, the executive committee passes it on to Synod for direct action.

SECTION EIGHT

Revised Summary of Recommendations

15. Recognition of representative from China (FIVE, A).
16. Recognition of representative from Nigeria (SIX, B).
17. Request re Mr. Ramiah's letter April 12 (SEVEN, B).
18. Consideration of Report on Japan (SEVEN, D).
19. Consideration of Report on Korea (SEVEN, E).

May the guidance of the Spirit of God be evident in all your deliberations.

Respectfully submitted,

CHRISTIAN REFORMED BOARD
OF MISSIONS

JOHN C. DE KORNE, *Secretary*

SUPPLEMENT NO. 13

(Arts. 86, 99, 121, 157)

GENERAL COMMITTEE FOR HOME MISSIONS

To the Synod of 1950.

ESTEEMED BRETHREN:

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

As to details we present the following:

PART I

PERSONNEL AND ORGANIZATION

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

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

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

C. The Rev. J. Bult, who faithfully served as member of the Executive Committee over a period of years, having accepted a call to

Munster, Indiana, was succeeded by his alternate, the Rev. R. Veenstra.

The Executive Committee now comprizes the following members: the Reverends M. Bolt, R. Rienstra, R. Veenstra, E. Visser, T. Van Eerden, C. Witt, and the Messrs. B. H. Brouwer, W. Hofstra, and T. Hoeksema, with the Secretary, the Rev. H. Blystra, as member ex-officio.

The Reverends M. Bolt, C. Witt, and W. Hofstra served respectively as President, Vice-President, and Treasurer.

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

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

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

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

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

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

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

PART II

GENERAL INFORMATION

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

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

A factual account is presented subsequently.

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

We must make our contribution this year and in succeeding years to bring the nation to Christ. Countless are the homes that are Christless. To the millions in our land the words of the apostle apply: "Separate from Christ, alienated from the commonwealth of Israel, and strangers from the covenants of the promise, having no hope and without God in the world."

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

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

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

PART III

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

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

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

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

Our Home Missionaries are finding the drive against the secularism and spiritual indifference of our age hard to overcome. Progress

in most cases is slow and results as measured in statistical figures are not impressive. However, we are increasingly becoming better known through the Back to God Radio broadcasting and the wide distribution of these messages. Besides our solution of the vexing problem of Christian Education through the Free, parent-controlled Christian Day Schools, operated by Societies, is becoming nationally known. Our Home Missionaries are also being asked to co-operate and to give leadership in the establishment of Christian schools on the broader basis of evangelical Christianity. This almost invariably means heavy financial burdens for our struggling little churches to carry. But the prize is worth the price. Investments that Christian, Covenant parents make in the hearts and minds of their children through our Churches and our Schools, as well as in the Home, will pay dividends in all eternity according to the promise of His Word.

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

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

1. THE EASTERN DISTRICT.

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

community is being evangelized. There is harvesting of seed that was sown and cultivated over many years. Organization, long deferred, may ere long take place as the youthful missionary and his devoted helpmeet, with vision and zeal feed and tend the little flock.

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

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

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

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

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

The last church extension project promoted by the *Rev. Trap* was that of *Highland Hills* just outside of Grand Rapids near the West

Leonard St. Highway. Being ill he still helped to make arrangements for supplies and preparations for organization which took place in January. He was planning to undertake a similar church development in the expanding southeastern suburban section of our headquarters city.

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

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

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

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

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

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

Des Moines was progressing nicely and prospects for organization were bright when the *Rev. William Verwolf* accepted the call to one of our churches. Several calls to fill the vacancy have been extended without success thus far. To aggravate this situation, the Calling Church of Prairie City is itself passing through a period of protracted vacancy. Des Moines is holding its own, but marking time and looking hopefully to another faithful undershepherd and evangelist.

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

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

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

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

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

5. THE SOUTHWEST DISTRICT comprises the Arizona and California fields with one Home Missionary in each of them, nl., the

Rev. Gerrit B. Boerefyn in *Tuscon*, the University City of Arizona, and the *Rev. Frank de Jong*, now stationed at Lakewood City, an extensive new housing development in suburban Long Beach.

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

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

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

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

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

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

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

B. STUDENT SUMMER FIELD WORK.

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

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

Another problem is the difficulty of securing student help for our Canadian field. This also has a direct bearing upon the matter of the future supply of ministers and Home Missionaries for our Canadian churches and stations. The Secretary of the Executive Committee, and the Missionary-at-large, have been appointed to confer with Committees of both the Faculties of Calvin College and Seminary, and with those pre-seminary and seminary students, who still have some basic knowledge of the language of their fathers and are willing to concentrate on improving this knowledge with a view to serving in our Canadian field in due time.

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

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

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

C. RADIO COMMITTEE.

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

D. REFUND RULES.

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

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

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

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

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

a. The investment from the Executive Committee is to be interest free.

b. When the mission church is placed in the category of calling church its properties shall be evaluated. If the evaluation is in excess of the investment made by the Executive Committee for Home Missions, the excess value shall be credited to the recipient church. If the evaluation is less than the investment made by the Executive Committee for Home Missions, the loss shall be sustained by the Executive Committee for Home Missions.

c. Repayment of investments made by the Executive Committee for Home Missions shall begin five years from the date that the mission church has become a calling church; however, repayment may begin sooner if the recipient church so desires. Repayment from date must be made at the rate of 5% of the principal per annum.

E. QUOTA FOR 1951.

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

PROPOSED BUDGET FOR CHURCH EXTENSION

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

PART IV THE CANADIAN FIELD

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

On the part of the immigrants a tendency is noticeable to move to and seek employment near or in the larger centers where our people are found. In this way they aim to find for themselves and their children a larger measure of church life and spiritual fellowship.

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

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

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

B. MISSIONARIES.

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

C. QUOTA.

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

PROPOSED BUDGET FOR THE CANADIAN EMERGENCY FUND FOR HOME MISSIONS

Salaries	\$ 41,250.00
Expenses	29,035.00
Taxes	2,145.00
Buildings	60,000.00
Administrative Expense	3,900.00
Moving Pastors	4,000.00
Contingencies	4,000.00
New Fields (2)	15,000.00
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	\$159,330.00

PART V

DISPERSED AND NON-RESIDENT CHURCH MEMBERS

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

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

PART VI

SUPPLEMENTARY FUND FOR HOME EVANGELIZATION

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

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

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

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

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

PART VII

A. INFORMATION.

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

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

3. We are happy to report that in view of their present size and strength the *Immanuel Church, Grand Rapids*; *Calvin Church (Wyck-*

off), *New Jersey*; and *Ogilvie, Minnesota*, could dispense with further aid.

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

5. The schedule of payments for 1950 is available to Synod for perusal. In cases where a change was made in the amount of aid requested and the amount of aid granted, the recipient church was notified in order that, if so desired, such church might have opportunity to appeal its case to Synod for final action.

B. RECOMMENDATIONS.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

- b. In the course of the current year the F.N.C., due to the drastic quota cut for this fund made by the Synod of 1949, will have to relinquish approximately one third of its present reserves if payment of amounts requested by and granted to the recipient churches must be paid out. This is again contingent upon the number of vacancies that may be filled.
- c. We expect that in the course of the next few years the number of recipient churches will increase greatly. This expectation is based on the following facts:
 - 1) During 1950 the number of needy and recipient churches will have increased from minus sixty to plus seventy-four.
 - 2) New and initially needy churches are constantly being organized in the U. S. and especially in Canada.
- d. Consequently we further expect that the payments to be made from the F.N.C. henceforth will become materially larger due to the elimination of present vacancies, the organization of new churches, and the probable approval by Synod of recommendations B-2 (Children's Allowance) and C (Pastors for Evangelism).

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

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

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

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

Permit us in this connection to refer Synod to a resolution adopted by the Synod of 1932 which substantiates the above recommendation

and warrants the action of the Synod of 1947 in the case of the Immanuel Church. This resolution reads:

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

REPORT OF THE TREASURER FOR THE YEAR 1949 CHURCH EXTENSION FUND

SCHEDULE A

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

RECEIPTS 1949

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

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

DISBURSEMENTS 1949

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

Total Disbursements.....\$168,451.88

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

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

SCHEDULE B

INVENTORY OF SECURITIES

Van Agthoven Estate:

227½ Com. Shares Cleveland Elec. Illum. Co.....	\$ 7,621.25
10 Pref. Shares Cleveland Elec. Illum. Co.....	1,000.00
16 Com. Share little Miami R. R.....	800.00
91 Com. Shares Cleveland Elec Illum. Co.....	\$ 3,048.50
Certificates of Deposit, Zeeland State Bank.....	12,500.00

United States Bonds.....	35,000.00
Missionary Loans	1,800.00
Total.....	\$ 61,769.75
Deficit in Operating Fund, Dec. 31, 1949.....	9,699.01
Current Assets, Dec. 31, 1949.....	\$ 52,070.74

SCHEDULE C MISSIONARY HOMES AND CHAPELS

	Dec. 31, 1949	Dec. 31, 1948
Bellwood Mission, Chicago.....	\$ 5,943.33	\$ 5,943.93
Cicero, Ill.	15,200.84	15,098.84
Englewood, Chicago	0.00	11,000.00
Holland, Mich.	13,942.24	0.00
Iowa Falls, Iowa.....	10,453.31	10,553.31
Lakewood City, Calif.....	36,027.00	0.00
Le Mars, Iowa.....	5,000.00	5,000.00
Milwaukee, Wis.	9,000.00	9,000.00
Monsey, N. Y.	800.00	0.00
Minneapolis, Minn.	36,500.00	36,500.00
Phoenix, Arizona	5,000.00	0.00
Tucson, Arizona	16,500.00	0.00
Washington, D. C.....	22,500.00	7,500.00
Totals.....	\$176,867.32	\$100,596.08

CANADIAN EMERGENCY FUND

SCHEDULE A

RECEIPTS AND DISBURSEMENTS — 1949

RECEIPTS

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

DISBURSEMENTS

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

Operating Deficit, 1949.....	\$ 4,837.83
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SCHEDULE B
MISSIONARY HOMES AND CHAPELS

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

FUND FOR NEEDY CHURCHES
SCHEDULE A

RECEIPTS AND DISBURSEMENTS — 1949

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

RECEIPTS

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

Total Receipts.....60,551.94

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

DISBURSEMENTS

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

Total Disbursements.....99,924.27

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

SCHEDULE B
INVENTORY OF SECURITIES

December 31, 1949

Van Agthoven Estate:

227½ Com. Shares Cleveland Elec. Illum. Co.....	\$ 7,621.25	
10 Pref. Shares Cleveland Elec. Illum. Co.....	1,000.00	
16 Com. Shares Little Miami R. R.....	800.00	\$ 9,421.25

Certificates of Deposit, Zeeland State Bank.....	32,500.00
United States Bonds.....	70,000.00
Washington, D. C. Chr. Ref. Church, Bonds.....	10,000.00
Total	\$121,921.25

SUPPLEMENTARY FUND FOR HOME EVANGELIZATION

Receipts, 1949	\$ 267.95
Disbursements, 1949	none
Balance, December 31, 1949.....	\$ 267.95

SOLDIER'S FUND

Balance, January 1, 1949.....	\$ 6,226.26
Disbursements, 1949	53.08
Balance, December 31, 1949.....	\$ 6,173.18

COMBINED STATEMENT OF RECEIPTS AND DISBURSEMENTS

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

BALANCES DECEMBER 31, 1949

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

DEFICITS DECEMBER 31, 1949

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

CASH ON HAND DECEMBER 31, 1949.....	\$ 59,908.11
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Respectfully submitted,
WALTER HOFSTRA, *Treasurer.*

March 21, 1950.

General Committee for Home Missions of
The Christian Reformed Church:

I have examined the attached statement of Cash Receipts and Disbursements of the Home Mission Fund for the year ended December 31, 1949, and have examined and tested its accounting records and other supporting evidence, by methods, and to the extent I deemed appropriate.

In my opinion, the attached statement of Cash Receipts and Disbursements present fairly the cash transactions of the Fund.

Respectfully submitted,

PETER B. VANDER MEER.

SUMMARY OF MATTERS REQUIRING SYNODICAL ACTION

PART I GENERAL INFORMATION.

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

PART III CHURCH EXTENSION.

Refund Rules. (D).

Church Extension Quota for 1951. (E).

PART IV CANADIAN FIELD.

Calling of Missionaries. (B).

Canadian Home Mission Quota for 1951. (C).

PART VII FUND FOR NEEDY CHURCHES.

Minimum Salary for 1951. (B-1).

Children's Allowance. (B-2).

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

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

Denominational Per Family Quota. (B-5).

Pastors for Evangelism. (C).

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

Humbly submitted,

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

SUPPLEMENT NO. 13-A

(Arts. 86, 99, 121, 157)

GENERAL COMMITTEE FOR HOME MISSIONS

ESTEEMED BRETHREN:

We herewith bring the following additional matters to your attention.

A. *The Rev. Mr. J. Wristers.*

Pursuant the Rev. Mr. J. Wristers, "zeeman's predikant in dienst van de Gereformeerde Kerken in Nederland" a request was submitted to our Synod of 1949 "that one of our churches call the Rev. Mr. J. Wristers to be stationed in New Orleans, Louisiana, for the purpose of working among the Dutch sailors; or that the Reverend be loaned by the Gereformeerde Kerken to our church for this work. In either case there will be no financial obligation. This arrangement is sought to meet the requirements of the immigration laws of the United States."

This matter was given "into the hands of the Home Missions Committee with authority to act and to work this out if possible." (Acts of Synod, 1949, p. 69, VII).

Pursuant our request, Dr. C. Bouma, who was to visit the Netherlands as delegate to the Ecumenical Synod, kindly consented to confer in person with the parties concerned in the Netherlands. Subsequent his elucidating report to our Committee and further correspondence the following agreement was entered into.

"Agreement between the Gereformeerde Kerk of Watergraafsmeer, the Netherlands and the Executive Committee for Home Missions of the Christian Reformed Church in America re the Financial Provisions pursuant the stay and labors of the Rev. J. Wristers in the U. S. in behalf of the sailors of the Dutch Merchant Marine.

1. The two contracting parties are:

- a. The Gereformeerde Kerk of Watergraafsmeer in conjunction with the Deputies of the General Synod for the Dutch Merchant Marine of the Gereformeerde Kerken in the Netherlands; said Deputies representing the Gereformeerde Kerken of the Netherlands and herein after designated as: Deputies.
- b. The Executive Committee for Home Missions of the Christian Reformed Church in America as representing said Church and herein after designated as: the Executive Committee.

2. This agreement will be in force for a three year period, with the understanding that same may be continued subsequent the three year term without the formal negotiations for a new agreement. Moreover this agreement, subsequent the three year term stipulated above

(sub 2), may be terminated by either party provided that six months elapse between the declaration of intent to terminate and the formal act of termination.

3. The Rev. J. Wristers will be loaned as minister to the Executive Committee and as such is called by the Executive Committee.

4. The salary and expenses that accrue pursuant the stay and labors of the Rev. J. Wristers in the United States of America are to be paid by the Deputies.

5. The payment of these moneys, needed for the support and labors of the Rev. J. Wristers, shall be made through the Executive Committee in quarterly installments of \$1,500.00 (fifteen hundred dollars) each. Said quarterly payments comprise \$1,125 (eleven hundred and twenty-five dollars) for salary and at the most \$375.00 (three hundred and seventy-five dollars) for expenses that accrue.

6. Deputies have covenanted themselves with Watergraafsmeer to forward quarterly the same amount, namely \$1,500 (fifteen hundred dollars) to the Treasurer of the Executive Committee.

7. In the event that unforeseen circumstances should arise, such as monetary difficulties, making compliance with the financial stipulations herein set forth temporarily impossible, then payment in full shall be made as soon as the difficulty has been obviated. The money then advanced by the Executive Committee to the Rev. J. Wristers shall be booked as debt against the Gereformeerde Kerken of the Netherlands until same has been refunded in full. The bank notice in the Netherlands that the required amount of money has been forwarded shall be regarded as receipt of payments made.

8. Funds for emeritation shall be deposited in the Netherlands by the Deputies pursuant stipulations set forth in Article XIII of the Church Order of the Gereformeerde Kerken in the Netherlands, and such further stipulations already made or yet to be made by the General Synod of said Churches.

9. A copy of this agreement shall be received and retained by all the parties included therein, namely: the Gereformeerde Kerk of Watergraafsmeer, the Deputies, the Executive Committee, and the Rev. J. Wristers."

A copy of the above agreement duly signed has been placed in our files. (File M-50.)

Synodical approval of the agreement is herewith requested.

In order to meet the requirement of the United States Immigration Authorities a statement was needed setting forth our responsibility re the payment of salary. In compliance therewith the following statement was drawn up and has been accepted by the United States authorities.

"To Whom It May Concern:

This is to certify that pursuant an agreement entered into between the Synodical Deputies for the Dutch Merchant Marine of the Gereformeerde Kerken in the Netherlands and the Executive Committee for Home Missions of the Christian Reformed Church in America, the Executive Committee for Home Missions of the Christian Reformed Church assumes full responsibility for the payment of salary and expenses due the Rev. J. Wristers, who has been engaged to minister to the spiritual needs of the sailors of the Dutch Merchant Marine passing through the port of New Orleans, Louisiana, U.S.A. and with congregational headquarters at New Orleans, Louisiana."

We request Synod to approve the foregoing statement.

It is expected that the Rev. Mr. J. Wristers, having been called by the Gereformeerde Kerk of Watergraafsmeer, will ere long begin his labors as "zeeman's predikant in dienst van de Gereformeerde Kerken in Nederland" at New Orleans, Louisiana.

B. Ministers who are naturalized citizens of the United States and therefore cannot remain in Canada more than five years.

The citizenship problem of our ministers residing in Canada was brought to the attention of the Synod of 1949 by way of two communications from the Reverends G. Lyzenga and G. Vander Ziel respectively. (Acts of Synod, 1949, p. 38, XI; p. 68, IV.)

Our Committee was instructed and authorized by Synod "to seek to effect a satisfactory solution to this matter in any manner that seems to them feasible."

We can inform Synod that documents have been prepared by our Committee and the Rev. Mr. G. J. Vander Ziel, and forwarded to the consular office by Mr. G. J. Vander Ziel (whose case is to be used as a test case) requesting exemption from the five-year United States Citizenship limit in Canada.

We have been told that when this test case has been passed upon, it may be appealed to as a precedent for future requests that may be submitted. Though no decision has come through to date, it has been intimated that favorable action is expected.

C. Children's Allowance.

Pursuant children's allowance (Cf. Agenda of Synod, 1950, p. 74, VII, B-2) the General Committee for Home Missions recommends to Synod "that the payment of this allowance be made retroactive for the year 1950."

"The children's allowance to be thus paid will be in excess of the \$2,500.00 minimum salary set by Synod; and not in excess of those salaries, which in the case of some churches receiving assistance from the Fund for Needy Churches, already are in excess of the minimum salary established by Synod."

D. Subsidy Payments to Needy Churches in Canada.

Re the payment of assistance from the Fund for Needy Churches to our Canadian churches we bring the following to the attention of Synod.

With a premium of 10% on United States money in Canada, and a corresponding discount of 11% to 15% on Canadian money in the United States the manner of paying subsidies to our needy churches came up for consideration, consequent two consistorial requests from subsidized churches in Canada. These consistories petitioned that their subsidies be paid in United States currency since their pastors have constant expenditures in the United States in connection with the higher education of their children. Considering that it is difficult to send money out of Canada and that moreover a loss of 11 to 15% would have to be sustained, your committee acted favorably upon these requests. This involves that the subsidy so received is not paid through the mediacy of the Synodical Canadian Treasurers.

Pursuant thereto we request Synod:

- a. That it approve this action of the Executive Committee for Home Missions.
- b. That Synod determine whether this manner of paying subsidies be made applicable to our other subsidized Canadian churches.

Respectfully submitted,

H. BLYSTRA, *Secretary*

SUPPLEMENT NO. 14

(Art. 121)

THE SCOPE OF CHURCH EXTENSION

To the Synod of 1950.

ESTEEMED BRETHREN:

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

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

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

Reasons:

- a. Historically the position is that church extension includes the promotion and establishment of new congregations in our own church centers and this is not covered by our Home Mission Order.
- b. A change in the adopted Home Mission Order should be made only after careful study and proper formulation." Adopted. (Acts 1949, Pages 36, 37. VII.)

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

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

- a. The appreciation of the advisory committee pursuant the report on the Scope of Church Extension reads: "The information and recommendation submitted by the General Committee for Home Missions have much merit."
- b. The reasons given for our appointment:
 - 1) "Historically the position is that the church extension includes the promotion and establishment of new congregations in our

own church centers and this is not covered by our Home Mission Order.

- 2) A change in the adopted Home Mission Order should be made only after careful study and proper formulation."
- c. The designation of our committee in the Table of Contents (Acts 1949, page 419) is "Home Mission Order, Committee to Study Preamble."

B. *History.*

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

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

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

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

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

Why, then, the omission? From our Synodical agenda and Acts prior to 1936 it is evident that an evangelization responsibility toward the dispersed brethren of the faith and those that are without began to assert itself in the hearts and minds of our church membership and its leaders. As a consequence the new Home Mission Order, pre-

pared at the behest of Synod, placed needed emphasis upon the evangelization phase of our Home Mission task. That phase of church extension which concerns itself with "the promotion and establishment of new congregations in our church centers" and which had been carried on for years was undoubtedly taken for granted; and a reference thereto was unintentionally omitted.

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

C. Recommendations:

1. We recommend that Synod declare:
 - a. That it belongs to the scope of Church Extension to interest itself actively in the membership of our church which locates in new residential areas within and or adjacent to our church centers.
 - b. That when in our large churches personal and pastoral care, and the needed supervision over the life of the membership is difficult to attain, the organization of new congregations deserves promotion; and that our Home Missionaries are available for assistance to realize that objective.
 - c. That in these Church Extension activities the principle of Consistorial authority and supervision must remain duly recognized.
2. We recommend that the following be added to the preamble of the present Home Mission Order: "The promotion and establishment of new congregations in our own church centers."

The preamble in its entirety will then read:

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

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

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

"The work of the classical committees shall be:

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

Respectfully submitted,

REV. J. M. VANDE KIEFT

REV. H. BLYSTRA

DR. E. STRIKWERDA

SUPPLEMENT NO. 15

(Arts. 86, 102, 157)

THE BACK TO GOD HOUR

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

ESTEEMED BRETHREN:

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

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

I. ADMINISTRATION

A. THE RADIO COMMITTEE

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

B. THE RADIO OFFICE.

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

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

C. THE RADIO STATIONS.

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

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

D. THE RADIO MINISTER.

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

God has richly blessed our Radio Minister, the Rev. Peter H. Eldersveld, with health and strength. Not once has he been prevented from bringing the message on the weekly broadcast. The increasing number of letters testify how highly he is respected — by ministers of almost every denomination, by those in places of authority, by professional men in every domain of life, and by the common folks. We know that there are hundreds of people of all races, including the colored people, in our radio audience. We beseech the Church to remember our Radio Minister in its prayers.

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

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

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

II. RESPONSE TO OUR PROGRAM

A. RADIO MAIL.

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

large amounts of mail. We mention especially Alabama, Florida, Georgia, Mississippi, Tennessee, and Texas. We should note especially the eastern section with its Modernism and Humanism. Very encouraging letters come to us from Connecticut, Maine, Maryland, and Massachusetts.

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

B. FOLLOW-UP WORK.

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

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

3. After considerable thought and discussion your Committee has drawn up a Three Point Program for follow-up work. We would like

to submit it for your approval, together with the efforts we have made to carry it out.

a. Follow-up work through the mail.

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

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

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

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

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

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

Consequently, under the direction of our Radio Minister, plans were made for publishing *The Back to God Family Altar*. It was decided to publish it in twelve monthly booklets, with Scripture reading, meditation, and prayer for each day of the week; and a series of questions for further study at the end of each month. Twelve of our ministers were asked to be contributors, each one taking a month: Revs. J. Vander Ploeg, Wm. Kok, F. M. Huizenga, R. Veenstra, P. Van Tuinen, F. De Jong, J. M. Ghysels, J. H. Kromminga, L. Greenway, L. Velkamp, E. B. Pekelder, and D. H. Walters. We are seeking to make each month a unit in itself, so that the reader would follow a consistent line of Scripture exposition throughout the days of that

month, and would have a unified picture of the material covered in the daily meditations. Moreover, emphasis has been placed upon the importance of writing specifically along evangelical lines for the vast numbers in our radio audience who are unacquainted with Scripture and our system of Christian Truth.

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

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

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

B. FOLLOW-UP WORK BY PERSONAL CALLS.

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

(2) In order to reach out into the cities where we have many listeners, but do not have a Church or Mission of our own, we have asked certain ministers to follow up our mail in selected communities. Dur-

ing the past year Rev. Harold Dekker has visited Brooklyn, New York; Rev. John Ehlers visited Columbus, Ohio; and Rev. R. De Ridder has made a survey in Topeka, Kansas; while the Rev. Frank De Jong canvassed sections of Los Angeles County, California. Our Secretary, Rev. E. B. Pekelder, has been asked to visit Baltimore, Maryland, in April. We have hundreds of listeners in these places and in this way they can be approached personally. These canvasses reveal that we are reaching a cross-section of the average American home. Most of these tune in "accidentally", and many of them are very active in acquainting others with our program. This is done by letter, by personal contact, and by passing on literature of the broadcast.

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

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

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

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

III. FINANCES.

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

B. YOUTH RADIO FUND.

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

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

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

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

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

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

IV. MATTERS WHICH REQUIRE SYNODICAL ACTION.

1. We recommend that Synod express its appreciation and gratitude to our Radio Minister and to those who brought the messages during the summer months; to Professor James De Jonge for his excellent services rendered as Director of Music and to the members of our

Radio Choir; to our Business Manager, the office staff, and to all those who have made some contribution to this phase of mission activity in calling men Back to God.

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

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

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

Humbly submitted,

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

BACK TO GOD HOUR

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

OPERATING RECEIPTS

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

OPERATING DISBURSEMENTS

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

Detail:

Travel & Auto Expense	\$1,821.09
Choir — Travel & Expense	1,946.65

Rent & Office....	900.00		
Office Equip. & Rep.	211.60		
Music & Organ Adj.	253.92		
Manse:			
Rep. & Maint.	543.00		
Taxes	398.84		
Books for resale	675.10		
Telephone	658.12		
Special Services	535.01		
(Writers of Fam- ily Altar, etc.)			
Interest	262.50		
J. Kuiper —			
Expenses	191.66		
Insurance	127.82		
Christmas			
Gifts	100.00		
Audit	75.00		
Exchange, Ex- press & Mis- cellaneous	98.16		
Total Oper. Disbursements.....	\$278,022.23	\$243,284.95	\$ 34,737.28 +
Operating Disbursements over Receipts	\$ 11,831.11	\$ (365.06)	\$ 11,466.05 +
Bal. Dec. 31, 1949.....	\$ 18,623.57		
Operating Deficit	11,831.11		
Bal. Dec. 31, 1949.....	\$ 6,792.46		

LAMBERT BERÉ, *Treasurer.*

SUPPLEMENT NO. 15-A

(Arts. 86, 102, 157)

BACK TO GOD HOUR

I. Synod will note from the financial statement attached that our operating deficit for the first five months of 1950 is largely due to the wholly unexpected success of *The Family Altar*, which was begun in 1949 (see Agenda, pages 90, 91). In order to meet this deficit we have appealed to our consistories for an extra offering in 1950, and to our constituency in general through advertisements in *The Banner*. We trust that the response to these appeals, together with the increasing voluntary contributions from the readers of *The Family Altar*, will make up this deficit by the end of 1950.

II. Proposed Budget for 1951 for *The Back to God Hour*:

ANTICIPATED RECEIPTS

Synodical Quotas	\$175,000.00	
Church and Society Offerings	38,000.00	
Individual Contributions	47,000.00	
Total		\$260,000.00

BUDGET FOR EXPENDITURES

Salary for Ordained Worker	\$ 4,500.00	
Workers for Special Services	2,000.00	
Administrative, Office, Committee	12,400.00	
Taxes on Manse	400.00	
Broadcasting	206,000.00	
Advertising Propaganda	25,000.00	
(includes printed sermons, ads, publicity for Rallies)		
Interest on Debts	300.00	
Purchase of Equipment	1,000.00	
Automobile and Travel Expense	2,000.00	
Office Rent	1,200.00	
Repairing and Decorating	300.00	
Telephone	700.00	
Traveling, Choir, Rallies	2,000.00	
Other Disbursements	200.00	
Total		\$260,000.00

III. Proposed Budget for *The Family Altar* for 1951.

Due to our limited experience with this new follow-up project (see Agenda, pages 90, 91), it is rather difficult for us to propose an exact budget for it at this time. We cannot foresee whether the demand for it will continue to be so large in the future. However, to date (June 8, 1950) over 33,000 homes are receiving and using *The Family Altar*,

and that number is steadily growing. We have good reason to expect that it will reach 70,000 by the end of 1951.

So far we have been publishing *The Family Altar* at an average cost of \$1.00 per reader per year. But we have been constantly seeking ways and means to cut that cost. At this writing (June 8, 1950) we have just received a new and extremely favorable offer from our Chicago printer, and at the same time we have been able to make arrangements with postal authorities to experiment with another method of mailing which will make a considerable reduction in mailing expense. This means that we will be able to cut the total cost of *The Family Altar* at least 25% beginning with the August issue. Therefore we have revised our earlier estimate, and may now propose the following budget for 1951:

ANTICIPATED RECEIPTS

From Synodical Quotas.....	\$ 35,000.00
From Voluntary Contributions.....	17,500.00
Total.....	\$ 52,500.00

BUDGET FOR EXPENDITURES

70,000 <i>Family Altars</i> at 75¢ each per year.....	\$ 52,500.00
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IV. Matters Requiring Synodical Action (see also Agenda, page 93)

1. We recommend that Synod gratefully acknowledge the blessings of God upon our *Back to God Hour*, and advise the Radio Committee regarding the many opportunities for enlargement and expansion (see Agenda, page 87, C). Synod will note that our budget and quota make no allowance for taking advantage of these opportunities which are constantly arising.

2. We recommend that Synod gratefully acknowledge the blessings of God upon the new follow-up efforts begun in 1949; and that Synod approve the "three-point program" for follow-up work (see Agenda, pages 89-92, B); and that Synod approve in general the work that has been accomplished under this program, and in particular:

- a. *The Family Altar*.
- b. The experimental work in calling on our listeners in cities where we have no churches, the national canvass, and the attempts to correlate this work with the work of Home Missions.
- c. The Radio Rallies in various communities in cooperation with our local Churches.

3. We recommend that Synod express its appreciation and gratitude to those who have served as writers for *The Family Altar*, to those who have served in calling on our listeners as part of our follow-up work, and to those who have served in the national canvass.

4. We recommend that Synod express its appreciation and gratitude to the many organizations of our Churches for their special offerings and contributions toward this cause, and particularly to the young people's societies and leagues, as well as *The Young Calvinist*, for the very generous support that has come by way of The Youth Radio Fund.

5. We recommend that Synod set a quota of \$5.00 per family for *The Back to God Hour* for 1951, with the understanding that the balance necessary to meet our budget be raised by means of special offerings from our Churches and organizations, and by means of voluntary contributions coming through the mail.

6. We recommend that Synod set a quota of \$1.00 per family for *The Family Altar* for 1951, the balance necessary to meet our budget to be raised by means of voluntary contributions coming from the readers.

Our Radio Minister and Mr. J. De Jager have been appointed to represent our Committee at Synod.

With earnest prayer for the guidance of God in all matters before Synod,

Humbly submitted,

D. H. WALTERS, *President*

H. BAKER, *Vice-President*

E. B. PEKELDER, *Secretary*

L. BERE, *Treasurer*

P. DAMSMA

J. DE JAGER

J. EHLERS

W. KOK

A. MEETER

J. VAN'T HOF

FINANCIAL REPORT, DECEMBER 31, 1949, TO MAY 31, 1950

RECEIPTS

Synodical Quotas	\$ 72,241.69
Churches	5,135.71
Organizations	14,557.20
(Includes collections at Radio Rallies)	
Individuals	24,934.26
Other Receipts	458.79
Total Receipts	\$117,327.65

DISBURSEMENTS

Radio Broadcasting	\$ 96,205.25
Salaries:	
Radio Minister	\$ 1,875.00
Administrative and Office	7,614.36
	9,489.36

Advertising Propaganda	23,656.05
(Reprints of Radio Sermons, Family Altar, Postage, included in this item)	
Light and Power	27.40
Insurance	209.41
Interest	262.50
Miscellaneous	160.75
Office Supplies	1,383.86
Purchase of Equipment	3,995.42
Auto Expense	350.00
Choir (Transportation)	1,544.27
Rent (Office)	470.00
Telephone	294.58
Traveling (includes Choir Tour other than transportation)	969.16

Total Disbursements	\$139,017.51
Receipts	117,327.65

Operating Disbursements over Receipts \$ 21,689.86

Balance December 31, 1949	\$ 6,792.46
Borrowed Funds	15,000.00

	\$ 21,792.46
Operating Disbursements over Receipts	21,689.86

Cash Balance May 31, 1950	\$ 102.60
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LAMBERT BERÉ, *Treasurer.*

**SUPPLEMENTARY REPORT NO. 15-B
BACK TO GOD HOUR**

(Arts. 86, 102, 157)

To the Synod of the Christian Reformed Church:

ESTEEMED BRETHREN:

THE following recommendation arises from our joint discussions with representatives of the General Committee for Home Missions regarding the problem of cooperation between our two committees in the matter of doing follow-up work. These joint discussions have been very profitable in helping us to appreciate our common responsibilities and the great, challenging opportunities for evangelization resulting from the Radio Broadcast.

Therefore:

We recommend that Synod instruct the General Committee for Home Missions to call a missionary whose task it shall be to carry on the work of evangelization specifically in connection with the follow-up program of The Back to God Hour. It is understood that the missionary's labors will be outlined by the Executive Committee for Home Missions in consultation with the Radio Committee.

(For materials bearing on this recommendation see: Agenda, 1950, p. 89ff, and Supplementary Report IV, 2.)

Humbly submitted,

The Back to God Hour Committee

E. B. PEKELDER, *Secretary*

SUPPLEMENT NO. 16

(Arts. 61, 157)

**THE MINISTERS' PENSION AND RELIEF
ADMINISTRATION**

To the Synod of 1950, Grand Rapids, Michigan.

ESTEEMED BRETHREN:

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

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

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

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

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

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

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

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

THE MINISTERS' PENSION FUND

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

The 1950 pension of a minister — 50% of that average salary and computed at the nearest multiple of 10 — is \$1,680.00, an increase of \$160.00. The 1950 pension of a widow — 40% of that average salary and computed at the nearest multiple of 10 — is \$1,340.00, an increase of \$120.00.

STATEMENT OF RECEIPTS AND DISBURSEMENTS

January 1, 1949, to December 31, 1949

CURRENT PENSION FUND

RECEIPTS

From Classical Treasurers, Quota.....	\$116,528.03	
From Ministers, 3½ % of Salary.....	41,208.84	
From Interest	1,588.86	
Donations	100.00	
Total.....		\$159,425.73
Cash Balance, January 1, 1949.....		12,425.75
Total.....		\$171,851.48

DISBURSEMENTS

Pensions to Ministers.....	\$ 65,475.00	
Pensions to Widows.....	69,961.33	
Administrative Expenditures	1,371.07	
Total.....		\$136,807.40
Balance, December 31, 1949.....		\$ 35,044.08

RESERVE PENSION FUND

RECEIPTS

Investments Matured	\$ 10,000.00	
Increment in value, U. S. Bonds.....	230.00	
Total.....		\$ 10,230.00
Balance, January 1, 1949.....		70,860.00
Total, December 31, 1949.....		\$ 81,090.00

DISBURSEMENTS

Purchase of U. S. Securities.....	\$ 10,000.00	
Total.....		\$ 10,000.00
Balance, December 31, 1949.....		\$ 71,090.00

The \$70,090.00 is invested in United States Securities.

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

We submit an estimate of our 1951 receipts and disbursements.

THE MINISTERS' PENSION AND RELIEF ADMINISTRATION REPORT

ESTIMATED RECEIPTS

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

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

To Pensioners:

Ministers	\$ 67,950.00
Widows	80,810.00
Additional Pensions*	4,000.00
Administrative Expenditures	1,300.00

Total.....	\$153,560.00
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Balance	\$ 1,301.45
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That balance is small, very small. However, we are loathe to request an increase in the quota because the 1949 Synod increased it and because we could begin 1950 with a good balance due to the fact that some Churches paid in 1949 quota-arrearages. We appreciate the splendid support given by the Churches to our Ministers' Pension Fund. That is gratifying.

THE MINISTERS' RELIEF FUND

This Fund was established to aid those ministers, widows and orphans whose pensions are inadequate because of adverse circumstances. It is maintained by free-will offerings by the Churches. The Rules authorize the Board to inform the Church when an offering is needed. We are grateful and happy to be able to inform Synod that it is not necessary to ask a free-will offering this year as there is a good balance on hand.

CURRENT RELIEF FUND

January 1, 1949, to December 31, 1949

RECEIPTS

From Classical Treasurers.....	\$ 1,598.69
From Interest	437.50
From Individuals	450.00

Total.....	\$ 2,486.19
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Balance, January 1, 1949.....	14,221.89
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Total.....	\$ 16,708.08
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DISBURSEMENTS

Payments to Beneficiaries:

Ministers	\$ 991.00
Widows	900.00

Total.....	\$ 1,891.00
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Balance, December 31, 1949.....	\$ 14,817.08
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RESERVE RELIEF FUND**January 1, 1949, to December 31, 1949****RECEIPTS**

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

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

DISBURSEMENTS

None

The \$40,900.40 is invested in United States Securities.

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

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

THE CONDITION OF THE FUNDS, DECEMBER 31, 1949

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

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

A brief resume' follows:

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

* Both Current and Reserve Funds are included.

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

Respectfully submitted,

J. O. BOUWSMA, *Secretary*

P. S. Classis Ostfriesland granted emeritation to the Rev. D. H. Plesscher, pastor of the Kanawha Christian Reformed Church, on the ground of ill health. The emeritation became effective April 1, 1950

J. O. BOUWSMA, *Secretary*

SUPPLEMENT NO. 17

(Art. 103)

FORMULARY FOR ERASURE OF NON-CONFESSING MEMBERS

MANDATE

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

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

RESTATEMENT OF PRINCIPLES

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

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

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

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

to the years of understanding he must accept Christ, or else he is in actual fact rejecting him.

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

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

RECOMMENDATIONS

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

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

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

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

To our great sorrow we cannot find any evidence even of the slightest change for the better on his part. Faithfulness to God and our Lord Jesus Christ require that we bear with him no longer and that we make ready to exclude him from the fellowship of the church. Let us in the love that hopeth all things pray God that He may mercifully give him conversion unto salvation and eternal life. Seeing he has in no wise repented of his fearful sin, we are under necessity to excommunicate him and by that token forestall that this corrupt and incorrigible member of God's covenant and church put the whole church in danger, and give cause that God's holy name be blasphemed. The holiness of God and the sanctity of His blessed covenant of grace forbid that such as love this present world, break with God in foul apostasy, and by so doing betray with arrant unbelief, should remain in the spiritual fellowship of the people of God in which they were born and duly registered by holy baptism. For "holiness becometh the house of Jehovah". Failure and pronounced unwillingness on the part of covenant children of natural maturity, to accept and give practical effect to their covenant obligations, constitute nothing less than rejection of God and the Lord Jesus Christ and repudiation of the blessings of the covenant of God's grace. Those who reject God and trample on His holy ordinances, God in righteous indignation casts out, and he commissions the church to remove them from its midst by due process of discipline.

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

In the meantime, let every one take warning by this and similar examples to fear the Lord, diligently to take heed unto himself, if he think he stands, lest he fall; but having true fellowship with the Father and His Son Jesus Christ, together with all believing Christians, to remain steadfast therein to the end, and so obtain eternal salvation. You have seen, dear brethren and sisters, in what manner the excom-

municated member of our church began to fall and progressively has come to ruin. Learn then, from him how subtle Satan is to bring man to destruction and to wean him away from God and His people, and from the means of grace. Guard yourselves, particularly you who have reached the age of understanding, but have not yet ratified God's covenant raised up with you, against the beginnings of the fearful sin of breaking God's covenant. Take warning from the sad issue of him who today was placed beyond the pale of the church of Christ for despising God's Holy covenant. Let all who bear the Name of Christ be on their guard prayerfully against the dreadful sin of apostasy from God.

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

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

Our Father who art in heaven,

Hallowed be thy name;

Thy kingdom come;

Thy will be done, as in heaven, so on earth.

Give us this day our daily bread;

And forgive us our debts, as we also have forgiven our debtors; ;

And bring us not into temptation, but deliver us from the evil one.

For thine is the kingdom, and the power, and the glory, for ever. Amen

II. Relevant a better mode of procedure (taking precedence over the method now in vogue, cf. Schaver's Church Order, 1937, "A. Procedure in Erasing Baptized Members", p. 90) Synod adopt the following:

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

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

SUPPLEMENT NO. 18**THE CHURCH HELP FUND COMMITTEE, INCORPORATED**

(Art. 157)

To the Synod of 1950.

ESTEEMED BRETHREN:

THE Committee for Church Help has the honor to submit to you the following report for the year 1949.

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

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

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

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

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

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

Should Synod deem it necessary to supply additional funds to the Canadian Emergency Building Fund during this interim, because of continued immigration, appropriations will have to be made by this Synod.

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

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

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

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

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

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

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

and means be devised by Synod to replenish the Canadian Emergency Building Fund.

Notification: (Acts 1948, Art. 112, IV. A 5) Our treasurer, Mr. Chas. R. Mulder is bonded for \$20,000.00 by the American Surety Company of New York, thru the Des Moines, Ia. office.

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

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

SCHEDULE "A"
ORANGE CITY, IOWA

BANK RECONCILIATION
NORTHWESTERN STATE BANK

Year 1949

Bank Balance as per Statement, January 1, 1949.....	\$ 9,418.40
1948 Deposits Late.....	15,709.56
Total.....	\$ 25,127.96
Less: Check Outstanding.....	24,545.30
Our Ledger Balance.....	\$ 582.66
1949 Receipts	95,575.95
Total.....	\$ 96,158.61
Less 1949 Disbursements.....	56,328.50
On Hand.....	\$ 39,830.11
Cash.....	\$ 39,830.11
Bank Balance as per Statement.....	\$ 39,830.11
Cash.....	\$ 39,830.11

SCHEDULE "B"

ANALYSIS — LOANS OUTSTANDING

Year 1949

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

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

Church at	Outstanding Jan. 1, 1949	New Loans	Payments	Outstanding Dec. 31, 1949
Tracy, Iowa	2,516.10	.....	270.00	2,246.10
Terra Ceia, N. C.	5,800.00	1,000.00	300.00	6,500.00
Vancouver, B. C., Canada	17,125.00	.....	377.00	16,748.00
Washington, D. C.	3,250.00	.....	200.00	3,050.00
Wyckoff, N. J.	10,000.00	.....	500.00	9,500.00
Winnipeg, Man., Can... ..	880.00	.....	80.00	750.00
Total	\$347,098.78	\$55,500.00	\$29,778.48	\$372,820.30

Discounts:

* Including Discount	\$ 800.00	
** Including Discount	500.00	\$ 1,300.00
Net Cash per Schedule Summary		28,478.48
Total		\$29,778.48

I HEREBY CERTIFY, that I have examined the books and records of the Christian Reformed Church, Church Help Fund, of the Christian Reformed Church in North America, Orange City, Iowa, and that the attached is a true statement of the receipts and disbursements for the year ended December 31, 1949, insofar as disclosed by the records.

Respectfully submitted,
CORA M. HILGER,
Public Accountant.

SCHEDULE "C"

DENOMINATIONAL QUOTAS BY CLASSES AND OTHER RECEIPTS Year 1949

CLASSES	1948	1949
California	\$ 1,954.48	\$ 2,815.50
Chicago North	2,914.77	3,996.00
Chicago South	3,187.52	4,386.55
Grand Rapids East	3,934.50	6,138.62
Grand Rapids South	4,410.75	6,267.24
Grand Rapids West	2,531.62	3,516.00
Hackensack	1,319.92	1,793.00
Holland	3,618.00	4,988.00
Hudson	2,476.96	3,353.00
Kalamazoo	2,035.89	2,833.81
Minnesota	2,056.39	2,912.90
Muskegon	3,524.50	4,791.71
Orange City	1,599.00	2,217.48
Ostfriesland	1,106.19	1,456.00
Pacific	2,058.05	3,709.51
Pella	2,564.15	3,168.50
Sioux Center	2,175.53	2,897.73
Wisconsin	1,366.75	1,779.83
Zeeland	2,950.50	4,076.00
Canadian Churches	690.00	
Total	\$48,475.47	\$67,097.47

THE CHURCH HELP FUND SUMMARY

Balance on Hand, January 1, 1949.....	\$	582.36	
Total Receipts:			
Repayments by Churches "B".....	\$29,778.48		
Quotas by Classes "C".....	67,097.47		
Total.....	\$96,875.95		
Less Discounts to:			
Seattle, Wash. C. R. C.....	\$ 500.00		
Luverne, Minn. C. R. C.....	800.00	1,300.00	95,575.95
Total.....			\$96,158.61
Total Disbursements:			
New Loans.....	\$55,500.00		
Discount paid to Preakness, N. J. C. R. C.....	50.00		
Administrative Expenses.....	778.50		56,328.50
Balance on Hand, December 31, 1949.....			\$39,830.11
Cash.....	\$ 39,830.11		

Respectfully submitted

THE CHURCH HELP COMMITTEE INC.

REV. J. BREUKER, *President*

REV. J. CUPIDO, *Secretary*

MR. CHAS. R. MULDER, *Treasurer*

REV. J. HANENBURG

MR. SAM ELGERSMA

SUPPLEMENT NO. 18-A

(Art. 157)

CHURCH HELP COMMITTEE

ESTEEMED BRETHREN :

(1) The Church Help Committee calls the attention of Synod to a vacancy in our committee caused by the departure of Rev. J. Hanenburg to Canada.

To fill this vacancy may we suggest the following names for Synod's consideration: Rev. Nicholas Beute from Inwood, Iowa, (Classis Sioux Center), or Rev. Paul Ouwinga from Ireton, Iowa (Classis Orange City).

(2) May we also urge Synod *not* to lower the quota for this fund. Our committee meets every two months and at our last meeting May 15, 1950, the colossal sum of \$76,000.00 was requested from the regular Church Help Fund.

Respectfully submitted,

The Church Help Committee, Inc.
J. CUPIDO, *Secretary*

SUPPLEMENT NO. 18-B

(Art. 157)

CHURCH HELP COMMITTEE**FINANCIAL REPORT OF THE CANADIAN EMERGENCY BUILDING
FUND AS OF JUNE 1, 1950**

Total Receipts to Date.....	\$176,960.47
Disbursed	72,180.00
On Hand as of June 1, 1950.....	\$104,780.47

These receipts are from 286 Churches and 64 Societies and Individuals. 36 Churches are still to contribute to this cause. We anticipate hearing from them in the near future, as they have incorporated their share in their 1950 Budgets. Kindly mail your contributions to the:

CHURCH HELP COMMITTEE, INC.

Orange City, Iowa.

Respectfully submitted,

CHARLES R. MULDER, Treasurer.

SUPPLEMENT NO. 19

(Arts. 80, 85, 112, 140, 154, 157)

**THE BOARD OF TRUSTEES OF CALVIN COLLEGE
AND SEMINARY**

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

ESTEEMED BRETHREN:

THE Board of Trustees has the honor herewith to submit its report covering the first semester of the schoolyear 1949-'50. A supplemental report will be presented to Synod at the close of the second semester.

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

ENROLLMENT

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

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

than during the peak veteran enrollment in January, 1947, when our total enrollment was 1,251.

FACULTY PERSONNEL

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

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

APPOINTMENTS AND RE-APPOINTMENTS

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

Consideration was given to the appointment of a teacher for Political Science, an additional man for the Philosophy department, and also a Dean of Men, but action on these was postponed until the May meeting of the Board. Likewise the Board decided to obtain a Business Manager and instructed the Executive Committee to more clearly define his duties and present a nomination to the May Board meeting. Upon the departure of our Field Secretary, Mr. S. VanTil, the As-

sistant Treasurer, Mr. Voss, was requested to take over the supervision of work connected with the expansion campaign and, to enable him to do so, an additional man was engaged to assist in the treasurer's office.

EDUCATIONAL SECRETARY

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

BUILDING AND GROUNDS

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

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

Construction of the library addition is now in progress. The contract for construction of the building was let out for the amount of \$187,090.00. Bids for furniture and equipment (stacks, shelves, desks, etc) thus far submitted have been rejected because they were deemed

excessively high. The Board has decided to allow a maximum total cost (exclusive of architect's fees) of \$275,000.00.

In seeking for a contractor to erect the building a bid was solicited from the one CLA general contractor who was considered sufficiently large and sufficiently equipped to undertake such a project as this, and also from others who were considered able to properly do the work required. When the bids were opened it was found that an AFL contractor presented a bid which was \$9,310.00 less than the next lowest bid. Accordingly, the contract was awarded to the AFL contractor, the Barnes Construction Company.

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

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

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

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

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

MISCELLANEOUS

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

coming schoolyear. A joint committee consisting of three members from each faculty (including the presidents) has the responsibility of administering the project.

Next March it will be seventy-five years since the founding of Calvin College and Seminary. The Board decided that such an event calls for thankful recognition of manifold benefits granted us by our gracious God through Calvin. A committee has been appointed to arrange a suitable celebration. The committee consists of Dr. R. Bronkema, Rev. E. B. Pekelder, Mr. John Hekman, President S. Volbeda, President H. Schultze, and Rev. A. Brink, with two additional members to be designated by the Calvin Alumne(ae) Association.

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

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

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

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

Humbly submitted,

R. J. FRENS, *Secretary*

SUPPLEMENT NO. 19-A
(Arts. 80, 85, 112, 140, 154, 157)

**BOARD OF TRUSTEES OF CALVIN COLLEGE
AND SEMINARY**

To the Synod, convening June 14 and following days.

ESTEEMED BRETHREN:

THE Calvin Board of Trustees hereby submits it supplementary report. This report covers material which could not be included in our former report (see Agenda, Report No. 19) submitted nearly four months ago. In its second meeting of the school-year the Board met from Wednesday morning (May 31) until the following Saturday noon. The unusually long sessions were largely due to the large number seeking entrance into the Seminary and the slightly larger number of Seminary Juniors seeking licensure to conduct services in our churches, each of whom had to be individually interviewed by the Board.

GRADUATION, ETC.

There are seven graduates from the Seminary this year, three of whom plan on continuing their theological studies, while four will seek entrance into the ministry at this time. The degree of Th.B. was gained by eight at the recent commencement exercises.

A total of 307 were graduated from the college this past year, an all-time high, distributed as follows: Pre-seminary — 37; Education — 83; General College — 129; Four-year Certificates — 17; Pre-professions — 15; Miscellaneous — 26.

The commencement exercises were again held in the Civic Auditorium, with the large building nearly filled to capacity in spite of unfavorable weather. The commencement address was given by the Rev. J. T. Holwerda.

There were thirty-nine who sought permission to enter the Seminary next September. After due examination the Board decided to admit thirty-four as regulars and two others were admitted on probation. The other three may enter as specials if they so choose.

A total of forty-two Seminary Juniors (i.e., Juniors the past school-year) requested licensure to conduct services in our churches. Of these thirty-six received unqualified licensure, three were licensed until October 1 at which time their cases must be reviewed, while three requests were reluctantly refused.

APPOINTMENTS

Several one-year appointments of assistants (full time or part time) in English, modern and Classical languages, and Physical Education

have been made. Appointments such as these are made by the faculty and president, subject to approval by the Board.

Preliminary measures having been completed it seems altogether likely that Mr. Henry Ippel, at present completing work towards his doctor's degree, will receive an appointment to teach Political Science at Calvin, a chair we have been seeking to fill for some time.

At our recent meeting Dr. Cecil De Boer was offered a position as Philosophy teacher. We are hopeful that he may begin his work at our institution next September. Provisional upon favorable outcome of an interview before the Board next February, an appointment in Philosophy was also given to Mr. E. Runner who is at present in the Netherlands completing work for his Ph.D. degree. The Board is anxious, among other things, to have this important department of Philosophy well-manned.

Due to difference of opinion as to the exact nature of the work and, therefore, of the kind of man needed to perform the work of the newly created position of Dean of Men (Dean of Students?), an appointment to this position has not yet been made. The Board has now expressed itself definitely as desiring a man whose chief concern it will be to advance the moral and religious interests of the students and provide spiritual counseling. The Board has requested that a nomination be presented to our February meeting.

Gordon Buter has been appointed business manager at Calvin. His duties, should he accept the appointment, will be manifold, including serving as purchasing agent for the institution, supervising maintenance of the property in general, supervising dormitory, student boarding houses, etc. Exact details can only be determined thru experience.

BUILDINGS AND GROUNDS

In the interests of properly insuring our property the Board decided to have a complete new appraisal made of all buildings and equipment. Increase in insurance amounts has been decided as follows: (1) To increase the insurance on the main building by \$100,000.00; (2) To increase the insurance on the dormitory building by \$100,000.00; (3) For the present to increase the insurance on the library by \$150,000; (4) To insure the science building for \$900,000.00, and its contents for \$100,000.00. The insurance on the science building and its contents is left on the temporary basis until the building shall have been completed, after which an over-all program will be arranged so that we shall know where we are at from year to year.

The Board investigated the possibility and feasibility of building a dormitory on a self-liquidating basis. We found such to be possible, but it simply means building on borrowed money. In our judgment it

is more advisable to obtain funds through gifts, or possibly through a financial campaign.

There is a possibility of obtaining more land adjacent to that bought three years ago, in connection with which the Calvin church desires to obtain a site. The Board decided to recommend to Synod the purchase of an additional five acres of land from the Clark Memorial Home, and lease to the Calvin church of Grand Rapids one acre of the plat for a period of 99 years at the regular price of \$10,000.00 per acre. The decision as to the location of the church property is to rest with the Board or its appropriate committee.

Consideration is being given to re-modeling the first floor and the basement of the main building in order to provide much needed additional office space and other improvements. The college president and the Finance Committee are at present studying this project.

The Building Construction Committee, which is directing and supervising the erection of the Buildings on the campus, informs us that they are still meeting regularly with the architect studying and revising plans for the Commons building. They are making as much haste as is possible without sacrificing wisdom and thoroughness. Everyone can see for himself the splendid progress being made with library project. This project is at present one month ahead of schedule and may be completed as early as October next.

In connection with the above the Board recommends that a special ceremony for the laying of the cornerstone of the enlarged library be arranged to take place during the session of Synod and that the president of Synod be requested to deliver a brief message on said occasion.

FINANCIAL MATTERS

A new salary schedule was approved at the last Board meeting. In recent years we had been adding various percentages and bonuses which finally became somewhat confusing. Our general purpose in raising the salaries was to pay no one less than he received the past year, and to raise those receiving less to the level of those (of the same rank and faculty status) who had been receiving more, and also to raise the maximum slightly above that received by the highest paid faculty member during the past year (which was \$5,325.00). Guided by these thoughts, the following salary schedule was fixed; Instructor—\$3,000.00 to \$3,500.00; Assistant professor—\$3,500.00 to \$4,200.00; Associate professor—\$3,900.00 to \$4,800.00; Professor—\$4,500.00 to \$5,500.00. Just what each individual teacher is to receive must be determined within the framework of this scale. Salaries of full-time assistants will be determined by the office, with the maximum approximately \$3,500.00.

With regard to those teaching in the Seminary the Board decided that those who have their indefinite appointments should receive the

maximum, \$5,500.00; that those at present teaching in the Seminary who have not yet received their indefinite appointment be allowed \$5,200.00 the coming school-year, with an annual \$100.00 increment until they shall have reached the maximum; and that new appointees to the Seminary teaching staff receive \$4,800.00 the first two years, and at the time of their reappointment an increment of \$100.00 annually until the maximum is reached.

The totals of the budget as adopted by the Board are as follows:

Total Salaries	\$387,655.00
Total Supplies	96,305.00
Emeritus and Pensions.....	32,800.00
Total Expense.....	\$516,260.00

Over against the above expense figure we estimate the income as follows:

Classical Payments (at \$7.00 per family).....	\$240,000.00
Student Fees	275,000.00
Miscellaneous and Interest.....	8,500.00
Total Income.....	\$523,500.00
Total Expense.....	516,260.00

Operating Balance \$ 7,240.00

Detailed figures will be submitted on a separate sheet.

In order to help meet the increased budget the Board proposes to increase the tuition rates by \$10.00 per semester for Christian Reformed students (thus raising their tuition to \$100.00 per semester), and increasing that of other students by \$25.00 per semester (thus raising their tuition to \$150.00 per semester).

In order to further help meet the increased budget the Board recommends to Synod that the quota for Calvin College and Seminary be increased from \$6.50 to \$7.00 per family.

The matter of annuities has been discussed by the Board, occasioned by a request by one of our church members who wished to use that method to leave us some funds. Since there is some doubt in our circles anent this method of receiving funds we petition Synod to appoint a committee to study the question of annuities and, should their findings favor such a method of receiving moneys, to establish a schedule of rates for all institutions Synodically supported so that there may be uniformity.

Before we present our next proposal we wish to call Synod's attention to the need of three new building projects. 1) The urgent need of more dormitory facilities needs no argumentation. Synod recognized it already four years ago. Postponement, with Synodical approval, took place only because all judged that library and Commons were even more urgent. The need of more dormitory facilities is still

with us. 2) The growth of our Music department in recent years has been spectacular. For example, in the year 1945-46 three courses were given in music with an enrollment of about thirty students, five of whom considered themselves music majors. During the past year those majoring in music totaled 60, plus 24 minoring in music. In addition to those 84 there were 105 students per semester taking courses in music. Also at the present time there are 38 students taking private courses under supervision and control of our music department in piano, voice, organ, and violin. Besides all this there are 521 students who partake in the various musical organizations of Oratorio Society, Calvin A Cappella, Radio, and Seminary choirs, band, and orchestra. The great handicap is that we have no separate building for all these musical activities. And due to the nature of their work, professors in other classes do not welcome their presence in the same building when they go into action. The music department serves our future ministers and Christian school teachers and general denominational public well, but is sorely in need of a separate building to be able to continue its work. 3) Our large student body has made the need of other buildings felt, among which are a gymnasium and a student center. Our insufficient control over the social and recreational activities of our large student body is, at least in part, due to inadequacy of building facilities for this purpose.

Considerations such as the above prompted our Board to ask Synod for authorization to begin another \$1,000,000.00 campaign at the time of the Diamond Jubilee next spring. We crave your earnest consideration on this matter.

Referring to pension matters, we have experienced minor difficulties in the past with the ordained ministers on the teaching staff in that some vacillated between the Ministers' pension fund and Calvin's pension fund. This is due to the fact that the former has more liberal provision for dependents than the latter. Upon recommendation of the Pension Committee the Board adopted the following position in this matter: According to the Pension Regulations, ordained ministers serving on the faculty of the College or Seminary are not obligated to remain in this Pension Plan and may transfer to the Ministers' Pension Plan, if they desire, but only with the approval of the Pension Committee. Ministers newly appointed to either faculty may join either plan. If once a member transfers to the Ministers' Pension Plan, he may not transfer back to the College-Seminary plan without special permission of the Pension Committee.

It was further decided that the same pension provisions be made for faculty members who retired previous to Sept. 1, 1949, as was made last year, namely, that provisions be made to supplement their pensions as in the three past years, this because of the continued high

cost of living and the uncertainties of the present uncertain economic situation.

We include at this point a financial statement of Calvin's pension Funds as submitted to us by the treasurer, Mr. Fred Winter.

PENSION FUNDS — CALVIN COLLEGE AND SEMINARY

MAY 16, 1950

FACULTY FUND

RECEIPTS

January 1, 1950 — Balance on hand.....	\$ 14,902.42
Contributions Received	8,863.50
Interest Received	675.00
United States of America Bonds (matured).....	10,000.00

Total Receipts.....	\$ 34,440.92
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DISBURSEMENTS

Pensions Paid	\$ 3,124.80
Purchase of United States of America Bonds — Series "G"	12,000.00

Total Disbursements.....	\$ 15,124.80
Balance on hand May 16, 1950.....	19,316.12

Total.....	\$ 34,440.92
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ASSETS OF FUND

Old Kent Bank — Savings Account.....	\$ 5,000.00
U. S. Bonds — Series "G".....	81,500.00
U. S. Bonds — Series "F".....	7,400.00
U. S. 2% Treasury Bonds.....	11,000.00
Cash — Checking Account	19,316.12

\$124,216.12

Increment Value on Bonds —

U. S. Bonds — Series "F".....	1,210.00
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\$125,426.12

NON-FACULTY FUND

RECEIPTS

January 1, 1950 — Balance on hand.....	\$ 8,295.51
Contributions Received	2,131.65
Interest Received	87.50

Total Receipts.....	\$ 10,514.66
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DISBURSEMENTS

Purchase of United States of America Bonds — Series "G"	8,000.00
Balance on Hand May 16, 1950.....	2,514.66

Total.....	\$ 10,514.66
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ASSETS OF FUND

U. S. Bonds — Series "G"	\$ 20,000.00
Cash — Checking Account	2,514.66

Total \$ 22,514.66

NOTE: Since date of this report, additional U. S. Bonds, Series "G", were purchased as follows:

Faculty Fund	\$ 15,000.00
Non-Faculty Fund	2,000.00

FRED L. WINTER, *Treasurer.*

MISCELLANEOUS

We are unable to report any appreciable progress toward removing obstacles in the way of introducing the Th.D. program in our Seminary. Several meetings have been held by a committee of the Board and the Seminary faculty but no unanimity or near-unanimity has as yet been attained. The efforts are, however, being continued.

The Executive Committee called the attention of the Board at its recent meeting to special needs of the Seminary in the next two years and asked all the members to give careful thought to the matters. Special needs cited were: (1) The proposed Th.D. program poses special problems; (2) A new president, as well as a replacement in the Homiletics department must soon be considered; (3) Also the time is approaching for consideration of two re-appointments; (4) The greatly increased enrollment also brings its own problems. The secretary was instructed to place all these items on the agenda for our next meeting.

Upon advice of the Diamond Jubilee Committee the Board decided to set aside the week of March 4-11, 1951, as Diamond Jubilee Week of Calvin College and Seminary. It was further decided to request all of our consistories to set aside Sunday, March 4, 1951, as Calvin College and Seminary Day. Special thanksgiving and praises will be requested and each minister will be asked to bring a special message, for which a theme-text will be suggested. It was also decided to celebrate our birthday on March 7, 1951 (although the date is March 15) with a public meeting in Civic Auditorium, featuring an historical pageant with proper musical setting and background, Prof. and Mrs. H. Zylstra being requested to prepare the pageant. Other features are included in the celebration which will be given early publicity, no doubt.

Although hesitant to dislodge the girls, in view of the difficulty in providing accommodations for the much larger number of boys, and also since the building was originally intended for them, it was agreed by the Board to return the dormitory to the boys September, 1951.

Your attention is called to the fact the term of office of the following lay-members of the Board expire at this time: Herman Elenbaas (far-west district), Stanley Vander Ploeg (mid-west), and Anthony Meeter and Tony Noordewier (central district). The Board presents the following nominations to fill these positions:

Far-west district — Herman Elenbaas and Dr. J. Hoeksema.

Mid-west district — John Vander Ark and Glenn Andreas.

Central district — Jerry Den Nooyer, Dr. Ray Seven, Abraham Sluis, and Benjamin Staal.

When the membership of the Board through the above elections shall have been completed the Board will be able to select a new treasurer to replace Mr. Noordewier who has served our school in that capacity the past twenty-eight years. Meanwhile, we have requested him to continue as treasurer until his successor shall have been chosen. He has also been requested to complete his term as member of the College and Seminary pension committee.

Craving your continued loyal support and earnest prayers for Calvin College and Seminary, and imploring God's blessing upon Synod in all its activities,

Respectfully submitted,

R. J. FRENS, *Secretary*.

GENERAL OPERATING STATEMENT AS OF JUNE 1, 1950

Income for the year September 1, 1949 to August 31, 1950

	1948-49 Actual	1949-50 Estimate	1950-51 Revenue
Classical Payments	\$196,322.26	\$219,333.79	\$240,000.00
Student Fees	259,040.83	270,118.50	275,000.00
Endowment Income	6,000.56	6,114.59	6,000.00
Calvin Church, Contributions, etc.	3,836.06	2,900.00	2,500.00
Total Income.....	\$465,199.71	\$498,466.88	\$523,500.00

Expenses for the year September 1, 1949 to August 31, 1950

	1948-49 Actual	1949-50 Estimate	1950-51 Budget
Salaries:			
Seminary Instructional	\$ 30,425.00	\$ 32,075.00	\$ 34,600.00
College Instructional	255,923.03	286,662.00	299,495.00
Business Administrative	20,954.20	19,300.00	25,400.00
Janitorial	21,714.64	28,000.00	28,160.00
Total Salaries.....	\$329,016.87	\$366,037.00	\$387,655.00
Emeritus and Pensions.....	19,632.53	30,066.20	32,300.00
Supplies:			
Seminary Instructional	1,864.83	2,480.63	4,430.00
College Instructional	21,575.62	25,453.55	25,625.00
Business Administrative	17,861.19	18,117.62	23,300.00
Operation of Plant.....	21,096.20	26,146.74	42,950.00
Total Supplies.....	\$ 62,397.84	\$ 72,198.54	\$ 96,305.00

Equipment — Improvements.....	23,551.57	25,743.43	
Total Disbursements....	\$434,598.81	\$494,045.17	\$516,260.00
Operating Balance	\$ 30,600.90	\$ 4,421.71	\$ 7,240.00

BUILDING EXPANSION FUND AS OF JUNE 1, 1950

RECEIPTS

Contributions:	
From Churches	\$ 122,745.14
Other Sources	165,869.90
1944 Drive	67,934.00
Forward in Faith Drive.....	964,035.79
Interest on Investments.....	26,802.21
Receipts to Date.....	\$ 1,347,387.04
Pledges Receivable	275,520.81
Total Fund	\$ 1,622,907.85

DISBURSEMENTS

New Science Building	\$ 950,449.54
Equipment	83,273.68
Addition to Library	86,619.61
"Commons" Survey	70.00
Clark Property	80,648.32
1947 Campaign	30,882.22

Disbursed to date.....	\$ 1,231,943.37
Cash on Hand.....	\$ 115,443.67
Unpaid Pledges	275,520.81
Total Fund.....	\$ 1,622,907.85

BALANCE SHEET AS OF JUNE 1, 1950

CURRENT FUND ASSETS —

Cash in Bank and on Hand....	\$ 129,081.07	
Accounts Receivable	25,539.42	\$ 154,620.49

PLANT FUND ASSETS —

Building and Grounds.....	\$ 1,754,179.03	
Furniture and Equipment....	197,846.07	
Expansion Fund Cash.....	115,443.67	
Unpaid Pledges	275,520.81	\$ 2,342,989.58

ENDOWMENT FUND ASSETS —

Investments	197,678.82	
Cash in Savings Account....	2,573.56	\$ 200,252.38

CURRENT FUND BALANCES —

Unexpended Funds	\$ 11,584.19	
Student Organizations	4,062.66	\$ 2,697,862.45

Student Deposits	5,641.28	
Accounts Payable	5,760.60	
Reserve Accounts	127,571.76	
		\$ 154,620.49

PLANT FUNDS—

Total Building Funds.....	\$ 720,081.73	
Building Expansion Fund....	1,622,907.85	
		\$ 2,342,989.58

ENDOWMENT FUNDS—

All Funds and Legacies.....	200,252.38	
		\$ 2,697,862.45

CLASSICAL STATEMENT FOR THE YEAR 1949

No. of Families	Classis	Amount Paid	Quota for 1949
1432	California	\$ 9,213.35	\$ 9,308.00
1998	Chicago North	12,877.52	12,987.00
2187	Chicago South	14,115.40	14,215.50
3178	Grand Rapids East.....	19,081.58	20,657.00
3130	Grand Rapids South.....	20,687.94	20,345.00
1758	Grand Rapids West.....	11,427.02	11,427.00
904	Hackensack	5,727.27	5,876.00
2453	Holland	15,944.50	15,944.50
1688	Hudson	10,897.25	10,972.00
1396	Kalamazoo	9,008.22	9,074.00
1485	Minnesota	9,774.53	9,652.50
2452	Muskegon	15,812.00	15,938.00
1099	Orange City	7,156.04	7,143.50
728	Ostfriesland	4,732.00	4,732.00
1881	Pacific	12,488.36	12,226.50
1614	Pella	10,609.72	10,491.00
1535	Sioux Center	9,977.52	9,977.50
959	Wisconsin	6,233.50	6,233.50
2038	Zeeland	13,247.10	13,247.00
33915	Totals	\$219,010.82	\$220,447.50

SUPPLEMENT NO. 20

(Art. 109)

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

I. HISTORICAL BACKGROUND

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

Grounds:

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

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

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

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

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

II. FORMULATION OF OUR MANDATE

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

A. Delineating the nature and authority of congregational meetings.

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

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

III. ANALYSIS

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

To substantiate this position it is pointed out:

1. That the congregational meeting is not mentioned among the four governing assemblies which are designated in Art. 29 of our C.O.
2. The Church Order repeatedly speaks of matters being submitted to the congregation for approbation. (cf. Art. 4, 5, 22, C.O.)
3. This is the position taken by such recognized authorities in the field of Reformed Church polity as Rutgers (Kerkrechtel. Adviezen 1, 150; II, 169); (Heyns - Kerkrecht en Kybernetiek, p. 288; Handbook for Elders and Deacons, pp. 130-133).

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

Arguments:

1. The emphasis on the advisory character of congregational meetings must be viewed in the light of the historical background. Up to the 11th century the congregation exercised the right of choice or decision but through the hierarchy of the Roman Catholic Church this was changed. It can be readily understood in the light of this background that the Church Order assigns as much authority as it does to the consistory for reasons of safety, or to put it in other words, in view of the fact that the breaking away from the Roman Catholic Church was of comparatively recent date. The members in general had hardly reached the stage of development where they could be entrusted with governing authority in the church.
2. Our Reformed creeds and forms actually favor such an interpretation.
 - a. In the Form for the Ordination of Elders and Deacons, the question is asked: "Do you, both elders and deacons, feel in your

hearts that you are *lawfully called of God's Church*, and consequently of God Himself, to these your respective holy offices?"

b. In the Heidelberg Catechism the 85th question: "How is the kingdom of heaven shut and opened by church discipline?" The answer to this question is as follows: "By forbidding, according to the command of Christ, the use of the sacraments by those who under the Christian name maintain unchristian doctrines or practices; who will not after repeated brotherly admonitions, renounce their errors and wicked course of life; and who, having been complained of to the church, *or to those who are appointed by the church*, despise their admonitions — by which censure they are excluded from the Christian church . . ."

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

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

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

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

a. Voetius considers participation in the election of office-bearers as belonging to the governmental authority of the church. (Pol. Eccl. 1

33, 225). Again, he says: "Het zijn voorzeker de gemeenteleden, door wier wettige verkiezing, of onmiddelijk alleen, of middelijk in den kerkeraad de macht aan dezen of genen persoon wordt medegedeeld." (Pol. Eccl. 1 228.) ("Whether this or that person is chosen, directly, by the membership or indirectly through the consistory, it certainly is true that ruling power is imparted to the individual through a lawful election by the members of the congregation," translation ours.) Voetius does distinguish between "de algemeene regeermacht," (general governmental power) which includes the election of office-bearers, and which belongs to the congregation in general, and "de bijzondere regeermacht" (special governmental power) which has been given only to the consistory.

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

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

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

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

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

multitude from falling into any improprieties, through inconstancy, intrigue, or confusion. Institutes — Book IV, Chap. III, Par. 15.

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

a. Scripture makes it perfectly plain that the congregation is not to exercise free choice in the election of office-bearers as if the church is simply a society of individuals voluntarily united for the attainment of a common goal. On the contrary, the church is the body of Christ and it is the duty of the office-bearers to safeguard the recognition of the authority of Christ, and to direct matters in such a way that all things are done in orderly and worthy fashion. (cf. passages cited above; and Eph. 4:12-16.)

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

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

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

upon the question of woman suffrage at our congregational meetings.

It is imperative then that we seek to uncover the Scriptural principles pertaining to the proper place of women in the church, with a view to deciding whether woman suffrage is demanded, permissible, or desirable. Although especially three classes of women are affected by the answer to this question (namely: widows, unmarried women, and women whose husbands are not confessing members) it is nevertheless true that it is a question which pertains also to women in general. In the last analysis it should not be practical considerations, but our eagerness to understand and apply Scriptural truth which should motivate us in our study of this problem. Let it be understood very plainly that the related question whether women may hold office in the church is not within the scope of our mandate although some reference to it may be unavoidable.

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

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

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

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

clude "sisters," but "andres" could not include "gunaikes" just as to this day the address 'men' omits 'women'."

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

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

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

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

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

that the man certainly has priority in the sphere of government; on the other hand, since she complements the man and has her own gifts she is both privileged and obligated to make her own distinctive contribution.

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

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

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

This must not be understood to mean, however, that by the spiritual equality of men and women, the natural differences between them are

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

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

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

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

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

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

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

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

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

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

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

3. I Tim. 2:12 — "But I permit not a woman to teach, nor to have dominion over a man, but to be in quietness." This passage must be interpreted in the light of what Paul has taught in I Cor. Certainly none of us would maintain that it is always wrong for a woman to teach. We use women as teachers in our christian schools and in our Sunday schools, as well as on our mission fields. We expect mothers to teach their children. The text really speaks for itself for it is evident from the succeeding phrase that Paul does not forbid women to teach, but that he condemns any teaching on the part of women which would constitute a usurpation of the authority which rightfully belongs to the man. She may not by her teaching exercise dominion over a man. It would seem to be a very convincing argument against permitting women to hold a teaching or governing office in the church; but that does not happen to be the question with which our mandate deals.

It will be obvious to all that the passages from Holy Writ just discussed do not deal directly with the question of woman suffrage at our congregational meeting. These passages are, therefore, not immediately conclusive regarding our present question. We would also remark that some very able Reformed scholars are convinced that the Bible passages considered above do not warrant the introduction of woman suffrage at congregational meetings, but that these passages definitely militate against this suggested introduction. But other equally able Reformed

scholars fail to see anything in the passages considered which should keep the churches from putting our women on par with men at our congregational meetings. In fact, some of these Bible scholars are convinced that Scriptural data demands that women receive equal rights with men at our congregational meetings.

The arguments pro and con regarding the question whether or not women should be accorded the right to speak and vote at congregational meetings, are in the main as follows:

Pro.

1. Congregational meetings are merely advisory in character. No ruling power is exercised at these gatherings. Those who speak and vote at these meetings do not help to govern the church.

2. There are no passages or principles in Holy Writ which would forbid the churches from according to women the same rights which men are permitted to exercise at congregational meetings.

3. Not only is the woman used for many important functions in the church today, — think of the help she gives in our Sunday Schools, our work of evangelism, and through our women's organizations, — but she also has the right of approbation and of protest, and insofar the churches have already accorded to women the right to help govern the churches.

4. Several Reformed church bodies have for years given to their women the right of suffrage at their congregational meetings — such as the Reformed Churches of Scotland, Switzerland, Germany, and Hungary, and also the Hervormde Kerk of the Netherlands.

Con.

1. Congregational meetings are more than advisory gatherings. They exercise a measure of ruling power, and decisions duly taken at these meetings are decisive in character. Those who speak and vote at these gatherings help to govern the church.

2. There are certain passages and principles in Holy Writ which forbid the churches from according to women the same rights which men are permitted to exercise at congregational meetings.

3. Our women are indeed worthy and valuable helpers in the churches today — as they already were in the days of the Apostles, — but the labors which they perform may be classified as helps which harmonize fully with the nature and calling of womanhood. Furthermore, there is a difference between the rendering of silent and inactive approval, and the act of speaking and voting at congregational meetings; as also there is a difference between an appeal for vindication or a protest against an injustice, and the active participation in the governmental business at congregational meetings.

4. It is true that some Reformed church bodies have introduced women suffrage. However, the Reformed Churches of the Netherlands have ruled as recently as 1930 that Holy Writ gives no warrant for introducing women suffrage in the churches.

Your committee was charged, *first of all*, to delineate the nature and authority of congregational meetings, and *secondly* to study the question of women suffrage at congregational meetings.

The first of the four statements summarizing the chief arguments for and against the question at hand, concerns the nature and authority of congregational meetings. Regarding this first point, all three members of your committee agree that congregational meetings are more than advisory gatherings; they are governmental in character.

Points 2 to 4 concern the second half of our mandate: the study of woman suffrage at our congregational meetings. And regarding these points, which involve exegetical questions, your committee has not been able to reach agreement. On these points our conclusions differ.

We have also noted that the matter is still being discussed by various leaders of the Reformed Churches of the Netherlands. (De Gereformeerde Kerken in Nederland.) The Synod of 1930 of these churches judged that there was no Scriptural warrant for the introduction of women suffrage in the churches. But lately the matter is again under discussion in the religious press of the Netherlands, and—if we are correctly informed,— the latest Synod of these churches, 1949, has appointed a committee to restudy the whole matter.

IV RECOMMENDATIONS

In view of the situation as indicated we believe it would be unwise for the Synod of the Christian Reformed Church to make a pronouncement on this important question at this time. The basic issues involved have not come to sufficient clarity in the midst of our churches, and the desired measure of agreement can hardly be expected at this time. And inasmuch as this question not only confronts us but also our sister churches in the Netherlands, and inasmuch as we are now holding Ecumenical Synods from time to time, your committee advises Synod:

First, to urge all our leaders, consistories, and Classes to study the questions basic to this issue, giving particular heed to the Scriptural passages cited in this report.

Secondly, to request the next Reformed Ecumenical Synod for advice regarding the matter of women suffrage at congregational meetings. This request for advice, as we see it, should embrace a study of the nature and authority of congregational meetings in our Reformed

system of church government, and likewise an exegetical study of all Scripture passages which have bearing on this question.

It should be understood that pending the outcome of this further investigation no church should undertake to introduce women suffrage at its congregational meetings.

Respectfully submitted,

LAMBERTUS VAN LAAR, *President*

GEORGE GRITTER, *Secretary*

MARTIN MONSMA

SUPPLEMENT NO. 21

(Art. 121, 157)

**THE CALVINIST RESETTLEMENT SERVICE COMMITTEE
FOR DISPLACED PERSONS***To the Synod of 1950.*

ESTEEMED BRETHREN IN CHRIST:

YOUR Committee, though given but a brief mandate, was charged with a grave responsibility and a difficult task, directly involving the temporal and spiritual wellbeing of several hundreds of homeless and destitute war-victims.

W have labored conscientiously and prayerfully to carry out the synodical mandate to the best of our ability as we find it written in the Acts of Synod, 1949, pg. 69, Art. 118, VI: Displaced Persons. "Since the plight of displaced Europeans has been brought to our attention by the Home Missions Committee and assistance to affect their rehabilitation has been requested, Synod appoints a special committee to inaugurate a denominational program for the resettlement of some of these Displaced Persons of a Reformed Background in our various Church centers, possibly to be channeled through the Diakonate."

In constituting the membership of this special committee the Synod, acting upon the advice of its Committee on Appointments, designated the following: "COMMITTEE FOR DISPLACED PERSONS: Dr. P. Y. De Jong; Rev. J. M. Van de Kieft; One Elder from Neland Ave. Chr. Ref. Church; One Elder from Dennis Ave. Chr. Ref. Church; One Deacon from Alpine Ave. Chr. Ref. Church; One Deacon from Grandville Ave. Chr. Ref. Church." pg. 94; Art. 133; No. 52.

Due to less frequent meetings of consistories during the summer months it was not until the last day of August that each of the designated Consistories had acted and the Committee, properly constituted, could organize and undertake the task assigned.

The cooperating Consistories had made the following appointments as per request of Synod:

Elder Henry Verwys of Neland Ave.
Elder John Van der Meer of Dennis Ave.
Deacon Arthur Peelen of Alpine Ave.
Deacon Neal Setsma of Grandville Ave.

The order of the synodical appointees indicated Dr. P. Y. De Jong as Chairman, and the Rev. J. M. Van de Kieft as Secretary of the Committee. Mr. Neal Setsma was chosen as Treasurer.

PLAN OF ACTION AND ORGANIZATIONAL SET-UP

In order to inaugurate a denominational program for the resettlement of some of the Displaced Persons of Reformed persuasion, it was first of all necessary to devise a Plan of Action and to activate the proper Organizational Set-up.

Your Committee estimated that a fair quota of sponsors from our denomination would be for 300 to 325 Displaced Person families, approximately an average of one family per congregation.

We took cognizance of the fact that the major faiths, the Roman Catholic, the Jewish, and the Protestant, have each inaugurated their own program for sponsoring and resettling their own co-religionists. In the case of the Protestants, there are a number of sponsoring agencies, such as The Church World Service, including the majority of the larger Protestant Churches in the United States, the Lutheran Resettlement Service, the National Association of Evangelicals, sponsoring for its constituency, and the Mennonite Central Committee. All these, and many others, operate under the Presidential Commission for Displaced Persons as voluntary agencies for sponsoring and resettling Displaced Persons thruout our country.

Since there was among them none that specifically sought to aid Displaced Persons "of Reformed background," although there were many thousands of these among the Displaced Persons officially registered by the United Nations International Refugee Organization (IRO), your Committee turned to Dr. Charles Vincze, Archdean of the Magyar Free Reformed Church of Perth Amboy, New Jersey, to ascertain whether his church was carrying on a program in behalf of the Hungarian Calvinist Displaced Persons, and whether they were able to take care of all their kinsmen of common faith and national background.

Dr. Vincze replied that their churches were sponsoring through the American Hungarian Federation in Washington. He stated that the number of destitute, homeless Hungarian Calvinists in the European DP Camps far exceeded their ability to sponsor and resettle and that they would thank God if our Chr. Reformed Church would activate a program to resettle some of these fellow believers in our country and in our churches.

Your Committee thereupon entered into direct correspondence and contact with the Rev. Stephen E. Balogh, Executive Secretary of the American Hungarian Federation and a co-operative Resettlement Plan was drawn up and mutually agreed upon.

According to this plan our Committee agreed to procure the required sponsors from our congregations, nominating displaced persons families, or single individuals, with housing and job guarantee. We also assured

payment of the inland transportation expenses of the admitted displaced persons from the port of debarkation to their destination, and the reimbursement of the added administrative and secretarial expenses incurred at the AFH Office in activating our denominational program.

The American Hungarian Federation provided us with a selected Roster of 300 families and single Displaced Persons of the Calvinist faith furnished them by their own Committees working in the DP Camps. This list was gradually augmented to 500 names.

Our next step was to activate the program within our churches. Two letters were sent to all the Consistories in the United States. The first explained our denominational Program and Plan of Action; the second gave additional information and instructions how to proceed, enclosing the sets of Application Forms or Assurances to be filled out in quadruplicate for each Displaced Person or Family sponsored. Later follow-up letters were sent to the Consistories informing of progress, answering questions and urging co-operation without delay as time was running short. We also gave further publicity and pressed our appeal thru the church papers and in personal correspondence.

It became necessary to employ the services of a part-time Secretary. Miss Agnes Flonk of the Oakdale Park Church has not only served efficiently in secretarial capacity, but has entered into the work with the same spirit of compassion with which your Committee has undertaken and carried on its synodically assigned program of mercy.

THE PROGRAM IN ACTION.

Your Committee had hoped by this time (the middle of March) to be able to report not only progress, but fruits in which we might all rejoice together with those whom we might give new hope and welcome into our midst as fellow citizens of the City of God.

It should be remembered however, that our program did not get under way until September and it takes from four to six months to process a DP family after the assurances are finally validated. We had good expectation of receiving the first arrivals previous to this time but complications have bogged down the smooth and effective working out of our program. We have acquainted the churches with some of these besetting and delaying difficulties in an article appearing in the Banner issue of March 17.

Before amplifying these complex problems more specifically, we present a statistical summary of the responses on the part of our churches thus far.

There were 92 sets of assurances received in all from 61 churches. The breakdown is as follows:

37 churches sent in 1 set of Assurances each.....	37
18 churches sent in 2 sets of Assurances each.....	36

5 churches sent in 3 sets of Assurances each.....	15
1 church sent in 4 sets of Assurances each.....	4

61

92

27 of the churches sent reply that they were not in a position to sponsor a DP individual or family. These included the larger as well as the smaller, the country as well as the city churches.

As the assurances were received by your Committee we matched them as nearly as we were able from the Nominal Roster list given us by the American Hungarian Federation and sent them in to its Washington Office. They secured the validation by the Presidential Committee and then sent notification to the Displaced Persons of their nomination and sponsorship. At the same time they sent our Committee notification of the validation on AFH-16 Forms containing the address of the nominated and sponsored DPs and stating that the sponsoring church could enter into correspondence with them in the English language. Our Committee received 70 of these AHF-16 Form certifications and began to forward them to the respective sponsoring churches as they were being received. However, we soon discovered that these notifications and validations were not final because of duplication of sponsorship by different agencies and listing of the DPs in Europe by different Committees and organizations unknown to each other. Your Committee decided, therefore, to withhold forwarding the AHF Forms of notification to our Consistories until receipt of the final validations, AHF-4 Forms. Of these only six have come thru. Since the beginning of December the process of sponsoring and validation from this side has been retarded by the action of most of the States requiring that a local inspection audit be made by state representatives before the final validation is given by the President's Committee in Washington. This, added to the numerous and many-sided screenings of the Displaced Persons and their families by the government military and civil agents, greatly complicates and protracts the whole program.

Various factors account for the decidedly limited co-operation and disappointing sharing of this united, denominational program for re-settling our quota of Displaced Persons from among those of our common faith.

We refrain from passing judgment, or even expressing an opinion, as to the motivation of any one of our Diaconates, Consistories or Congregations in the specific action that each has taken.

But in general, regarding our program as a whole, undertaken as an act of mercy, in the Name of our merciful Savior and in behalf of distressed and destitute Displaced Persons of our Reformed faith, your Committee cannot help but ask the question whether the decision to aid, or not to aid, fellow members of the body of Christ, a decision

being made as before the Head of that body, and its future Judge, should not be taken looking at the *need* of the Displaced Persons rather than at the *responsibilities* to be assumed in their behalf.

We do appreciate and gratefully acknowledge the spirit of genuine compassion and unselfish, Christlike devotion manifested by our people and churches in this and so many other works of mercy and relief. Have we yet to rise higher, and to follow the Lamb deeper, in the spirit and after the manner of the Good Samaritan, who recognized his neighbor in a perfect stranger? His heart responded to the man's *need*. Lest we forget, Jesus added: "Go thou, and do likewise!"

PROBLEMS AND DIFFICULTIES.

The basic problem, which could neither be helped nor rectified by your Committee, has been that our program began at least a year too late. The present Displaced Persons Act of 1948, under which we are operating, will expire June 30, 1950. A new law is in the making and has already passed the House (Celler Bill HR 4567) and is now in the hands of the Judiciary Committee of the Senate. It is hoped that the cumbersome restrictive measures contained in the present bill will be removed. But there are indications that others of a similar nature will be added to the new Bill which would permit an additional 114,000 DPs to become eligible for sponsorship into the United States. In the meantime the IRO (International Refugee Organization) of the United States is winding up its work by the end of June. The DPs registered by them for admittance under the present law are becoming desperate as their camps are closing up and they face being left to join the hopeless thousands of the "hard cores." They are taking their very first opportunity, for fear it may be their last. Not a few of those sponsored by our church have thus gone to Australia or other lands, or even to our own country under other sponsorships.

The question may be asked: "Why then did they not wait for us?" The answer is that our Committee has not given a blanket assurance to all the Displaced Persons of Hungarian Calvinist faith, nor to any definite number of them, so that there is no guarantee for them on our part that they will be sponsored.

Then why does our Committee not give this assurance and guarantee? Again, the answer is that we are bound by the limits of our program and the restrictions of the law under which we must operate. The assurances that we give must first be given to us and matched according to nominations as to size of families and as to vocations. Many of the DPs on our nominal list are out of the classifications for which we are receiving applications. There are, for example, 11 Physicians, 3 Ministers, 2 Dentists, 10 Students, a Professor of Philosophy and several of the legal profession among them. Since therefore, we can-

not give an assured guarantee that we will sponsor a definite number as a group, we cannot request or expect that they from their side will give us a blanket, or group assurance that they will wait for us. There are a number who have declared themselves willing and desirous to wait for our Calvinist Resettlement Service Committee and who are passing by other prior opportunities. We are trying our best to have these sponsored, altho it means adjustments in the matching of applications with their age and occupational and family status.

There are priorities and preferences, such as 30% are required to be agriculturists, 40% must be of Baltic national origins, which add to the restrictions and complications of the present law.

The responsibilities assumed in sponsoring Displaced Persons are that of providing a livable home and employment. Morally, our responsibility would continue as we receive them into our churches and communities and help them in time of need. Legally, there is no wardship or indefinite obligation assumed. In our program the American Hungarian Federation has assured your Committee of their aid in resettling "trouble cases." The percentage of these has been small among the more than 135,000 Displaced Persons who have already been welcomed and given a new start in life in our country since June 1948. Your Committee will continue to press on despite the difficulties and hindrances, trusting that the Lord will accomplish his own great purposes of mercy thru our limited feeble efforts and this work also will not be in vain.

In a supplementary report we will bring our DP Resettlement program up to date at the time of Synod, D.V.

ORPHANED CHILDREN.

We have had many requests for sponsoring DP orphaned children by individual members of our churches and by some of our churches. The American Hungarian Federation had many similar requests which it was unable to fill. A special Committee in New York City has been working on this matter in behalf of all the DP sponsoring agencies with but little results. Only about an average of one a week were brought in. There is a complex of international, national and state Adoption Laws which are all being applied so as to almost frustrate this humanitarian effort on the part of childless couples, and of parents who are willing to seek "family increase" by way of adopting homeless children and to provide them with Christian love and care and a covenant training.

The European countries have themselves taken in many thousands of these little war-victims. Widows with children, who wish to keep their families together, and are willing to work for them, have waited in vain for sponsors. Some have been forced to give their children

away in order to insure a home for them which they themselves could not provide.

FINANCES.

In order to meet the expenses connected with the administration and the execution of our Calvinist Resettlement Service program your Committee has established a "FUND FOR DISPLACED PERSONS" and requested all our Consistories in the United States to contribute an initial grant of 30 cents per family, or more, from their Deacon Fund. The government provides the cost of ocean transportation. The inland transportation and baggage service from the Port of Debarkation (New York City for all those going east of the Mississippi, and New Orleans for those going west of the River) to their destination will be paid out of the Displaced Persons Fund, thus equalizing this cost for all our churches.

In our supplementary report to Synod the Treasurer's Report, duly audited, will be presented. The following summary-statement is here appended:

Total Receipts	\$3,774.95
Total Disbursements	829.14

Balance in Bank as of March 11.....\$2,945.81

88 of our churches have responded to the Committee's appeal for the necessary Funds. A number of others have written that they expect to contribute later. Some have informed us that while they are not in a position to sponsor a DP family or individual, they are willing to help financially. We will need considerable increase in our Fund when the DP families begin to come in and whole families must be transported to distant places by rail.

CONCLUSION AND RECOMMENDATIONS.

In concluding its first report your Committee expresses the well-founded expectation that before Synod meets in June our churches will have welcomed some of our Displaced Persons in their midst. Looking forward to their coming, we have prepared the following WELCOME MESSAGE, which Dr. Charles Vincze has kindly translated for us into Hungarian. Mr. John J. Dahm, Director of our Holland Seamen's Home in Hoboken, will present it in name of our churches when they reach our shores in New York, and a representative of the American Hungarian Federation will take care of the distribution in New Orleans.

Should any of our churches or members desire a copy of this Welcome leaflet, we will be glad to supply them upon request.

WELCOME —

In the Name of our Lord and Savior we bid you a most hearty welcome. We have been moved with compassion at your great distress

as you were driven from your homes and have become exiles in the earth. Having passed thru great tribulation, you were cast upon the mercy of a world harassed and devastated by constant wars.

We welcome you most cordially to our land which God has blessed with a goodly measure of freedom and security under democratic government. May you learn to love and appreciate our flag, our constitutional liberties and rights, and to become responsible, loyal citizens of our country. We too, have come as immigrants, or are of immigrant stock, and have become Americanized, loyal citizens of the United States.

We welcome you to our Churches. As Christian believers of the Calvinist faith, we have sponsored you as Hungarian Calvinists and invite you to become spiritually and ecclesiastically one with us; one in the communion of saints; one in the propagation and defense of the faith of our fathers, and of your fathers; the faith for which many of them in Holland as well as in Hungary gave their life-blood and gained the martyr's crown.

We welcome you to our homes and communities as you have come to live among us. We desire to help you in the difficult period of resettlement in homes and employment. Our churches and people are ready to stand by you in time of need. We trust sincerely that you will respond and accept our aid in the same spirit that it is given; in the Spirit and after the example of our blessed Redeemer, our faithful and merciful High Priest.

May He bind us together in mutual love and loyalty to Him in the unity of the Spirit and the bonds of peace. May you not be strangers long, but fellow citizens and co-heirs with Christ, seeking the City that hath the foundations. May our Triune God bless and prosper you for the life that now is, and for the life that is to come.

WELCOME, BRETHREN, SISTERS AND CHILDREN!
WELCOME IN JESUS NAME!

— THE CHRISTIAN REFORMED CHURCH

The following *recommendations* are respectfully submitted for consideration and action by Synod:

- 1) That Synod approve the *Calvinist Resettlement Service* program in co-operation with the American Hungarian Federation, which has been inaugurated thruout our churches in the United States.
- 2) That Synod continue the Committee which is activating this denominational program according to the mandate given by the Synod of 1949.
- 3) That Synod recommend this Program to all our churches and urge their wholehearted co-operation.

- 4) That Synod approve the *Fund for Displaced Persons* and recommend it to all our Diaconates and Churches for support.

Respectfully submitted,

THE COMMITTEE FOR DISPLACED PERSONS

DR. P. Y. DE JONG, *President*

REV. J. M. VAN DE KIEFT, *Secretary*

MR. NEAL SETSMA, *Treasurer*

MR. HENRY VERWYS

MR. JOHN VAN DER MEER

MR. ARTHUR PEELLEN

SUPPLEMENT NO. 21-A

(Arts. 121, 157)

CALVINIST RESETTLEMENT SERVICE*To the Synod of 1950.*

ESTEEMED BRETHREN IN CHRIST:

THE Report of this Committee appears in the Agenda as No. 21 on pages 129-136. In bringing it up to date, we can be brief since in the past three months no marked and appreciable change has occurred in this situation as presented in the Agenda Report.

Congress has marked time, delayed and dallied in passing the new DP law to replace the old, restrictive and complicated Act of 1948 which expires the end of this month. The new Bills have had many opponents in both houses and the final "Kilgore-Ferguson DP Bill" as approved by the Senate is again held up in Conference by the joint Committee of the House and Senate. Favorable action on this Bill, after minor differences have been ironed out by the Conferees, is confidently expected before Congress adjourns.

The new legislation will extend the life of the DP law another year, until July, 1951, and provide for the admission of 344,000 DPs in three years instead of 205,000 in two years' time. It eliminates the 30% and 40% preferences (agriculturists and Baltics), and includes 54,744 expelles of German ethnic origin, to be mortgaged against quotas of their countries. It also changes the date of eligibility from Dec. 22, 1945, to Jan. 1, 1949. This date removes injustices in the present DP Act and gives eligibility also to recent iron curtain political refugees.

Screening provisions remain very strict and the requirement of sponsorship with assurance of housing and job is also retained.

Our chief interest in the new Bill is the question as to how it will effect our own denominational Calvinist Resettlement Service Program which has been severely hampered and retarded by the maze of restrictive regulations tacked to the old law as explained in our Report.

We have requested the Rev. Stephen E. Balogh, Exec. Sec. of the American Hungarian Federation, to appraise the new Bill for us and to advise how we may proceed to best advantage for our cause under its terms.

The new Bill will also permit admission of additional War Orphans from all countries of Europe. The need of these unfortunate little ones, left without parents and without homes, has touched the hearts also of many of our people in the aftermath of the great world war.

The discontinuance of the United Nations' International Refugee Organization and the consequent closing up of most of the DP Camps, while the administrative machinery bogged down more and more, have brought our program to a standstill. The Rev. S. E. Balogh and the Secretary of our Committee presented the matter directly to the President's DP Commission in Washington. We were cordially received and assured of the full cooperation of the high Commissioners in the validation of assurances obtained from our churches. Hon. Senator Homer Ferguson and Rep. Gerald R. Ford of the Kent-Ottawa District have given us their hearty endorsement and have recommended our program to the Commissioners.

In many cases assurance of validation was already given and notification sent to the sponsoring churches only to find later that the DP families were sponsored elsewhere. Other resettlement service organizations are having the same difficulty. Your committee has decided not to send the assurances of validation through to the sponsoring churches until by direct correspondence the nominated DPs have given us the assurance that they are still eligible and in a position to come.

To the *recommendations* presented on page 136 of the Agenda Report the Committee would add a fifth: 5) That Synod appoint *Miss Agnes Flonk*, Assistant Secretary, as an additional member of the Committee in view of her competent and responsible services as Corresponding Secretary, and the virtual necessity that she attend every meeting of the Committee.

TREASURER'S FINANCIAL STATEMENT

RECEIPTS

As of June 1, 1950.....	\$5,165.05
(109 out of 311 churches contributed this amount)	

DISBURSEMENTS

As of June 1, 1950.....	\$1,436.50
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Balance June 1, 1950.....	\$3,728.55
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NOTE: Itemized account of receipts and disbursements in the file of the Stated Clerk.

Respectfully submitted,

THE CALVINIST RESETTLEMENT
COMMITTEE

P. Y. DE JONG, *President*

J. M. VANDE KIEFT, *Secretary*

SUPPLEMENT NO. 22

(Art. 157)

THE CHRISTIAN SEAMEN'S HOME

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

ESTEEMED BRETHREN:

ANOTHER year of busy activity and, we trust, of fruitage for our Lord has become history at the Christian Seamen's Home at Hoboken, New Jersey. We are thankful to our Covenant God that He has sustained our personnel through another year—the year 1949—in rendering both social and spiritual services to the pilgrim sailors and the passing immigrants. Much seed has been sown; Christian good will has been shown. May the Lord of the harvest add His indispensable blessing.

The remodeled and renovated Seamen's Home has now been in service for over a full year. It is modestly neat, attractive, and up-to-date with its fitting furniture. As such it appeals to the sailor with the constant invitation: Come in; make yourself at home; sit down; rest; read our good literature; go to the writing room, and write a letter home to your loved ones; use freely our wholesome parlor games placed here just for you. And then when a ship is in port and the sailors have gathered in goodly numbers in the Home; a minister comes in, congenially calls them to order, leads them in singing Psalms and hymns, brings a message from the Gospel, offers prayer; after which he unobtrusively seeks opportunity for a spiritual conversation with those who will yield themselves to such personal fellowship in the things of the Gospel.

The sailor feels a warm welcome here. He appreciates it too. Frequently our manager hears the remark: "Wat moesten wij toch beginnen zonder dit Zeemanshuis." Do all the sailors in port use our Christian Seamen's Home facilities? We do not know. Very many of them, likely almost all of them do. And when they do, they realize that ours is a ministry, in which we are not selfishly seeking their money—as the neighboring places along River Street in Hoboken are. This leads them the more freely to enter our Home. They are thus kept off the streets of a wicked city, and out of (who knows how many?) dens of iniquity.

Thirty-four Gospel meetings were held in which the Word of salvation was presented in the Holland language to these sailors. The

total attendance at these meetings was 1,333 or an average of thirty-nine (39) per meeting. Hospital calls have been made upon request. Back to God Hour tracts find their way unto the ships and into the hands of the sailors, most of whom can read English well. Holland tracts have not been as available as desired, but we remain on the alert to get them again. It is something of a handicap to the spiritual side of the work, that we do not have a regular Spiritual Advisor, since the Hoboken Church does not have a minister as yet. The minister of the Hoboken Church has always served as Spiritual Advisor of our Christian Seamen's Home. May God in His good time supply the man of His choice to that field again soon.

Besides the above mentioned services to the sailors our manager gave efficient assistance to some 617 immigrants during 1949. This figure is somewhat lower than the previous two years, because not so many immigrants have entered our country during this past year. Help has also been given to members of our churches who happen to be travelling through. Overnight lodging has been provided for a total of 223 people during 1949.

The Christian Seamen's Home is directed for the Synod by the Eastern Home Mission Board, which is composed of four members of Classis Hackensack: the Rev. Harold Dekker, President; the Rev. Dirk De Beer, Treasurer; Mssrs. Sip La Fleur and Cornelius C. Van Genderen; and four members of Classis Hudson: the Rev. Edward Boeve, Vice-President; the Rev. Oren Holtrop, Secretary; and the Mssrs. John Hamersma and A. Schravendeel. The manager of the Home is Mr. John J. Dahm; the janitor and matron are Mr. and Mrs. C. Fisher.

In view of the obvious need for the continuance of this work and the manifest blessings of our God upon it, we trust that the Synod will again:

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

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

Respectfully submitted,

Eastern Home Mission Board,

O. HOLTROP, *Secretary*

**FINANCIAL STATEMENT OF THE CHRISTIAN SEAMEN'S HOME,
HOBOKEN, N. J. 1949. TO CLASSIS HACKENSACK,
CONVENED MARCH 14, 1950, AT ENGLEWOOD,
N. J., AND TO CLASSIS HUDSON**

RECEIPTS

Various Classes	\$ 7,189.57
Collected at Seamen's Home.....	1,822.89

Interest on Mortgage.....	180.00
Interest on U. S. Government "G" Bonds.....	287.50
United States Government "G" Bonds Redeemed.....	2,856.00
Dividends (Little Miami R. R. Stock).....	344.00
Donations	993.55
Loan Prospect Park National Bank.....	1,500.00
Total Receipts.....	\$15,173.01
Balance on Hand, January 1, 1949.....	1,480.62
Total plus Balance on Hand, January 1, 1949.....	\$16,653.63

DISBURSEMENTS

Salaries	\$ 5,360.50
Rent	540.00
Maintenance and Repairs.....	397.76
Balance of Cost of Alterations and One-story Addition to Front..	4,828.86
Insurance	25.00
Gas, Electric and Water.....	360.06
Fuel	634.05
Advertising in The Banner.....	74.50
Printing and Newspapers.....	98.58
Loan Paid — Prospect Park National Bank.....	1,500.00
Interest on Loan.....	5.75
Interest on Money in Trust.....	45.00
Transferred from Monsey Cemetery Fund to Englewood Church	
Monsey Cemetery Fund.....	1,800.00
in Trust from Seamen's Fund.	
Miscellaneous	162.19
Total Disbursements	15,831.75
Balance on hand Dec. 31, 1949.....	821.88
Total Disbursements plus Balance.....	\$16,653.63

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

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

**PROPOSED BUDGET FOR THE CHRISTIAN SEAMEN'S HOME,
HOBOKEN, N. J., FOR 1951**

Salaries:	
Manager (including \$540.00 house rent).....	\$ 3,340.00
Janitor (including free apt. and heat).....	2,000.00
For part time Spiritual work rendered by Hoboken Pastor.....	1,500.00
Maintenance and repairs.....	1,500.00
Fuel	800.00
Gas, Electric and Water.....	400.00
Insurance (2 years Liability, \$145.80, and Treas. Bond for Insurance, \$25.00)	170.80
Miscellaneous and Incidentals.....	500.00
Total expenses	\$10,210.80

ANTICIPATED INCOME

Interest on \$4,000.00 invested mortgage, $4\frac{1}{2}\%$	\$ 180.00
Interest on \$10,500 "G" Bonds, $2\frac{1}{2}\%$	262.50
Dividends on 80 shares Little Miami Railroad Stock (Value $91\frac{1}{4}$ per share).....	844.00
Collections at the home.....	2,000.00
Donations	700.00
Collections from various Classes.....	6,724.30
Grand total anticipated income.....	\$10,210.80

TOTAL ASSETS AND LIABILITIES AS OF JAN. 1, 1950

First mortgage on 21 Bank St., N. Y., $4\frac{1}{2}\%$	\$ 4,000.00
8 shares Little Miami R. R. Stock at $91\frac{1}{2}$ per share.....	7,320.00
U. S. Bonds, Series "G," $2\frac{1}{2}\%$	10,500.00
Commercial account, Prospect Park National.....	821.88
Total cash assets.....	22,641.88
Three story building, 334 River St., Hoboken.....	\$35,000.00
Three story building, 310 Hudson St., Hoboken.....	15,000.00
Grand total assets.....	\$72,641.88
Improvement and extension cost.....	\$10,888.90

LIABILITIES

Rev. Wristers, in trust.....	\$ 127.00
In regard to Endowment Fund see Acts of Synod, 1943.	

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

SUPPLEMENT NO. 23

(Arts. 100, 157)

SYNODICAL TRACT COMMITTEE

To the Synod of 1950.

YOUR Committee is happy and grateful to be able to present the following brief report of its activities and accomplishments during the period since it reported to the Synod of 1949 and until March 15. During this time regular meetings were held monthly.

I. PERSONNEL OF THE COMMITTEE

All the members appointed by the Synod of 1949 were able to serve. These are: Rev. D. H. Walters, Mr. P. B. Peterson, Rev. L. Trap, Prof. L. Berkhof, Mr. B. De Boer, Mr. Edward Postma, Rev. Edward Boer, and Rev. L. Veltkamp. Officers who served the Committee during the past year were as follows: President, Prof. Berkhof; Vice-President, Rev. Walters; Secretary, Mr. De Boer; Treasurer, Mr. Postma.

Much of the work to be done has been carried on by sub-committees, to which are committed certain definite responsibilities. These are: Editing, Title, Assignment, Covers, Printing, and Finance.

The Committee sustained a real loss in the demise of Rev. Trap. Our departed brother had qualities and abilities which made him a valuable member. Much of the editing and re-writing of tract mss. was left to him. We are grateful to God for that which he was able to do during the time he served as a member of this Committee.

II. BRIEF SURVEY OF ACTIVITIES

Synod's Tract Committee has now been functioning since 1945. Naturally, the first several years were not primarily years of production; they were a period of planning and preparation. Policies were set, objectives were determined upon, and many technical details had to be worked out. All that was to be expected, since the production of Gospel literature was an entirely new venture for our Church.

A. Production. It can be said that now our Tract Program really is entering upon Production and Distribution. At the time of this writing (March 15) some forty four-page tracts are in print, plus several small booklets. This is double the number in print in June of 1949. In addition, we have printed several treatises, on the following titles: "John Calvin", "The Inspiration of the Bible", "My Church", and "Family Bible Reading". New titles are being added from time to time. Most of our tracts are now being printed at the Christian Re-

formed Publishing House, and a word of commendation is in order for the fine co-operation of Mr. Buiten and his staff, for whom this tract program means quite an additional burden.

B. *Distribution.* Not only are our tracts printed at the Christian Reformed Publishing House but its address is also the address of our Tract Committee. It should be of interest to note who are purchasing our literature. Of 102 pieces of mail received during December-January last, coming from some 26 states and several places in Canada and representing orders for 3,400 tracts, 23 came from Christian Reformed members, and 79 from those outside our denomination. These figures would seem to establish two facts, at least. One is that our Reformed approach to the Truth of God and our presentation of the Gospel of Christ are acceptable to, and meet with the approval of, those outside the constituency of our own denomination. The other fact is that our own people generally are not yet fully aware of the possibilities and opportunities represented by a tract ministry. It is to be hoped that our ministers and elders will do all they can to encourage this program, representing a type of missionary endeavor in which any Christian can engage.

To assist in the reaching of the above-mentioned objective, it was decided to offer to every minister and every full-time Kingdom worker of our Church free tracts of their own choosing, to the amount of \$10.00 yearly. In addition, free tracts are provided our Radio minister for use in answering his voluminous mail, and to R. B. I. students, for use in neighborhood canvasses and personal work. Quantity discounts have also been arranged, to encourage organizations in the liberal use of our Gospel literature.

C. *Critique of our Tracts.* As to content, the Committee has continually sought to keep sight of its mandate and goal: namely, the production of Gospel literature true to our Reformed conception of the Truth of God, as revealed in His Holy Word. Since we realize that "the Sword of the Spirit is the Word of God" we have been urging prospective writers to recognize the desirability of quoting Scripture literally and liberally. That, it was felt, has been a lack in some of our productions.

In matters of appearance and format, we feel that we can be justly proud of our literature. Being of uniform size, with attractive covers in color, of a good quality paper, and with legible print, our tracts are such that they can be handed out without apology or embarrassment. Many a compliment has been expressed to the Committee for the outward appearance of our tracts. Attention is respectfully called to the display of our tracts which will be set up during the time Synod is in session, and delegates are invited to help themselves to samples.

D. *Advertising*. "It pays to advertise." To dispose of our tracts, and to get our literature into the hands of readers, they must be brought to the attention of those who will distribute them. For that reason we have been advertising in several prominent religious periodicals, in addition to "The Banner". With this need in mind, we are also working up a mailing list for samples, blotters are to be printed for advertising purposes, and a leaflet is being made up which will contain a list of all our tract titles.

E. *Special Tracts*. At present a sub-committee is working on possible tract titles of a special nature. This includes such as discuss Scripture truths regarding the birth and resurrection of Christ, to be used at the Christmas and Easter seasons, and also tracts which can be used for distribution in hospitals and to shut-ins.

In addition, a number of tracts are being planned on titles which will reflect the great truths taught in the Heidelberg Catechism which, when completed, will give us a series presenting the cardinal truths of salvation in orderly and consecutive fashion.

F. *Comments*. Not in a spirit of complaint, nor with the idea of making apology, but rather with the desire to have the members of Synod be conversant with the problems attaching to such a program as this, it must be stated that our present set-up does not lend itself to maximum efficiency. Meeting once a month in addition to serving on a sub-committee, makes quite a demand on Committee members. Then, decisions must be noted and conveyed by a secretary who has a full program of Kingdom work. All of this results in unavoidable delays, and postponements and slow achievements. It can be said that the Committee is constantly seeking to devise means which will make this "business" more business-like.

Finally, and most of all, the Committee is deeply conscious of its responsibility; to the Church, yes; but above all, to the Lord Himself, whose Gospel we are seeking to propagate, and whose message must be presented to all men, and by every means. May He richly bless and cause to be fruitful for His glory, the work of the Back to God Tract Committee of the Christian Reformed Church.

III. RECOMMENDATIONS

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

B. Your Committee recommends that Synod appoint the personnel of the Synodical Tract Committee, bearing in mind the decision of the Synod of 1947 (See Acts, Article 69, II. B. c.), and bearing in mind the vacancy on the Committee created by the death of Rev. Trap.

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

Respectfully submitted,

THE SYNODICAL TRACT COMMITTEE,

PROF. L. BERKHOF, *President*

REV. D. H. WALTERS

REV. EDWARD BOER

REV. L. VELTKAMP

MR. P. B. PETERSON

MR. EDWARD POSTMA

MR. BEN DE BOER, *Secretary*

SUPPLEMENT NO. 23-A

(Arts. 100, 157)

SYNODICAL TRACT COMMITTEE

Synodical Tract Committee of the
Christian Reformed Church,
Holland, Michigan.

ESTEEMED BRETHREN:

I have audited the books of the Treasurer, Mr. Edward Postma, and found everything in good order.

The bank account as carried on the books has been reconciled with the balance as shown by the Alpine-Leonard Branch of the Old Kent Bank Statement as of March 31, 1950.

Attached hereto you will please find a statement of Receipts and Disbursements taken from the books of the Treasurer, which in my opinion reflects the activities of the fund for the period from December 23, 1948 to March 31, 1950.

I thank you for the privilege of serving you in this capacity. I remain

Fraternally,

GEORGE F. WIELAND, *Accountant.*

RECEIPTS AND DISBURSEMENTS

December 23, 1948 — March 31, 1950

December 23, 1948 Balance in Bank.....\$ 8,583.71

RECEIPTS

From Sale of Tracts.....\$ 2,898.20

From Gifts of Churches and Individuals..... 6,913.95

\$ 9,812.15

Total Balance and Receipts.....

\$18,395.86

DISBURSEMENTS

Printing of Tracts.....\$ 4,237.50

Advertising 2,709.80

Color Engraving 518.42

Art Work 290.00

Free Distribution 108.75

Writing Tracts 50.00

Miscellaneous:

Travelling Expenses, Postage for Secretary and
Treasurer, Supplies, etc.....\$ 295.57

Secretary's Gratuity 200.00

Treasurer's Fidelity Bond Premium

(2 years) 50.00

Mimeographing 13.50

559.07

Total Disbursements for period.....

\$ 8,473.54

March 31, 1950 Balance in Old Kent Bank.....

\$ 9,922.32

SUPPLEMENT NO. 24

(Art. 154)

JUNIOR COLLEGE COMMITTEE REPORT

To the Synod of 1950.

ESTEEMED BRETHERN :

YOUR committee humbly admits that this report does not contain a final answer to the mandate prescribed by the Synod of 1948. Two years is a long time to consider a problem, the more so when one considers that a committee has already reported on the question in 1948. The mandate to your present committee was more extensive. The nine points of the 1948 mandate opened divergent and complicated problems which even the framers of the mandate could not possibly have envisaged. The mandate implies that your committee consider a possible long-range program affecting the interests of a real Christian educational policy from kindergarten to university. The more your committee delved into a study of the question, the more it became impressed with the need for a thorough review of our whole institutional program, each item studied in relation to the other, and not treated separately and as exigencies arise. However, we cannot suspend action to await such a re-evaluation.

Your committee chooses for various reasons to treat the materials in the mandate (Agenda, 1948, p. 48) in an order different from that given.

Materials and Sources of Information Used:

1. Majority and minority reports, Agenda, 1948, pp. 278-293.
2. Reports and studies of Calvin College Faculty committees available, May, 1948.
3. An extensive document prepared in a sub-committee of the Educational Policy Committee of Calvin College, February, 1950. Although not officially adopted by any committee or by the faculty of the college, it was made available to the Synodical committee.
4. Questionnaires prepared and submitted by your synodical committee which were sent to all the consistories of the Christian Reformed Churches in the United States and to all Christian High School principals.
5. Regional questionnaires prepared by individual members of the committee and sent to representative church leaders and consistories in areas where the problem seemed to be of special interest.
6. Studies *in loco* by individual members of the committee.

7. Letters and oral reports of representative leaders whose opinions were solicited.

8. Conferences with members of Calvin College Faculty.

I. (Points 9 and 8 of mandate.) "The extent to which our people are ready to support adequately junior colleges, and ways and means of propagating the cause." "The needs and best interests of all localities concerned."

The junior college and (or) the community college movement in the American educational scene has experienced a phenomenal growth, but it is not a growth at the expense of the traditional college. Although its status is not yet fixed in the whole educational pattern, one cannot deny that the junior college is here to stay. Perhaps the junior college will not continue to remain a separate unit. The most recent trend in reorganization now being effected is the establishment of a four-year unit called variously a "four-year junior college," a "community college," or a "people's college." These seek to unite the last two years of high school and the first two years of college into one unit. The present direction of the trend as well as the uncertainty as to its final disposition in the whole educational system adds to the difficulty of considering the problem. True, the most persistent demand among our people is for the two-year normal-training institution. That simplifies the problem somewhat. However, we must likewise be concerned with what such institutions might become once having been established. There are sentiments still not too well expressed which show that in some areas a normal-training program cast into the framework of the liberal arts tradition is not the type of institution which is desired but rather, a technical, two-year terminal course community college.

Whether the community college or the college-preparatory plan is followed, such institutions have now been or shall be established in areas in which the constituency of our church is largely concentrated. Even if such public and private junior colleges are not now available, the movement will affect the demand of our own people to create similar institutions. If this movement can find a logical and significant place in the Christian educational pattern, it would be foolhardy to discourage the trend. To do so would make us remiss in our duty to our Reformed heritage which demands an educated laity.

Before thinking of expanding the Christian school system, it might be well to ask, "What is Christian education?" As this is embodied in the present Christian elementary, secondary, and higher educational system, we have at best discovered only a partial answer. Is it not significant that we have not yet developed a definite statement of the Christian philosophy of education to which our constituency unqualifiedly subscribes? The National Union of Christian Schools is working

zealously on such a definition. Members of the Calvin faculty have worked on it with some results. Having arrived at a formal statement of a philosophy of education is, however, merely a step, not a goal. Such a philosophy of education must percolate down to the teacher in every classroom and permeate all of his teaching.

All this has a bearing upon the junior college movement. If we could afford to defer action, it would be desirable to wage a two-year educational propaganda campaign which would aim at clarifying issues, establishing our values, and counting the cost (not merely financial) before we build the tower. The more so since the junior college venture is an innovation in our system of education. Should the exigencies of the times demand immediate action, either as a private or as a denominational venture, the first requisite still must be that the education given be *Christian* education. Mere aping of a typical American trend placed in the hands of pious teachers would not meet such a requisite.

The demand for junior colleges among our constituency is regional—affecting those areas where there is an acute Christian-teacher shortage. The number of students attending colleges other than Calvin, i.e., local colleges, is also a factor in this demand. Yet this latter factor must be regarded as a buttressing argument and not an initiating one. Even if four regional junior colleges would be established, the local element would be satisfied only in degree. Vocational interests, choice of college, always will remain factors governing a student's choice of schools. Calvin does not receive all the Christian Reformed students living within a radius of 25 miles, not even those whose vocational interests can be served at Calvin. Moreover, these colleges would still be regional in character and the consideration of extension of home influence during the period of youthful immaturity would be satisfied only in part.

A rapid survey of those regional areas designated in the 1947 synodical report will indicate the awareness of the "need" as well as the extent to which the people are ready to support such a venture in these regions.

NORTHWEST IOWA: Here the demand has appeared most vocal. Certain ecclesiastical and lay leaders see an immediate need to meet the demand of the new Iowa teacher-certification law, and of a critical Christian school teacher shortage. Your committee does not claim that the great majority of our constituents in this area are conscious of this need. Many of our people have no vital interest in higher education. But we do feel sure that a goodly proportion of our Christian Reformed people who do desire to give the advantages of higher education to their children and who live at a great distance from Calvin College would welcome the opportunity of sending their children to a truly

Christian college if there were such an institution much nearer to them.

This is borne out by two separate investigations. The first, carried on *in loco*, indicates that a scant majority of those whose opinions were solicited were ready to acknowledge the need and less than a majority were ready to support a junior college financially.

The second questionnaire was sent to all the consistories of Classis Orange City, to almost all of the consistories of Classis Sioux Center and to many consistories in the southern half of Classis Minnesota. It contained these questions: 1. Do you favor the establishment of a Junior College in Northwest Iowa? 2. Do you think that a goodly proportion of your members are in favor of the establishment of a Junior College in Northwest Iowa? 3. Do you think that your members are willing to make an extra contribution in order that we may have such a school in these parts?—that is, do you think that your members would be willing to help erect a Junior College building in case Synod should declare itself in favor of the establishment of a Junior College in Northwest Iowa? Results: Eleven churches (consistories) answered Yes to all three questions; twelve, No to all three questions; eight answered the first question with Yes and the last question with No.

BELLFLOWER AREA: There is an interdenominational orthodox college preparing to move from Santa Barbara into a locality just east of Bellflower that is making its appeal to our people for cooperation. Very recently, however, a representative group of men of our churches in Southern California met in the interest of the Junior College movement and a majority of them expressed themselves as definitely interested in a possible junior college for our own people in California—one that from the start shall proceed under the wings of Calvin. So reports our committee member from San Diego. Two leaders asked him whether an extension course of intensified character, say of six weeks, could be offered soon, by a Calvin professor from the department of education for our West Coast teachers, this course to be a feeler and possibly a forerunner of a Junior College. Wellnigh complete polls of the California area indicate that the vast majority is in favor of a Junior College in the Southland, but these people are not ready to promise large sums to get it started. The demand, therefore, includes that such a junior college be a denominationally subsidized institution.

PATERSON AREA: Polls taken indicate that there is no pressing insistence, but there does exist a demand that warrants further study. The consensus, if one can speak of consensus at all, is that it would be beneficial to the area from a cultural point of view, and that it would be a fitting capstone to the recent consolidation move. Such sentiments were provoked by the questionnaire and are not really indigenous to the area.

CHICAGO AREA: There is at present no lively interest in a junior college arising from the people. Where the demand does exist, it is best articulated by a group wishing the American community college type. There are also some who prefer a two-year liberal arts institution. The majority of both parties favor an institution wholly outside of church control.

PACIFIC NORTHWEST: This area is not affected by a substantial demand. Several statements by leaders that students from this area would still go to Calvin College even if a junior college were established in California were received.

One fact not disclosed in the above survey does have a bearing on the question. Wherever the demand does occur, it is a demand arising from the educated leaders in these areas and from those who sense the value of higher education for their children. The survey does not indicate that the demand arises from the very grass roots of the denomination.

II. (Point 7 of the mandate). "The lessons to be learned from the records of Grundy College, Chicago Christian Junior College, and Western Academy."

Should Synod acquiesce in the demand to establish regional junior colleges, there are available for its guidance lessons to be learned from the Grundy College and Chicago Christian Junior College experiments.

1. GRUNDY COLLEGE

Though the records in the form of the minutes of Grundy's Board were not available to us, we did learn from correspondence with those who know the history of that school that two factors led to its failure: lack of authoritative supervision, and the depression. Aid for Grundy was sought wherever it could be obtained, even from non-reformed groups with resulting compromise. Thus the ardor of those who wished a truly Reformed school cooled. Moreover, it is clear that during the depression Grundy could not raise enough money to continue.

Seeds of disintegration and discontent were also sown by a too-hasty, taking-for-granted Basis of Agreement between Grundy and Calvin. This Basis of Agreement adopted by the Synod of 1920 provides substantially the following:

a. Grundy Center shall operate under the jurisdiction of two Boards of Trustees, a local and a denominational board.

b. The curriculum shall be outlined and planned by both Boards of Trustees.

c. The two professors who shall staff the pre-seminary junior college shall be appointed by the local board but with the approval of the Board of Trustees of Calvin College.

d. Grundy Center College shall pledge not to expand its junior college until Calvin has introduced at least three graduate departments, exclusive of the seminary.

e. Grundy Center shall be subsidized from the Treasury of Calvin College. Classis Ostfriesland shall not be released from her denominational assessment to Calvin nor be permitted to withdraw her support of the Endowment Fund.

From this history of Grundy College it is overly apparent that we should not begin any junior college unless the relation between Calvin College and the junior college be thoroughly planned and carefully defined.

2. CHICAGO CHRISTIAN JUNIOR COLLEGE

The reasons for its early demise are as follows:

a. The teaching staff was not at all a homogeneous group with a unified view of life and education.

b. The junior college did not have a building of its own. It held its classes in the available rooms of the Christian High School and at hours when they were not in use otherwise. Thus its facilities were inadequate, and a home of its own in the depression years was out of question. The junior college was hardly more than an appendix to the existing Christian High School.

c. The institution did not have the enthusiastic support of the constituency of our denomination because most of the students were "outsiders".

d. Owing to the depression money was hard to get.

e. Many of our young people attended Calvin in preference to the local junior college.

Lessons to be learned from the failure:

a. The need of proper fundamental work.

b. The need of a homogeneous, well-prepared, and experienced staff of teachers.

c. The need of a separate building with adequate library and laboratory facilities.

d. The need of proper backing by our leaders and by our people.

3. WESTERN ACADEMY

The principal of Western Christian High states, "The most apparent cause of the failure of Western Academy was financial instability." He also writes that the popular demand for higher education was not present at that time, and the need was not felt as it is now. He doubts whether much can be learned from the academy's history with a view to a prospective Christian Junior College. Your committee concurs in this opinion.

III. (Points 2 to 6 of mandate): "The question of the cost of the establishment and operation of junior colleges. The problem of accreditation. The problem of securing qualified teachers. The problem of securing adequate library and other facilities." These all we subsume under the heading:

ADMINISTRATIVE CONSIDERATIONS. We follow this order:

A. Estimated annual operating budget for junior college of 100 students. The expense of establishing and maintaining a junior college may conveniently be divided into two main kinds:

1. Capital outlay. This is the amount required for buildings and equipment, but not including "expendable" supplies. Such items as seats, desks, filing cases, ARE included. Capital outlay involves both original outlay and such further monies as will be required for replacement and expansion; but only initial outlay is here considered.

2. Operating expense. This is here understood as the amount required annually for salaries (including pensions) and services (secretarial, library, janitorial, etc.); utilities (heat, gas, water, electricity, telephone); insurance; repairs and upkeep; supplies (records, stationery, office supplies, typewriter repairs, etc.); library purchases (books, journals, etc.); binding, additional shelving, library indexing and routine; expendable supplies for laboratories and business courses; printing and mimeographing; etc. Also included, for convenience, is depreciation; interest on loans, even though in the form of unpaid debt on initial capital outlay; but not amortization.

The amount for capital outlay varies so much from one locality to another, depending not only on building costs but also on possible local opportunities, that it is here not estimated.

The annual expense for operation will of course also vary to some extent. However, the following budget will, in round numbers, be not far amiss, and as a minimum:

Salary, teaching principal.....	\$ 5,000.00
Salary, teaching assistant principal.....	4,000.00
Salary, three instructors.....	10,500.00
Salary, office	1,500.00
Utilities (including heat)	1,000.00
Janitor service	2,500.00
Pensions, insurance	1,000.00
Interest	500.00
Repairs, upkeep	2,500.00
Services (library, bookstore, etc.).....	500.00
Library purchases, especially at beginning.....	1,500.00
Supplies (office, janitor, etc.).....	700.00
Miscellaneous	300.00
Total	\$31,500.00

With 100 students all paying full cost, each would have to pay \$315.00 annually to meet the minimum operating budget.

Thus, without including in the operating budget a cent for amortization of outstanding capital obligations, and only \$500.00 for interest, operating budget for a school of 100 students will at absolute minimum require some \$315.00 per student. For a college that means to be a first rate school, the budget could not be under \$400.00 per student. Nor is Calvin College an example of lower operating costs. If the staff, etc., were increased to the minimum required to enable Calvin to do what it professes to do, operating costs annually would require not less than \$400.00 per student. This figure is still low in comparison with costs at other colleges of the same calibre.

To arrive at a junior college budget by dividing the Calvin College budget in half is a fallacious procedure. Calvin's facilities, teaching as well as physical (excluding the recently completed science building), were based upon a 500 student enrollment while actually accommodating 1,350 students.

B. Problem of Accreditation.

Significance. Accreditation (e.g. by the state, by other colleges and universities, by recognized accrediting agencies, etc.) is a matter whose importance is frequently underestimated in Christian school circles. Carelessness as to accreditation is distinctly unfair to the graduates of the school.

On the other hand, the need of accreditation has perhaps as frequently led us to betray our own principles, and has abetted the tendency simply to follow prevailing trends and practices.

There is no need for falling into either error. In the main, certainly, the demands of accrediting agencies are fair enough and even did they not exist we should not be satisfied with a school that could not meet the demands. And as to the second error, we can avoid it to the extent that we know what our own principles concretely require and only thereafter accommodate ourselves as far as is necessary.

The mere fact that a school is in operation is not yet evidence of its being up to minimum standards. This is patent on consideration of the fact that at present only three of our Christian high schools are accredited by the regional agencies.

Bases of Accreditation. The following items will be subjected to careful and critical scrutiny by any agency which is solicited to examine a beginning institution. (This information is taken directly from accreditation agency literature.)

1. Training of instructors.
2. Group organization of the faculty.
3. Committee structure.

4. Salaries and salary schedule.
5. Tenure rules and tenure tradition.
6. Methods of recruiting students.
7. Student selection or elimination.
8. Aids and incentives to faculty growth.
9. Provision for leaves of absence.
10. Provision for faculty retirement.
11. Student guidance program.
12. College aim and pattern and degree of attainment or effectiveness in approaching aim or pattern.

It must be remembered that accrediting agencies do not lay down rigid standards. They examine institutions already in operation. The risks of the venture are taken by the institution. Accreditation once gained can be easily lost. Mere addition of outpost extensions without regard for the factors listed above can drag down the accreditation of the parent institution.

C. Problem of securing adequate library and other facilities.

1. *Physical plant.* The following, from the *North Central Association Quarterly*, October, 1944, may serve as a reminder of the fact that physical plant involves more than a set of classrooms.

The physical plant, comprising grounds, buildings, and equipment, should be adequate for the efficient conduct of the educational program and should contribute effectively to the realization of the accepted objectives of the institution.

In judging the plant, consideration will be given to the adequacy and effectiveness of such features as site; general type of buildings; service systems; classrooms, laboratories, and other facilities appropriate to the special purposes of the institution; office facilities; library buildings; facilities for health service, recreation, and athletics; dormitories; dining facilities; auditoriums, assembly rooms; and the operation and care of the plant.

Physical plant is of course the major item in capital outlay. A suitable building may in a given locality be available; or it is possible that temporary arrangements may be made with the Christian High School Association. In the latter instance, however, needing emphatic underscoring, is the fact that a junior college is not a slightly expanded nor even a glorified high school. This applies to teaching staff as well as to organization. And if the junior college is to use the same building, it should have separate quarters (e.g., office, library, student rooms, etc.).

A 100-student junior college would need as a minimum 7 or 8 rooms. Nor are all rooms readily convertible to use by all classes, e.g. a laboratory, a room for certain kinds of "Business" courses. In addition there

is need of office, student lounges, library, assembly room; in all likelihood, some facilities for physical training will have to be provided.

If a new building is to be erected:

a. The building lot should be estimated in terms of anticipated expansion and this estimate should then be at least doubled or tripled.

b. The building itself should be so planned that future units can be readily and inexpensively added.

c. To arrive at approximate cost, figure four rooms, 30 x 30, on each of the two floors, plus halls and stairways, plus basement. (Office and assembly room and lounges could be planned for basement, or the laboratories can be put in the basement, releasing equivalent room.) Cubic foot cost of construction in a locality will then enable one to arrive at approximate cost of a minimum building. To this must be added the cost of furnishing classrooms, offices, laboratories, assembly room, library, etc.

It should be borne in mind that whether a new building is erected or whether an existing building is remodeled or whether many of the facilities of a Christian High School's existing plant are utilized, physical plant includes not only the building as such, but also such items as seats, desks, library shelving and tables, laboratory equipment, office furniture, etc.

2. *Library.* Library is even more indispensable to college work than is a laboratory. The initial expense of furnishing books for the most meager of beginnings is as much part of original outlay as is the expense of providing windows for the building.

The following quotation from the *N. C. A. Quarterly* of October, 1944, may assist in orientation:

The library should provide facilities needed to make the educational program effective. There should be evidence that such facilities are appropriately used.

The adequacy of the library will be gauged by the following items: the holdings of standard works of general and special reference; the holdings of magazines and periodicals; the number, variety, and recency of books; the use of the library by students and by the faculty; library expenditures over a period of years; the salaries and qualifications of the library staff; and the administrative practices relating to the library.

Sometimes overlooked is the fact that more significant than number of books is their selection; but even a minimum beginning library of the kind that a junior college should have before opening its doors will add appreciably to capital outlay. And this will be true even when the junior college is situated in a city which has a large public library.

3. *Capital Outlay.* It will not be necessary to add analogous comments about further aspects of capital outlay; the nature of the comments will be sufficiently apparent as applicable to e.g. laboratories,

dining facilities, etc. One does perhaps need to remind oneself that physical plant and non-expendable equipment for a junior college involves much more than what is usually connoted by sufficient "class-rooms."

D. Problem of securing qualified teachers. The problem of securing qualified teachers is always a serious one. President Henry Schultze in his recent report to the Board of Trustees disclosed that should Calvin meet the demands of its accrediting association, Calvin's staff must be augmented by at least thirty additional men. Failure to find these qualified men has detracted from the effectiveness of Calvin College.

The problem on the junior college level is not as serious, only because a junior college can satisfy itself with men with M. A. degrees. However, the matter of extra-academic qualifications, i.e., fitness for Christian education, still remains.

This is not an insurmountable problem, however. The number of Calvin graduates entering graduate schools is ever increasing. Many of these men desire to teach in a Christian college, given the opportunity. If their availability were distributed over the various fields of education covered by junior college teaching, the problem would be one of only a few years' duration. Modern languages, philosophy, mathematics, ancient languages, and physics are a few fields in which there remains a persistent dearth.

4. *The question of ecclesiastical or society control and correlation with Calvin College.*

Thus far there is little material in this report which is disputable. We arrive at a crucial point when discussing material under the present caption.

There is a real danger that the problem of junior colleges will be judged solely in the light of ecclesiastical or society control. Such a deflection would be unwelcome to your committee which views the problem as a much larger one than manner of control. However, the issue cannot be side-stepped.

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

1. Maintenance of a system of higher academic education is not a duty of the church. This was reiterated time and again and culminated in two synodical decisions, 1898 and 1912, to transfer Calvin College to a private society. Both attempts were abandoned within a few years.

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

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

b. The church may have ultimate jurisdiction over the college but "niet dat de kerk ambtelijk door hare organen het onderwijs geve." Almost all of the arguments advanced by successive synods for the right to maintain a college are given in a report to the 1926 Synod. (Agenda 1926, pp. 29-30).

Thus, synodical pronouncements and past practices do not give a clue to a final answer to the problem. What these pronouncements and practices have done is to raise up in our denomination two very definite points of view, one for strict separation and society control as that is carried out in our elementary and secondary schools, and another against separation as far as Calvin College is concerned. The extension of church ownership to the regional junior college may well cause the focus of the whole issue to fall on manner of control rather than on the greater issue which desperately needs unanimity, i.e., how the spiritual potential of our denomination can best be cultivated.

Your committee does not wish to emphasize this issue but nevertheless desires to present the following:

The problem of Christian junior colleges cannot be viewed properly apart from the whole system of Christian education. The problem then is, does the Christian Reformed constituency want *Christian Education*, i.e., do we take its essential character and whatever demands this may make upon us, seriously? If there is a hearty affirmative to this question, then the matter of Christian junior colleges is a vital one which the church cannot and may not overlook.

Upon what does such an affirmative depend? Being Reformed or Calvinistic is not a static thing. It is not something that cannot be lost. In its essence it is vigorous, dynamic, demanding an application to the vast complexities of modern civilization now crowding upon us. The task of making this application cannot fall solely upon the ministry. It is the task of all our educators. The only hope of preserving our Reformed heritage lies in education broadly conceived. And within this broader sense of the term, primary emphasis falls on our Christian school system. And within this system, it must fall on Calvin College and Seminary. This is not promoting a special interest, for are not Calvin College and Seminary regarded as the capstone of our educational system? Thus, large demands are made on Calvin College and Seminary. This means that at the College and Seminary there be concentrated a company of trained scholars, Calvinists, who have the facilities and time to undertake the responsibility of making clear in and for our day the meaning and task of the kingdom of God. Recurring reports

of the Presidents of the College and Seminary indicate that the denomination has not met these requirements. For thirty years there has been talk of graduate departments and of a university, and the College has not yet achieved the status of what President Schultze likes to call a really good college. Calvin College and Seminary have not arrived. Before we can take our educational program seriously, Calvin College and Seminary must be made what the Christian Reformed Church must demand that it should be. The apex has by no means been reached. Any program which seeks to maintain merely the level attained in order to branch out elsewhere places an effective curtailment upon the whole educational system. The first condition that the church should seek to satisfy is, therefore, that it give to its higher educational institutions what it takes to be the institutions these should be.

If Synod affirms this stand and takes steps toward the realization of these goals, your committee then recommends that Synod seriously consider the establishment of Christian junior colleges in certain regions. However, in the judgment of your committee, it does not seem wise to establish junior colleges as wholly autonomous and independent units. Various reasons for this judgment enter in — not simply that an undesirable type of rivalry for financial support and student enrollment might develop; nor that there might in some instances be costly duplication of effort; nor that sectional rather than denominational loyalty might be stimulated, weighty as they may be. The chief objection is the serious and almost unavoidable danger that the wholly autonomous junior college will emerge as an extension of the high school; that in scholarship it will not be what a junior college should be; and that it will not effectively play its role in the total system of Christian education. Hence, we propose that junior colleges, when and where they are established, be closely affiliated with Calvin College. Your committee arrives at this judgment fully realizing that something is lost by centralization by way of flagging regional interest.

This close affiliation with Calvin College consists, among other matters, of:

a. Calvin College perform the same function of accrediting toward the regional junior colleges as a state university exercises toward accreditation of colleges in its state, i.e., that Calvin College authorities participate in the discussion of plans and curricula, help establish the standards, set the qualifications for staff members, and review library, science, and other capital expenditures.

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

c. Calvin College authorities periodically inspect the institution, keeping watch over those factors which originally entered in upon the school's accreditation with Calvin College.

In view of the fact that the recommendations listed above suggest a measure of denominational control through Calvin College, your committee believes that definite appropriations should be made for the purpose of assisting a region to construct the necessary facilities. In this manner, placed outside of regular denominational assessment, these schools would become in a measure church-controlled without being church-owned.

Your committee recommends:

1. That Synod affirm the singularly strategic significance of Calvin College and Seminary to the whole realm of Christian education. Consequently, Synod shall not remain satisfied merely with the maintenance of the present status quo, but that ways and means be devised to furnish these institutions with the means for effective development in their special tasks. Hence, no further educational program shall be assumed which will necessitate the curtailment, retrenchment, and stunting of necessary developments at Calvin College and Seminary.

2. That Synod encourage an effective educational propaganda campaign for the purpose of acquainting our constituency with the real meaning of Christian education.

3. That a representative, centrally located, permanent synodical standing committee on educational affairs be appointed immediately; that this standing committee function as a screening committee (screening demands for establishing regional junior colleges), as a coordinating committee with all agencies and other committees involved, as liaison committee with the administration of Calvin College and Seminary, as an advisory committee to Synod recommending the feasibility, time, cost, and financial terms involved in establishing a junior college in any area, and as the effecting committee should Synod decide to act.

4. That Synod ask the Classes located in the typical geographical areas to appoint regional educational committees when and if a demand for a junior college arise, which shall channel all essential data to the central committee. These are largely initiating and advisory committees.

5. That Synod request the Board of Trustees of Calvin College to devise a detailed plan of possible affiliation of junior colleges with its educational institution.

6. That Synod request its Special Advisory Budget Committee to

study which sources of funds outside of regular denominational assessment could be made available to junior colleges.

Respectfully submitted,

JUNIOR COLLEGE COMMITTEE

HERMAN KUIPER, *Chairman*

LAMBERT BERE

BERT P. BOS

PETER A. HOEKSTRA

WILLIAM SPOELHOF

SAMUEL STEEN

RALPH BRONKEMA, *Secretary*

SUPPLEMENT NO. 25

(Arts. 100, 157)

THE PUBLICATION COMMITTEE

To the Synod of 1950.

ESTEEMED BRETHREN:

THE Publication Committee presents its annual report with pleasure. Our publishing house has had another successful year during the period March 1949-March 1950. Meetings were held regularly.

There has been some sickness and some deaths among the employees of our paper. Committee member Mr. Henry Denkema has been ill for the greater part of the year. He was, therefore, unable to attend the meetings regularly. Mr. Denkema has been a very valuable member of this Committee for many years and his presence is missed. He is at the present writing still in ill-health. Mr. J. Van Dyke, one of our long-time employees was stricken in the early part of the year 1949. He was the first to benefit from our pension fund when he last May was placed on pension because of total inability to work. He was to receive pension at the rate of \$100.00 per month. He died within two months. The second employee to be taken away by death was Mr. Jacob Van Ess, who for over forty-two years was a familiar figure in our circles as he solicited subscriptions for church papers. The third person, connected with our papers for so many years as a writer, to be taken away by death, was the Reverend Leonard Trap. His "Word a Week" column was a popular one with our people. As the writer of this column he helped to make *The Banner* a welcome visitor in many homes. No successor has been appointed for this column.

The Banner and *De Wachter* have appeared regularly. Our editors have labored conscientiously to give us good papers. In this they have received excellent cooperation from all connected with the work. Much thought has been given for improvement in form and content. A plan was accepted for the improvement of the layout of *The Banner* and a contract was entered into with Stevens Brothers of Grand Rapids to carry it out. The improvements are gradually being incorporated in the paper. As is customary another group of writers was appointed to write special articles over a period of two years. Each writer will contribute three articles per year and has been requested to limit himself to a suggested field of writing. The list of writers and subjects are the following: Dr. John Kromminga, Church History; Dr. George Goris, Psychology; Reverend Peter Holwerda, Sociology; Reverend Jacob Bruinooge, Apologetics; Professor William Hendriksen, Prophe-

cy; Reverend John Schaver, Church Government; Professor Cornelius Jaarsma, Education; Reverend Peter Eldersveld, Radio Evangelization. President Henry Schultze has again taken over the department, Home and School. Miss Gertrude Haan has been added to the staff of writers for the Youth Page. Plans are in the making to introduce several new departments which will be alternated with some of the departments now appearing weekly. This will give added variety. Decision has been reached, because of copious copy, to publish a 32 page *Banner* during the year instead of reducing it to a 24 page edition for the summer months. The cost of advertising has been increased from \$2.00 to \$3.00 per inch and from four to eight cents per word. Churches and Church institutions are allowed a 25% discount on these rates.

Two writers were appointed to edit departments in *De Wachter*. The Reverend Corneal Witt, who for many years ably edited the department for the Sunday School Lesson, was, by mutual consent transferred to the department formerly edited by the Rev. James Bruinooge. Reverend Bruinooge was compelled to relinquish the work because of ill-health. He has edited the department for many years and his work has been appreciated. The department heading has been changed from "Kerkelyk en Godsdienstig Leven" to "Kerk en Zending". The Reverend Oliver Breen was appointed to succeed Reverend Witt in the editing of the Sunday School department. Writers of special articles will again be appointed for the coming year. The task of obtaining writers of good dutch articles is not becoming easier. There are those who can write well and if they will cooperate we shall do nicely. Our dutch immigrants write from time to time of their appreciation for this paper. We hope the day may come when all are subscribers to it.

The editors, Reverend H. J. Kuiper and E. F. J. Van Halsema were authorized last year and again this year to attend the convention of the "Evangelical Press Association" which was formed last year to promote the interests of the religious press. The Secretary of the Committee was also delegated to attend the latest convention with them. Membership in the Association is by periodicals. Membership fee is determined by the number of subscriptions of the periodical. The fee for *The Banner* is \$15.00 per year and that of *De Wachter* is \$5.00 per year. The Reverend H. J. Kuiper, who was vice-president last year, was elected president for the ensuing year. Mutual problems are discussed. Ways of betterment of the papers are considered. The Association doubled its attendance at the convention this year and efforts are being put forth to enlist many more to join the organization.

Our Mission papers have also been published without hindrance. The Good News Mission Paper was enlarged last September as requested by the Executive Committee of the Christian Reformed Mis-

sion Workers Conference. The proposed enlargement was called to the attention of the Synod of 1949 (cf. Acts, p. 203). This enlarged paper has found favor in our circles and also in that of the Orthodox Presbyterian Church. Their Publication Committee is eager to cooperate more closely with your Committee. They were invited to send a delegation after they requested cooperation. They were further invited to send suggestions relative to the contents of the paper and to consult with the Committee if they so desired. They have requested a "Teachers Manual" but are at present publishing one of their own. Our Committee does not feel free to add this project. Mrs. Elton Holtrop was appointed to write the "Teacher Help" column for the Good News. The Board of Evangelization of the Christian Reformed Churches of Grand Rapids and vicinity continues to pay the deficit incurred in the publishing of the "Good News for Little Ones". This is the agreement entered into when the project was taken on. The cost of this enlarged paper was increased and is now sold for \$1.80 per single copy per year, for \$1.40 per 5 to 25 copies and \$1.20 for more than 25 copies mailed to one address.

An order for 5,000 Pocket Psalters was placed the first of the year. Certain corrections which have already been made in the large Psalters will have to be included.

The *Yearbook* for 1950 was ready for the printers February 2. The copy and typesetting is done in our plant but the printing is done by a commercial concern. Our staff has carried out its work speedily and efficiently. Several changes have been made. Dr. John Kromminga accepted our invitation to write the Family Circle. We thank him for it.

Certain improvements were made in the printing plant. In order to increase efficiency a new Miehle Vertical Press was purchased at a cost of \$5,900.00 and an extension delivery press at a cost of \$2,000.00. An automatic feeder, which will increase production by one third, was purchased for \$2,400.00. The purchase of a large press was considered but has not yet been acted on. If purchased it will cost a goodly sum.

In answer to the request of the Denominational Building Committee for an expression of our attitude toward the building of such a structure at this time, your Committee answered it as follows:

"In the event the Denominational Building Committee decides to recommend to Synod proceeding with the planning and erection of a denominational building on the vacant lot next to our printing plant, the Publication Committee wishes to reserve the use of the basement and the first floor of such a contemplated building, for future expansion. The cost of such a building will have to be borne by the denomination as a whole, as the Publication Committee does not have any considerable funds to invest in such a project."

Mr. William Buiten was selected out of a large field of applicants to succeed the late Mr. Jacob Van Ess as a solicitor for our papers.

This choice was made after careful screening of the applications and some personal interviews with the applicants. We look for a happy relationship with him and we trust he will prove a worthy successor to Van Ess.

In an age of continual consideration of the employer-employee relationship we are happy because of the relationship which there is between us and the employees of the Publishing House. To strengthen this relationship by a get together and get acquainted meeting the Committee authorized a dinner for all the employees, their wives or friends of the Publishing House together with the Editors, the Committee and their wives. We believe it was a meeting which promoted a closer relationship.

Synod's instruction that copies of the Acts of Synod be forwarded to Calvin Seminary for the Seminary students was carried out. cf. Acts Synod, 1949, p. 15, Art. 52.

Synod should act upon the following matters at this session:

1. The appointment of committee members. The terms of Mr. Jacob Feenstra, Mr. Fred Van Kleef, Professor Berkhof and Reverend Clarence Boomsma expire this Synod. We recommend their reappointment.
2. Editor of *De Wachter*. The term of Rev. E. F. J. Van Halsema appointed for one year to the unfinished term of Rev. H. Keegstra expires this year. We recommend his reappointment.

Respectfully submitted,

PETER HOLWERDA, *Secretary*

FINANCIAL REPORT, PUBLICATION COMMITTEE

January 1, 1949, to January 1, 1950

Received

Banner Subscriptions	\$ 88,388.26	
Banner Advertising	18,712.14	
Wachter Subscriptions and Advertisements	13,462.46	
Sunday School Papers	52,619.28	
Psalter Hymnals sold	15,182.68	
Yearbooks sold	6,623.70	
Other Income	12,876.61	
		\$207,865.13

Paid Out

Shop Wages	\$ 45,177.31
Paper, Ink and Supplies	55,011.71
Second Class Postage, Depreciation	19,793.82
Editors' Salaries and Remunerations	16,126.18
Agent's Salary and Expense	2,403.75
Other Agents' Commission	6,547.93
Office Salaries, Supplies, Postage	23,894.93
Printing Yearbooks,	3,663.92

Cost of Psalter Hymnals	10,524.55	
Contribution to Pension Fund	2,143.26	
		<u>\$185,287.36</u>

Book profit for 1949 \$ 22,577.77

BALANCE SHEET AS OF DECEMBER 31, 1949

Assets

Accounts Receivable	\$ 8,678.79
Inventory, Paper, Supplies, Type	27,786.37
Bank Stock	250.00
Replacement Fund (Gov't Bonds)	60,000.00
Cash in Bank and on Hand	25,366.34
Building and Land, 47 Jefferson Ave.	47,402.02
Machinery and Equipment	32,809.24
Office Equipment	<u>1,102.57</u>

\$203,395.33

Liabilities

Accrued Withholding Tax	\$ 1,713.53
Accrued Contributions, Pension Fund	776.88
Investment, Jan. 1, 1949	<u>\$178,327.15</u>
Add, gain for 1949.....	22,577.77 200,904.92

\$203,395.33

NOTE: Since the above report was made, \$5,000 was taken out of the cash on hand and given to Calvin College and Seminary. Another \$5,000 was placed in a Reserve Fund for Pensions for our employees.

PUBLICATIONS PRINTED

	1949	1948
The Banner, weekly.....	32,500	31,000
De Wachter, weekly	5,700	5,500
The Instructor, weekly	29,000	28,600
Children's Comrade, weekly	16,800	16,000
The Key, semi-quarterly	6,200	6,000
Good News, weekly	4,000	2,900
Good News for Little Ones, weekly.....	3,000	1,900
Yearbook, annually	<u>10,000</u>	<u>8,500</u>

SUPPLEMENT NO. 25-A
(Arts. 100, 157)

PUBLICATION COMMITTEE

THE Publication Committee at its April meeting passed the following decision:

"Motion prevails to recommend to Synod that the salary of the Editor-in-Chief of *The Banner*, the Reverend H. J. Kuiper, be increased \$500.00 as of January 1, 1950."

For Synod's information we present the following:

1. The present salary of the Rev. Mr. Kuiper is \$4,500.00 per year. The proposed increase will mean that his salary shall be \$5,000.00 as of January 1, 1950.
2. The Editor receives no allowance for house rent. He must provide his own living quarters.

Respectfully submitted,

Publication Committee

PETER HOLWERDA, *Secretary*

SUPPLEMENT NO. 26

(Art. 136)

ARTICLES 6 AND 12 OF THE CHURCH ORDER

A — Majority Report

Synod of the Christian Reformed Church.

ESTEEMED BRETHREN:

THE Synod of 1948 appointed the undersigned committee to study the discrepancy between Articles 6 and 12 of the Church Order.

HISTORY OF THE MATTER

I. PELLA OVERTURE, 1945 — MINISTERS IN NON-ECCLESIASTICAL INSTITUTIONS

A. "Classis Pella overtures Synod to clarify the position of ministers connected with non-ecclesiastical institutions and consider the need of drawing up a proper form for the calling and installation of such men.

Grounds:

1. The present method of calling and installing does not answer the purpose:

a. Since consistories do not intend nor expect such ministers to function as assistant pastors.

b. Since the Form for the Ordination (or Installation) is not applicable to ministers serving in non-ecclesiastical institutions.

2. The task of these ministers is distinct and specific."

Agenda 1945, p. 78.

B. Synod appointed as a committee for study the Revs. W. Kok, G. Hoeksema, and W. Van Rees, and gave them the following mandate:

"To study and clarify the status of ministers connected with non-ecclesiastical institutions, and if the conclusions reached by the committee after study warrant it, to draft proposed forms for the calling and installation of such ministers."

Acts 1945, pp. 23, 119.

II. REPORT 1947, OF FORMER COMMITTEE

A. The committee agreed with the Pella overture that our present "Form for the Ordination (or Installation) is not applicable to ministers serving in non-ecclesiastical institutions." It added, however, "we cannot conscientiously advise the drawing up of special forms for the calling and installation of these men." Their reason for this was their doubt "whether men whose daily work and chief task does so little justice to the form of ordination, should retain their ministerial status." And the committee feared that "to draw up special forms for the aforesaid pur-

pose would be one more seal of approval upon our present stand and practice." The committee said "we have serious doubts whether this stand and practice is not in conflict with Article 12 of our Church Order." Acts 1947, pp. 350, 351.

B. Synod referred the matter in question "back to the same study committee with instructions that they draw up specific recommendation" for the following Synod.

Acts 1947, p. 94.

III. REPORT, 1948, OF FORMER COMMITTEE

A. To the Synod of 1948 the committee recommended the rescinding of "the decision of 1934, that a minister may retain his ministerial standing, if he teaches Bible in a Christian high school. Grounds:

1. Teaching Bible in a non-ecclesiastical institution is religious work only in a general sense, and can legitimately be performed, and is being performed, by laymen.

2. Teaching Bible in a non-ecclesiastical institution does not satisfy the requirement of Article 12, Church Order, that a minister is bound to the service of the church for life.

3. Experience has proved that such ministers are actually bound to the non-ecclesiastical institution, since it controls their work and appoints them, and their relation to the institution of the church is largely, if not completely, and empty form."

Acts 1948, pp. 330, 331.

B. Synod rejected this recommendation on the ground that "Article 6 of the Church Order warrants our present practice while Article 12 forbids it."

Acts 1948, p. 75.

IV. TASK OF UNDERSIGNED COMMITTEE

A. Mandate of Synod, 1948

This Synod appointed the undersigned committee with the following mandate: "To study this (aforesaid) discrepancy in the Church Order between Article 6 and 12 and advise Synod how to remove it. Ground:

We must have proper constitutional basis from which to work toward solving the problem of ministerial status in non-ecclesiastical service."

Acts 1948, pp. 75, 97.

B. Analysis of the Mandate

1. The Articles involved:

- a. "No minister shall be at liberty to serve in institutions of mercy or otherwise, unless he be previously admitted in accordance with the preceding Articles, and he shall, no less than others, be subject to the Church Order." Article 6.

- b. "Inasmuch as a minister of the Word, once lawfully called as described above, is bound to the service of the church for life, he is

not allowed to enter upon a secular vocation except for such weighty reasons as shall receive the approval of the Classis." Article 12.

2. Brief statement of the attested discrepancy

a. Article 6 is said to permit ministers, without loss of status, to serve in non-ecclesiastical institutions.

b. Article 12 states that ministers are "bound to the service of the church for life." Therefore he may never cease to serve the ecclesiastical institution in order to serve another institution, one, moreover, which is non-ecclesiastical.

3. The task described

a. To study this discrepancy. Not to establish whether there is a discrepancy for Synod has already declared that one exists. The committee however should give evidence that it has studied the matter, and this cannot help but show whether the committee is in agreement with Synod's position.

b. To advise how to remove the discrepancy. Since the attested discrepancy concerns Articles 6 and 12 of the Church Order, the removal thereof requires suggestions as to the revision of one or other of these Articles.

c. The purpose of the committee's work must be, in the words of the ground attached to Synod's mandate, to obtain a "proper constitutional basis from which to work toward solving the problem of ministerial status in non-ecclesiastical service." The committee is therefore required to advise Synod as to the proper basis upon which to work toward solving the problem presented by the Pella overture.

STUDY OF ARTICLE 6

I. ARTICLE 6 ENTERED THE CHURCH ORDER BY WAY OF EXPEDIENCY

Article 6 dates from Reformation times. If it be at variance with the rest of the Church Order, we naturally ask what led our Reformed fathers to make the concession contained in this Article. The answer is *expediency; not principle!*

The concession in Article 6, which now pertains to institutions of mercy, originally concerned the palaces of the political rulers. The first permissive ruling as to non-regular ministers was made in 1578 when the Reformed churches of the Netherlands decreed that ministers who served "in the courts of the chief sovereigns or in the manors of the princes" were also subject to the usual ecclesiastical ordinances.¹ Three years later this ruling was made to apply also to ministers who served in hospitals or orphanages.² Five years later the concession was said to apply to ministers who served in "manors, hospitals, or otherwise."³ This is the form of the rule that was adopted also by the National Synod of Dort, 1618-19. That is still the phrase used in Article 6 of the

1. Art. VIII, Acts of National Synod of Dort, 1578.

2. Question 7, National Synod of Middelburg, 1581.

3. Art. VI, Church Order of National Synod of the Hague, 1586.

Church Order adopted by the Reformed Churches of the Netherlands. The parallel phrase of that Article, adopted by our church in 1914, is "institutions of mercy, or otherwise."

Our Reformed fathers were confronted by a situation that prevailed already in pre-reformation times. "Rather generally in the Middle Ages permission was granted, in the case of kingly courts, the chief princes, institutions and hospitals, to have a church of their own, with a priest as chaplain who administered the mass."⁴

As the Reformation progressed, ministers took the place of priests. Because the relation of the church and the State was so very close, and because the State had so great a power over the church, the Reformed fathers were compelled to reckon with the wishes of the State as to the established custom. As the Article about the Feast Days was placed in the Church Order at the insistence of the government, so also Article 6 became a part thereof due to its influence. The restrictions in Article 6 are an expression of the church's desire to curb as much as possible a situation which they had to condone.⁵

It naturally follows that an Article, inserted into the Church Order by reason of expediency, need not be retained without qualification; especially not, if the argument of expediency which occasioned it no longer holds.

II. ARTICLE 6 PERMITS MINISTERS TO DO WORK NOT REALLY MINISTERIAL

The language of Article 6 is remiss in that it fails to state the kind of service a minister may perform in "institutions of mercy." Conceivably, in so far as the wording of the Article goes, a minister might even serve in such institution in the capacity of superintendent, attendant, or janitor. This is not the practice to be sure; it is the language which is faulty.

According to Article 6, a minister is permitted to leave his congregation in order to labor on behalf of a group who do not constitute a congregation. (That is true also in the case of a minister who becomes a missionary but this practice is warranted by the great commission of our Lord.) The inmates of our institutions of mercy are a mixed group whose church affiliations are in widely scattered congregations — of more than one denomination. The minister who serves them does not serve a congregation. He does not do the work of a minister in the canonical sense of that term. Nor can it be altogether said of him, as in the case of the regular minister, that he speaks as an ambassador of Christ, in His name, and in His stead.

In the Reformed churches of the Netherlands it has till now been the custom to permit ministers to serve in institutions of mercy only on condition that they first become emerited. A distinguished authority of said denomination says on the subject under discussion "Such a spiritual care-

4. H. Bouwman, *Gereformeerd Kerkrecht*, 1928, vol. I, p. 424.

5. H. Bouwman, *Gereformeerd Kerkrecht*, Vol. I, p. 426.

taker, even though he was a minister and declared emeritus, in his capacity as a spiritual caretaker, is then however not a minister of the Word, his preaching is not official service, his home is not a parsonage."⁶

For still another reason the service of a minister in an institution of mercy is subordinate to that in a congregation. Such institution belongs to the sphere of Christ's kingdom rather than to that of His church. Labor in such institution is kingdom service rather than service on behalf of the church. However important such kingdom service be, it is not of the same high standard as service rendered to the church.

III. ARTICLE 6 DOES NOT WARRANT THAT THE WORK PERMITTED BE PERFORMED IN NON-ECCLESIASTICAL INSTITUTIONS

A. *Ministers in Institutions of Mercy*

Article 6 permits ministers "to serve in institutions of mercy." It is service that is permitted but not prescribed. The Article does not say that this service ought to be performed by ministers. The language used is concessive and negative. It is said only that he may do this work. The permission that is granted is hedged about with restrictions. He is "at liberty to serve" therein only if the conditions are complied with which are stated in the latter part of the Article.

This Article makes another concession to ministers in addition to the one granted in Article 13. In the latter Article the Church Order extends the rights of ministers by asserting that they may retain their status even after they are incapacitated for active service. Article 6 makes a further concession. It permits a minister in active service to leave his proper work in the institutional church and to perform work not specifically ministerial in an institution of mercy.

The Article however does not say that a minister may serve in such an institution if it be non-ecclesiastical. On this point a distinguished authority writes "Does this Article apply to all Christian institutions? It does not; but only to institutions which proceed from a local church and subject themselves to a local consistory."⁷

That Article 6 does not refer to non-ecclesiastical institutions is evident from its last clause. Therein it is required that the minister serving in institutions must "be subject to the Church Order" and that he shall be subject to it "no less than other" ministers. This provision simply cannot be complied with in the case of non-ecclesiastical institutions. Article 6 refers to institutions which are under the control of the church.

Moreover, if the institutions intended in Article 6 were intended to be non-ecclesiastical, what right would the church have to legislate concerning them? What right would the church have to say "no minister shall be at liberty to serve" therein except he comply with its rules? What right would our church have to prohibit a non-ecclesiastical institution from obtaining a minister of another denomination? What right would

6. Joh. Jansen, *Korte Verklaring van de Kerkenordening*, 2d ed., p. 32.

7. Joh. Jansen, *Korte Verklaring van de Kerkenordening*, 2d ed., p. 31.

our church have to require such institution to regulate such minister's labors according to our Church Order? These probings show that the institutions intended in Article 6 are not non-ecclesiastical but institutions which are under the control of the church.

Institutions of mercy among us, however, are not ecclesiastical. The church did not found them, nor does it sponsor or control them. They are supported and supervised by people of not only our own church but also people of one or more denominations other than our own. They are non-ecclesiastical.

Since Article 6 applies to institutions that are controlled by the church, the position of Synod, that this Article warrants our present practice, holds only in part. Article 6 permits ministers to serve as spiritual advisors in institutions under the church's control but it does not permit them with full ministerial status to serve in non-ecclesiastical institutions.

B. *Ministers in Christian High Schools*

The phrase "or otherwise" in Article 6 is an unfortunate expression. It suggests something different from the aforementioned "institutions of mercy" but it leaves us altogether in the dark as to its identity. The phrase "or otherwise" is ambiguous because it denotes *manner* while it however intends to denote *thing*. Does it mean other than "serve," or other than "institutions of mercy?" Undoubtedly, the latter. The meaning is no doubt "in other institutions."

Our church by both precept and practice has in effect made the phrase "or otherwise" to cover a considerable number of ministers in non-regular service. One may well wonder how much further the curtains of this phrase will be stretched in the years ahead. As the number of non-regular ministers increases, and this practice becomes traditionally fixed, there is danger that there will be no inclination, and much less ability, to retrace the wrong course taken.

The mandate of the undersigned committee took its inception from the synodical pronouncement that Article 6 warrants our present practice as to ministers teaching Bible in Christian High Schools, while Article 12 forbids it. The Synod of 1934 made the phrase "or otherwise" to cover also this position.

Considerable attention was paid previously to ministers in institutions of mercy because this is the particular kind of institution named in Article 6. If the arguments of this report hold in the case of ministers serving in institutions of mercy, they hold even more in the case of said ministers in Christian High Schools. For their work is considerably further removed from the specific task of the ministry than the labor of ministers in institutions of mercy. The labors of some of them, moreover, are not even confined to the teaching of Bible.

The Reformed Churches of the Netherlands till now have not allowed the retention of ministerial status to persons giving religious instruction in secondary schools. Said churches are however moving in a direction

which will require them to change their stand on this matter if they be consistent. They are making concessions as to ministers in non-regular service, which, in the opinion of the committee, will require them to revise in Article 12 the phrase "bound to the service of the church for life." The undersigned committee has carefully studied all of the material of said churches on the subject of ministers in the services of the churches in general. In said churches the position taken was opposed by a large minority. With that large minority the undersigned committee is in agreement at least to this extent that the position taken by said churches is without sufficient warrant.

IV. ARTICLE 6 EVEN CONFLICTS WITH THE PRESENT PRACTICE, AND REQUIRES THE CHURCH TO FULLY CONTROL ITS MINISTERS

The concession of Article 6 that ministers may serve in institutions of mercy is hedged about by two restrictions.

The first of these is that "no minister" shall have such liberty "unless he be previously admitted in accordance with the preceding Articles" 4 and 5. This also is unfortunately worded. One may with reason ask how can one be a minister unless one were "previously admitted." It does not make good sense to say that a minister (that is, one who is ordained) may not serve as a minister except he be first admitted (that is, except he be first ordained). The Article in effect says "One ordained may not serve except he be first ordained." This to be sure is anomalous.

The second of the restrictions is that such minister "shall, no less than others, be subject to the Church Order." He shall be subject to the Church Order both actively and passively. What it means is that such minister shall serve in such "institutions of mercy or otherwise" according to the Church Order (active sense), and he shall be under its authority as he serves therein (passive sense). The language of the Article stresses the latter submission.

Article 12 says that a minister is bound to the service of the church for life. That means that the church must control and supervise his work. Moreover — and this is significant — also Article 6 prescribes the same condition. Ministers "in institutions of mercy or otherwise" must not only be subject to the Church Order but they must be so "no less than other" ministers. And, except they be thus fully subject to the Church Order, just as much as other ministers are, they are not even at liberty to serve in such institutions. For, the concession that they are at liberty to serve therein, is contingent upon the condition that they be altogether and fully subject to the Church Order.

This restriction of Article 6 forbids our present practice as to our ministers who serve in non-ecclesiastical institutions. For they are by no means subject to the Church Order as are other ministers. In their case there is no exercise of mutual discipline, as required in *censura morum*, to which other ministers are subject four times a year. The constant super-

vision of the elders of the local church, to which they are connected only in name, is negligible or non-existent. The supervision of church visitors annually—a very significant factor in the lives of other ministers—is never exercised in the case of these ministers. Not the church but the non-ecclesiastical institution, appoints them, supervises their work, and controls them. Their relationship to some local church is almost completely an empty form, an “absurdity,” as one authority states.⁸ The Church Order says that a minister is “bound to the church for life.” But the ministers in question are bound instead to the non-ecclesiastical institution. They are free-lance ministers in so far as the control of the church is concerned.

Such ministers are subject to the non-ecclesiastical institution, while, however, they are already under the prior subjection of another institution, the organized church. How can a minister, who is subject to the institution of the church, thereupon become subject to a distinctly different institution—and yet, at the same time, remain subject to the first named institution?

With good reason the former committee asked with respect to the ministers in question, must not the church “keep in its own hands the actual living control of the work of the men it has once ordained?”⁹ And, on this matter a distinguished authority states “if the spiritual caretaker be a minister, his position and the relation of the institution of the church, must be regulated by the church.”¹⁰

STUDY OF ARTICLE 12

I. ARTICLE 12 REQUIRES THAT MINISTERS BE BOUND TO THE SERVICE OF THE CHURCH FOR LIFE

The primary purpose of Article 12 is to indicate the procedure in the case of a particular kind of removal from the ministerial status.

Death removes from the ministry but this, being an act of God, requires no regulation. Removal by way of deposition, because of gross sins, is regulated by Article 79. Removal from the exercise of office, but with retention of status, by way of emeritation, is described in Article 13.

In distinction from these, Article 12 speaks of demission from office in the case of ministers who desire this for some or other weighty reason as to which the Classis shall judge. Demission from the ministry is possible in the case of those not yet incapacitated if only the reason advanced be sufficiently weighty. It involves the loss of status, at least temporarily. If then the first part of Article 12 conflicts with the present practice of ministers in non-ecclesiastical institutions, the latter part of this same Article shows the way in which these institutions can obtain ministers who are willing to part with their official status. The Reformed Churches of the Netherlands took recourse to this provision in the case of one no

8. W. Heyns, *Kerkrecht en Kybernetiek*, 1922, p. 167.

9. *Acts of Synod*, 1947, p. 361.

10. H. Bouwman, *Gereformeerd Kerkrecht*, 1928, Vol. I, p. 427.

less renowned than Dr. A. Kuyper who for years was without ministerial status in his church while he served the government in the position of Prime Minister.

What concerns us particularly in Article 12 are the words "Inasmuch as a minister of the Word . . . is bound to the service of the church for life." This clause, according to Synod's own pronouncement, forbids our present practice as to ministers in non-ecclesiastical institutions.

This clause occupies a prominent place in the Article. Though it does not describe its main purpose, it is the premise on which the rest of the Article depends. This clause gives the reasons why demission may not be granted readily to a minister not incapacitated. He may not engage in other than ministerial labor, or work for other institutions than the church, except for reasons so weighty that even the Classis can approve them. Why must demission be so difficult? Because a minister is "bound to the service of the church for life."

II. ARTICLE 12 IS IN LINE WITH THE REST OF THE CHURCH ORDER

The position of the ministers in question conflicts not only with Article 12 but with the whole tenor of the Church Order. In general, the Church Order, in so far as it touches upon the matter in question, is in harmony with Article 12 when it says that a minister is "bound to the service of the church for life." This is a fact of supreme importance.

No less than sixteen times the Church Order speaks of the minister as a minister of the Word (Articles 4 twice, 5, 7, 12, 16, 17, 19, 20, 23, 37 twice, 53 twice, 79, 81). His specific task is to preach the Word of God to the congregation. On Sunday he is to "explain . . . the Heidelberg Catechism" (Art. 68). He must "continue in prayer . . . dispense the sacraments, . . . watch over his brethren, . . . and exercise church discipline" (Art. 16). With others he must "exercise Christian censure (and) . . . admonish one another with regard to the discharge of their office" (Art. 81).

The Church Order declares that a minister is one who ministers to a particular congregation (Articles 4, 5, 10, 11, 81). He is one who is "stationed in a particular place" (Art. 7). He is not to neglect "the ministry of his church" or be without a fixed charge, nor is he "permitted to preach indiscriminately" (Art. 15). He is to "watch over his brethren, the elders and deacons, as well as the congregation" (Art. 16).

Moreover, the Church Order requires that ministers be faithful in their particular work. The elders are to attend to it that they "faithfully discharge their office" (Art. 23). And the church visitors must observe whether they "faithfully perform the duties of their office" (Art. 44).

And, finally, the minister is "subject to the Church Order" (Art. 6). Even Article 6 is at variance with the present practice as to ministers in non-ecclesiastical institutions.

The study of the tenor of the Church Order shows that Article 12 is in line with the Church Order as a whole. And, since Article 12 is normal, it is normative.

III. ARTICLE 12 FORBIDS THE PRESENT PRACTICE AS TO MINISTERS IN NON-ECCLESIASTICAL INSTITUTIONS

The declaration that a minister is "bound to the service of the church *for life*" expresses a principle as to the tenure of the ministerial office. It is for life. Except for very weighty reasons a minister may not be released from the vows made at the time of ordination. As long as strength allows he must, ordinarily, exercise the office with which the church in Christ's name has invested him. He is under obligation to perform his ministerial work as long as he can not only because the church asks this of him but also, and especially, because Christ himself, the King of the church, requires this.

There is another principle wrapped up in the declaration that a minister is "bound to the *service of the church for life*." It is this, that a minister must be in the service of the church all his life long. For our present purpose this principle is the more significant. The service of a minister must be on behalf of, and specifically on behalf of the church, for, as Article 12 says, he is "bound to the *service of the church for life*."

The term "church", as used in the aforesaid clause, can mean nothing else than the church as an institution. Because the church in its institutionalized form is referred to here, the ministry that is spoken of is specifically the ministry of the Word as this is commonly understood. The service of a minister in the institutional church is not just spiritually good work of a general character but specifically a ministry of the Word on behalf of the church as an institution. This distinctly ecclesiastical service the minister is obligated to perform as long as his ability permits.

That the ministers serving in non-ecclesiastical institutions are not serving the institution of the church is a fact clearly evident and not in need of being proved. This therefore is in undeniable conflict with Article 12, and, moreover, with the general tenor of the Church Order.

According to the present practice a man can be ordained to the ministry of the Word in the institution of the church, and then leave that institution to serve a non-ecclesiastical institution, and nevertheless retain his ordination status in the institution which he left. This does not make good sense. One ordained to service in the institution of the church cannot with perfect propriety accept an appointment from another institution. Much less can the former institution with perfect propriety allow the ordination status of such a person to remain unimpaired. With good reason the former committee asked with reference to the ministers in question, must not the church "insist that they be busy in the specific work of the institution of the church."¹¹

11. Acts of Synod, 1947, p. 351.

Ministers in non-ecclesiastical institutions are not "bound to the service of the church." Nor are they in accord with Article 12 even to the extent that they are "bound to the church" in any *real* sense. They are, to be sure, connected with the local church which called them but this connection is only an empty form. They are called assistant pastors but they are not expected to serve as assistant pastors. This is not merely an empty form but insincerity in high places. Pointedly one of our former authorities on Church Order said as to this matter "to be officially connected with a local church, without serving it officially, without even being related to it in any actual, official way . . . is an absurdity."¹² Other authorities say "we are convinced that this is contrary to the best interests of the church and the ministers concerned."¹³ And the former committee asks as to this matter "Has not that stand led to many an empty form that should have no place in the church of Christ?"¹⁴

RECOMMENDATIONS

The mandate of the committee requires that it "advise Synod how to remove" the attested discrepancy between Articles 6 and 12, so that there may be "a proper constitutional basis from which to work toward solving the problem of ministerial status in non-ecclesiastical service."¹⁵

Accordingly, the committee recommends:

I. THAT ARTICLE 12 BE NOT REVISED. *Grounds:*

A. The whole tenor of the Church Order is in agreement with it — including even the latter part of Article 6. (See above)

B. The tenor of Scripture as to the task of a minister is in agreement with it. (See below)

C. The stipulations of the Form for the Ordination (or Installation) of ministers as to the task of a minister is in agreement with it. (See below)

D. The Content of the Letter of Call as to the task of a minister is in agreement with it. (See below)

E. The Rules for Church Visiting as to the subjection of and the task of a minister is in agreement with it. (See below)

II. THAT ARTICLE 6, AND ESPECIALLY THE PRACTICE THAT IS SUPPOSEDLY BASED UPON IT, BE REVISED OR CHANGED. *Grounds:*

A. These are opposed to what the Church Order says should be the relation of the minister to the church.

1. Article 12 expresses the tenor of the Church Order when it requires that a minister be "bound to the service of the church for life." This implies:

12. W. Heyns, *Kerkrecht en Kybernetiek*, 1922, p. 167.

13. Van Dellen and Monsma, *The Church Order Commentary*, 1941, p. 40.

14. Acts of Synod, 1947, p. 351.

15. Acts of Synod, 1948, p. 75.

a. That ministers may not cease to serve the institution of the church.

b. That the church must supervise and control all its ministers.

2. If our practice be not changed, consistency requires the revision of not only Article 12 but other Articles as well — notably Articles 7, 15, and 16. (See above, and compare report of former committee)

B. These are opposed to what Scripture describes to be the task of a minister. For example:

1. Acts 20:28. "Take heed . . . to all the flock, in which the Holy Spirit hath made you bishops, to feed the church of the Lord."

2. II Cor. 5:20, "Ambassadors on behalf of Christ . . . entreating . . . you on behalf of Christ . . . be ye reconciled to God."

3. Eph. 4:12, "For the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ."

C. These are opposed to what the Form for the Ordination (or Installation) of Ministers describes as the task of a minister. This task is said to be:

1. "Present to their people the Word of the Lord . . . and apply the same."

2. "To instruct the children of the church in the doctrine of salvation, to visit the members of the congregation in their homes, and to comfort the sick . . ."

3. "To call upon the name of God in behalf of the whole congregation."

4. "To administer the sacraments."

5. "To keep the church in good discipline."

If our stand be not changed, consistency would require that we revise also said Form to make it comply with our practice. It is this circumstance, that the Form does not agree with our practice as to the ministers in question, which occasioned the Pella overture to suggest special Forms for the calling and installation of such men. However, if a practice be so much at variance with the Forms, documents so basic as Forms should not be changed so as to comply with the practice but the practice should be changed so as to comply with the Forms. Both the former committee and the present committee surmise that this may have been the real intent of the Pella overture. Not a prevailing practice but the norm must have the final word if there be conflict.

D. These are opposed to what the Letter of Call describes as the task of a minister. These are said to be:

1. "Preaching on the Lord's day."

2. "Attending to catechetical instruction, family visiting, and calling on the sick."

If our present practice as to ministers in non-ecclesiastical institutions be not changed, consistency requires that our Letter of Call be revised, or,

as the Pella overture suggests, that a special Letter of Call be formulated that will comply with our practice. However, Forms should not be changed so as to comply with a dubious practice but the latter should be changed so as to comply with our basic Forms.

E. These are not in agreement with the Rules for Church Visiting which require that the following questions be asked as to ministers:

1. "Does the minister faithfully exercise his office in preaching and administering the sacraments?"

2. "Does he in the discharge of his ministry use the Forms of the church, and does he conduct public worship in an edifying manner?"

3. "Does he catechize regularly, is he faithful in visiting the sick, and does he take part in the visitation of the families?"

4. "Does his work as a teacher and preacher give evidence of diligent study, particularly his preaching of the catechism?"

Even Article 6, the very Article that is said to warrant the present practice, states that a minister in an "institution of mercy or otherwise" is not at liberty to serve therein except he "no less than others be subject to the Church Order." How then can the church condone a practice in which the above questions for church visiting are not even asked of a certain class of ministers with full ministerial status; and if asked, could not at all be properly answered? There should be no *double* standard as to what a church requires of its ministers!

F. The language of Article 6 is faulty and calls for revision.

G. The practice supposedly based on Article 6 may not be continued, since:

1. The calling "as assistant pastors" is not sincere.

2. The being bound to the local church is but an empty form.

H. The practice is not warranted by the first part of Article 6, and it is contradicted by the last part thereof.

III. THAT ARTICLE 6, IN VIEW OF THE FOREGOING GROUNDS, BE REVISED TO READ:

"No minister is at liberty to leave the ministry of his church in order to serve in non-ecclesiastical institutions except he first obtain demission according to the Article which governs this matter."

IV. THAT THIS REVISION OF ARTICLE 6 DO NOT WORK RETROACTIVELY

Ministers who in good faith accepted positions, contrary to the proposed revision, should not lose their status. This exceptive provision will give opportunity to the institutions involved to adjust themselves to the changed stand of the church in this matter.

Respectfully submitted,

The Committee

S. VOLBEDA

J. L. SCHAYER

ARTICLES 6 AND 12 OF THE CHURCH ORDER

B — Minority Report

To the Synod of the Christian Reformed Church.

ESTEEMED BRETHREN:

TOGETHER with Prof. Dr. S. Volbeda and the Rev. J. L. Schaver the undersigned was appointed to study an alleged discrepancy between Articles 6 and 12 of our venerable and valuable Church Order. We were charged "to study this discrepancy in the Church Order and advise Synod how to remove it".

The writer would have been happy if the conclusions and the suggested advise of the other two members of our Committee had been such that he could have subscribed to these. This, I am sorry to say, was not the case. I disagree with much of the argumentations used by my esteemed fellow committee members, and with the conclusions to which they have arrived, and therefore also with the advice which they offer Synod.

I therefore see myself duty-bound to present to Synod my personal findings and advice.

* * *

Article 6 of the Church Order reads as follows:

No Minister shall be at liberty to serve in institutions of mercy or otherwise, unless he be previously admitted in accordance with the preceding articles, and he shall, no less than others, be subject to the Church Order.

And *Article 12* of the Church Order reads as follows:

Inasmuch as a Minister of the Word, once lawfully called as described above, is bound to the service of the Church for life, he is not allowed to enter upon a secular vocation except for such weighty reasons as shall receive the approval of the Classis.

Regarding these two articles Synod of 1948 declared:

"Article 6 of the Church Order warrants our present practice, while Article 12 forbids it". (See Art. 121, p. 75, Acts of Synod, 1948)

To which practice does this declaration refer? The practice of permitting some of our ministers to function as full-time teachers of Bible in our Christian High Schools. Matters might also be stated as follows: The practice of some of our churches to call a minister and charge him to teach the Word of God in one of our Christian High Schools. (Certain other non-regular ministerial positions would also be effected.)

Regarding this practice the Synod of 1948 says that Article 12 of our Church Order forbids it, and that Article 6 warrants it.

Prof. Dr. Volbeda and the Rev. J. L. Schaver agree with this position. The undersigned does not. He believes that Synod of 1948 was in error when it made the pronouncement cited above.

I agree, of course, that Article 6 warrants the practice in question. But I cannot grant that Article 12 forbids the practice. I see no conflict between Art. 6 and Art. 12.

* * *

Would it not be passing strange, brethren, if our fathers of the days of the Synod of Dort, and the years previous to this notable gathering, had actually included two contradictory articles in their Church Order? One would not expect these men, many of them excellent scholars and careful formulators, to say one thing in Article 6 of the Church Order, and then the very opposite in Article 12.

The undersigned is convinced that the declaration that these fathers did indeed include two contradictory articles in the Church Order rests upon misinterpretation.

Let us see.

The crux of the difficulty relates itself to the provision of Art. 12 which reads: "... bound to the service of the Church for life". Ministers once lawfully inducted into office are "bound to the service of the Church for life".

My fellow committee members interpret the expression "the service of the Church" to refer to work done directly in and for the church *as an institute*. They hold that Art. 12 demands that our ministers shall labor only as regular ministers in the churches where ministers they are, or in some institution which is owned and operated by the Churches as a denomination, for example in our ecclesiastically owned and operated Calvin College and Seminary.

According to my interpretation, "the service of the church" does not have this connotation or restriction.

Art. 12 specifies that the calling of the ministry is for life, and that one who has been privileged to enter upon this sacred and important office, shall not leave the ministry and assume a secular vocation than for weighty reasons. And no one shall have the right to yield his office and step out of the ministry without the approval of his Classis. In other words, not only the minister concerned, and his consistory must be convinced that the reasons for which a minister would surrender his office are of sufficient weight, but his Classis must also be convinced of this fact. Without classical approval he may not leave the ministry.

The ministry of the Gospel is for life. That is the burden of Art. 12. It is a safeguard against abuse. It seeks to protect the churches against rash and changeable individuals. He who enters the ministry must do so with the definite understanding that he is giving his entire life to the Lord's special work, the ministry of the Gospel.

But Art. 12 does not seek to describe the limits of the ministerial office. It does not say that a minister may not be charged to fulfil his ministerial office in a field lying outside of the calling and commissioning.

Church. *Far less* does it say that he may only be mandated to labor in Christian institutions which are owned and operated directly by the Church, and not in institutions which are owned and operated by a society of Reformed brethren, and who request a certain Christian Reformed Church to place a minister in their institutions, such as The Reformed Bible Institute, The Christian Psychopathic Hospital, or a Christian High School.

The local church which calls a man to the ministry, as a general rule, charges him with the performance of the regular work of the Gospel ministry in the local church itself. But a minister may also be called to labor in a field lying outside of the pale of the local church which calls him. Thus a church may charge a minister to teach and preach the Gospel to some far off pagan people, or to the paganistic, dechristianized masses of our land. It may also mandate him to preach the Gospel as an Army or Navy chaplain, or to labor as spiritual teacher or counselor in an institution of mercy, or in some Christian institution of learning.

Now none of these extraordinary labors of the ministry are ruled out by the phrase "the service of the church" as this expression occurs in Art. 12.

For the comparison or contrast in Art. 12 is not between the service of the ministry in a local church or for the denomination as a whole, on the one hand, and the service which men in the ministry render in some other capacity, such as Army and Navy chaplains, spiritual advisors in institutions of Christian mercy, or Bible teachers and Christian counselors in some Christian institution of learning, on the other hand, but the contrast in Art. 12 is *between the work of the ministry in general, and the secular callings of life.*

The expression "the service of the church" is a translation of the Dutch word "kerkediens". By using this word, "kerkediens", our fathers did not mean to say, as I have already remarked, that the work of our ministers is always confined to the ministry in the local church, or — far less — that the work assigned to them must be denominational and synodical.

The word "kerkediens", which is the term used by the Synod of Dort, 1618-19, in Art. 12, indicates an ecclesiastical or spiritual service. The word "kerk", church, in this term is used adjectively, just as in the Dutch word for consistory, "kerkeraad". It describes the type of work or service, namely, work which pertains to the preaching and teaching of the Word. In present-day Dutch the term would doubtlessly be "kerkelijk dienst", and would indicate the service which a minister of the Gospel renders as a ministerial office-bearer.

I repeat, the term "kerkediens" in Art. 12 is not meant to be restrictive, but is used to indicate the service of the Word, in distinction from secular labors. And the burden of the article is simply that the

office of the ministry is for life, and that one may yield his office and assume a secular vocation, only for very weighty reasons.

* * *

Let us now consider Art. 6. It reads:

"No Minister shall be at liberty to serve in institutions of mercy or otherwise, unless he be previously admitted in accordance with the preceding articles, and he shall, no less than others, be subject to the Church Order."

The formulation of Art. 6 as adopted by the Synod of Dort, 1618-19, reads as follows:

"Also, no Minister shall be permitted to accept a position (as Minister) in any private manor, in a home for the infirm or aged, or in like places, unless he has been previously accepted and admitted according to the foregoing articles; and he shall no less than other (Ministers) be subject to the Church Order."

Translated from the Dutch which reads as follows: "Ook zal geen Dienaar dienst mogen aannemen in eenige particuliere heerlijkheden, gasthuizen of anderszins, tenzij dat hij voorheen geadmitteerd en toegelaten zij, volgens de voorgaande artikelen; en hij zal ook niet minder dan andere aan de Kerkenordening onderworpen zijn."

Article 6 was incorporated in the Church Order to meet a need, and to protect the Churches against abuse. According to the tenor of the times certain nobles and lords maintained large estates and households. For their own families and their personnel they maintained chapels with regular Sunday services. Thus it had been under the Roman regime, and thus it continued to be after the Reformation. Now for these chapels and the religious services held in them, so the Churches ruled, ministers should not be appointed and placed in office privately, but according to the rules contained in Articles 4 or 5 of the Church Order. And the men who served at these landed estates or manors were to be subject to the Church Order as well as those who served in the regular churches.

Art. 6, therefore, met a need. The need of regular spiritual labors at the landed estates and for the large households of these estates. And the article safeguards against abuse. This abuse, namely that men, often able and influential, should do ministerial work, and enter the ministry without submitting themselves to an examination and without the approval of a Classis. Thus the purity of doctrine would be threatened, and a second, independent class of ministers would spring up, whose labors and lives could not be controlled by the churches, but who would work under the supervision of certain noblemen, and not under the supervision of the churches.

The element of protection against abuse was doubtlessly uppermost in the minds of our post-reformation fathers when they incorporated Art. 6 in the Church Order. The wording of Art. 6, adopted at the great Synod of Dort, 1618-19, makes this evident. The first reading of the article, adopted by the Synod of Dort, 1578, also makes this evident. It is Art. 7 in this Church Order of 1578. It reads as follows:

"They who serve the Word at the courts of certain Rulers or Lords shall be called in orderly and lawful fashion, just as other Ministers. They shall sign the Confession of Faith and other ecclesiastical ordinances, and they shall appoint Elders and Deacons from amongst the most capable of the courtly household. They shall also attend the meetings of the Classes and the Synods, and submit themselves to the judgment of these gatherings, just as other Ministers are required to do."

Translated from the Dutch which reads as follows: "Die in eenige Vorsten ofte onder groote Heeren Hoven den dienst des Woords bedienen, sullen ordentelijk en wettelijk, gelijk anderen beroepen worden; de belydenisse des Geloofs, en andere Kerkelijke ordeningen, onderschryven, en uyt de allerbequaamste des Hofgesins, Ouderlingen en Diaconen stellen: sy sullen ook in den Classen en Synoden verschynen, en haar het oordeel derselver, als anderen Dienaren onderwerpen."

In the year 1581 the Synod of Middelburg reiterated all these rulings, but it added the following provision:

"As far as they (Ministers) are concerned who serve in Homes for the Infirm and Aged, or in Orphanages, these also shall be obligated to conduct themselves according to the Ecclesiastical Ordinances". (See Acts, Synod of Middleburg, 1581, question 7)

Note that the Churches at this Synod specifically approved of the fact that ordained ministers should labor, not only at certain courts, but also in Homes and Orphanages; but with the definite understanding that they should avoid all independency. They must be called and admitted as all regular ministers, and they must respect the Church Order in all things.

In 1586 the Synod of 'sGravenhage adopted Art. 6 and it was later incorporated in the Church Order of Dort, 1618-19.

And thus the article still reads for the Reformed Churches of the Netherlands.

We, however, accepted a new reading in 1914. It reads:

"No Minister shall be at liberty to serve in institutions of mercy or otherwise, unless he be previously admitted in accordance with the preceding articles, and he shall, no less than others, be subject to the Church Order."

The Rev. I. Van Dellen and the present writer make, in part, the following comments regarding Art. 6 in their book, *THE CHURCH ORDER COMMENTARY*, pages 38, 39:

"1. THE BURDEN AND INTENT OF ARTICLE 6.

Article 6 provides that no Minister shall have the right to accept an appointment as spiritual worker in an institution of mercy, or a like institution, unless he has actually been called to this work, just as a Minister is called to the Ministry of a congregation. In other words, whether a Minister has an ordinary sphere of labor (Minister of a local Church), or an extraordinary sphere of labor (such as spiritual worker in a hospital) he must be called as stipulated in Articles 4 and 5 of the Church Order.

It is implied in Article 6 that he who accepts an appointment to do ministerial work in some Christian institution without a call according to Articles 4 and 5 of the Church Order, thereby forfeits his office. And no one can lay claim to the office of the ministry just because he does ministerial work, unless he has first been lawfully called and charged. Furthermore, it is specifically stipulated that Ministers who have extraordinary charges and fields of labor must submit themselves in all things to the Church Order. What holds for regular Ministers holds for them as well. In this connection it is to be noted that Synod of 1918 decided that: "Spiritual advisors for institutions shall be called by a neighboring Church in consultation with the respective Board." (cf. Acts 1918, Art. 37)

A decade later the Synod ruled as follows: "Synod rules that the status of a Minister, who labors officially in non-ecclesiastical institutions of charity is covered by Article 6 of the Church Order; that all non-official work performed for such institutions, as for instance, the collection of funds or solicitation of membership, whether the Minister be in active service or retired, is covered by Article 12 of the Church Order and is in conflict with "being bound to the service of the Church for life," and not in harmony with Art. 13 nor Art. 14." (cf. Acts, 1928, Art. 37)

2. GENERAL PRINCIPLES BASIC TO ARTICLE 6.

In the first place, the Churches can recognize only one kind of Ministers of the Gospel. Not two kinds, one of which is charged and called by the Churches, and the other appointed by some organization or group of individuals. The Church can recognize only those as Ministers of the Gospel who have been lawfully called and charged by the Church of Jesus Christ, and who also live and work in agreement with, and submission to the Church Order. All this for the simple reason that the Bible knows only of one kind of Ministers; namely, those who have been lawfully called to office.

Secondly, even as one cannot be an Elder or Deacon without being Elder or Deacon of a particular local Church, so one cannot be a Minister without being such of a particular local Church, though one's charge as a Minister may be very special."

* * *

Believing that my interpretation of Art. 12 and Art. 6 of the Church Order to be correct, brethren, I see no conflict between these two articles.

Art. 12 specifies that the office of the ministry is for life. No one shall be permitted to yield his office in order to assume and pursue a secular calling except for very weighty reasons.

Art. 6 specifies that Ministers who labor in fields or institutions which lie outside of the local congregation shall be called just like ministers who labor as regular ministers of the Gospel, and that they shall in all things be subject to the Church Order as well as the regularly assigned ministers.

The two articles in my humble estimation harmonize fully. They are not mutually exclusive.

Synod should also take considerate note of the fact that such authorities on the Church Order and its historical and exegetical interpretation, as Voetius, Rutgers, Bouwman, Jansen, of the Netherlands, and our Heyns, have never suggested the conflict alleged to exist between Art. 6 and Art. 12. Their interpretation of these articles harmonizes regarding the points in question fully with what I have offered above. If, indeed there is a conflict between these articles, then it has been for our Synod of 1948 at the suggestion of an advisory committee to discover it. Said authorities have seemingly never come across it.

* * *

By saying what I have said thus far I would not want Synod to conclude that I am fully satisfied with the situation as we face it in our midst today.

I believe that Art. 6 has a proper place in our Church Order, but I also believe that the tendency to increase the number of ministers who hold all kinds of positions which relate themselves secondarily, and in some instances rather remotely, to the primary task of the ministry, I believe that this tendency is a dangerous one.

I am even convinced that some of our ministers are holding certain positions which are really non-ministerial in character.

In other words, the present reporter feels that the provision of Art. 6 has been applied too frequently and without sufficient warrant.

Positions which are really managerial in character — though very useful and necessary — these positions should be filled by competent laymen. The ministry of the Gospel is not for work of this kind. And if a suitable and qualified layman cannot be located, and if the organization concerned much desires the services of one of our ministers because of his peculiar fitness for the task, and if the minister concerned feels the urgency and challenge of the appointment, then let him accept the appointment, but with the understanding that he will yield his office. Let him, with the approval of his consistory and Classis, step out of the ministry.

Furthermore, I believe it would be well for Synod to rule that whenever a church desires to call a minister for some type of ministerial service according to the provision of Art. 6 of the Church Order, that it shall not proceed to do so until after it has received the approval of its Classis meeting in full session. No church, I would suggest, should proceed to call a minister to labor in an institution of mercy, or a school, or some other Christian field, unless its Classis has investigated the matter and is persuaded that the proposed task is indeed ministerial, spiritual in character, and wholly compatible with the ordination vows of the ministry, and the work of the ministry as described in our Church Order. I would rather not leave this matter to the judgment of any Classical Committee.

I would want the full body of Classis to deliberate and decide a question of this kind.

Furthermore, I believe Synod should call the attention of the churches to the fact that ministers who occupy an extraordinary field of labor according to the provisions of Art. 6, *should indeed live up to the requirements of the Church Order*. They are subject to the Church Order as well as regularly engaged ministers, so Art. 6 stipulated. But in actuality these ministers, at least in many instances, do not live up to the provisions of the Church Order. For example: They are not present at the time of Church Visitation (See Art. 44); they seldom attend Consistory Meetings or go to Classical Meetings (See Art. 42); they do not come under the rule regarding mutual censure (See Art. 81). Neither, I fear, do the consistories whose ministers they are, supervise the labors of these ministers sufficiently. The relationships between the calling church and the minister whose work is extraordinary, is often a mere empty form, a "wassen neus", as our fathers used to say regarding purely formal matters.

This surely is not as it ought to be.

Calls according to the provision of Art. 6 should be held to a minimum, and we should only avail ourselves of the permissive provision of Art. 6 when the labors which we have in mind are definitely spiritual in character. They must concern the teaching or preaching of the Word. The work must be prophetic in its character, and must be wholly in harmony with the ministerial office.

Our Classes should carefully judge every case by itself, and express their approval or disapproval.

And all who are called to a ministerial task according to Art. 6 should continue to work in strict compliance with the provisions of our Church Order.

And all doubtful cases which may arise should be referred to Synod for its decision.

And if some future Synod should judge that certain Classes are interpreting Art. 6 too roomy, permitting churches to call ministers to work which is really non-ministerial in character, then such a Synod may of course adopt a declaration which would rule out such erroneous application of Art. 6.

* * *

As to the specific mandate which our Committee received from the Synod in 1948, namely, to study the discrepancy between Art. 6 and Art. 12 of the Church Order, and to advise Synod how to remove it, (cf. Acts 1948, p. 75), my advice to Synod is to make no alterations in said articles since the alleged discrepancy is non-existent, and both articles answer a legitimate and laudable purpose.

* * *

Aside from the main differences regarding which the undersigned differs definitely from his two colleagues on this committee there are certain

approaches, interpretations and quotations in the majority report upon which we would have to comment adversely, if a full discussion of the majority report were entered into by him at this time. He thought it better not to do so in this report, but rather to state his findings and advise regarding the issue at hand, without further comment.

Fraternally yours,

MARTIN MONSMA

SUPPLEMENT NO. 27

(Arts. 86, 157)

THE CANADIAN IMMIGRATION COMMITTEE

To the Synod of the Christian Reformed Church, June 1950.

ESTEEMED BRETHREN:

Survey of Work in 1949

DURING the year 1949 some 7000 immigrants from the Netherlands arrived in Canada. Seventy-four percent of them belonged to the Reformed Churches. More than half of this number settled in the province of Ontario while approximately 2000 newcomers went to the province of Alberta. The remainder went chiefly to British Columbia and Manitoba. Sackatchewan, Quebec and the Maritimes also received a few hundred. The Gereformeerde Kerken supplied the largest number.

The new arrivals were met at the docks in Halifax and Quebec by either Rev. J. M. Vande Kieft or Mr. J. Vander Vliet and on the way to their destination were acquainted with our church and immigration work. Our home missionaries, ministers and fieldmen receive all available information on new arrivals so that a contact can be made at once and a list of their names and addresses is sent to our church papers with the request that free copies be sent to them.

Six boats arrived during 1949. By mutual agreement between the Gereformeerde and Hervormde Kerken in the Netherlands a minister of either one of these churches was assigned to accompany the immigrants in order to render spiritual care during the ocean trip. One of them, Rev. S. Koster, disembarked at Quebec and extended his visit over a period of several months during which time he visited many immigrants in their homes in Ontario and preached in most of our churches in that province.

As was reported to previous Synods not all the immigrants are placed by us and our agents, because of the fact that government inspectors have been stationed in strategic points throughout the Dominion for the purpose of supplying the Canadian farmers with help from the Netherlands. Other churches also have become alerted and have appointed fieldmen such as the Reformed Church of America and the Protestant Reformed church. But we may say that in the Western provinces our people were practically all placed through our Committee while in Ontario the larger part of them was handled by us.

The placing of immigrant families on Canadian farms at all times requires the careful attention of our fieldmen since many circumstances and conditions must be taken into consideration. Their main concern is that immigrants should be placed around our churches or in such a way that a group can be formed for the purpose of worship on the Lord's day

either in some one's house or in a church building. This work of placement, however, important as it may be, does not constitute the entire program of activities of our men. The thousands of immigrants who have arrived during the last three years come to our Committee and its organization with their problems and needs, and our fieldmen are continuously called upon to give advice, to provide jobs on farms and in factories, to buy or rent property, to straighten out difficulties that arise between farmer and immigrant, to organize immigration societies, to formulate the terms for benevolent funds by which they are insured against sickness and burial expenses and even to appear in court to defend the rights of our people or to plead for mercy. Their work is of the greatest importance because they speak both languages and have a thorough knowledge of existing conditions and laws in Canada. Their work is also greatly appreciated both by the ones that are assisted by them as well as by the government.

Canada is yet in a state of development and has many and large districts especially in the Northern parts of the provinces where settlers with limited financial resources can obtain land at low prices. Our fieldmen have gone into these places and investigated the nature of the soil, the marketing possibilities and the climatic conditions and have conducted groups of immigrants to those areas. An example of this resettlement scheme can be found in Cochrane, Ont., where families from the Southern part of Ontario who did not have sufficient capital to buy property around our existing churches, have purchased partly developed farms at low prices. This small beginning may well be the forerunner of a larger movement of Dutch immigrants to the less populated parts of the dominion. Their perseverance and ability to conquer difficult situations makes them more suitable for this task than the average young Canadian whose main purpose of life in our days seems to be to live in the city, to work short hours and to enjoy life to the full.

In British Columbia and Alberta our men are facing the same problems and investigations are carried out into the Central parts of these provinces as to the possibilities of resettlement.

All this valuable work has been done by our fieldmen and their local helpers and besides this an extensive correspondence had to be conducted with prospective employers as well as with immigrants. During the winter months and the early spring many thousands of farmers were approached for the purpose of placing immigrant families.

Our Secretary-Treasurer, Mr. J. Vander Vliet, who also acts as part-time fieldman in his immediate vicinity, was kept more than busy all through the year with an endless flow of inquiries from all over the dominion and Holland. He handles all the correspondence between our organization and the official bodies, he receives the information from the churches in Holland concerning immigrants and he passes them on to the Canadian congregations. He receives the applications from our or-

ganization in Ontario for completion and filing purposes and he pays the expenses and salaries of all our fieldmen. Until January the first, 1950, he also paid to the different churches our Committee's share toward the cost of transporting new and needy immigrants to our church services.

Personnel

In accordance with the decision of Synod of 1949 two members were dropped from our Committee: Mr. H. J. ten Hove from Alberta and Mr. J. Vellinga from Ontario. Due to the death of Mr. L. Kool of Vancouver on July 27 our membership was further reduced to four, namely one for Alberta, one for Manitoba, one for Ontario and our Missionary-at-Large.

The following full-time fieldmen were working for our Committee during 1949: In Alberta, B. Nieboer and H. A. Wieringa; in Manitoba, J. de Jong; in Ontario, J. Vellinga (L. Van den Berg was added in 1950), while as part-time fieldmen have functioned: for British Columbia, A. de Jong; for Alberta, H. J. ten Hove and J. Prins; for Ontario, P. Turkstra.

The local organizations, especially in Ontario, have appointed agents who are the "eyes" of the organization and whose task it is to report possible openings for immigrant families to the fieldmen. They are only paid their necessary expenses such as postage, telephone calls and for short trips in their immediate vicinity.

Problems

The work of our Committee has intensified due to increased difficulties of which we may mention:

1) The demand for farm help is not as great as it was before; the uncertainty of foreign markets and of prices of farm produce; the extensive immigration program from England and other European countries.

2) Government offices have been set up and inspectors have been appointed in many places for the purpose of stimulating interest among farmers for Dutch immigration. The papers of Reformed families were therefore divided between them and us and on some occasions we did not have sufficient information sheets to make the required placements. These conditions still exist in Manitoba and Ontario.

3) Since other churches have entered the field our Committee has limited itself to the placement of Gereformeerde and Christelijk Gereformeerden only. Adherents to the Art. 31 group and Oud Gereformeerden have expressed the desire to be placed henceforth by their own organization.

The conditions on the field have otherwise remained the same as they were the year before with the exception that government inspectors are no longer temporarily engaged in placing immigrants but are in the field to stay.

Relations to Other Bodies

Our connection with governmental authorities both provincial as well as federal have been on a basis of mutual understanding and cooperation

and our relation to the Christelijke Emigratie Centrale in Holland is most cordial.

The Railway Companies of Canada have supplied us with free transportation to our meetings and with zone passes for our fieldmen. In some cases we have been able to obtain trip passes for our ministers.

There is a very close cooperation between the Home Mission Board and our Committee. Our Home Missionaries are continually being informed about new arrivals in their districts while the immigrants at the time of placement are advised about their nearest Christian Reformed Church and the name of the minister. Information about new fields and new groups is forwarded to the Home Mission secretary when necessary and opinions about possibilities are requested and submitted regularly during the year.

The Gereformeerde Kerken in the Netherlands have now appointed "Deputaten voor Emigratie" with whom we are working together in unity especially for the purpose of transferring membership certificates from one country to the other and for making contacts with the dispersed before they drift away and lose spiritual contact.

Our secretary visited the Netherlands during the fall of 1949 and made valuable contacts with the officials and with many immigrants which have stimulated the interest for immigration to Canada.

Relations to Organizations

Immigration leagues and local organizations have been very active. They have received and welcomed new immigrants in their midst, have conducted them to our church services and have promoted their well being by enrolling them as members of sickness insurance and burial funds. They have also found many places on farms for new immigrants.

Our Committee has encouraged this work with the purpose in mind that a strong organization should eventually take over the work of the Committee and bear to a certain extent, the financial burden which now rests upon our churches.

Representation at Synod

The Committee has appointed the Rev. J. M. Vande Kieft, Missionary-at-Large, as its representative at Synod.

Recommendations:

- 1) That Synod continue previous appointments.
- 2) That Synod approve the appointment of Herman A. Wierenga as full-time fieldman for Alberta.
- 3) That Synod approve the appointment of L. Vanden Berg as full-time fieldman for Eastern Ontario.
- 4) That Synod appoint a new Committee member for British Columbia from the following nomination: J. Vander Velde and A. de Jong.
- 5) That Synod recommend our Immigration Fund to the churches for one or more offerings.

Financial Status and Needs

Your Committee is grateful to Synod for recommending the *Canadian Immigration Fund* to our churches for one or more offerings each year and to the churches for their responses to the appeals that we have sent to them. Since we have not been placed on a quota basis, we must depend upon freewill offerings. The Committee's budget-needs now approximate the equivalent of \$1.00 per family, per year.

We have again prayerfully submitted our financial needs to the consistories trusting that the Lord will move the hearts to continue to provide the necessary funds and enable our churches to do so.

The financial statement with audit report will be presented to Synod in a supplemental report.

In the light of the experiences of the past, facing the challenge of the future, your Committee is alerted to the pressing urgency of the present labors in which we are engaged with all the difficulties and problems that attend them. We rejoice in the fruits that the Lord has given. We go forward not merely to help resettle our European kinsmen in the flesh, but to re-gather them as co-heirs of the great salvation into the fold of the Great Shepherd who leadeth his sheep in love and in truth.

Respectfully submitted,

THE CANADIAN IMMIGRATION
COMMITTEE:

P. J. HOEKSTRA, *Pres.*

J. VAN DER VLIET, *Secr.-Treas.*

A. DISSELKOEN

J. M. VAN DE KIEFT

SUPPLEMENT NO. 27-A

(Arts. 86, 157)

THE CANADIAN IMMIGRATION COMMITTEE

To the Synod of the Christian Reformed Church, June 1950.

ESTEEMED BRETHREN:

SUBSEQUENT to our report on last year's activities various ships have transported immigrants from the Netherlands to Canada. The M. S. Volendam is now making one trip a month and carries between 1,200 to 1,500 passengers each time. Until June 1st approximately 3,500 new immigrants arrived here. The Volendam will make at least two more crossings and all through the summer months immigrants are expected to come in by boat and by plane. Whereas the first large shipment consisted of about 60% of people who in Holland belonged to the Gereformeerde Kerken the percentage on the second boat was approximately 47%, which figure we expect will be maintained throughout the year.

As before, the province of Ontario is taking more than half of all the newcomers. Alberta is second, British Columbia and Manitoba are showing an increase over last year. No efforts were made by our Committee to find sponsors in the Maritimes and Quebec. Several families, however, from these provinces asked us to be replaced in Ontario where they could join one of our Christian Reformed Churches.

Again this year our Committee is bringing into practice a two-fold purpose in regards to placements (1) to strengthen the existing churches and of these especially the weaker ones and (2) to establish new groups where agricultural and climatic conditions warrant such undertakings. The result of this policy is evident in the growing membership of several churches and in many small groups which this year because of this work may be organized into churches.

It has been our experience so far this year that the demand for Dutch farm labor exceeds that of last year and reports from Holland indicate that interest for immigration to Canada is decidedly increasing.

Mr. A. Warnaar, president of the Christelijke Emigratie Centrale is visiting Canada in order to acquaint himself with the work of our Committee and of our church in the various parts of the Dominion.

Your Committee would bring to the attention of Synod that during the first part of the year our funds experienced a steady decrease until on May 1st there was only enough money left to carry us through until the 1st of June. During May, in response to another appeal for funds addressed to the Consistories, the Synodical Treasurer reported

that a substantial amount had again been received from different Classical Treasurers for our Committee. In all probability, this will be sufficient until the end of August, and some additional money will be coming in during this period, but it leaves our Committee dependent upon continued and repeated appeals to our churches.

In order to properly carry out the mandate given it by Synod, your Committee therefore, respectfully requests that Synod place it on a Budget-Quota basis of \$1.00 per family, on the following grounds:

- 1) The essential and integral part of the work of our Committee, and of its Secretary and Fieldmen, in the total Canadian Immigration Program of our Christian Reformed Church, warrant that its financial status be made more definite and secure.
- 2) The Canadian Immigration movement is of great importance to our entire denomination and is calling for large financial support of the various Committees and the Funds cooperatively engaged in this major denominational undertaking.

A more proportionate distribution of these funds will be brought about by placing our Committee on a quota basis.

May the Holy Spirit direct the Synod in all its deliberations and decisions.

Respectfully submitted,

The Immigration Committee for Canada
of the Christian Reformed Church.

J. P. HOEKSTRA, *President*

J. VANDER VLIET, *Secretary-Treasurer*

A. DISSELKOEN

J. M. VANDE KIEFT

SUPPLEMENT NO. 28

(Art. 59)

**"EDUCATIONAL STUDY COMMITTEE," OR THE
"COMMITTEE ON CATECHETICAL TRAINING"**

ESTEEMED BRETHREN:

THE mandate of your committee is contained in the Acts of the Synods of 1946 and 1947.

The resolution of the Synod of 1946 is found in the Acts, Art. 119, IV, p. 91; it reads as follows:

"Your Advisory Committee recommends the appointment of a study committee of five on catechetical instruction to do exploratory work in the field of catechetical training to determine the needs of our Catechism classes and to suggest ways and means for securing the proper correlation of the work done among our children by the Sunday School, the Christian Day School, the Catechism classes, and Youth Committees."

The Synod of 1947 amplified this mandate and passed the following resolution (Acts, Art. 100, C, 3, p. 57):

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

a. Study problems pertaining to our Catechism Classes, give leadership along these lines, and promote the institution of Catechism in our midst.

b. Prepare in prospectus a course of study which can be used as an integrated whole throughout our Catechetical courses from Primary to Compendium levels, with a view, if Synod approves the prospectus, of publishing a uniform set of lessons and study manuals.

c. Compile statistics regarding our Catechetical work, number of classes, ages taught, length and character of classes, etc., so that others may gain from what is being done and the church may know whether we are progressing in this work.

d. Solicit information as to means being employed to make these classes valuable and popular to the youth.

1. Are your classes arranged according to age or grade in school?
2. Do you conduct "confession classes?"
3. Do you have reasonable success with memory work?
How do you encourage memorization?
4. What preparation is given by the way of introduction to the lesson assigned for the following week?
5. a. Is attendance regular?
b. How do you deal with delinquents?
c. Do the homes cooperate satisfactorily?

6. Is discipline a problem in classes of certain ages?
If so, why these particular classes?
7. a. Do you encourage the catechumens to ask questions?
8. How do you take in consideration the differences in mental ability?
9. What percentage of your catechumens attend Christian School?
10. Have you an integrated program in your community with the Christian School to prevent repetition or overlapping? Please comment.

Additional Information and Comments Will Be Appreciated.

e. Serve the church with guidance as to how to popularize the Catechism classes.

f. Investigate ways and means of integrating our various educational agencies, Christian Day School, Sunday School, and Catechism classes."

We gather from these resolutions of Synods that the work assigned to the committee may be described as a four-fold task:

1. The committee should seek to promote in general the cause of Catechetical instruction in our churches. It appears that Synod desires this phase of the work to be done especially by gathering and distributing information.

2. The committee must seek to integrate or to correlate the work of our educational agencies. The following agencies are mentioned: Christian Day School, Sunday School, Catechism classes, and also "Youth Committees."

3. The committee is charged to prepare a prospectus of a course of study for our catechism classes. This prospectus is to be submitted to Synod for approval and thereupon, if approved, published and, we suppose, recommended to our churches for use.

4. Finally, the committee is instructed to compile statistics of the catechetical work being done in our churches. Such matters as the number of classes, age taught, length and character of classes are specifically mentioned.

It stands to reason that the work of the committee had to begin with point 4 above. Statistics had to be gathered first of all and these had to be compiled and "digested" or evaluated by the committee. This is in itself a laborious task, requiring much time and scrutiny. One of the first decisions of your committee was to compile as comprehensive a questionnaire as possible to be sent to all our churches. The results thus obtained constituted the material with which the committee had to work.

The questionnaire sent to the churches reads as follows:

The committee mailed this questionnaire to 324 churches or ministers. We wish that we could report general and hundred percent response to our inquiries. Though the Synod of 1948 urged "all ministers to co-operate with the committee in completing the questionnaires which are to be distributed" (Acts, p. 48), yet we failed to receive a response from 102 of the 324 churches — 222 returned the completed questionnaire. Roughly one-third of our churches or ministers were negligent. It is of course, impossible for your committee to indicate a cause for this negli-

gence. Various causes suggest themselves to us. In cases of vacancies negligence may be explained, though hardly justified even under such circumstances. However, the conclusion seems to be warranted that by no means all our churches or ministers are duly or properly interested in the work of catechetical instruction or the training of our covenant youth. At least many do not appear to be desirous of cooperating with our denomination in the gathering of the necessary information for the committee to labor as efficiently as possible.

It would perhaps be discourteous and require too much space to supply Synod with a list of the churches which have neglected to return the completed questionnaire to us. However, Synod may be interested to know how the churches of our various Classis have responded. We tabulate the list of the Classis below:

Classis	Responded	Failed
California	6	19
Chicago North	9	14
Chicago South	3	15
G. R. East	3	25
G. R. South	3	17
G. R. West	6	13
Hackensack	1	10
Holland	4	15
Hudson	5	15
Kalamazoo	4	14
Minnesota	12	23
Muskegon	12	26
Orange City	4	13
Ostfriesland	2	13
Pacific	1	25
Pella	6	16
Sioux Center	5	18
Wisconsin	4	13
Zeeland	1	15
Canada	9	

It stands to reason that the committee faced the question whether it could continue its work though roughly one-third of our churches had failed to respond. We wondered whether the information supplied by 222 of our churches was sufficient to warrant the committee to draw conclusions. Conclusions, if they are to be of value, should reflect or be based upon conditions which obtain generally. Though we hesitated, yet we decided to continue the work, hoping that this will be approved by Synod and that the 222 responses received reflect the conditions of our churches in regard to the training of our youth sufficiently general to warrant the drawing of some conclusions.

Age or grade at which catechetical instruction is begun.

(Some churches classify the catechism according to age, others according to grade in school. Here we give two lists):

No. of churches	Age of beginning
2	4 years
43	5 "
39	6 "
17	7 "
14	8 "
7	9 "
3	10 "
1	12 "

No. of churches	Grade begun with
41	1st
12	2nd
16	3rd
8	4th
6	5th
1	6th
1	7th

The above lists indicate that there is by no means uniformity among us in regard to the age or grade at which instruction is begun. Many churches begin instruction at the youthful age of 4, 5 and 6 years, or with the 1st, 2nd or 3rd grades. Other churches postpone the initiation of this instruction until an older age or higher grade. The committee does not doubt that the existence or non-existence of Christian Day Schools in our churches, as well as the faithfulness of parents in sending children to the Christian schools wherever they exist, is a determining factor in initiating catechetical training by the churches. For that reason it is interesting to note the percentage of our covenant youth attending Christian Day Schools. Here follows a list compiled:

No. of churches	No. of children attending Chr. School
18	1 to 25%
18	25 to 50%
28	50 to 75%
92	75 to 99%
18	100%

The committee prefers to comment on and to evaluate the information contained in these lists at a later time. At present we would call attention to the fact that the above list does indicate that the ideal of Christian Day School instruction for every covenant child has by no means been attained. We certainly may not rest upon our laurels in that respect. However, we continue by supplying a list of the length of the term of catechetical instruction given in our churches.

No. of churches	Term of instruction per yr.
1	5½ months
23	6 "
3	6½ "
44	7 "
8	7½ "
74	8 "
10	8½ "
48	9 "
1	9½ "
2	10 "
1	10½ "
1	12 "

(12 churches did not respond to this question.)

Method of dividing into classes:	Teacher (in addition to minister):
a. Both age and grade.....21	a. "Teacher" .....31
b. Grade only .....78	b. Minister's wife .....19
c. Age only .....Balance	c. Seminary student 8
	d. Elder .....44

Lack of uniformity is also evident from the list given above. While we suppose that local conditions are often a factor in determining the length of the term, yet the great differences are striking and we wonder whether local conditions alone account for these differences. However, also here the committee prefers to reserve its comments till later and would now present an account of texts or catechism books used.

Texts or Catechism Books used:

The variety displayed in this report to this point, continues to manifest itself when a tabulation of the texts used for catechetical instruction is given. We divide these texts into two classes: historical and doctrinal. It is hardly possible to enumerate all the texts or books used. Several are mentioned which are used in a small number of churches. We refrain from indicating them and report only such as are able to lay claim to more or less of a general use.

Texts on Sacred History:

No. of churches	Author	Book Used
26	Beets & Bosma	Sacred History for Juniors
19	Beets & Bosma	Sacred History for Seniors
60	Y. P. De Jong	Bk. I, Cat. Hist. for Juniors
38	Y. P. De Jong	Bk. II, Cat. Hist. for Juniors
42	Y. P. De Jong	Bk. III, Cat. Hist. for Juniors
30	Y. P. De Jong	Bk. IV, Cat. Hist. for Juniors
34	J. Kuizinga	Bk. I, Stories about Jesus
18	J. Kuizinga	Bk. II, Stories about Jesus' church
21	J. Kuizinga	Bk. III, O. T. Bible Stories
14	J. Kuizinga	Bk. IV, Stories from Hebrew History
27	H. Schripsema	Bk. I, Picture Primer of O. T. Stories
9	H. Schripsema	Bk. II, Picture Primer of O. T. Stories
69	D. H. Walters	First Steps in Bible History
92	D. H. Walters	Bk. I, Our Junior Bible Course
57	D. H. Walters	Bk. II, Our Junior Bible Course

Texts on Doctrine:

No. of churches	Author	Book Used
15	Beets	Compendium of the Chr. Rel. Explained
55	Beets & Bosma	Borstius Primer of Bible Truths
15	L. Berkhof	Summary of Christian Doctrine
30		The Compendium (The Old???)
112	Hylkema & Tuuk	1st Bk. in Christian Doctrine
52	Hylkema & Tuuk	2nd Bk. in Christian Doctrine
23	Hylkema & Tuuk	3rd Bk. in Christian Doctrine
91	M. Monsma	The Compendium Helper Bk. I
15	M. Monsma	The Compendium Helper Bk. II
61	M. Monsma	The Compendium Guide Bk. I
8	M. Monsma	The Compendium Guide Bk. II
36	Stuart & Van Wyk	Manual for the Study of the Compendium
39	D. H. Walters	Our Bible Doctrine Course

At this time we only remark that by no means all our churches use the Revised Compendium, authorized and recommended by the Synod of 1943. In fact according to this list at least some 80 churches adhere to the old and unauthorized compendium.

We trust that it will be understood by Synod that most of our time has been occupied with the statistics contained in this report. We have indeed given considerable thought to a critical evaluation of the information now at hand and partly reproduced in this report. However, rather than to come with premature recommendations to Synod we beg for more time, and would suggest that Synod instruct us to continue laboring along the line indicated in this report, of course, together with any direction Synod may see fit to give.

In conclusion, we remark that the Rev. Wm. Haverkamp, the president of this committee, moved from these parts to Michigan, and, we assume, withdrew from the committee. May we suggest to Synod that the Rev. Anthony Hoekema, pastor of the Bethel Church in Paterson, and the Rev. Nicholas H. Beversluis, teacher of Bible in Eastern Academy, be added to our committee? We feel that these two brethren would be valuable additions.

May the Spirit of God graciously guide you in all your deliberations!

Humbly submitted,

....., *President*

S. VAN TIL, *Secretary*

H. DEKKER

N. J. MONSMA

DR. W. ROOKS

SUPPLEMENT NO. 29
(Arts. 153, 157)**SOUTH AMERICA AND CEYLON***Synod of 1950.*

ESTEEMED BRETHREN:

WHILE the representatives of our churches in South America and Ceylon are faithfully bringing their witness and testimony, week after week, there is no way of adequately expressing the self-denial that this means to them, to their wives and children. Only in the most inadequate ways, can we express our appreciation. We cannot allow ourselves to become dull of hearing to the faint undertone of self-sacrifice which is so pervasive in all the evidence that accumulates, more and more, in the course of time.

They are really bearing the burden and heat of the day, a heat that is not without important effects on the health of some of those concerned. The best we can do, as Synod and committee of Synod, is not yet adequate, considering the perpetual self-sacrifice that they have endured with so little manifestation of the fact, and frequently with such enthusiastic devotion.

The brethren, Rev. Wm. V. Muller from Carambehy, Brazil, Rev. Jerry Pott from Tres Arroyos, Argentina, and Rev. A. C. Sonneveldt from Buenos Aires, were all present, at the recent meeting of Classis Buenos Aires. There was also an elder from Carambehy, Brazil. The three congregations of Argentina, Chubut, Tres Arroyos, and Buenos Aires were all represented at the Classis.

In the summer of 1949, your Committee had sent the inquiry of our Synod of 1949 to the corresponding secretary of Classis Buenos Aires, the Rev. A. C. Sonneveldt. This inquiry is found in our Synodical Acts of 1949, page 41, Article 80 — IV — C, and reads as follows:

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

This question and the Dutch translation was sent to the corresponding secretary of Classis Buenos Aires, the Rev. A. C. Sonneveldt. Copies of the question were also translated to the Rev. Jerry Pott and the Rev. Wm. V. Muller.

Your Committee is now able to report to the Synod of 1950 the action of Classis Buenos Aires on this matter, according to our instruction from the Synod of 1949.

The official answer of Classis Buenos Aires is in the Dutch language, signed by the President of the Classis, the Rev. Wm. V. Muller, and the corresponding secretary, the Rev. A. C. Sonneveldt. We are also indebted to the Rev. Wm. V. Muller for an English translation of it. We shall present the answer of Classis Buenos Aires in both languages, beginning with the Dutch original:

Aan Deputaten voor Zuid-Amerika,
Grand Rapids, Mich.

Buenos Aires, Februari, 1950.

BESLUIT VAN DE CLASSIS BUENOS AIRES INZAKE KERKVERBAND

De Classis Buenos Aires spreekt uit:

A. Dat het ideaal is, om als Kerken van Zuid-Amerika zoo mogelijk te komen tot zelfstandigheid. *Gronden:*

1. De ontwikkeling van den arbeid op kerkelijk gebied draagt in Zuid-Amerika een geheel eenig karakter.
2. Zelfstandigheid is gewenscht, in verband met onze verhouding tot de autoriteiten van de landen, waar de Kerken gevestigd zijn, aangezien sommige landen bezwaar hebben tegen buitenlandsche invloeden.
3. De groote afstanden maken een geregeld contact moeilijk, zoowel met Nederland als met Noord-Amerika.
4. Het verantwoordelijkheids-besef in de gemeenten zal ongetwijfeld worden aangewakkerd, indien onze Kerken tot zelfstandigheid komen.
5. Met het oog op de verschillende stroomingen in onze Kerken in Nederland, zullen emigranten zich gemakkelijker bij de Geref. Kerken in Zuid-Amerika aansluiten, wanneer deze zelfstandig zijn.
6. Gezien het feit, dat de Chr. Geref. Kerk in N. Amerika voorheen en tot heden welwillend predikanten hebben geleend en financieelen steun hebben verleend aan de Geref. Kerken in Z. Amerika, die in kerkelijk verband met de Geref. Kerken in Nederland stonden, en ook aan de Burgergemeente op Ceylon, mag worden aangenomen, dat zij geen bezwaar zullen hebben diezelfde hulp te verstrekken, wanneer deze Z. Amerikaansche Kerken zelfstandig zouden worden.

B. Dat zij tot de Geref. Kerken in Nederland, N. Amerika en Zuid-Afrika het verzoek richten, eventueel hun Deputaatschappen voor de behartiging van de belangen onzer Kerken te continueeren en, hun belangstelling en, zoo noodig, hun financieelen steun te blijven schenken.

C. Dat zij aan de Chr. Geref. Kerk in N. Amerika verzoekt, ten opzichte van de predikanten door haar geleend aan de Classis Buenos Aires van de Geref. Kerken in Nederland, dezelfde regeling te treffen, indien deze Kerken zelfstandig mochten worden.

D. Dat zij mandaat verleent aan Ds. J. Pott om tijdens zijn verlofperiode:

1. besprekingen te houden met Deputaten der Chr. Geref. Kerk in N. Amerika, ten einde hun instemming te verkrijgen met het standpunt, door de Classis ingenomen;
2. vervolgens en indien mogelijk, met voornoemde Deputaten deze zaak te bespreken met Deputaten in Nederland;
3. te trachten de ahaesie te verkrijgen van de Synodes onzer Kerken in Nederland en Noord-Amerika.

De Classis voornoemd,

WM. V. MULLER, *Praeses.*
A. C. SONNEVELDT, *Scriba.*

We also present to Synod the following English translation of this historic answer of Classic Buenos Aires to which decision we can give our hearty cooperation and which decision we hereby recommend to the Synod of 1950 for its acceptance and approval.

A. It is the ideal of the churches of Cl. B. A. to become an independent denomination. This is based on the following considerations:

1. The unique character and development of the work in S. A.
2. It will facilitate relations with local governments, some of which are adverse to foreign influences (This applies particularly to Argentina).
3. The distance which separates from the Netherlands as well as the States make direct contacts very difficult.
4. The sense of responsibility in the churches (in regard to financial obligations) will be stimulated by being independent.
5. In view of the different currents in the Gereformeerde Kerken in the Netherlands, new immigrants might more readily become affiliated with independent churches in S. A.
6. Since the Chr. Ref. in the past was willing to loan its ministers and furnish financial aid to the S. A. churches when they were affiliated with the Netherlands, it may be expected that they might also be willing to furnish identical help in case these churches become independent.

B. The churches in North America, Netherlands, and South Africa are requested to maintain the existing Committees for promoting the interests of our Churches, and requested to show their interest in the spiritual welfare and where necessary to grant financial support.

C. The Christian Reformed Church is requested to continue the loan of their ministers to the churches when they shall have become independent.

D. Rev. Pott is given mandate during his furlough:

1. To obtain the agreement of the S. A. Committee of the Chr. Ref. church with these plans;
2. To confer if possible jointly with this Committee and with the Deputaten in the Netherlands;
3. To secure if possible the adherence of the Synods in the Netherlands and North America.

We wish to quote with approval a statement in a report to the Synod of 1949, page 357, Supplement 35, concerning "*Dual Administration of Reformed Churches in South America*," the quotation from this report being as follows:

"On the one hand, your Committee is of the opinion that, at least as a first step, it would be for the best interests of Classis Buenos Aires to be a part of the Christian Reformed Church, since all of its congregations feel the need of financial subsidy, especially toward the salary of the min-

ister. On the other hand, your Committee is also of the opinion that, if so desired by the Classis, it would eventually be for the best interests of Buenos Aires, to become an independent denomination, self-supporting, at least in the main, like the Dutch Reformed Church of Ceylon. But if Synod is willing to maintain approximately the present financial support, especially for ministerial salaries, even if Classis Buenos Aires would become a separate denomination, this would naturally be welcome news to some of the brethren in the congregations of Classis Buenos Aires. It is quite possible that separate denominational life is the best for these churches, even before they are able to become chiefly self-supporting, in the matter of ministerial salaries. They are supplying their own churches and parsonages, in the main, and some Christian primary education in two of the above four congregational communities. The Christian Reformed Church has supplied some of the ministers, and with 189 pre-seminarians in Calvin College in 1948-'49, and with a shortage of ministers in the Netherlands and in South Africa, it is possible that in the providence of God, the Christian Reformed Church provides training for some of the men that may eventually be willing to respond to the Macedonian call to 'come over and help' both the needy Reformed Churches and the scattered Reformed Dutch settlements in South America, for the mutual benefit of both Classis Buenos Aires and the Christian Reformed Church."

We hope that the Synod of 1950 can view the answer and decision of Classis Buenos Aires in the light of the above statement, and continue its cooperation with Classis Buenos Aires.

Your Committee is of the opinion that the mandate of our Committee found in the Acts of our Synod of 1912, page 27, Article 28, II, will need no alteration, if our Synod and Reformed Churches in the Netherlands approve the answer and decision of Classis Buenos Aires, quoted in this report to Synod.

The budget of our Church for 1951 for the South American Churches is not affected by this decision, for the reason that all or practically all the subsidizing funds sent to the Reformed Churches of South America came from our Christian Reformed Churches.

Although the Reformed Churches of the Netherlands are providing funds for the eventual retirement of the Rev. A. C. Sonneveldt at the age of seventy, these churches have not been able to send him his usual subsidy since the outbreak of World War II, and our Churches have since sent the brother an annual subsidy, as a loan to the Reformed Churches in the Netherlands.

Although the Reformed Churches of South Africa have in years past subsidized the Argentinian Reformed Church of Chubut, they have expressed their inability to continue such support and our Christian Reformed Church has accordingly subsidized the Rev. A. C. Sonneveldt who serves Chubut (see Acts of Synod, 1949, page 41, Article 80, IV, B.).

Moreover, the Reformed Church of Chubut, Argentina, has requested our Christian Reformed church to continue to subsidize it in the future,

as their needs may appear. In fact this congregation hopes for a full-time pastor, when its pastor, the Rev. A. C. Sonneveldt, who is now 69 years of age becomes retired in the not distant future. This brother now serves both Buenos Aires and Chubut. The latter congregation is in Southern Argentina, and has several scattered mission stations as well, and a church building at Comodoro Rivadavia. Recently it was also decided to build a parsonage with this church.

The Rev. A. C. Sonneveldt now lives in a house that he and his family rent at Buenos Aires. He has served the church of Buenos Aires for many years, together with that of Chubut, but a change is at hand.

His letter of call is at Chubut and not at Buenos Aires. This will remain as it is for the present. But his retirement is in prospect.

Now the Rev. Jerry Pott has been loaned by the Christian Reformed Church to Classis Buenos. He was not loaned to the church of Tres Arroyos, in order to make it possible that he could serve any church in Classis Buenos Aires. He has served Tres Arroyos since 1937, about a dozen years, and has received much appreciation. In fact this church is loathe to see him go.

This church of Tres Arroyos has called Candidate Juan Van der Velde as "second pastor", "tweede predikant", since it has several colonies of Holland immigrants belonging to this church, though separated by many miles. This Candidate, Juan Van der Velde, was originally a son of the Tres Arroyos Church, and was given financial support by this congregation as well as by the Reformed Churches in the Netherlands, for ministerial preparation at the Kampen Theological School in the Netherlands. Having graduated from the Seminary, he was recently declared eligible to a call by one of the Classes of the Reformed Churches in the Netherlands and called as associate to Rev. Pott, "tweede predikant," by Tres Arroyos, Argentina, receiving the subsidy from our Committee which Rev. Pott's prior associate, Candidate D. Bergsma, has also received, according to the budgets approved by our Synods of 1948 and 1949. Tres Arroyos provides the means for a home for this Rev. Juan Van der Velde and his wife, whom he brought from the Netherlands. Tres Arroyos also provides a part of the salary of the Rev. Juan Van der Velde, in addition to the subsidy requested for him from our Committee and approved by our Synod.

Our Committee also received from the Tres Arroyos Consistory the following telegram, which was published in "The Banner", and which was dated February 4, 1950: *"Consistory requests committee call Minister to fill vacancy caused by our transference to Buenos Aires. Letter follows. — Pott.*

Your committee hereby requests our ministers and our Seminary students that may be interested to contact any member of our committee, or the Rev. Jerry Pott, who is now on furlough with his family, in the United States. After his furlough he expects to serve the Congregation of Buenos Aires. (For the church governmental regulations covering such matters, see the Acts of our Synod of 1930, pages 288 to 306.

We may verily raise up our Ebenezers and say, Hitherto hath the Lord helped us.

The Congregation of Buenos Aires hopes to provide a parsonage for the Rev. Jerry Pott and family.

The rather new and up-to-date church building of Buenos Aires is without debt, although presumably the building of the parsonage will again tax the financial strength of the congregation, which numbers some 325 souls, while the congregation at Tres Arroyos, which the Rev. Jerry Pott leaves, numbers some 342 souls, and enjoys the benefits of a Christian School, with its boarding house for children from a distance.

From the consistory and congregation of the Reformed Church of Buenos Aires, your Committee received a letter requesting that the Rev. Jerry Pott, who has been loaned to Classis Buenos Aires, now become the pastor of the Reformed Church of Buenos Aires, instead of the pastor of the Reformed Church of Tres Arroyos, Argentina. Your Committee also received a copy of a favorable response to this request, from the Rev. Jerry Pott. This brother had been loaned to Classis Buenos Aires, and not to any congregation, in order that such a change in his field of labor, within Classis Buenos Aires, could be made without necessitating any action by his calling church, which is the First Chr. Ref. Church of Grand Rapids, Mich. Both letters follow herewith, and have the enthusiastic acquiescence of your Committee.

Buenos Aires, 27 Februari, 1950

Aan Deputaten voor Zuid-Amerika,
Grand Rapids, Mich.

Weleerw. Heeren en Broeders:

De Kerkeraad der Gereformeerde Kerk te Buenos Aires, na de Gemeente te hebben gehoord op 26 Februari j.l. heeft het volgende besloten:

1. Aan de roepende Kerk en aan Deputaten in Noord-Amerika te verzoeken Ds. J. Pott te willen leenen aan de Gemeente te Buenos Aires, teneinde haar te dienen als herder en leeraar.
2. Aan Ds. J. Pott namens de Gemeente te verzoeken zich hiertoe beschikbaar te stellen en in overleg met de roepende Kerk en Deputaten aan dit verzoek te voldoen, met de verzekering, dat hij hartelijk welkom zal zijn.
3. Uit te spreken, dat Ds. J. Pott dezelfde rechten zal hebben, en in dezelfde verhouding tot Kerkeraad en Gemeente zal staan, als een

predikant, die in den normalen weg door de Gemeente is beroepen, met erkenning van zijn relaties met de Noord-Amerikaansche Kerken en Deputaten.

4. Een jaarlijks vast te stellen bedrag te storten in de kas van Deputaten voor Zuid-Amerika in Noord-Amerika, of eventueel te zorgen voor vrije woning.
5. Van dit besluit kennis te geven aan Deputaten in Noord-Amerika en Nederland, aan Ds. J. Pott en aan de Gemeenten van de Classis Buenos Aires.

De Kerkeraad vertrouwt, dat in dezen weg alles zal strekken tot heil der Gemeente, en verblijft met hartelijke groeten en heilbede,

De Kerkeraad voornoemd,

A. C. SONNEVELDT, *Scriba.*

Ellsworth, Michigan, 20 Maart, 1950.

Aan Kerkeraad en Gemeente van de
Gereformeerde Kerk te Buenos Aires.

Geliefde Broeders en Zusters in den Heere Jezus:

Het was ons aangenaam een afschrift te ontvangen van het besluit des Kerkeraads genomen na de Gemeente te hebben gehoord op 26 Februari j.l.

Gij verwacht, natuurlijk, dat ik op punt "2" zal antwoorden; en ik verheug mij, dat ik met alle vrijmoedigheid dat bevestigend kan doen, namelijk te verklaren dat ik mij beschikbaar heb gesteld om Uwe Gemeente te dienen als herder en leeraar.

En ik kan niet anders doen, dan Kerkeraad en Gemeente danken voor het vertrouwen in mij gesteld, en dan verder uitspreken, dat het voor mij een eer zal zijn Uwe Gemeente te mogen dienen naast en in samenwerking met onzen geliefden Ds. A. C. Sonneveldt.

Het is mijn bede, dat de zegen des Heeren moge rusten op dit besluit en op deze verandering van onze standplaats in Argentinië. En ik vertrouw met U, dat de Heere het zal doen strekken tot heil der Gemeente en de komst van Gods Koninkrijk in Argentinië.

Moge onze hemelsche Vader ons veilig leiden op al onze wegen en ons dan straks tot U brengen. Zoodra we eenige zekerheid hebben aangaande de terugreis naar Argentinië, zullen wij U daarmede in kennis stellen.

Wij bidden U allen des Heeren rijken zegen toe.

Uw dienstwaardige dienaar,

JERRY POTT.

The Church building of the Rev. Wm. V. Muller, at Carambehy, Brazil, has recently been enlarged. This congregation also has a parsonage and a school giving Christian instruction.

Besides this Congregation, the Rev. Wm. V. Muller also serves several scattered posts of Dutch immigrants. Another new colony of immigrants from the Netherlands is expected to settle in the rather near future somewhat close to the congregation that the Rev. Wm. V. Muller now serves. Immigration from the Netherlands to Argentina also proceeds, though somewhat slowly.

The Rev. Jerry Pott has been requested by Classis Buenos Aires to visit not only our Synod but also the Particular Synod in the Nether-

lands to which the Reformed South American churches now belong. To this proposed visit of Rev. Pott to the Netherlands our Committee has raised no objection, because it is intended to promote the recent decision of Classis Buenos Aires, which marks as important, historic advancement for these South American Churches. May our covenant God abundantly bless the newly forming denomination of the Reformed Churches of Classis Buenos Aires, till the Second Coming of our Lord Jesus Christ.

CEYLON

The Dutch Reformed Church of Ceylon is hearing more about their three Formulas of Unity than they have done for decades, thanks to the valiant efforts of the Rev. John O. Schuring. He will go down in history as a true son of the Reformation, and of the Reformed Faith in the ecclesiastical history of Ceylon. He is the right man for this important work. All his efforts such as those for expository sermons, Catechetical preaching, and the Catechetical training of the youth have the enthusiastic backing of our Committee and we have so informed the Rev. Schuring.

Mrs. Schuring, although the heat has caused her to lose weight, is sending brave reports to Ladies Aids and Ladies Missionary Societies, and we know that her courage is costing her a good deal. Our Committee has promoted the education of their children, in every way possible. Church Schools of Ceylon will be abolished eventually, due to the refusal of the government to continue to support them as heretofore. Whether our type of Christian Schools can arise will be a question.

And whether the Rev. Schuring's enthusiasm for additional pastors from the Christian Reformed church to be loaned to Ceylon can be realized is another question. Your Committee favors the idea very much and is prepared to cooperate to this end, with Synodical approval.

The following survey from the typewriter of the Rev. J. O. Schuring was not written for Synod but for an article in *The Banner*. However, we think it is so excellent that we are making it a part of our report to Synod with our complete endorsement.

THE DUTCH REFORMED CHURCH OF CEYLON

"East is east and west is west and never the twain shall meet" but Oriental cities have a strange way of mixing and mingling the east and the west. Colombo, Ceylon, is such a place. Here the ancient and the modern meet. The east and the west shake hands. Here are the broad avenues of America and the narrow, crooked lanes of the Orient, the ancient bullock carts, rickshaws and the double-decker bus of Fifth Ave, New York, the dark man and the white man and many in between, the beautiful palaces of the rich and the cadjan huts of the poor, the latest style of clothing from Europe and the loin cloth of the coolie, the language of London and the language of Ceylon, the sarong of the Singhalese cover-

ing his lower body and the American style shirt and jacket covering his upper body, the relic-filled temples of the non-Christians and the church buildings of the Christians; these all are embraced by our new home—Colombo.

In the midst of this teeming city is a small denomination, known as the Dutch Reformed Church of Ceylon, comprising approximately 2,000 members, six church buildings and eight ministers. There are two other congregations in the southern part of the island to which the Rev. Alton W. Foenander ministers. Creedally, they still have the three Forms of Unity but not as a living reality. On any one Sunday a very small percentage of its membership attends divine worship. The only exception to this rule is the Christmas and New Year's services when the Churches are filled to overflowing. The Church has become a matter of convenience to maintain a form of Godliness. They use it for christening, confirmation, marriage and burial. Catechism preaching is beginning to breathe again but it is such a tiny infant that I wonder if it will ever cut its first tooth. Catechetical instruction of the children is carried on by the Sunday-School teachers and a short course is given by the ministers six to eight weeks before public profession of faith. A revival of catechizing the youth for a longer period is also about to be undertaken, but the nurses of this infant gaze upon it, wag their heads and predict, "It won't survive."

This is the Dutch Reformed Church of Ceylon today. There are the few faithfuls, the little flock, who hunger and thirst for better things. Through their efforts a call went forth for help to you in America and we are the answer to that call. But we must not be the only answer. We are but part of the answer. Others must be added to it if the answer is ever to be completely Reformed.

The need for a more complete answer becomes obvious when one considers their past history. The Dutch Reformed Church came to the island more than three hundred years ago when the Dutch conquered the island from the Portuguese. During the Dutch Colonial period the Government gave every facility and encouragement for the advancement of religion and education. Consequently, vigorous religious and educational program was carried on in various places, and especially in the larger towns. The members and adherents of the Church at one time numbered about 300,000. Thousands of children were in the schools and many of the brighter young men were sent to Holland to be educated for the ministry. In 1786 there were 45 schools with 28,867 scholars in the Colombo district alone. Other districts had thousands attending also. These figures indicate the tremendous amount of mission work that was carried on. Many of the native members, however, were only nominal Christians in the hope of furthering their interests. They simply took on the religion of their conquerors.

When the British took over in 1796 the Dutch Burghers were given permission to return to Holland or go to Batavia. Many availed themselves of this permission but many were unable to leave and others chose to remain.

With the coming of the British the Reformed Church declined for several reasons. The Dutch clergy withdrew except for one who remained in Colombo. The introduction of the conquerors' language, English, led the Dutch to drop their own and to facilitate their mastery of the English, many attended the English services of the Anglican Church and eventually joined that Church. The greatest reason for their decline was the

neglect of the home churches of the church here in its greatest crisis. If the Holland church had continued its supply of ministers and teachers, the history of the Dutch Reformed Church of Ceylon might have been different.

The withdrawal of Dutch Government assistance in personnel and finance threw the Dutch on its own except for the financial allowance made by the British. During the British period the Reformed group received ministerial assistance from Scotland, Ireland and South Africa. In addition, it recruited a few of its own sons for the ministry. But since the majority of these men were trained in other than Reformed Seminaries it naturally followed that it became a hodgepodge theologically, with its consequent neglect of the Reformed Standards.

The fact that a witness to the Reformed faith still remains on the island, however small and nominal, is a testimony to the goodness of our God. Will He be pleased to revive this little shoot in a dry land into a full-grown tree or will He permit its little shoot to be transplanted to the forest of Church Union and be overshadowed by the huge trees of other denominations? This is the choice that faces the few interested members in the near future. At the moment many feel the need of uniting because the Protestant Christians number less than one per cent of the people of the island. They hope by uniting the less than one per cent together to organize a strong church and thus make a better and bigger impact upon the non-Christian world. But more of this in a future article. Pray much that this tiny denomination on this isle of so-called spicy breezes may have its light of Reformed truth rekindled so that the spiritual darkness may be dispelled.

JOHN O. SCHURING.

MATTERS FOR SYNODICAL CONSIDERATION

I. The following Budget for 1951 is presented to Synod for approval:

Basic Salary, Rev. Wm. V. Muller.....	\$ 2,600.00
Salary Raise after 10 years, Rev. Muller.....	200.00
Child's Allowance, Rev. Muller.....	250.00
Inflation Bonus, Rev. Muller.....	1,500.00
Basic Salary, Rev. Jerry Pott.....	2,600.00
Salary Raise after 10 years, Rev. Pott.....	200.00
Children's Allowance, Rev. Pott.....	450.00
Inflation Bonus, Rev. Pott.....	1,500.00
Mileage at 7 cents per mile, Rev. Muller and Rev. Pott, each serving a Congregation and scattered groups of Hollanders.....	1,500.00
Subsidy, Rev. A. C. Sonneveldt, serving Chubut and scattered groups near Buenos Aires (Loan to the Reformed Churches in the Netherlands).....	1,500.00
Inflation Bonus, Rev. Sonneveldt (Loan to these Ref. Churches).....	1,500.00
Basic Salary, another Ordained Worker in Classis Buenos Aires, approved by Synod of 1944.....	2,600.00
Inflation Bonus of this Ordained Worker.....	1,500.00
Subsidy of Rev. Juan Vander Velde, Associate Pastor, Tres Arroyos Church and its scattered groups of Hollanders.....	1,200.00
Basic Salary, Rev. John O. Schuring.....	2,600.00
Children's Allowance, Rev. Schuring.....	650.00
Inflation Bonus, Rev. Schuring.....	1,500.00
Mileage at 7 cents per mile, Rev. Schuring.....	750.00
Administrative Expense	500.00

Furlough Reserve, Rev. Muller and Rev. Pott.....	1,500.00
Furlough Reserve, Rev. Schuring.....	1,000.00

Total.....	\$27,600.00
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Expected from Carambehy for Rev. Muller.....	\$ 360.00
Expected from Tres Arroyos for Rev. Pott's Successor	240.00
Expected from Ceylon for Rev. Schuring, 7,200 Rupees	1,500.00
Expected from Ref. Churches in Netherlands for Rev. Sonneveldt	

Expected from Ref. Churches in South Africa for Chubut Church	
Expected from Lagrave Chr. Ref. Church for Rev. Schuring, gifts	
Expected from First Fremont Chr. Ref. Church for Rev. Schuring	1,200.00

Total More Than.....	\$ 3,300.00
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Resultant Amount of Budget Submitted for Approval	\$24,300.00
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II. Synod continue to support the work entrusted to its Committee for South America and Ceylon with an annual offering of seventy cents per family.

III. Your Committee recommends that Synod acquiesce in the decision of Classis Buenos Aires, recorded in this report (including all its items as presented under A, B, C, and D) to Synod, in answer to the question put by our Synod of 1949, Synodical Acts, page 41, Article 80, IV, C.

Grounds:

1. This decision of Classis Buenos Aires acquiesces in the purpose of the decision of our Synod of 1948, Synodical Acts, pages 17 and 18, Article 55, III, B, 2, d.

2. It is in harmony with the general aim of the Report on "Dual Administration of Reformed Churches in South America," Acts of Synod of 1949, page 354, Supplement 35.

3. It is a unanimous decision of Classis Buenos Aires.

4. The work of our denomination, on behalf of Classis Buenos Aires, will evidently be facilitated by this decision.

5. The welfare of Classis Buenos Aires will hopefully be promoted, as indicated by the Classis in their grounds for this decision, which are included in this present report to our Synod of 1950.

6. The General Synod of the Reformed Churches in the Netherlands has sought to transfer Classis Buenos Aires from its further, financial support, and that general aim would thus be met. (See quotation of decision of General Synod also page 34, Article 93, Acta van De Voortgezette General Synode van Zwolle 1946 en van De Generale

Synode van Eindhoven 1948, van de Gereformeerde Kerken in Nederland.)

IV. Your Committee proposes that Synod grant it authority, in consultation with the Rev. John O. Schuring and the General Consistory of the Dutch Reformed Church in Ceylon, to shorten the terms to four years, including a half year of furlough.

Grounds: (Compare Acts of Synod, 1941, page 56, Article 59, IX, A.)

1. The two congregations that he serves would not be left without a pastor for an entire year.

2. Five year terms (Cf. Acts Synod, 1945, Supplement 8, page 227) might tend to be too much of a strain on the workers, because of the isolation and because of the heat.

3. The experience of other bodies, like business firms, points in the same direction.

4. Our churches will have additional benefit through the speaking and preaching of our worker, during the furlough

5. The travelling expenses involved are not prohibitive.

6. This authorization would be in harmony with the following decision adopted by our Synod of 1946, Synodical Acts, page 101, Article 135, C, b, reading as follows: "When the Committee for South America is satisfied that the need of the Ceylon churches warrants it, and is convinced that we are able to cooperate with them, Synod authorize the Committee for South America to provide for the loaning of a minister from our Christian Reformed Church on the same basis as to the Churches of South America." The furloughs of our ministers loaned to the Churches of South America are authorized by the Synod of 1941, at the same intervals and for the same length of time as herein proposed. (Acts of Synod, 1941, page 56, Article 59, IX, A.)

V. Synod appoint a committee for South America and Ceylon with mandate as heretofore.

COMMITTEE FOR SOUTH AMERICA AND CEYLON,

REV. THOMAS YFF, *President*

REV. PETER JONKER, *Vice-President*

MARTIN J. WYNGAARDEN, *Sec'y.-Treas.*

REV. CHRISTIAN VAN DEN HEUVEL

DR. EARL STRIKWERDA

SUPPLEMENT NO. 29-A

(Arts. 153, 157)

SOUTH AMERICA AND CEYLON

To the Synod of 1950.

ESTEEMED BRETHREN:

THE Committee of Synod of South America and Ceylon, in this report, supplementary to Report No. 29 of the Agenda, begs leave briefly to call a matter to your attention.

This is a part of a report to your committee, dated April 12, 1950, from the Rev. J. O. Schuring of Ceylon, requesting another Christian Reformed minister to be loaned to the General Consistory of the Dutch Reformed Church of Ceylon.

We quote: "My offer to the General Consistory to try and obtain another Christian Reformed minister was accepted by a vote of fifteen to four . . . The offer I made was to ascertain whether you would be willing to request Synod to send another minister to Ceylon without any financial obligation on Ceylon's part. This means that Synod would have to underwrite the total expense of such a minister. If I had asked the General Consistory to bear part of the expense they would have truthfully said: 'We have no funds. We cannot pay the ministers we have.'"

Your committee for South America and Ceylon endorses the above request from the Rev. J. O. Schuring, and has therefore passed the following recommendation to Synod:

Synod authorize its Committee for South America and Ceylon, in cooperation with a calling church, after the usual manner, to loan another Christian Reformed minister to the General Consistory of the Dutch Reformed Church of Ceylon, with the same stipulations as those that apply to the Rev. J. O. Schuring, except for support from Ceylon. *Grounds:*

- a. Our own missionary, the Rev. J. O. Schuring, has urgently made this request.
- b. The General Consistory, by a large majority, has accepted Rev. Schuring's offer to request another minister from our Christian Reformed Church.
- c. This would be in harmony with the whole purpose of undertaking work in Ceylon, the accentuation of the Reformed faith and practice, and strengthening the hands of the Reformed brethren, whose position is being jeopardized by the Liberals. Rev. Schuring has had very good success in this direction. As preacher and lecturer he has received large audiences, and he has been elected editor of their church paper called *The Herald*.

- d. If our Christian Reformed Church does not respond to this challenge, the Ceylon ministers, somewhat favoring the Barth-Brunner existential theology, are likely to gain control of the General Consistory of the Dutch Reformed Church of Ceylon.

Respectfully submitted,

REV. THOMAS YFF, *President*

REV. PETER JONKER,

Vice-President

PROF. MARTIN J. WYNGAARDEN,

Secretary-Treasurer

REV. CHRISTIAN VANDEN HEUVEL

DR. EARL STRIKWERDA

**FINANCIAL REPORT OF THE SOUTH AMERICAN FUND OF THE
CHRISTIAN REFORMED CHURCH FOR THE YEAR
JANUARY 1 — DECEMBER 31, 1949**

RECEIPTS

Classis	General Fund
California	\$ 771.29
Chicago North	1,298.68
Chicago South	1,625.56
Grand Rapids East	1,877.18
Grand Rapids South	2,240.76
Grand Rapids West	1,558.47
Hackensack	655.19
Holland	1,217.29
Hudson	1,456.21
Kalamazoo	1,262.66
Minnesota	1,025.24
Muskegon	1,936.06
Orange City	769.96
Ostfriesland	374.57
Pacific	1,731.05
Pella	1,304.54
Sioux Center	1,416.26
Wisconsin	616.63
Zeeland	1,530.03
Total	\$24,667.63
Missionary Unions	276.29
"Donors"	94.00
"Donor"	200.00
Interest on U. S. Treasury Bond	37.37
Interest — Citizens Industrial Bank	1.31
Payment by Tres Arroyos on Building Fund	180.00
LaGrave Avenue Chr. Ref. Church	700.00
Fremont Chr. Ref. Church	600.00
Total Income for 1949	\$26,756.60

DISBURSEMENTS

Rev. W. Muller — Salary and Other Items.....	\$ 6,500.00
Rev. J. Pott — Salary and Other Items.....	5,070.46
Special Allowance — Rev. A. Sonneveldt.....	3,450.00
Rev. J. O. Schuring — Salary and Other Items.....	4,480.49
Rev. J. O. Schuring — Car and Shipping Expense.....	3,827.31
Rev. J. Vander Velde — Argentina.....	1,200.00
Wachters to South America.....	116.00
Stipend — Secretary and Treasurer.....	300.00
Committee's Travel and Other Expense.....	20.00
Administrative Expense	43.41
Supporting John S. Boonstra, pre-seminary student from Argentina	1,174.08

Total Disbursements for year 1949.....\$26,181.75

Excess of Income over Disbursements for year 1949.....\$ 574.85

DECEMBER 31, 1949

Bank Balance — Peoples National Bank.....	\$11,565.58
Bank Balance — Old Kent Bank.....	165.45
Bank Balance — Citizens Industrial Bank.....	88.80
Total.....	\$11,819.83

Respectfully submitted,

MARTIN J. WYNGAARDEN, *Treasurer*

To the Committee for the South American Fund
of the Christian Reformed Church.

GENTLEMEN:

We have examined the income and disbursements for the year 1949, and bank balances as of December 31, 1949 of your Fund, and find that they are in accord with the hereby presented Statement.

Respectfully submitted,

PETER B. VANDER MEER,
Certified Public Accountant.

June 2, 1950.

Grand Rapids, Michigan.

SUPPLEMENT NO. 30

(Art. 157)

THE NATIONAL CHRISTIAN ASSOCIATION

*Synod of the Christian Reformed Church, 1950,
Grand Rapids, Michigan.*

ESTEEMED BRETHREN:

THE National Christian Association gratefully submits to you the following report. During the past year a total of almost 2,500 letters were sent out to various districts of our land, informing the various ministers and congregations about our work and the dangers of the lodge. These communications were especially directed to ministers and churches outside of the Christian Reformed denomination. We have also sent out some 1,600 packages of literature and several hundred booklets to graduates of Bible Colleges and Seminaries. Especially by means of the printed message, we have been able to enlighten the American world in regard to this great evil that is threatening the Kingdom of God. At present we are contemplating to reprint a number of anti-lodge pamphlets. We have also printed other pamphlets on various subjects related to the present apostasy which is creeping through the churches. In this way our Christian witness is carried on. At present we are contemplating on printing a number of pamphlets on the following subjects: The Ku Klux Klan in the light of the Scripture; What is Wrong with the Lodge? Liquor, Lust and Licentiousness; The Theater and Its Many Evils; Roman Catholicism Weighed and Found Wanting; The Rise of Communism. It is our intention to send these pamphlets to the various churches in order that we may effectively carry out our Christian testimony for God's Kingdom on earth. Last year the response which we have received from the various denominations was exceedingly encouraging. Many new avenues are constantly being opened before us. We again ask the Synod to give us not only your moral support but your financial support as well. If this work is to be carried on effectively, we must have the needed funds to do so.

Please remember our work in your intercessions.

The National Christian Association,
WM. MASSELINK, *President*
WM. VAN REES, *Synodical Representative*

FINANCIAL STATEMENT

RECEIPTS

Balance February 28, 1949.....	\$ 1,412.06
Receipts — Operating	5,730.45
Receipts — Non-Operating	1,937.09
Total.....	\$ 9,079.60

DISBURSEMENTS

Operating	\$ 6,084.63
Non-Operating	1,859.67

	\$ 7,944.30
Cash on Hand.....	\$ 1,135.30

Total.....\$ 9,079.60

NOTE: Complete itemized account of receipts and disbursements in file of
Stated Clerk.

Proposed Budget Jan. 1, 1950 to Jan. 1, 1951 — \$7,521.00.

SUPPLEMENT NO. 31

(Arts. 61, 122)

HUGUENOT RELIEF PROJECT

To the Synod of 1950.

ESTEEMED BRETHREN:

THE Holland-Zeeland Deacon's Conference was requested by the Synodical Committee to undertake a relief project to assist the Huguenots in the "Deutsche Evangelise-Reformirte Gemeinde" in distressed Germany. This we gladly did on a denominational scope beginning in December of 1948.

The response from our people was most encouraging. A total of \$21,910.56 was received for the purchase of food parcels and new clothing. In addition some 70 churches or church societies responded to our request to send used clothing to Germany. We can give you no idea as to the tonnage which was thus sent, but we know by the flood of responses from Germany that the results were most gratifying. Also we have received great aid from our Canada Churches. In order that we would not have to discount their money, they sent CARE parcels directly from CARE of Canada. One church sent at least 450 of these parcels. Many thanks to all who so generously helped in this noble work.

Our purchasing committee bought underwear, work clothes, yard goods, wool yarns, shoes, drugs, etc., all at bargain prices. This enabled our packing committee to pack some 350 cases of new merchandise and direct them to the various churches to be distributed by their pastors and diaconates. In addition some 900 CARE Parcels of food was sent out which greatly assisted the most deprived.

We find this work has been greatly appreciated by our distressed brethren of the Calvinistic faith in Germany. They feel God has not left them, but is administering to their needs through the Christian Reformed Church of America. Their need is still great as the aged had their life's saving wiped out in the money exchange. There are still many unemployed among them. Then there are the many fugitives and D.P.'s of the Soviet Controlled territory. They have left their home leaving almost everything behind. Many worship in these churches and now are able to give them a little help. Then there is the large group living in the Soviet Zone. They are the worse off of all as they suffer extreme hardships.

We recommend:

1. That we be permitted to continue in this work for another year.

Reasons:

- a. Because of the great need in general.
 - b. Because only at the present time we are able to send food parcels into the Soviet Zone. All through this project we knew the 20,000 souls in this district were hungry but we had no way in which to send food to them. Now we can get guaranteed delivery on food parcels and we feel they now should be helped.
2. That this cause be again recommended to our people for their prayers and gifts.

Respectfully submitted,

Holland-Zeeland Deacon's Conference,

REV. H. ERFFMEYER, *President*

DONALD GREVENGOED, *Secretary*

FINANCIAL STATEMENT

Receipts from Churches, Societies and Individuals.....	\$21,910.56
Disbursements	21,192.28
Balance on hand March 15, 1950.....	\$ 718.28

NOTE: Itemized account in file of Stated Clerk.

SUPPLEMENT NO. 32

(Arts. 68, 122)

HUNGARIAN RELIEF PROJECT*To the Synod of 1950.*

ESTEEMED BRETHREN:

THE 1949 Synod mandated us to carry on a relief project for our brethren in the Reformed Church of Hungary. This we are carrying out through our special committee, Rev: T. Verhulst, Chairman; John Van Dyke, Secretary; James Zwier, Treasurer; Otto Bosma and George De Vries.

We are carrying out this project under much greater difficulties than the German Relief. Here we are dealing with a country whose communistic controlled government is an enemy of our beloved church. So we have to work through individuals rather than churches. We have, however, informants who can furnish us with many names of needy families of the Reformed Church. This enables us to send parcels to those who have a pauper rating and thus can receive parcels duty free.

To date some 500 food and clothing parcels have been sent out through Captain Pedlow's Relief Service, Caritas Relief, and CARE, Inc. These went to almost as many individuals. Also a number of medicine parcels were sent to relieve the suffering which runs rampant in this greatly undernourished country. Delivery receipts are received from these parcels and letters of the recipients are also requested from the individuals themselves. The deliveries are made promptly. If at any time deliveries are not made on schedule we will discontinue our shipments. We are thankful that the Lord has still left an avenue open for us to assist these brethren.

All our help is most graciously received. Especially the sending of Streptomycin has been most valuable. A theological student who was in the last stages of T.B. has recovered with the aid of this new wonder drug and is now resuming his studies. He writes: "Next to God I owe my recovery to the Christian Reformed people of America." Another man who had been hard oppressed by the Red's was sorely depressed and in despair as the last treasure he had on earth (his wife) was grievously ill with T.B. She had an operation in which nine ribs were removed with apparently little results. She then received our gift of streptomycin and "Para-sal" and immediately improved. He then writes: "You, dear Sir, and my Calvinistic brothers have helped me not only to save the life of my wife, but delivered me from a deplorable condition. Thousand thanks for it! I see in your

help the sign of the mercifulness of God, and, therefore, I endeavor to fight for her complete recovery and our existence without any despair."

With this work only just begun, we feel that it should be continued providing no hindrance in its execution shall arise. We know that our help is limited very much in its scope, but as long as some avenues are open we should use them. May you allow us to continue in the work and recommend it to our churches for support.

Respectfully submitted,

Holland-Zeeland Deacon's Conference

REV. H. ERFFMEYER, *President*

DONALD GREVENGOED, *Secretary*

FINANCIAL STATEMENT

Receipts — Churches, Societies, and Individuals.....	\$ 9,144.51
Disbursements	6,448.18
Balance on hand March 3, 1950.....	\$ 2,696.33

NOTE: Itemized account in file of Stated Clerk.

SUPPLEMENT NO. 33

(Art. 145)

**REPORT OF THE SPECIAL N. A. E. STUDY COMMITTEE
OR
STUDY COMMITTEE FOR THE MATTER OF
INTERCHURCH AFFILIATION**

Introduction.

SYNOD of 1948 appointed a Committee to study the matter of the propriety of continuing our membership as a Church in the N.A.E. This action was taken because of strong opposition to such membership voiced upon the floor of Synod. This Study Committee could not agree and presented a majority and a minority report to the Synod of 1949. The majority report urged immediate withdrawal from this association. The minority report urged continuance in it. Synod's Advisory Committee pointed out that a study of the biblical and creedal principles bearing upon interchurch relationship had not been made prior to our acceptance of membership in the N.A.E., and that no such study had been made up to the time of its reporting. Synod of 1949 adopted the advice of its Advisory Committee to appoint a Committee to make a study of such principles bearing upon interchurch relationships.

Synod of 1949 decided further, "that as long as this study is in progress our relationship to the N.A.E., remain in status quo."; "that when this committee submits its report, Synod reconsider the question of membership in the N.A.E.; that when Synod reconsiders the question of membership in the N.A.E., the majority and minority reports of 1949 be also taken up for consideration." (cf. Art. 64, III, C, D, E. Acts, 1949, p. 24.)

It is evident that the question with which our Church is struggling in this era of apostasy, Church union and collectivism on all sides is about as follows:

How can we, the Christian Reformed Church, best advance the cause of our Lord in our day? Hence, how ought we to do so?

Can we best serve the Lord's work by carrying on independently as we have up to 1943, zealously striving to unfold and apply our conception of the Reformed faith, without identifying ourselves officially with other Churches or Church bodies in any way, except that of correspondence with sister churches? Or do we have a duty to further the Church and the Kingdom by closer affiliation with other Orthodox Churches? If the latter then what shall be the standard by which we shall determine such affiliation? What shall be the extent

of such cooperation? What shall be the nature of such organization or organizations with which we should affiliate?

This report limits itself to the mandate. It presents Scriptural and Creedal principles which should serve as a guide. No application of these principles is attempted because Synod has not mandated this Committee to do so.

Our Mandate.

Synod instructed the undersigned Committee "to search out and set forth the basic Scriptural and Creedal deliverances relevant to the whole question of inter-church relations and to formulate the principles by which the Church must be guided in determining the matter of inter-church affiliation."

Synod further instructed this Committee to address itself to such basic questions as the following:

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

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

3. What is to be understood by the scriptural teaching concerning the "Unity of the Faith" and what are its implications for inter-church fellowship and witness? cf. Art. 64, p. 23.

Interpretation of our Mandate.

Your committee has sought to search out and to set forth the basic scriptural and creedal principles according to the suggested lines of thought and presents the following, with the understanding that it is not this committee's task to apply these principles to any particular church relationship. (cf. Art. 64, D, p. 24, Acts, 1949.)

I. Scriptural Principles.

- A. It should be borne in mind that the rise of denominations belongs to the post-biblical era; hence it is not possible to find in Scripture direct teaching with respect to inter-denominational relationships.

- B. There are principles which enjoin cooperation amongst believers but which in turn are modified by limitations which are placed upon believers contending for the faith.

1. Scripture clearly teaches that it is wrong to cooperate in spiritual matters with those who reject the truth, i.e., the essentials of the Gospel:

- a. Gal. 1:8, 9. "But though we or an angel from heaven preach any other gospel unto you than we have preached unto you, let him be accursed."
- b. 2 John 10, 11. "If there come any unto you, and bring not this doctrine receive him not in your house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds."
- c. The interpretation of these texts in the most general terms is contained in 2 John 9. "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ; he hath both the Father and the Son." The doctrine of Christ should contain at least the following elements::
 - (1) a confession that Jesus Christ is come in the flesh. I John 4:2.
 - (2) a confession that Jesus Christ is the only begotten Son of God sent in the world that we might live through Him. I John 4:9.
 - (3) a confession that He is the propitiation for our sins. I John 4:10.
- d. Where the above mentioned is absent there can be no ecclesiastical or organizational cooperation which would imply unity of faith.

2. Scripture specifically states that we should cooperate in spiritual matters with fellow-believers.

- a. John 17:20, 21: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they may be one; as, thou Father, art in me, and I in thee, that they may also be one in us; that the world may believe that thou hast sent me."
- John 15:12. "This is my commandment that ye love one another as I have loved you."

The teaching of these texts is clearly that:

(1) Christ prayed for a oneness amongst believers. This oneness should at least be a "oneness of mind and will and aim and operation; that God be glorified in man's obtaining of eternal life, in the knowledge of the Father and the Son." (John Brown.) The essential oneness lies in unity with Christ even while there is a distinctiveness of units as is seen in the parable of the Vine and the branches.

(2) Christ's example as the Incarnate Word, the full-orbed truth, in sharing with the disciples His knowledge and calling them to mutual cooperation with one another, urges upon the Churches the duty of seeking one another in closer cooperation for His glory.

- b. Gal. 2:7-10. "But contrariwise, when they saw that the Gospel of the uncircumcision was committed to me, as the gospel of the circumcision was unto Peter — and when James and John and Cephas, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hand of fellowship; that we should go to the heathen, and they to the circumcision. Only they would that we should remember the poor; the same which I was also forward to do."

This passage makes clear a unity of faith, a wishing God speed, and an acknowledgment of the correctness of the gospel message; both that of Paul and that of the other disciples. At heart they were one and the same gospel but they were carried by men of different training and tradition to people of different training and tradition. There was a unity of mind, purpose, will and operation although there was a working in different spheres. Furthermore there was mutual consultation from time to time.

- c. Gal. 6:2. "Bear ye one another's burdens and so fulfill the law of Christ." This universal teaching, applied specifically to one falling in sin, includes within it many of the specific teachings of Christ found in the scriptures, e.g. that the rich should help the poor. The strong in faith should carry the weak in faith. It clearly teaches that Christians should cooperate with other Christians individually and in groups. Hence when there is a great burden of opposition, churches as well as individuals should lend support to one another against a common foe.
- d. Eph. 4:11f. "And gave some, apostles; some prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ," etc.

This passage teaches that Christ is building "One Holy Catholic Church" in the unity of a true faith. It is built by imparting the knowledge of the Son of God to those who are fellow heirs of grace. A building being fitted together implies a drawing and a shaping power uniting them into a perfect union in glory. But this requires on the part of those who are being shaped a willingness to influence one another by the truth in the spirit of the feetwashing of Jesus.

3. Scripture supports the idea that such cooperation is necessary, even when, in non-essentials, fellow-believers differ with us or have not reached the level of our own spiritual illumination. (cf. Example of Jesus, pt, 2a.)

- a. Luke 9:49, 50. "And John said, Master, we saw one casting out devils in thy name; and we forbade him, because he followeth not with us. And Jesus said unto him, forbid them not, for he that is not against us is with us."

Whenever individuals or churches work in the name of Christ we may not forbid them. Everything that is done in the name of Christ is a help to the church at large. Christ does not commend His disciples to join such individuals or churches but He does forbid them hindering them.

- b. Acts 18:24-26 and Aquila and Priscilla took Apollos and taught him the way of the Lord more perfectly.

Here on the individual level we see how one who preaches the gospel imperfectly, willingly submits to the cordial efforts of those who have a fuller knowledge of the gospel. The result was a closer corporate testimony and fellowship established in answer to the prayer of Christ "that the world might believe that the Father had sent Him." The close knit fellowship of Christians in a mutual faith working by love must necessarily commend its author to the world, whereas, divisions may have the opposite effect; always bearing in mind that strength of conviction, sharpness of truth, and power of love are at the heart of the matter.

4. Scripture, however, repeatedly stresses the fact, that whenever such cooperation is given, the purity of the message must be guarded; i.e., nothing must be allowed to detract from the soundness of the testimony concerning the Gospel. Hence if in any phase of our cooperation there should be danger that our message would begin to lose its clear and Reformed emphasis, and our warnings remain unheeded, such cooperation should cease.

- a. Gal. 2:11f. "But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.

"For before that certain came from James, he did eat with the Gentiles; but when they were come, he withdrew and separated himself fearing them which were of the circumcision.

"And the other Jews dissembled likewise with him; insomuch that Barnabas was carried away with their dissimulation.

"But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, if thou being a Jew livest after the manner of the Jews, why compellest thou the Gentiles to live as do the Jews."

This passage reveals a great danger threatening the unity of the early church; its soundness of doctrine, its uprightness of conduct; its corporate testimony to the world; the terrible power of fear to motivate to dissimulation; the saving influence of a

courageous testimony by a more fully enlightened and understanding Christian; the blessedness of a oneness of faith and cooperation.

The unity was endangered by the fear motivated dissimulation of Peter, whose conduct was hypocritical but nevertheless influential so that even Barnabas was carried along, thus separating from Paul and others on this issue.

The soundness of doctrine was threatened by thus unintentionally substituting in effect the doctrine of justification by works for that of justification by faith. The issue involved was that of the doctrine of meats, or the law versus the doctrine of liberty. Gentiles and Jews needed to be joined in such a manner that the true doctrine should not be injured. "To bind the consciences of godly men by an obligation to keep the law, and to bury in silence the doctrine of liberty, was to purchase unity at an exorbitant price." (Calvin's Inst.)

The corporate testimony of the church would have been broken by this division and the influence upon succeeding generations cannot be measured.

The terrible power of fear to lead to dissimulation is clearly evident, for it was not an act of faith but fear of the brethren who had come from James. It was a case of regard for men rather than a clearcut understanding of fear of God.

The saving influence of Paul's courageous testimony appears to be evident from the fact that his open declaration maintained the unity between the disciples at least. He demonstrated a more enlightened and fuller understanding of the gospel and its way of life.

The blessedness of a oneness of faith and cooperation on a united front is evidenced by the gospel which has been faithfully recorded for the world. The church was edified and more fitly joined together. The prayer of Christ was answered at this point.

- b. I Tim. 6:3. As I besought thee to abide still in Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine. cf. also 2 Tim. 1:13. Hold fast the form of sound words — 2 Tim. 4:1f — Preach the word — sound doctrine — for the time will come when they will not endure sound doctrine. cf. also Titus 1:13, 14.

These texts (referred to under b) emphasize the duty of maintaining purity of doctrine and thus sustain the foregoing text in affirming the importance of sound doctrine. Infringement upon essential doctrines will impede the well being of the church. Whether a particular deviation from sound doctrine is of such a character as to render religious cooperation inadvisable should be determined separately for each concrete case as it occurs. The

possibilities of deviation in doctrine and degrees of cooperation are so numerous as to make any other course impossible. However, the material offered under I Bld should serve as a guide.

II. *The Creeds.*

Articles 27-29 of the Confession of Faith, Lord's Day 21 of the Heidelberg Catechism and the Canons of Dordt appear to have some bearing on the questions raised.

a. *The Confession of Faith and Lord's Day 21.*

(1) Article 27 is an expression of faith concerning the One Holy Catholic Church as the ideal church, i.e., the body of the redeemed of all ages visible to God only. It is "one which is joined and united with heart and will, by the power of faith, in one and the same Spirit."

(2) Article 28 is an expression of faith which carries the thought forward to the church as it appears upon earth. It declares that it is the duty of "all men who believe to separate themselves from all those who do not belong to the Church and to join themselves to this congregation wherever the Lord has established it, maintaining the unity of the Church, and as mutual members of the same body exercising themselves for the edification of the brethren according to the talents which the Lord has given them."

Lord's Day 21 is in agreement with this where it declares concerning the communion of saints, "everyone must know himself bound to employ his gifts readily and cheerfully for the advantage and salvation of other members."

The article as well as the Lord's Day envision not only local churches but a Church of the Lord with congregations all over the world. It stresses a oneness which must be sought after by the individual Christian and likewise the group. The nature of this Church is set forth in the following article.

(3) Article 28 speaks of the marks of the true Church as over against a false Church and sects.

The marks of the true Church are the pure preaching of the word, proper administration of the sacraments and the exercise of discipline. Wherever this Church comes to expression upon earth true believers are called upon to affiliate with it. The principle upon which this is based is that men of like minds and hearts belong together.

(4) The basic principle of these articles and Lord's Day 21 is this: The Lord has one Holy Church. This Church comes to expression in congregations of believers all over the world. Every true believer should belong to one of these congregations. These congregations and this Church can be known by the marks of pure preaching of the word, proper administration of the sacraments and the exercise of discipline.

However, these teachings concerning the Church do not set forth what may be considered the primary or the secondary teachings of the scripture. Consequently they throw no particular light concerning inter-church relationships.

b. *The Canons of Dordt.*

This third standard of our faith is specifically addressed against the five errors of doctrine which disturbed the Reformed Church in the 17th Century. It is very clear that there can be no Church union with those who hold the Arminian view which comes to expression in these five errors.

A Summary of our Conclusions.

The Creeds present no specific guidance which is not found in the presentation of Scriptural teachings on the matter of interchurch affiliation, except for the statement re the Arminian heresy. Further, the Creeds are in no way in conflict with but are in harmony with the following Scriptural principles bearing upon interchurch affiliation.

1. It is wrong to cooperate in spiritual matters with those who reject the truth, i.e., the essentials of the Gospel.
2. It is our duty to cooperate in spiritual matters with fellow-believers.
3. It is proper to cooperate even when, in non-essentials, fellow-believers differ with us or have not reached the level of our spiritual illumination.
4. It is our duty to guard the purity of the message, also when co-operating with fellow-believers. Nothing must be allowed to detract from the soundness of the Gospel. Hence if in any phase of our co-operation there should be danger that our message would begin to lose its clear and Reformed emphasis and our warnings remain unheeded, such cooperation should cease.

Respectfully submitted,

REV. M. MONSMA, *Chairman*
REV. P. HOLWERDA, *Secretary*
REV. G. GRITTER
DR. J. KRÖMMINGA
DR. J. LUCHIES
PROF. W. HENDRIKSEN

P. S. Rev. A. Hoekema, appointed by Synod, could attend only a few meetings before assuming a charge in the East, and for that reason did not append his signature.

SUPPLEMENT 34

(Arts. 122, 157)

REFORMED BIBLE INSTITUTE

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

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 1949-50 can be classified as follows: 63 students are enrolled — 21 seniors; 16 juniors; 25 freshmen; 1 unclassified.

Three denominations are represented — 59 Christian Reformed; 3 Reformed; 1 Orthodox Presbyterian.

Eleven states and Canada are represented as follows:

California	1	New Jersey	2
Iowa	7	New York	1
Illinois	5	Virginia	1
Massachusetts	1	Texas	1
Michigan	36	Wisconsin	2
Minnesota	3	Canada	2

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 eight, and will have graduated nine classes this June — 98 students in all. We rejoice that the graduates

may already be scattered over the world — Arabia, South America, Africa, and India, 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	5	Dormitory Housemother	1
Home Missionaries	19	Kingdom Secretarial Work....	1
Active in Indian Missions.....	12	Business	2
Missionary to the Jews.....	1	Continuing Education	13
Teachers	3	Domestics	13
Social Service & Missions.....	2	Nursing	5

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 and Registrar; 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. De Vroome, who instructs in First Aid; and Mr. A. Huisjen, from Chicago, who gives a 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 very economical basis employing much student help, and maintaining only one dining room for all dormitorians. As reported previously, 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 \$8,500.00.

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 nationwide. Its membership approximates 3,000 members. The Association does not employ an agent to collect gifts for the school. We reach all our supporters by means of our Institute Quarterly, and all prospective contributors by means of an annual circular. In this way the expense of promotion work is kept down to a minimum.

If there is any other information which the brethren of Synod would like to receive concerning the Institute, the Rev. H. J. Kuiper, who attends most of the sessions of Synod, will be glad to give it.

The school is open every day from 8:00 A.M. to 5:00 P.M. and we cordially invite the delegates to Synod who have the desire and the time to see our administration building and dormitories.

We hereby kindly request Synod to again recommend the Reformed Bible Institute to our churches for their moral, financial, and prayerful support.

Sincerely yours in His service,

THE REFORMED BIBLE INSTITUTE BOARD

MRS. E. Y. MONSMA, *Secretary*

SUPPLEMENT NO. 35

(Art. 60)

HISTORICAL COMMITTEE

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

ESTEEMED BRETHREN:

YOUR "Historical Committee" reports that the "Minutes of the Classis Holland (1848-1858)" of the Holland Reformed Church which were out of print for some time, are again available, and can be ordered from the Eerdmans Publishing Company. Our committee took the responsibility for the republication at the suggestion of the publishing firm.

H. J. VAN ANDEL, *Secretary*

SUPPLEMENT NO. 36

(Art. 100)

MISSION SUNDAY SCHOOL LESSON PLANNING
COMMITTEE

ESTEEMED BRETHREN :

ANENT the following schedule, a few comments are in order. Our present plan calls for a three-year cycle of the complete Bible, two years of Old Testament material, and one year of New Testament. The schedule for 1951 below, consists of the New Testament stories, which will be followed in 1952 (cf the lesson for the last Sunday of 1951) by Genesis and the rest of the Old Testament.

The sequence is continuous, unlike a previous plan which alternated Testaments every six months. This variation proved to be confusing, and was therefore abandoned. The only exception that is made presently to strict chronology is, obviously, recognition of such special Sundays as Easter and Christmas.

Your committee would like to recommend to those who will teach these lessons the use, during the 1951 series, of such a book as Boettner's *Summary of the Gospels*, and other helpful harmonies.

Your committee wants to acknowledge helpful suggestions that were made to us by various mission Sunday-school teachers and those who write the lesson explanations. We invite the continuation of these comments in order that our mutual efforts in this particular Kingdom project may be increasingly effective.

Respectfully submitted,

REV. HENRY VERDUIN

REV. ROLF VEENSTRA

REV. LAMBERTUS VAN LAAR

MR. ANDREW VANDER VEER

MISS KATIE GUNNINK

- Jan. 7 The Wise Men — Matt. 2.
- Jan. 14 A Visit to the Temple — Luke 2:40-52.
- Jan. 21 The Baptism of Jesus — Mark 1; Matt. 3; Luke 3.
- Jan. 28 Jesus and the First Disciples — John 1:19-51.
- Feb. 4 Jesus' First Miracle — John 2:1-12.
- Feb. 11 Jesus and Nicodemus — John 2:13-21.
- Feb. 18 Jesus and the Samaritan Woman — John 4:1-42.
- Feb. 25 The Nobleman's Son — John 4:43-54.
- Mar. 4 A Preaching Tour — Mark 1; Matt. 9; Luke 5.
- Mar. 11 Jesus Condemned — Mark 15:1-19; Matt. 27:1-30; Luke 23:1-25;
John 18:28-40; 19:1-16.
- Mar. 18 The Crucifixion — Mark 15:20-41; Matt. 27:31-56; Luke 23:26-
49; John 19:16-30.

- Mar. 25 The Resurrection — Mark 16; Matt. 28; Luke 24; John 20.
- Apr. 1 Jesus and the Man at Bethesda — John 5.
- Apr. 8 Jesus Restores and Raises from the Dead — Luke 7:1-17.
- Apr. 15 Feeding the Five Thousand — Mark 6:1-44; Luke 9; Matt. 14; John 6:1-13.
- Apr. 22 Jesus Walks on the Water — Mark 6:45-66; Matt. 14:1-12; John 6:14-71.
- Apr. 29 The Syro-Phoenician Woman — Mark 7:24-39; Matt. 15:21-28.
- May 6 The Ascension — Acts 1.
- May 13 The Coming of the Holy Spirit — Acts 2.
- May 20 The Transfiguration — Mark 9:2-29; Matt. 17:1-20; Luke 9:28-43.
- May 27 The Parable of the Unmerciful Servant — Matt. 18:15-35.
- June 3 The Man Born Blind — John 9.
- June 10 Parable of the Good Samaritan (Mary and Martha) — Luke 10:25-37.
- June 17 Parables of the Lost Sheep, Coin, and Son — Luke 15.
- June 24 Parable of the Rich Man and Lazarus — Luke 16:19-31.
- July 1 Jesus Raises Lazarus — John 11.
- July 8 Jesus and the Rich Young Ruler — Luke 18:18-30; 35-43.
- July 15 Zaccheus — Luke 19:1-28.
- July 22 The Triumphal Entry — Mark 11:1-11; Matt. 21:1-17; Luke 19:29-44; John 12:12-19.
- July 29 Parable of the Ten Virgins — Matt. 25:1-13.
- Aug. 5 The Feast at Simon the Leper — Mark 14:1-9; Matt. 26:1-3; John 12:1-11.
- Aug. 12 The Last Supper — Mark 14:12-31; Matt. 26:14-35; Luke 22:3-38; John 13:1-30.
- Aug. 19 Gethsemane and Arrest — Mark 14:26-42; Matt. 26:30-46; Luke 22:39-46; John 18:1-14.
- Aug. 26 The Denials of Peter — Mark 14:15-72; Matt. 26:57-75; Luke 22:54-62; John 18:15-27.
- Sept. 2 By the Sea of Galilee — John 21.
- Sept. 9 Peter and John Witness for Jesus — Acts 3, 4.
- Sept. 16 Ananias and Sapphira — Acts 5.
- Sept. 23 Stephen Stoned — Acts 7.
- Sept. 30 Philip and the Eunuch — Acts 8.
- Oct. 7 Saul's Conversion — Acts 9.
- Oct. 14 Peter and Cornelius — Acts 10.
- Oct. 21 Peter in Prison — Acts 12.
- Oct. 28 Paul at Lystra — Acts 13, 14:8-28.
- Nov. 4 Paul at Philippi — Acts 16.
- Nov. 11 Paul at Ephesus — Acts 19.
- Nov. 18 Paul Captured in Jerusalem — Acts 21.
- Nov. 25 Paul Sent to Felix by Night — Acts 23.
- Dec. 2 Paul Shipwrecked — Acts 27.
- Dec. 9 Paul in Rome — Acts 28.
- Dec. 16 Zacharias and Elisabeth — Luke 1:5-25.
- Dec. 23 The Birth of Jesus — Luke 2:26-80.
- Dec. 30 The Creation — Gen. 1, 2.

SUPPLEMENT NO. 37

(Art. 145)

**DELEGATES TO THE CONVENTION OF NATIONAL
ASSOCIATION OF EVANGELICALS***To the Synod of 1950.*

ESTEEMED BRETHREN:

THE undersigned were appointed to attend the 1950 Convention of the National Association of Evangelicals. This convention was held April 18-21, 1950, in Indianapolis, Indiana. It appears that the crucial question of membership of the Christian Reformed Church in the N.A.E., tabled by the Synod of 1949, will again be discussed at the Synod of 1950, in the light of the report of Synod's study committee (cf. Acts, 1949, pp. 23, 24). We therefore commend the following report to the very serious consideration of the delegates to Synod.

The statement of faith of the N.A.E. is as follows:

"All voting delegates are required to subscribe without reservation to the N.A.E. Statement of Faith as follows:

1. We believe the Bible to be the inspired, the only infallible authoritative Word of God.
2. We believe that there is one God, eternally existent in three Persons: Father, Son, and Holy Spirit.
3. We believe in the Deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal return in power and glory.
4. We believe that for the salvation of lost and sinful man regeneration by the Holy Spirit is absolutely essential.
5. We believe in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life.
6. We believe in the resurrection of both the saved and the lost; they that are saved unto the resurrection of life and they that are lost unto the resurrection of damnation.
7. We believe in the spiritual unity of believers in our Lord Jesus Christ."

Your delegates sought to cover the convention as completely as possible, attending all the public sessions, and dividing the commissions among themselves so as to arrive at a thorough understanding of the work of the convention.

The 1950 convention was a crucial convention with respect to the possibility of Christian Reformed participation. The question of a program of evangelism to be carried on by the N.A.E. was fought out at this convention from beginning to end. The result makes plain that when the N.A.E. speaks of united witness, it does not have in mind this kind of witness, which is repugnant to our principles. One element among the delegates was determined to induce the N.A.E. to associate itself intimately with the Billy Graham revivals now being conducted. When this element saw that unequivocal participation in this revival campaign was impossible, it proposed compromise measures which would partially achieve that goal. But even these compromise measures were soundly defeated. The N.A.E.'s original position, not to engage as a body in an evangelistic campaign, was left unchanged by the 1950 convention.

We may therefore make a few observations. In a very real sense, the revivalists shot their bolt at the 1950 convention. The circumstances favoring their plea were never more favorable, and probably never will be. Everything that might be accomplished by impassioned pleading and personal pressure was tried. Precisely because of the defeat of this determined effort, the Christian Reformed Church may feel assured that the N.A.E. is not going in the direction of independent evangelistic campaigns.

The N.A.E. is still a comparatively young organization, in the formative stage. In the heat of the recent convention, its character became more apparent, and emerged as *more acceptable* to the Christian Reformed Church than it was before. The independent elements who wish the N.A.E. to perform for them the function of a denomination suffered a distinct defeat; so much so that one independent member, who had been associated with the movement from the first, left the convention and resigned from the Association. The stable denominational elements are showing their strength and coming to the fore.

The idea sometimes expressed, that the Christian Reformed delegates are useful only as a restraining element, is erroneous. If their position were contrary to the ruling opinion of the Board of Administration, their cause would certainly have been lost at this convention. As a matter of fact, members of the Board of Administration repeatedly reassured our delegates that their misgivings were groundless, and that the measures so undesirable to them would certainly not pass.

We shall not attempt to give a complete report on the excellent speeches and commission reports which were presented. We must, however, mention a few important considerations on which new light was shed at this convention. There is something wrong with the reasoning: Fundamentalists have no social message; the N.A.E. is composed of Fundamentalists; therefore the N.A.E. has no social message.

Two units in particular, the office of public affairs in Washington, D. C., and the Commission on Christian Liberty, did yeoman service in areas of social action where the voice of the Christian Reformed Church was hardly heard. Through these agencies, the evangelical position was represented on such questions as the resignation of the Vatican envoy, Mr. Myron C. Taylor, military aid to a foreign missionary in danger of mob violence, a protest against the stoning of Protestants in Italy, liquor advertising, a reply to the Pope's invitation to Protestants to rejoin the Roman Catholic Church, and many other matters. Government officials have commented that the resolutions of the N.A.E. on various social matters have marked the first time the voice of evangelical Protestantism has been heard on many of these matters. This is a distinct service, in which the influence of Modernists, Catholics, and Jews is contested. It is also, in a sense, a united witness, but a witness which has in no way compromised the position of the Christian Reformed Church.

There is no question that the N.A.E. needs us, and that we need the N.A.E. The only question is which needs the other more. Through such contact as this, we gain stimulation with respect to social questions on which we have thought hazily, if at all. We need such stimulation; and it may be remarked in passing that the utterances of the N.A.E. are no more negative than our own.

We may give as well as receive inspiration. Although the direct channels would not be easily traced, it is unquestionable that Christian Reformed influence was felt in the recognition of the need of a Christian philosophy of education. We look forward to the publication of the work of the N.A.E. Commission on a Christian Philosophy of Education. This will appear in the form of a book, *Christian Education in a Democracy*, to be published by the Oxford University Press early in 1951. It is impossible, of course, to evaluate this book before it appears. But it has been hailed by professional critics, and has been accepted for publication by the Oxford University Press without any financial obligations on the part of the N.A.E. This is a triumph for the N.A.E., in which our church shares. Whether or not it is the last word, the cause of Christian education is advanced by such work as this.

The speeches developed the general theme of the convention, "God's Word for God's World." The penetrating analyses of the foes of revealed truth and the keen consciousness of the need for self-examination and growth by evangelical Protestantism are profitable subjects for our own study. All evangelical Christians, regardless of their backgrounds and emphases, may profit from the hearing or reading of such speeches as were presented to the 1950 convention.

To mention but one more consideration, the field of international cooperation is definitely not closed to the N.A.E. The claims of some

other evangelical groups to have developed this cooperation are exaggerated. Throughout the world, evangelicals are watching developments, to see whether the N.A.E. can provide a suitable vehicle for cooperation. The Reformed Ecumenical Synod is studying the N.A.E. and the I.C.C.C. (International Council of Christian Churches) in this respect and will report to the various member churches. We would do well to withhold judgment until this report is available.

The accomplishments herein listed are only a small part of what has been done by the N.A.E. at the 1950 convention and in the preceding year. The accomplishments are of such a magnitude as to preclude complete listing here. We trust, however, that these are sufficient to give a fair idea of the observations and activities of your delegates to the N.A.E. convention.

Recommendations:

Your delegates unhesitatingly and unanimously recommend the following:

1. That Synod continue our membership in the N.A.E.
2. That our churches be asked to remember the N.A.E. by contributing one offering a year.
3. That Synod appoint delegates to the 1951 convention.

Humbly submitted,

HENRY BAKER

J. H. KROMMINGA

JOHN LUCHIES

RICHARD DE RIDDER

RALPH J. DANHOF (ex-officio)

SUPPLEMENT NO. 38

(Art. 121)

CHAPLAIN COMMITTEE

To the Synod of 1950.

ESTEEMED BRETHREN IN CHRIST:

WE HAVE the Chaplaincy still with us. Both the churches and the nation are inclined to forget the continuing need of this essential service in time of peace. How many of us are aware that the United States now has the largest peacetime armed force in its history. In its entirety—Army, Navy and Air Force—it totals up to nearly 1,550,000 men and women, five times as large as in any one year between the first and second World War. This means that large proportions of our young manhood are in military service. Of this total a full third is under 21 years, voting age, and almost two-thirds are under 25 years of age, while of these over 40% are still in the age group of 17-21. About 30%, mostly officers and non-commissioned officers, are married and carry the responsibility of the training and welfare of the 70% of the younger, unmarried servicemen.

The nation's vast Department of National Defense faces the stupendous task of housing, clothing, feeding, providing medical and dental care, and of training for modern warfare such a sizeable part of its citizenry.

The social and spiritual needs of the Service Men and Women present no small additional problem. Everyone in the service, married or unmarried, comes in, or remains in, as a human being with all human needs and relationships in the *soul* as well as in the body. To meet these needs special services are provided, such as, Post Exchanges and Ship Stores, Service Clubs with Cafeterias and recreational facilities, sport arenas and Theaters, etc. Besides all these, neighboring communities help to furnish entertainment, although often of a kind that debauches the body and debases the soul.

The Chaplaincy is the only special ministry directly responsible for the care of souls and the spiritual interests of military personnel. That is a large order in peacetime as well as in time of war. The Chaplaincy does not have the place of pre-eminence that it ought to have as representative of the highest and eternal interests of men in every station or vocation in life. This reflects the flagrant, current secularism that pervades and perverts standards of value by which life is measured in this modern machine age. The things of the spirit that pertain to the life and the world to come are at a discount while the things of the flesh and the temporalities of this world are at a pre-

mium. The Chaplaincy must labor under this initial handicap, but its work becomes all the more necessary on account of it.

Present Status of the Chaplaincy.

At the meeting of the *General Commission on Chaplains* held April 20 official data on the number of chaplains at present serving in the various branches of the nation's military establishment was reported by the respective Chiefs of Chaplains.

Chaplain Roy H. Parker, Chief of Chaplains, U. S. Army, stated that there are 738 Army Chaplains on active duty, of which 531 are U. S. Army Reserve, 190 Regular Army and the remainder National Guard components. There are 301 serving in overseas installations, 15 of whom are patients or awaiting separation under various circumstances.

The need for chaplains on active duty is not expected to show a marked increase in the foreseeable future. From now through the end of next year, 1951, the Corps will require approximately 150 new chaplains, of which the Protestant quota will be about 100. A new Officers Reserve Corps program was put into effect last April which also offers opportunity for training Reserve Chaplains. The Chaplain School now offers a four-week basic course for new chaplains, an Associate Basic Course for Reserve Chaplains not on active duty, and three graduate courses, each lasting one month for field grade chaplains. These courses include chaplain administration, pulpit, radio and television techniques, counseling, worship, and religious education.

There are now also special courses for Chaplains' Enlisted Assistants.

The *Character Guidance Program* seeks to develop a personal sense of moral and spiritual responsibility in the individual soldier. In this program the Chaplain is one of the key-men. In the Chaplain House Lectures visual aid is employed. The Army Signal Corps produces motion pictures expressly for the Chaplains' Corps. The first of these, "From Whence Cometh My Help" has been cleared for television and for use by church and other civilian organizations. The second, "The Soldier and his Religion" is nearing completion. Thirteen additional film strips are in preparation.

The Chaplain's contribution to this program of character and morale building must ever remain that of "rightly handling the WORD OF GOD."

Chaplain Stanton W. Salisbury, Chief of Chaplains, Dept. of the Navy, surveyed the field of the Navy Chaplains chiefly from the point of view of a recent tour of inspection to the far East. He paid tribute to the faithful ministry of these servants of God not only for naval personnel in the far flung installations but in missionary projects

among the natives as well. General MacArthur has favored and promoted this policy and program. Many of our Chaplains are semi-missionaries. This is also true of chaplains in the Army and Air Force stationed in these regions, our own Chaplain Dick J. Oostenink among them. For example, as reported by Chaplain Salisbury, "At Sangley Point, P. I., we met the first example of the spirit of cooperation which exists between our service chaplains and the local native Christian Churches. The Navy has two stations on these islands and at both of them the Chaplains not only carry on their work in the Naval community but are also the English pastors for the native churches just outside the gate. This has made for very excellent relations between the United States and the Philippines. All of the chaplains in this area carry a heavy schedule in connection with their own Naval station but find it very rewarding to take part in this missionary effort."

Thus the chaplaincy brings the ministration of reconciliation with God, and with it also the message of peace and goodwill among men through our Lord Jesus Christ, the Fountain Head of all lasting peace between God and men, and man and his fellowmen.

Chaplain Charles I. Carpenter, Chief of Chaplains, Dept. of the Air Force, stressed the need of maintaining high quality standards in the personnel, equipment and program of the chaplaincy. Believing that Synod is interested in this emphasis, your Committee cites the minutes on Chaplain Carpenter's report to the General Commission:

"Chaplain Carpenter reported that coverage of chaplains was given in all installations in the Far East regardless of whether in the Army, Navy, or Air Force. Coverage was being given on the basis of need rather than on the basis of service assignment, the spirit of unification was definitely being carried out in the chaplaincy, and the economical use of chaplain personnel has been applied and worked out most effectively. Chaplain Carpenter gave several illustrations of effective coverage of the various faiths regardless of which faith was doing it. It was his opinion that the opportunities of religious worship were being given most creditably to the personnel in the Far East.

"Regarding property and facilities, the chapels and buildings assigned for the utilization of the chaplains were ample, beautiful, and numerous and could be used with pride by civilian churches here in the United States. Commanding officers took pride in seeing that their command has good buildings and facilities for the chaplains. He was satisfied that the chaplains were being given everything which could be used.

"Chaplain Carpenter said the military services in the Far East are trying to give the servicemen every opportunity for good, clean, healthful activities. Rest centers, recreational equipment, service clubs, athletic programs, libraries, swimming pools, etc., are all good. He be-

believes that any boy of 17 or 18 with the proper home training can have just as good a time and stay just as straight as anywhere. If the home training of the 17 and 18 year olds had been better, there wouldn't be any trouble with them overseas or at home.

"Religious education emphasis was exceptional. Sunday schools had three or four hundred youngsters with volunteer teachers coming from everywhere. In Hawaii they had set up a training course for teachers and had brought in from the universities individuals who were training those teachers in youth psychology and teaching methods on the basis of age groups.

"Chaplain Carpenter believes there needs to be continued emphasis on spiritual calling as perhaps it is a failing in civilian communities as it is in the military communities. He asked for continued emphasis from the denominations on the necessity of being pastors.

"Additional duties of chaplains were unusual such as choirs, glee clubs, and cooperation with service clubs, planning of trips to points of historical interest, etc.

"There is a constant need to keep emphasizing that chaplains keep cognizant of their high calling and their duty as ministers. He asked that denominations writing their chaplains to please emphasize that point; to call their attention to the fact that if they do not minister in the name of Jesus Christ, nobody ministers. When the spiritual ministry is muffed by the chaplain, it does not find someone else who carries it. It is a definite necessity that these men be kept constantly reminded they are spiritual ministers and should keep that ministry high in their thinking.

"The type of manpower that is released by the churches for the chaplaincy must be the best the denominations have. It has to be conscientiously chosen and of a high caliber.

"The Air Material Command made a study recently of property, equipment, and salaries of assistants and chaplains, and there was determined that in one command of the Air Force there is a basic investment of \$35,000 in every chaplain and an annual expense of \$14,000 for every chaplain. That puts them in a \$50,000 a year classification. Churchmen may ask does this man represent the type of fellow to which we want to entrust an investment of \$50,000 a year.

"A release of chaplains in the Air Force is taking place now and will continue. All men who cannot get in twenty years of service (if they came into the service after 40 years of age) are being released by the Air Force at the completion of this particular service tour. These men will be released — not with any question of their ability — but their inability to make a 20 year term.

"The Air Force is short of chaplains. There is need for 80 to 90 chaplains. They are not putting restraint on denominations, and will

take whatever denomination is given them. With reserve chaplains on duty they will not insist on denominational quotas. In Regular chaplains they will have to."

Chaplain Donald C. Beatty, Assistant Director of the VA Chaplaincy Service, reported for the Chaplaincy of the Veterans' Administration. Chaplain A. J. Kelway resigned the directorship on the advice of physicians and *Chaplain Edward A. McDonough* was appointed director as of April 1.

There are now 241 full-time chaplains on duty in 135 hospitals. Six chaplains in administrative or supervisory work, and 230 part-time chaplains. Of the full-time chaplains the breakdown is: 167 Protestants from 24 denominations, 70 Roman Catholics and 4 Jewish; of the part-time 84 are Protestants, 98 Catholic and 48 Jewish. One chaplain is provided for every hospital of 150 beds or more, with additional chaplains in an approximate ratio of 1 to 500 patients.

Chaplain Beatty presented the real significance of the Chaplaincy Service in the VA as resting in the intangible. "One cannot count the value of the chaplain's ministry to the critically ill patient. No figures tell the story of the day by day guidance and support that our chaplains bring to those who may be traveling through the valley of the shadow of death. How does one calculate the service of consolation to relatives of critically ill, or add up, in figures or graphs, the personal conferences with those who, faced with pain, loneliness or anxiety, talk out their troubles with the chaplain?"

Add to this the regular ministration of the word and the sacraments in Sunday and weekday services, and the full value and scope of this specialized Chaplaincy Service in behalf of the many thousands of disabled veterans becomes clear to us.

None of the Chaplain Chiefs expressed the need of denominational procurement of more chaplains at this time, although there is a continuing need for replacements in some measure. The government, however, is aware of the need that would immediately arise for additional personnel in the Chaplaincy in the event of another war. Plans for meeting this need are being made and the General Commission also has a special National Emergency Committee considering steps to be taken in meeting such an emergency. Our churches too must be prepared to participate in renewed sharing of its ministry, as well as of its sons and daughters, with the nation, should the fateful hour of a fighting war strike once again. Only a repentance and turning unto God and unto His Son on a national and international scale can avert the divine judgment and the fiery indignation for which the world in its godlessness and corruption is fast ripening.

Chaplains Dick J. Oostenink, Jr., and Elton J. Holtrop.

Your Chaplain Committee has again given the annual Ecclesiastical Denominational Endorsement to the two representatives of our Christian Reformed Church in the U. S. Chaplaincy, the former in the Army and the latter in the Veterans' Administration.

The Synod of 1949 instructed your Committee to arrange between the Consistory of Newton, N. J., and Chaplain Dick J. Oostenink, Jr., that the ministerial credentials of the Chaplain continue to reside with the Newton Consistory. The grounds for this synodical instruction were:

- a. "It is the latest congregation which Chaplain Oostenink has served.
- b. It is not unusual that the ministerial credentials of a minister reside with a different congregation than the certificate of membership." Acts, 1949, p. 33.

Both parties have concurred in this action of Synod.

A letter received from Chaplain Oostenink a few months ago was published in *The Banner* of April 21, 1950. After serving some nine months in Korea he was transferred to Hawaii last July and joined there by his family in August. He writes: "Besides our regular worship services, counseling, lecturing, and pastoral calling, we have the supervision of the Post Sunday School with an attendance of 250. Each Sunday evening we have our Youth Christian Fellowship, which corresponds very closely to the youth activities of your civilian churches. To say that we enjoy this work is expressing it mildly. The opportunities for Christian services with these people, drawn from every sector of our great country, and most of the churches of Protestantism, definitely present a challenge so great that it is our plan to remain in the chaplaincy as long as possible. It is expected that in June we will be transferred to Tripler Hospital near Honolulu, which again offers marvelous opportunities for witnessing to the saving power of our Christ. Your interest in and prayers for the work of the chaplains are requested, even as we remember you back home in our prayers."

Chaplain Elton J. Holtrop is conducting a rich and varied ministry among the hospitalized Veterans in the VA Hospital at Tomah, Wis. He is living at home with his family in Tomah and enjoys his busy ministry which offers countless opportunities for the comfort and care of men's souls while their bodies are in distress.

The VA Director encourages close relations and contacts between its Chaplains and their home churches, including attendance at their church assemblies. We are happy to have the Rev. Chaplain Elton J. Holtrop present at this Synod and bespeak for him the privilege of briefly addressing your honorable body at a time convenient to Synod.

General Commission on Chaplains.

The Commission meets semi-annually, in the spring and in the fall of the year, in its fine old mansion, The Chaplain Memorial Building, reconstructed and modernized, located at 122 Maryland Ave., N.E., a block or two from the nation's Capitol. Bishop Charles W. Flint (Methodist) is the new Chairman and Mr. Thomas A. Rymer is the full-time Director. He resides in the Home of the Commission and is in charge of its maintenance. To his manifold duties there was recently added the editorship of the two monthly publications, "The Chaplain" with 5,000 circulation, and "The Link" with a circulation of 55,000 copies per month. The publication expenses connected with the two magazines constitute the main items in the Budget of the Commission. Out of a total Budget for 1949 of \$58,458.88 our denominational Quota amounted to \$159.84.

A special Committee of the General Commission has studied and evaluated the war-time Service Men's Christian League and has proposed the formation of "*The Protestant Fellowship*" for youth in the armed forces and recommended that January 1, 1951, be set as the date for initiating this program.

Chaplain retreats, conferences and visitation were again conducted by representative ministers under auspices of the Commission. Various matters pertaining to the better recognition of the chaplaincy and the welfare of the chaplains were taken up with the proper department heads in Washington by committees appointed by the Commission. In each of the Military Corps the Chaplaincy should have full equality and coordination of status with the other branches of service. This is not yet the case, although the situation is improving, and has bettered considerably since the first world war. This must be credited first of all to the vigilance and pleading of the General Commission on Chaplains.

Financial Report.

Your Committee, according to the instructions of the Synod of 1949, has purchased bonds for the church building at Washington, D. C., to the amount of \$4,000.00. Our Chaplain Fund, however, should not be depleted for other causes since your Committee has no further income and may face mounting expenditures in case new war emergencies should arise.

We commend our Chaplains, and all other Chaplains who proclaim the true Gospel of the crucified and risen Redeemer, to the continued interest and prayers of our churches.

Respectfully submitted,

THE CHAPLAIN COMMITTEE,

J. M. GHYSELS, *President*

J. M. VANDE KIEFT, *Secretary*

E. BOEVE, *Treasurer*

CHAPLAIN FUND OF THE CHRISTIAN REFORMED CHURCH

STATEMENT OF RECEIPTS AND DISBURSEMENTS

MAY 21, 1949 TO MAY 10, 1950

Balance — May 21, 1949.....\$3,249.59

RECEIPTS

Vogel Center Chr. Ref. Church..... 4.15
 Sale of U. S. Government Bonds, Series "F"..... 1,850.44
 Interest Realized on Above Bonds..... 67.50

\$5,171.24

DISBURSEMENTS

Purchase of Bonds of Washington, D. C. Church.....\$4,000.00
 Publications for Chaplain Oostenink..... 18.14
 Traveling Expenses 203.50
 Gifts 20.00
 Safe Deposit Box Rent..... 6.00
 General Commission on Army and Navy Chaplains..... 142.21

\$4,389.85

Balance — May 10, 1950.....\$ 781.39

To the Synod of the Christian Reformed Church.

GENTLEMEN:

Pursuant to the request of the Treasurer of the Chaplain Fund of the Christian Reformed Church, I have made an examination of the records thereof for the period May 21, 1949 to May 10, 1950 and submit herewith a statement of receipts and disbursements coinciding with the above dates. The cash records were verified with the bank statements and the disbursements were found to be supported by proper requests and paid checks.

An examination of the investments indicated ownership of the following securities:

Washington, D. C. Christian Reformed Church callable
 Bonds, par value\$4,000.00
 U. S. Government Bonds, Series F, maturity value..... 4,250.00

During the period U. S. Government Series F Bonds in the amount of \$1,850.00 cost value were liquidated to provide sufficient cash to purchase the Washington Church bonds. Interest of \$67.50 was realized on the sale of the Government bonds. The bonds owned were verified by physical inspection and are held in safe keeping at the Citizens First National Bank & Trust Co., Ridgewood, N. J.

Respectfully submitted,

U. G. TAYLOR, C.P.A.

SUPPLEMENT NO. 39

(Arts. 121, 157)

CANADIAN RELIEF FUND*To the Synod of 1950.*

ESTEEMED BRETHREN:

THE diaconate of the Chatham Consistory has the honor to submit to you the following report covering the year 1948, 1949, until May 1, 1950.

It was in the fall of 1948 that the Chatham consistory was asked to be the distribution center for needy immigrants as to clothing and money. At first it served chiefly to distribute clothing to those centers who asked for help. As money came in this too was distributed as need arose especially in case of hospitalization.

In the year 1949 it became necessary to write various churches and organizations to send clothing directly to needy centers since the customs officials in Chatham were no longer willing to send through such large amounts of clothing to Chatham alone though it was made clear to them that this was distributed over all of Canada.

The amount as to clothing (used) received and sent out is not reported since this would be rather difficult to do, but a financial report of moneys received and paid out is herewith submitted.

The Synod of 1949 also mandated that transportation expenses, for needy immigrants to the place of worship, be paid from this fund on a mileage basis (see art. 118 of Acts of 1949). Our diaconate has paid this expense since Jan. 1, 1950, from the fund for Canadian Relief.

We are indeed grateful that we can report this fund for Canadian Relief to be in good condition. A balance is on hand of \$5,825.96 as of May 1, 1950. Since Jan. 1, 1950, we have paid out of this fund \$1,401.57 for transportation. However, it would be well, if our diaconates bear in mind that this will be considerably higher in the months to come since new immigrants have been coming this Spring and are still coming. It is particularly these who will need transportation. Very few of those who came last year need transportation. So too relief will again be considerably higher with this new influx especially toward fall and winter.

May we take this opportunity to thank all our churches, organizations, or individuals who have helped this worthy cause and extended a helping hand toward the needy immigrants here in Canada. May

we urge you to continue sending funds since our expenses will increase and hence the nice balance on hand will soon be gone.

Respectfully submitted,

Diaconate of the Chatham Consistory

HARM RIEPMA, *Treasurer*

CANADIAN RELIEF ACCOUNT

RECEIPTS

Balance on hand January 1, 1949.....	\$ 873.62
Total Receipts, Churches and Individuals.....	7,587.98

\$8,461.60

DISBURSEMENTS

To Immigrant Churches for the Poor.....	\$2,353.73
For Hospital Bills	2,229.82

\$4,583.55

Balance on hand January 1, 1950.....	3,878.05
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\$8,461.60

H. RIEPMA, *Treasurer*.

Audited by JOHN BOSVELD *and* W. SLUYS.

NOTE: A complete itemized list of receipts and disbursements is in the file of the Stated Clerk.

SUPPLEMENT NO. 40

(Art. 146)

FAITH, PRAYER, AND TRACT LEAGUE

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

ESTEEMED BRETHREN:

AS YOUR representative to the Faith, Prayer and Tract League, it affords me great satisfaction to be able to report that the Lord has richly blessed the humble efforts of this organization during the past year.

God enables us to speak of new records having been set. More than a million Silent Evangelists have been sent throughout the world this year. A million and a half new tracts have been printed and more than \$5,000 in the form of donations has been received. Hundreds of organizations and individuals seemingly are becoming more aware of the potential power and blessings which can be derived, by the grace of God, through the distribution of tracts to the unsaved. Future increased interest and the willingness of our people to avail themselves of every opportunity to enlarge upon the ministry of the printed page, gives us much hope for the year which lies ahead.

As your representative I also wish to make reference to my first impressions of this organization. I admire the efficiency with which the business of this organization is handled. Running expenses are held at a minimum, office headquarters are very modest, routine details are all handled by the able manager, Mr. J. S. Brondsema, and a splendid spirit of faith and confidence is shown by all of its directors.

We humbly request that Synod recommend this work to our people for continued moral and financial support which in the past has been so splendidly given and so very much appreciated.

Respectfully submitted,

J. KEUNING

FINANCIAL REPORT FOR THE YEAR 1949

Balance on hand January 1, 1949.....\$ 1,363.65

RECEIPTS

Sale of Tracts.....	\$ 5,471.84	
Donations	5,505.94	
Membership Fees	246.00	
Miscellaneous	2.88	\$ 11,226.66
		<hr/>
		\$ 12,590.31

DISBURSEMENTS

Printing	\$ 4,825.72	
Advertising	781.73	
Supplies	263.56	
Postage	1,220.39	
Salaries	1,375.00	
Help	462.10	
Loan	600.00	
Rent	335.00	
Miscellaneous	108.66	
Artist	264.00	
Board Meeting	154.83	\$ 10,390.99
Balance on hand December 31, 1949.....		2,199.32

\$ 12,590.31

Tracts Sold	1,177,962
Sent Free	267,800
Total.....	1,445,762

Tracts Printed	1,561,000
Previously Printed	11,023,750
Total Printed	12,584,750

SUPPLEMENT NO. 41

(Art. 75)

**REPORT ON THE REFORMED ECUMENICAL SYNOD OF
AMSTERDAM 1949, BY THE DELEGATES OF THE
CHRISTIAN REFORMED CHURCH**

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

ESTEEMED BRETHREN:

THE undersigned, appointed by our 1948 Synod as its delegates to the Reformed Ecumenical Synod of Amsterdam, 1949, take pleasure in rendering the following report.

The Synod was held at the appointed time, August 9 to 19, 1949, in the Waalkerk at Amsterdam. Delegates, observers, and guests were present from South Africa, North America, Europe, and Indonesia. A very fine spirit of fraternity prevailed. The ties of fellowship in the Reformed Faith were greatly strengthened. Many serious and pressing problems were discussed, and in our judgment some significant decisions were reached.

Your delegates hereby desire to give expression to their appreciation of the honor that was theirs in being appointed to represent our Christian Reformed Church at this historic assembly. We rejoice that we might have a part, however small, in the deliberations and decisions of this Reformed Ecumenical Synod. We wish we could share with all of you the inspiration that has come to us during its sessions and pray that God may make the decisions of this body conducive to the promotion of His Kingdom and the deepening and strengthening of Reformed thought and life.

The Amsterdam Synod at its session of August 11, 1949, decided that it would publish its official minutes in both an English and a Dutch edition. The Dutch minutes were approved by the Synod itself, but a special committee, consisting of two Americans, was appointed to see to the furnishing of an official English translation from the Dutch text. The printing of both editions is being effected in Amsterdam under the auspices of the consistory which called the Synod in conjunction with the officers of Synod. Owing to unforeseen delays at the Dutch printing office, it took many months before the Dutch edition was in print. It has taken many more months before the English translation of these minutes with their addenda and exhibits could be completed. Their printing will consume some more months.

Meanwhile copies of the Dutch edition have arrived in this country. We requested about 125 copies of this Dutch edition, partly with a view to Canadian churches and also for use in cases where that

language might be preferred. Of the English edition we expect to receive sufficient copies to furnish one to each consistory and one for every minister. At present, however, such English copies are not available to the 1950 Synod.

If Synod insists, it will, of course, be possible to submit all pertinent decisions of the Amsterdam Ecumenical Synod to the present Synod for its approval. However, this will mean that these decisions and copies thereof will be available only in the Dutch language. This is a serious handicap, especially in view of the fact that many of these decisions are lengthy and at times contain close reasoning. (There are some lengthy decisions about such matters as: The Church and Its Doctrine, Christian Nurture, Church and State, Ecumenicity (Including World Council, NAE, and ICC), Eschatology, Creation and Evolution, and Marital Problems.) Besides, if this Synod should pass upon these matters, it would mean that these important and extensive decisions would be taken up without proper prior study and scrutiny.

In view of all this it seems to us that synodical approval of the major decisions of the Amsterdam Synod might well be withheld until our 1951 Synod. By that time the English edition will have been in the hands of the consistories and ministers. There can, moreover, be no serious objection in our judgment against this procedure, seeing the next Ecumenical Synod is not scheduled to meet until 1953. Hence we recommend this procedure to Synod.

Meanwhile there are a few decisions, chiefly of an organizational nature, which might well be disposed of by the present Synod and for which the possession of an English copy of the Acts is not essential. We are ready to report on such matters from the Dutch copy of the Acts if Synod so desires.

Respectfully submitted,

The delegates of the Christian Reformed
Church to the Reformed Ecumenical Synod
of Amsterdam (1949)

CLARENCE BOUMA

J. K. VAN BAALEN

RICHARD S. WIERENGA

P. S. The Dutch copies of the Acts are being kept in the office of the Stated Clerk of our Synod, to be distributed at such time as the English copies shall also be ready for distribution. Any direction Synod may desire to give at this time for the distribution of these Dutch copies, will be in order and will be carried out in conjunction with our Stated Clerk, if Synod so desires. Such copies will, of course, also be available to Synod any time this is desired during its sessions.

SUPPLEMENT NO. 42(Art. 157)

UNITED STATES TREASURER FOR CANADA

To the Synod of 1950.

THE undersigned has been functioning as the United States Treasurer for the Canadian funds since his appointment at the 1949 Synod.

Many problems confronted us at that time, but we have reached a solution for most of them. A few still prevail, but they are gradually being eliminated.

At the end of 1949, due to the lack of funds in the United States, we could not distribute sufficient funds to the Classical Treasurers in the United States to pay for the amount held in Canada. Now, however, most of the Treasurers in the United States are cooperating and distributions are being regularly made. The Building Program, through Church Help and the Home Mission Committees, have been providing more than ample funds to offset the Canadian balances.

Where there was a question last year as to who would receive the profit from the exchanges earned by sending money to Canada, it is understood that after the expenses of both the United States and Canada Treasurers have been taken care of, the differences be credited to the funds in proportion to the amounts paid in by each fund.

Respectfully submitted,

GEORGE F. WIELAND

United States Treasurer for Canada

SUPPLEMENT NO. 43

(Arts. 155, 157)

NATIONAL UNION OF CHRISTIAN SCHOOLS*The Synod of the Christian Reformed Church.*

ESTEEMED BRETHREN :

THE Board of the National Union of Christian Schools sends greetings. May our God richly bless you, and may you be aware of His guidance during your deliberations.

The Christian school movement is receiving increasing support from the Christian Reformed Church. Congregations, organizations, pastors, and individuals show their interest by their prayers, their gifts, and their efforts in behalf of this cause. And God is rewarding these efforts.

During the past year eight new Christian schools were opened, bringing the total to 133 schools. They are located in 19 states and three provinces of Canada. The enrollments in these schools increased by more than six per cent during the past year, so that the total enrollment is now 24,000.

The National Union of Christian Schools occupies a very strategic place in this program of Christian school expansion. Our main objective is to keep these schools united, especially in their basic philosophy. Our Christian schools can meet the needs of the day and can serve their purpose best when they remain true to their Reformed tradition.

We try to attain this objective in various ways. Our conferences for teachers and principals are designed to stimulate interest in and discussion of our distinctive world and life view and its application in the field of education. Our service program makes information about our Christian schools available to all groups, helps school boards and teachers with many of the problems involved in the work of Christian education, and gives aid to societies seeking to establish Christian schools. Our promotional activities seek to arouse interest in Christian education not only among our Reformed people but also among other groups. And our publication program seeks to give expression to our basic principles in textbooks and teachers' aids.

The major share of these activities is supported by the General Fund of the National Union of Christian Schools. Since these activities are constantly being extended, the need for financial help is increasing. We kindly request, therefore, that Synod indicate its approval of this phase of Kingdom work by recommending the National

Union of Christian Schools to its congregations and individual members for continued intercession and financial support.

The textbook publication program is financed by the Christian School Educational Foundation. Textbook publishing involves a long range program that requires the setting aside of relatively large sums of money for specific projects. Financial outlay for preparation of manuscripts cannot be reclaimed from profits since our sales potential is extremely limited. It is necessary, therefore, that the Foundation treasury be constantly replenished. We request that Synod also place the need of the Educational Foundation before the people by recommending it for support.

The Christian School Pension Trust Fund is now self-sustaining. But there are still some aged teachers and widows of teachers who are not eligible for support from the Pension Trust Fund. The Board of the National Union of Christian Schools has set up the Emergency Relief Fund for these people so that they may not be left without at least some support. But this Emergency Relief Fund is dependent for its income upon the gifts of our people. We request, therefore, that Synod also recommend this fund to the congregations for their support.

In 1948 we called the attention of Synod to certain difficulties that have arisen in connection with the National Association of Christian Schools. For fear of hampering what might be well intended efforts to promote Christian education we have kept silent about these difficulties. However, since it is reported that one of our churches has taken a collection for the National Association and since an appeal was made in *The Banner* of June 2 for support for this association, we feel obliged to bring the matter to the attention of the Synod.

Our board is and always has been interested in promoting Christian education among all evangelical groups. When it became apparent that the National Union could not carry on such promotional activity without jeopardizing the doctrinal position of our existing schools, we recommended the organization of the National Association of Christian Schools. It was our intention to have this new association serve the Christian school societies that are composed predominantly of Christians who cannot, because of doctrinal differences, subscribe to the constitutions of existing Christian school organizations such as the National Union.

But the National Association has not been willing to confine its efforts to the group it was intended to serve. Instead it insists on being an all inclusive Christian school organization. In a letter to our board Dr. Dryness, Chairman of the Executive Board of the National Association writes, "The N.A.C.S. has been organized as an over-all organization, committed to a program of enrolling all Christian schools of evangelical persuasion who can subscribe to the N.A.E. doctrinal

statement." The N.A.C.S. Constitution, adopted on April 20, 1950, contains the statement: "To provide a united front and voice for all schools of evangelical persuasion, . . . we do establish the National Association of Christian Schools."

In following this course the National Association is over-stepping its bounds, and is invading the territories of other evangelical groups without their consent. By declaring itself to be an all inclusive organization it assumes the right to work among or solicit funds from any and every Christian school group even when this group has its own Christian school organization. Such a course of action will lead to confusion and division of loyalties.

An all inclusive Christian school organization such as the National Association presumes to be and should be called into being by existing Christian school groups. Without the pledged cooperation of these groups the all inclusive organization has no mandate. By seeking to force itself upon such groups it creates ill will and suspicion.

Our Board is still eager to cooperate with the National Association in the matter of promoting Christian education among all evangelical Christians. But we do not deem it wise to strengthen the National Association in its attempts to be an all inclusive agency, a voice for all groups. Christian education is a positive method of imparting truth. For that reason we must insist on keeping our education distinctive and completely Reformed. We may not weaken the positive witness of Christian education by relinquishing any part of our educational program to an organization which is not committed to the Reformed tradition.

We regret these developments. It is our hope that something may still be done to clear up this unpleasant situation.

Be assured, Brethren, of our appreciation of the support and interest of the Christian Reformed Church and of our prayers for you.

The Board of the National Union
of Christian Schools

JOHN A. VAN BRUGGEN, *Educational Director*

SUPPLEMENT NO. 44

(Art. 157)

**THE SPECIAL ADVISORY COMMITTEE AND ASSISTING
BUDGET COMMITTEE FOR SYNOD OF 1950***To the Synod of 1950.*

THE Committee on Budget Matters of our 1949 Synod recommended that a committee of five competent laymen be appointed to act as a Special Advisory Committee and Assisting Budget Committee for the Synod of 1950. (See Article 123, par. 3, page 78, 1949, Acts of Synod.) This was a continuation of the two committees reporting under Supplements 39 and 40, pages 363-370, 1949, Acts of Synod.

Your Committee has been active since the beginning of the year. Financial reports have been obtained from practically all of the Denominational boards and other agencies, as recommended by the 1949 Synod. Your Committee has made a study of all the financial data at our disposal and will present our recommendations to the 1950 Synodical Budget Committee as soon as Synod appoints same. The Fidelity Bonds of the treasurers of the various funds have also been examined and will be reported on separately to your Budget Committee.

In the event that your Budget Committee desires to consult with any of the Special Advisory Committee members, please feel free to do so.

Congregational Survey

In order to determine in a general degree at least, whether our congregational giving is approaching the Biblical tithe of 10%, we have enlarged on the report of the "Special Committee" reporting in Supplement 39, page 363-368, 1949 Acts.

Last year most of the figures presented were conjectural. This year's figures show that we have a better basis to compute the amount brought up by our various congregations. We are also better satisfied than heretofore that what last year was conjectural is now nearly actual.

Shortly after the first of the year your committee sent questionnaires to all of our congregations asking consistories to complete and return. The reason for this was to learn from the churches themselves what was being brought up by its members. As the composite report will show, this information could not be obtained from the Year Book. The total amount reported by the Classical Treasurers amounts to ap-

proximately \$1,900,000.00, whereas the total is approximately \$10,000,000.00, if we use the figures from the reporting churches as a criterion in arriving at the total for all the churches.

We are happy to report that 283 churches returned the blanks. This represents 88% of the 323 sent out. For this response we are very grateful. A word of appreciation is due to all reporting churches.

In going over the results of the survey you will please remember that not all churches filled in all the items. In many cases there were discrepancies, although on the whole the churches indicated a desire to give us all the information to the best of their ability.

At the beginning of 1949 according to the Year Book there were 33,880 families in our denomination. In using a flat figure of \$3,000 per year per family income would mean that our denomination has an annual income of \$101,640,000.00. In other words, the \$10,000,000.00 plus which is the total of the "actual" and "estimated" amounts brought up by our people leads us to believe that our people on the average are responding very nobly in their financial obligations to their God.

Far be it from your committee to judge any individual church, Classis or denomination as to whether they are giving "as the Lord has blessed them." If we truly can sing with our hearts the 4th verse of Psalter No. 447:

Take my silver and my gold:
Not a mite would I withhold.
Take my intellect, and use
Every power as Thou shalt choose.

Then, when God calls us, we will answer.

Your Special Advisory Committee takes liberty to recommend:

1. That Synod appoint a Committee of five laymen to continue the duties as laid down in Article 23, page 78, 1949, Acts of Synod.
2. That this committee be authorized to prepare a short "Summary Report of Finances" for our churches to be sent out and returned with the form used in securing data for the Year Book. This to be done only in 1951 to show 1950 finances, and each ten years thereafter in order to co-incide with our U.S. Census figures for comparison, etc.
3. That Synod request each congregation to complete same to the best of its ability.

May the King of the Church give you all the grace and wisdom required to meet the many challenging problems which will confront you, the Synod of 1950.

Respectfully submitted,

MR. GEORGE WIELAND, *Chairman*
MR. H. HOEKSTRA, *Secretary*
MR. M. DE YOUNG
MR. H. HOLTVLUWER
MR. F. L. WINTER

Congregational Survey
Prepared by Special Advisory Budget Committee

CLASSES	1949 Yearbook January 1, 1949		1950 Yearbook for 1949 Classical Treasurers Reported	Reports Sent Us		Reported Cash on Hand and in Bank January 1, 1949		Receipts Reported		Disbursements Reported		Balance In all Funds December 31, 1949		Estimated by Reporter Disbursed by Members	
	Churches	Families		Churches	Families	Churches	Amounts	Churches	Amounts	Churches	Amounts	Churches	Amounts	Churches	Amounts
California.....	18	\$ 1,432	\$ 84,220	13	\$ 956	13	\$ 29,000	13	\$ 295,000	13	\$ 299,000	13	\$ 25,000	9	\$ 80,000
Chicago North.....	14	1,991	110,366	13	1,871	13	132,000	13	421,000	13	398,000	13	139,000	9	137,000
Chicago South.....	15	2,187	116,725	14	1,893	12	146,000	14	395,000	14	432,000	11	103,000	8	148,000
Grand Rapids East.....	29	3,178	163,479	24	2,835	20	216,000	24	639,000	24	604,000	21	209,000	13	171,000
*Grand Rapids South.....	18	3,130	158,887	18	3,167	16	169,000	18	648,000	18	624,000	18	194,000	13	167,000
Grand Rapids West.....	13	1,758	91,612	12	1,708	12	67,000	12	331,000	12	336,000	12	62,000	9	77,000
Hackensack.....	10	906	50,949	9	874	8	43,000	9	164,000	9	163,000	9	44,000	8	56,000
Holland.....	15	2,453	187,257	12	1,939	12	219,000	12	383,000	12	399,000	12	203,000	10	71,000
Hudson.....	15	1,688	98,493	14	1,568	13	128,000	14	382,000	14	389,000	13	119,000	11	133,000
*Kalamazoo.....	14	1,396	86,089	14	1,398	14	220,000	14	338,000	14	380,000	14	191,000	9	67,000
Minnesota.....	23	1,485	75,294	21	1,281	19	78,000	21	200,000	21	195,000	19	79,000	8	146,000
*Muskegon.....	26	2,422	114,872	26	2,422	21	163,000	26	491,000	26	545,000	22	129,000	22	117,000
Orange City.....	13	1,099	71,844	12	897	10	139,000	12	180,000	12	165,000	10	150,000	8	81,000
*Ostfriesland.....	13	728	40,939	11	591	8	19,000	11	117,000	11	120,000	8	13,000	5	8,000
Pacific.....	25	1,881	97,047	17	1,454	13	62,000	17	273,000	17	300,000	14	47,000	12	96,000
Pella.....	16	1,614	85,971	15	1,464	14	53,000	15	244,000	15	231,000	14	53,000	14	120,000
Sioux Center.....	18	1,535	97,262	14	1,065	11	35,000	14	173,000	14	173,000	11	31,000	8	31,000
Wisconsin.....	13	959	47,120	11	823	10	47,000	11	186,000	11	196,000	10	37,000	6	57,000
Zeeland.....	15	2,038	122,032	13	1,556	9	117,000	13	356,000	13	387,000	9	90,000	9	60,000
Totals.....	323	\$ 33,880	\$1,900,458	283	\$ 29,762 is 88% of Total	248	\$2,082,000	283	\$6,216,000 is 88% \$7,100,000 is 100%	283	\$6,336,000 is 88% \$7,200,000 is 100%	253	\$1,918,000	191	\$1,823,000 is 60% \$3,040,000 is 100%

*All churches reported.
 In most cases even thousand dollars are used.

Congregational Survey
Prepared by Special Advisory Budget Committee

CLASSES	Charity Receipts Reported		Interest Paid Reported		Reported Insurance Paid		Reported Additions and Improvements, to Property (Not Repairs)		All Property Original Cost Reported		Replacement Cost Reported		Debt Reported	
	Churches	Amounts	Churches	Amounts	Churches	Amounts	Churches	Amounts	Churches	Amounts	Churches	Amounts	Churches	Amounts
California.....	11	\$ 12,490	4	\$ 1,782	9	\$ 2,429	8	\$ 99,000	9	\$ 366,000	9	\$ 514,000	6	\$ 137,000
Chicago North.....	11	23,881	5	5,572	12	5,339	3	103,000	11	758,000	11	1,319,000	3	140,000
Chicago South.....	10	16,860	4	1,533	11	3,823	10	89,000	10	515,000	10	1,183,000	6	82,000
Grand Rapids East.....	19	29,201	8	3,873	16	6,109	18	191,000	15	605,000	15	1,545,000	11	175,000
*Grand Rapids South.....	14	32,854	5	3,350	15	5,178	15	139,000	15	821,000	15	1,683,000	10	142,000
Grand Rapids West.....	10	13,156	2	170	10	4,020	5	27,000	9	363,000	9	922,000	2	5,000
Hackensack.....	6	6,873	5	1,064	8	2,291	4	15,000	8	447,000	8	976,000	4	33,000
Holland.....	10	25,122	1	302	11	3,263	7	107,000	7	339,000	7	736,000	3	41,000
Hudson.....	9	22,418	5	2,375	13	4,322	9	107,000	12	699,000	12	1,557,000	4	160,000
*Kalamazoo.....	12	13,965	1	80	12	3,497	6	123,000	11	324,000	11	741,000	7	52,000
Minnesota.....	16	9,802	5	1,051	18	2,548	9	7,000	16	368,000	16	772,000	9	26,000
*Muskegon.....	19	13,692	7	4,521	24	5,150	16	186,000	16	478,000	16	1,199,000	8	140,000
Orange City.....	9	12,546	2	198	10	1,674	7	24,000	9	223,000	9	748,000	5	40,000
Ostfriesland.....	5	2,429	1	55	11	1,229	4	31,000	8	179,000	8	334,000	2	8,000
Pacific.....	14	14,460	4	915	11	1,694	6	37,000	11	192,000	11	404,000	5	49,000
Pella.....	11	15,799	2	1,450	14	1,513	7	26,000	11	413,000	11	1,016,000	4	46,000
Sioux Center.....	13	10,596	0	0	13	2,210	4	12,000	11	268,000	11	664,000	0	0
Wisconsin.....	8	10,149	2	437	7	735	7	53,000	8	214,000	8	444,000	3	28,000
Zeeland.....	11	11,725	1	98	13	3,256	10	153,000	7	337,000	7	803,000	2	98,000
TOTALS.....	218	\$ 298,018 is 67%	64	\$ 28,626	238	\$ 60,280	155	\$ 1,529,000	204	\$ 7,909,000	204	\$ 17,560,000 is 63% \$27,800,000 is 100%	94	\$ 1,402,000

Total Receipts and Estimated Receipts equal \$10,140,000.00.
 33,880 Families at \$3,000 per family per year=\$101,640,000.00.

SUPPLEMENT NO. 45

(Art. 157)

PENSION FUND FOR UNORDAINED WORKERS*To the Synod of 1950.*

ESTEEMED BRETHREN:

WE sincerely regret our inability to have our report available in time for publication in the Agenda, and further delay to devise "a pension plan that covers the unordained workers in our various synodical and classical fields." Reasons for that inability and delay will become apparent in the report herewith presented to your honorable body.

Consequent a petition of the Christian Reformed Mission Workers Conference and the instruction of Synod, we endeavored to devise a pension plan for the unordained workers in our various synodical and classical fields. (Acts of Synod, 1949, p. 15, Art. 52 and Supplement 2-A, p. 104.)

A. Information.

1. In August of the previous year a questionnaire was prepared with the intent to gain additional and needed information from our unordained workers. This questionnaire was subsequently mailed to all whose addresses were available. Some delay was occasioned by the fact that not all addresses were up to date.

2. To the forty-six questionnaires forwarded forty-four had made reply by March of the current year. Thereupon your Committee met to study the replies. On the basis thereof we can report:

- a. That all the workers expressed themselves in favor of the establishment of a pension plan.
- b. That the workers declared their readiness to make contributions "to the pension plan through the salary deduction plan."
- c. That the average salary received by these workers is \$2,522.28 and the total salary received is \$110,980.00.

Assuming that the mission workers pay 3% annually of their salary to the eventual pension fund, the amount thus accumulated would be \$3,329.40 per annum.

- d. That the forty-four workers are employed by thirty-one organizations; and these organizations are either a classis (2), a group of two or more churches (21), or individual churches (8).

Before a pension fund can be set up these organizations must be approached to ascertain their readiness to support this fund by means of stipulated and periodic contributions.

Assuming that these organizations are prepared to make a contribution equal to that of the workers (3% of the salary paid)

or \$3,329.40 per annum, the total per annum receipts in this pension fund would be \$6,758.80.

3. The possibility "that a united plan be worked out, together with the Christian Reformed Board of Missions' plan" as suggested by the Mission Workers Conference (Supplement 2-A, 4) was explored. We deemed that this suggestion had merit especially from the viewpoint of administrative economy. Having approached the Christian Reformed Board of Missions "with regard to the possibility of getting denominational mission workers into the pension plan of the Christian Reformed Board of Missions," the reply in substance was "that they would not be interested but they would be glad to consider a plan which might make it possible to cover their workers with other lay workers such as we (the present committee) are working on. At is now it, their plan is being handled by employees of the Board and they find that it takes a great deal of time and they could not consider taking on any more. In fact, they would be very happy to get them all together so that the details could be handled outside their office."

4. In order to set up a pension plan for our mission workers we deem that an adequate reserve fund should be established, annually augmented by stipulated contributions from our mission workers and the organizations under whose auspices they labor.

The establishment of such a reserve fund poses two questions:

- a. Whose responsibility is it to make the needed contributions to this fund, the organizations employing the mission workers or the Denomination in its entirety?
- b. How are appropriations to this fund to be acquired in the event Synod deems this to be a Denominational responsibility?

B. Requests for Synodical Action.

Pursuant the foregoing information we request Synod:

1. To express itself re the matter of merging the proposed unordained mission workers pension plan with the pension plan of the unordained and lay workers of the Christian Reformed Board of Missions.

2. To give direction re the establishment of a reserve fund.

3. To appoint a committee, contingent upon synodical decision re sub 1) and 2) above, whose task it shall be to prepare a pension plan for unordained mission workers and submit same to the Synod of 1951 for approval.

Respectfully submitted,

H. BLYSTRA

T. NOORDEWIER

F. WINTER

SUPPLEMENT NO. 46

(Arts. 76, 78)

**REPRESENTATIVES ON INTERNATIONAL REFORMED
MISSIONARY COUNCIL***To the Synod of 1950.*

FATHERS AND BRETHREN:

THE Synods of 1948 and 1949 appointed us to represent our Church on a council yet to be organized.

We greatly appreciate the honor, and this report is evidence of the fact that we are seeking to comply with the definitely expressed desire of the 1948 Synod.

I.

It will give us great pleasure to serve on a council which can be of great service to the missionary cause, but before we can go any further it is of importance that Synod give attention to a difficulty, which, if not removed, may make full participation in the work of the proposed council impossible.

The First Ecumenical Synod of 1946 (Acts F.E.C., p. 51) declared itself in favor of an international Reformed missionary council.

Our Christian Reformed Synod of 1947 (Acts, p. 92) declared it did not approve of the formation of such a council.

At the request of Dr. P. J. S. De Klerk of South Africa, the Christian Reformed Board of Missions brought to the Synod of 1948 (Acts, p. 256) a recommendation to reconsider, since the work could be done by correspondence.

Our Synod of 1948 concurred and decided to appoint two delegates, namely, Dr. R. S. Wierenga and Dr. J. C. De Korne (Acts, pp. 50 and 98). This appointment was repeated by the Synod of 1949 (Acts, p. 93).

The Amsterdam Ecumenical Synod took further steps towards constituting the International Reformed Missionary Council. For the full decision see *Acta van de Gereformeerde Ecumenische Synode van Amsterdam*, 1949, pp. 36-37 and 70-71. Among the decisions are four with which we are concerned in this preliminary stage: 1) Each church is to appoint one delegate; 2) The council is to meet at least once in five years; 3) The representative of the Christian Reformed Church is to serve as convener; 4) A permanent secretariat is to be constituted and the expenses of the work of the council are to be divided proportionately among the participating churches, according to the measure of their strength and based on a schedule still to be determined.

II.

Thus before we can go ahead, we need a decision by the Synod of 1950 as to whether the Christian Reformed Church intends to abide by its decision of 1948 or is prepared to participate in the work of the council on the basis of the decisions of the Amsterdam Synod of 1949.

Taking advantage of the presence of Prof. J. H. Bavinck, who is the representative of the Gereformeerde Kerken of the Netherlands on this council, we have conferred with him in a preliminary way regarding time and place of the first meeting of the International Reformed Missionary Council. Our joint suggestion is that a ten-day session be held in Europe during the summer of 1951. This will give time for the writing of preparatory studies for consideration at the sessions of the council.

III.

We humbly submit the following recommendations:

A. That Synod act favorably on the proposals of the Amsterdam Ecumenical Synod as found on pages 36-37 of the Acts of that Synod.

B. That a representative and an alternate on that council be appointed.

C. That the term of office of Synod's representatives on the International Reformed Missionary Council be determined.

With the prayer that God may bless Synod in all its deliberations, we remain

Respectfully yours,

JOHN C. DE KORNE
RICHARD S. WIERENGA

SUPPLEMENT NO. 47

(Art. 122)

NETHERLANDS REHABILITATION COMMITTEE

To the Synod of the Christian Reformed Church.

ESTEEMED BRETHREN:

THE preceding Cash Statement indicates that the mandate given this committee by the Synod of 1949 has been accomplished. Contributions for this cause have been received as late as May of this year. Final draft has been mailed to the Rotterdam Bank for deposit to the account of Synodical Deputies for War Damage on June 13, 1950. Thus a grand total of \$85,341.03 has been placed at the disposal of the Netherlands Synodical Committee to assist them in their reconstruction program.

Your Committee desires, by means of this final report, to convey its hearty thanks to all the churches and individuals, who so generously contributed for this worthy cause.

Will Synod kindly instruct our secretary-treasurer what disposition is to be made of the records of this Committee?

Respectfully submitted,

JOHN HEKMAN, *President*M. HOUSKAMP, *Secretary-treasurer*

PROFESSOR L. BERKHOF

B. DE JAGER

DR. Y. P. DE JONG

NETHERLANDS REHABILITATION COMMITTEE

Cash Statement — June 13, 1950

RECEIPTS

Balance on hand June 6, 1949.....	\$ 7,166.38
<i>Classes</i>	
California	360.87
Chicago North	379.90
Chicago South	196.83
Grand Rapids East.....	103.19
Grand Rapids South.....	331.48
Holland	296.41
Hudson	102.08
Kalamazoo	36.24
Minnesota	210.27
Muskegon	264.49
Ostfriesland	14.90
Pacific	455.08
Pella	64.56

Sioux Center	516.49
Wisconsin	93.52
Zeeland	90.33

Total Receipts.....\$ 3,516.64

Total Available for Distribution.....\$ 10,683.02

DISBURSEMENTS

Free University of Amsterdam.....	\$ 341.99
Rotterdam Bank — For deposit to account of Synodical Deputies for War Damage, Rev. P. Nomes, Treasurer.....	10,341.03

Total Disbursements.....\$ 10,683.02

Balance on hand June 13, 1950.....NONE

This is to certify that I have audited the records of the Netherlands Rehabilitation Committee for the period June 6, 1949 to June 13, 1950.

GEORGE F. WIELAND.

SUPPLEMENT NO. 48

(Arts. 20, 21, 157)

**REPORTS OF THE SYNODICAL COMMITTEE
AND OF THE STATED CLERK***To the Synod of the Christian Reformed Church, June, 1950.*

ESTEEMED BRETHREN:

A. Report of the Synodical Committee:

1. The Synod of 1949 accepted the resignation of our Transportation secretary, Mr. A. H. Andriese, reluctantly, and left the appointment of a successor to your committee. (cf. Acts, 1949, page 91.) To obtain a successor proved to be a very difficult task, since the function of a transportation secretary requires some one who has close connections with the railroad companies. Your committee mandated the secretary to visit Mr. Andriese in person, and kindly requested him to reconsider his resignation and again assume the task of our transportation secretary. To our joy the brother accepted the re-appointment and again served our churches in this capacity during the past year. Your committee also authorized the synodical treasurer to defray the expenses incurred by him during the past years, and also to send him a token of appreciation for the valuable services rendered during the years in which he rendered his services without charge or obligation.

2. Soon after the adjournment of the Synod of 1949 we received a letter from the Moderator and clerk of the Eastern Presbytery of the Reformed church in Japan, a church with whom we sustain a close tie of ecclesiastical fellowship, to provide the modest sum of \$2,500 for the erection of a church edifice in the city of Tokyo. The small congregation of Rev. Takaoki Tokiwa had been able to raise sufficient funds for the purchase of a site, but were desperate and unable to provide more funds for the erection of a humble place of worship. Your committee authorized that free-will gifts be solicited through our church papers for this worthy cause, and appointed Mr. J. J. Buiten to serve as treasurer of this fund. In due time the sum of \$2,500 was sent to the church in Japan, and the over subscribed amount of slightly more than \$200 was forwarded to the Church Help Fund in keeping with the announcement that had been made in our public appeals for funds.

3. Rev. L. Kuiper, delegate of the Reformed churches of the Netherlands and also a member of the "Bijbel-Kiosk Vereeniging," attended in person our Synod of 1949, and apparently misunderstood the decision of our Synod in regard to the appeal for financial aid for

the above mentioned organization, and sent letters of appeal for funds to our consistories. The brother assumed that the Synod of 1949 had left the matter of supporting this organization to the discretion of local consistories. To correct this mistake your committee published a brief statement in our church papers informing our churches that the Synod of 1949 had rejected the appeal for financial aid.

4. Recently your committee received a lengthy document from the Reformed churches of Japan for financial aid. Since Rev. A. Smit was commissioned to visit these churches in Japan on his return home from China, we deemed it advisable not to act on this request, but to await more information. We now refer this request to Synod for the required action.

5. Since Dr. C. Bouma and Rev. G. Gritter, appointed by the Synod of 1949 to serve as delegates to the Convention of the N.A.E., were unable to serve in this capacity due to circumstances, your committee appointed Rev. R. De Ridder.

6. The two year term of your committee expires at this time.

Humbly submitted,

DR. Y. P. DE JONG

REV. E. VAN HALSEMA

REV. W. GROEN

R. J. DANHOF, *Secretary*

B. Report of the Stated Clerk.

1. All members of committees, both standing and study committees were duly notified of their appointments soon after the adjournment of the Synod of 1949.

2. In Art. 128 I was requested to prepare an expository statement concerning the four prevailing funds to assist the work in our Canadian field, and in compliance with this request I compiled a comprehensive statement on page 412 of the Acts of 1949.

3. A letter of hearty greetings was mailed to the Reformed church of Japan in response to their announcement of their General Assembly in session in Kobe, October 16 to October 18, 1949.

4. Art. 106 of the Acts of 1949 requested the Consistory of Bethany, South Holland, to extend the leave of absence received by Rev. P. H. Eldersveld into an indefinite one, so that our radio minister can continue his work for the Back to God Hour. The Consistory of Bethany, South Holland, has granted this request, and upon receipt of this letter the Rev. Eldersveld informed me that he had accepted the indefinite appointment of Synod.

5. In response to a number of requests whether the American Home and Bible League was inadvertently omitted from the list of accredited causes worthy to receive moral and financial aid, I published a brief

statement in our church papers stating that this organization had been by action of the Synod of 1949 removed from this list.

6. Letters pertaining to interchurch correspondence and ecumenicity were brought to the attention of the standing committee of Synod.

7. This year we also anticipate the presence of a number of delegates from churches with whom we sustain ecclesiastical relations. Among these I mention the presence of Rev. J. D. Edgar, delegate to our Synod from the Reformed Presbyterian Church of North America; Rev. Bastian Kruithof who will represent the Reformed Church in America; Prof. J. H. Bavinck who comes to us from our sister church, The Reformed churches in the Netherlands; Rev. George W. Marston of the Orthodox Presbyterian church, and Rev. J. P. Nagy of the Free Magyar Reformed church in America. I have arranged per letter with most of these brethren to address Synod some time on Wednesday, July 21, unless expediency should deem it otherwise.

8. In agreement with the decision of the Synod of 1949 to forward the report of the study committee on Church Order, Article 70, to our sister churches in the Netherlands and in South Africa, I can now report that the Reformed Church of the Netherlands reports as follows:

"De Synode besloot met volle vrijmoedigheid Uw vraag in gunstigen zin te beantwoorden. Zij deelt U mede, dat er bij haar tegen de voorgenomen wijziging van artikel 70 van de kerkorde geen enkele bedenking bestaat; dat zij integendeel zich verheugt over het feit, dat de Christian Reformed Church door het aanbrenge van deze wijziging, er tegen blijkt te willen waken, dat een artikel van de kerkorde zou worden tot een doode letter; en dat zij de Christian Reformed Church genade en wijsheid toebidt om, naar de nieuwe formuleering van artikel 70 der kerkorde, te waken en te blijven waken voor het christelijk karakter van het huwelijk."

From our sister church in South Africa the following reply was received:

"U skrywe insake Art. 70 K. O. ontvang. Ons het dit verwys na die Teologiese professore om daarop in te gaan en aan die Deputaatskap vir Korrespondensie te rapporteer, vir rapport aan e.k. Sinode."

In the light of this decision we will not have their answer until their Synod meets in 1952.

9. The Reformed Churches of the Netherlands in their General Synod of 1949 adopted the following resolution:

Het was de Synode een behoefte Uw kerken haar bijzondere dank te betuigen voor den arbeid, die door U voor onze emi-

granten is verricht, en nog verricht wordt. Het was ons een grote verkwikking te horen op welke wijze onze broeders en zusters, die emigreren, door U werden en worden 'opgevangen.' De Heere stelle Uw arbeid bij den voortduur tot rijken zegen."

10. A similar resolution was adopted by the Synod of The Hague in 1949 for the help provided in the IJsselmeergebieden.

"De Synode nam kennis van Uw milde schenking van een houten hulpkerk in de Noord-Oost Polder. De Synode gevoelde zich gedrongen Uw Kerk warme dank te brengen voor deze hulpverleening, waarmee U aan dit 'nieuwe land' een grote dienst heb bewezen. Moge de rechte verkondiging van Gods Woord in dit door U geschonken kerkgebouw tot rijke zegen gesteld worden."

11. A letter of request for financial aid has come from the Reformed Church in Wormer, the Netherlands. No action has been taken on this request except an acknowledgement of the receipt of the letter.

12. The Consistory of the "Nederlandse Hervormde Gemeente in London" requests a delegate to represent our church at the 400th anniversary celebration of this old Austin Friars congregation in England.

13. A lengthy document has been received from the Deputaten of the Reformed Churches of the Netherlands in which a request is made to cooperate with them in the work of a general revision of our Church Orders.

14. I received a request to represent our denomination at a meeting of the Interchurch Transportation Committee to be held in Chicago on February 21, 1950. The purpose of the meeting was to effect if possible the permission to obtain clergy rates on all American Airlines. I referred this matter to our Transportation Secretary, Mr. Andriese, who kindly took my place and attended. He reports 42 delegates were present representing an equal number of denominations. Some progress has been made, but no definite decision has been received from the Air Traffic Conference. If clergy rates become available before the next Synod convenes publicity will be given to it in our church papers stipulating the conditions enabling our ministers to obtain these permits.

15. The four year term of the stated clerk expires at this time.

Humbly submitted,

R. J. DANHOF, *Stated Clerk*

SUPPLEMENT NO. 49

(Arts. 52, 157)

REPORT OF THE SYNODICAL TREASURER

Grand Rapids, Michigan, June 12, 1950.

*Synod of the Christian Reformed Church.**Grand Rapids, Michigan.*

ESTEEMED BRETHREN:

ONCE again it is my privilege to submit to you an itemized statement of monies that have come into my hands as Synodical Treasurer and also the disposition of the funds received. This is presented to you for the permanent files of Synod. In order that you may have an idea of the present status of this Treasury, I wish to submit the following:

NATIONAL ASSOCIATION OF EVANGELICALS

June 6, 1949 — Balance of cash on hand.....	\$ 576.36
Total Receipts as per Statement....	4,861.20

	\$ 5,437.56
Total Paid out as per Statement..	4,586.88

June 12, 1950 — Net balance of cash on hand.....	\$ 850.68
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ECUMENICAL SYNOD

June 6, 1949 — Balance of cash on hand.....	\$ 6,058.46
Total Receipts as per Statement....	5,727.89

	\$ 11,786.35
Total paid out as per Statement..	2,560.68

June 12, 1950 — Net balance of cash on hand.....	\$ 9,225.67
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SYNODICAL EXPENSE ACCOUNT

June 6, 1949 — Balance of cash on hand.....	\$ 38,509.48
Total Receipts as per Statement	19,961.33

	\$ 58,470.81
Total Paid out as per Statement..	20,945.82

June 12, 1950 — Net balance of cash on hand.....	\$ 37,524.99
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Grand Total.....	\$ 47,601.34
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There are two items in the above statement to which, I believe, your attention should be especially called and those are the substantial balance in the Ecumenical Synod account and that in the Synodical Expense account. These two items are called to your attention in order

that you may give consideration to the matter of the quotas for the coming year.

It is my wish that God may give to each one of you an abundant measure of His Spirit so that everything that you do may redound to His glory and to the advancement of His cause.

Fraternally yours,

TONY NOORDEWIER, *Synodical Treasurer*

SUPPLEMENT No. 50

(Art. 23)

**REPORT OF FRATERNAL DELEGATE TO THE GENERAL
SYNOD OF "DE GEREFORMEERDE KERKEN IN
NEDERLAND", HELD AT THE HAGUE, 1949**

*The Synod of the Christian Reformed Church,
In Session at Grand Rapids,
June, 1950.*

ESTEEMED BRETHREN:

IT IS my privilege to report to you on the General Synod of "de Gereformeerde Kerken in Nederland" which began its sessions on August 23 of last year. This assembly should not be confused with the Reformed Ecumenical Synod of Amsterdam, which had then just closed its two-week sessions. A report on this Ecumenical Synod, which the undersigned together with the brethren Rev. J. K. Van Baalen and elder R. S. Wierenga attended, will be found on your synodical table. The present report concerns the activities of the triennial General Synod of our mother and sister church in the Netherlands.

This Dutch General Synod consists of delegates not from classes, as in our case, but from particular synods. Just as we have two ministerial and two elder delegates from each of our 19 classes, so the Dutch churches have four such delegates from each one of their 13 particular synods. This makes a body of 52 voting members. To this number must be added the professorial advisers of the Kampen Theological School and of the Theological Faculty of the Free University, a group of no less than thirteen. These professorial advisers not only act in advisory capacity, but they are voting members of the advisory committees on which they serve, and — following a quite unique custom — they vote in a body preceding the vote of the assembly's delegates whenever matters of importance come up for decision. It may be of interest that the presence and absence of these so-called "pre-advisory" members of Synod is officially recorded no less than in the case of the ministerial and elder delegates. It was a pleasure and privilege to fraternize with these brethren for a period of almost three weeks, after having already made the acquaintance of many of them in the sessions of the preceding Ecumenical Synod at Amsterdam. Preaching appointments in different centers on the six Lord's Days spent in Holland greatly added to the opportunity of serving as a connecting link and, hopefully, messenger of good will between the two denominations.

One could not help feeling at home from the very first synodical session in the beautiful Valkenboskerk in one of the finer residential sections of the Hague. Dr. J. Hoek, whom many will remember well from his stay among us as a delegate to the First Reformed Ecumenical Synod in 1946, and who has also taken a leading part in the reception and distribution of relief goods sent by our churches in the days of war need among our brethren in Holland, was elected President of Synod on the first ballot. He proved himself a real President, a churchman of stature, wisdom, and courtesy. Kruyswijk of Amsterdam, Vander Woude of Friesian Leeuwarden, and Nawijn of Kampen were the three lieutenants with him on the spacious platform. When Synod finally adjourned, the calendar no longer registered August, but November. However, it should not be concluded that Synod was in continuous sessions, much less that your delegate was still in Holland at its close. Synod met intermittently, at times taking a recess of two or three weeks, a device which is quite practicable in a country like the Netherlands, where every delegate can get to the remotest corner of the land in less than an afternoon's travel. As for your delegate, he spent almost three weeks at this second Synod and then flew home.

Our reception by Synod was most cordial. Not only was your delegate given the usual privilege of the floor (of which he made occasional but sparing use), but he was also welcomed and at times specifically invited to sit in with certain advisory committees dealing with matters in which our Church was either concerned, or on which its delegate might shed some light. The fellowship enjoyed, both at the meetings and at meals served in a private room of a nearby restaurant, was most delightful and profitable. Our Church is highly appreciated among these brethren. If contacts in earlier years have at times betrayed a bit of condescension, your delegate must confess that he did not see the least trace of it during his well-nigh six week stay in Holland. It was acknowledged again and again that the tie between their Church and ours is a most intimate one. We were admired as a Church for our whole-souled loyalty to the great verities of the Reformed Faith. Particular mention was also made of the fact that in recent years our Church had shown a fine spirit of practical Christianity in contributing generously, both in money and in goods, to the relief of the Reformed brethren in the mother country. Here again, Dr. Hoek had been a key man, fully conversant with all that our people had done on this score. He requested that their gratitude for this fellowship in their physical need be conveyed again to our Churches, which I hereby gladly do. In this connection it is also deserving of mention that the Dutch brethren are deeply appreciative of the fact that we, despite our Americanization and Canadization, which have gone on apace now for some decades, still speak the language of the fathers

and can address their ecclesiastical assemblies in their mother tongue. May it continue for many decades!

I shall not detail the decisions and discussions of this impressive ecclesiastical assembly. But I must report to your honorable body on a few of the most important, i.e. most important for us. By that I mean those matters which concern us more or less directly as a denomination and also those which loomed largest on the Dutch ecclesiastical horizon.

1. *Schism and Reunion.*

One of the great interests at this Synod was the persistent desire to win back those who had broken with the mother church in what for brevity's sake I shall call the Schilder-schism. This subject easily had priority on the synodical docket. It took the lion's share of the synodical discussion in committee, in executive session, and in open meeting. Some of the very best and most experienced heads worked on this problem. Personal overtures of a few ministers of the Schilder group were on the table of Synod. These men were personally received and heard. All this led to the adoption of some resolutions which clarified but did not alter previous decisions, and which were designed to welcome and help any office-bearer or congregation that desired to reunite with the mother church so to do. These efforts were blessed in a measure and the outcome today is that some ministers, elders, and members, and even a few congregations, have returned to the fold. All this is hoped to be the beginning of a reunion movement which, from the nature of the case, is exposed to strong attack on the part of the leaders in the group known officially as "de Gereformeerde Kerken onderhoudende Art. 31." We may well rejoice in this return on the part of some brethren. It is possible that the movement may continue for some time, but neither can it be denied, it seems to me, that this in turn will prompt the leaders of the dissenting group to draw the lines harder and faster in isolationism than ever before. May God grant an ultimate complete reunion!

2. *The World Council of Churches.*

Another important issue was that of the relation of "de Gereformeerde Kerken in Nederland" to the World Council of Churches (WCC). The Synod of the Hague was in an advantageous position on this score, seeing that this most important and burning issue had been threshed out thoroughly at the Reformed Ecumenical Synod of Amsterdam, which had just adjourned. It was most valuable that many of the leading figures in the discussions of Amsterdam were also present at this Synod of the Hague. At the Ecumenical Synod of Amsterdam there appeared to be a number of delegates and a few Dutch professorial advisers who were favorably disposed toward membership in the WCC. These leaders insisted that the evangelical

terminology of the doctrinal basis of the WCC should be taken at its face value, and that those who were true to the biblical and Reformed position should not withdraw until they had let their voices heard for the true interpretation of the doctrinal formula in the meetings of the World Council. At Amsterdam this type of thinking was not in the majority, but it was strong enough that no vote of repudiation of the World Council took place, and a committee to study the matter was appointed, which is to report at Edinburgh in 1953. At the Synod of the Hague, your fraternal delegate, who had also raised his voice in warning at the Ecumenical Synod, again warned strongly against membership in the World Council. At both assemblies he drew upon the experience of truly evangelical churches in America to bring home the seriousness of the issue as our Church sees it. In my closing address, held in an evening session with many visitors present, this matter was stressed once more in the form of a fraternal hope and warning. In his kind and rather full reply President Hoek made special mention of this matter, assuring your delegate that, though as President of the assembly he could not very well speak on a matter that had not yet come up for final decision, he knew that Synod would take serious note of this warning. It was a matter of great joy to us when some time after our return news came that in a later session Synod had with a vote of 45 against 4 decisively turned down membership in the World Council. On possible relations with the International Council of Christian Churches (ICCC) or with the National Association of Evangelicals (NAE) no decision was reached. The Dutch churches will undoubtedly await with interest the results of the study committed to a special commission by the Ecumenical Synod of Amsterdam.

3. *Cooperation in Indonesian Missions.*

Our Christian Reformed Board of Missions, before our departure for Holland, had received some correspondence from the "Zendings-deputaten" (their term for our "Board of Missions"), from the Netherlands proposing the discussion of possible future cooperation with them in some of the mission projects of their Church in Indonesia, where the picture after the war has changed appreciably. Our Board of Missions requested your delegate to serve as contact man (together with Dr. R. S. Wierenga, who was delegated to the other Synod) for the discussion of this matter with mission leaders and board members in the Netherlands. To this he gladly acceded. While in Holland, both during the Ecumenical and the General Synod, this matter was discussed with such mission leaders as Drs. Bavinck, Bergema, and Harrenstein. He also met with the advisory committee of the General Synod on Mission Matters. For various reasons, which will be brought to your attention by the appropriate parties, the brethren in Holland are very eager for our participation in this mission project. I gave

them the promise that I would do all in my power to interpret and clarify to our mission leaders and executives this matter of Indonesian Missions. Since my return I have met with the Board of Missions and with a sub-committee seeking to carry out this promise. Meanwhile, as the Synod is aware by this time, the brethren in Holland have sent Dr. Bavinck as their spokesman and representative to our present Synod, so that he might give expert information on the subject. I have been glad to have been of service where this was possible, but feel that this delegation of so competent a mission leader as Dr. Bavinck with first-hand knowledge of Indonesia and all Dutch mission matters, makes any further mediation on my part on this score quite superfluous. Now that Chinese doors apparently are closed to our mission efforts, may God give us wisdom in entering promptly upon new fields, and may Indonesia receive the serious consideration of our Synod. Your fraternal delegate is happy to note that our Board of Missions comes with a definite, limited, but in our judgment wise proposal for initial and exploratory entrance into Indonesia. It may prove to be another tie with the Church we owe so much and which has so much to offer us in sound Reformed missionary practice.

4. *Placement of the Rev. J. Wristers as Merchant Marine Pastor.*

Another assignment given me as contact man for one of our Boards concerned the placement of one of the Netherlands ministers as Dutch merchant marine pastor at an American port. For some time the Gereformeerde Kerken of the Netherlands have sought to place a minister of their own at the strategic port of New Orleans, in order to minister to the spiritual interests of the Dutch sailors of the Caribbean Sea. There is much Dutch freight traffic, especially oil tankers, between the Dutch West Indies and the North American mainland. For some time the Dutch Gereformeerde Kerken were attempting to station the Rev. Mr. J. Wristers, "zeemanspredikant in dienst van de Gereformeerde Kerken in Nederland" at this strategic port of New Orleans. Obstacles had arisen to the realization of this plan by reason of the fact that the Rev. Mr. Wristers, unless formally called by some American church or church body, could not enter the United States until after some possibly long period of deferment, coming as he would in that case under the regular U. S. immigration quota. By having our Church, through its Home Mission Board, undertake the calling of this minister for the specific task indicated, it would be possible to have him start the work sooner and to have his status covered during his stay in this country. Meanwhile this entire matter has been carried forward. Your delegate made two trips to the American consul at Rotterdam to mediate the arrangements in behalf of our Church under American immigration law. Existing obstacles were removed and the matter was reported back to our Home Mission Executive Committee after a

meeting with the "Deputaten voor de Koopvaardij" at the Hague. Your Home Mission Board is reporting on this matter in its supplementary report, which makes clear that the Rev. Mr. Wristers, who has special aptitude for and experience in this work among sailors, will formally be loaned to the Executive Committee of Home Missions and as such will be called by the Board, with the distinct understanding that all financial obligations will be met by the Dutch Churches. It was a pleasure for your delegate also to serve in this capacity. What we as a Church are doing in Hoboken, the Dutch Churches will soon be doing with our moral support in the important port of New Orleans, from where this work may spread out up and down the East and West coast.

5. *Canadian Immigration.*

There is one more important matter of common interest to the Dutch Gereformeerde Kerken and our Church in which your delegate was asked to be of service: Canadian Immigration.

The Acts of Synod 1949, p. 37, reads as follows: "Considering that there is apparent need for fuller information re the activities of our Church in behalf of Dutch immigrants in Canada; the advisability of strengthening the ties and promoting the work by personal consultation, we recommend:

"1. That Synod ask Dr. C. Bouma . . . who is a delegate to the Ecumenical Synod in Amsterdam, also to represent our Church at the Synod of the Gereformeerde Kerken in order to acquaint this Synod with the work in which we are engaged in Canada. *Adopted.*

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

In accordance with this mandate our Home Mission Board through its Executive Committee requested your fraternal delegate to be its spokesman and the spokesman of our Church in meeting various Dutch leaders and agencies associated with the emigration of Dutch people of Reformed persuasion to Canada. Your delegate had various conferences on this important matter. An evening was spent with the key officers of the "Christelijke Emigratie Centrale," viz., Messrs. Warnaar, Cnossen, and De Bruyn. Another conference, covering the greater part of a day, was had with a body of seven "Deputaten voor Emigratie" of the "Christelijke Gereformeerde Kerken in Nederland." At this meeting, consisting of two professors and five ministers, we urged that the "Christelijke Gereformeerde" brethren would in the spirit of cooperation have full faith in our handling of the spir-

itual interests of their sheep who had emigrated to Canada, and that it could serve no purpose to have the membership certificate of such people forwarded to the lone congregation in Grand Rapids which is in denominational fellowship with the "Christelijke Gereformeerden" in Nederland and has at present a minister from that denomination. To this they agreed. We assured them many "Christelijke Gereformeerden" of the Netherlands join our fellowship in the U. S. and in Canada, and that we would be only too happy to take care of their spiritual interests in this way. These deputies listened with great interest and appreciation to an account of our Canadian work and were pleased at the prospect that their members would at least live in fellowship with our Canadian Churches.

Perhaps the most important contact on this subject of Canadian immigration was had with the "Gereformeerde Kerken." At the Synod of the Hague I sat in as guest-adviser on their advisory committee to which immigration matters had been assigned. I made it a point to furnish full explanation of the work our Church is doing among Canadian immigrants. Figures were submitted; the type of work required and its geographical distribution was explained; the four different funds distinguished; and the number of our present and prospective immigration pastors in Canada was mentioned. There was nothing but the highest appreciation for this work, and in some cases amazement was expressed at the scope of this work. I discussed with them the responsibility of their consistories in regard to their departing emigrant-members, and also attempted to make clear that there is no need for Dutch ministers to come and settle in Canada, seeing that would only complicate the problem and in view of the fact that our Church would have sufficient workers in the field. The desirability of Dutch ministers accompanying emigrants to Canada was also discussed. We placed great emphasis upon the fact, that if the Dutch churches and Christian emigration agencies would do all in their power on their part and in their position, we felt our Church is in a position to take care of the immigrant from the time he arrives in Canada. They seemed to be impressed by this fact, and I believe the thought registered generally that we have no need of Dutch ministers to come to Canada, even if there might be some who would personally like to make such a move.

Also at the public session of Synod at which Canadian Immigration matters were finally taken up, there was great appreciation and a growing understanding of the work our Church is doing in Canada. The number of workers, the diversification of funds, and the actual amounts spent for this cause in recent years made a strong impression. Dr. Hoek, the President, gave fine expression to this appreciation and understanding. Among the decisions bearing upon this cause was the appointment of a separate board ("Deputaten" as they call them) for

Canadian and other immigration. Heretofore this work, as far as "de Gereformeerde Kerken" were concerned, had been a sub-division of the work entrusted to the "Deputaten voor de Koopvaardij," i.e., the Board for the Spiritual Care of Sailors in the Dutch Merchant Marine. It would appear that this Canadian immigration work will receive the full attention of these new Deputies and that there is a fine understanding between the appropriate agencies on this score in their Church and ours.

I must close this report, though there is much more to say. One thought overshadows all else as I reflect upon the duty and privilege that was mine when I represented our beloved Church in the midst of the Reformed brethren assembled in Synod in the Netherlands. We need one another. The world is growing smaller and smaller. Distances count for very little. The spiritual struggle is becoming more perplexing and more intense. The living conviction that the God-centered Faith of the Scriptures—which is nought else but the Reformed Faith—is the need of humanity, the only hope for the future, must spur us on to stand shoulder to shoulder to bear witness to this revealed truth of God in the midst of a world that is dying from disillusionment, frustration, and spiritual bankruptcy. What a responsibility rests upon those who are the heirs of the Reformed Faith. There is no ecclesiastical body in all the world to which we owe more, and to which we are more closely related, historically, spiritually, and culturally, than the "Gereformeerde Kerken in Nederland." May the ties between us be drawn ever firmer. May our witness be a united one. May we, by the grace of God, mutually and reciprocally inspire one another in the battle for the truth of the Gospel.

Humbly submitted,

CLARENCE BOUMA.

SUPPLEMENT NO. 51

(Art. 153)

CONDITIONS IN CHINA

CHINA is now completely under Communist rule. And this means the end of American influence in China. The Communists have been carrying on a strong anti-American campaign in order to destroy the respect and admiration the common people have for the U. S. A. True, some people, especially students, have been won over by this propaganda, but the vast majority of the people still have a warm feeling for America and are grateful for what America has done for China in the past. However, this anti-American propaganda has made it hard for American missionaries to carry on.

The Communist government has introduced a number of reforms that are praiseworthy and also have won some favor for the government with the people, but still the vast majority of the Chinese people have not been won over to Communism. The Communists were able to conquer the whole of China in such a short time because the people were tired of corruption of the Chiang government and since about two thirds of China's people are poor they were lured on by the Communist promises wealth-sharing. Now because of heavy taxation and the loss of personal freedom many have been disillusioned and are hoping for a third world war, through which they hope the Communist grip on China will be broken.

Although missionaries who remained at their stations when the Communists arrived have been tolerated and in a sense protected, they have been limited in their movements so that they themselves are unable to do effective work. However, because of the fact that these missionaries remained the native workers associated with them also remained at their posts and that has paid off and is paying off now. While on the other hand, in places where missionaries left and consequently also the native evangelists, it has been well nigh impossible to reestablish the work.

Our missionaries have now all withdrawn from China, but in our Jukao field the native workers remain at their posts and are carrying on with the Christian groups. Our workers and Christians were very much afraid at first when the Communists took over, but now they are becoming bolder and are beginning to insist on their rights and to come out more openly for their faith. Our Christian groups have been able to meet regularly for Sunday services, although we have had some difficulties. In one place, the Christians were required to furnish a list of all those attending worship, and to await approval before holding services. However, the Christians soon made arrangements for a

meeting place of their own in the village where most of the Christians live and then the rented Mission building was given up. In another place a labor union has forcibly taken possession of the rented Mission building and upon the death of the local Evangelist the authorities refused to grant permission for another worker to take his place. However, the elders are carrying on and services are held in the little Christian school building.

And then there are three districts with which we had no contact for a number of years because of the civil war. In these districts the Nationalist government was in control of the cities while the communists were in the country districts. Our Christians in these districts are almost all farmers and therefore for a time they were cut-off from the cities but they became thoroughly acquainted with the Communists. And now that the Communists are completely in control these Christian groups can hold their services unhindered. Some of the Christians even hold minor positions in the local governments.

Some of the Christians from one of these places became weary of years of fighting and returned to the place where their fathers had come from some fifty miles east. There they were able to worship unhindered and also began to invite their neighbors in. And now services are being held in three different places and some forty families have asked to be baptized. Here we have a fine example of the indigenous church at work.

In regard to Tsingkiang, the evangelist and Christians have been forbidden to hold meetings of any kind. The Mission rented buildings were taken over by the authorities and the work has come completely to an end there. Evangelist An was afraid to remain in Tsingkiang and asked to be transferred to our Jukao field. He is now working with a Christian group south of Jukao.

Before leaving China it was felt some arrangement should be made for the administration of the sacraments. The Presbytery of the Elders Church was therefore asked to ordain two of our workers, Mr. Ch'en Kuei fen and Mr. Wang ai t'ang, who have been candidates of the Presbytery for some years. Unfortunately Mr. Ch'en took sick just before the meeting of the Presbytery early last April, but Mr. Wang was ordained at that time. Mr. Wang will now be able to administer the sacraments to the different groups in our field. Our number of Christians remains about the same as last reported. We have about 350 adult Christians and 150 baptized children.

The future of the Church of Christ in China and of our Christian groups will depend to a great extent upon the vitality of these groups. If they prize the gospel and are willing to struggle for their faith they may survive, but no doubt their lot will be difficult and they may be facing persecution. May the Lord graciously keep them and bless them.

A. H. SMIT.

COMMUNICATION No. 1

Esteemed Brethren:

The undersigned comes to your honorable body with protest and a request.

A. MY PROTEST.

1. I protest against the action of the Synod of 1949 in respect to the granting of the giving of an indefinite leave of absence to the Rev. Peter Eldersveld. (Cf. Acts 1949, pages 57 — Art. 106, C, 2) "Extend his leave of absence indefinitely so that he can continue his work on the Back to God Hour." This action of Synod of 1949 is in direct conflict to and a violation of a decision of the Synod of 1928. See Schaver 1939 Church Order, page 40: "No consistory has the right to grant its minister an indefinite leave of absence." This was based on Art. 137d of the Acts of 1928, page 141, which reads as follows:

"d) Dat 'indefinite leave of absence' hetwelk alle nadere tijdsbepaling ontwijkt, en juist het tegenovergestelde is van het 'voor een tijdt,' in strijd is met Art. 14 der K. O., en er licht toe leidt om het ambt van dienaar des Woords als een soort bijzaak aan de hand te houden. Hierdoor komt men in strijd met den aard, de heiligheid, en onaantastbaarheid van het ambt, maakt men zich schuldig aan willekeurig handelen met het ambt en brengt het in discrediet, deshalve de Synode oordeelt, dat geen kerkeraad recht heeft om zijn leeraar een 'indefinite leave of absence' te verleen, wijl Art. 14 der K. O. juist het tegenovergestelde bepaalt en er in de K. O. geen enkel Artikule voorkomt, dat zulk een 'indefinite leave of absence' wettigt. Alzo besloten."

We believe that the action of Synod 1949 is not for the best interest of the church, nor for the minister or the cause he promotes.

2. It may be contended that I should go through consistory via Classis to Synod with the matter to get a hearing now. But let me now point out that, although Synod of 1949 erred in this matter, I had every reason to believe that the consistory of South Holland would not concur in the request of Synod; and until the official correspondence between our church and the consistory of South Holland by our able and alert Stated Clerk was completed I could not very well act in this matter.

However, since our Synod of 1950 has officially received the information that the consistory of the Bethany Christian Reformed Church of South Holland has granted the Rev. P. Eldersveld an indefinite leave, I believe it to be in order in bringing this matter to the attention of the Synod of 1950. It even could be contended that acceptance of this information is a tacit approval or acquiescence in this action of Synod 1949 and the consistory of South Holland.

The Synod of 1949 did not give an indefinite leave of absence but asked Bethany Church to do so and it did. The Stated Clerk reported said action to this Synod and it is up to this Synod to take note of this and consequently take position either by inactive silence or by correcting this error.

B. MY REQUEST.

In respect to the above I humbly petition the Synod of 1950 to either rescind the decision of the Synod of 1928 or to advise the consistory of Bethany Church of South Holland that the giving of an indefinite leave of absence was an error for reasons given above and should therefore be nullified.

Respectfully yours

REV. ELBERT KOOISTRA.

OVERTURES

1. *Art. 68, Church Order and Catechism Preaching*

Classis Grand Rapids South, considering the evident intentions of Article 68 of the Church Order, and considering the great value of Catechism Preaching toward the upbuilding of the sound spiritual life of our people, and the preservation of the Biblical, Reformed calibre of our Churches, and desirous of maintaining and safeguarding this historic and valuable institution, overtures Synod to add the following words to question one (1) under, Questions to the Whole Consistory of our Synodical RULES FOR CHURCH VISITING:

... and are the words of the catechism division to be preached, read to the congregation before the sermon is preached and are these sermon explanations and applications of the material contained in the Lord's Day under consideration?

If these additional words are adopted by Synod the whole question at the occasion of Church Visitation, touching catechism preaching, will read as follows:

- (1) Do you have preaching services at least twice on each Lord's Day, once from a text the choice of which is left free, and once after the order of the Heidelberg Catechism, so that no Lord's Day is omitted, and are the words of the Catechism division to be preached read to the congregation before the sermon is preached, and are these sermon explanations and applications of the materials contained in the Lord's Day under consideration?

Classis further overtures Synod to urge all delegates to report this amendment at first opportunity to their respective Classes, so that all Church Visitors may take note of this change, and may make specific inquiry regarding this matter.

Classis Grand Rapids South
J. O. BOUWSMA, S. C.

2. *Canadian Treasurer*

Classis Pacific overtures Synod to instruct the Canadian Treasurer to report all monies received to the Publication Committee before the publication of the following Yearbook.

A. WASSINK, S. C.

3. *Sermons for Reading Services*

Classis Pacific overtures Synod:

1. To continue to publish sermons.
2. To publish a larger number of sermons.
3. To publish sermons of from 30 to 40 minutes in length.

A. WASSINK, S. C.

4. *Rescind Decision of Synod of 1881*

Classis Pacific overtures Synod to rescind Art. 55 of the Acts of Synod of 1881, and allow our churches to vote for ministers on the Lord's Day, since this is work of a purely spiritual nature.

A. WASSINK, S. C.

5. *Indian Mission Policies*

Classis Pella overtures Synod as follows:

Classis Pella, convinced that there is serious discrepancy between sound Reformed Mission principles and our practices on the Indian field, and

Convinced that the very policies followed on our Indian Mission field increasingly thwart the realization of our professed ideal of a native church in a native setting and under native supervision and control, overtures Synod to appoint a committee whose task shall be to study and investigate these matters and if possible to come to the Synod of 1951 with definite proposals anent these matters. *Grounds:*

1. In spite of repeated synodical decisions pertaining to certain aspects of this problem, there persists in the bosom of the Church serious misgivings as to the correctness of our Indian Mission policies. Witness, persistent classical and synodical debates on these matters. The public expression of sentiments in our church papers, and particularly the recent pamphlet of professor-elect Rev. H. R. Boer, "There must be more certainty and greater unanimity on these matters before we can move forward with confidence in our Indian Mission program."

REV. S. VISS, S. C.

6. *Dual Mission Budget*

We, the undersigned missionaries of the Christian Reformed Church in Nigeria request the Synod of 1950 to seriously reconsider a decision which it took during the sessions of 1949 with respect to the financial side of the foreign mission program. We are of the opinion that the financial side of the Mission program of the Church should reflect sound Biblical principles as well as the execution of the actual mission work whether it be evangelism, education or the ministry of mercy. We are protesting against a departure from sound procedure.

1. We seriously object to the division of the budget into: BASIC NEEDS, "In this part shall be placed all sums for salaries, supplies, maintenance, repairs, etc." and SPECIAL GIFT BUDGET "in which shall be placed all sums for contingencies and any desirable projects and all buildings and improvements over and above bare needs." We believe that this will open the door for irregularities of all kinds. According to this new definition the mission quotas will not even provide new and increasing staff members with homes, where they still have to be built.

2. One of the reasons given for this two-fold budget is "Synod and the churches should be responsible in whole, not in part, for the basic needs of our mission program and should establish quotas for same." We are in perfect agreement with this, but feel that the homes of the missionaries, a much needed school building, and capital equipment needs at the mission stations are indeed BASIC NEEDS to be provided for *in the quotas* as part of the necessary mission budget. Indeed, "Synod and the Churches should be responsible in whole, and not in part for the basic needs to include these items as well."

3. This new budget arrangement is bound to have the effect of making missionaries become solicitants for money. "Missionaries making propaganda for their fields can be duly rewarded."

4. The dual budget plan is not in keeping with Reformed Mission principle, that Missions is the task of the Church. If this be true the

Church through its quotas (or in a planned and prescribed budget) must assume full responsibility for all legitimate needs. Buildings and capital equipment, a big factor in missions in our day, also fall into this basic category. A sound mission program deserves a sound and worthy budget to meet the needs of that program to its full extent.

Respectfully submitted,

BETTY VANDEN BERG
JENNIE STIELSTRA
TENA A. HUIZENGA
MARGARET DYKSTRA
RENA DEKKER
GILBERT HOLKEBOER
PETER IPEMA
REV. PETER DEKKER

7. *Calling of Returned Missionary*

Classis Sioux Center has taken note of the fact that the returned missionaries from the China field have been recommended to the churches for a call with the exception of Rev. A. H. Selles.

The *Classis* overtures Synod to declare that similar steps should be taken in the case of Rev. A. H. Selles. *Grounds:*

1. Our Christian Reformed Board of Missions should not retain missionaries indefinitely without a specific field of labor.
2. The China field is now closed to us and there is no assurance that it will be opened again in the foreseeable future.
3. Rev. Selles could be recalled should the field again open even if he were a pastor of a church.
4. At present there is need for ordained men in our vacant churches.

Respectfully submitted,

CLASSIS SIOUX CENTER,
SAMUEL FOPMA, S. C.

8. *Granting of Th.D. Degrees*

Classis Sioux Center overtured Synod to postpone for a considerable period the authorization of the Board of Trustees of Calvin Seminary to grant the Th.D. degree. *Grounds:*

1. For the present the great majority of our constituency is not at all able to give intelligent support to so important a project as the introduction of a Th.D. course in our Seminary and we cannot expect them to give such a project their hearty backing unless the pros and cons of such a move be discussed thoroughly in our Church papers.
2. Our library must be considerably enlarged before it can provide candidates for the Th.D. degree with the tools necessary for their graduate study and there is no prospect that our library will become sufficient for this purpose within two or three years.
3. Before our Seminary can grant a Th.D. degree, which will have a reputable standing in the scientific world, the members of the Seminary Faculty must show by their writings more than they have done heretofore that they have mastered their respective fields of study.
4. For the present our small number of Seminary professors should concentrate their energy on furthering the main purpose of our Semi-

nary by giving their students the very best kind of ministerial training. If at the present our small number of Seminary professors should take on such work as would be involved in the introduction of a Th.D. course, this would almost inevitably lead to a lessening of the emphasis now placed on ministerial training.

Respectfully submitted,

CLASSIS SIOUX CENTER,
SAMUEL FOPMA, S. C.

9. *Graduate Study*

Classis Sioux Center overtured *Synod* to declare that the preparation of a long-range program, having as its eventual goal the granting of the Th.D. degree, calls for the collaboration of the Calvin College Faculty with the Seminary Faculty. *Grounds:*

1. It would be unwise to neglect the help which the Calvin College Faculty can give in the consideration of a question so important and so involved as the question when the time may be deemed ripe for the introduction of a Th.D. course in our Seminary.
2. The question of graduate study is of vital concern to Calvin College as well as to Calvin Seminary.

Respectfully submitted,

CLASSIS SIOUX CENTER,
SAMUEL FOPMA, S. C.

10. *Classis Decision Re Scholten Appeal*

Classis Sioux Center, in session February 28, 1950, has received a copy of an appeal of Mr. C. J. Scholten to the *Synod* of 1950.

A committee of preadvice appointed by *Classis* advises that *Classis* declare that this matter is legally before it. *Adopted.* (This appeal was also sent to the consistory of Colton, So. Dak., since Mr. Scholten formerly served the Colton Chr. Ref. Church.)

The above mentioned committee further advised *Classis*:

1. *Classis* can of course not presume to prescribe to the *Synod* of 1950 how it should handle the appeal of Mr. Scholten.
2. In case *Synod* should decide to consider the materials contained in Mr. Scholten's appeal in spite of the fact that the above named appellant still has not met the demands of the *Synod* of 1938, then *Classis* requests *Synod* to take note of the documents of *Classis Sioux Center* touching the Scholten case which are bound in the archives of *Synod*.

Reason:

- Those documents of former days were sent up by *Classis* when many of its members were well acquainted with the intricacies of the Scholten case. The *Classis* as at present constituted does not know enough about the Scholten case to present to *Synod* an intelligent answer to Mr. Scholten's appeal.
- 3. As to Mr. Scholten's request to this *Classis* to be reinstated as minister of the *Gospel*, it is not within the province of this *Classis* to do this as long as *Synod* has not passed on the merits of the Scholten case.

(The above 3 points were adopted by *Classis*.)

IN NAME OF CLASSIS SIOUX CENTER,
SAMUEL FOPMA, S. C.

11. *Indian Mission Policies and Mission Budget*

Classis Minnesota respectfully overtures the Synod of 1950 as follows:

Classis Minnesota is in substantial agreement with the principles set forth by the Rev. Harry R. Boer in his pamphlet, "Our Mission Budget and the Indian Field," and urges Synod to take every measure necessary to eliminate from its present policies on the Indian Field,—and should it hold true of another field under our jurisdiction,—that which conflicts with a strictly indigenous mission program.

Done at March 1, 1950 session
of *Classis Minnesota*, meeting
at the First Chr. Ref. Church
of Edgerton, Minnesota.

PETER VAN TUINEN,
STATED CLERK.

12. *Dual Mission Budget Policy*

Classis Ostfriesland presents to Synod for consideration the following overture of the Hollandale, Minn., consistory but withholds endorsement.

The consistory of the Hollandale, Minn., Christian Reformed Church overtures Synod:

I. To rescind the decision of the Synod of 1949 establishing a dual budget (basic and supplementary budget) for our mission work. *Grounds:*

1. The churches and classes have had no opportunity to consider this proposal. While this is not absolutely required, surely a proposal of such far reaching consequences might well have been given time for careful study.
2. There is something deceptive about the dual system adopted. Essentials of Mission work (f.i., building) are shunted to the supplementary budget and incidentals (f.i., paint) are placed on the basic budget.
3. There is an opportunism about the decision which is bound to work detrimentally. Causes which find strong and ready-at-hand boosters will profit, for the occasion, while other causes which do not receive the same immediate boost will suffer. The very thing our synods have always sought to avoid, viz., high pressure for certain projects now receives official sanction.
4. The decision is open to serious scriptural objection. All of the mission work is the task of the whole church. To place certain phases upon a pedestal as required, and selecting some as voluntary, cuts at the very heart of this principle.

II. To instruct our force on the Indian field to apply themselves in their work strictly and only according to the adopted report on indigenous churches (Acts 1942, 99. 69ff.), to avoid all procedures and practices conflicting with the policy therein adopted (f.i., taking confessions of natives at Rehoboth), and to work to build missionary rolls and native groups along the lines laid down in that report. *Grounds:*

1. Synod there expressed itself on the fundamental principles and practices which should guide us in all our labors.
2. Practices and developments have sprung up around the medical and educational work which are out of harmony with the adopted statement of principle.

III. To work toward limiting our work on the Indian field by ceasing all building operations, discontinuing the medical work, reducing the industrial and educational staff by 60% and the evangelistic staff by 50% so that the budget may be limited to \$100,000 annually (at the present rating of the dollar). *Grounds:*

1. In spite of years of propaganda the propriety of the method being followed on this field continues to be seriously questioned, occasions much discontent within the churches, and is proving year after year, more and more its futility and evil tendencies.
2. The suggested staff will adequately take care of the work on this field in line with the adopted indigenous policy.
3. Continuing the present extremely disproportionate share of effort on the Indian field is unfair to our kingdom labors, particularly to other mission fields, now occupied or calling for our attention.
4. On this more modest scale we may work on in the hope that some day a native church shall be able to take over and carry on what we have begun.

The Consistory of the Hollandale, Minn.
Christian Reformed Church.

Feb. 20, 1950

Hollandale, Minn.

A. A. KONING, *President*

R. VANDER PLOEG, *Clerk*

Fraternally yours,

B. VANDEN BRINK, S.C.

Classis Ostfriesland.

13. "Open Shop" Labor Policy

The consistory of Second Christian Reformed Church of Kalamazoo, Mich., begs to submit the following overture to you.

Consistory of Second Chr. Ref. Church of Kalamazoo, Mich., overtures Synod to instruct the Board of Calvin College and Seminary to adhere to the principle of the "open shop" in the letting of contracts for any building projects for Calvin College and Seminary. *Grounds:*

1. "Closed Shop" contractors make it impossible for many tradesmen among our own people to labor on such building projects, as they refuse to become members of the A.F.L. or C.I.O. unions.
2. It is manifestly unfair to exclude our people, who help support Calvin College and Seminary, from working on building projects by their own Church, especially because their stand is one of principle.

Consistory, Kalamazoo II,

L. VAN LAAR, *President*,

CHARLES VISSCHER, *Secretary*.

14. Graded Sunday School Lessons

Classis Muskegon transmits to Synod of 1950, without its adherence, the following overture, received from the Second Christian Reformed Church of Grand Haven, Mich.

"The Consistory of the Second Christian Reformed Church of Grand Haven overtures (or requests) Synod to take such action as will result in the establishment of a system of graded lessons for the Sunday Schools.

1. This will enable the Sunday Schools better to meet the religious needs of their students.

2. It will make it easier to adjust the lessons to the age of the child.
3. It will eliminate unnecessary repetition.
4. It will permit correlation of the work of the Sunday School with that of the Catechism and possibly with the instruction of the Christian School."

Sincerely,
Classis Muskegon,

REV. I. D. COUWENHOVEN, S. C.

15. *Synodical Diaconal Committee*

The consistory of the Second Christian Reformed Church of Denver, Colorado overtures Synod:

To consider the advisability of appointing a Synodical diaconal Committee (with advisory power only) composed of deacons, to coordinate the work of mercy and to act as liaison between diaconates within our denomination; and to provide the diaconates with an overall picture of the needs of the poor. *Grounds:*

1. There is a danger of some diaconates neglecting the work of mercy when they do not have poor in their own congregations.

The principle of caring for the poor is founded in Scripture in the following texts:

Deut. 15:11, "For the poor shall never cease out of the land, I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy in thy land"; and also John 12:8, where Jesus says, "For the poor always ye have with you."

2. Church order states the principle of coordination and cooperation but fails to provide a practical method for carrying this out.

For example, a diaconate having no poor in its own congregation, to remain active in the work of mercy, would have to correspond with each and every diaconate in order to gain accurate knowledge of the location and degree of need. A Synodical Diaconal Committee would keep all diaconates informed as to needs in the work of mercy.

Article XXVI of the church order:

"In places where others are devoting themselves to the care of the poor, the Deacons shall seek a mutual understanding with them to the end that the alms may all be better distributed among those who have greatest need. Moreover, they shall make it possible for the poor to make use of institutions of mercy, and to that end shall request the Board of Directors of such institutions to keep in close touch with them. It is desirable that the Diaconates assist and consult one another, especially in caring for the poor in such institutions."

Acts of Synod, 1910, Art. 67:

Classes are urged to impress earnestly upon negligent congregations their obligations to remember the poor, if necessary also those in other congregations; and to attend to the development of the diaconate and to proper correspondence between deaconries. (taken from Schaver's Christian Reformed Church Order, page 59.)

3. In the emergency of Netherlands Relief we as a denomination were unequipped to handle the problem.

Furthermore, occasions will again arise, when thru wars, pestilence, drouths, earthquakes, floods, or other ways, the Lord's hand may bear

heavily upon our fellowmen and assistance will be needed, with which a local church cannot cope effectively. Our denomination needs some form of organization through which various churches could act in rendering assistance.

Moreover, in the Providence of God, such calamities may come upon our local church, and the local diaconate may be unable to care for the needs of the people. If this should be our lot, a Committee such as that recommended would be ready and able to pass along our appeal for assistance. This might befall any congregation.

Respectfully submitted,

The Consistory of
Second Christian Reformed Church
Denver, Colorado.

MENKO OUWINGA, *President*

H. HOOGSTRATE, *Clerk*.

P. S. The Consistory of the First Denver Church overtures Synod to adopt the overture Second Denver Church re a Synodical Diaconal Committee.

JOHN GUICHELAAR, *President*

JOHN A. ZOETEWY, *Clerk*

15-A

Re Synodical Diaconal Committee

ESTEEMED BRETHREN:

The Consistory of the Second Christian Reformed Church of Denver, respectfully calls your attention to Overture No. 15 re "A SYNODICAL DIACONAL COMMITTEE" as submitted by the Second Christian Reformed Church of Denver and endorsed by the Consistory of the First Christian Reformed Church of Denver, Colo.

In this writing we would like to call attention to a situation prevailing at the present time in our Winnipeg congregation which calls for just the thing presented in our overture. From many sources, including a description of disaster conditions and a plea for help, in the "Nieuws uit Winnipeg, Canada" report by Rev. A. Disselkoe on pages 366 and 367 of the "Wachter" of June 6, 1950, we learn of the needs of this congregation which has experienced the havoc of recent devastating floods.

Rev. Disselkoe's news report contains a plea for financial and material aid, but is found in the "Wachter," with its limited circulation, and in an obscure part of said publication. Aid for this congregation will be limited and sporadic unless greater publicity is given to the needs of this flock.

The Overture of Denver II is designed to establish an agency which can in the future take care of contingencies such as the one mentioned above. Thus the Diaconate would come to its own more fully and needy persons or groups be helped.

We would bespeak your favorable consideration to our Overture, and request that in the meantime Synod provide ways and means for helping stricken Winnipeg.

Respectfully submitted,

Consistory Second Chr. Ref. Church,

REV. M. OUWINGA, *President*,

JOHN DAVIDS, *Clerk*.

16. *Representation on Home Missions Committee*

Classis Kalamazoo overtures Synod, "That the Synod allow Classis Kalamazoo a place on the Executive Committee of Home Missions." *Grounds:* Classis Kalamazoo is the only Michigan Classis not represented on the Executive Committee.

Classis Kalamazoo

JOHN H. OLTHOFF, *Stated Clerk.*

17. *Release from Loan*

The Classis Grand Rapids East in session in the Ada Chr. Ref. Church, Jan. 18, 1950, received the following communication from our Chatham, Ont., Canada Church:

Classis Grand Rapids East,
in session January 18.

January 16, 1950.

ESTEEMED BRETHREN:

The Consistory of the Christian Reformed Church in Chatham requests your esteemed body to support the appeal from the decision of the Committee on Church Help to the effect that our loan from the Church Help Fund cannot come under the rules of the Canadian Building Fund, to wit: To grant the Chatham congregation five years before refund need be made of 5% on the \$20,000 loan and that one-fourth be an outright grant.

The reason adduced is that we were granted the loan from the Church Help Fund and hence are subject to its regulations and only those who now get money out of the Canadian Building Fund will repay according to the rules adopted by Synod for that special fund. So if we should need a loan in the future then we, too, would come under this Canadian Building Fund as well as all Canadian Churches.

The Chatham Consistory realizes that the Church Help Committee is bound by the regulations laid down by Synod, and therefore could not do otherwise, but feels that it should come under the rules of the Canadian Building Fund as a matter of equity, and therefore this appeal to Synod to grant this special consideration. *Grounds:*

1. The Chatham Consistory came with the proposal to the Synod of 1948 through Classis Grand Rapids East to give special aid to the Canadian Churches burdened with the influx of immigrants as outlined in Overture No. 12, page 439, Acts of Synod 1948. As a result of this Overture a Committee was appointed who in conjunction with the Church Help Committee came with the proposal to aid said Canadian Churches under the to be established Canadian Emergency Fund. See Acts of Synod 1949, pages 82, 83, Art. 127.

The Chatham Consistory could not wait for this action of Synod, but had to proceed to build as soon as possible because of the influx of immigrants. Must they now shoulder this large financial loan without this special aid? They now have a debt of \$33,300 after the amount for the sale of the old church was deducted. Of this sum \$22,050 is loaned from the Church Help Fund.

2. The Chatham congregation is so largely composed of immigrants. Of the 120 families about 100 families are immigrant families. Should not the same rules be applied as is done in the case of those who now apply?

Respectfully submitted,

The Chatham Consistory,

G. J. VANDER ZIEL, *Pres.*

JOHN SCHENK, *Clerk.*

Classis Grand Rapids East lends its support to this appeal that Chatham addresses to Synod.

Classis Grand Rapids East

MORRIS H. FABER, S. C.

18. *Support of Mission Fields not under Supervision of Denominational Boards*

The Classis Grand Rapids East in session in the Ada Chr. Ref. Church Jan. 18, 1950, received the following communication from our Calvin Church of Grand Rapids:

"The Calvin Consistory overtures Classis to overture Synod that, whereas there are at present deserving Christian Reformed missionaries working at strategic mission points other than our own fields who desire not to lose their official connection with our church, Synod revise the stand of 1937 (Acts of 1937, Art. 121, VIII, D, 2, page 99) in such a way that churches which meet their synodical quotas for missions and desire to lend financial and moral support to deserving Christian Reformed missionaries not working on one of our own fields may do so with Synodical approbation.

Grounds:

1. This will stimulate missionary enthusiasm in general;
2. This will keep missionaries, who otherwise have to break such connections, in official contact with our church;
3. There are at present missionaries who desire to retain their official contact with our church and are not in a position to serve on one of our fields;
4. This is in accord with the decision of 1924 as interpreted by the Synod of 1943.

By order of the Consistory,
C. BOOMSMA, *Pres.*
H. G. DEKKER, *Clerk.*

Classis Grand Rapids East decided to forward this overture to your honorable body without comment.

Classis Grand Rapids East,
MORRIS H. FABER, S. C.

19. *New Mission Fields*

Classis Grand Rapids South supports the following Overture:
The Consistory of Lagrave Avenue Christian Reformed Church overtures Synod to ascertain whether it will be possible and desirable to take over the field of Pakistan as part of our mission responsibility. *Reasons:*

1. Dr. Ralph Blocksma, a member of the Christian Reformed Church and a missionary in Pakistan supported by the Men's Missionary Society of the Lagrave Avenue Church, deems it possible and desirable.
2. Dr. Vroon, who was reared in the Christian Reformed Church and is still committed wholeheartedly to its position, and Dr. Blocksma are in charge of a splendidly equipped hospital in Pakistan and are doing an excellent work among the people in the area of the Hospital.
3. The Christian Reformed approach, with its strong intellectual emphasis and its doctrine of predestination, seems particularly suited for work among the Mohammedans, who constitute the greater part of the population of this area.
4. Our field in China is closed at present, and in the judgment of the Consistory will remain closed for some time, unless God mercifully intervenes.
5. We stand to lose some of our finest missionaries to other denominations unless we find a field for them such as Pakistan offers.

J. O. BOUWSMA, S. C.

20. *China Mission Funds*

Classis Grand Rapids West overtures Synod:

That the funds to be received for the China Mission field in 1950 amounting to approximately \$88,400.00 be divided in somewhat the following manner:

1. That one-third ($\frac{1}{3}$) of the money be kept in escrow, in case the China field should be opened unexpectedly this money may be ready for immediate use.

2. That two-thirds ($\frac{2}{3}$) of the money be divided among other foreign mission fields.

Grounds:

1. The door into the China Mission field has been closed for the present.
2. Synod of 1949, and our people as well, frown on building up unused surpluses.

Classis Grand Rapids West
F. L. NETZ, S. C.

21. *Sermons for Reading Services*

Whereas Classis Pacific overtures Synod to publish more and longer sermons in the English language for reading services;

We the consistory of the Christian Reformed Church of Neerlandia, Alberta, Canada, overture Synod to publish more special sermons, such as prayer day, Thanksgiving day, preparatory, and passion week sermons. As also sermons on the Lord's Day (Heidelberg Catechism) as there seems to be a definite shortage of these sermons.

The Consistory of Neerlandia
G. INGWERSEN, Clerk

22. *Reserve Fund for Needy Churches*

Classis Wisconsin protests to Synod the draining of the reserve "Fund for Needy Churches" and requests that it be not repeated; but rather than an adequate quota be approved.

Classis Wisconsin
N. JANSEN, S. C.

23. *Church Extension and Neighborhood Evangelism*

Classis California overtures Synod:

That Synod appoint a study committee for the specific purpose of *properly* and *clearly* stating the line of demarcation between the mandate and policy of the General Home Mission Committee to evangelize the unchurched and uncovered population of our nation, and the program called "Neighborhood evangelism," formerly called "City Mission Work," as it is sponsored and supervised by local consistories of our denomination. Simply stated the problem is: "What is the distinction between this phase of Church Extension and Neighborhood Evangelism?"

Grounds:

1. As far back as 1898 Synod urged the churches to spread the Gospel in the communities in which they reside. Various Synods since have even with greater emphasis, laid the burden of the unchurched on the heart of the local churches.

2. During recent Synods the General Committee for Home Missions was instructed to evangelize unchurched communities. Previously the task of the General Committee of Home Missions was "Church Extension."
3. The adoption of the proposed "United Home Mission Service" plan by Synod of 1947, has greatly aggravated the problem of proper division between the two fields of Kingdom work.
4. Two concrete examples of recent date may help to clarify our problem:
 - a. The Artesia, Bellflower I and II churches have recently erected a chapel for the purpose of evangelizing the community. Approximately four miles south of Bellflower, our General Committee of Home Missions, through its Classical Home Missions Committee, is also erecting a Gospel chapel. Both are established and sponsored for the purpose of evangelizing the unchurched. There is no essential difference between the two.
 - b. Synod of 1949 adopted the recommendation of its appointed committee to assist financially weak churches, and to urge all of our churches to contribute an offering toward this cause. However, it was also decided to place the authority for proper distribution of this fund in the Executive Committee of Home Missions. Hence we appeal to Synod for a distinct well-defined plan, whereby both branches of Kingdom work can prosper and expand under the guidance and blessing of our Lord and King.

24. *Medical Examination of Mission Workers*

Classis California overtures Synod:

That Synod investigate the possibility and advisability of changing the present policy of the Foreign Missions Board to let the final decision as to acceptance or rejection of candidates to our mission fields rest with the advice of only one physician. This should be referred to at least two competent physicians. *Grounds:*

1. The present policy places too much responsibility on the shoulders of one person.
2. In doubtful cases there will be less appearance of unfairness.

25. *Nominating of Office-Bearers*

The consistory of the Parchment Christian Reformed Church of Kalamazoo, Mich., presents the following overture for your consideration:

"The consistory of the Parchment Christian Reformed Church overtures Synod to declare that, in the nominating of office-bearers, consistories should give very weighty consideration to those who favor labor movements that are based on the Word of God." *Grounds:*

1. This would give guidance to the consistories that are confronted with this problem.
2. It is in harmony with the stand taken by Synod regarding nominees for office-bearers and their attitude toward the cause of Christian instruction. See Acts of Synod 1934, Art. 162, page 167.

Humbly submitted,

The Parchment Consistory,

GARRETT H. VANDE RIET, *President*

Done in consistory April 28, 1950. NICK VAN DYKE, *Secretary*

26. *Ramiah Field*

Classis Grand Rapids South, in session May 10, 1950, took the following action:

Classis Grand Rapids South overtures Synod to act favorably upon the offer of Mr. A. V. Ramiah, who is offering to the Christian Reformed Church the "Telugu Village Mission" in India, which covers an area of some three thousand square miles and works amongst a population of over one million people.

Classis offers the following reasons:

1. The great need of the Gospel in that area. Our necessary withdrawal from China with its teeming millions gives warrant to our going elsewhere where the needs are great.
2. Two members of the Christian Reformed Church are at present at work in that Mission Field and have been the means of bringing that work to the attention of our Church. They desire that it become a strictly Church conducted Mission.
3. Already more than fifty per cent of the support of that Mission comes from Christian Reformed people and Churches and the adoption of that Field would give our Church complete autonomy in the work.
4. The adoption of that work would parallel our pattern of entrance into the Nigerian Field which today is so richly blessed of God. Some of our members were at work there as missionaries; much of the financial support came from Christian Reformed sources; the request came for ecclesiastic adoption and thus we were led to take up the work in Nigeria. Similar factors are present now with reference to the Mission Field being offered by Mr. Ramiah.

Respectfully submitted,

J. O. BOUWSMA, S. C.

27. *New Mission Fields*

Classis Hudson overtures Synod to appoint a committee which is to advise the Synod of 1951 as to a new field or fields for Mission Work, since it is the judgment of Classis that Synod should proceed cautiously in the selection of a new field or fields.

Fraternally yours,

B. VISSCHER, S. C.

28. *Open Shop Labor Policies*

ESTEEMED BRETHREN:

Attached hereto, please find a copy of an Overture sent by our Boston Square Consistory to Classis Grand Rapids East in session at Lansing, Mich., May 10, 1950.

Said session of Classis decided to forward said Overture to your honorable body with "the following comments:

1. While it cannot support the Overture in its strong statements, nevertheless the Classis feels that the Board of Trustees (of Calvin College and Seminary) did not exhaust every means to do justice to the policy of the open shop.

2. That in future eventual contracts for the construction of buildings, the Board should exert itself to the utmost to do full justice to our own laboring men."

Respectfully submitted,
 Classis Grand Rapids East
 MORRIS H. FABER, S. C.

OVERTURE

The Consistory of the Boston Square Christian Reformed Church of Grand Rapids, Michigan, overtures the Classis to overture the Synod of the Christian Reformed Church to be held in June, 1950. Our overture to which we seek the adherence of Classis Grand Rapids East.

1. Expresses disapproval of the action of the Board of Trustees of Calvin College and Seminary in awarding the contract for the addition of the Library building to a contractor who operates under a closed shop labor policy with the American Federation of Labor; and

2. Requests that action be taken that will insure an open shop labor policy on all Calvin College and other Church-controlled buildings that may be erected in the future, so that no member of the Church will be barred from working on such a job because of refusal to join an organization which, according to his conscientious convictions, is guilty of practices that conflict with the teaching of the word of God. *Grounds:*

1. The Synod of 1943, after an exhaustive study by a Committee of leading men, restated and re-emphasized the position that Christians should not join or remain members of organizations which permit unchristian practices. (See Acts of Synod, 1943, Art. 172, and also the report of the Study Committee given in the same Acts, pages 383-390, where the decisions of former Synods are summarized.)
2. The Closed Shop employment policy, which purposes to compel workers to join a certain union, under penalty of the threat of starvation through unemployment, regardless of the conscientious convictions of the victims, is a violation of both the Federal Laws, in violation of which it is imposed, and of the Scriptural injunctions concerning brotherly love, charity, and the demand for freedom in religious expression. The Board has by its action in awarding the contract to a contractor who employs only members of an organization which approves such a policy, become a party to the promotion of this wholly unchristian labor policy. It ignored the decisions which former Synods have repeatedly taken concerning membership in such organizations.
3. The Board by its action mocked the conscientious Christian workers who have heeded the admonitions of the Church, often at great sacrifices, by refusing to join such an organization or withdrawing from it.
4. The fact that such buildings as the Christian High School of Grand Rapids and the Calvin Science Building were erected under an open-shop policy giving equal rights to all workers, regardless of union or non-union affiliation, is proof of the fact that the Library building could have been built under such a fair and Christian Labor policy.

The Consistory,
 Boston Square Chr. Ref. Church,
 M. H. FABER, S. C.

Done in Consistory March 20, 1950.

29. *Annuity Bonds* ESTEEMED BRETHREN:

Classis Grand Rapids East in session at Lansing, Mich., May 10, 1950, was overtured to overture Synod to disapprove of the sale of Annuity Bonds promoted by the Christian Reformed Board of Missions.

Discussion on the Overture revealed that our Board of Trustees of Calvin College and Seminary has been confronted with the subject of Annuity Bonds. And that Synod has never expressed itself on that subject. And that there is a difference of opinion about the propriety of church-related bodies' sale of such Bonds.

Hence Classis decided to overture Synod to study the principle of Annuity Bonds.

Respectfully submitted,
Classis Grand Rapids East
MORRIS H. FABER, S. C.

30. *Organization of New Classis* ESTEEMED BRETHREN:

Classis Grand Rapids East is so widely spread and is of such size that a division of the Classis is advisable. The Classis has debated long and frequently on the question of the best way of dividing. It finally, at its session in Lansing, Mich., May 10, 1950, decided "to organize the Ontario churches into a separate Classis, subject to the approval of Synod."

This decision is herewith respectfully submitted to your honorable body.

Classis Grand Rapids East
MORRIS H. FABER, S. C.

31. *Publication of Agenda* ESTEEMED BRETHREN:

Classis Chicago South, in session May 16, 1950, overtured Synod as follows:

Since the Agenda have been coming out too late, and therefore both consistories and classes are unable to discuss the material presented in the Agenda, and Synod makes hasty decisions which later are contested and overthrown,

1. Reports of special study committees shall be published in a special volume of Agenda by February 1.

2. Synod insist that the customary agenda be published by April 20, according to its decision of 1946. (Acts p. 35, Schaver, p. 149).

3. Synod remind its committees of a decision of 1928 (Schaver, p. 149) that "Excerpts of their reports shall by them be placed in the church weeklies." *Ground:*

It is necessary for the best interests and wellbeing of the Church that consistories and classes have opportunity to consider matters coming to Synod.

Yours respectfully,
PAUL F. HOLTROP, S. C.

32. *Director of Evangelism* Classis Grand Rapids West meeting in regular session May 16, 1950, at the Eastmanville Christian Reformed Church decided to transmit

the overture of the East Leonard Christian Reformed Consistory to Synod of 1950.

Classis Grand Rapids West
FREDERICK L. NETZ, *Stated Clerk.*

ESTEEMED BRETHREN:

The Consistory of the East Leonard Christian Reformed Church herewith begs leave to present to you the request, that Synod at once appoint a Director of Evangelism.

The following are the considerations which have led the Consistory to formulate the request and to forward it to you through the channels of Classis Grand Rapids West.

THE NEED OF A DIRECTOR OF EVANGELISM

1. The idea that Evangelism is a task and a duty of the Churches, is gaining hold among our Chr. Ref. Constituency. It is part of a trend in our time. This tendency calls for guidance by some one, whose specific task it is to furnish leadership.

2. Evangelism is not a private matter but is part and parcel of the Church's message. Evangelism is church business. If now Evangelism is rapidly growing among us, it is essential that some one enlightens our churches concerning this matter.

- a. There is a distinct danger that Evangelism may lead us into a direction we know is not right. In our American Church world there is great emphasis upon Evangelism. This emphasis is oft centered in groups colored by dispensationalism.

Moreover Arminianism has saturated our American Church world. Our danger today is, that if we have no positive leadership of our own, our people will consciously or unconsciously absorb the methods and principles of the American church world. This is not an imaginary danger. Already we find in many a place an outright adoption of, for example, the terminology of the Arminian, dispensational methods. Adopted terms may lead to adoption of what the term stands for in non-Reformed circles. For this reason we believe that it is highly necessary that we have a Director of Evangelism.

- b. Another danger is that the movement will become a typical 'Lay-Movement.' Without the shadow of a doubt 'lay-workers' have done wonderful work in Evangelism. And there will always be abundant opportunity for them. But if it becomes strictly a 'lay-movement' we will have arrived at what may be called a church within the church. Human nature being what it is, the evangelistic workers may feel superior to other church men and workers. In the American church world such workers are actually considered the real workers. Hence in our opinion we are in need of a central positive leadership ordained to the ministerial office and appointed by Synod.
- c. Our times demand the best in any person. So also in religious work. And so, last but not least, in Evangelistic labors. But up to the present time we have centered our attacks upon the unchurched world more or less on the so-called "lower strata of society." This can be readily understood. It is easier to contact them and attempt to gain them, when we as lay-workers approach them. However, there is a large section of our population which is as unchurched as the so-called "down-and-outers." They are the intelligentsia. They are in need of the evangelistic work of the Church. But lack of

trained men has oft been cause for their neglect. Hence we believe Synod should appoint an ordained man, who has rich experience, who loves the Lord, who loves people, who knows the 'isms' of our time, and who is capable of meeting the intelligentsia on their own ground, to direct the work.

3. We even now have an ordained man in charge of Missions, and we have an ordained man in charge of Home Missions. But we do not have an ordained man in charge of Evangelism.

In the mandate of our Lord we have been told that we must be witnesses in Jerusalem, Judea, Samaria and the uttermost parts of the world. To us it seems that we have ordained men covering the field: "Samaria and the uttermost parts of the world." But the field between Jerusalem and Samaria is not, in our opinion, sufficiently covered. The rank and the file of our people are doing something about this now. But therefore we believe that Synod should appoint an ordained man to cover the field in question, and to fill the gap between Jerusalem and Samaria.

Or, to put it differently, we need an ordained man as much in Evangelism as in Home Missions, and Missions.

4. Synod already has assumed a measure of responsibility when in 1949 it decided upon a denominational Supplementary Fund for Evangelization (Acts 1949, 33-34). It would appear to us that there is not only need for aid in funds, but also and especially so, need for guidance in principles and methods of Evangelistic enterprise.

5. The guidance in this work of the Lord could be carried on by way of articles in The Banner, letters to the Churches, correspondence with whosoever needs advice, explicating the why and the how of evangelism in pulpits and wherever feasible. The work calls also for proper programming of evangelistic campaigns and all other work. It would require a clearcut programming in the Biblical sense of the word.

On the basis of the foregoing we respectfully request Synod to appoint at its earliest convenience an ordained man, of ripe experience in both the theoretic and the practical aspects of evangelism, as Director of Evangelism for the purpose of giving guidance in the principles and methods of Reformed Evangelism, wherever and whenever possible.

Respectfully submitted,

Consistory East Leonard Chr. Ref. Church

J. VAN DYKE, *President*

HARRY HULST, *Clerk.*

Done in Consistory, April 25, 1950.

33. *Organization of Proposed Classis Ontario*

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

ESTEEMED BRETHREN:

The Consistory of the Christian Reformed Church of Kitchener, Ontario, Canada, earnestly requests Synod not to accede to the request of Classis Grand Rapids East for the formation of a separate Classis Ontario, but rather to allocate the Ontario churches among the Michigan Classes, either the seven, or, if Classis Grand Rapids East prefers to be relieved entirely of the care of the Ontario churches, the remaining six, or, if in the opinion of Synod this be too many, among two or three Michigan Classes. *Grounds:*

1. This request for an Ontario Classis did not arise with the churches concerned, but was superimposed by Classis Grand Rapids East in an attempt to solve the problem of excessive size.
2. A Classis Ontario, called into being at this time, would have a precarious beginning, in view of the conflicting convictions, not only of the ministers serving the Ontario churches, but also of the members of the Executive Committee for Home Missions.
3. The formation of a separate Classis Ontario, while solving the problem of excessive size of the present Classis Grand Rapids East, will place the churches of Ontario, the majority of which are immigrant churches, organized during the last few years, before far greater problems:
 - a. Such a Classis Ontario would be financially weak. Most of the original Ontario churches are still receiving aid from Church Help and/or the Fund for Needy Churches, due largely to the influx of immigrants. The newly organized immigrant churches from the very nature of the case, are weak financially. They are only just beginning to pay towards their Synodical and Classical quotas. (Cf. Yearbook 1950, pages 199-201.) Under these circumstances it would be inadvisable for the churches of Ontario to set up their own housekeeping, as a Classis.
 - b. A separate Classis Ontario would retard the process of Americanization. At the meetings of an eventual Classis Ontario the Holland language would become the official language. If, on the other hand, elder delegates from the Ontario Consistories attend the Michigan Classes, they will soon be able to follow the discussions in English, and learn to express themselves in English. This is already taking place at Classis Grand Rapids East. (True, only a small number of Ontario elder delegates attended the meetings of Classis Grand Rapids East this past year, because of difficulties of crossing the border, or because they could not leave their employment for three days; but in the not too distant future, when more of our immigrants rent or buy farms, we expect this matter will rectify itself.)
 - c. If a Classis Ontario were organized at this time, we would have a Classis constituted for the greater part of churches having only one service on the Lord's Day. Only now, after almost two years, a few of our newly organized churches are making preparations to introduce a second service; but the great majority still have but one service on the Lord's Day. We must seek to correct this situation as soon as possible. But we are still beset with many difficulties, such as the lack of buildings of our own, and the lack of ministers in sufficient number. At present the home missionaries conduct services at widely separated points on the Lord's Day. Moreover when a second service is introduced, in our opinion, it should be in the English. (We already very definitely have the language problem in Ontario; the young children, attending the Ontario schools, are speaking English, and many of the young people also.) The fact that most of our newly organized immigrant churches to this day have but one service on the Lord's Day, is a mark of immaturity—that they are still in a minority status. Organizing them into a separate

Classis Ontario is tantamount to saying that they have already reached their majority.

- d. Our new immigrant churches and groups are not sufficiently acclimated in the Christian Reformed Church. The immigrants come from various denominations in the Netherlands: Gereformeerden, Vrijgemaakten (Art. 31), Hervormden, Gereformeerde Gemeente. The Ontario churches are at present a sort of a melting pot. Moreover our immigrants have a European background. They need to become better acquainted with our Christian Reformed Church in which they now find a place. They need the guidance and assistance of our churches and classes in the U. S. A.
4. It will be to the benefit of the Ontario field, if it is apportioned among Michigan Classes, since thereby the interest and support of a greater number of Classes will be enlisted in the work. Moreover delegates from Ontario will attend the meetings of various Michigan Classes, and delegates of these Classes will be advocating the cause of the Ontario field at Synod.
5. The Michigan Classes can be expected to work harmoniously in the interest of the entire Ontario field. To say that a division of the field would lead to conflicting policies, resulting in confusion, is inferring that two or more Classes cannot work in harmony in the interest of the field. Such an inference is unwarranted. Do not the seven Michigan Classes work in harmony in the interest of the work at Ann Arbor? Do not Classes Hudson and Hackensack work in harmony thru their Eastern Home Mission Board in the interest of home mission work in the East? And in this instance, if the Ontario Home Mission Field is allocated among the various Michigan Classes, we will always have a strong unifying force in our General Home Missions Committee, particularly its Executive Committee.
6. By its decision to recommend to Synod the formation of a Classis Ontario, Classis Grand Rapids East virtually declared that it is ready to withdraw entirely from Ontario, so that the Ontario churches will no longer be under its supervision. But then Classis Grand Rapids East can have no objection if the Ontario churches are grouped with the other Michigan Classes. If Ontario is allocated among the various Michigan Classes, Classis Grand Rapids East may even be willing to continue to share in the work.

Respectfully submitted,

C. SPOELHOF, *Pres.*

PETER DAMSMA, *Clerk*

Done in Consistory May 23, 1950.

P. S. The above Overture was also supported and sent by the consistory of Hamilton, Ontario, Canada, and Holland Marsh Consistory.

R. J. DANHOF, *Stated Clerk*

34. *Particular Synods*

Classis Kalamazoo overtures the Synod of 1950 to take the necessary steps preparatory to the realization of the institution of Particular Synods. *Reasons:*

1. It has pleased our God to grant us a denominational growth in membership, churches and classes such as warrants the institution of Particular Synods for a wholesome internal and external ecclesiastical development.

2. Presently several classes are wrestling with the problem of over-sized classes and are interested in overturing Synod for a reallocation of classes. This provides an opportune time for Synod to give the matter of Particular Synods due consideration.
3. It will be for the benefit of the churches that neighboring classes meet in Particular Synods, even as it is for the profit of the churches that classical meetings shall consist of neighboring churches.
4. The institution of Particular Synods at this time will serve the two-fold purpose of
 - a. helping the Canadian Churches to become better acquainted with our denominational life;
 - b. assisting the classes involved in meeting some of the problems resulting from the new influx of immigrant membership.
5. The existence of Particular Synods will satisfy a need in our denominational life in so far as our churches will be privileged to entertain broader ecclesiastical assemblies in various sections of our land.
6. It will facilitate the proper consideration of church matters of local, regional interests as well as those of denomination-wide importance.
7. It will make possible the formation of Canadian Classes in the course of time without impairing denominational unity.
8. Synod is the body which, in consultation with all classes and churches concerned, is best qualified to take the necessary measures to bring about the institution of Particular Synods in a most intelligent and efficient manner.

Classis Kalamazoo
REV. J. H. OLTHOFF, S. C.

35. *Indian Mission Field*

Classis Kalamazoo overtures Synod:

Synod appoint a committee to consider and study in detail the proposed ten-year reconstruction program for our Indian Mission Field as proposed by the Rev. Harry R. Boer. It reads as follows:

That a ten-year Indian field reconstruction program be initiated wherein:

a. The present educational program be progressively reduced until the staff number 40% of present complement.

b. A new educational program be developed as the present one runs out; that it be conducted on a much more modest scale and in keeping with native economic potential, and which shall find its vigor in native Christian participation and support.

c. The number of ordained men be progressively reduced until it number 50% of present complement.

d. All other personnel be reduced in proportion.

e. The permanent staff be determined as soon as possible, particularly among the ordained men, and that this staff devote themselves, in relays, exclusively to the study of Navaho and Zuni and of Navaho and Zuni history and culture, for a period of at least one year.

f. All building projects immediately cease.

g. The desirability of discontinuing the hospital program as recommended by the Board in 1942 and by the Special Investigating Committee in 1946 be seriously reconsidered.

h. The Indian Church and Christian community be informed of our intention to make substantial reductions in personnel and services, and

it be made plain to them that they and not we will be responsible for the blood of their brethren if they will not find among their own number evangelists and teachers for the conversion and education of their people.

Grounds:

1. Mission strategy. We quote Rev. Boer, "Because of population increases the world over there are today probably more unevangelized people in the world than ever before . . . Today the United States is the reservoir of funds and of personnel for Protestant mission advance . . . We are spending well over three-fifths of all our missionary resources on a small group of twenty thousand people whose strategic value in the world struggle is nihil." We ask, is this policy wise? Are we justified in continuing this policy when it seems that the time is growing short to reach the nations with the gospel?
2. In spite of Synod's decisions in days gone by there are still a large number of our members who feel that we are spending altogether too much money on our Indian Field.
3. We are convinced that such a program will further the ideal of an indigenous Indian Church.

Classis Kalamazoo

REV. J. H. OLTHOFF, S. C.

36. *Mission Work in Japan*

Classis Kalamazoo overtures Synod:

Synod give careful and prayerful consideration to carry on Foreign Mission work in Japan. *Grounds:*

1. Since God in His Providence has closed the door in China we believe that another foreign field should be chosen.
2. "In the opinion of missionary authorities and Christian leaders who have studied the situation and are alert to political and military conditions throughout the world," Japan is designated as "The Hot Spot on the missionary map today."
3. "Japan is rapidly becoming the focal point of missionary interest on the part of lay Christians. At the same time, the one-time island empire of the Rising Sun is the growing nerve center for missionary headquarter activities for the entire Orient. Missionary boards with offices in the country are strengthening and expanding their services. Other missionary organizations, forced out of China and harassed in their work in India, Northern Manchuria, French-Indo China and Siam, are adding missionaries to their staffs already at work in Japan."
4. "Today, under the friendly cooperation of General MacArthur and his staff, Japan is open to the evangelical missionary. He may go anywhere and preach unmolested at any time without a permit."
5. According to reliable reports "The Japanese themselves are eager to hear the Gospel of Christ and to read the story of salvation."
6. "The Roman Catholic church is pouring missionaries and money into the country. Denominational boards, which are often more intent on doing social work than in leading lost souls to Christ, are stepping up their activity. It is now—or probably never—for the denominational boards which hold to the true Gospel of Christ to step out and, in the power of the Holy Spirit, evangelize Japan."

7. When Synod meets new evidence may be adduced. Christian life magazine has decided to send its missionary-correspondent, Donald E. Hoke, for a five months inspection trip. He is to leave by plane on May 15th.

P. S. Quotations are from Christian Life magazine—May, 1950.

Humbly submitted,

Classis Kalamazoo

REV. J. H. OLTHOFF, S. C.

37. *Proposed Lease of Calvin Campus Site*

Classis Kalamazoo overtures Synod "to grant a lease to the Calvin Christian Reformed Church of Grand Rapids, Mich., for one acre of the Clark Memorial property for a period of 99 years, should Synod approve of the decision of the Board of Trustees to purchase another five acres of the above mentioned estate." *Grounds:*

1. This will provide our Calvin College and Seminary with the needed additional real estate.
2. This will provide our Synod with an opportunity to express its appreciation to our Calvin church for services being rendered our Calvin youth.
3. The consideration that led Synod to reject a similar request from our Calvin Church in 1948 no longer holds.

Classis Kalamazoo

REV. JOHN H. OLTHOFF, S. C.

38. *Organization of Proposed Classis Ontario*

The Consistory of the Christian Reformed Church of Chatham, Ont., earnestly requests Synod not to approve the request of Classis Grand Rapids East for the formation of a separate Classis Ontario. *Grounds:*

1. This request did not arise with the churches concerned, but was superimposed by the Classis in an attempt to solve the problem of excessive size.
2. Altho solving the problem of excessive size with regard to the present Classis Grand Rapids East we are convinced that it places the churches of Ontario, the majority of whom are immigrant churches organized during the last few years, before far greater problems, and hence is not in the best interest of these churches, nor of the denomination as a whole. Difficulties far greater than size would immediately have to be met by such a newly-formed Classis of Ontario.
3. Such a division would have a precarious beginning in view of the conflicting convictions not only of the ministers serving the Ontario churches, but also of the members of the executive committee for Home Missions.

G. J. VANDER ZIEL, *Pres.*

R. KONING, *Sec.*

39. *American Home Bible League*

The Consistory of the Oak Park Christian Reformed Church, Oak Park, Illinois, well acquainted with the aims and purposes of the American Home Bible League, and having been assured that representatives of this organization will be available at Synod for further inquiries

and information, respectfully requests Synod to place the American Home Bible League on the list of accredited Causes for Moral and Financial support.

Respectfully submitted,
Consistory of Oak Park Chr. Ref. Church
E. KOOISTRA, *President*
C. KIEFT, *Clerk*

P. S. Classis Chicago North could not concur in giving its approval to this overture. The reason why Classis would not approve the overture is that such organization, as the American Home Bible League, should come directly to Synod.

Classis Chicago North,
J. L. SCHAUER, S. C.

40. *Proposed Organization of Classis Ontario* ESTEEMED BRETHREN:

The Consistory of the Christian Reformed Church of Brampton, Ontario, Canada, earnestly requests Synod not to approve the request of Classis Grand Rapids East for the formation of a separate Classis Ontario.

Grounds:

1. This request did not arise with the churches concerned, but was superimposed by the Classis in an attempt to solve the problem of excessive size. Of the 19 congregations in Ontario there were only 10 elder delegates present. Altho it had previously been discussed, another division appeared on the agendum of Classis, which met with the approval of a larger number of the Ontario churches.
2. Altho solving the problem of the excessive size of the present Classis Grand Rapids East, we are convinced that it places the churches of Ontario, the majority of whom are immigrant churches organized during the last few years, before far greater problems, and hence is not in the best interest of those churches, nor of the denomination as a whole. Difficulties far greater than size would immediately have to be met by such a newly-formed classis of the Ontario churches.
3. Such a division would have a precarious beginning in view of the conflicting convictions not only of the ministers serving the Ontario churches, but also of the members of the Executive Committee for Home Missions.

Humbly submitted,
The Consistory, Brampton Chr. Ref. Church
S. G. BRONDSEMA, *President*
F. HARKEMA, *Clerk*

Done in Consistory May 29, 1950.

41. *Proposed Mission Work in Japan* ESTEEMED BRETHREN:

Without pretending to have exhaustive knowledge regarding the various new Mission Fields which our denomination may or may not assume responsibility for, yet the consistory of the Prospect Park Christian Reformed Church does desire to recommend Japan as a new Mission Field for our denomination.

From reports regarding Japan as a possible Mission Field we offer the following as our motivation for the above recommendation:

1. The Japanese government offers no opposition but rather welcomes the message of the Gospel;
2. General MacArthur urges the protestants to come in;
3. The Japanese people seem peculiarly ripe for it;
4. The Roman Catholics are going in fast; the quicker and more vigorously we take hold the better;
5. The Christian Reformed Church of Japan—we do not know the new name of this denomination—would no doubt welcome us, and we would strengthen their hands.

Our prayer is that the Holy Spirit may guide and bless our Synod in all its deliberations and decisions.

Respectfully submitted,

Consistory of the Prospect Park Chr. Ref. Church

OREN HOLTROP, *President*

ELMER HUIZING, *Clerk*.

42. *Proposed Lease of Calvin Campus Site* To the Synod of the Christian Reformed Church.

DEAR BRETHREN:

The Consistory of the Eastern Ave. Chr. Ref. Church is very seriously disturbed about the most recent recommendation of the Board of Trustees in regard to the purchase of five additional acres of ground to be purchased from the Clark Memorial Home with the proviso that one acre be leased to the Calvin Church for 99 years for the purchase price of \$10,000.00. We most earnestly petition synod not to act in accordance with this recommendation.

For our petition we present the following:

I.

The history of this movement is a peculiar one. The petition for organization of this church came to the September meeting of Classis G. R. East in 1946. The request was endorsed by the consistories of Neland Ave., Sherman St., and Fuller Ave. The reason presented was that overcrowded conditions in the above mentioned churches made the organization mandatory.

While the classis endorsed the request it is a matter of record that there were several members of classis who had serious misgivings as to the real intent of this movement. Ordinarily the organization of a new congregation is the occasion for joy but this was hardly the case here. Great fear was entertained that this movement might very readily lead in the direction of a college church. This fear was not altogether groundless since an article had appeared in the *College Chimes* advocating this very thing. However, the delegates solemnly assured us that this written article was entirely the responsibility of the writer and its contents were disowned by these brethren. In spite of that however, after prolonged debate the opposition persisted and twelve votes were registered against it. But we were assured that this was just another Chr. Ref. Church and its purpose in organizing was to relieve overcrowded conditions in the above mentioned churches.

At the time of organization it was once more and specifically reiterated that this was not to be a college church but just another Chr. Ref. Church, one of the many in the city. This is the first article in the minutes of this congregation.

For some reason or other, whether it was due to the adoption of the name, it is impossible to determine, the patent fact is that this church immediately assumed a strange complexion. It failed of its avowed purpose. It did not relieve the overcrowded conditions in the above named churches. The fact that it met on the campus, bears the name of the college, no doubt greatly influenced the complexion of this congregation. Its membership has gathered from all over the city. Today this congregation numbers 172 families.

The very first move that became known was to petition the Board of Trustees for a parcel of ground which had recently been purchased from the Clark Memorial Home. At once three classes, Classis Wisconsin, G. R. West, and G. R. East registered protests. The request was then withdrawn and notice of this was published in *The Banner*. The next year the matter again came to the Board. The Board turned it down. Classis Grand Rapids East reactivated its protest by unanimous vote. Now it is here once more and Classis G. R. East once more has registered its objections to the Board of Trustees. We as a consistory object to bringing this up every time when no classis has an opportunity to express itself or to study the matter. It gives the appearance of trying to pass something on to the church in an unguarded moment. At any rate "If you don't succeed the first time, try, try again."

II.

OUR OBJECTIONS STATED

Firstly. We petition synod to inform the church that the purchase of this additional land is an absolute necessity. We as a consistory have serious misgivings about it. Our representative of the Board of Trustees reported at the last meeting of classis that he was not at all convinced that this additional land was needed. We therefore request that synod make known to the church what the anticipated needs are for the foreseeable future so that the church will be able to decide this matter intelligently. If we are not convinced of the need it would be unwarranted to saddle another expense of \$40,000.00 upon the church. Hence, before this purchase is made we beg of synod to tell us what future buildings are contemplated and how many.

Secondly. For synod to do this will set a dangerous precedent. However sympathetic we may be to the plight of this congregation, it is not within the province of synod or the denomination to interfere in the internal affairs of a local church, whether that church be located in Paterson, Los Angeles, or Grand Rapids. According to Art. 30 of the C.O. "... In major assemblies only such matters shall be dealt with as could not be finished in minor assemblies, or such as pertain to the churches of the major assembly in common." Indeed, what church does not experience difficulties in locating properly! But we are convinced that when a church conscientiously and prayerfully sets itself to the task of solving the problem the Lord usually shows the way. We are confident He will do so here.

Thirdly. While ordinarily this could and should dispose of the matter, we feel that a few things should be called to synod's attention in connection with our school. We may well consider whether it is desirable for the welfare of the students and our denomination to have such a large concentration of students and professors in one church and meeting on the campus. We believe that every step should be taken to discourage this and, if possible, to prevent it. It is much healthier for all concerned

that the students worship in our ordinary churches. This will keep them in closer contact with the common interests of the church. The present tendency will readily alienate these people from our common folk with whom they will have to work and worship again when their college days are over.

Fourthly. Another question we must face, and it is a serious one, is whether synod can be satisfied with the present CONSISTORIAL supervision, or rather the lack of it, of our student body. We are convinced that no consistory, no matter how conscientious it may be, is capable of supervising such a vast body of young people away from home. Witness the fact that now students are admitted to the Lord's Table merely on the strength of signing a card while they are completely unknown to the consistory. Whether they attend or not after the card has been signed the consistory has no way of knowing. Certainly consistorial supervision is of prime interest for the school, the church, and the students themselves.

Finally, we greatly fear that there may develop some very undesirable financial complications. It can hardly be expected that these people finance the erection of this church plant and bear the entire expense. Even now the impression prevails that this is, or is to be a denominational project. It certainly is an anomaly for Classis Kalamazoo to concern itself with a building site for a church completely outside of its own boundaries. We have information that they overture synod to do what the Board of Trustees recommends. We must do this, so states Classis Kalamazoo, to show our appreciation for what this church is doing for the students. We contend that synod had better be very careful about according preferential treatment to any local church. To do so will seriously disturb public relations.

SUMMARY

The consistory of Eastern Ave. begs synod not to act favorably upon the recommendation of the Board of Trustees. *Grounds:*

1. We are not convinced of the need of additional ground and therefore the expense would be unwarranted at this time.
2. It is not within the province of synod to act in this matter of a building site for a local church. It would set a dangerous precedent.
3. The vast concentration of college personnel will tend to alienate church and school. It is not healthy.
4. No one church can properly supervise the student body.
5. No preferential treatment should be accorded any local church. It will create resentment and seriously disturb public relations.

Respectfully submitted,

Consistory of Eastern Ave.

C. HUISSEN, *President*

H. VANDER LAAN, *Clerk.*

Done in consistory June 5, 1950.

P. S. This protest was adopted by unanimous vote.

43. *Proposed Lease of Calvin Campus Site*

To the Synod of the Christian Reformed Church in session at Grand Rapids, Mich., June, 1950.

ESTEEMED BRETHREN:

The Council of the Oakdale Park Christian Reformed Church at its regular meeting of June 6, 1950, has unanimously decided to petition your

honorable body to reject the recommendation of the Board of Trustees of Calvin College and Seminary, to wit,

"Moved and supported that the Board recommend to Synod the purchase of an additional five acres of land from the Clark Memorial Home, and lease to the Calvin Church one acre of the plat for a period of 99 years at the regular price of \$10,000.00 per acre.

Adopted. The decision as to the location of this one acre rests with the Board or its appropriate Committee."

We present the following grounds for our decision:

1. The recommendation of the Board is contrary to the expressed wish of a large majority of the churches of Classis Grand Rapids East, who are most directly concerned with this particular move and have sought to prevent this or something similar to it before.

At the last session of said Classis, held in Lansing, Mich., on May 10, 1950, this body went on record as follows:

"Since according to that sentence (part of the report of our Board delegate read at Classis) a part of the Clark Memorial estate to be purchased might possibly be sold or leased to a local congregation, Classis decides to send the following note to the Board of Trustees for its consideration: That in the event that ground be purchased for Calvin College and Seminary it should be only for educational purposes. *Grounds:*

1. It is clearly assumed when the Board is authorized to purchase additional land that it will be used for the institution, Calvin College and Seminary, negotiating the deal.
2. It is not within the province of the Board of Trustees to arrange for the building site of a local congregation, but it should instead leave such arrangement to the efforts and initiation of said congregation.
3. The denomination cannot afford to show preferential treatment to any local congregation."

We regret exceedingly that in spite of this note, as well as in spite of previous overtures relative to a similar move presented to the Synod of 1948 by the Classes of Grand Rapids East, Grand Rapids West and Wisconsin, the Board still feels free to make this recommendation to your body.

2. This recommendation of the Board, which deals with a building site for a local congregation, is not properly part of the business which may be transacted at our major assemblies. (cf. Art. 30 of the Church Order)

a. The recommendation deals with matters that are properly the concern only of a local church and not of the Board of Trustees of Calvin College and Seminary nor of Synod.

b. The congregation involved, so we have been definitely informed by our Board delegate, has not come with the request included in Board recommendation. Hence it may legitimately be questioned whether such an arrangement would even meet with the approval of a majority of that consistory and congregation. In view of the lack of some official communication, the recommendation of the Board ought to be regarded by Synod at this time as improper and out of order.

3. This recommendation of the Board shows definite preferential treatment to one local congregation. This we believe is both unfair and dangerous, especially if it should be adopted by the Synod.

Strange to say, nowhere are any grounds presented for this recommendation by the Board. The only legitimate conclusion at which we can arrive in this matter is that the Board is convinced not merely that there is some unique relationship between Calvin College and the Calvin Church but also that this relationship is desirable and ought to be approved and fostered.

It is precisely against any such construction that we would most urgently and seriously warn Synod. Very specifically the Minutes of Classis Grand Rapids East dealing with the possible organization of a congregation in that area of the city (Classis meeting, Sept., 1946) declare that this congregation shall in no way be considered a College Church but merely one of the several local congregations of the Christian Reformed Church in this city. Its avowed purpose was to afford relief of the overcrowded conditions in Sherman, Neland and Fuller Ave. churches. This goal, however, in the light of the facts has hardly been achieved. Instead, the development of this church has been in the direction of a College Church.

Although we can understand why in the minds of many people this church has come to be regarded as the college church (because of its meeting on campus for nearly four years, the large number of college personnel in consistory and congregation, and the large number of students who attend there), we believe that Synod should reject the proposal of the Board which would even more closely link Calvin Church to the college. In this way Synod would both allay the justifiable fears concerning a College Church which have disturbed large numbers of our people and at the same time support the decision of Classis Grand Rapids East of nearly four years ago to effect the organization of Calvin Church as merely another regular congregation in this city.

4. This recommendation of the Board would open the way to the presence of a church on the campus (or at least on what was bought to be campus property), and this move we are convinced would lead to serious consequences for our whole denomination.

We believe that no one consistory (no matter how capable and spiritual it may be) is able adequately to supervise the spiritual welfare of such a large number of out-of-town students as Calvin attracts. It were far better to spread this number over the nine churches within easy walking distance from the campus and the private homes where they reside, of course leaving the students free to affiliate with the church of their choice.

Furthermore, if this church is to be built on campus property with synodical approval, we fear that the denomination will be binding itself (at least morally) to help finance the erection of a building large enough to seat so many students in addition to its regular family membership. This is both unnecessary and expensive. Furthermore, we believe that the other local congregations are fully as interested in the many students and student families who have affiliated with them as the Calvin Church is, and have done as much as the Calvin Church is doing. Much more is involved here than merely a building site for that church. Hence we urge Synod to consider this matter most carefully and to move with extreme caution.

It also seems highly undesirable to us that all the students should be concentrated in one congregation so closely linked with the college. Already they are largely out of touch with the life of the average member of the denomination because of their student status. This would be aggravated

by all congregating in one church on the campus. And becoming even more removed from the life of the congregations, they would not be prepared for leadership in the several churches to which they return after their stay here. Thus by approving this recommendation of the Board we would be undermining one of the chief reasons for maintaining Calvin College, viz., that the school provide our churches with good leadership by preparing men and women who are ready to serve their churches who support the school.

The Council wishes to declare that it is in no way unfriendly to the Calvin Church, its consistory or its constituency, nor is it unsympathetic to its problem of choosing a site. However, this problem has been satisfactorily settled by other newly organized churches without any Board or Synodical help. Because of our most serious misgivings concerning the relation between Calvin Church and our Calvin College and Seminary, we feel constrained to register our unanimous opposition to the proposal of the Board.

May Synod in all its deliberations be guided by the Spirit of God, who is the Spirit of wisdom and love and peace.

Respectfully submitted,

The Council of the Oakdale Park Christian
Reformed Church, Grand Rapids, Mich.

PETER Y. DE JONG, *President*

JAMES VAN ANDEL, *Clerk*

Done in Council June 6, 1950.

44. *Proposed Lease of Calvin Campus Site*

The Consistory of the Sherman St. Christian Reformed Church of Grand Rapids, Mich. overtures Synod of 1950 to disapprove the action of the Board of Trustees of Calvin College and Seminary in granting a 99-year lease on one acre of land in case additional property is purchased by the Board of Trustees for Calvin College and Seminary. *Reasons:*

1. Classis Grand Rapids East has advised repeatedly that there should be no favoritism shown in any way by our denomination to the Calvin Christian Reformed Church. At its last session on May 10, 1950, said Classis advised the Board of Trustees to retain for our College and Seminary all property purchased by said Board.
2. Such action would be showing partiality to a single congregation, thus setting a dangerous precedent.
3. Such action makes it appear that the Calvin Christian Reformed Church is or may become in part a denominational project. Synod should not give the slightest encouragement to such a charge.
4. Since only the Board of Trustees and not a single congregation can purchase property from the Clark Memorial Home the principle of honesty and ethics demands that said property be retained and used by the Board of Trustees for Calvin College and Seminary.

For the Consistory,

F. W. VAN HOUTEN, *President*,
CHARLES J. JELTES, *Clerk*.

Done in Consistory June 6, 1950.

45. *Proposed Lease of Calvin Campus Site*

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

ESTEEMED BRETHREN:

The Consistory undersigned regrets to inform you that it cannot approve of the action of the Board of Trustees of Calvin College and Seminary, and hereby do register our protest and request Synod to disapprove of the action of the Board to lease an acre of land to the Calvin Church of Grand Rapids, in the event an additional grant of land is purchased from the Clark Memorial Estate.

The grounds for our protest reach back in the history of the repeated attempts of said Calvin church to obtain a part of the Clark Memorial Estate. We refer you to the recent decisions and overtures in Agenda and Acts of our Synods. Agenda, 1948, pp. 242-3, Overture 6, and Acts of Synod, 1948, p. 438. We also refer you to the recent decision of Classis G. R. East referred to the Board of Trustees. The grounds advanced in Overture 6, Agenda, 1948, are as valid today as they were then.

Today we also must add another ground for our protest. We cannot in any way concur in the peculiar and strange method to be used to obtain a parcel of ground for a local church. We do not minimize the difficulty oft experienced in obtaining a suitable site, but the same situation holds valid for other local congregations who eventually must locate elsewhere because of shifting membership in more favored neighborhoods. These congregations are burdened with a twofold burden, to locate a new site and to dispose of their old properties. The proposal of the Board before Synod is now to grant to the Calvin church an acre of ground on a 99-year lease. Is a lease necessary to circumvent the "reverter clause" now obtaining in the will of the Clark Memorial estate, which makes outright purchase by the Calvin church well night impossible? A *lease* as proposed, though it be for 99 years, does not provide the Calvin church with the *title deed* of outright ownership, and before the law of our city the leased property is held in registered and title deed by Calvin College, and it is before the law assumed it is the owner of said leased parcel of ground. We object to this type of a transaction, and do such real estate negotiations properly fall within the mandate of the Board of Trustees and of an ecclesiastical major assembly? We do not consider it to be the task of a major assembly of our church to be engaged in determining the building site of a local congregation and consider this to be a purely local matter quite capable of solution by the local church involved. If Synod should decide to grant this request it would establish a dangerous precedent and there is no good reason why another congregation in similar circumstances should not be given the same privilege. We earnestly believe that the approval of Synod to this type of transaction is in conflict with the spirit and intent of Article 30 of our Church Order.

Our third objection to the proposed sale of an acre of ground of the proposed purchase is that it will foster the idea of a campus church. Though there may be technically an imaginary line separating the campus and the church, the danger nevertheless exists of fostering a large concentration of students on the campus on the Lord's Day, which we hold to be detrimental to the spiritual welfare of our school. Frankly we state it, and since we had a share in the organization of Calvin church and sponsored it, we always took the position and were supported in this by Classis Grand

Rapids East, that we should avoid a College church, and all semblance of a College church even in technical disguise, as the proposal now before Synod would foster.

Humbly submitted,
The Consistory of the Neland Avenue
Christian Reformed Church.

R. J. DANHOF, *President.*

JOHN DE HAAN, *Clerk.*

P. S. This document was adopted by unanimous vote on June 6, 1950.

46. *Proposed Sale of Calvin Site*

*To the Synod of the Christian Reformed Church
meeting at Grand Rapids, Mich. on June 14, 1950.*

DEAR BRETHRENS

Having been informed that the Board of Trustees of Calvin College and Seminary is recommending the purchase of additional acreage from the Clark Memorial Estate, with the understanding that part of this land is to be leased to the Calvin church as a site for their proposed building, the Fuller Avenue Consistory wishes to call your attention to the following:

1. It must be admitted that the spiritual care of the students at Calvin College through our local churches is a real problem. Several of the churches in this area, our own included, are filled to capacity. The Calvin church has made a real contribution by providing many of the students opportunity for regular attendance at divine worship.
2. In our opinion the purchase of additional land for the Calvin Campus is highly desirable and we can well understand that the Board of Trustees recommends that such action be taken.
3. We feel that Synod should not accept the recommendation that land be leased to the Calvin Church for the following *reasons*:
 - a. The stipulations of the will, controlling sale and use of any part of the Clark Memorial Estate are such, that we consider it unethical to circumvent the spirit of the will in the fashion as now proposed.
 - b. The proposed action would in effect make the Calvin Church a *College church*. It is conceivable that we would want to move in that direction, but before Synodical approval is given the matter should be studied thoroughly and objectively, so that all the implications are clearly understood. The issue is far broader and more involved than the present proposal seems to indicate.

You will understand that this letter is motivated only by a deep concern for the spiritual well-being of our students and of our entire denomination. At the same time, we are sympathetic to the needs of the Calvin Church and sincerely hope that they may soon acquire a building site which is suitable for their needs.

Fraternally yours,

The Consistory of the
Fuller Ave. Christian Reformed Church.
REV. GEORGE GRITTER, *President.*
ENNO R. HAAN, *Clerk.*

47. *Proposed Sale of Calvin Site***ESTEEMED BRETHREN:**

It has come to the attention of the consistory of the Boston Square Christian Reformed Church that the Board of Trustees of Calvin College and Seminary are coming to Synod with a proposal to purchase additional land from the Clark Memorial Home and also that a parcel of this land be made available to the Calvin Church of Grand Rapids, Michigan.

The Boston Square Consistory is of the opinion, and hereby strongly urges Synod to adopt the policy, that in the event that ground be purchased for Calvin College and Seminary it shall be used only for educational purposes. *Grounds:*

1. It is clearly assumed when the Board is authorized to purchase additional land that it will be used for the institution, Calvin College and Seminary, negotiating the deal.
2. It is not within the province of the Board of Trustees to arrange for the building site of a local congregation, but it should instead leave such arrangement to the efforts and initiation of said congregation.
3. The denomination cannot afford to show preferential treatment to any local congregation.

Respectfully submitted,

The Boston Square Consistory,
JOHN M. BYLEVELD, *Vice-President.*
WALTER KOK, *Clerk.*

Done in Consistory June 5, 1950.

48. *Proposed Lease of Calvin Site*

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

ESTEEMED BRETHREN:

The Consistory of the Dennis Avenue Christian Reformed Church of Grand Rapids, Michigan, having heard that the Board of Trustees of Calvin College is bringing before the Synod the matter of the lease or sale of land which the College might purchase to the Calvin Church of Grand Rapids, humbly requests the Synod not to lease or sell the above mentioned property to said church. *Grounds:*

1. The best spiritual interest of college and church will not be served by what will practically become a college church if the Calvin Church is virtually integrated with the campus. By aiding the Calvin Church to locate in such a position the Synod would be giving the impression that this congregation is to have a special relationship to the school. This would be contrary to the original intention of Classis East in granting permission to organize. In the long run an excessive concentration of college personnel in one congregation may well tend toward a congregation with abnormal spiritual conditions. Nor does it seem wise in a church-supported college to have a large concentration of the faculty subject to a college-dominated congregation.

2. A lease would definitely place the church on college property.
3. As part of the local Christian Community we feel a particular interest in this matter.

Done in Consistory June 12, 1950.

L. OOSTENDORP, *President.*

GEORGE KUIPERS, *Clerk.*

49. *Japan as Mission Field*

The Consistory of the LaGrave Avenue Christian Reformed Church overtures Synod to authorize the calling and sending of one or more ordained ministers and to authorize the sending of one or more unordained workers for service in Japan. *Grounds:*

1. Our Christian Reformed Church is invited by the native, indigenous Reformed Church of Japan to begin evangelistic work in Japan, in cooperation with, though not under the supervision of that church. The Reformed Church in Japan is in line with our Reformed point of view and eager for our Reformed literature, translating some of it.
2. General Douglas MacArthur has urgently invited churches to send more missionaries.
3. The doors for evangelistic work seem to be wide open, according to reports, for emperor worship is not compulsory any more, and with many it is discredited.
4. It would be a logical transition, now that the Chinese doors are being closed.

GEORGE GORIS, *President.*

JOHN A. SWETS, *Secretary.*

50. *Proposed Lease of Calvin Site*

*To the Synod of the Christian Reformed Church
in session at Grand Rapids, Michigan, June, 1950.*

ESTEEMED BRETHREN:

The consistory of the Calvin Christian Reformed Church of Grand Rapids, Michigan, feels constrained to address Synod with regard to a decision of the Board of Trustees of Calvin College and Seminary, which vitally affects Calvin Church. The Board of Trustees is asking Synod to approve its decision to purchase additional property from the Clark Estate and to lease an acre of land to the Calvin congregation for a church site. Having taken notice of the fact that the propriety and wisdom of this decision is being challenged by neighboring churches, the Calvin consistory wishes to express itself on the issue and to clarify its position. It therefore respectfully submits the following for Synod's consideration.

I. HISTORY.

In the spring and summer of 1946 consideration began to be given in three East end congregations to the idea of holding extension services in Calvin Chapel in order to accommodate worshippers not able to find seats in existing churches. When it became apparent that an unprecedented college enrollment would further aggravate already intolerable conditions, the consistories of the Fuller Ave., Neland Ave., and Sherman St. churches decided to hold extension services on the Calvin campus. Services began on August 4, 1946. It soon became evident, however, that the situation called

for the organization of a new congregation, and in September some fifty families and a number of individuals asked Classis Grand Rapids East to constitute them a separate church. Approval being given, the Calvin Christian Reformed Church was organized in October, 1946.

Realizing that the church could not continue indefinitely to use Calvin College Chapel, the consistory began early to give serious consideration to a church site. Early efforts to locate such a site proved unsuccessful, and in the spring of 1948 the consistory asked the Board of Trustees to sell to it a small parcel of the newly acquired Clark property. This request, however, met with considerable disapproval, and the consistory, not willing to alienate the affections of sister congregations, withdrew its request and gave public notice of the fact in the pages of *The Banner*. The consistory thereupon made several attempts either to locate or procure a suitable site, but in each case met with failure.

During the winter of 1949-50, however, a member of Calvin Church, who was then and is now neither in the consistory nor on the site committee, entered on his own initiative into negotiations with certain trustees of the Clark estate with a view to securing a parcel of land for Calvin church, the trustees knowing from the outset what disposition would be made of the property if secured. When the negotiations had reached the point at which he was invited to make a cash offer, he approached Mr. John Hekman, a member of the site committee of Calvin Church, and, himself stepping aside, requested Mr. Hekman to pursue the matter further. Mr. Hekman, having been previously charged by the Board of Trustees of Calvin College and Seminary to acquire acreage from the Clark estate, felt that he could not proceed with this matter in behalf of Calvin Church without first informing the Curatorium of this development. This he did at a meeting of the executive committee in March of 1950, at which time he offered to conduct the further negotiations in behalf of Calvin College provided the interests of Calvin Church, envisaged by the member previously mentioned, were not thereby compromised. He, therefore, with consistorial approval, proposed that in the event more property could be obtained, the Curatorium sell or lease one acre of ground to Calvin Church. This procedure recommended itself the more inasmuch as it was then generally, though, as now known erroneously, believed that negotiations would be facilitated if carried on in the name of Calvin College, since the college had previously secured the consent of the heirs demanded by the terms of the will governing the estate. The proposal made by Hekman in behalf of Calvin Church was adopted by Curatorium, and now awaits synodical approval.

II. THE PROBLEM.

A. Calvin Church.

Calvin congregation is composed of approximately 175 families, the majority of which live in proximity to Calvin College. The consistory has been concerned, accordingly to purchase a church site in the Calvin College area, being persuaded that the interests of the congregation are best served by building close to the center of concentration. It has been established, however, that no vacant property (other than the Clark estate) is available within reasonable distance of that center, and that the houses in the community are too expensive to be purchased and then razed to clear a site for the church. All this amounts to saying that Calvin Church is interested in securing a parcel of the Clark estate because it lives in this vicinity and naturally seeks to acquire the only available piece of vacant property.

B. *Calvin College.*

There has in recent years been a dramatic influx of out of town students who require worship accommodations in the East end churches. Many of these students have either joined or regularly worship with the Calvin congregation. During the school year between 400 and 500 students attend its services. Should Calvin Church be forced to locate some distance from the campus, and thus be less accessible to the students, there would ensue a situation in which a number of alternatives would arise. Either the students would overcrowd the already full churches in the area and so necessitate the organization of a new church near the College with precisely the problem Calvin Church now faces; or, anticipating the difficulty of getting a seat in church, the students will remain away altogether; or, they will be tempted to attend services in churches of other denominations. It would seem, therefore, that Calvin College and the Synod have a real interest in seeing Calvin Church establish itself in the campus area.

III. THE POSITION OF CALVIN CHURCH.

Since various criticisms and misunderstandings are current the consistory of Calvin Church wishes to state the following in clarification of its position:

1. Calvin consistory recognizes that there is no provision in Reformed Church polity for a "college church" is opposed to the establishment of such a church, and has no intention of becoming one.
2. Calvin consistory recognizes that it has no special connection with Calvin College, nor does it desire a connection with Calvin College other than that sustained by any of its sister churches in the denomination.
3. Calvin Church considers itself in all essentials akin to its sister congregations. The fact that its membership is drawn to a large extent from the educated classes simply reflects the fact that it is located in the college area and is unavoidable. The consistory holds, moreover, that this circumstance is no more regrettable than that a rural church should be composed of farmers or a Canadian church of immigrants.
4. Calvin Church is not now asking the denomination for financial aid nor does it contemplate asking for such aid at any time in the future.

IV. CONCLUSION.

The consistory of the Calvin Church respectfully requests that the pastor or his designated representative be given the privilege of the floor when the matter herein discussed is up for consideration.

Respectfully submitted,

Consistory of Calvin Church.

C. BOOMSMA, *President.*

H. G. DEKKER, *Clerk.*

Done in consistory June 14, 1950.

LIST OF QUOTAS, OFFERINGS, AND ACCREDITED CAUSES

The Synod adopted the following Quotas, Causes recommended for one or more offerings, Accredited Causes, and Causes recommended especially to our Diaconates.

A. Quotas	Per Family	1951
1. South American and Ceylon.....		\$.55
2. Home Missions —		
Church Extension.....	\$3.75	
Canadian Emergency.....	4.00	
Fund for Needy Churches.....	1.00	8.75
3. Church Help Fund.....		2.25
4. Calvin College & Seminary.....		7.00
5. Ministers' Pension & Relief Administration.....		3.25
6. Jewish Missions .....		.50
7. Back to God Hour —		
Broadcasting, etc.	\$5.00	
The Family Altar	1.00	6.00
8. Board of Missions		9.50
9. Canadian Immigration Fund		1.00
10. Denominational Building Fund		1.00
(For 3 years, 1951, 1952, 1953.)		

\$39.80

11. Synodical Expense for the Chr. Ref. Church and Ecumenical Synod. (No quota since ample funds are on hand in reserve fund for 1950.)

B. For One or More Offerings.

1. Seamen's Home, Hoboken, N. J.
2. Synodical Tract Committee.
3. National Union of Christian Schools.
 - a. General Fund.
 - b. Emergency and Teachers' Relief Fund.
 - c. Christian Textbook Foundation.
4. German Hugenot Relief.
5. Hungarian Relief.
6. National Association of Evangelicals (N.A.E.)
7. Supplementary Fund for Home Evangelization.

C. Accredited Causes.

- a. No request for funds (Moral Support.)
 1. American Federation of Reformed Young Women's Societies.
 2. Young Calvinist Federation.
- b. Request for Financial support
 1. American Bible Society (U. S. Churches only.)
 2. American Home Bible League.
 3. Bethesda Sanatorium.
 4. British and Foreign Bible Society (Canadian churches only.)
 5. Christian Labor Association.
 6. Christian Psychopathic Hospital and Pine Rest.
 7. Faith, Prayer and Tract League.
 8. Goffe Hill Sanatorium.
 9. Reformed Bible Institute.

D. Recommended to our Diaconates for support.

1. Calvinist Resettlement Service (Displaced Persons Service.)
2. Canadian Relief Fund.

E. Action Deferred by Synod (Grounds for this action appear in the Acts of the Synod of 1950)

1. Gideons.
2. Lord's Day Alliance.
3. National Christian Association.

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